Fostering intercultural competence: Impacts of a multi-destination study abroad program

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Educational Leadership and Higher Education

(Higher Education)

FOSTERING INTERCULTURAL COMPETENCE:

IMPACTS OF A MULTI-DESTINATION STUDY ABROAD PROGRAM

Dissertation

by

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Submitted in partial fulfillment

of the requirements for the degree of

Doctor of Philosophy

May 2015

Fostering Intercultural Competence:

Impacts of a Multi-Destination Study Abroad Program

by

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ABSTRACT

The attainment of attitudes, knowledge, and skills that develop students' intercultural competence so that they may navigate the globally interconnected environment of the 21st century is touted as an important learning objective for higher education (Deardorff & Jones, 2012). Colleges and universities strive to enhance this learning objective by offering a variety of international opportunities; prominent among these is a period of study abroad. However, past research indicates the results of intercultural development through study abroad are mixed. How can education abroad contribute to students' intercultural development? This study focuses on a cohort of students who traverse through three countries (China, Russia, India) in the course of one semester as they live and learn together, alongside faculty and staff from their home institution. To better understand the features of study abroad programs that contribute to students' intercultural development, this study examined the real and perceived development of a group of students (N=21) engaged in a multi-destination study abroad program utilizing a mixed-methods approach. The Intercultural Development Inventory (IDI) scores of the 21 participants increased by an average of 24.45 points (25%), an increase that exceeded the IDI gains in previous studies. Programmatic conditions that cultivated students' intercultural competence included facilitated contact with natives, academic structure, student self-initiated exploration,

and multi-destination. Social and residential features of the program had the least impact on participants' intercultural development. The analysis of the participant narratives is indicative of a web of interconnected features that provided the scaffolding for students to develop empathy, recognize their own biases, challenge stereotypes and ethnocentric beliefs, and ultimately gain knowledge and skills that enabled them to communicate and behave appropriately and effectively in intercultural situations. The results of this study imply that a web of intentionally designed features (e.g., multi-destination, faculty engagement, consistent reflection opportunities, facilitated contact with natives, and IDI guided coaching and mentoring) provide a solid scaffolding that accelerates students' intercultural development.

ACKNOWLEDGMENTS

I could not have completed this dissertation without the guidance, support, mentorship, and kindness of many people to whom I owe a debt of gratitude. First, I am grateful to my dissertation co-chairs, Dr. Philip Altbach and Dr. Karen Arnold. I began the Ph.D. program in large part due to their inspiring scholarship. At times my progress was slow and they could have easily given up on me, instead, they encouraged me to push forward. They are talented teachers who supported me when I needed it most and challenged me to keep going and to persevere on this long journey. I benefited from having a class with Dr. Dennis Shirley early in my Ph.D. program. He is a gifted teacher who opened my eyes to critical and historical lenses of educational systems. I have carried the wisdom he imparted on me and am grateful for his guidance throughout my dissertation.

Although at times writing the dissertation was a lonely process, I could not have persevered without the positive support of so many people in my life. My peers, Dr. Lori Tenser, Dr. Kara Godwin, Dr. Katie O'Dair, and soon-to-be Dr. Mark Kenyon constantly shared their perspectives and allowed me to ask them questions at all hours of the night and day. I am grateful for their friendship.

My colleagues at work have been supportive cheerleaders and provided substantive feedback on the many ideas I have had throughout the dissertation journey. Their flexibility has allowed me to prioritize my dissertation and I am thankful for their patience and positive support. I am particularly grateful for Jamie Kendrioski, Lorien Romito, Marjorie Feld and Betsy Newman for acting as sounding boards and helping me keep a sense of humor.

Regrettably, I cannot name the participants in this study, but I am forever indebted to them for providing me the time for interviews, and their thoughtful and eloquent journal entries.

Their BRIC journey became my BRIC journey and I learned more than I could have imagined, and grew as a scholar.

Growing up on four continents means that I have a large extended family of friends and teachers scattered in many corners of the world who have been a source of guidance and inspiration throughout my educational journey. My Connecticut family, Bahman and Andrea, were a source of guidance for me in my most impressionable years as a teenager. My gratitude for their mentorship and love goes beyond any words that I can offer here. My siblings in Iran (Fariba, Fereshteh, Ali, Frazaneh, and Mohammad) were my earliest teachers and although I have lived far away from them for so many years, the lessons they taught me in those early years have carried me through the many ups and downs of living abroad. I stand on their shoulders as I strive to be a better scholar and a more compassionate human being.

I am eternally grateful to my parents, Ahmad and Zahra, who sacrificed immensely by allowing me to leave home at a young age to pursue education abroad. Their emphasis on education and their love has been a source of inspiration for me as I studied in Iran, Niger, and the United States. Their unmatched patience and kindness push me to strive for excellence. I am also thankful for the support of my parents-in-law, John and Patricia Nightingale, especially Pat who spent countless months helping my family with school drop-offs and pick-ups and taking care of my children when I was focusing on the dissertation and unable to be there for them.

I am indebted to my children, Kayvan and Yasmeen, for their patience and for enduring my absence from so many family activities, and for reminding Baba to be a good student and to work on his Ph.D. Most of all, this dissertation is dedicated to my wife, Tracey, who has been my biggest supporter and has sacrificed so much, so that I could continue to make progress. Her intelligence, humor, and compassion have fueled me time and time again during this long

journey. Her selfless love and devotion for me and our children is awe inspiring. I could not have completed my Ph.D. without her.

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CHAPTER 1: INTRODUCTION

Statement of the Problem

The development of intercultural competence of students in higher education is not a new goal. In the past decade, however, a combination of increasing internationalization of colleges and universities, widespread articulation of international and multicultural perspectives as learning outcomes, and greater pressure for assessment of learning outcomes have created a new environment for practitioners in the field of international education (Hammer, Bennett, & Wiseman, 2003). For decades, a predominant educational tool at the disposal of institutions of higher education has been study abroad: a program of study through which students earn credit towards their degree at their home institution. In the past, participation in the traditional 'Junior year abroad' may have been an activity available to a small cohort of students (Hoffa & Pearson, 1997). However, the United States has seen a steady increase in the number of students studying abroad during their program of study for either a short period or traditional semester, and also for a year-long duration (Institute of International Education, 2014).

The rapid internationalization taking place at institutions of higher education (Altbach & Knight, 2007) is in part motivated by the goal of developing global-ready graduates. At the same time "Intercultural competence development is emerging as a central focus – and outcome – of many internationalization efforts" (Deardorff & Jones, 2012, p. 283). Intercultural competence is a complex construct with a variety of components that continue to be debated by scholars. Although there are numerous possible definitions for this construct, this study utilized the emerging leading definition of intercultural competence: "behaving and communicating

effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goals to some degree" (Deardorff, 2006, p. 254).

Despite the growing support for world citizenship education, there remain a number of important questions about the role of higher education in cultivating cosmopolitanism. Study abroad is a primary means through which many U.S. higher education institutions attempt to develop intercultural competence in their students, often citing the number or percentage of students who have studied abroad as a metric for assessment of this increasingly important learning outcome. Of course study abroad has other associated learning goals such as acquiring language skills, historical and regional knowledge, career preparation, and a sense of responsibility and independence (Anderson, Lawton, Rexeisen, & Hubbard, 2006). However, does reporting the numbers and percentages of participants provide sufficient assessment of intercultural development?

Green (2013) notes that institutions that are serious about internationalization include goals that are measurable in quantifiable terms. For instance, the number of students studying abroad at any institution or on a nation-wide scale is readily measured and can provide the type of measurement that institutions require to gauge progress for their stakeholders, including boards of trustees, rankings, or accreditation organizations. However, there is evidence that study abroad participation does not automatically confer intercultural competence.

Vande Berg, Paige, and Lou (2012b) argue that simply measuring the numbers and percentages of students who participate in a stint abroad is not sufficient to answer the broader questions: Does study abroad cultivate intercultural competence in students in the way that has traditionally been assumed? If yes, what aspects of study abroad are most impactful? If not, what are the shortcomings of study abroad in developing students? How can we accept the simple

metrics of student study abroad participation as evidence that stated objectives of intercultural development are taking place? As Anderson et al. (2006) point out, there continues to be a need for hard data to support the claims made by higher education institutions that study abroad programs are meeting their stated objectives. Numerous other scholars in the field of study abroad and assessment also call for improved assessment of study abroad learning outcomes (Bennett, 2010; Comp & Merritt, 2010; Deardorff & Hunter, 2006; Gillespie, 2002; Rubin & Sutton, 2001; Vande Berg, 2009; Vande Berg, et al., 2012b).

The call by numerous scholars for additional research in study abroad is not simply because there is no existing research, but is more likely due to the fact that the current literature indicates there are many unanswered questions and the mixed results of past studies do not provide a clear path for practitioners. As Bok (2009) has noted, "educators are still far from understanding how to develop intercultural competence" (p. x). Among the most comprehensive research studies in the past decade is the Georgetown Consortium study (Vande Berg, Connor-Lindton, & Paige, 2009). This longitudinal study has provided significant empirical evidence in study abroad intercultural competence development, but the mixed results are indicative of the many ways that study abroad is not meeting the intended intercultural learning outcome.

At a time of increased accountability and competition for resources, it is critical that institutions of higher education operationalize the learning outcomes of intercultural competence by improving the metrics utilized to measure the impact of study abroad in developing students with a global mindset. Vande Berg, Paige, and Lou (2012a), among other scholars, argue for improved assessment of the intercultural goals of study abroad because they are central to the claim that institutions of higher education are preparing global-ready graduates. To address the need for concrete data on the impact that study abroad participation may have on intercultural

competence, this longitudinal study examined the intercultural sensitivity of a cohort of students who studied abroad in multiple destinations for one semester. While other similar studies have analyzed the learning outcomes of study abroad participation in short and long-term programs, this study is unique in that it focused on a cohort of students who traverse through three countries (China, Russia, India) in the course of one semester. In addition, this program intentionally incorporates practices of coaching and systematic reflection, which the literature identifies as best practices in study abroad. The adaptation of attitudes, behavior, and communication styles that is required when crossing cultures is an essential skill for intercultural competence; hence the varied experiences across three nations is ideally suited to require participants to hone these skills in a variety of settings that hypothetically make more likely the development of intercultural competence that is central to this study.

Traditionally students have spent a semester or a year abroad at a particular destination, often in their junior year (Hoffa, 2007). Recent trends indicate that short-term study abroad programs (less than 6 weeks in duration) are responsible for the vast majority of increase seen in study abroad numbers reported annually by the Open Doors Report of the Institute of International Education (2014). While multi-destination programs are rare, they tend to combine the short-term duration approach with a long-term overarching theme of learning objectives that relate to cultural immersion and adaptation. This study examined a multi-destination approach to study abroad, defined as a program of study that engages students in three different countries over the course of one semester with a variety of instruction, experiential learning, and reflection, designed and delivered in large part by the home institution's faculty.

The current research on intercultural development as a study abroad learning outcome indicates mixed results (Vande Berg et al., 2009). It is also apparent that conditions of study

abroad vary greatly depending on a number of variables (Engle & Engle, 2003). Thus it is important to understand which conditions cultivate intercultural competence and which ones do not. This study attempts to address (in part) the call for additional assessment of study abroad learning outcomes in a unique multi-destination program that has many of the features that prior research (Vande Berg, et al., 2012b) indicates are influential in fostering intercultural development.

Purpose of the Study

Study abroad is a prominent educational feature of today's higher education environment in the United States. There are many forces that have contributed to the growth of the numbers of students studying abroad, including a number of learning outcomes that are deemed important, by a variety of stakeholders (i.e., educators, boards of trustees, accreditation boards, etc.), in today's interconnected global environment. The attainment of attitudes, knowledge, and skills that develop students' intercultural competence so that they may navigate this interconnected environment is touted by advocates and practitioners as an important learning objective for study abroad.

The research results on the development of intercultural competence through study abroad participation are mixed and depend on the type of study abroad program and the variety of features that are designed (sometimes intentionally and other times inadvertently) to foster student learning (Vande Berg et al., 2012b). These features are quite varied and, as Engle and Engle (2003) assert, colleges and universities lump together study abroad experiences of varying types. Engle and Engle (2003) offer a matrix to differentiate the types of programs and features offered in most study abroad programs.

This study rigorously examined intercultural competence development of students enrolled in a particular study abroad program (multi-destination) that is not captured within the Engle and Engle (2003) classification, but contains some of the elements of those classifications that are hypothetically effective in fostering intercultural competence. Hence, this study attempted to make a contribution to this field of inquiry as called for by numerous researchers in the past, by exploring the features of the multi-destination program that influence students' intercultural development.

This longitudinal study utilized pre and post levels of student intercultural sensitivity as measured by the Intercultural Development Inventory (IDI), examination of student journals that are written throughout the semester, and student interviews focused on students' perceptions of learning linked to program features, to explore the participants' intercultural competence development. This study utilized the IDI because it is an instrument designed to assess intercultural sensitivity. The IDI has strong reliability and validity, and has been used by numerous researchers in study abroad assessment. The study examined the real and perceived development of a cohort of students enrolled in a multi-destination study abroad program with a focus on the following primary and secondary questions:

Research Questions:

1. Does participation in a multi-destination study abroad program influence students' intercultural competence?

2. What features of a multi-destination study abroad program influence students' intercultural competence?

Secondary Questions:

1. Do the features identified by students differ depending on their pre and post IDI scores (gains, losses, or no changes)?

2. How do patterns in intercultural competence vary by characteristics of students participating in a multi-destination study abroad program (previous international experience, # of languages, U.S. citizenship, ethnicity, gender)?

Significance of the Study

The current trends in U.S. study abroad suggest significant growth in participation (IIE, 2012). There is also a diversification of program features (as discussed earlier), the types of students (various socio-economic, gender, ethnic, racial, and national backgrounds), and the destinations for study abroad. This complexity of varying features, participants, and new destinations is coupled with the increased attention to study abroad as a key dimension of internationalization at colleges and universities. Thus, study abroad is receiving increasing attention from policy makers and campus actors as an integral part of the undergraduate experience (Hoffa & DePaul, 2010). At the same time there is increased pressure on institutions to develop concrete learning objectives for students and to assess and measure these learning objectives as students take part in a myriad of activities designed to meet those objectives (Blair, 2013). Prominent among these objectives is the ability of students to engage in today's interconnected world with knowledge, skills, and attitudes that define intercultural competence (Deardorff, 2004). Although there has been increased research and publication in study abroad learning outcomes over the past decade (Vande Berg, et al., 2012b) the challenge of assessing a construct as complex as intercultural competence (Fantini, 2009) requires that additional research focusing on specific types of study abroad programs and varying research methodologies be

utilized to add to the body of knowledge on the ways that students are learning (or failing to learn) and what interventions may be most effective in developing their intercultural competence.

In summary, the literature suggests that intercultural competence is becoming increasingly important as one of the goals of internationalization (Deardorff and Jones, 2012). U.S. colleges and universities rely heavily on study abroad as a tool to foster intercultural competence in students. The past decade has seen an increase in the number of qualitative and quantitative studies critically reviewing short and long-term study abroad through snapshot and in rare cases through longitudinal studies (Vande Berg et al., 2012b). This cadre of scholars is looking more critically at the intended outcomes of study abroad and whether or not the current programmatic features and academic structure are able to enhance students' learning as intended. Although a number of research studies (Vande Berg et al., 2012) suggest that study abroad programs can be effective in fostering intercultural development, there are also contrary findings in the literature (Salisbury, 2011) that support the skeptics' view that students need not go abroad (which they point out is an expensive endeavor for families and institutions) to gain intercultural competence (Fischer, 2011). Hence, recent research on study abroad learning outcomes provides a mixed picture of success leading scholars to call for additional research to shed light on programmatic features (i.e. pre-departure engagement, housing, duration, language of instruction, etc.) that foster intercultural development. The need for research that takes into account such programmatic features is essential given that conditions of study abroad vary greatly depending on destination, design, types of student participants, duration, language of instruction, among other variables. Therefore, this study contributes to the field's understanding of programmatic conditions that might cultivate students' intercultural competence through

analysis of the perceptions of students, their reflections throughout the program, as well as indirect measures of intercultural sensitivity.

Definitions

The primary focus of this study is the development of intercultural competence in undergraduate students through a multi-destination study abroad program; therefore, it is important to clarify the definition of these terms.

Study Abroad: Although study abroad now encompasses a wide variety of programs related to student mobility around the globe, for the purpose of this study, study abroad refers to a semester-long (approximately 4 months) program of study for which the participants earn academic credit equivalent to a full course load of study at their home institution.

Multi-Destination: This study examined a multi-destination approach to study abroad, defined as a program of study that engages students in three different countries over the course of one semester with a variety of instruction, experiential learning, and reflection, designed and delivered in large part by the home institution's faculty.

Intercultural Competence: This study utilized the emerging leading definition of intercultural competence: "behaving and communicating effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goals to some degree" (Deardorff, 2006, p. 254). Chapter two provides a longer discussion of intercultural competence situated in contemporary study abroad literature and the challenges of defining this term.

Developmental Model of Intercultural Sensitivity (DMIS): This model was proposed by Bennett (1993) and has been widely accepted in the field of intercultural competence and study abroad as a theoretical model that is used in designing and assessing study abroad programs. The

DMIS also provides the theoretical underpinning for the IDI, the quantitative instrument for this study. Further details about the DMIS are discussed in chapter two.

Intercultural Development Inventory (IDI): The IDI provides a measure of an individual's intercultural sensitivity based on the DMIS. An individual's IDI score determines their orientation along the DMIS. The IDI was administered to this study's participants before and after the BRIC program to assess students' intercultural development. A full discussion of the IDI appears in chapter five.

BRIC: This is a semester-long multi-destination program with participants from one institution who travel to three countries (China, Russia, and India) along with faculty from the home institution. BRIC is the study abroad program that is being assessed in this study. Further details about the BRIC program structure and its participants are in chapter five.

Organization of Study

The preceding discussion outlined the purpose of this study. The next section (chapter two) of this study will provide an in-depth discussion of intercultural competence and the recent research in the quest to develop a common definition for such a complex construct. Chapter three of this study is focused on internationalization of higher education. Study abroad is one of the tools that U.S. higher education institutions are utilizing to drive internationalization. Therefore, a discussion of internationalization and its relationship with study abroad, as well as historical perspectives on study abroad, will situate the subsequent discussions in this study. Chapter four provides a thorough review of the contemporary literature on study abroad and intercultural competence. The main focus of chapter four is to critically review past research on study abroad outcomes assessment and to position this study to build upon the existing scholarship. The next chapter (five) outlines in detail the research design that was used for this study, concluding that a

mixed methods approach of combining quantitative and qualitative data gathering and analysis is critical to answering the research questions stated in chapter one. Chapter six first details and then carefully analyzes the findings of this study. The pre and post IDI results of the study participants are statistically analyzed. The bulk of chapter six is focused on the rich qualitative data, which link the program features of BRIC to the outcomes of the program (IDI gains and intercultural development). Hence, while the IDI is used as a marker of intercultural development in this study, the qualitative data help in assessing the features of the program that were influential in intercultural development. Finally, chapter seven offers a thorough discussion of the findings of this study, study limitation, and implications for practice and future research.

CHAPTER 2: INTERCULTURAL COMPETENCE

Introduction

The complex construct of intercultural competence does not have a universally accepted definition, but it is important to examine a number of leading definitions that inform the definition used in this study. Fantini (2009) offers the important insight that due to a variety of terms referred to with this construct and the lack of a definition that all scholars can agree upon, it is very difficult to assess intercultural competence. This is partly due to the fact that the field of intercultural communication has only been seen as a serious field of inquiry and scholarship during the past fifteen years (Vande Berg, Paige, & Lou, 2012b). Nonetheless, numerous definitions that have significant overlap have been offered by a variety of scholars in the field of education, communication, business, psychology, and anthropology (Calloway-Thomas, 2010; Javidan, Teagarden, & Bowen, D., 2010; Deardorff, 2004; Hunter, 2004; and Bennett, 1993). In addition to exploring definitions of intercultural competence, this chapter will focus on two prominent intercultural development models (DMIS and Deardorff's model of intercultural development) in the contemporary scholarship of study abroad.

Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) originally introduced by Milton Bennett in 1986 and revised in 1993 (Bennett, 1993) is among the most important models related to intercultural competence and is often cited and used in the development of a variety of student programs, and in particular study abroad programs. As of the date of this paper, Google Scholar indicates that Bennett's (1993) article has been cited in nearly 1900 other publications. This may be because the DMIS has made it possible for researchers to operationalize a complex construct that did not have a previously agreed upon definition or measurement criteria. Hence,

much of the subsequent research on intercultural development has been based on the DMIS and it represents a significant break-through in the evolving definition of intercultural competence. It is thus important to review the DMIS in some detail for the purpose of this study and especially as it provides the underpinning theory of the quantitative instrument (IDI) for this study.

The DMIS was proposed by Milton Bennett (1986, 1993) . The term 'intercultural sensitivity' is described as one's ability to recognize cultural differences by Hammer et al. (2003) . Given that a frequently cited definition of intercultural competence is the requisite attitudes, knowledge, and skills to communicate and behave effectively and appropriately in an intercultural situation (Deardorff, 2006), one's ability to decipher cultural differences and commonalities becomes critical. Bennett (1986, 1993) proposes that individuals are in various stages or orientations that range from ethnocentric perspectives towards more ethnorelative perspectives. As figure 1 indicates, the DMIS includes six stages that fall into the two broad categories of ethnocentrism or ethnorelativisim. While an ethnocentric orientation is one that views the world through one's own cultural experience, the ethnorelative orientation takes into account multiple perspectives and views the world through one's own and other's cultural perspective (Bennett, 1986, 1993). The three stages in ethnocentrism are Denial, Defense, and Minimization. Individuals in the Denial stage are unable to discriminate between various cultural differences and often miss cultural cues that suggest an underlying cultural relevance to different behaviors and communication patterns.
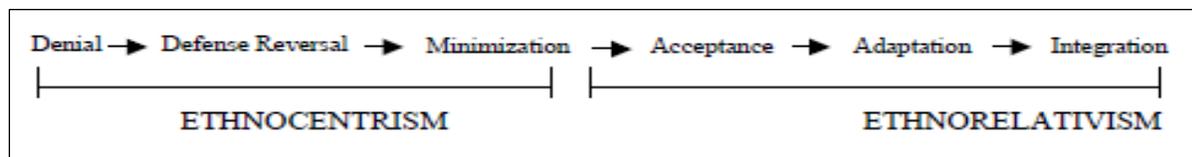
Figure 2.1. Developmental Model of Intercultural Sensitivity. This figure illustrates the six stages of Bennett's DMIS.
Source: Hammer et al. (2003), p. 424.

Defense refers to a stage in which cultural differences are seen through a polarized lens of 'us' versus 'them.' Although cultural differences are not missed in this stage, there is a value judgment placed on ways of doing, thinking, communicating, and behaving. "I don't understand why they speak about important issues so indirectly; clearly, direct communication is the way to go." This statement is clearly from the position of defense in that a value judgment is placed on a communication pattern (direct vs. indirect) that is likely influenced by cultural differences. Another stage that is similarly problematic in that there is a value judgment is Reversal. In this stage individuals are overly critical of their own culture while they romanticize the superiority of the 'other' culture as indicated by statements like, "the Europeans are so much more sophisticated than we Americans."

Minimization refers to a tendency to minimize cultural differences and to emphasize cultural commonalities. In one sense, this seems to be nirvana (Hammer, 2011b). This is because there is a sense that by focusing on commonalities (both our biological similarities as human beings and our philosophical concepts) we acknowledge that humanity is our common bond. This is often seen as enlightenment and carries a great deal of good-will given the emphasis on a common bond and the necessity to overcome differences so that we can "all get along." However, it masks the important and deeper cultural differences that can enrich a multicultural group. At the individual level the orientation is still through the lens of one's own culture, thus it is considered an ethnocentric perspective.

Individuals who are able to recognize cultural differences and accept that their worldview is one of many are in the DMIS stage of Acceptance. People in this stage are curious about cultural differences and commonalities and often seek to better understand how cultural differences may impact the way an individual is behaving or communicating. They have a

general curiosity and appreciation for cultural differences. The emphasis on curiosity is also stressed by Bennett (2009) as she describes curiosity as the fuel for cultivating intercultural competence.

Adaptation is a stage that signifies one's ability to shift perspective and behavior according to cultural differences and norms, which may be encountered in an intercultural situation. This shift takes into account the 'other' worldviews and the individual appropriately changes her or his behavior to be inclusive of that worldview. It is in a sense an expansion of one's worldview. The literature on intercultural competence cites empathy as an important cognitive and behavioral dimension (Bennett, 2008; Deardorff, 2006; Hunter, White, & Godbey, 2006). Individuals often exhibit Adaptation through empathy with 'others.'

The final stage in the DMIS is Integration. In this stage individuals readily shift perspective to include two or more cultures. Their worldview is no longer centered on any one culture. Bennett (1986, 1993) posits that people in this stage may feel a sense of disconnection from any one culture, which he labels as "cultural marginality." This marginality may take two forms in an individual. One is a sense of isolation and alienation from any culture (encapsulated marginality) and the other is "constructive marginality" in which the ability to move in and out of cultures is seen as an integral and important part of one's identity. As there is increased movement of people around the globe, a hypothesis suggests that those individuals who have lived in numerous locations (global nomads) throughout their lives may experience the world through a number of lenses. Of course, simply living abroad or encountering other cultures will not automatically lead to Integration, but as individuals develop their capacity for adaptation to cultural differences they may become increasingly interculturally competent. Also, depending on

their relationship with these cultural centers and margins, the Integration may take either form (encapsulated or constructive).

Bennett (1993) proposes that the way individuals approach cultural differences and commonalities is central in this continuum. He points out that the approach to learning that he posits does not stress cultural literacy, but rather intercultural competence. The linear approach to this model and its emphasis on the learner making sense of the environment and learning from that environment incorporate Perry's (1970) model of intellectual and ethical development where individuals move towards relativism from a position of duality through a series of stages. Aside from being widely cited in subsequent literature related to study abroad and intercultural competence, this model has provided the underpinning theory of the Intercultural Development Inventory (IDI), which has been extensively used in the past decade to assess study abroad outcomes (Vande Berg, 2009; Jackson, 2008; and Medina-Lopez-Portillo, 2004).

The term intercultural sensitivity referred to by Bennett (1993) is not the same as intercultural competence – one of many examples that illustrate what Fantini (2009) describes as the challenge with assessing a construct that has within its scholarship many terms with varying definitions. Medina-Lopez-Portillo (2004) suggests that it is important to distinguish between intercultural sensitivity and intercultural competence. She notes that while intercultural competence refers to the external behaviors that individuals exhibit when interacting with other cultures, intercultural sensitivity signifies the individual's psychological ability to deal with cultural differences. Hammer et al. (2003) describe intercultural competence as one's "ability to think and act in interculturally appropriate ways" (p. 422). On the other hand, intercultural sensitivity is "the ability to discriminate and experience relevant cultural differences" (Hammer et al., 2003, p. 422). Therefore, it seems that intercultural sensitivity and competence are closely

related; and, as Medina-Lopez-Portillo (2004) proposes they "can be understood as two sides of the same coin" (p. 22). Developing one's intercultural sensitivity increasingly enables individuals to think and act in appropriate ways in an intercultural setting.

Towards a Consensus on Definition?

Another scholar who has been widely cited in the literature on intercultural competence is Darla Deardorff (2004). Her scholarly work is important because it has attempted to bring some consensus to the definition of intercultural competence. Deardorff (2004) used international education professionals and intercultural experts in surveys and Delphi techniques to zero in on what they agreed were the key characteristics of intercultural competence. She was able to summarize the consensus into attitudes (openness, respect, and curiosity), knowledge and comprehension (cultural awareness, deep cultural knowledge, sociolinguistic awareness), and skills (to listen, observe, evaluate, analyze, interpret, and relate). These attitudes, knowledge and skills combine for internal outcomes (informed frame of reference shift – adaptability, flexibility, ethnorelative view, and empathy) and external outcomes (effective and appropriate communication and behavior in an intercultural situation). She has developed two models that visually represent these components and the interplay between them (see figure 2 for one of the models). She offers this as a developmental model. It is not a linear model like the DMIS, but is circular and ongoing. This model also takes into account behavioral shift, which is implied in the adaptation stage of the DMIS, but is perhaps expanded upon more clearly in this model.
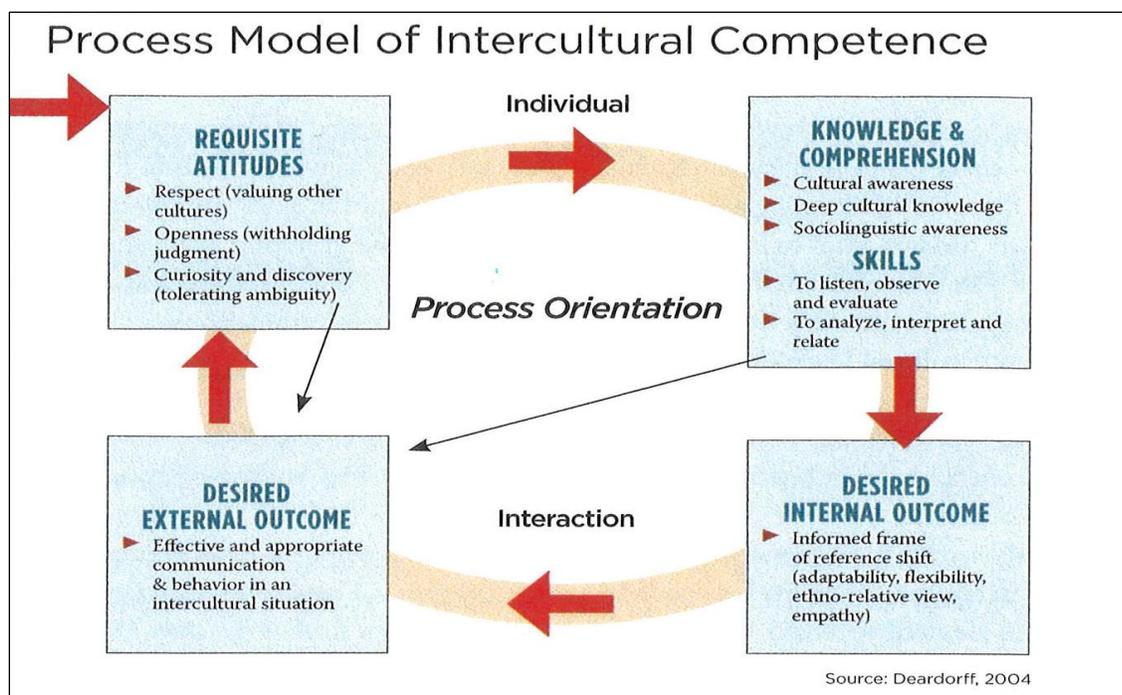
Figure 2.2. Deardorff's Process Model of Intercultural Competence.

Source: Deardorff andHunter (2006), p. 73.

Hunter, White, and Godbey (2006) carried out similar research to that of Deardorff (2004) in their quest to define what they term as global competence. They propose a definition for global competence developed through qualitative and quantitative research. Results from a survey distributed to a variety of constituents (university representatives and human resource officials) (N=54) as well as a Delphi technique involving individuals from transnational corporations, universities, United Nations, government officials, and intercultural experts were analyzed to arrive at a comprehensive definition for global competence and to make curricular plan recommendations.

Hunter et al. (2006) articulate a need to construct consensus on the term global competence so that various parties (higher education, business, governments, and other sectors) can further the conversation and identify best practices for educating individuals with the necessary competencies to meet the challenges of the twenty-first century. Furthermore, they ask

two important questions: is higher education preparing globally competent graduates? And if yes, how do institutions know they are successfully accomplishing this? They tie these questions to the need to define global competency so that universities (and other stakeholders) have a common language to engage in discussions that identify the attitudes, knowledge, and skills necessary for global competency. In addition, they note that the identification of the requisite attitudes, knowledge, and skills will enable institutions of higher education to create a curriculum that will foster global competency.

Hunter et al. (2006) argue that while global competency in education is important, universities have not been successful in preparing globally minded citizens. They also criticize a number of previous attempts to define global competence, suggesting that these definitions offer narrow foci or approaches from a specific lens. This, they argue, is their rationale for broadening the scope of the study to include a variety of constituents so that the common ground from the perspective of many constituents could be identified. They also reference one of the authors' (Hunter, 2004) past research and proposed definition for global competence, acknowledging that this definition is a starting point and may have its own biases. Hunter (2004) defines global competence as "having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one's environment" (p. 105).

It seems that this open approach is helpful when offering a definition on a nebulous term such as global competence and this suggests the work of Hunter et al. (2006) is one more effort in the exploration of definitions of this construct rather than an end point in the journey to define the term.

The results of Hunter et al.'s (2006) study did contradict some common perceptions in the field of international education. For example, language learning and travel abroad were not found to be necessarily at the core of global competence. The findings suggest that developing a keen understanding of one's own cultural norms and expectations is a critical step. The emphasis on improved understanding of oneself through the exploration of others is a common theme supported by other researchers (Magala, 2005). Moreover, the research was not supportive of short-term study abroad programs, which are common today among higher education's internationalization efforts (Kehl & Morris, 2008). While this is an important discovery, Hunter et al. (2006) don't address other potential benefits of these short-term programs, such as the development of curiosity for further exploration through lengthier study abroad and discovery.

Hunter's (2004) quest to define global competency is very similar to that of Deardorff's (2004) pioneering efforts at establishing a consensus. However, what sets apart Deardorff's (2004) approach is that it is the first to document consensus among intercultural experts from a variety of fields (Deardorff & Jones, 2012). Although the participants were primarily from the United States, a number of the experts were from other nations. These two researchers (Deardorff, 2004 and Hunter, 2004) not only reviewed the significant literature on this construct, but included a variety of participants in their studies who were practitioners in the field of higher education, business, and scholars from the intercultural field. A careful review of the various components of Deardorff (2004) and Hunter's (2004) definitions indicates that there are many overlapping elements that may suggest some consensus is underway in terms of a definition for global or intercultural competence (Deardorff & Hunter, 2006).

In the past, intercultural competence was seen as a list of dimensions or components, which continues in some of the research today. For instance, Javidan et al. (2010) identified three

components (intellectual, psychological, and social capital) that make up global mindset. What sets Deardorff's work apart from this approach is that she has continued the quest to investigate the various ways in which intercultural competence is defined, conceptualized, and operationalized in a variety of fields. In 2009 she edited the *Sage Handbook of Intercultural Competence* with the goal of providing a comprehensive volume that would address the question: What is intercultural competence? This volume includes a variety of chapters that focus on specific themes and disciplines, including higher education (Deardorff, 2009b).

Conclusion

Despite the decades of scholarly work on this construct, as Deardorff and Jones (2012) note, there is no consensus on terminology. Similarly, in the study abroad literature numerous terms (intercultural competence, intercultural sensitivity, intercultural maturity, global competence, global citizenship, multicultural competence, among others) are being utilized to refer to student learning outcomes, which as Deardorff and Jones (2012) observed, is an emerging focus of internationalization efforts in higher education. Even though the terminology remains varied, Deardorff's (2009b) and others' research in defining the construct of intercultural competence is beginning to see some consensus with regard to the underpinning assumptions, definitions, and concepts.

Deardorff's model seems to capture the complexity of intercultural competence and is based on research that takes into account the views of leading intercultural experts. Given the emerging consensus on the components of intercultural competence and the emergence of Deardorff's efforts as a leading scholar among interculturalists, this study utilized Deardorff's (2006) definition of intercultural competence: "behaving and communicating effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's

goals to some degree" (p.254) as the backdrop for examining the research on student learning

outcomes for study abroad. At the same time, it is important to also consider the DMIS in this

study since it is more readily operationalized and is being widely used in the field of study

abroad and intercultural development. In summary, these two theoretical models were utilized to

examine the factors that influence study participants' intercultural competence. As noted, the

DMIS provides the underpinnings of the IDI (the quantitative instrument in this study).

Deardorff's model is discussed in relation to the qualitative findings of this study in the final

chapter.

This chapter reviewed a number of definitions for intercultural competence concluding

that Deardorff's (2004) definition is a leading definition and most appropriate for this study. In

addition, the DMIS was reviewed in detail to position the intercultural sensitivity that will be

assessed in this study. The next chapter will explore the intersection of study abroad and higher

education internationalization.

CHAPTER 3: HIGHER EDUCATION INTERNATIONALIZATION AND STUDY ABROAD

Introduction

This chapter aims to analyze study abroad through a historical lens within U.S. higher education. Study abroad has a number of learning outcomes and in the context of internationalization it serves as a primary means for intercultural development of students in higher education. In addition to the historical framework, this chapter will focus on the ways that educators have strived to foster students' intercultural development through study abroad programs.

Today, higher education is tasked with the preparation and shaping of future citizens within an increasingly interdependent world, economically, socially, culturally, and politically. In this increasingly internationalized environment how will higher education in the United States prepare students for a global mindset, a mindset that requires attitudes, knowledge, and skills to interact and communicate across cultural boundaries effectively and appropriately (Deardorff & Hunter, 2006)? American higher education has long played a role in preparing citizens through its unique liberal arts education (Nussbaum, 1997). It is inevitable that in this increasingly pluralistic society, an understanding of socioeconomic, racial, ethnic, gender, religious, and national identities will be necessary for tomorrow's citizens in their social and professional lives. As American society (and indeed global society) changes, and distances are less of a barrier to migration and connection, due to faster travel and technology, so the preparation of tomorrow's citizens must evolve accordingly. If education (for the purpose of this discussion and in particular, higher education) is to be instrumental in developing citizenship among the population, and if it is to remain relevant to current societal needs, then the methods and content of what is taught must reflect the times. Educating students to become interculturally competent

so that they can successfully navigate the complexities of the interconnected societies that they will encounter seems to be a worthwhile aim for higher education.

Nussbaum (1997) and Appiah (2006) remind us that this aim is in fact not only relevant for the twenty-first century, but rather, has a long tradition in human history. There are deep rooted philosophical elements in liberal arts education, dating back to Socrates, which support this aim of educating for humanity and world citizenship. Cosmopolitanism is the term Appiah (2006) uses to refer to this similar notion first explored by the Greek Stoics. Therefore, the long-standing liberal arts tradition in American higher education, which has also received recent attention from institutions abroad (Godwin, 2013), provides the foundation and necessary back-drop to further explore and enhance education that broadens the mind for a global mindset. The importance of meaningful education for world citizenship is also emphasized by Peters, Britton, and Blee (2008) who acknowledge that the search for "global civil society" has been elusive yet essential.

The rapid internationalization taking place at institutions of higher education (Altbach & Knight, 2007) is in part motivated by the goal of developing global-ready graduates. At the same time "Intercultural competence development is emerging as a central focus – and outcome – of many internationalization efforts" (Deardorff & Jones, 2012, p. 283). Despite the growing support for world citizenship education, there remain a number of important questions about the role of higher education in cultivating cosmopolitanism. How does contemporary American higher education approach the development of competencies that best foster intercultural competence? Stearns (2008) suggests that institutions have long used study abroad as the main gesture by which student exposure to international issues was encouraged. In order to fully understand study abroad, it is important to examine the role that higher education plays today in

preparing interculturally competent (global-minded) graduates, while reviewing the literature on study abroad learning outcomes.

Outside of the U.S. context, there have been similar efforts undertaken to explore the impact of student mobility on learning outcomes, including intercultural competence. For instance, the European Commission's flagship program for higher education, ERASMUS, facilitates the movement of students across countries and among its numerous objectives is to develop students' intercultural competence. Bracht et al. (2006) conducted research to assess the value of student mobility in the ERASMUS program and concluded that student mobility was influential on what they term as participants' international competence. Another example is the assessment of intercultural sensitivity of Chinese students studying in England through a short-term study abroad program (Jackson, 2008). These studies (among others) suggest that assessment of intercultural competence as an outcome of higher education internationalization and student mobility is not limited to the U.S. However, it should be noted that the main focus of this research is on U.S. college students studying abroad and intercultural competence development.

Study Abroad and the Quest for Intercultural Competence

The late twentieth century and the early twenty-first century have been an period of globalization during which commerce and economic ties have become increasingly entangled. Higher education institutions have strived to remain relevant in this rapid globalization process by internationalizing their campus, curriculum, and strategy. Altbach and Knight (2007) note that internationalization is higher education's response to globalization and this response requires that institutions embed elements of internationalization in every aspect of teaching, service, and mission of the institution. In their discussion of higher education's motivations for

internationalization, they indicate the need for preparing graduates who are ready to enter a

globalized environment in which physical distances are diminished due to faster travel and easier

telecommunication, and in which there is a great deal of interdependency throughout much of the

globe.

Today we see that many institutions of higher education are striving to implement

comprehensive internationalization (Hudzik & McCarthy, 2012) and, in fact, most of these

institutions have explicitly included in their mission statements that one of their primary tasks is

to prepare graduates who are educated to navigate the complex global environment that they will

encounter upon graduation (Olson, Evans, & Shoenberg, 2007). In order to operationalize this

goal, the curriculum, environment, and programs are being structured to further students'

intercultural competence. One of the primary tools utilized to enhance student learning and

experience in this regard is to promote study abroad at locations around the globe for a period of

time. Thus, we are seeing a steady growth in the number of U.S. students studying abroad

anywhere from one week to one year in duration (Institute of International Education, 2014).

Given that (a) institutions are placing so much emphasis on internationalization today,

that (b) student learning outcomes are one of their major motivators for internationalization, and

that (c) the fact that, increasingly, the mechanism for attaining the knowledge and skills

necessary to achieve these outcomes is encouraged through a period of study abroad, it is

important to investigate the outcomes of study abroad. Specifically, it is imperative to understand

the patterns of student participation, institutional goals and implementation strategies, and most

relevant to this study, whether or not study abroad programs help students gain a better

understanding of the world and learn adaptation skills through an increased level of intercultural

competence. As Vande Berg et al. (2012b) explain, for decades now, the assumption has been

that study abroad leads to significant learning outcomes in line with the goals of internationalization. Therefore, given this assumption, the conclusion has been that increased study abroad can only mean increased student learning, which bolsters internationalization. However, as Vande Berg et al. (2012b) point out, the outcomes of study abroad have not been assessed thoroughly and to a large extent the metrics used thus far to assess progress in this area have been limited to the numbers of participants and duration of participation. In other words, they argue that the equation that study abroad is good for internationalization and, further, that more of a 'good thing' can only lead to more internationalization, has not been studied through a critical lens. In the past, progress has been measured in terms of the number of students studying overseas (Institute of International Education, 2014). The review of the literature in this study will examine the recent trends in study abroad and the research conducted in this area to examine intercultural competence as a student learning outcome. The goal is to gain a better understanding of how study abroad (with its increasing popularity) is contributing to students' intercultural development in U.S. higher education. Given that preparing students to engage successfully in a globalized environment requires intercultural competence (AACSB, 2011; Deardorff, 2009b; Deardorff & Hunter, 2006; Nussbaum, 1997), and, furthermore, given that study abroad is a primary tool utilized by institutions to meet the demands of internationalization relevant to this student learning outcome, the focus of this review will be on the literature concerning the effectiveness of study abroad programs in attaining knowledge, skills, and attitudes that are deemed necessary for intercultural competence.

Historical Perspectives: Study abroad at U.S. Colleges & universities

A comprehensive history of U.S. study abroad through 1965 was authored by Hoffa (2007) followed by an edited volume (Hoffa & DePaul, 2010) that spans the last four decades.

While the purpose of this study is not a historical review of study abroad, it is important to understand the evolution of study abroad from its beginnings to the present. This brief overview of the history of U.S. study abroad is not intended to provide an exhaustive historical review; rather, it will cover the literature relevant to growth in participation and the development of intercultural competence as a learning outcome of study abroad.

The impetus for student mobility across borders dates back centuries, long before nation states even existed. The fact that not all knowledge was available and accessible in one place and one needed to seek new knowledge through travel (Hoffa, 2007) inspired individuals to leave home. Hoffa (2007) describes the formation of the first universities in Europe during the 13th century with libraries and museums that had benefited from knowledge and artifacts contributed by generations of 'wandering scholars.' These early centers of learning drew new 'wandering scholars' and students from many regions of the world, thus forming institutions that were very international in their character, scholarship, and student body. Hoffa (2007) notes that "from the later Middle Ages to well past the Renaissance, there existed a community of learning that knew no borders – an ideal academic environment that statesmen and international educators have been trying to recover ever since" (p. 11).

Later in the 17th and 18th centuries, the 'Grand Tours' were the method by which many young men (and in rare cases women) in their 20s would travel throughout Europe to gain experience from other parts of the continent. Although their goals were not strictly academic in nature, the experiential learning that they wrote about in their journals and shared with those staying back home suggested that much learning could take place when one leaves home. To be sure, this was not a widespread practice given the expenses involved, which made the 'Grand Tour' accessible only to the elite. The nineteenth century saw an increase in 'Grand Tour'

participation by women and Americans. Hoffa (2007) proposes that, on one hand, the 'Grand Tours' were the beginnings of what is now tourism and, on the other hand, these 'Grand Tours' represent the very early forms of travel that evolved to what we know as formal study abroad in the twentieth century and beyond. It is interesting to note that the demographics of the participants in study abroad today in many ways reflect the affluent and educated families that sent their sons and daughters on 'Grand Tours' historically.

What is today an integral part of U.S. higher education at almost all institutions that offer a bachelor's degree (Bennett, 2010) got its start as an innovative program at a few institutions that planned to combine academic and experiential learning in a foreign setting for their students (Hoffa, 2007). As study abroad was taking shape, three types of programs were prevalent. First, the 'Junior-year abroad' was utilized as a way to enhance the experience and learning for students who were focused on language learning, area studies, or anthropological research. Immersion was seen as key to learning, thus programs were structured to have students living and studying abroad for lengthy periods of time, studying in the local environment, and maximizing their interaction with the host culture through homestays, courses alongside local students at the university abroad, and with fewer means to regularly communicate home than what is possible today. From its beginnings and into the second half of the twentieth century, the traditional "Junior-year abroad" was characterized by low participation numbers. The Institute of International Education (2014), which has closely tracked study abroad participation for the last five decades, reports that less than one percent of students in U.S. higher education spent any significant time abroad during their studies before the robust growth of the 1990s to present; thus study abroad was largely seen as an elite experience. Even today, participation in academic year-long study only makes up 4% of overall study abroad participants.

A second innovation in the early part of the twentieth century included cohorts of students that were led abroad for a short period of exploration spearheaded by a trusted faculty member from the home institution. It is not clear that institutions always awarded credit for this type of program (Hoffa, 2007). The second half of the twentieth century, and in particular the past two decades, has seen exponential growth in credit-bearing short courses abroad led by home institution faculty. Hoffa and DePaul (2010) suggest that these programs are particularly popular for students who are majoring in fields that have a lock-step curriculum with less flexibility for students to be away for a semester or a year. In addition, parents and certain institutional actors are more comfortable with the perceived lower risk associated with a faculty-led program rather than a young college student finding her or his own way in a foreign land.

Short-term summer programs abroad that included work and study were the third type of programmatic model for study abroad within higher education. Hoffa (2007) indicates that growth in study abroad in the 1920s and 1930s was slow. The participants in these programs continued to be a small percentage of undergraduate students; thus, even up to World War II, study abroad remained an elite experience, similar to the antecedents of study abroad (the 'Grand Tours.') Another defining characteristic of this era is that the destination of these early study abroad students was often Western Europe.

The start of World War II completely halted all study abroad, but the impact on higher education was hardly noticeable given the small percentage of participants at this point in history. The impact of the war was widespread and institutions of higher education were no exception. However, in the U.S., World War II was followed by two decades of federal programs (e.g., GI Bill, Fulbright, Federal Student Aid, federal support to study "critical" languages) and private philanthropy (e.g., Carnegie and Ford Foundations) which set the stage for the

development of study abroad in the second half of the twentieth century (Hoffa, 2007). To be sure, it was not a neat and linear progression of increasing support and participation. Along the way, there were many peaks and valleys given that the aforementioned programs were largely supporting higher education directly, while study abroad was indirectly benefiting from the growth in higher education. For example, Hoffa (2007) notes that while Federal Financial Aid was helpful for students to gain access to higher education, many campuses interpreted this aid for the use of domestic study only. Another watershed moment was the passing of the International Education Act of 1963, which was hailed as the strongest and most supportive legislation for study abroad (and campus internationalization in general). However, the political environment of the time (U.S. involvement in Vietnam and the Civil Rights movement) meant that Congress did not fund the program in the end.

The success of study abroad has not always been directly linked or correlated with the success of American higher education. In fact, the success of the American university has actually been problematic for study abroad within a historical framework. Whereas in the 19th century many students were travelling to Europe for scientific and medical education that was unavailable or less advanced at their home institutions, the rapid growth of the research university and the success and prestige of the U.S. higher education model led to declines in study abroad for curricular reasons. As Altbach (1998) has described the motivations for student mobility today, the scenario described by Hoffa and DePaul (2010) seems to indicate that the 'pull' factors such as quality education systems for U.S. higher education continued to grow, while the 'push' factors such as lack of advanced research facilities diminished over time, resulting in a smaller number of students in what is now termed as the STEM fields going abroad to study. Another explanation offered by Hoffa and DePaul (2010) for the historical lack of

participation in study abroad in large numbers by students in the STEM fields is that much of the argument in motivating students to study abroad emphasizes cross-cultural learning, which appeals to students in the humanities and social sciences rather than those in STEM. This further exacerbates the imbalance of participation in study abroad by field of study or major.

The second half of the twentieth century began with a leveling of participation in study abroad, but the latter quarter of the century has seen unprecedented growth in undergraduate study abroad (Institute of International Education, 2014). Institutions of higher education are also paying more attention to programs that facilitate study abroad (Stearns, 2008). According to data from the Institute of International Education (2014), the number of students studying abroad from the 1984-85 to 2010-2011 academic years grew from less than 50,000 to nearly 275,000, respectively. Hoffa and DePaul (2010) attribute this growth to the changing landscape of institutions vis-à-vis societal demands, professionalization of the administrators developing study abroad programs, institutional motivations (e.g., the increase in financial aid for study abroad and growth of enrollments through study abroad), and greater legitimacy within the academy. While the growth in study abroad participation is remarkable, Hoffa and DePaul (2010) warn that the current status of programs continues to have similar challenges that were present decades ago. In particular, democratization of access is very slowly progressing so that the vast majority of participants continue to be from affluent families. In addition, the lion's share of students venturing abroad are from the more prestigious institutions in the U.S. Furthermore, although there has been some increase of participation in non-traditional destinations, such as China and India, the top destinations continue to be in Western Europe (Institute of International Education, 2014). In short, although there is much growth in participation, traditions continue such that the destination (Western Europe), majors (liberal arts), socioeconomic status (affluent), race

(Caucasian), and gender (more females) of the students participating have changed little over these four decades of robust growth. Yet if we are to assume that study abroad plays a role in preparing citizens who are better informed about the world they live in, the focus on Western Europe, limited participation by growing constituencies in society and in higher education, and by those majoring in the STEM fields doesn't lend itself to preparing students for the realities of today's global forces (Hoffa & DePaul, 2010).

Hoffa and DePaul (2010) point out that much of the work in the field of study abroad in the latter part of the twentieth century has involved efforts to legitimize study abroad within the academy. An important gap, and most relevant to this study's focus, has existed between traditional academics and proponents of experiential learning. Whereas study abroad lends itself to a great deal of experiential learning (depending on the program design), traditional academics have been reluctant to value these experiences as credit-worthy. On the other hand, over the past four decades of growth, study abroad professionals have not produced the theoretical and cognitive research and literature to bridge the gap for skeptical academics (Bennett, 2010). Vande Berg et al. (2012a) propose a paradigm shift that is needed to go beyond the traditional assumptions that experiential learning through study abroad results in transformation without intervention from educators; thus, they argue, there is a need for programs to identify programmatic measures that do result in tangible student learning outcomes.

Bennett (2010) credits the field of intercultural communication for bridging the gap over the past 40 years between the traditional academics who have been skeptical of experiential learning abroad and the proponents of study abroad. He notes that although the field of intercultural communication is itself relatively new, the fact that it has gained credibility in both camps has helped in establishing study abroad as an integral academic component of higher

education. Other contributors who have been influential during the past four decades in this regard were professional organizations such as the Association of International Educators (NAFSA), which has evolved from a focus on international students in the 1950s to a prominent organization for the advancement of internationalization today (Bennett, 2010). Bennett (2010) also asserts that important developments in the 1980s and 1990s such as efforts by scholars from the University of Minnesota to establish strategies to maximize student language and culture learning abroad (Paige, Cohen, Kappler, Chi, & Lassegard, 2002), and Bennett's (1993) Developmental Model of Intercultural Sensitivity, have legitimized the potential of student learning abroad.

Altbach and Teichler (2001) suggested that exchange agencies would lead the task of creating standards and establishing accountability in international higher education. In retrospect, this has been a relatively accurate prediction for today's study abroad standards. The beginning of the twenty-first century has seen an acceleration of research and inquiry about the quality of programs, the best practices for learning, safety and security, and for student learning outcomes (Vande Berg, 2009). This increase in research and inquiry on intercultural development as a student learning outcome of study abroad, program evaluation, and the development of standards through numerous organizations (most notably NAFSA, CIEE, IES, and Forum on Education Abroad) has resulted in significant increases in the literature on this topic. "No longer are the benefits of global learning taken as an article of faith. A rich and robust research agenda has started to take shape, focusing first on foreign language acquisition, and now on the emerging area of intercultural learning" (Hoffa & DePaul, 2010, p. 11). It is this growing literature that we will turn to next for a discussion of the research literature on study abroad learning outcomes.

CHAPTER 4: LITERATURE REVIEW

Introduction

This chapter focuses on the contemporary literature on study abroad with a particular

focus on intercultural development and outcomes assessment. There are numerous reviews of

qualitative and quantitative studies that inform this study's research direction. Although many of

the studies reviewed in this chapter are focused on U.S. students, there are ample examples of

research in other regions of the globe. The scholarship on study abroad is chronologically

reviewed through a critical lens so that the subsequent chapters can build upon the existing

scholarship.

Growth of Study Abroad Research and Scholarship

The increase in the numbers of participants in study abroad has arrived with additional

resources to administer such programs, but also with a cadre of scholars who are looking more

critically at the intended outcomes of study abroad and whether or not the current programmatic

and academic structures are able to enhance the students' learning as intended. The past decade

has seen an increase in the number of qualitative and quantitative studies critically reviewing

short and long-term study abroad through snapshots and, in rare cases, through longitudinal

studies.

Earlier publications that link higher education to intercultural competence take a

philosophical approach. Two examples are Nussbaum (1997) and Appiah (2006), who argue that

the aim to educate students to become interculturally competent is not a new idea and may not be

as revolutionary as it may seem on the surface. There are deep rooted philosophical elements in

the American liberal arts educational tradition that date back to Socrates which support this aim

of educating for humanity and world citizenship. Cosmopolitanism is the term Appiah (2006)

uses to refer to this similar notion first explored by the Greek Stoics. Nussbaum (1997) describes the educational philosophical underpinnings of world citizenship, which encompasses the notions of intercultural competence. In particular, the author emphasizes how liberal education provides the framework for Socratic self-examination which is critical for seeing self and others and gaining perspective. Nussbaum (1997) provides numerous examples of how educational opportunities in and out of the classroom are helping students become world citizens by developing their sense of a common human bond. She establishes the roots of this humanity and world citizenship in the ancient Greek era, crediting Diogenes with coining the term, cosmopolitan. Purportedly, when asked which polis (city state) he was from, Diogenes replied that he was a *cosmopolites* – meaning his allegiance was with humanity rather than any single entity. This sense of belonging to humanity rather than any entity is as threatening to blind patriotism today as it was at that time. Nussbaum (1997) argues that if we are to create a community of critical thinkers who can establish humane communities inclusive of class, sexual orientation, race, nationality (and more) we must cultivate humanity in our students. The philosophical underpinnings provided by Nussbaum (1997) for a transformative experience in higher education are congruent with much of the early literature on the purpose of study abroad (Hoffa, 2007). It has been argued that through exposure to others in an immersion experience, students will be able to develop a better understanding of themselves and others, presumably cultivating a stronger sense of humanity in all.

Study Abroad and Global Citizenship

Nussbaum (1997) frames her argument within American liberal arts higher education, but the quest for global citizenship is not limited to U.S. borders; thus, a look at literature from non-U.S. perspectives is also important. De Ruyter and Spiecker (2008) set out to define world

citizenship and provide a nuanced approach to education for citizenship as a method to encourage and facilitate world citizenship. They use many metaphors from Dutch society given that the authors are based in the Netherlands; however, their approach and recommendations are not limited to Dutch or European culture. The authors introduce the concept of 'minimal' and "maximal" citizenship. Minimal citizenship implies that the individual "is able to speak and read the dominant language, has the disposition to abide by the law and has moral, political, and social knowledge" (De Ruyter & Spiecker, 2008, p. 353). On the other hand, in addition to the requirements of the 'minimal' citizenship, "a citizen in the maximal sense is someone who is culturally competent too" (De Ruyter & Spiecker, 2008, p. 353). The authors argue that world citizenship requires citizenship engagement in the 'maximal' sense. The importance of cultural competency is critical to maximal citizenship and much of their argument is focused on cultural competency as it relates to education and the individual. De Ruyter and Spiecker (2008) explain that culturally competent individuals must understand the world through cultural and societal practices, which they label as genres. They emphasize the role of understanding the world in terms of genres as opposed to relativistic terms. They conclude that students must be inducted into diverse genres in order to become world citizens.

De Ruyter and Spiecker (2008) also examine the concept of citizenship to clarify definitions for world citizenship and explore how this construct may be developed in an educational context. They draw on common definitions (e.g. Oxford Dictionary), but also utilize past definitions and constructs of world citizenship established by prominent authors in this area (Nussbaum, 1997 and Appiah, 2006).

The concept of genres is introduced as a way for the world citizen to view the world and have absolute judgments about an object or action, so long as the context of the genre is well

understood. De Ruyter and Spiecker (2008) explain: "this allows us to say without contradiction that works of art or social arrangements that are completely different are both good" (p. 356). De Ruyter and Spiecker (2008) did not provide a methodology by which they carried out their study of world citizenship. While they cited numerous authors who have addressed this construct, their approach was to offer a conceptual framework through the analysis of a variety of authors in this area and to relate their framework to today's society and to look specifically at the implications of this framework for education in Dutch society and beyond. The data offered were largely metaphors that are commonplace themes in society, but that help drive home their points and make their conceptual framework accessible to the reader.

After establishing the importance of understanding a variety of genres in the process of becoming world citizens, De Ruyter and Spiecker (2008) conclude that the implications for education require that students are exposed and inducted into diverse genres, which will entice them to become world citizens. They also note in their conclusion that this approach is important in that it is relevant to both Westerners who wish to interact and trade with people from around the world as a result of globalization, but also for immigrants arriving in Western societies, who will need to adapt to those societies. When the various cultures are emphasized in the curriculum, "the children of immigrants will feel that their culture is taken seriously and they profit from world citizenship education in becoming culturally literate" (p. 362).

De Ruyter and Spiecker (2008) provide strong theoretical reasoning in very broad strokes. The specific details on world citizenship and the cultural competencies required by its adherents are largely missing from their commentary. There is also a lack of reference to a large body of literature on cultural competency which, as the authors argue, is at the heart of world citizenship. The authors do provide valuable metaphors to explain their theories and utilize

numerous examples to demonstrate the importance of this construct in education of the twenty-first century. However, the lack of concrete pedagogical models or examples makes it difficult to assess whether their theoretical framework is accurate. There are many assumptions made by the authors that are unchecked or lack support due to this approach. Overall, this body of work by De Ruyter and Spiecker (2008) helps anchor some of the theoretical underpinnings of intercultural competence beyond a U.S. perspective, but has limited practical applicability to assessing student learning abroad.

Influential Scholarship Driving Growth in Research

The notion that exposure to others matters is a long-standing assumption of the field of study abroad. A review of the literature of the 1980s and 1990s reveals few critiques investigating this assumption. Rather, most of the literature is a review of the history of study abroad (Vande Berg et al., 2009), and largely focuses on the metrics of growth and the preparation of the professionals who worked in the field. The new publication of the quarterly journal, *Frontiers: Interdisciplinary Journal of Study Abroad* in 1994, has provided the forum and the direction for research from a wide array of disciplines that relate to study abroad and student learning. *Frontiers* has since established itself as an important journal for examining study abroad, and as is evident by the growing number of publications on study abroad, the journal has become increasingly popular and reaches scholars and practitioners globally. "Currently, there are over 1,300 institutional and individual subscribers in over 25 countries"(Frontiers, 2015). Vande Berg et al. (2009) also credit the *Journal of Studies in International Education*, which was launched in 1996, as well as the founding of the Forum on Education Abroad in 2001, with the growth in critical inquiry into student learning outcomes of study abroad. These initial efforts coincided with the increasing importance of assessment of

student learning in U.S. higher education in general (Huba & Freed, 2000). Therefore, although a good deal of literature addressed the field of study abroad prior to the new millennium, much of the efforts (through NAFSA, CIEE, IES, IIE, among others) were focused on best practices for safety, security, financial considerations, advocacy, and professional development of educators responsible for developing study abroad on campuses.

At the end of the 1990s, the focus remained largely on evaluation of programs rather than assessment of learning outcomes. For instance, Gillespie, Braskamp, and Braskamp (1999) introduce the importance of evaluating study abroad as an integral and important part of strong program development, equating its importance at the same level as international accreditation. The authors call for rigorous and systematic evaluation of study abroad programs. Gillespie et al. (1999) detail the criteria they utilized to form a task force to develop an assessment model. They propose that study abroad professionals join a dialogue about program evaluation and assessment. This is one of the earlier challenges from scholars in the field that calls attention to the need for systematic review, although it is more focused on evaluation of programs rather than on assessment of student learning outcomes. Gillespie et al. (1999) conclude that the goals of their project were met in that they developed a set of criteria for quality assurance and put in place a process for continual systematic evaluation.

In addition to evaluation of programs, the focus of many articles during the mid-1990s (and earlier) was on metrics that assumed that students were gaining a great deal of knowledge while abroad (Vande Berg et al., 2012a), that experiences abroad were transformative (evidenced by the anecdotal evidence in the journals provided by sojourners), and that, ultimately, more students studying abroad equated to more students being transformed by the experience, and developing into interculturally competent global citizens. The methodology of these articles

often utilized anecdotal evidence or self-reports by the students, but did not include the robust research methods that would be expected in educational research. Therefore, their conclusions that study abroad was transformative are questionable.

In a brief article published in NAFSA's periodical journal, *International Educator*, Vande Berg (2001) challenged international educators to take a more critical look at assessment of student learning outcomes of study abroad. He articulated the need for research and data gathering that quantify student learning abroad because during this period much of the discussion in the field seemed to be based on anecdotal evidence. He argued that by providing research-based results study abroad as an activity would be strengthened in the eyes of faculty, other educators, parents, and students. Vande Berg (2001) also noted that in the absence of data that are indicative of different results for various types of study abroad programs (e.g., long vs. short, faculty-led vs. direct enrollment, etc.) all activities are lumped together, and thus an assumption is made that all programs produce similar learning outcomes. Vande Berg (2001) did concede that a few study abroad programs of this period were using language proficiency instruments and that at that point, the most widely used instruments for measuring intercultural competence learning outcomes were the Cross-Cultural Adaptability Inventory and the Intercultural Development Inventory. Vande Berg's (2001) challenge to the field calling for more empirical and systematic data gathering and analysis is helpful in gauging where the status of research was in this field less than 15 years ago.

Another article in the same issue of the *International Educator* called for a stronger connection between study abroad and general education outcomes research (Rubin & Sutton, 2001). The authors note that similar to general education goals, there is a dearth of research in how study abroad benefits the overall outcomes of education. Rubin and Sutton (2001) argue that

while there has been some research on specific learning outcomes (e.g. language, intercultural sensitivity, global-mindedness), there is a need for further research on how study abroad can add value to the core goals of higher education learning. They claim that this may be one of the reasons that at the turn of the century only 1% of higher education students studied abroad. The number of study abroad participants has increased steadily (with the exception of the 2008-2009 academic year when the numbers remained flat, likely due to the economic recession) since this article was published, and there has been subsequent research exploring the obstacles to study abroad participation including financial, athletics, and specific majors that are seen as impediments to opportunities to study abroad (Lewin, 2009). Rubin and Sutton (2001) raise some important questions with regard to research directions, that, as Vande Berg (2001) notes, would make a stronger case for study abroad within the framework of student learning in higher education.

Sideli (2001) conducted a survey asking international educators via SECUSSA (NAFSA's section on U.S. students abroad) and the Institute of International Education (IIE) to respond to questions about their practices for assessing their programs. The results are a good indication of where the research in this area was just 14 years ago compared to today. According to Sideli (2001), who conducted the survey online with respondents from a wide variety of institutions that represent roughly 50% of study abroad participants nationally, one important finding which is relevant here is that only 15% of study abroad programs were assessing intercultural proficiency. A reference web page provided by Sideli (2001) for future data collection is obsolete at this time. It would seem that the combination of this article and those by Rubin and Sutton (2001) and Vande Berg (2001) has sparked an interest in research (and it is also possible that the time for this interest was otherwise ripe) as evidenced by the fact that much

more research has been published in this area during the past decade. All three authors called for

additional research and data gathering in the field, noting the importance of this work in the

process of further legitimizing study abroad, something that Hoffa and DePaul (2010) articulated

as an important imperative for the field at the end of the twentieth century.

Prior to these calls for robust assessment research, the research related to study abroad

often included case studies that described the process of what was assumed to be a

transformative experience. Stephenson (1999) carried out research focusing on the

transformational experience of three groups: students studying in Chile, host families, and host

university faculty. The researcher used a questionaire followed by interviews of the subjects. The

questionaires were administered at the beginning and end of the semester, taking a pre/post

experience approach. In all, 52 students, 56 host families, and 33 faculty participated in the

study. The article features numerous tables that quantify the responses of the participants by

percentages. The study design was fairly simple and has limited application and

generalizeability. Stephenson (1999) concludes that all three groups did indicate some

transformation as a result of the experience (for both hosts and students abroad). Of the three

groups, the faculty noted the most value/opinion changes. This article lacks references. It is

indicative of the transformation of the journal that published this article (*Frontiers*), given that

articles published there today appear to be of a higher standard of scholarship and quality.

Another article that demonstrates the nature of the literature in its earlier stages provides

theoretical support for experiential learning abroad, but is not supported by any particular

research methodology. Lutterman-Aguilar and Gingerich (2002) offer numerous opinions based

on their beliefs rather than empirical evidence. They firmly believe that simply going abroad

does not lead students to become global citizens, but assert that when programs are specifically

designed with that goal in mind, it is possible. They provide a thorough section on experiential education basing it on work by Dewey (1997) and Kolb (1984). They offer ten key principles to guide experiential pedagogy in study abroad, including: process and personal integration/development, problem-based content, critical analysis and reflection, collaboration and dialogue, community, diversity and intercultural communication, action and social transformation, mutuality and reciprocity, facilitation by trained faculty and staff, and evaluation and assessment. Each principle is followed by lengthy recommendations and testimonials of students that demonstrate the concepts. In the diversity and intercultural communication section, the authors refer to Bennett's (1993) Developmental Model of Intercultural Sensitivity to outline movement towards ethnorelativism as a key goal. The authors conclude that by implementing these principles and best practices of experiential education, students will benefit by achieving greater learning outcomes.

In light of the evolution of research on study abroad learning outcomes, when Stephenson (1999) and Lutterman-Aguilar and Gingerich's (2002) studies are compared with articles from 2009, for example, one can see a transition to higher standards of scholarship and research. It may also be indicative of how research in study abroad has not only blossomed in the past decade, but has also become more sophisticated.

Engle and Engle (2003) assert that colleges and universities lump together study abroad experiences of varying types. In addition, in the past, the literature of study abroad made many assumptions when examining the learning outcomes of study abroad. Engle and Engle (2003) note that in many ways, no framework is available in the literature so that scholars can be sure they are comparing 'apples to apples.' While, they don't propose standardizing the quality of study abroad, they do provide a useful framework in an effort to capture, under one classification

methodology, the many types and levels of study abroad available in higher education. This is another article that lays the foundation for the research that was called for by others and has been cited in numerous articles since it was published (see for example, Hammer, 2012; McKeown, 2009; Peppas, 2005; and Vande Berg, Balkcum, Scheid & Whalen, 2004). Engle and Engle (2003) originally proposed seven components of study abroad (and later added an eighth component), which are as follows (p. 8):

1. Length of student sojourn

2. Entry target-language competence

3. Language used in course work

4. Context of academic work

5. Types of student housing

6. Provisions for guided/structured cultural interaction and experiential learning

7. Guided reflection on cultural experience

8. Nature of teaching faculty

In addition, Engle and Engle (2003) developed five levels to distinguish between the types of programs (based on duration rather than components of the program) that were available, which are as follows (p. 10-11):

- Level One: Study Tour (up to one week of travel)

- Level Two: Short-Term Study (3 to 8 weeks)

- Level Three: Cross-Cultural Contact Program (one semester)

- Level Four: Cross-Cultural Encounter Program (semester to academic year)

- Level Five: Cross-Cultural Immersion program (semester to academic year)

This classification via levels and components provides a matrix for a number of researchers to respond to the challenges noted earlier to develop more sophisticated research in study abroad student outcome assessment. Therefore, Engle and Engle's (2003) classification system can be seen as another major development in the maturing of the literature on study abroad and intercultural development.

Calls for Paradigm Shift in Study Abroad Practice and Research

According to Vande Berg (2007), the shift away from using simple metrics (number of participants) as a tool for measuring a program's success was well underway at the turn of the century. Vande Berg (2007) provides a very brief history of U.S. study abroad in order to juxtapose it against what it looks like today. He offers five reasons or forces that are shaping today's study abroad practice, which is focused on intervention for intentional learning rather than the historical and traditional practice where students were sent off campus without much or any correspondence from the home institutions. The five forces he identified are: a. U.S. consumer culture towards higher education with higher expectations about the support provided for U.S. students abroad; b. increasing enrollments in study abroad, c. the assessment movement in U.S. higher education; d. the growing body of research on learning and teaching; and e. the maturing of intercultural communication as a legitimate field of academic inquiry. Vande Berg (2007) argues that, overall, study abroad professionals are working to give students cognitive and behavioral intercultural tools to allow them to reflect on their own learning in new and challenging environments abroad. This article succinctly outlines the paradigm shift that was occurring at the turn of the century in U.S. study abroad. It also provides a sound rationale for the increased importance of study abroad within the larger higher education context, while

calling for additional research to further develop intercultural learning through study abroad programs.

The literature on study abroad and intercultural competence suggests that the combination of calls for additional research and the new classification offered by Engle and Engle (2003) has prompted a number of studies focusing on what program components and levels of study abroad are most effective. Perhaps most prominent and ambitious among these studies is the Georgetown Consortium Study, a longitudinal four-year study designed to measure the learning of a large cohort of students (Vande Berg, Connor-Lindton, & Paige, 2009). Data were collected on the target language acquisition and intercultural learning of 1,300 undergraduate students enrolled in 61 programs abroad and at three home campuses. The pre and post test data of students abroad were compared with those of students who remained at their home institutions. Three broad conclusions from the data include: Students studying abroad exhibited more intercultural learning and progress in target language proficiency than those remaining on home campuses; numerous significant relationships were found between learner characteristics and program features, and learning (both intercultural and target language proficiency); and the study also found a relationship between target language proficiency and intercultural learning. The article includes numerous tables and figures of research data, in addition to tables that outline needs, and suggested interventions that have important implications for study abroad administrators. This is perhaps the most comprehensive study of learning outcomes in study abroad with empirical data, utilizing the Intercultural Development Inventory (IDI) and language proficiency scales. This article is very detailed and provides in-depth analysis of the data that, if summarized in its entirety, would dominate this literature review. What is clear is that the large cohorts in this study in many ways mirror the study abroad

population, thus there is more confidence when generalizing the results to discuss implications for practice. This is groundbreaking research because it was among the first to systematically examine intercultural competence through a longitudinal approach with a large cohort of students from multiple institutions of higher education. The Georgetown Consortium study also contributed to a recent volume (Vande Berg et al., 2012b) that is currently the most comprehensive review of intercultural learning and assessment in study abroad (Vande Berg, 2011).

It was previously mentioned that according to the Institute of International Education (2014) the bulk of the increase in study abroad participation has been in what is defined as short-term programs. There have been a number of studies assessing potential correlations between program length and intercultural competence development. Medina-Lopez-Portillo (2004) designed a study to evaluate the link between intercultural sensitivity development and length of study abroad program. The research subjects were University of Maryland students (n=18) who were studying in language programs at two sites in Mexico. The research design included qualitative (case study) and quantitative (IDI) data along with a questionnaire inquiring about participants' past intercultural experience. One group studied abroad for 7 weeks while the other studied abroad for 16 weeks. The findings suggest that there does seem to be significant differences in the development of intercultural sensitivity based on program length; students in the 16 week program showed more development of intercultural sensitivity than their counterparts. In the context of Engle and Engle's (2003) classification, it would appear that this study supports the distinction between Level Two (3-8 weeks) and Level Three (one semester) programs. It is also worth noting that unlike many of the other articles reviewed, Medina-Lopez-Portillo (2004) makes a distinction between the terms intercultural sensitivity and intercultural

competence, indicating that while they are not precisely the same, they are two sides of the same coin. Intercultural sensitivity enhances intercultural competence (see chapter 2 for a full discussion of these terms).

While Medina-Lopez-Portillo (2004) utilized a mix of qualitative and quantitative methods in her study, the number of participants is small, therefore making generalizations is problematic. Kehl and Morris (2008) also focused on program length in their quantitative study. In particular, their research focused on short versus long-term study abroad. The authors claim that their study is unique compared to past studies because it used a quantitative approach with a large sample (N=520). This was the case at the time, but since then there have been larger scale studies (e.g. the Georgetown Consortium). The study design is not very sophisticated in that it doesn't look at pre and post scores of students; rather, it simply compares short and long term study abroad participants to those student who intend to study abroad in a future semester. One interesting finding from this study is that male students have a higher score on the Global Mindedness scale compared to female students. This is in contrast to more recent studies that have found the opposite result. Another interesting finding was that students with parental incomes above $100,000 had signinficantly lower levels of global-mindedness. The study does not elaborate on the instrument (Global-Mindedness scale) therefore it is difficult to evaluate whether or not it is actually measuring the factors that may be critical in students' learning while abroad. The authors do note that the instrument has good reliability and validity and include citations. The outcomes of the study don't provide any compelling results for application. Overall, this study seems much less sophisticated in scope and methodology than other studies in this literature review, but it is unique in that it utilizes a different instrument than the

Intercultural Development Inventory, which is primarily used in the studies reviewed in this chapter.

Another component of study abroad that has been the focus of scholars is the language of study and/or the language that is used for instruction at the host institution. Mohajerie, Norris and Steinberg (2008) articulate a rationale for study abroad beyond language acquisition, given that prior research indicates that most U.S. students who go abroad do not list language learning as their primary intention. Their study analyzes extensive data gathered from alumni of IES Abroad (a U.S. based study abroad program provider founded in 1950) participants. The study compared three groups: those that participated in non-English programs, those that had a combination of English and non-English courses, and those that had solely English courses. The comparison was to determine if the language resulted in significant differences in the outcomes of study abroad. The results are categorized in the following ways: academic choices and attainment, language acquisition, career development, and cultural and personal development. In summary, the results suggest that students participating in programs that were solely in the host language (non-English) saw the greatest impact. Furthermore, while these (non-English) programs were most impactful in academic and language results, the other two types of programs had strong results in career, personal, and cultural development. These research findings are also supported in the Georgetown Consortium study (Vande Berg et al., 2009) in which they determine links between target language learning and intercultural competence gains. Vande Berg et al. (2009), however, take into account the study of the target language prior to as well as during the study abroad program.

Not all research on study abroad falls neatly along the components and levels outlined by Engle and Engle (2003). For instance, exploration and development of identity has long been a

student development outcome of American higher education. Savicki and Cooley (2011) examined the level, configuration, and change of American identity in students from the U.S. studying in several countries in Western Europe for a semester. One unique feature of their study is that the theoretical underpinnings of their research relate psychological identity to cross-cultural contexts. In addition, ethnic and national identity are defined and compared. The authors argue that, for U.S. students studying abroad, their American identity is their strongest social identification at the cultural level, hence it is important to understand how study abroad is impacted by or impacts American identity. They propose three hypotheses (p. 341-342):

1) Achived identity (high commitment and high exploration) will be related to more contact with other cultures.

2) Study abroad students will increase their exploration of American identity in comparison to students who do not study abroad.

3) Both higher commitment to and higher exploration of American identity will be related to better psychological well-being and to better affective outcomes for study abroad students.

Savicki and Cooley (2011) utilitzed the American Identity Measure (AIM) as a pre and post measure, as well as two other instruments to evaluate psychological well-being. The participants were 59 university students studying abroad and 49 students at the U.S. home institutions in a class that explored cross-cultural concepts.

Their findings are summarized in three tables with the main focus on the differences between home and study abroad group's "commitment" and "explore" scores on the AIM. They suggest that their findings garner some support for the first hypothesis, the second hypothesis is not supported, while the third hypothesis has mixed support. In the discussion, the authors explore

various explanations for their findings, concluding that American identity is a useful construct that taps the social identification level of intercultural adjustment. The limitations of the study are not addressed in the article.

Vande Berg et al. (2012a) point out that many educators in the field of study abroad rely on student reports of transformation for reassurance that study abroad has a profound impact on students. In this regard, the research conducted by Savicki and Cooley (2011) is useful when considering the often-cited quote by students returning from abroad: "This experience changed my life!" The examination of their identity may be linked to this feeling of change, although the researchers don't offer this as their conclusion nor do they offer any implications for practice based on their research findings.

Yet another example of study abroad assessment beyond the field of study abroad reveals that as participant numbers grow, more attention is focused on it by educators in other fields, such as management. Galinsky and Maddux (2009) carried out five studies, including three correlational and two experimental approaches aimed at investigating the relationship between living abroad and creativity. Each study builds on the other by addressing some of the previous studies' limitations or enhancing the empirical evidence suggesting a link between the two variables. The purpose of these studies was to examine the relationship between experiences away from one's home culture and creativity. The authors argue (with literature review support) that prior to this study there was no empirical evidence that links creativity with experiences living abroad. Thus their research fills gaps in knowledge that are of importance in today's globally linked society. The researchers define creativity concisely: "to cause to exist; to bring into being – implies something profound" (p. 1047). Participants in this study included 205 full-time MBA students at a large business school in the U.S. The average age of the participants was

27.7 years. The majority of the students (150) were U.S. citizens and the remaining 55 students represented 25 countries from around the globe. One hundred and twenty seven were men and 78 were women.

The Duncker Candle Problem (DCP) was the instrument used in this study to measure creativity, but the instrument is not described in any detail and no forms of instrument reliability were reported. After controlling for age, gender and nationality, results from the analysis indicated that individuals who had spent time living abroad were more likely to solve the DCP and, further, the more time they had spent living abroad, the more likely they were to solve the DCP. This study may have some limitations due to sampling and it is not directly related to study abroad; however, it does provide additional support for the impact that living abroad can have on individuals.

Galinsky and Maddux (2009) studied business students who, according to the data (Institute of International Education, 2014), are increasingly participating in study abroad programs, likely an outcome of the encouragement from accreditation bodies such as the Association to Advance Collegiate Schools of Busines (AACSB, 2011). In 2011, AACSB isssued a comprehensive report of a three-year study conducted by a task force on the globalization of management education. The report recommends that business schools embrace globalization in order to manage the benefits and costs of globalization. Given that globalization has had and will continue to have an impact on business schools, it is important that AACSB utilize accreditation as a strategy to help business schools pay closer attention to globalization. The report concludes that this approach will make a positive contribution to management education, business, and society. It is noteworthy to see an important organization such as the AACSB embrace and promote the

development of intercultural competence in Management Education, which spans undergraduate and graduate programs.

The common theme that is evident in the literature on study abroad learning outcomes over the past thirteen years is one that challenges practitioners to embrace a paradigm shift to intervene intentionally in order to ascertain that students are learning abroad, and not just by chance. Engle and Engle (1999) are among the pioneers calling for this shift by setting an example. Engle and Engle (1999) outline an experiential cultural integration course offered to students studying in France. The authors argue that U.S. higher education has a tendency to isolate students from the rest of the world with its all-inclusive campus model, in which students can find all that they need without venturing out. They are concerned that some study abroad programs are also taking this shape. Hence, Engle and Engle (1999) describe their experimentation with an intervention designed to motivate students to engage with French society while they are studying there. Their article provides rich detail about the development of a course that (as of the date of publication) had included approximately 150 student participants. Their approach is to strike a balance between challenge and support in order to create tranformational cultural interfaces. In particular, the course requires students to have conversational partners with French learners of English, to engage with via a common personal interest (e.g. membership in a club), and to conduct two hours of community service per week. In addition, students are required to write reflection papers weekly and to attend a two hour class session. Their findings indicate that there are positive effects on the students' involvement in the community, which facilitates the students' language and intercultural skills. One shortcoming of this article is that it does not provide any data beyond descriptive information about the student participants. In light of more recent studies, the description of this program may be what Vande

Berg (2009) refers to as 'cultural mentoring,' which according to the Georgetown Consortium study is one of the most effective interventions in fostering student learning outcomes. As Paige and Vande Berg (2012) note, "effective cultural mentoring means engaging learners in ongoing discourse about their experiences, helping them better understand the intercultural nature of those encounters, and providing them with feedback relevant to their level of intercultural development" (p. 53). They assert that effective cultural mentoring is an essential part of student success in study abroad.

Study Abroad Skeptics

Despite the growing emphasis on assessment of student learning outcomes and increasing empirical evidence that suggests some study abroad programs are having a significant positive impact, there remain skeptics. For instance, articles in the trade journal of higher education, the *Chronicle of Higher Education* (among others) surface from time to time with headlines suggesting that students need not go abroad (which they point out is an expensive endeavor for families and institutions) to gain intercultural competence. Fischer (2011) authored such an article reporting on a study that was presented at the 2011 Association for Study of Higher Education meeting. Fischer (2011) reports that a presentation by Mark H. Salisbury indicates that, while study abroad brings students into contact with people of diverse backgrounds, it does not impact their comfort with or appreciation for cultural differences. Salisbury analyzed Wabash National Study of Liberal Arts Education results, which included data on 1,645 undergraduate students. He concludes that study abroad is not developing students in all aspects of intercultural competency. This is an interesting article in that it sheds light on the fact that study abroad outcomes research is fairly nascent and there are still many conflicting findings and

conclusions in the research, suggesting that further research is necessary and valuable in this area.

Given the critical review of study abroad, a closer look at Salisbury's (2011) research is warranted. The purpose of Salisbury's (2011) study was to determine the effect of study abroad on intercultural competence. The researcher used the Wabash National Study on Liberal Arts Education data, specifically using 1593(of the 1645) participants of that cohort in the research analysis. The results indicate that study abroad did have significantly positive results in student's intercultural competence, however, the author argues that the influence is on students' diversity of contact rather than their appreciation of cultural differences or comfort with diversity. Salisbury also concludes that the relationship between study abroad and intercultural competence is one of selection and accentuation. This study is interesting in that it utilizes a very large sample, but it has serious limitations given its sample and design. First, intercultural competence is assessed via the Miville-Guzman Universality-Diversity Scale (MGUDS). The literature on study abroad does not indicate that this is a scale that has been used for outcomes assessment. Fantini (2009) offers a review of 44 instruments with varying strengths that are regularly being utilized to assess intercultural competence; MGUDS is not one of them. Furthermore, Salisbury (2011) points out that the MGUDS may not capture intercultural competence as defined by Deardorff (2006), whose definition of intercultural competence is emerging as a leading definition in research. In addition, the study takes into account all types of study abroad experiences and lumps them into one for the purpose of analysis, a common study design flaw that before Engle and Engle's (2003) classification of study abroad programs may have been more prevalent. Given the current emphasis on program type and intervention strategies that greatly vary study abroad experiences for students, this study's results should be viewed with

caution. It should be noted, however, that this study provides valuable guidelines for a robust quantitative study.

It seems that the Wabash study prompted analysis in a number of other areas related to study abroad. For example, a study in 2010 explored student choice and gender in study abroad. Salisbury, Paulsen, and Pascarella (2010) conducted a study to apply the student-choice construct (as cited in Paulson & St. John, 2002; St. John et al. 2001) to the decision-making of students to study abroad based on their gender. Similar to Salisbury (2011) the authors used the Wabash National Study on Liberal Arts Education data. Salisbury et al. (2010) compared dozens of factors that shape male vs. female intent to study abroad. Their findings indicate that women are affected by influential authority figures and educational context in their decision to study abroad. Men's intent to study abroad is shaped by their personal values, experiences, and peer influence. Given the consistent gender gap in study abroad participation, this is a unique and important contribution to study abroad research. The authors conclude that institutions need to reconsider how they market study abroad to men and women and tailor them differently given that their intent to study abroad is shaped by different factors.

Another important contribution resulting from the analysis of the Wabash National Study on Liberal Arts Education focused on a set of variables that impact study abroad choice (Salisbury, Umbach, Paulsen, & Pascarella, 2009). Even though the focus of this paper is not student choice, the fact that scholars who are focused on general education goals (Wabash) are also paying close attention to study abroad, is indicative of its growth as an integral part of higher education. Salisbury et al. (2009) utilized a large sample of 4500 students from 60 institutions that participated in the Wabash National Study on Liberal Arts Education. The researchers attempted to apply 'college choice' models to ascertain why or why not students

chose to study abroad. This was an extensive study of the data with many tables of regression analysis. They focused on the impact that financial, human, social, and cultural capital can have on students' intent to study abroad. Their findings reveal a complex set of relationships between socioeconomic status, social, and cultural capital that had been accumulated before college and during the first year of college. They also explored the commonly known gender gap in study abroad given that nationally more women study abroad than men (Institute of International Education, 2014). They conclude that the answers lie in the socialization of female students prior to and in the first year of college. While they did not uncover a particular socialization factor, they did offer the opinion that factors that socialize students' intent to attend college may parallel their intent to study abroad; therefore, they recommend further research along the lines of college preparedness studies. This was a unique contribution to the literature and while many research articles pointed out the gender gap, this study attempted to explore that gap.

According to Williams (2009), the majority of research in study abroad in the previous ten years has been conducted via quantitative methods using various instruments. Williams (2009) makes a strong case for qualitative approaches to researching learning outcomes of study abroad. The author attempts to gather data in the following four areas of learning outcomes: Increased understanding of international and cultural issues, increased flexibility, increased open-mindedness and curiosity, and enhanced critical thinking skills. The data were collected through open-ended questions at the end of the students' study abroad programs and by using the learning outcomes as themes for a photo contest. The open-ended questions ask a variety of questions related to the learning outcomes, requiring students to answer yes/no and then following up as to why or describing how or explaining scenarios that demonstrate their claims. In all, Williams (2009) received over 200 respondents in two cohorts with a combined response

rate of approximately fifty percent. Eighty five percent of the respondents replied positively to the questions and the author notes that approximately half of the respondents provided meaningful replies to the open-ended questions that go beyond 'yes' and 'no.' This article provides a number of direct quotes from the student replies, which helps paint a picture of the students' grasp of their own learning. Williams (2009) also provides a blueprint of sorts about how a photo contest (common at many institutions) can be utilized to engage students in reflection about their own learning. The author then provides concrete examples of how students engaged with the photo contest in reflective ways. She concludes that intentional approaches to student learning outcomes are critical.

William's (2009) study is a unique approach to research when compared to the variety of other research articles reviewed in this chapter. However, in addition to the qualitative approach, it would have been helpful to have some demographic information about the population of students in a comparative structure in order to assess the generalizability of the findings.

Conclusion

The prestige of having foreign credentials and experiences can be traced back to the Middle Ages and, as Hoffa (2007) suggests, even then "many of the favored youth who traveled to other countries might, in purely academic terms, better have stayed home. Yet the experience of living and learning in other countries by itself was seen to have positive value" (p. 13). This connects directly to study abroad programs today and the difficult question for international educators: What are students learning abroad that they cannot learn at home? There are indeed many skeptics (mainly faculty) within the academic structure of institutions who are not convinced that this is a worthwhile endeavor or that students gain the target competencies (Hoffa & DePaul, 2010). On the other hand, as Deardorff and Jones (2012) have remarked, intercultural

competence development is increasingly becoming central to higher education's efforts at internationalization. Furthermore, future trends tend to point towards an increase in internationalization and student mobility rather than the reverse. At the same time, calls for accountability and assessment are increasingly driving higher education to measure its stated student learning outcomes; prominent among them is the quest to cultivate globally competent graduates. Given these realities, the assessment of intercultural competence as a learning outcome of study abroad seems to be a worthwhile endeavor, although the review of the literature indicates serious inquiry in this area has just begun.

The trends observed in this literature review reveal that the assessment landscape in study abroad is growing, but is in many ways in its nascent stages. Several trends and realities are apparent:

1) Calls for accountability are increasingly being heard from scholars who have been attempting to define intercultural competence and the ways in which this competence is cultivated in higher education.

2) Increasing numbers of faculty, institutional actors, researchers, and practitioners are questioning whether or not students are achieving their goals of gaining better language skills, better understanding of the host culture and country, increased intercultural sensitivity, and overall worldliness through a period of study abroad.

3) These questions have prompted a cadre of scholars to study student learning outcomes through increasingly sophisticated approaches, enabling others to review and learn what components and types of study abroad yield advancement of intercultural competence.

4) Some of the inquiries into student learning have led to the conclusion that "students abroad learn most effectively – and appropriately – when educators take steps not only to immerse them, but to actively facilitate their learning, helping them reflect on how they are making meaning from the experiences that their 'immersion' is providing" (Paige & Vande Berg, 2012, p. 38).

5) The realities still indicate that there are many unanswered questions and the mixed results of the studies do not provide a clear path for practitioners. As Bok (2009) has noted, "educators are still far from understanding how to develop intercultural competence" (p. x).

6) Much of the research reviewed takes a quantitative or qualitative approach, and while some use direct methods, many rely on indirect methodology for assessment. Deardorff (2009b) offers strategies to meet some of these challenges by emphasizing that assessment requires a variety of qualitative and quantitative data, as well as direct and indirect methods in order to arrive at a meaningful assessment. She concludes that intentionally integrated assessment methods are critical in higher education and will bolster study abroad's ability to foster global citizenship in students.

The advancement of intercultural competence as a student learning outcome of higher education is an integral part of preparing citizens for the twenty-first century. This important goal cannot be achieved through long-held assumptions that simply sending students to another country for a period of time will result in competence. Given the importance of this learning outcome for the future of the global economy and society, Bennett (2010) suggests that we "promote systematic, intentional intercultural learning" (p. 449). Clearly, this intentionality

requires continued research and assessment of intercultural development through study abroad so that practitioners are able to better comprehend and develop the best study abroad components and levels (Engle & Engle, 2003) for future study abroad participants.

The following chapter outlines the design of this research study which was influenced by this review of the literature in this chapter, and the calls for additional scholarship on study abroad and intercultural competence.

CHAPTER 5: RESEARCH DESIGN

Overview

The focus of this study is to gauge the programmatic features of a study abroad

program's influence on students' intercultural learning. The preceding literature review provides

a compelling case for additional research that examines intercultural competence as a study

abroad learning outcome beyond the simple measurements of participation or anecdotal evidence

of success reported by students and practitioners. Further research is required to better

understand the systematic and intentional intercultural learning that Bennett (2010) calls for.

Building upon previous research analyzed in the literature review, I focused on a group of

undergraduate students participating in a semester-long program that was led by the faculty of

their private institution in the United States and took students to three countries (Russia, China,

and India). The students participated in classroom lectures, discussion seminars, cultural

excursions, and company visits in each country. The classes in each country were led by their

home institution's faculty; however, participants also had contact with university students in

China (Fudan University), Russia (St. Petersburg State University), and India (numerous

institutions located in New Delhi). This program's goal was to expose students to a variety of

cultures, business practices, and economies, while enhancing the students' knowledge and skills

to operate competently in various cultures. Data sources were interviews with students, student

journal entries, and pre and post program scores on the Intercultural Development Inventory

(IDI).

The IDI, along with interview transcripts and journal entries, were the sources for

exploring the extent of intercultural competence development and its perceived catalysts in

participants. As noted by Johnson and Onwuegbuzie (2004), mixed methods frequently results in

superior research. Specifically, the mixed methods research process that was utilized included the collection of quantitative and qualitative data, followed by performance of qualitative and quantitative analysis. Johnson and Onwuegbuzi (2004) provide examples of process models for mixed research. The collection of and analysis of data provides equal emphasis on quantitative and qualitative methods, although there was two sets of qualitative data (student interviews and student journal entries) while the quantitative data are limited to pre and post IDI scores. Table 5.1 illustrates the sequence of data collection:

Table 5.1

Data Collection Sequence

Data Collected	Time	Content
Pre-program IDI	Late July-early August 2013	Students took the Intercultural Development Inventory online as required by the program
Journal entries	Collected in late November-early December 2013	Students were required to write nine journal entries with prompts provided by the faculty of the Encounters course
Student interviews	Mid-late November 2013	In-depth semi-structured interviews with each participant
Post-program IDI	Late November 2013	Students took the Intercultural Development Inventory online as required by the program

The primary and secondary research questions for this study are as follows:

Research Questions

3. Does participation in a multi-destination study abroad program influence students'
    intercultural competence?

4. What features of a multi-destination study abroad program influence students'
    intercultural competence?

Secondary Questions:

3. Do the features identified by students differ depending on their pre and post IDI scores (gains, losses, or no changes)?

4. How do patterns in intercultural competence vary by characteristics of students participating in a multi-destination study abroad program (previous international experience, # of languages, U.S. citizenship, ethnicity, gender)?

Participants and Program Description

The participants of this study were undergraduate students who attended a selective small private college located in the northeast United States offering a Bachelor's of Science in Business Administration (as well as graduate degrees), although half of the curriculum is comprised of liberal arts. The college was established in 1919 and is currently a co-educational institution. It is a residential suburban campus with nearly 90% of its undergraduates living in residence halls on campus. The institution enrolls 2,100 undergraduate students and approximately 800 full-time graduate students. At the undergraduate level, 53% of the students are male while 47% are female. Although it has historically been a predominately white institution, there are strong trends of diversification. Approximately 27% of the undergraduate students and 60% of the full-time graduate students are from abroad representing over 80 countries. There are also students from nearly every state within the U.S. Although the institution is situated in New England, 59% of its domestic students come from outside of this region. Approximately 30% of the undergraduates are multicultural students from the U.S.

The participants were juniors (third year) or seniors (fourth year). In total, 21(of the 24 total program participants) students participated in this study. They were all traditional undergraduates, 18-22 years of age. In order to enroll in this program, students had to complete

the home institution's study abroad application during the previous semester, provide faculty recommendation letters, and maintain a 2.7 GPA (out of 4) or higher. Applications were reviewed by administrators at the International Office of the home institution and students were notified of their acceptance to the program approximately five months prior to the program start date in August. The students were required to commit to enrolling in the program approximately one month after they received notification of acceptance. They were also required to attend a half-day pre-departure orientation in May and a more extensive pre-departure orientation spanning over a week in August at the home institution.

Eleven of the participants were female and ten were male students. Six of the students were identified as international students at the home institution from a variety of nations; in addition there was representation from a variety of religious (i.e., Christian, Hindu, Jew, Muslim, etc.), ethnic (i.e., African-American, Asian-American, and European-American), and socioeconomic backgrounds. Five of the participants spoke only English, while the others spoke 2 or more languages. Eight of the students noted that they were able to speak (with varying levels of fluency) at least one of the non-English languages of one of the host countries (China, Russia, India). Ten participants had lived abroad for six months or longer at some point in their lives prior to the start of the program. Two participants noted that they had lived abroad, but for a duration of less than six months, while the remaining nine had never lived abroad before the program. Seven of the participants had indicated that they were ethnic minorities in their home countries. Three were in their final year of studies (seniors), while the rest were in their third year (juniors).

The program of study began at the home campus in late August, followed by a four-week program in each country (China, Russia, and India). The program ended in India at the end of

November. Students earned one semester's worth of credit towards their graduation requirements upon successful completion of this program. The home institution's International Office's website describes the program as follows:

> BRIC: The Cornerstone of the New Global Economy is a semester-long, globally comparative and academically rigorous study abroad experience. Students will travel together to three unique sites (*St. Petersburg, Russia; Shanghai, China; New Delhi, India*) taking courses designed and facilitated by [home institution] faculty. Students will combine onsite coursework, meetings with business and academic leaders, and government officials to experience the changing global business landscape.

This multi-destination program is known as BRIC and includes five courses. There is one course that focuses on the comparative and cross-cultural analysis of the three host countries of the program. This course runs for the duration of the entire program. In China, the course explores the entrepreneurial environment with an emphasis on the ways that expats have been able to successfully establish businesses in Beijing and Shanghai. There are two courses that are taught in Russia. One focuses on Russian history and literature, while the other explores the Russian business environment. Finally, the course in India surveys the historical, cultural, and political landscape of the major religious traditions in India (full course titles and descriptions appear in Appendix A).

These courses were all taught in English by faculty from the home institution and include a variety of guest lecturers (who also taught in English) from the respective host nation. In addition to the coursework, visits to important sites and attendance in cultural activities offered learning opportunities for the students. The students did not enroll in any courses at institutions abroad, however, they were formally introduced to a small group of undergraduate students attending St.

Petersburg State University (Russia), Fudan University (China), and various universities in New Delhi (India).

Accommodations for the program included hotels, rural homestay (two nights in China only) and university student residences. In most cases, accommodations were double occupancy so that each student had a roommate (from the program). Students were charged the equivalent to the home institution's semester tuition and room fees, but they were responsible for covering the expenses of most of their meals while abroad. The tuition also covered the airfare to each site and the miscellaneous local transportation costs associated within each host nation. The program's tuition structure allowed for participants to benefit from the same financial aid that is normally afforded to them during any other semester when they are regularly enrolled at the home institution.

Table 5.2 provides an outline for the location and timeline of this program.

Table 5.2

BRIC Program Overview

COURSE	DURATION	LOCATION
Encounters with BRIC: Comparative Analysis in Cross-Cultural Contexts	August 20-November 22 Meets weekly	August –USA September – China October – Russia November – India
Entrepreneurship and New Ventures in China	August 30-September 25 Meets most weekdays	Beijing, China Shanghai, China
Business Environment in Russia	September 26-October 24 Meets weekdays	St. Petersburg, Russia Moscow, Russia
Russia in Modernity: History, Politics, and Culture	September 26-October 24 Meets weekdays	St. Petersburg, Russia Moscow, Russia
India: World Religions, Ideologies and Society	October 25-November 21 Meets 3 times per week	New Delhi, India Jaipur, India

All 24 students participating in this program were invited to participate in this study on a voluntary basis. They were informed that their participation (or lack thereof) would not impact their course grade or faculty perceptions of their performance in any way because faculty leading the program would not be made aware of which students had opted to participate in this study. As noted, 21 students opted to participate in this study yielding an 87.5% participation rate. The study had limited commitments on the part of the students (one hour interview) and willingness to share with the researcher journal entries submitted for the Encounters Course. Many of the students were familiar with the researcher given that he served as an administrator at their home institution. They were also informed that they were likely to benefit from having the opportunity to reflect on their own experience through participation in this research (semi-structured interviews provided this reflection opportunity).

Data Collection

Three types of data were collected for the purpose of this study. After receiving Institutional Review Board approval from Boston College and the institution that hosts the program of study, I sent a letter of invitation (via email) to all students enrolled in the program asking them to participate in this research study, but making it clear that their participation (or lack thereof) would in no way impact their student status or grades in the program (see Appendix C for sample letter). The students were asked to agree to release their IDI pre and post scores for analysis. In addition, they were asked to make available to the researcher their nine journal entries that were required for the Encounters with BRIC course for the semester, and to commit to a one hour interview during the final week of their program.

Intercultural Development Inventory

The Intercultural Development Inventory (IDI) is an instrument designed to reliably measure the stages of the Developmental Model of Intercultural Sensitivity (DMIS). The IDI was administered by the home institution's International Office to participants at the onset of the program in August and then again at the end of the program in November. The pre and post IDI scores of those students who agreed to participate in this study provided quantitative data for analysis. For a full description of the IDI and discussion on validity and reliability, see the section below on Assessment Instruments.

Journals

During their semester-long study, students were asked to write nine journal entries for their Encounters with BRIC course. The faculty of this course provided the periodic prompts, which were reflections on observations in and interactions with their host culture and classroom learning with topics ranging from non-verbal communication styles to recognizing stereotypes and generalizations about others. The broad topics of each journal entry prompt appear in Table 5.3.

Table 5.3

Encounters Course Journal Prompts

Journal Entry Number	Due Date	Topic
1	August 28th	Goal Setting and Planning
2	September 11th	Comparison of Cultural Values
3	September 23rd	Identity and Transition
4	September 30th	Reflections on China and Expectations for Russia
5	October 10th	Verbal/Non-Verbal Communication Style (Self & Context)

6	October 27th	Reflections on Russia and Expectations for India
7	November 9th	Poverty and "Poverty Tourism"
8	November 15th	Gender Inequality across Cultures
9	December 2nd	Reflections on India and Re-entry to Home Country

The faculty member teaching the course was the only one (other than students) who had access to these journal entries that were used to prompt classroom discussion and for grading purposes. Participants were asked to share their journal entries with the researcher for qualitative analysis.

Interviews

Each participant was interviewed by the researcher to gain insight into the student's perspective. Most (15) participants were interviewed during the final week of the study abroad program in late November, while the remaining six were scheduled 1-2 weeks later, due to scheduling conflicts. The interviews were planned at the end of the program or immediately after to assure that their recollections of the program features were fresh allowing them to readily recall details that they perceived to be instrumental to their development. Given that the last segment of the program was in India, the researcher traveled there to interview the participants. A semi-structured interview protocol was used to gain an in-depth understanding of the participants' perception of the program, what (if any) gains they felt they had made in becoming more interculturally competent, whether or not they attributed these gains to their participation in this program, and what programmatic features in particular they felt contributed to their intercultural competency the most (See Appendix B for interview protocol). Open-ended questions were utilized to allow the participants to explain their experience in great detail before

focusing more on intercultural competency. Towards the end of the interview, participants were provided with a list of programmatic features of BRIC and asked to reflect on and share their perceptions about the features they felt were most or least influential (See Appendix E for the programmatic features list shared with participants). Interviews were recorded and transcribed. The goal of the student interviews was to identify programmatic features (i.e., housing, cohort features, academic content, guest speakers, contact with host culture, etc.) that students perceived to be important in their intercultural learning while abroad, and to identify the context of any 'critical incidents' that they identified as important milestones in their intercultural development.

Assessment Instruments

This study utilized three instruments to gather data and it is important to discuss why these are appropriate instruments for assessing students' intercultural development.

Interview Protocol

The student interview protocol focused on how students interact across cultures and was used to gather data on student perceptions of the following:

- Individual student perceptions of programmatic features (i.e., housing, cohort features, academic content, guest speakers, contact with host culture, etc.) that were instrumental in their intercultural development

- Individual students' identification of 'critical incidents' (i.e., random/chance encounters, food, jarring cultural norms, random kindness, personal encounters with natives, cohort features, faith-based interactions, etc.)

The protocol was fine-tuned by requesting feedback from intercultural experts at ICC Global (a network of scholars from around the world interested in intercultural competence research) since the researcher is a member of this network. In addition, the protocol was piloted

via an interview with an alumna of the BRIC program from the past year. Although the recollections of the program may not have been as clear for this alumnus one year after the program, her responses to the questions assisted in improving the interview protocol.

Journals

The student journals provided longitudinal data over the course of the semester since students were reflecting and writing in these journals each week on average. The journals were useful instruments in the following ways:

- Individual student reflections highlighted programmatic features (i.e. housing, cohort features, academic content, guest speakers, contact with host culture, etc.) that students identified as instrumental in their intercultural development

- Individual student reflections identified what they perceived to be 'critical incidents,' such as random/chance encounters, food, jarring cultural norms, random kindness, personal encounters with natives, cohort features, faith-based interactions, etc.

It was clear that the student journals could not be fine-tuned as an instrument for research due to the fact that the prompts were already established by the faculty. However, given that the BRIC program was well-established and in its fifth year, there was some confidence that the journal prompts would encourage students to reflect, thus providing content that would offer numerous examples of critical incidents and mentions of programmatic features; data that were necessary for this study.

Intercultural Development Inventory

The IDI proved to be a useful instrument in the following ways (see below for further discussion of this instrument) because it provided:

- Measurement of individual and group levels of intercultural sensitivity prior to the start of the BRIC Program

- Measurement of individual and group levels of intercultural sensitivity at the end of the BRIC program

Given the importance of the IDI as the quantitative instrument for this longitudinal study, a description of its development and a discussion of its reliability and validity is warranted.

The Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1993) has been a dominant theory in the field of intercultural communication for over two decades (see chapter 2 for detailed discussion). The IDI uses the DMIS as its underpinning theoretical framework. It attempts to assess an individual's orientation according to the DMIS.

In its current form, the IDI is in its third iteration. It includes 50 items (statements) which require the participant to indicate her or his level of agreement or disagreement on a Likert scale (strongly agree, somewhat agree, etc.). Prior to outlining the details of the instrument in its current form, it is important to understand its development. The development of the IDI involved two phases in which the instrument was subjected to extensive psychometric testing. In the initial phase, the IDI included 60 items. The process of developing the 60 statements for the instrument involved an extensive interview process by which a cohort of men and women comprised of 18 nationalities was represented. These participants represented a variety of cultural backgrounds and international experiences. Some had little to no international exposure while others had extensive experiences abroad. Researchers independently reviewed transcripts of the interviews and rated the participants according to their DMIS orientation. They further strengthened the designation of DMIS orientation by asking other researchers to rate the same interview transcripts. According to Hammer et al. (2003) inter-rater reliabilities between the researchers

were good. The next step for the researchers was to identify verbatim statements from the interview transcripts that identified with each of the DMIS orientations. After revising the statements for clarity and sentence structure, the first IDI was piloted with 239 sample statements. Based on this pilot, the IDI statements were further revised for clarity of instructions, items, and response options.

The 239 sample items were then distributed to a panel of seven intercultural experts who were asked to categorize each statement according to the DMIS orientations. The threshold for the researchers to keep an item was that five of the seven experts had to independently be able to ascertain the orientation of the DMIS that corresponded with the statement. One of the available choices was for the experts to indicate that they were unable to identify the statement within the DMIS; if more than two experts chose this option, that item would be eliminated. In addition, inter-rater agreement had to be 0.60 or above for any item. Any items not meeting these two criteria were eliminated, which yielded 145 remaining items for sample testing.

The researchers next administered the 145 items to a sample of 226 individuals. Hammer et al. (2003) cite Nunnally (1978) as evidence to support their sample testing criteria. The sample included a wide range of age and educational backgrounds and included both genders. Additionally, the sample represented a variety of experiences living abroad, from those who had never lived in another culture to those who had lived in another culture for over 10 years. Overall, this sample was representative of a variety of demographics. The results of the 145 items administered to this sample allowed for extensive factor analysis, which produced six scales matching most of the DMIS orientations; however, the analyses indicated that the Reversal and Integration scales were not reliable. This was the conclusion of the first phase of the development of the IDI, which yielded a 60-item assessment tool with the ability to identify

the following six DMIS orientation scales: Denial, Defense, Minimization, Acceptance,

Cognitive Adaptation, and Behavioral Adaptation.

Although the researchers who developed the IDI provide a sound research process that

addresses many issues of reliability and validity, it was apparent that further independent testing

of the IDI would further strengthen its validity. Paige Jacobs-Cassuto, Yershova, and DeJaeghere

(2003) examined the 60 item IDI with a cohort of approximately 350 participants. In particular,

they completed factor analysis, analysis of social desirability, and reliability and validity testing.

They concluded that the IDI is a reliable tool that has no bias in terms of social desirability.

However, although the IDI measures the DMIS reasonably well, their findings indicate that the

assessment by the IDI is not exact. This final finding about some inaccuracies in the IDI scale

vis-à-vis the DMIS orientations prompted the IDI developers to embark on further testing, which

led to the development of the second phase of the IDI.

In developing the second phase of the IDI, the researchers included additional items that

would reflect the Reversal and Integration orientations. In addition, they reduced the response

scale from seven to five to include: disagree, disagree somewhat more than agree, disagree some

and agree some, agree somewhat more than disagree, and agree. To validate the construct of the

instrument, the researchers combined items with the Worldmindedness scale, the Intercultural

Anxiety scale, and a social desirability scale for additional sample testing. Similar to the sample

in phase I, this was a demographically diverse sample, although it was nearly twice the size

(N=591) (Hammer et al., 2003). The results of the factor analysis conducted with this sample

suggested that a "five-dimensional model is a much better fit of the IDI data" (Hammer et al.,

2003, p. 433). Furthermore, through confirmatory factor analysis, the researchers narrowed the

IDI items to 52. The five factors included: Denial/Defense, Reversal, Minimization, Acceptance/Adaptation, and Encapsulated Marginality.

This phase of testing also included construct validity testing and, as noted earlier, the IDI orientations were correlated with sample participant's scores on the Worldmindedness and Intercultural Anxiety scales. The results confirmed that in the ethnocentric orientations of the IDI (Defense and Denial) there was a positive correlation with Intercultural Anxiety and a negative correlation with Worldmindedness. Furthermore, Acceptance and Adaptation positively correlated with Worldmindedness and correlated negatively with Intercultural Anxiety. The Minimization scale did not indicate a relationship with either scale pointing to the fact that this may be an 'in-between' or transitional stage of cultural sensitivity. The Encapsulated Marginality scale had a positive relationship with both scales, confirming that this stage indicates an increase in Worldmindedness; however, there are also issues with this stage in so far as fitting in with any cultural group, thus the positive relationship with Intercultural Anxiety. In summary, these correlations with the other scales provide confirmation of the construct validity of the IDI scales in Phase two.

As noted earlier, the IDI also needed to be tested for demographic influences (gender, age, education). T-tests conducted by Hammer et al. (2003) suggest that there are no differences in IDI scores due to gender, age, or educational level. Although the authors do acknowledge statistically significant findings between males and females on the Denial/Defense scale, they dismiss this as an anomaly and not a systematic gender bias. Moreover, correlations between the IDI scales and a social desirability scale showed no significant relationship.

Fantini (2009) stresses the importance of selecting suitable assessment instruments to measure the appropriate construct, and the importance of that instrument to have adequate validity and reliability. The developers of the IDI have taken a number of measures to identify and address potential issues with validity and reliability, as well as any bias due to demographics or social desirability. The result has been a 50-item IDI, which is a reliable measure of the stages of the DMIS. Hammer et al. (2003) conclude that the IDI can be a useful instrument in informing educators for the purpose of interventions that contribute to students' intercultural competence.

In 2011, the latest version of the IDI (v.3) was introduced by Hammer (2011a). In this new version of the IDI, there are five scales of measurement outlined in Table 5.4:

Table 5.4

IDI Scales

Intercultural Development Continuum Orientation	Definition
Denial	An orientation that likely recognizes more observable cultural differences but may not notice deeper cultural difference and may avoid or withdraw from cultural differences.
Polarization	A judgmental orientation that views cultural differences in terms of "us and "them." This can take the form of: • Defense – An uncritical view toward one's own cultural values and practices and an overly critical view toward other cultural values and practices. • Reversal – An overly critical orientation toward one's own cultural values and practices and an uncritical view toward other cultural values and practices.
Minimization	An orientation that highlights cultural commonality and universal values and principles that may also mask deeper recognition and appreciation of cultural differences.
Acceptance	An orientation that recognizes and appreciates patterns of cultural

difference and commonality in one's own and other cultures.

Adaptation   An orientation that is capable of shifting cultural perspective and
                                    changing behavior in culturally appropriate and authentic ways.

Source: Hammer (2010).

Hammer (2011) argues that because the IDI assesses intercultural development rather

than identity, and because Integration is an identity rather than a developmental stage along the

continuum of intercultural development proposed by Bennett (1986, 1993), it is most appropriate

to include the previously noted five scales only. The IDI also has a separate measure labeled

Cultural Disengagement which is described as a sense of disconnection from a primary

community (Hammer, 2011b). This is the same scale that was termed Encapsulated Marginality

in the previous version of the IDI. Yet another change in the latest version of the IDI as proposed

by Hammer (2011b) is that Minimization, contrary to its original conception within the DMIS, is

not an ethnocentric stage, but a transition stage in between ethnocentrism and ethnorelativism.

Hammer (2011b) argues that individuals in the Minimization stage have the capability to

recognize cultural differences and similarities, but they have a tendency to emphasize the

similarities. The latest research, he postulates, supports this new way of organizing the five

orientations of the IDI.

In the testing of the third phase of the IDI, Hammer (2011a) administered the IDI to 4763

individuals from 11 distinct cultural backgrounds around the globe. The findings of this research

further validate IDI reliability and validity. Correlations of the different stages indicate a

relationship between Denial and Defense and no relationship between those two and the other

three stages (Minimization, Acceptance, and Adaptation). Similarly, Acceptance and Adaptation

have a significant relationship in correlation testing. Minimization does not correlate with any of

the other orientations supporting Hammer's (2011a) modification acknowledging that this is a transition stage that is in between the ethnocentric and ethnorelative dimensions.

Another important finding from Hammer's (2011a) study provides support that the IDI has strong predictive validity. In a study of recruitment managers with the goal of hiring diverse candidates, Hammer (2011a) found that those managers who scored higher on the IDI scales consistently missed fewer of their diversity recruitment targets. Conversely, managers with lower IDI scores missed more of their diversity recruitment targets. This finding has important implications for a variety of settings including management and education. The predictive validity of the IDI can be utilized to inform 'best practice' in a variety of fields, and furthermore, it can help educators and managers develop their constituents for increased intercultural competence and sensitivity.

In its current form the IDI is a 50 item instrument that may be administered in paper or online. The IDI may be administered to individuals or to groups of people. The instrument produces an individual report and a group report. The reports include information on the developmental framework, a Perceived IDI orientation, and a Developmental IDI Orientation. It is common that individuals overestimate their level of intercultural competence and the IDI is able to ascertain their perceptions of their competence versus their actual developmental level. The difference between the Perceived and Developmental Orientation is referred to as the Orientation Gap. This Gap is considered significant if the difference in the scores of the two is greater than seven points.

IDI scores may range from 55-145 and include the following orientation breaking points as outlined in Figure 5.1:
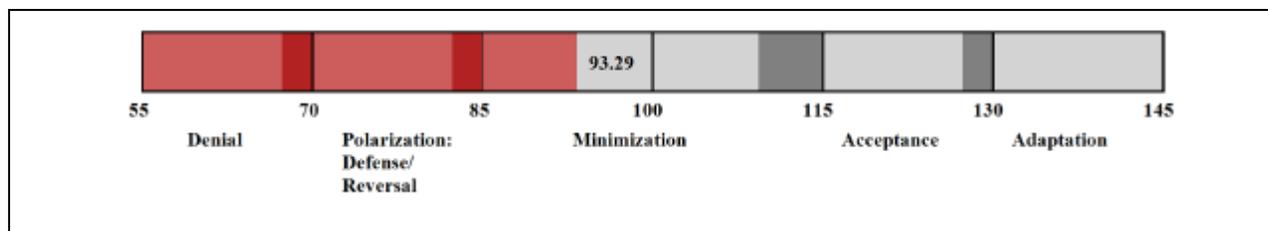
Figure 5.1. IDI scales. This figure illustrates the five orientations of the IDI and their respective score breaking points.
Source: Hammer (2010).

In addition, the IDI profile generates a score for Cultural Disengagement on a scale of 0-5. Individuals scoring below 4 are considered to have "unresolved" issues with Cultural Disengagement (Hammer, 2011b). Another important feature of the IDI report is the trailing orientations that are provided in some instances. These indicate that although an individual's or a group's orientation may be more advanced; there are trailing orientations within a lower level orientation. In a practical sense, for instance, although an individual may score in the Acceptance orientation range, she or he may have a trailing orientation of Reversal, which may mean that in stressful intercultural situations this individual may operate from the Reversal rather than the Acceptance orientation.

Deardorff (2009b) suggests that implementing intercultural competence assessment is not easy and is often riddled with pitfalls and challenges. The primary challenge seems to be that, as Fantini (2009) indicates, there are varying terms with a variety of definitions used by numerous scholars, practitioners, and institutions to indicate the construct that they are attempting to develop in students. Given this wide array of varying goals that are broadly related to intercultural competence, it is no surprise that dozens of instruments are available for the assessment of a variety of intended outcomes. The IDI is just one of many such instruments. Fantini (2009) provides a selective list of forty-four assessment instruments including the IDI.

Some of these such as the Assessment of Language Development, focus on language proficiency, while a few others, such as the Cross-Cultural Adaptability Inventory, assess individuals' adaptability in cross-cultural encounters. An exhaustive comparison of the forty-four instruments is beyond the scope of this study and would be redundant; however, it is important to note that the IDI is among the few that have extensive psychometric testing in their development. Furthermore, "unlike other instrument development approaches, the actual items of the IDI were originally generated in natural discourse by people from a wide range of cultures. This is in contrast to questionnaire items that are generated by the researchers themselves" (Hammer, 2011a , p. 476). The IDI is based on a theoretical model (DMIS) that focuses on both domestic and global differences (Bennett & Bennett, 2004). The fact that the IDI is being used in a number of dissertations and numerous published studies (as evident in references of this study) in the field of study abroad provides additional compelling evidence that it is a strong tool for the purpose of this study.

The literature on the IDI suggests that it has strong reliability and validity across cultures and in a variety of settings (for example, education and management). In particular, the IDI has been extensively used and continues to be used by experts in the field of study abroad assessment (Vande Berg, 2011). At the same time, as Deardorff (2009b) suggests, the assessment of intercultural competence is complex and requires more than a set of quantitative data that the IDI can provide. The IDI does provide a platform as only a starting point for this study's exploration of students' intercultural development. Therefore, this study attempts to use a valuable measurement tool to assess the learning outcomes of a study abroad program while adding hard data to the growing questions about study abroad programs' ability to enhance students' intercultural sensitivity. The quantitative data provided through pre and post IDI scores of

participants were analyzed for development and growth (or lack thereof), but that can only partially answer the research questions. Therefore, qualitative data (interviews and journal entries) analysis is required to respond to other research questions.

Protection of Participants

The confidentiality of the participants was preserved by assigning pseudonyms, referring to them in aggregate terms and not specifying demographic details that would make their interview statements, journal excerpts, or IDI score identifiable. The data obtained through this study were stored on a password protected laptop computer which was kept in my home or office. When the laptop was not in my possession, it was turned off and required a password to restart. In addition, when the laptop was on, it would log out automatically after 10 minutes of inactivity. The specific data files were saved in a folder and each file was encrypted so that a password was required to access them. The initial IDI data received from the home institution included first and last names of participants. Those were the only identifiers and they were deleted and replaced by numbers as codes (P1, P2, etc.) and these codes were used to compare pre and post data. Similarly, interview transcripts and journals were coded to match the student codes created for each participant's IDI data. There was a key code spreadsheet that was saved in a separate file on the same computer and encrypted, requiring the researcher to use a password to access it. The researcher was the only person with access to the laptop computer and the data, due to the fact that I was the only one with the passwords that protected the computer and each document. The analysis of the data took place in my office, which is a private room with a door that was locked when I was not present. When there was a need to print any document, a printer equipped with a 'secure print' feature was utilized, which required me to input a password on the

printer screen before the printing would start. Any hard copies of data were stored in a locked filing cabinet in my office.

I performed Informed Consent procedures for each participant, as outlined by IRB protocols (See Appendix D).

One possible concern regarding research methodology was the fact that I am an administrator at the institution where the participants were enrolled. Although my role at the institution did not involve directly working with the students who would potentially participate in this study, I took additional measures to ensure that they would not feel undue pressure to participate in this study. I also noted this potential concern and highlighted it in the Informed Consent document. In addition, I made it clear at the outset of this research and prior to data collection, that if there were any issues related to the participants that would normally require my involvement (as part of my role as administrator at the institution), I would not be involved in any way and would defer to the Director of Education Abroad and the Provost at the institution to manage any relevant issues. This proposal was accepted by both of those administrators.

Data Analysis

IDI Data

The IDI data were entered into an analytical computer software program, Statistical Package for Social Science (SPSS). Results of the IDI scores (pre and post program completion) were examined through statistical analysis for significant differences between the pre and post results. The IDI provided not only the mean score for each participant at each testing point (pre and post), but also a score ranging from 0 to 5 for each of the five orientations that fall within the overall continuum. This provided an opportunity for analysis using T-tests to determine any

significant differences between the pre and post scores of students. For instance, if the findings were such that the average overall mean scores of students were not statistically significantly different, this methodology would permit the examination of student scores in more detail to uncover gains made within one particular orientation, which would be informative in the analysis of intercultural development. For instance, if the findings had indicated that pre and post scores for the polarization orientation yielded statistically significant gains, this would be indicative of students' growth towards tolerance and away from judgmental perspectives of others.

In addition, charts were created (see next chapter) in order to demonstrate the demographic make-up of the participants in the following categories: year in school, gender, international/domestic, first time living abroad, and language abilities.

Although the IDI provides a valid and reliable measure of intercultural sensitivity, it only provides one indirect measure of participants' progress, and offers no explanation of how any gains were obtained. Blair (2013) notes that good assessment requires a judicious mix of both direct and indirect assessment. He recommends a mixed method of data gathering and analysis to assess such a complex learning objective as intercultural competence. Therefore, this research integrated direct (journal entries and interviews) and indirect (IDI and student interviews) measures in its analysis.

Qualitative Data (Journals and Interviews)

The coding schema presented in Appendix F provided the roadmap for coding the qualitative data that were collected for this study. The interview transcripts and journal entries were entered into HyperResearch (computer software for qualitative coding analysis) and coded to bring together fragments of data (Coffey & Atkinson, 1996). Miles and Huberman (1994) refer to this coding technique as "partitioning variables" (p. 285). For instance, a student's

journal may have included a statement to this effect: "While trying to get our food at this restaurant in Beijing, we were handed one menu for our entire group of six. When we requested a menu for each of us, the waiter seemed very puzzled. Reflecting on what we learned in Encounters class about individualistic vs. collectivist cultures, I think this was definitely at play during this interaction." This segment includes a possible 'critical incident.' Critical incidents refer to jarring encounters or occasions that stay in the minds of students and are considered significant. They usually involve a miscommunication issue or inappropriate behavior that is due to differing cultural values. Critical incidents are generally unexpected, but can also be indicators of intercultural development depending on the ensuing reflection. The journal entries and student interviews were analyzed for critical incidents and reflections that were pivotal moments for the participants in their intercultural development. These incidents and recollections, as reported through journal entries and interviews, were coded for particular settings and features within the BRIC program. It is important to note that the mere presence of BRIC features in the interview transcripts or journal entries would not be sufficient grounds for coding. Rather, the presence of programmatic features would need to be linked to intercultural learning. For instance, when asking participants to highlight what influenced them in the program in terms of their intercultural development, one student might have indicated that visiting the Great Wall of China was remarkable and memorable. The researcher would then ask follow up questions to explore how visiting the Great Wall of China was instrumental in their learning. The participant might note that it was a good experience because she had a chance to bond with her peers. Visiting the Great Wall of China (a sub-feature within the category of Facilitated Contact with Natives) would not be coded in this instance. However, another student might indicate that visiting the Great Wall of China offered an opportunity to stay with a host family in a rural environment in

China. This rural environment allowed him to connect with locals and gain a better sense of the different cultural nuances between the U.S. and China which was more difficult to achieve through the lens of the large cities in China. This suggests that the intervention (Facilitated Contact with Natives) had some influence on this student's intercultural development and was coded accordingly.

I tried to capture a comprehensive list of BRIC features that were part of the program design. As noted earlier, the interview transcripts and journal entries were coded when these features were noted and appeared to be linked to the intercultural development of the individual. Because it was not possible to anticipate and hypothesize every possible feature, relevant features were added as the coding progressed. Eventually a set of thematic codes emerged, which included the specific program features (sub-features). This process allowed me to develop a thematic structure of influential features by clustering the codes into ten overarching themes or program features. Appendix F includes the full final list of the program features that were used for coding the qualitative data in this study.

The program features that are perceived to be instrumental to students' intercultural competence were analyzed in the following ways:

1) Determine the BRIC program features that students perceived to be most likely to have contributed to their intercultural development based on their interview transcripts.

2) Determine the BRIC program features that students perceived to be most likely to have contributed to their intercultural development based on their nine journal entries.

3) Utilize frequency analysis of coding to determine the program features and sub-features that are most frequently cited in journals and interview transcripts.

It is important to note that no coding scheme is perfect and there are possibilities for error by the researcher. To enhance the rigor of the qualitative analysis, I invited a colleague who is familiar with qualitative research methods and student development in higher education, to use the same method to code segments of a few journal entries and interviews. This colleague's coding was compared to mine to determine if there were significant differences in the coding of the two raters. My colleague selected similar sections of text for coding and for the most part identified the same codes for the relevant sections of text. There were a few cases, however, where the coding differed, but only in their level of detail. For instance, my colleague selected broad clusters (i.e., academic) to highlight a section of text, while I selected a more detailed sub-code of the academic cluster (i.e., Encounters Course). This is likely due to my colleague's lack of familiarity with the BRIC program when compared to mine. As noted by Lincoln and Guba (2007), it is important to examine the rigor of a study by testing for consistency (reliability and replicability). Ultimately, the process of comparison coding confirmed that the coding in this study was consistent and reliable based on the intended study design.

The analysis of the qualitative data and the quantitative data as articulated here assisted in responding to the primary and secondary research questions. The goal was to first gain a sense of intercultural development in this longitudinal study as measured by the IDI pre and post data. The qualitative data enhanced the researcher's understanding of particular elements and interventions in the study abroad program that had the most impact on student learning as perceived by participants through interviews and as narrated in their journal entries. Figure 5.2 below represents the triangulation of the data to explore intercultural competence development in the BRIC program:
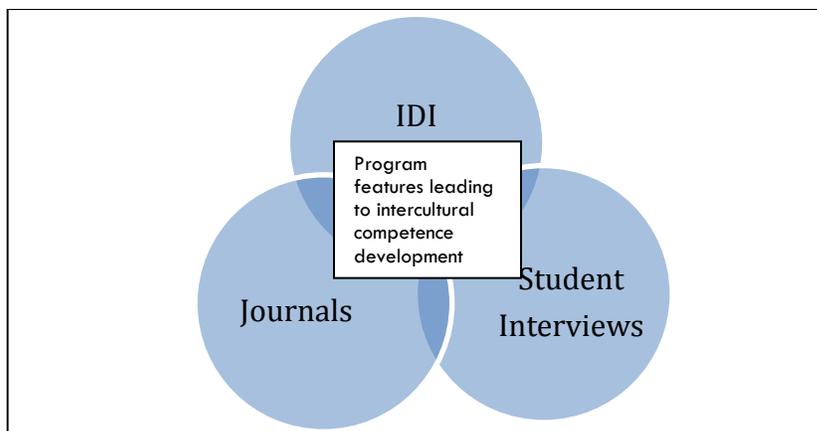
Figure 5.2. Triangulation of data. This figure illustrates the three sources of data that were utilized to triangulate program features that influenced participants' intercultural development.

The Researcher

My educational background combined with my professional experience as a Senior International Officer (SIO) and training as a Qualified Administrator of the IDI have prepared me well for in-depth research on intercultural competence and study abroad. I am passionate about international exchange in higher education and have long contributed to it as a practitioner believing that it makes a difference in the lives of youth and in the larger society. Even though close proximity to the profession and passion for study abroad drives me to conduct detailed research in this area, I had to remain vigilant to maintain an objective lens throughout the data collection and analysis.

In particular, my role as SIO at the institution where the participants were enrolled required careful consideration. I avoided conflicts of interest by taking additional steps to reassure both colleagues (faculty and administrators of the BRIC program) and students in the BRIC program that my role as a researcher throughout this study was primary and that I would intentionally avoid playing any role as an administrator related to the BRIC program during this study. For instance, I had discussions with BRIC faculty and the Director of Education Abroad

(who was ultimately responsible for student selection and enrollment in this program) that all administrative matters related to any particular students enrolled in the BRIC program would not be handled by me. In my role as SIO I did not regularly work with the BRIC students, but there was the possibility of circumstances arising in which there were conduct issues or emergencies when the SIO would be informed and engaged in resolution. I advised the Director of Education Abroad to bypass me on these issues related to the BRIC program and to consult my supervisor, the Provost of the institution. All parties agreed to this arrangement. In addition, I submitted Institutional Review Board (IRB) materials outlining my potential conflict of interest at my institution and received approval to move forward with my research, albeit with suggestions for some minor revisions to the Informed Consent form used for this study that are incorporated in Appendix D.

CHAPTER 6: FINDINGS AND ANALYSIS

Introduction

This study used a mixed methods approach to study a group of students (N=21) that traversed three countries in the course of one semester. The IDI provided the quantitative data to determine if there were any changes in the participants' IDI scores at the end of the program. Participants' interview transcripts and journal entries were coded to map to program features that were influential on students' intercultural development. This chapter will detail the findings of the study. First, the quantitative data will be reviewed and statistically analyzed to assess students' intercultural development. The qualitative review in this chapter provides answers to the critical questions in this study regarding the connection of program features and intercultural development outcomes. The qualitative findings provide a unique and detailed approach, mapping various features of the BRIC program to intercultural development.

Quantitative Findings

Pre-BRIC IDI

The Intercultural Development Inventory (IDI) was administered to the participants prior to the program start date. The results of the IDI at the outset of the program indicated that most participants (12) were in the Minimization orientation. There were two participants who began in the Denial orientation; two were in the Polarization orientation; and five were in the Acceptance orientation. No participants scored within the Adaptation orientation. Figure 6.1 provides a visual representation of the pre-BRIC IDI findings:
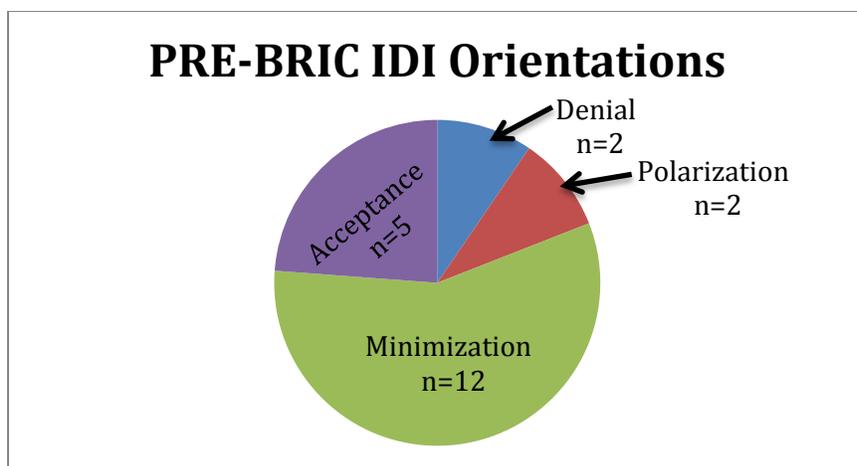
Figure 6.1. Pre-BRIC IDI Results. This figure illustrates the IDI orientations according to scores of the participants before the program started.

Post-BRIC IDI

At the end of the BRIC program, participants were asked to take the IDI again. Most of them completed the IDI during the last two days of the program while others did not submit the completed instrument until about a week after the program ended. As shown in Table 6.1, the results indicate that most participants (10) were within the Acceptance orientation, as compared to only five who were within this range at the start of the program. Furthermore, none scored within the Adaptation orientation when the program started, but five scored within this range at the end of the program. The remaining six participants' post-IDI scores fell within the Minimization category. No post-IDI scores fell within the Denial or Polarization orientations. Figure 6.2 illustrates the post-IDI orientations of the group. Notably, the two lowest orientations on the developmental model cease to appear on this illustration, which is indicative of growth. In other words, while four participants began in ethnocentric stages of the Intercultural Development continuum, no participants were in these stages at the end of the program, as measured by their post-IDI scores.

Post-BRIC IDI Orientations
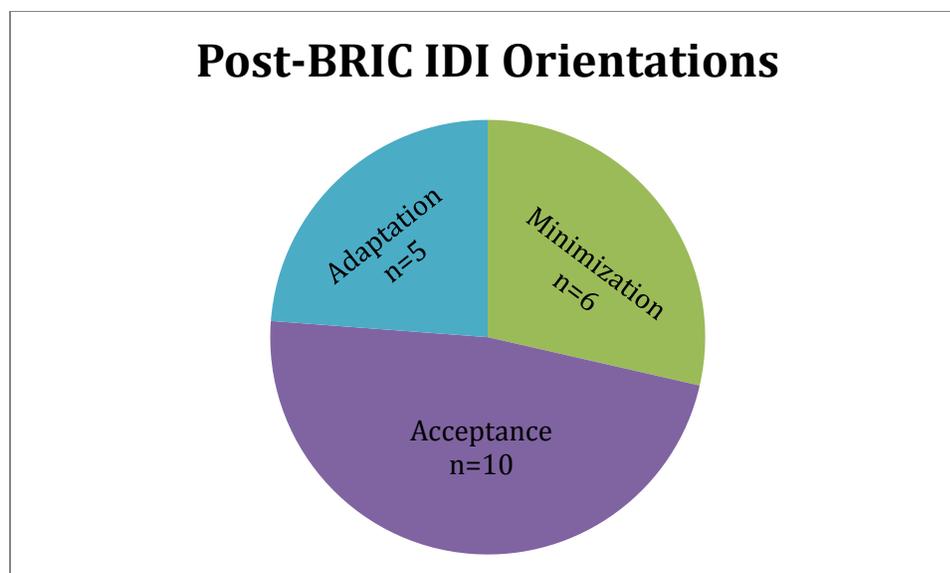
Figure 6.2. Post-BRIC IDI Results. This figure illustrates the IDI orientations according to scores of the participants at the end of the program.

Table 6.1 provides an outline of the shift in pre-post IDI orientations in numerical terms.

Table 6.1

Pre-Post IDI Orientation Frequency

Orientation	Denial	Polarization	Minimization	Acceptance	Adaptation
PRE	2	2	12	5	0
POST	0	0	6	10	5

Table 6.2 illustrates the position of each participant along the intercultural development continuum prior to the start of the BRIC program and their position at the end of the program. The results indicate that nine participants moved up one orientation, four moved up two orientations, and one moved up three orientations along the continuum. While the majority of participants moved up at least one orientation along the continuum, seven remained in the same orientation as their starting point. Six of the seven who remained in the same orientation had

increases in their IDI Developmental Orientation scores. The Developmental Orientation score is the primary score provided by the IDI, with scores that can range from 55 to 145. Therefore, for these six participants, gains were still made for all but one participant. Those gains may not have been as transformative as they were for the other fourteen participants, however, this may be in part because a number of these participants started with higher IDI Developmental Orientation scores. For instance, of the 6 participants who saw gains in their scores, but remained in the same orientation, three started out in the Acceptance orientation, and two were in Minimization. Analysis of the movement of the participants along the continuum suggests that those at the lower two orientations (Denial and Polarization) had more gains along the continuum, so that by the end of the BRIC program, none of the participants were in the Denial or Polarization orientations. This suggests that the program was most effective in developing participants' intercultural awareness so that they became more aware of cultural differences beyond what is visible (i.e., beliefs, values, invisible concepts of culture, etc.), and were able to withhold judgment when differences were perceived and observed. However, the BRIC program may be less effective in developing participants' ability to cognitively and behaviorally shift to adapt to new cultural norms, given that only five of the twenty-one participants were in the Adaptation orientation by the end of the program.

Table 6.2

Change in IDI Orientation of Each Participant

Participant	Pre-BRIC IDI Orientation	Post-BRIC IDI Orientation	Change in IDI Orientation
1	Low Acceptance	High Acceptance	Same (+10.89)
2	Low Minimization	High Acceptance	Up 1 (+49.63)
3	Low Acceptance	High Acceptance	Same (+11.7)
4	Minimization	High Adaptation	Up 2 (+49.22)
5	Minimization	High Acceptance	Up 1 (+32.73)

6	High Denial	Minimization	Up 2 (+35.29)
7	High Polarization	Low Adaptation	Up 3 (+48.31)
8	Minimization	Minimization	Same (+16.53)
9	Minimization	High Minimization	Same (+14.36)
10	Acceptance	Adaptation	Up 1 (+15.12)
11	Low Denial	Minimization	Up 2 (+48.5)
12	High Polarization	Low Acceptance	Up 2 (+32.66)
13	Minimization	Minimization	Same (-9.62)
14	Minimization	Acceptance	Up 1 (+22.5)
15	Low Acceptance	Adaptation	Up 1 (+21.03)
16	Low Acceptance	High Acceptance	Same (+13.01)
17	Minimization	Low Acceptance	Up 1 (+10.88)
18	Minimization	High Acceptance	Up 1 (+33.78)
19	Minimization	Low Acceptance	Up 1 (+21.99)
20	Minimization	Acceptance	Up 1 (+26.81)
21	Low Minimization	Minimization	Same (+8.03)

The IDI provided numerous scores for each participant who completed the survey. The most important score is the Developmental Orientation (DO) score because the individual's assigned primary orientation along the developmental continuum depends on the DO score. As outlined in the previous chapter, the DO scores can range from 55-145 with breaking points for each orientation outlined in Figure 5.1. Figure 6.3 illustrates the mean IDI DO score before the start of the BRIC program and the mean IDI DO score at the end of the program. The pre score of 96.35 indicates that the mean IDI DO score of the 21 participants was within the Minimization orientation before the program. This orientation suggests that most students emphasized commonalities in their intercultural interactions and tended to de-emphasize differences. Individuals in this orientation have a great deal of respect for the humanity of all people; however, there are shortcomings in their orientation towards cultural differences. For instance, their emphasis on similarities may mask important differences when comparing and contrasting various cultural groups. Individuals in Minimization often assume similarities based on their own cultural lens, when in fact their cultural lens may not be universal and this may lead to an

ethnocentric perspective. The focus on similarities is important when considering intercultural development; however, the key is to understand similarities and differences to truly understand one's own culture in comparison with other cultures. This understanding can then lead to adaptive behavior that is appropriate and effective in intercultural interactions. The DO scores of participants grew by an average of 24.45 points to 120.80 at the end of BRIC. This average increase in IDI scores is analyzed for statistical significance and discussed later in this chapter.

The average post DO (from here on out the term IDI Score will refer to the IDI DO score) score fell within the Acceptance orientation. This indicates that, on average, the participants developed their intercultural competence to an orientation that signified a more complex understanding of cultural differences and similarities. This is indicative of an ethnorelative perspective with a significant shift towards intercultural awareness and understanding. Individuals in the Acceptance orientation are curious about and seek to understand cultural differences. They tend to show respect for and awareness of different cultural practices. This shift in awareness and the significant increase in IDI scores surpass the gains made by participants in other studies (e.g. Vande Berg et al., 2012b; Pedersen, 2010; Vande Berg, Connor-Linton, and Paige, 2009; Anderson et al., 2006; Medina-Lopez-Portillo, 2004).
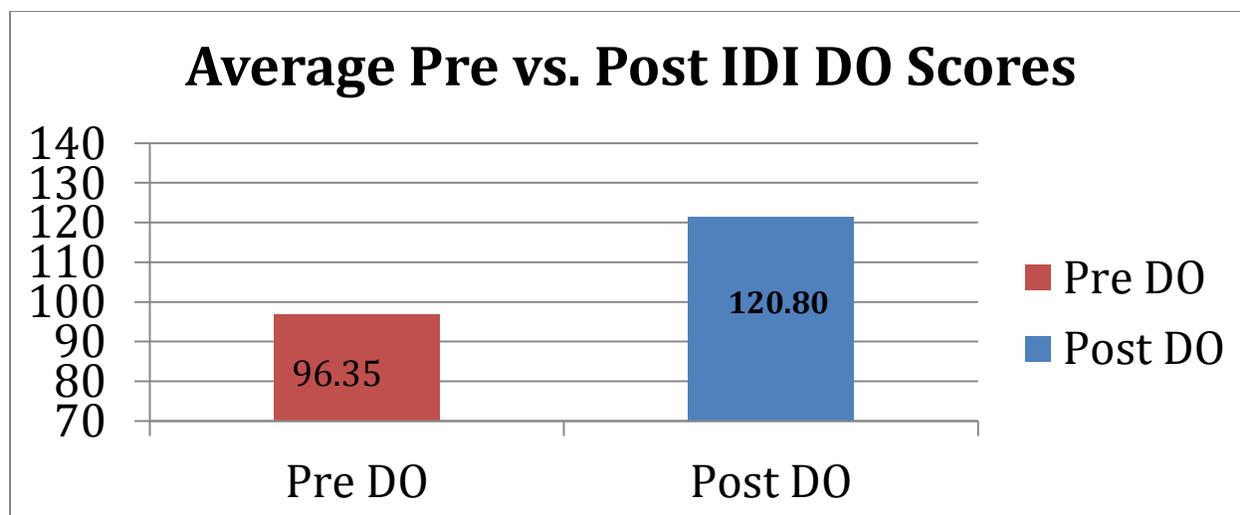
Figure 6.3. Average Pre/Post IDI DO scores. This figure illustrates the average IDI scores of participants prior to and after the program.

Figure 6.4 illustrates the change in the IDI score of each participant. It is apparent that all but one participant saw gains in their IDI score. The change in IDI scores ranged from -9.62 to 49.22. The numerical comparisons do not explain the variability in the gains made; however, the qualitative analysis that follows in this chapter suggests that participants who were most engaged in the most influential features of BRIC may have benefited the most from the standpoint of intercultural development. For instance, the participant who made no gains, and in fact saw a decrease in her IDI score, as illustrated in Figure 6.4, had the lowest frequency of codes among all participants in journal entries and interview transcripts (further discussion of this appears in the next section of this chapter). The low frequency of codes suggests that the participant may not have been as engaged in the specific features of BRIC, which were hypothesized to be influential in the participants' development of intercultural competence. In other words, this participant's journal entry reflections and interview transcripts failed to identify many specific features and critical incidents which were indicative of a more complex understanding of nuances in cultural comparisons (commonalities and differences). Instead, much of the

qualitative documents for this participant offered broad descriptions or general thoughts about the events that were unfolding in her surroundings.
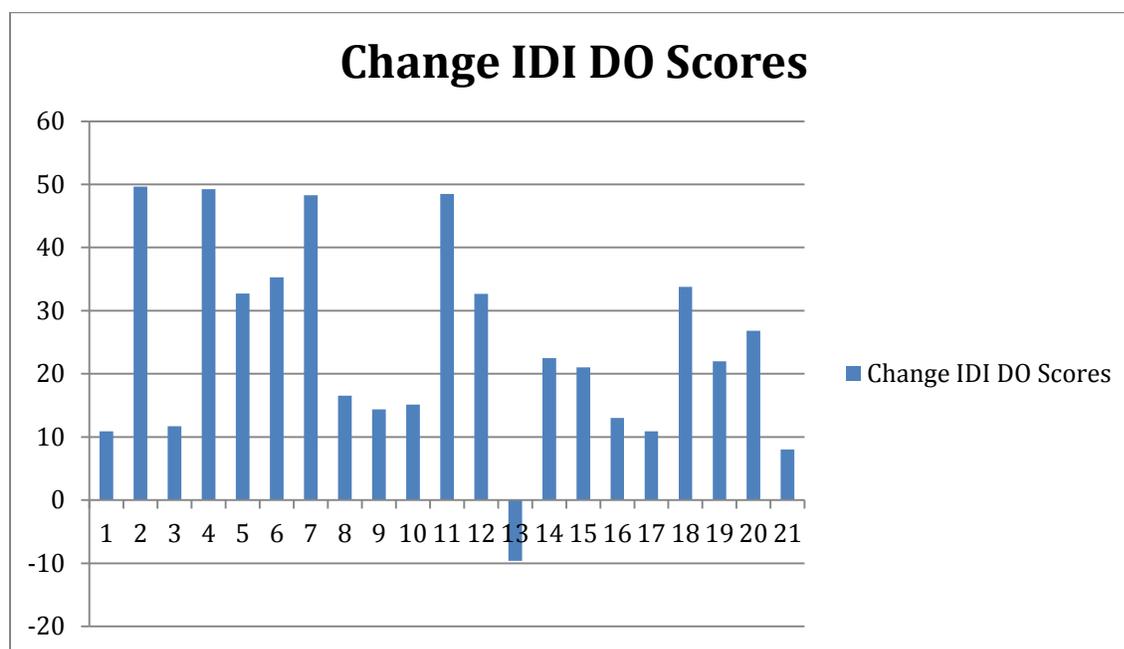
Figure 6.4. Change in IDI scores. This figure illustrates the change in the IDI scores of the participants at the end of the program.

The results of the participants' IDI data are tabulated in Table 6.3. Although the Developmental Orientation score is the most important metric for determining an individual's orientation along the intercultural continuum, the IDI provides a number of other data points that were analyzed in this study. Table 6.3 contains six columns. The first column denotes the broad IDI orientation grouping for that row of data, while the Sub-Orientation column specifies the particular sub-group that corresponds with the data on that row. For instance, the IDI provides three subsets of data for the Denial orientation: Denial, Disinterest, and Avoidance. The scores for the Perceived and Developmental Orientations can range from 55-145, and the scores for the sub-orientations can range from 0-5. The participant's mean pre and post scores on each of these sub-orientations was compared via the Statistical Package for Social Science (SPSS). The paired

sample T-test compared the two means to identify whether or not there were statistically significant differences between the two. The results of the T-test are noted in the last column in Table 6.3.

As can be seen in Table 6.3, the gains made in the IDI scores of the BRIC participants are significant in most areas. However, it is important to review a number of these in more detail. There were only two sub-orientations (Avoidance within Denial orientation and Cognitive within Adaptation orientation) that did not have statistically significant T-test results. A possible explanation is that the mean pre score for the Avoidance sub-orientation was high, at 4.56. In other words, the average participant was less likely to avoid interactions across cultures prior to the start of the program and although there was some increase in this score, it was not a significant gain. On the other hand, there were significant gains in most other sub-orientations. The other sub-orientation that saw the least change in the mean score of the participants was Behavioral. As noted earlier, only five of the participants scored within the Adaptation Orientation range. Given that Behavioral is a sub-orientation of Adaptation, it is likely that the remaining 16 participants who had an overall lower score did not make significant gains in this area, leading to an overall change in the mean score that was not significant.

The Developmental Orientation score is the most important score in Table 6.3 because it determines the primary orientation of individuals who take the IDI. Therefore, it is important to analyze and discuss the findings for this study in further detail. It is noteworthy that the increase in average IDI scores in this study is greater than average gains found in past research in this area (Vande Berg, et al., 2012b). It is also important to understand the increase in participants' Developmental Orientation score in the context of statistical analysis. The pre and post IDI score means were compared through a Paired Samples T-test. The Paired-Samples T-test procedure

compares the two means for a single group; computing the difference between values of the two means for each case in the study. The results of the T-test represented in Table 6.3 indicate that average post-DO scores were statistically significantly higher than average pre-DO scores.

Another statistical procedure to compare the two means is to calculate the effect size by calculating Cohen's d (Cohen, 1988). This is especially relevant since the sample size in this study is relatively small (21). In other words, while statistical significance may indicate that the difference between the two means (pre and post) is not likely due to chance alone, calculating the effect size helps us determine the magnitude of the change in the means (which is possibly attributed to the intervention – BRIC). Below is the calculation of Cohen's d from this study:

$$d = \frac{T_2 - T_1}{SD} \text{ or } \frac{120.8 - 96.35}{14.55} = 1.68 \text{ (value of Chohen's d)}$$

The thresholds for interpreting effect size can put into context the magnitude of the average IDI score gain in this study. According to the thresholds suggested by Cohen (1988), effect sizes fall into four categories of small (.20), medium (.50), large (.80), and very large (1.30). Accordingly, the 1.68 Cohen's d value for this study suggests that the effect size is very large. This finding provides another way to interpret the gains made in participants' intercultural development as measured by their IDI scores. It is evident that the increase in their IDI scores is not likely due to chance and that the magnitude of that change is significant.

In summary, among the BRIC participants (N=21), there was a statistically significant difference between pre IDI scores (M = 96.35, SD = 15.6) and post IDI scores (M = 120.8, SD = 13.5), t = 7.011, P ≤ .05. Further, Cohen's effect size value (d = 1.68) suggests a very high practical significance.

Table 6.3

IDI Orientation and Sub-Orientation Average Pre and Post Scores and T-test Results

IDI Orientation	Sub-Orientation	Mean Score Pre-BRIC	Mean Score Post-BRIC	Mean Score Change	T-Test Results
Overall	Perceived	123.65	134.70	11.05	.000
	Developmental	96.35	120.80	24.45	.000
Perceived minus Developmental	Orientation Gap	27.29	13.90	-13.39	.000
Denial	Denial	4.24	4.60	.35	.010
	Disinterest	4.01	4.60	.58	.003
	Avoidance	4.56	4.60	.05	.709
Polarization	Defense	4.24	4.64	.41	.012
	Reversal	3.79	4.43	.64	.001
Minimization	Minimization	2.56	3.66	1.1	.000
	Similarity	2.6	3.57	.97	.000
	Universalism	2.51	3.77	1.3	.000
Acceptance	Acceptance	4.19	4.70	.51	.000
Adaptation	Adaptation	3.77	4.21	.44	.007
	Cognitive	3.76	4.05	.29	.076
	Behavioral	3.78	4.34	.56	.005

Aside from the pre and post comparisons, IDI data were analyzed for differences in the gains made according to a number of variables. The data on four variables (gender, time lived abroad prior to BRIC, nationality, and BRIC country languages spoken) are illustrated in Table

6.4. One-way Analysis of Variance (ANOVA) is a statistical technique that compares the means between groups. ANOVA was used to compare the average IDI score gains made by: men and women in the cohort; those who indicated they had lived abroad prior to BRIC for a duration of 6 months or less versus those who had spent more than 6 months abroad; U.S. nationals versus citizens of other countries; and those who indicated they spoke one of the languages (other than English) native to one of the BRIC countries (China, India, Russia) versus those who did not speak any of the languages of these countries.

The results of ANOVA indicate that there were no statistically significant differences between the mean IDI score changes for these groupings. This suggests that the overall gains made along the intercultural development continuum were not dependent on these individual differences and that the intervention (BRIC program) developed participants consistently. It is worth noting that the ANOVA results approached significance (.051) for participants who indicated they spoke one of the BRIC languages prior to the program and those who did not. The average IDI score gains by the former group were 33.03, while the latter group's average gains were 19.16. This may be because the BRIC native-language speakers had a statistically significantly lower pre-program IDI score (86.39) than the latter group's pre-program IDI score (102.49) (ANOVA sig. = .017). There were no other statistically significant differences in pre-BRIC IDI scores when other variables were compared. The group of eight participants who indicated they spoke one of the BRIC languages was quite diverse in terms of gender (4 female and 4 male), nationality (6 U.S. and 2 non-U.S. citizens), and time lived abroad (4 had lived abroad for more than 6 months prior to BRIC and 4 had not lived abroad prior to BRIC). For instance, there were some U.S. citizens who had no ethnic connection to the BRIC countries, but had learned Mandarin in high school and early college years; there were also second generation

immigrants who had a connection to one of the BRIC countries through their heritage and spoke the native language, and there were international students from other countries (non-BRIC) that had learned Mandarin or Hindi in their high school and college years. Given the small size of this group who spoke one of the BRIC languages, and its heterogeneity, it was difficult to interpret practical implications for this statistically significant result. However, it appears that these students' IDI scores caught up with the rest of the group given that their post IDI scores were not statistically significantly different from those that did not speak one of the BRIC languages.

Table 6.4

Analysis of Variance Results for Cohort Sub-Groups

Variable Category	Variables Compared	Change in IDI DO Mean	One-Way ANOVA Results
Gender	Female (11)	27.65	.395
	Male (10)	21.53	
Time lived abroad prior to BRIC	0-6 months (11)	30.50	.067
	6 + months (10)	17.79	
Nationality	Non-US Students (6)	21.35	.587
	US Students (15)	25.69	
Speak one of BRIC languages?	Yes (8)	33.03	.051
	No (13)	19.16	

Qualitative Findings

The quantitative findings of this study suggest that the participants made significant advances in their intercultural development; however, the IDI results cannot indicate or pinpoint what features of the BRIC program were influential in their development. The following discussion and figures will summarize the results of the analysis of the qualitative data in this study. As noted in chapter 5, the researcher interviewed each participant during the final week of the BRIC program. In addition, each participant completed nine journal entry assignments for the Encounters course in the BRIC program. The transcripts of the semi-structured interviews and

the nine journal entries of each participant were coded for features of the BRIC program that were influential in their intercultural development.

HyperResearch, a software program for coding qualitative data, was utilized to code all documents. This program was then utilized to examine the frequency of codes for each of the BRIC features and sub-features. Appendix E provides a full listing of these features along with the sub-features that were utilized for coding. In all, there were 1,482 coded segments of transcripts and journal entries that fell into ten broad features of the BRIC program.

As noted in the quantitative section of this chapter, IDI gains were compared with the number of codes identified in each participants' interview transcript and journal entries. While there was no correlation between the IDI gains and the number of codes, the one participant whose IDI score decreased at the end of the BRIC program when compared to her pre IDI score, also had the lowest number of codes identified in her journal entries and interview transcript. There were only 25 coded segments identified in the qualitative data gathered from this participant. This was the lowest number of coded segments within the cohort. On the other hand, four participants who had the highest IDI score gains (40-50 points), also had on average more than 83 coded segments in their qualitative data. The four had the highest IDI gains and the highest number of coded segments in the cohort. One explanation for this difference may be that the students with the greatest IDI gains developed a more complex understanding of intercultural encounters and related specific stories about their own development in their reflective journals and interview transcripts. Their increased understanding of intercultural development was thus presented in their superior IDI score gains and in the researchers' ability to identify segments of qualitative data that related specifically to intercultural development and program features. Conversely, the participant with the lowest number of coded segments was unable to specify the

ways that she had developed intercultural competence and her journal entries were not deeply reflective. This may be due to her lack of in-depth understanding of intercultural sensitivity and the frameworks presented in the BRIC program. Hence, there were few occasions that qualitative data could be coded for intercultural development. Meanwhile, this lack of in-depth understanding of intercultural competence was also manifested in her low post IDI score. It should be noted that during the coding process, the researcher did not identify the participants with their IDI scores, therefore, the relationship between IDI score gains and coding for BRIC features was only analyzed after the coding process was complete. This way, the coding process was not influenced by knowledge of IDI scores.

Table 6.5 illustrates the number of codes that were found for each of the BRIC features and provides a breakdown of the features into high, medium, and low frequency of codes. Facilitated Contact with Natives and Academic codes were the most prevalent in interview and journal entry data. Social, Residential, Pre-Departure, and Coaching/Mentoring were coded least frequently. Student Self-Initiated, Multi-Destination, Cohort, and Co-Curricular had a moderate number of codes relative to the other features of the BRIC program.

Table 6.5

BRIC Features According to Frequency of Occurrences of Coding

High frequency codes (i.e., # of occurrences when features were coded)	Facilitated Contact with Natives (425) Academic (419)
Medium frequency codes	Student Self-Initiated (190) Cohort (108) Co-Curricular (103) Multi-Destination (117)

Low frequency codes	Mentoring/Coaching (67) Pre-Departure (21) Residential (19) Social (13)

Facilitated Contact with Natives

The BRIC program is intentionally structured so that participants connect with the local people of the host country in a variety of ways. This is especially important given the relatively short stint that they spend in each country. The participants frequently cited the importance of connecting with natives on their intercultural development. For instance, one participant reflects on how this connection helped her gain a new perspective on Russians:

Before I came to Russia I had always heard the stereotype that Russian people are cold, unhappy, and never smile. When I first arrived, I did feel like the people acted this way. It was also such a drastic change coming from China where random people are smiling at you on every corner of the street. Within the first week I had set in my mind that the stereotype I had heard was correct. This changed when I met the students in Professor X's auditing class. The majority of the Russian students were so kind and friendly. They were very easy to warm up to and I felt as if we became instant friends. I stayed in touch with these students and had the opportunity to spend time with them on the weekends and by the end I felt like we had formed a connection.

The frequency of the codes for Facilitated Contact with Natives was larger than any other feature in the BRIC program. Figure 6.5 displays the variety of sub-features that were coded within this feature. It provides a visual estimation of the frequency of the coding for each sub-

feature with the largest circles representing the most frequently coded and so forth. This figure also illustrates the number of times each sub-feature was coded in the qualitative data.

The BRIC program's pedagogy utilized a variety of guest speakers who provided a local perspective and were generally very accessible to students. The participants noted that they were able to learn from these speakers and exchange contact information with them so that they could follow up with additional questions. In addition, participants were matched with local university students in each country through a semi-formal structure. The BRIC program initiated the partnerships, but how often the native and BRIC students interacted was open-ended and varied from participant to participant. As is evident in Figure 6.5, these connections were most frequently cited as influential to participants' intercultural development. This is how one participant described the importance of guest speakers:

> So throughout the countries, we met with entrepreneurs or had business meetings or business tours with either locals from the area or expats that had moved to the area, so some of them may have been westerners or some of them were even Indian or Chinese that were in the other countries. So having their, I guess, viewpoint or experience in that country, provided us an insight with which to, you know, better integrating with the country and understand how the business environment worked or how the social environment worked for them.

Overall, guest speakers and connections with local university students were most frequently cited as influential within the Facilitated Contact with Natives feature of BRIC. Another sub-feature that was prominent was Bal Ashram. This is a sanctuary in India for children who had been rescued from various forms of child labor. BRIC participants spent two days with these children and were prepared for their interaction with the children in their course

readings and then debriefing of the visit to Bal Ashram through classroom discussion and journal writing. A number of participants referenced the connection and empathy they were able to develop in a short time. Others noted their ability to communicate with the children despite the fact that they were not able to speak the same language; they referenced the importance of non-verbal communication that they had learned through the Encounters course. A few shared experiences of profound transformation with regard to understanding their own privilege. This participant articulated how Bal Ashram enhanced his development:

> My time in India, and specifically at Bal Ashram has helped me in my development of a global mindset. Before BRIC, whenever I was thinking about poverty and people in disadvantaged situations, I thought of them as so far away and so disconnected from me. In my mind, I tried not to think about them, and I almost denied what their situation was. As a result, I had the mindset that these poor people were so different from me and that I could never relate to them. When I arrived at Bal Ashram, this changed dramatically. Through talking with these kids, playing, and sharing our experiences with each other, I became very close to them, and we developed a strong bond. Through playing sports, talking about our future aspirations, and talking about our favorite things to do, I realized how many commonalities we had between us. I remember at one point, one of the boys named Ragav was sharing his story with me, and I was listening to him intently. I was looking into his eyes as he was opening up to me. This was after we had played, danced, and shared our aspirations with each other. Right then, I realized how much I had in common with this boy, and how similar he was to me. He was only 8 years younger than me. At our core, we were really quite similar beings. We both seek for friendship, support, love, and excitement in our lives. It was at this point where my global mindset

completely changed. Instead of the view all of the poor kids in India as completely

different than me—I realized that we really were quite similar. It made me think a lot

about the life I was born into—and the responsibilities I have as a very privileged

individual to give back, help, and empower my peers like Ragav.
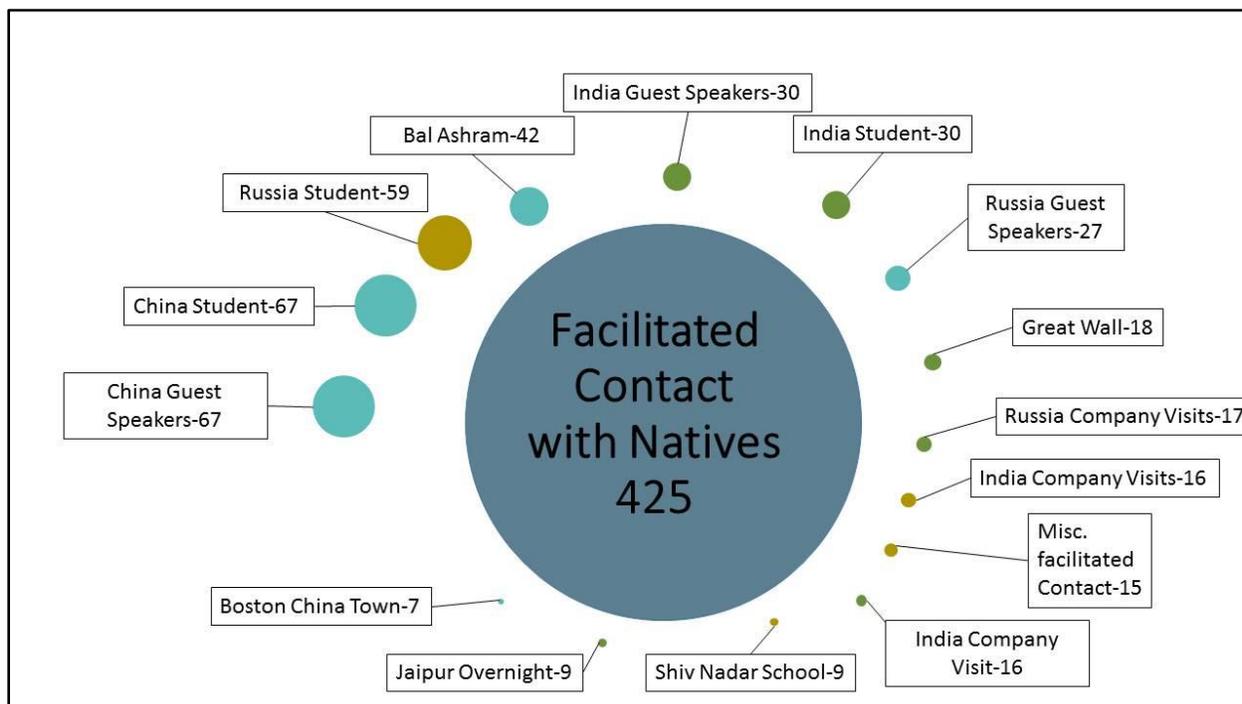
Figure 6.5. Sub-Features of Facilitated Contact with Natives. This figure illustrates the
frequency of the sub-features that were coded within the Facilitated Contact with Natives feature
of BRIC.

Academic

The BRIC program was comprised of five courses, which are described in detail in

Appendix A. These courses have a variety of components, which together make up the Academic

feature and sub-features coded in the journal entries and interview transcripts of the participants.

Figure 6.5 illustrates the various dimensions of the academic program that were discussed by

participants. By far, the sub-feature that was most frequently cited was the Encounters course

(192 of the 419 codes for the Academic feature). The focus of Encounters, as outlined in

Appendix A, is to provide students with comparative analysis tools to interpret the cross-cultural

contexts that they encountered in this multi-destination program. Therefore, it is not surprising

that a large share of the codes referencing intercultural competence development within the

Academic features fell within the Encounters sub-feature. There were many direct and indirect

references made by the participants about the ways in which this course helped them make sense

of their encounters with the local environment and its people. For instance, when participants

were asked what aspects of the BRIC program helped them connect with their environment, they

frequently cited the Encounters course with helping them attain the right attitudes to openly

interact with the host country. Furthermore, when describing their intercultural interactions and

comparative analysis of their environment, the participants regularly used terminology and

conceptual frameworks that included criteria from the Encounters course. For example, the

majority of the participants used terms such as 'high context' versus 'low context'

communication styles to describe some of the critical incidents and miscommunication patterns

they were observing. These terms are part of the intercultural communication frameworks taught

in Encounters. The participants noted that even without the course, in most instances, they would

likely be able to distinguish the patterns of cultural commonalities and differences, however, the

frameworks presented to them in Encounters allowed them to more quickly grasp the local

culture and attempt to adapt to it. This participant describes the combination of the impact of the

Encounters course and interaction with his surroundings:

> If we had taken the Encounters course back at [home institution], we would have learned
>
> the frameworks but we never would have been able to use the skills in reality or maybe
>
> we would but being on BRIC has forced us to use them because it's such a relevant thing
>
> to understand in our cultural communication differences when you're abroad because you

encounter them on an hourly basis as opposed to you know much less frequently back at [home institution]. So I think A, learning them but B just being in different cultures where it's so relevant and you know we have an experience every day that we can share with the class that happens to us, so we learn very quickly.

Other Academic sub-features that were frequently cited included course lectures and readings. The course readings in Russia were more often noted than others, perhaps because there were two courses offered in Russia, in addition to Encounters, while China and India had only one course offering. Here is how one participant summarized the way that the combination of course readings and lectures helped her develop the ability to better analyze cultural nuances:

> I feel as though I have become much more aware of my surroundings, and in turn much more holistically analytical of them. Rather than jump to a shallow assumption of the possible personal situation of a person may be, I find myself thinking about how their environment is shaping their actions. Cliché as it may sound, people really are partial products of their environments, and it is very easy to overlook it. Between our three integrated courses in Russia, I feel as though I too was made to integrate the different concepts that were taught into my dissections of scenarios. This in itself contributed greatly to my global mindset because I'm now able to point out the more nuanced underpinnings for behaviors rather than focus on the obvious causes for behaviors (like current events, emotional flare ups, etc.). Now I can actually take a step back and reflect before allowing emotions to take over my train of thought.

There were a number of sub-features within Academic that were rarely coded in contributing to intercultural competence development of the participants. This may not necessarily be due to this sub-feature's lack of impact, but potentially related to the limited scope

of the exposure the participants had with that particular feature. One such example is the

Survival Language courses that took place during the first week of the participants' stay in China

and India. These were very brief and provided only rudimentary terminology to help the

participants navigate their local surroundings. However, a number of the participants noted that

these basic language skills were helpful to them in their navigation of the culture and connection

with the local people, which in turn helped them explore the native culture. In contrast, they

noted that not having these basic language skills in Russia created more hurdles to connecting

with the local environment. The participants saw a connection between language and culture and

understood the importance of attempting to speak the local language, even at the elementary

level, because it often indicated a level of effort on their part which was appreciated by the host

country citizens, leading to more fruitful engagement.
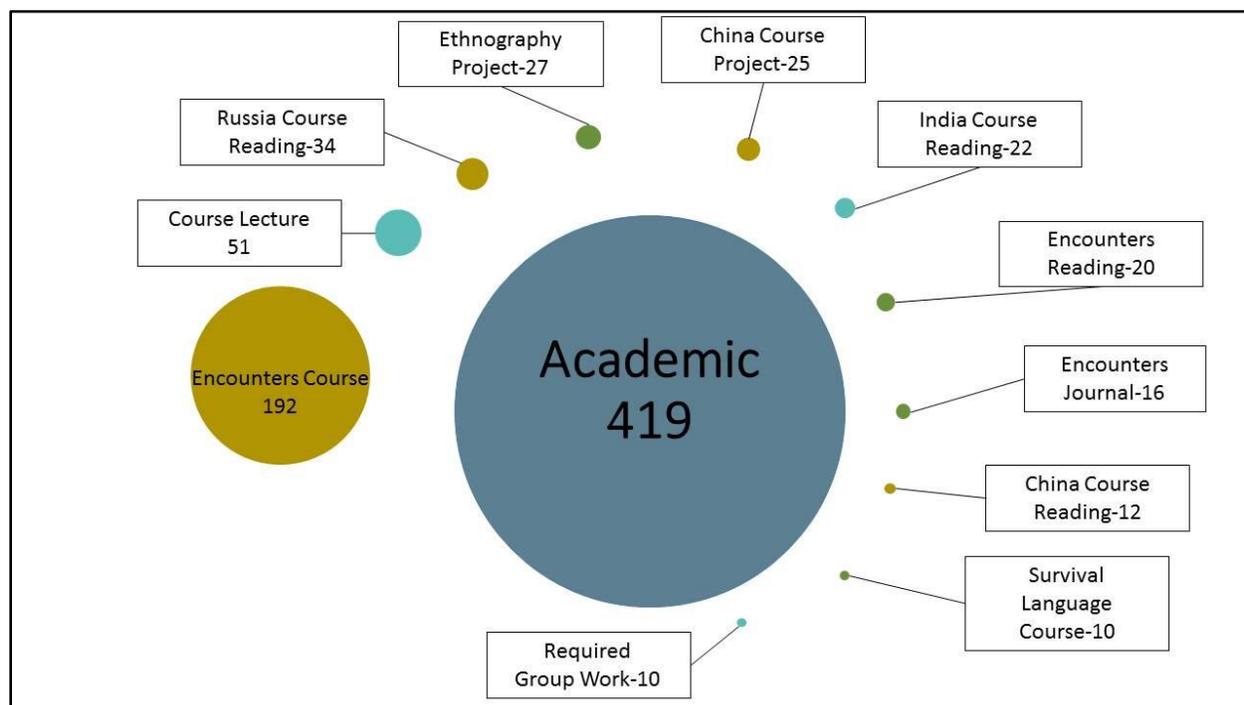
Figure 6.6. Sub-Features of Academic. This figure illustrates the frequency of the sub-features that were coded within the Academic feature of BRIC.

Student Self-Initiated

Aside from the programmatic nature of BRIC, there were many hours each week that constituted 'free' time. This 'free' time for independent exploration was coded as 'Student Self-Initiated' and took many forms throughout the program depending on the participants' willingness to seek independent opportunities for discovery. Participants were encouraged to explore their surroundings and their journal entries and interview transcripts suggest that they did this at varying levels depending on the participant's level of comfort, options for exploring with peers, level of curiosity, and available time outside of the program structure. A few patterns emerged signaling that the availability of unstructured time was critical to their exploration. For instance, many students noted that having two full courses plus the Encounters course in Russia for the same duration of time as in India and China where there was less course work meant that they were simply busier with assignments, time in class and structured co-curricular offerings. Environmental differences also contributed to participants' willingness to independently explore. In Russia, they noted, colder temperatures and shorter daylight hours were among the factors that limited their exploration. Another pattern was the individual's comfort with independent exploration. Those students who had previously traveled extensively and had lived abroad were more comfortable with independent exploration. However, a lack of previous experience did not stop the others from exploring. The students seemed to find comfort in numbers and indicated that their peers frequently joined them when they ventured out to new restaurants, shops, museums, and general exploratory excursions. The impact of the BRIC cohort is discussed in a subsequent section, but it did impact the participants' ability to take initiative within the host countries. Hence, all participants shared numerous examples of self-initiated exploration of the host culture that cultivated their intercultural competence. The most frequent examples were

times when students were eating at restaurants and shopping, and their reflections often included observations of their local environment as they walked the city streets of their destinations. Another sub-feature that surfaced, although not as prominently, was when participants attempted to get from one place to another using taxis, rickshaws, metro-lines, and other forms of local transportation. Collectively, these sub-features provided frequent critical incidents that upon reflection allowed participants to consider the cultural nuances and differences that may have contributed to the critical incident. These incidents were seen as important moments and experiences in their immersion into the host country and helped students gain in-depth knowledge about the local culture. The following participant's journal entry reflection captures what she learned through interaction with locals in a public setting when she decided to join a small group that was engaged in dancing and singing and then reflected on the impact of this brief, yet memorable experience:

> This moment and many others contributed to my efforts to attain a more 'global mindset' because even if I didn't forge a life-long connection, I took a risk, let go of my fear of judgment, immersed myself in a foreign cultural experience and had a great time doing so. It meant so much because it was the first step and shockingly, it wasn't so hard. All this time I've had such trepidation about failing and because of that single step my fear has dwindled continuously to where now I enjoy those moments of discomfort and triumph. Chinese society has been shaped by notions of collectivism while I grew up in one staunchly dedicated to individualism. In that it has been quite an interesting shock for me. In one way I can connect to the values of family and interdependence and in others I struggle to let go of my "independence." However through awareness of these variances I

have been able to explore different facets of my own personality and its place in differing cultures.

As figure 6.6 illustrates, the sub-feature that was most frequently cited within the Student Self-Initiated feature of BRIC was participants' Observation of Local Environment. Analysis of the qualitative data suggests a trend that these features and sub-features were frequently inter-related with others within the BRIC program. In other words, the access to, availability of, and opportunities at hand enhanced the participants' ability to get the most out of their experience and impacted their intercultural development. It may be argued that some of the other features of BRIC (Academic and Facilitated Contact with Natives) enhanced the ability of the participants to become more observant of their surroundings through a cultural lens; therefore, this sub-feature was more frequently cited. This observation, in turn, supported the learning that occurred in the classroom and in their reflections. This excerpt from one participant's journal depicts the variety of Observation of Local Environment she made, and how her increased awareness of these observations in context helped her develop an appreciation for Indian culture:

New Delhi, Jaipur and Agra were absolutely nothing like I expected them to be. Loud, crowded, overwhelming at first, and eventually hard to leave. The biggest adjustment for me had to be adjusting to ambiguity and allowing time for mistakes to correct themselves. Sometimes these mistakes were corrected legitimately, and otherwise, there were inconspicuous ways of going about fixing them. Whenever something went wrong, people would say that "this is India," but I had no idea what that really meant. It meant that there are rules and regulations, but it's not uncommon for people to break them consistently. Driving up the wrong side of the road, seeing six people piled into a rickshaw when we were told no more than three could go, and having hotel staff tell a

peer that their elevator-drop experience was not a problem, all contributed to my

awareness of the differences that have to be accepted about Indian culture in order to

better understand it, and therefore adapt and assimilate.
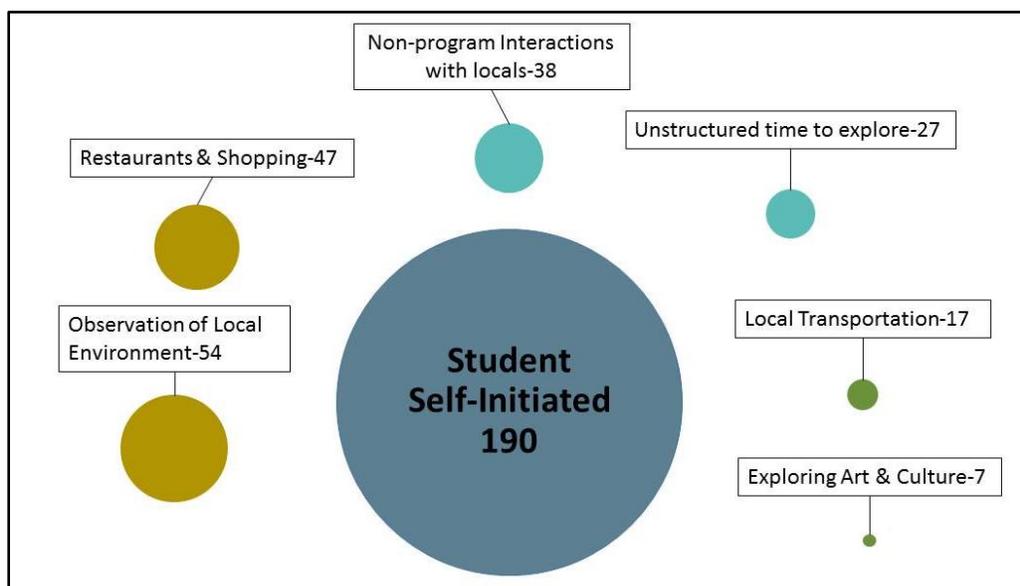
Figure 6.7. Sub-features of Student Self-Initiated. This figure illustrates the frequency of the sub-features that were coded within the Student Self-Initiated feature of BRIC.

Multi-Destination

One distinctive feature of the BRIC program was its multi-destination nature. The core of

the program began in the United States and then the participants spent time in three different

countries. Even within these three countries, the participants traveled to a number of sites, even

though they spent the large majority of their time in one city. This feature of the BRIC program

undoubtedly had an impact on students in a multitude of ways. It can be argued that the short

duration in each nation did not allow them to immerse themselves as deeply into the culture as a

longer duration program would allow. On the other hand, the variety and complexity of the

multi-destination approach challenged the participants to adjust to new environments, learn the

characteristics of those environments, attempt to adapt to these new settings, and provided ample

opportunities to compare and contrast the host nations. There were many narratives in the participants' reflections about the multi-destination approach and its contribution to their intercultural development. Their ability to communicate and behave appropriately and effectively in intercultural contexts was continuously challenged through exposure to new environments. As the participants became relatively accustomed to one setting, they were transported to new environments that were vastly different than the one before. In their journal entries they also recognized many commonalities among the destinations. The participants had tried adjustment techniques and approaches in the previous country with varying success and failure rates. They often referenced these lessons on cultural adjustment as they recalled their increased ability to engage with the new environment and their increased tolerance for ambiguity (noted as an important attitude for intercultural development by Deardorff, 2004).

Figure 6.7 shows that there were three sub-features coded within the Multi-Destination feature. The General MD sub-feature represented the predominant codes within Multi-Destination. This sub-feature refers to the commentary in journal entries and interviews when participants would relate stories about the multiple locations where they studied and the impact that their combination had on their intercultural development. The participants occasionally discussed travel within the countries they visited, but Adjustment to New Site and General MD were far more prevalent in the qualitative data of this study. The following participant's quote demonstrates his views on how Multi-Destination helped him become more comfortable in unfamiliar settings: "I think as we have progressed through the trip and spent more time in foreign places, we become increasingly comfortable with interacting with the locals and with people in the culture."

The same participant later reflects on how the combination of the learned cultural frameworks and multi-destination features of BRIC work together:

We used the confidence that we gained from the experience or the framework – or the [intercultural] frameworks that we used to help us in China; and realized that those could be used in Russia or in India too. So I don't think it's [just] the experiences we've had; I think it's the things that we've learned from the experiences, communication skills, etcetera, etcetera.

Another participant noted that going to any one of the three countries would have been an eye-opening experience, but the combination of the three, and the striking differences between them, was the impetus for growth:

I think that seeing how the three contrast each other so starkly has really helped in terms of opening up your mind, so what's possible in opening up your mind to the different cultural realities that are out there, if we're going to France, Spain and Germany like they are not that different relatively speaking, but compared to the stark contrast between China, Russia and India. So I think that intercultural development has been from experiencing three countries not one.

Thus, in the mind of this participant (among others) it was not simply the mere fact that they were travelling and learning in three different countries. Also at play in their development were the varied cultural values, norms, and behaviors that they learned, observed, and had to adapt to. They were readily able to see the striking differences in language, communication style, history, faith, business, and day-to-day conduct. At the same time, they were able to see the humanity in each instance and develop empathy for the local population.
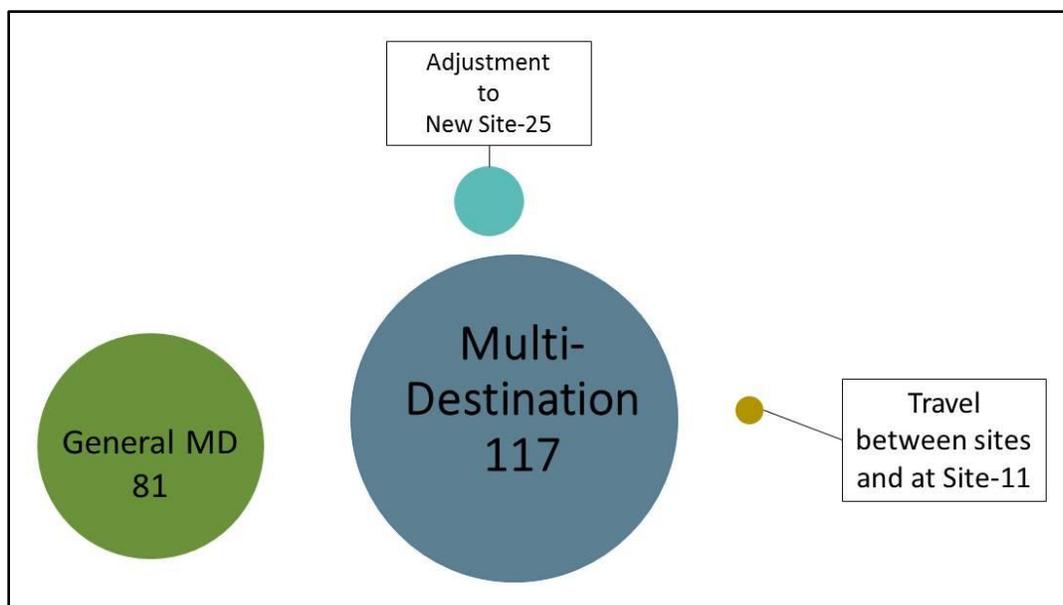
Figure 6.8. Sub-Features of Multi-Destination. This figure illustrates the frequency of the sub-features that were coded within the Multi-Destination feature of BRIC.

Cohort

A feature of the BRIC program that distinguishes it from other semester abroad opportunities for students at the home institution and at many other schools is that the participants travel, reside, and learn together as a cohort. The twenty-one participants of this study were part of the twenty-four student cohort in the BRIC program who began their journey together in mid-August and were in contact with one another for the duration of the program until it ended in late November. In contrast, most semester-long study abroad opportunities are pursued by one, two, or at most, a few students from the home institution. In addition, even the students who are travelling to the same host location do not necessarily reside together or take the same classes. In contrast, short-term, faculty-led programs abroad are generally cohort-based and have a similar infrastructure to that of the BRIC program; however, they tend to be for shorter durations of one to six weeks.

Study abroad programs are structured in a variety of ways (Engle & Engle, 2003). Some are structured with a cohort feature so that the participants both travel and stay together for the duration of the program (similar to BRIC). Others create a cohort feature through the congregation of students from a particular origin (i.e., U.S.) who are in classes and housed together (i.e., satellite campuses of U.S. universities or education abroad providers). The cohort feature of these study abroad programs may be criticized because the cohort impact potentially keeps the group insular and thus less likely to explore the host culture, limiting interaction with natives of the host country (Engle & Engle, 1999).

The findings of this study indicate that the cohort feature of the BRIC program – that is, students travelling together from the same institution and staying together for the duration of the program – had both a positive and a negative impact on participants' intercultural development. Figure 6.9 provides the visual representation of the sub-features within the Cohort feature. The two sub-features that depict a potentially negative impact on participants' intercultural development were Cohort Negative and Conformity Pressure. These sub-features combined were only cited in fourteen instances throughout the qualitative data collected for this study, while the positive sub-features of the cohort were cited ninety-four times.

Participants frequently shared examples of their peers having a positive impact on their intercultural learning and reflection. They also acknowledged that there were times when it was difficult to be independent and fully immersed in the local culture because of the size of the cohort. They felt that the group travelling together may have been intimidating to the locals and discouraged them from approaching the students, negatively impacting the BRIC participants' contact with natives. They also noted that the group dynamics required them to participate in group activities and that meant there was less time to explore the local culture independently

(Conformity Pressure). However, overall, the participants more frequently cited examples of exploration in the local environment with their peers in small groups of two to three, followed by opportunities to share their adventure with other peers. Together, they would discuss and interpret the interactions and observations they had experienced. The participants noted that the common threads and frameworks that they were learning in the classroom and through guest speakers provided a platform for discussion and for reflections related to their individual and small group explorations.

The diversity of participants was a salient theme in the qualitative data regarding the Cohort feature of BRIC. The participants pointed out the variety of identities represented in their group, including gender, race, nationality, ethnicity, native language, faith, and socio-economic status. The commentary on diversity of the cohort was often prefaced with the participants' observation that their home institution had a very diverse student body and that the BRIC group was in many ways representative of that diversity. However, they also shared that they were less likely to engage with these diverse social identities on their home campus compared to during the BRIC program. In other words, the participants indicated that the BRIC program enabled or required them to interact with peers with whom they were unlikely to interact with in an extensive or in-depth manner on the home campus. Participation in group activities, group travel, and the common interests of the learners brought the group together. In contrast, the participants noted that at the home institution they were more likely to retreat to their sub-groups and were more easily able to avoid interactions across different identities that were represented.

Figure 6.7 shows that the largest sub-feature of the Cohort feature of BRIC was Diversity in Group, which was coded 62 times (out of a total of 108 codes for the Cohort feature). To be clear, the 62 segments of qualitative data that were coded for Diversity in Group did not simply

represent interactions across the cohort. The 62 codes were representative of the impact that the diversity of the cohort had on their intercultural development throughout the program. The participants relayed many stories about how they were utilizing the cultural frameworks and culturally relevant readings from BRIC to inform their interactions with peers who had very different identities from theirs. For instance, when they explored cultural identity, the diversity of the cohort provided many examples for discussion about the complexity of identity of all individuals, which was eye-opening to students who were more likely to stereotype others prior to understanding this framework. They were able to ask questions and challenge each other given the safe, in-group atmosphere that was created in the BRIC program. Furthermore, they were able to share perspectives on how their own struggles with identity development had commonalities with their peers. In particular, students who had some linkage with the host country (through heritage, language, or in some instances, nationality) expressed their struggles with the cohort because they were seen as the go-between for the rest of the group and their 'home' country. For example, a student with Chinese heritage and fluency in Mandarin expressed that she often found herself explaining the cultural nuances of China, even though she didn't fully consider herself mainland Chinese. The questions raised by her peers required that she dig deeper and understand the values and beliefs of Chinese culture; these were in line with her own cultural values, but were never questioned before. At the same time, her peers expressed appreciation and provided examples of how her presence in the program gave them insight into Chinese cultural practices that were confusing and strange.

> I think the portion of BRIC cohort, when I say BRIC cohort, I think that a lot of the
> personal growth [and] intercultural [growth] was when there has been people from the
> Indian culture on BRIC or people from, there is a girl from Hong Kong in China or

Russian in Russia because you are interacting with them constantly, [and] you are there

with them for all thirty days, and [they] act as sort of like a peer and somebody [whom

you] would be comfortable [to] ask questions about the culture and engage with so I think

that having somebody from each of the three countries on this program has been

invaluable.

Another way that diversity in the cohort was instrumental in the participants'

development was the understanding of minority versus majority status within a community and

how these constructs can create social and economic inequalities. Participants were able to

expand their understanding of nuances within a culture to better grasp the sub-cultural themes

and, upon reflection, they discovered new ways of seeing sub-cultures within their own

communities. There were many examples of this phenomenon. For instance, there were Indian

students within the cohort who had never encountered the poverty in India from a close range

due to their own privilege and status. However, the BRIC program enabled them to see, study,

and discuss the inequalities within Indian society by engaging with organizations such as Bal

Ashram (see earlier discussion on Facilitated Contact with Natives). While all students learned

about hierarchy, power, and privilege, these students experienced profound moments of

awareness as their own privilege and position in society came to light for them. On the other

hand, the students of Indian heritage were able to provide counter stories about other dimensions

of cultural and socio-economic status in India for their non-Indian peers. This perspective helped

their peers gain a more balanced view of India and Indians so that their stories of India were not

confined to poverty and systemic problems. The India they were able to see and learn about was

also the India that their Indian heritage peers, who came from more privileged backgrounds,

were able to share with them in the classroom, on the bus, in their hotel room, and over a meal at a local restaurant.

There were other types of privilege that became apparent and provided new perspectives according to the narratives of the participants. These developments were a result of the combination of being in a new environment and the interaction or observations about the ways in which that new environmental interaction was also dependent on the identity of their peers whose backgrounds differed from theirs. In this way, the diversity of the cohort was influential in their learning. This participant sums up how this played out for her:

> Yes, there was a lot of learning about the countries I was in, but there was also a lot of learning about the countries that people with me represented and their own diverse cultural interactions with different people. Watching someone from Cali, Colombia interact with someone from New Delhi, India was just as educational as my own interaction with someone from Shanghai, China. I feel that I'm much more receptive now to the weight an individual's culture may have on their interactions – regardless of where in the world they are.

Some U.S. citizen participants also reflected on their own identity and interaction with the host environment, which in turn helped them develop empathy and understanding for those people within the U.S. who are considered minorities or outsiders. One participant reflected in his journal about the ongoing interaction that he was having with the Metro Police in St. Petersburg, Russia. As the group traveled together frequently using the local transportation system, this one student was repeatedly singled out to step aside and was interrogated by the local police. He recalled that at first he thought that this might have been due to the large backpack he was carrying, so he left the large bag behind in his room the next time he went out.

When he was singled out a second time, he believed it might be due to his choice of mostly dark clothing. He adjusted his choice of clothing, but then it happened again. He noted that he shared these incidents with one of his faculty and was informed that his darker skin color and facial features resembled the people of the Caucuses. He was also informed that in Russia, people from the Caucuses are looked at with suspicion by the authorities because they are perceived to be behind some of the recent terrorism in Russia. Therefore, it is plausible that he was being profiled by the local police and given additional scrutiny. In his journal entry, the participant goes beyond describing the scenario and reflects deeply about the impact of racial profiling in any setting. His ability to develop understanding and empathy signals growth in intercultural competence.

> After it had occurred a couple times, I realized 'Wow! This must be how black or Muslim people feel in the United States.' It was an unsettling feeling and I had a hard time comprehending exactly how I did feel, but I knew that I did not feel angered or vulnerable. So far in my life I had been on the other side of racial profiling, the silent by stander, but by going through both experiences, I can say that I definitely empathized with both sides. Another reason that diminished a stronger response was the awareness that I was only in Russia temporarily. What did bother me, however, was what the security check and procedure implied. I was clearly seen as a danger or a threat. I was less worried about the security officers and more worried about what that would mean for me in other, more important social situations. For example, job interviews or even just out on the street. Usually, people did not indicate that they had pre-conceived notions about me, but I assume that they probably just suppressed their prejudices. It made me wonder: does this mean that it would be more difficult for me to find a job in Russia? Or

find friends or girlfriends? Would I have to deal with the police more? This experience

and consequent reflection helped me realize that the act of racial profiling at a check

point might be supporting the continuation of racial discrimination, even if it is beneath

the surface.

Aside from this particular student's experience, reflection, and learning, there were a

number of his peers who also commented on these critical incidents at the Russian Metro. The

other students cited these incidents as examples of how they themselves sympathized with their

friend and questioned the Russian context of profiling, and some came to similar conclusions as

suggested in the quote above. Furthermore, they remarked that they would not have had this

experience, discussion, reflection, and learning had their group been homogeneous.
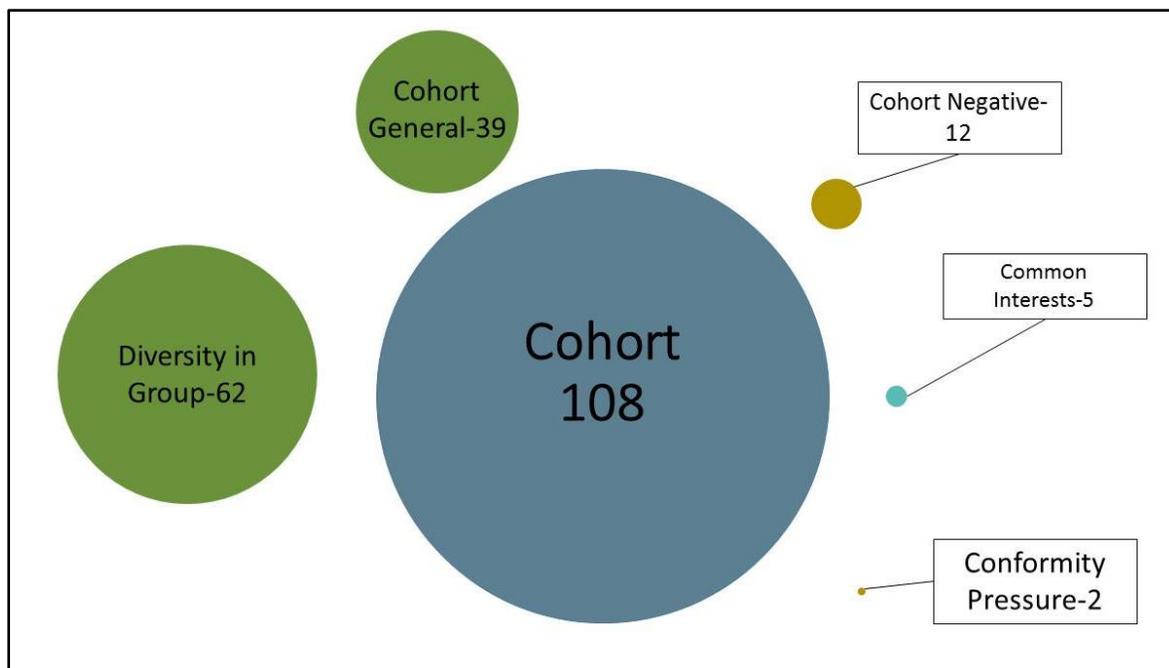

Figure 6.9. Sub-Features of Cohort. This figure illustrates the frequency of the sub-features that
were coded within the Cohort feature of BRIC.

Co-Curricular

The BRIC program instituted a set of co-curricular programs that were mostly mandatory for all participants. The programs ranged from overnight trips to different regions of the host country to tours of the main cities that were home for participants during their stay in each country. Figure 6.9 illustrates the fourteen co-curricular sub-features that appeared in the qualitative data. Interestingly, the top three sub-features represent activities in the three destinations of the program. For example, participants noted that the various sites visited in St. Petersburg, Russia during a tour of the city helped them gain knowledge of Russian history, culture, and values. The tour reinforced the Academic sub-features of the program in Russia, including readings on Russian philosophy and history and class lectures. Participants remarked that seeing the museums and monuments that had preserved Russian history provided them insight into Russian culture.

Deardorff (2004) notes that deep cultural knowledge is important for intercultural development. This in-depth knowledge of Russia, which was the result of a combination of curricular and co-curricular activities, resonated with participants and impacted their ability to understand nuances in Russian society, as well as their ability to compare and contrast life in Russia vis-à-vis other cultures.

In India, the participants traveled to Agra, outside of New Delhi, to explore historical artifacts and architecture. This experience provided exposure to a less urban area of India that most of the participants had not encountered. This exposure offered dividends in their intercultural development as they were able to see a different side of India which in many ways challenged their previously held assumptions about India. Participants also noted that a visit to a rug company during this excursion, along with discussions with faculty and peers about the

ethical issues for labor in India, opened their eyes to the interconnectedness of economics and humanity. This experience and the relatively long bus ride (a few hours) back to New Delhi afforded them an opportunity to reflect and discuss the relevant themes with their faculty and peers. They noted that rural India was very different from urban India. In addition, the excursion to Agra took them out of their comfort zone. The following participant's comment sums up this phenomenon: "Our visits to Jaipur and Agra provided culture shock, as I experienced more rural sides of India that differed greatly from Delhi."

Beijing, China was the program's first destination abroad. The participants commented that their orientation to Chinese culture and customs began there. The program utilized a local education abroad provider to facilitate their orientation to China. The local staff of this organization was mentioned numerous times by students. They noted that the staff provided a combination of history, local context, and survival skills, which helped them better understand China and Chinese culture. In addition, although all cities visited during the program included an orientation, the Beijing orientation was most frequently cited for its impact on participants' intercultural development.

There were many other co-curricular programs throughout the course of the program that impacted participants' intercultural development. As illustrated in Figure 6.9, these can be summarized into three categories; city tours, orientation to each destination city, and other activities, such as overnight trips outside of the host city and a cooking class designed to expose students to the culture and cuisine of India. Collectively, orientation programs that had intercultural impact on participants were coded twenty-nine times, while the tours were coded fifty times. The other activities were coded twenty four times. The program emphasized introduction to each destination city through orientation and growth in participant knowledge of

city history and important landmarks by engaging them in tours led by local experts. It is not clear why there was so much variability in the number of codes for each city; however, the narratives of the students suggest that when the city tours were reinforced or had connections to their academic coursework (reading and lectures), they were more likely to have a deeper understanding and appreciation for the cultural context of the city tour and orientation.
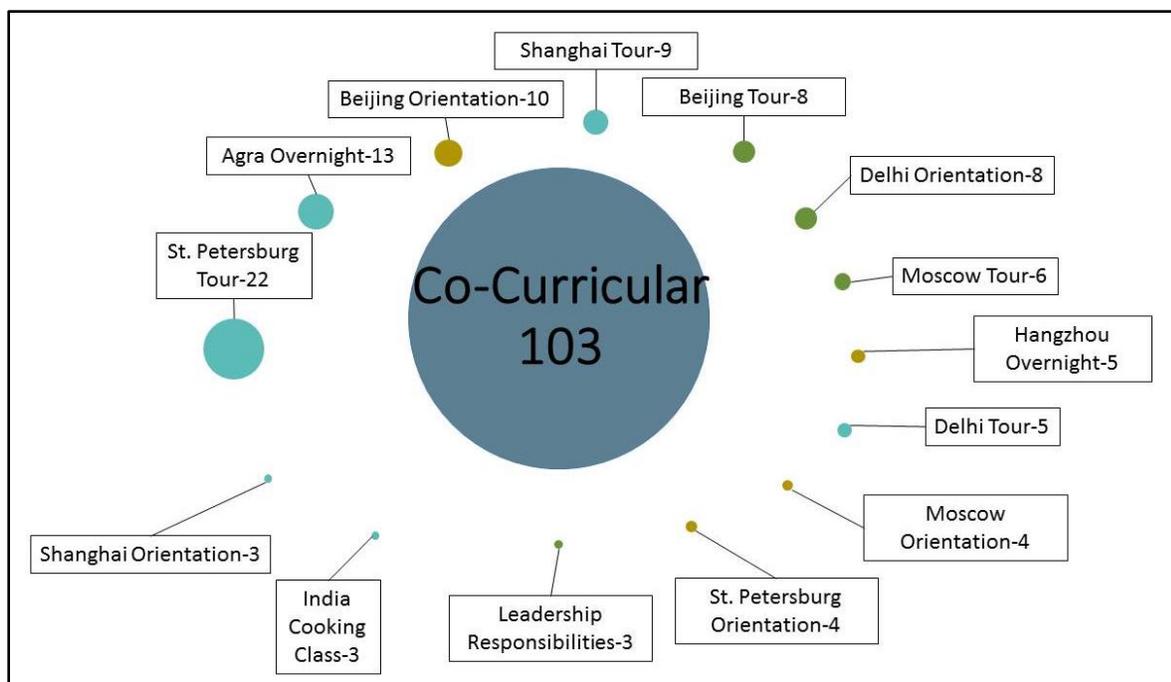
Figure 6.10. Sub-Features of Co-Curricular. This figure illustrates the frequency of the sub-features that were coded within the Co-Curricular feature of BRIC.

Coaching and Mentoring

One of the features of BRIC was that each participant was required to complete the Intercultural Development Inventory (IDI) before the start of the program in August. During the pre-departure period at the home institution, each participant met with an administrator who had been trained to provide feedback on individual IDI profiles. This meeting took place in a one-on-one setting and the IDI profile was only revealed to the participant. There was discussion about the participant's then-current Developmental Orientation and a set of other data that is provided

in the IDI individual profile. In addition, a Developmental Plan was shared that was specific to each participant's IDI profile. Participants were encouraged to bring these documents on their BRIC journey and to explore a set of questions that would assist them in reflection about their journey along the Intercultural Development Continuum. The individual meetings and discussions were seen as beneficial by the participants. There were twenty-five instances in which participants identified the IDI individual feedback session as influential for their intercultural development. They shared that the profile and coaching provided helped them understand the construct of intercultural sensitivity, their own strengths and developmental opportunities, and the steps they needed to take to develop along the continuum. They also noted that at times they shared their profiles with their peers, which led to joint exploration of the ways the BRIC journey was challenging them to strengthen their intercultural development. The impact of the IDI one-on-one meeting was reflected in student journals as they considered their intercultural growth. They revealed that the timing of this meeting and the fact that the profiles were specific to them was helpful in their understanding of cultural nuances. This participant sums up a common sentiment within the cohort:

> I think the IDI in the beginning really helped because then I was able to see where I was at. And before that, I didn't have that much experience abroad or, with real distinctly different cultures so I didn't know where I was at, at all. It is also important to listen to the critiques from [administrator who shared IDI Profile] who helped me realize why I have such a difficult time finding behavior that is different from my own in both literature and society.

The Mentoring/Role Modeling sub-feature of the BRIC program didn't have a formal structure. However, given the intensity of the program and the close proximity of the faculty, the

BRIC Coordinator, and the students, it became apparent that participants regularly viewed those in authority as role models and referred to them for guidance on a variety of issues. The participants shared in their journals and interviews that it was most helpful to have access to faculty who were approachable and available outside of classroom hours. They cited numerous examples of conversations with faculty and the BRIC coordinator that took place outside of the classroom (for example, in the hotel lobby, on the bus to a particular destination, or while dining out in small groups). In their narratives reflecting and recalling instances of correspondence that were impactful, one repeated theme described being empowered by their faculty to explore the host country by letting go of the fear of making mistakes in their new surroundings. "The one thing that I think was different about my China experience this time as opposed to last was professor XX…he really taught us, but also instilled this value of interaction and experimentalism with everyone."

This student remarked that this particular professor's approach to connecting with his students outside of the classroom opened doors to additional and deeper learning, beyond the classroom discussion. In addition, the faculty member who was present in China (the first destination country) was mentioned frequently during the interviews as having had a positive impact on the participants' curiosity and willingness to step outside of their comfort zone. One participant noted that she "grew as a person because of professor XY's constant encouragement to live outside of my comfort zone…and I loved that." Others noted that this professor reassured them that the uncertainties that come with interactions across cultures were a part of doing business globally and that those that were most adventurous with inquiry and inquisitiveness would be most successful. It appears that this encouragement gave many students permission to

let go of their fears and explore their surroundings, and this approach carried over into the remaining BRIC countries during the semester.

There were also other instances where faculty provided cross-cultural guidance that resonated with students. In all three countries faculty encouraged students to attempt to use the local language, even at an elementary level. At least one student relayed a story in her journal that was memorable and significant in her understanding of Russians. When asked why this interaction was so successful, she credited the program faculty for encouraging her to use the basic language skills that she had acquired. She had initiated an interaction with a local vendor in Russian and according to her that made all the difference.

In Russia, participants noted that one of their professors reminded them that it would take time to become better acquainted with Russian students, given the cultural differences in engaging acquaintances that one has just met when compared to these types of interactions in the United States. Students were able to observe and experience this phenomenon first-hand as they were introduced to local students and reflected on the cultural commonalities and differences in their communication styles and behavior. Other participants noted instances in which specific details about the proper etiquette within the country helped them learn new values and behaviors. For instance, the culture of tipping was different at each destination and this was a topic of discussion beyond just whether or not one should tip, but why and how this translates into cultural values and norms. Another example was when a participant was impressed with the hotel service and wished to express her gratitude for the service. She mentioned that a discussion with the faculty led her to the conclusion that reporting the excellent service to this hotel staff member's supervisor was important in the Chinese cultural context because that culture is hierarchical and it would help her gain 'face' for her boss. The participant was able to explore

the notion of losing, saving, and gaining 'face' in the Chinese context through discussions with her professor.

The participants often utilized the faculty coaching to navigate the local environment and make sense of their experiences by combining the advice they received with frameworks learned in class and observations they were making when interacting with natives. This participant sums up how the faculty and coordinator of the BRIC program encouraged them to develop: "Pushed either by our professors or [BRIC Coordinator] herself about thinking why people act the way they're acting and, you know, what about their history? What about their culture? What about their environment makes them act that way? Go out there, talk to people, do ethnography."

Figure 6.11. Sub-Features of Coaching and Mentoring. This figure illustrates the frequency of the sub-features that were coded within the Coaching and Mentoring feature of BRIC.

Pre-Departure

In August, prior to departure for the first BRIC destination, students were required to attend a two-week pre-departure program at their home institution. This program included a variety of lectures, readings, local field trips, and exercises to form a strong bond and group cohesion, as well as to set expectations for the program. Approximately one week of this program was utilized for academic content related to the two Russia-focused courses due to the

fact that there would be less time to cover the content while they were in country (since other countries had only one course each plus the Encounters course). The pre-departure portion of the August program that makes up this sub-feature in the coding schema referred to the various classroom discussions related to framing the BRIC experience as an opportunity for intercultural development and exploration. During the pre-departure program, students were also introduced to a number of intercultural development theories. In addition, their group profile (from the Intercultural Development Inventory) was shared with them through an interactive session.

According to the qualitative data, the pre-departure feature was only coded twenty-one times and was thus among the lowest ranked features. However, participants referenced it as important when asked about features of the program for their intercultural development. This is how one participant described it, which was also reflected in a number of other participants' views:

During the pre-departure sessions, we were introduced to the intercultural competency like what it was and how it would affect us as, like, study abroad students. And it is, like, learning, like, same theoretical concepts before you actually applied in chemistry or biology or something like that. Like, you know what it is, but you don't really, like, know how it fits into your life unless you actually, like, experience it. And I think, like, going through, like, all three countries as they would actually feel [helped me in understanding how pre-departure related to] intercultural competence in some places.

Other participants indicated that their past experience with travel and living abroad was limited and the pre-departure sessions were useful in preparing them for potential culture shock along with strategies to cope with the challenges of adjusting to a new culture. They also commented on a few particular theories that resonated with them, even months later, when the

interviews were conducted. Among these were the Platinum Rule, which challenges the ubiquitous Golden Rule (treat others as you would like to be treated); instead, the Platinum Rule challenges participants to treat others as they would like to be treated. This approach was new to many participants and according to their narratives, they embraced it. Another impactful pre-departure session, which was recalled by many participants was the Describe-Interpret-Evaluate (DIE) model. The exercises conducted enhanced participants' observational, interpretational, and analytical skills so that they would be able to suspend judgment when they first observed a new phenomenon. The participants noted that this was a very useful concept which helped them feel better prepared upon encountering the myriad instances of intercultural encounters.

According to the commentary of many students in interview transcripts and journal entries, the pre-departure session provided a strong theoretical background and evened-out the participants' knowledge and awareness on intercultural issues. This was seen as important given that the participants had great variability of prior international and intercultural experiences. Some had not traveled much or, if they had, they did not have immersive experiences abroad. In contrast, others had been travelling internationally from a young age and had spent much of their lives outside of their home country. This variability was less of a factor when the goals and direction for learning were explicitly outlined by the educators at the outset of the program.
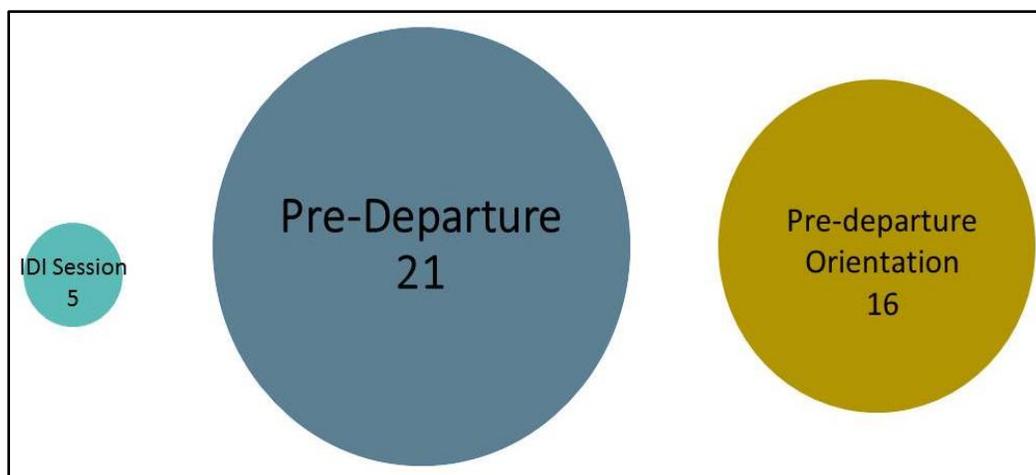
Figure 6.12. Sub-Features of Pre-Departure. This figure illustrates the frequency of the sub-features that were coded within the Pre-Departure feature of BRIC.

Residential

Aside from a two-night stay in a rural village and two weeks at the residence halls of the home institution, the participants spent the remainder of their time at hotels while abroad. These accommodations were arranged by the program and participants were required to stay together at these hotels. Therefore, it is not surprising that all of the qualitative data on the Residential feature that was coded for intercultural development was within the Hotels Abroad sub-feature. Figure 6.12 shows that Hotels Abroad were coded nineteen times.

In the context of all BRIC features in this study, Residential made up just over one percent of all codes. However, the narratives shared by the participants related critical incidents that included conflict, misunderstanding, miscommunication, and expectations mismatch with the hotel staff. The participants spent significant time in the hotels at each location since it was their place of residence. Their needs were being met by hotel employees who were likely natives of the host country, therefore, there was much potential for interaction with the natives in the hotel setting.

There were a few positive stories about their interactions with hotel employees. For instance, one participant developed a good rapport with a housekeeping staff member in China and regularly spoke with her utilizing his basic Mandarin language skills.

Participants did not mention the hotels in Russia in their journals and interviews. This may be because they were staying in western-style hotels that had a level of familiarity and universal services associated with their global brands. On the other hand, although western-style hotels are available in China and India, the program structure was such that the participants stayed in hotels that were more likely to be run according to local standards and customs. This discrepancy may also have contributed to the mismatch of expectations in the Indian hotel, after the participants' stay in Russia.

As noted, students shared numerous critical incidents related to interactions with hotel staff and intercultural development. One participant included this sentiment in her journal entry: "My experiences with people on the street, and especially in moments of more serious conflict such as problems with the hotel staff have all impacted the development of my global mindset."

Another observation about the Residential feature of the program is the way that critical incidents in the hotel led to participants' analysis and reflection about the theoretical learning. Some participants saw the differences in hotel services and personnel as annoying issues that were simply explained through the lens of poor customer service. On the other hand, it was clear that some of them were using the intercultural theoretical frameworks they were learning in the classroom to analyze their observations and interactions in the hotel. Here is an excerpt from a journal entry that was written in Russia:

Another element that was really driven home was the heavily underlying power distance in the workplace and how that drives spurts of corruption. One late night when I was up

around two thirty in the morning and stealthily considering my packing situation (as per usual), I decided to go downstairs to the lobby and inquire about shipping supplies and services. The skeleton crew was definitely meandering about the hotel, but three of them were in the lounge area, catering to a group of Russian guests that decided to heavily indulge at the bar. After speaking with one of the girls at the front desk for about ten minutes, one of the men from the group came over to her with a purpose. In Russian, he requested that they reopen the bar, and then proceeded to try and convince her that it would be a good idea. It took less than two minutes before he was so frustrated that the bar couldn't be opened that he offered 300,000 rubles. Yes, roughly a nice little $10,000 bribe. It took every bone in my body to keep my jaw from dropping, however, my eyes probably popped wide open. After debriefing with each other for a few minutes, the receptionist and I agreed that her colleague might be able to help answer my questions. The colleague and I continued to chat about the shipping situation for about five minutes before the receptionist slinked stealthily by both of us, drink in hand, to the back office. As she winked and smiled at me, using non-verbal hand gestures suggesting that I tell no one, I realized that the rules in Russia were all meant to be bent, and everyone knew it.

In addition, the hotel was a place to observe locals as they were interacting with one another, which at times led to realizations that the participants' behavior, although normal in the context of their home country, may be seen as inappropriate in the host country. When participants were asked in interviews to recall an instant when intercultural communication or interactions didn't go as planned, a few of them shared stories that related to interactions in their hotel. One participant recalled that when he was waiting in the hotel lobby in China, he would sit

and put his feet up on the table. He noted that one of the employees would walk past him and make eye contact. He thought nothing of this non-verbal communication at first, but shared that:

> After our first week or so of being there however, and seeing this staff member several times down in the lobby, he finally approached me and asked me very politely to remove my feet from the table. After reflecting back on this moment I am aware that the funny looks he gave previously must have been some form of high context communication that I simply did not pick up on.

In most cases when the Hotel Abroad sub-feature was coded, there was a pattern of connection with intercultural communication theories that were learned through the Academic feature of BRIC. In other words, without the frameworks presented in their readings, classroom discussions, and learning, participants may have perceived their encounters in the hotels as 'bad customer service.' In fact, a number of them mentioned that at first they were frustrated with the hotel service, but, upon reflection, they were able to decipher the communication and behavior within the context of cultural differences. Hence, participants recognized their behavior was inconsistent with local norms and, further, that the communication style of locals was different. Referring to numerous miscommunication incidents with hotel staff, this is how one participant made sense of their experience: "This incident has allowed me to understand the intercultural communication difference between Indians and Americans." Participants used these reflections and observations of hotel staff and expanded them to societal norms.

Figure 6.13. Sub-Features of Residential. This figure illustrates that Hotel Abroad was the only sub-feature that was coded within the Residential feature of BRIC.

Social

BRIC participants spent some of their free time in social activities such as athletic participation, nightlife activities, and social interactions with the network of alumni from the home institution who resided in the host country. These alumni had either been introduced to them through the BRIC program or were known to them previous to the program.

In all, only five of the twenty-one participants commented on the social aspects of the program being linked to their intercultural development. During the interviews, when participants were asked to rank the features of the program that were most influential on their intercultural development, one mentioned that the social feature was very important because connecting with alumni and people her own age (through athletic participation and nightlife) gave her access to people who grew up in the host culture and allowed her to learn about life in that country and city from a personal, social, and professional perspective. This was in contrast to learning in the classroom or through an organized formal tour or guest speaker interaction.

It appeared that the unstructured nature of this BRIC feature is not particularly influential on participants' intercultural development. Among the ten features in this study, it was coded the

least number of times in the qualitative data. Another striking difference from the other features

is that the narratives of the participants who did share instances of social interactions that

developed their intercultural competence did not include intersections with other BRIC features.

As noted in previous sections of this chapter, each feature seemed to be reinforced by at least one

other feature and participants made the connections as to how their success in developing

intercultural awareness was due, at least in part, to a combination of overlapping factors. In all,

Alumni Interaction seemed to be the most influential Social sub-feature. This was also dependent

on the availability of the home institution's alumni in the host country. For instance, one

participant noted that in India it was quite easy to connect with alumni given the large numbers

of graduates from the home institution who now reside in New Delhi. On the other hand, there

are few residents of St. Petersburg who have graduated from the home institution. This highlights

one of the factors in how the multi-destination aspect of the program and the availability of

alumni manifested within this sub-feature.
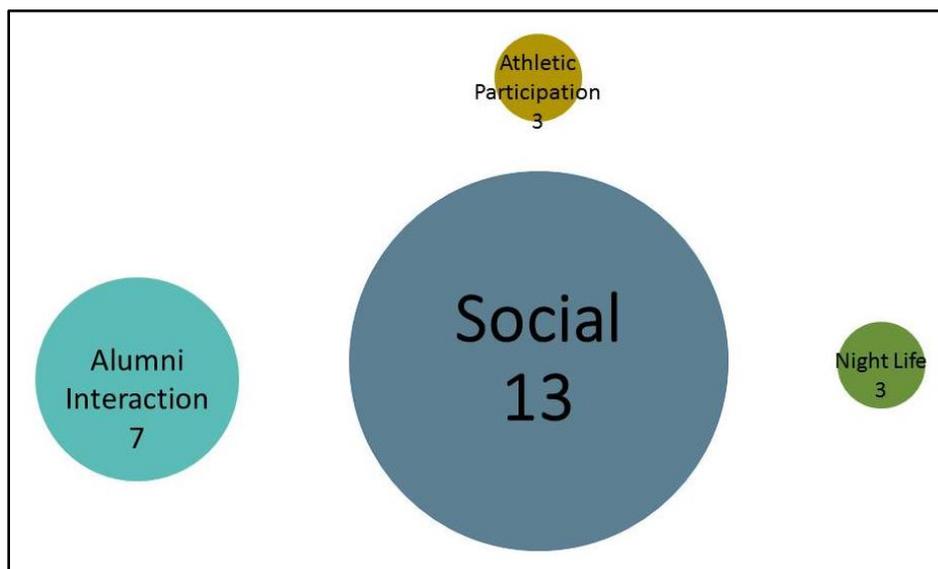
Figure 6.14. Sub-Features of Social. This figure illustrates the frequency of the sub-features that

were coded within the Social feature of BRIC.

Summary of Findings

The findings of this study indicate that the program resulted in almost universal growth in intercultural competence of participants. The average IDI gains made by the participants were statistically significant and exceeded those of other studies (e.g. Vande Berg et al., 2012b; Pedersen, 2010; Vande Berg, Connor-Linton, and Paige, 2009; Anderson et al., 2006; Medina-Lopez-Portillo, 2004). Furthermore, statistical analysis showed that the effect size of the change in IDI scores was very large indicating practical significance. The changes in students' IDI scores were indicative of advancement towards more ethnorelative perspectives of others. In particular, students that started out in the denial and polarization orientations were no longer at this stage at the end of the program indicating that prior to the program they were judgmental in their views when they encountered cultural differences. At the end of the program, they were not likely to be judgmental and were likely to see more commonalities with others or even seek out to understand and embrace the differences that they were observing. There were also a number of students that scored in the advanced orientation of adaptation. This orientation is indicative of those who can shift their cognition and behavior to accommodate cultural differences. These students were likely to comprehend cultural differences and were likely readily adjusting their behavior and communication appropriately and effectively for the intercultural situations that they encountered.

Moreover, the growth in intercultural development occurred across a variety of characteristics (male/female, U.S. citizens vs. non-U.S. citizens, prior experiences abroad versus. no prior experience abroad, and various language capabilities). This finding suggests that the program was effective for participants regardless of these variables and advanced the intercultural development of all but one participant.

The elements of the program that seemed to make a difference were the combination of an intentional academic base (including the Encounters course) tied to the experience (as opposed to, for example, studying art history in Italy instead of what Italy is all about and how you might relate to being there), both structured and serendipitous connections with natives, the need to encounter successive cultures, and a full-time immersion in the presence of a diverse cohort. This is the opposite of a student going somewhere individually, attending discipline-specific classes, having no requirement or assistance to reflect on intercultural encounters, and spending her or his considerable free time socializing (mostly with other international students).

CHAPTER 7: DISCUSSION

Introduction

The final chapter of this study is focused on the culmination of study findings in light of study abroad practice and research. First, the inter-relationship of BRIC features that were coded and analyzed in this study will be discussed. Second, the BRIC features will be discussed in the context of Deardorff's (2004) model of intercultural development. There are a number of limitations to this study that are discussed in this chapter. Finally, the discussion will outline implications for practice, future research, and conclusions of the study.

Intersections of BRIC Features

The preceding discussion describes the features and sub-features and the extent to which they influenced participants' development of intercultural competence. Throughout the qualitative analysis the common theme is that most of the features did not work in isolation to improve participants' intercultural competence. There are frequent explicit and implicit connections shared in interviews and journal entries that point to the importance of one feature supporting another or the ways in which some features negatively impact another feature, thus reducing the potential impact of the secondary feature. For instance, because the BRIC program prioritized Academic features in Russia by requiring two courses, resulting in additional course readings, papers, and co-curricular offerings, the amount of time that participants had to spend in independent exploration or connecting with locals, either in social or formal settings, was reduced, thus negatively impacting the potential impact of the independent exploration feature.

The thematic analysis of the BRIC features indicates that the Academic feature positively impacted all but one feature (Social). The BRIC program is designed as an academic program with a full course of study delivered through intensive short duration courses; therefore, it is not

surprising that the Academic feature is paramount in influencing the other features. At the same time, the Academic feature was influenced by all the other features, because participants were using what they learned in class since it related so directly to their context as sojourners in the three countries.

A number of the participants commented on the intensity and focus of the subject that was being studied in each host country. They noted that when they were enrolled in a full course of study at the home institution, on any given day they may have attended classes, completed readings, and engaged in discussions about several different subjects (often unrelated to one another). In contrast, during the BRIC program they recalled that when they were focused on a particular subject (i.e., world religions), they would study, read about, engage in discussions in and out of the classroom, and work on an ethnography project exploring religion through discussions with practitioners of that faith in their home environment. As described by one participant: "Just having one topic to think about, since class ended I would be thinking about that topic at least a little bit the whole rest of the day, and then I would sleep and wake up and do it again."

This triangulation of theoretical learning through reading, faculty expertise and classroom discussion, combined with access to the people and context of the subject studied, helped the participants think more deeply about their academic subjects on a daily basis.

Another intersection of BRIC program features is the Encounters course component within the Academic feature and the Multi-Destination feature. The goal of the Encounters course was to foster attitudes and skills that enable students to adjust and adapt to various cultural contexts. The Multi-Destination approach provided a laboratory for experimentation by the participants. The common sentiment among participants was that the Encounters course

provided them with tools to become observant and go beyond the cultural differences that are readily visible when one enters a new culture by exploring the nuances of behavior, communication, and beliefs. This was especially important since the IDI orientation of the majority of the cohort was within Minimization, an orientation that suggests that participants were more likely to seek out commonalities with other cultural contexts. The Encounters course encouraged them to develop curiosity for the differences, even if that meant that they would have to leave the familiarity of their cohort and venture into the ambiguous and unfamiliar local environment.

The Multi-Destination feature took participants to three strikingly different regions of the globe, so that differences were readily apparent. The Encounters course helped the participants unpack what they were experiencing and observing. One participant noted, "I think that seeing how the three contrast each other so starkly has really helped in terms of opening up your mind." This opening of the mind is an important attitude change that is essential to intercultural development, according to Deardorff (2004). There was evidence of this effect in other participants as they reflected on the BRIC journey and used terms that referred to their "before" and "after" BRIC self. For instance, when one participant shared a scenario in which he was invited to an Indian home in a very intimate family setting, he remarked that his "pre-departure self" would have handled the experience very differently. He acknowledged that the combination of the knowledge and open-mindedness he had achieved through studies and adaptation to China, Russia, and India, gave him the skills to be respectful, curious, and open-minded when entering this Indian home. He acknowledged that he was comfortable being out of his comfort zone, while before the program he would have been more likely to shut down due to the discomfort he would have felt in this new environment, not knowing how he should react.

The analysis of the participant narratives is indicative of a web of interconnected features that provided the scaffolding for students to develop empathy, recognize their own biases, challenge stereotypes and ethnocentric beliefs, and ultimately gain knowledge and skills that enabled them to communicate and behave appropriately and effectively in intercultural situations. While some of the features were formal and structured (i.e., Academic), others were minimally structured and provided opportunities for students to engage on their own terms (i.e., Residential, Facilitated Contact with Natives). This combination of formal and informal settings and required versus voluntary engagement also meant that intercultural development among the participants was uneven, as was evident in the quantitative findings of this study.

Findings in the Context of Deardorff's Model of Intercultural Competence

Chapter 2 reviewed Deardorff's (2004) developmental model of intercultural competence in some depth. The model includes three components of attitude, knowledge, and skills that are essential for intercultural development. Table 6.6 depicts the scaffolding of BRIC features related to the components that they fostered according to the qualitative data analysis. The Academic feature is the only feature that spans across all three components. This is because the variety of course content and delivery pedagogy provided opportunities to develop knowledge about each host country, but also challenged participants to hone their comparative analytical skills while repeatedly reinforcing the importance of respectful attitudes towards the host culture.

Aside from the Academic feature, four other features impacted the attitude component. These were Facilitated Contact with Natives, Pre-Departure Orientation, Cohort, and Coaching/Mentoring. Each of these features empowered the students to have greater tolerance for ambiguity by taking risks to engage with the people and environment of the host culture. Participants frequently noted that although they had traveled to various countries in the past, the

expectations that were set by the BRIC program and the encouragement that they received through these features mandated that they approach the host culture with great curiosity and utmost respect. In particular, they mentioned that the group dynamics created opportunities to learn from one another (Cohort feature) and to challenge one another to abide by these attitudes. Furthermore, their faculty often role modeled and empowered them to explore with the understanding that one can make mistakes when interacting across cultures and that is part of the learning process.

Multi-Destination, Co-Curricular, Pre-Departure Orientation, and Student Self-Initiated were the four features that combined with Academics to foster knowledge in participants. Deardorff (2004) indicates that cultural awareness is important in developing intercultural competence. The participants noted that the multi-destination nature of the program, the exercises in their Encounters course, and Co-Curricular features enabled them to increase their cultural self-awareness. These features combined to develop participants' awareness about the ways in which their own cultural context influenced their behavior, values, and communication. This in turn assisted them in understanding cultural differences below the surface and beyond what was readily visible in each country. In other words, the participants not only observed differences such as cuisine, dress, and art, but also how relationships were formed (informal vs. formal) or how hierarchy played out in each society (flat vs. pronounced). The Academic feature of BRIC provided intense and focused studies related to their host country and students used independent exploration (Student Self-Initiated) to dig at the aspects of the host culture that they found most intriguing. They used their free time to explore and deepen their knowledge of the local environment by asking questions and engaging with the local community. For instance, one student noted that having studied Russian history, philosophy, and business made her a more

informed visitor in Russia which enabled her to have meaningful and in-depth conversations

with the Russians that she encountered there. The perspectives of the Russians that she met on

what they were learning in the classroom helped her put those theories into a contemporary

context of everyday life.

Nearly all BRIC features contributed to developing the intercultural skills of the

participants. Table 6.6 shows that eight of the ten features helped participants hone their

listening, observational, analytical, and evaluative skills. These skills are important in any

setting, but needed to be heightened in the intercultural settings within the BRIC program. Here

again, the features didn't work single-handedly, but in tandem to reinforce the relevant skills that

are deemed important in Deardorff's intercultural competence model (2004). For instance,

participants conveyed that during pre-departure orientation, one of the exercises that developed

their skills was 'describe, interpret, evaluate' or D.I.E. This technique prepared them to withhold

judgment based on their assumptions or past experiences and to become more observant of their

surroundings before they reflected on and ultimately evaluated what they were observing. The

participants used these skills throughout their sojourn and referred to this methodology in their

interviews and journals. They also commented that although at first the D.I.E. methodology was

theoretical, they were quickly required to put it into practice because within days of its

introduction they were on the ground in Beijing, China having to navigate and understand the

new environment as newcomers. There were numerous examples of the triangulation of skills

development as a result of what students were learning in the classroom (Academic), what they

were experiencing in their own exploration (Student Self-Initiated), and how they reflected on

these scenarios with their peers (Cohort) who had learned similar theories, methods, and culture-

specific information. The participants acknowledged that a combination of features was regularly

at play in their development. One of them referenced the importance of the reinforcement of their learning through the combination of features by comparing how the learning would have been different if they were to simply take a course with similar content at the home institution:

> If we had taken the Encounters course back at [home institution], we would have learned the frameworks but we never would have been able to use the skills in reality, or maybe we would, but being on BRIC has forced us to use them because it's such a relevant thing to understand in our cultural communication differences when you're abroad because you encounter them on an hourly basis as opposed to you know much less frequently back at [home institution]. So I think A, learning them, but B, just being in different cultures where it's so relevant, and you know, we have an experience every day that we can share with the class and that happens to us. So we learn very quickly. I think, you know, for instance, if I had been back at [home institution] and I become close to [name of cohort friend] and we weren't doing BRIC or we didn't do this like yeah I would have probably picked up that he, picked up on the fact that he is a very indirect speaker but I don't think that I necessarily be able to like interpret what he was trying to say just because I would think like that's the way he is and that's the way he communicates as opposed to okay well yeah that's the way he communicates but he's doing it because he's trying to tell me that he's really tired and that he wants to leave this gathering as opposed to just tell me that he's really tired.

Furthermore, Deardorff's (2004) model suggests that intercultural competence development leads to internal outcomes of empathy and ethno-relativism, which were present in the reflections of the participants as they discussed the impact of the program on their attitudes.

This participant's quote is indicative of the comments of many participants concerning the ways in which their worldviews and perspectives shifted as a result of participation in BRIC:

> I was able to stop and think about more where people come from, and what their background is like, or what their current situation is, like what their perspective is like . . . But just my attitude in terms of just taking a moment and realizing where people are coming from helps, how their perspectives are formed, what their backgrounds are like, what their aspirations are and instead of just doing what I normally do and go through my life or going through the routine, I've been taking a little bit more time to stop and think about different people and either how I can help them more, or maybe why what I'm doing is effective.

In students' journal entries, there were excerpts that implicitly imply that they had developed empathy for 'the other' in the host country. These reflections cited a combination of features that helped them make these important realizations. The excerpt below, from one participant's journal entry, is evidence that the combination of classroom discussion and film viewing (*Burnt by the Sun*), and subsequent co-curricular activities (visiting museums and historical sites in Russia), and the Multi-Destination nature of the program which placed her within the context of what she was learning, helped her make progress in moving towards ethno-relativism:

> It was that day that it hit me that I can't just go into a different culture and memorize what things are "cultural." It is important to also take the time to learn about the history of the people to better understand the reasons behind why certain things are cultural. I now know why Russians are more reserved. How can you not be when you and your nation have gone through so much so recently? Russia expanded my global mindset in a

way I never expected, but I am glad for this valuable lesson. I know that to be more adapting of cultures and to have a broader global mindset I have to understand where people are coming from—what in their past that makes them who they are today. It's not enough to just memorize how to act and accept it as different. I have to take the time to understand the 'why' because it gives me a whole new level of understanding of the people and the culture.

There were numerous other journal entry assignments that prompted participants to reflect on their BRIC journey. For many of these entries it was evident that the class discussion, readings, experiences, and journal reflections led to increased compassion and empathy for host country nationals. This was especially evident in the journal entries that were written while students were in India and came into contact with impoverished peoples on a daily basis.

According to Deardorff's model (2004), the external outcome of the attitude, knowledge, and skills for intercultural competence results in one's ability to communicate effectively and appropriately in an intercultural situation. In this regard, the BRIC program's scaffolding of features similarly developed participants' abilities. The qualitative data indicates that participants credited their academic learning, their ability to explore various environments (Multi-Destination and Student Self-Initiated) and engagement with host country nationals (Facilitated Contact with Natives) with life-long lessons that were applicable in a variety of settings. This participant's journal entry summarizes how he related these lessons to his home environment:

Another important lesson for me is understanding people outside of my culture and country. America is diverse but even then, most of the international people I meet are American-ized so I don't have to think about adjusting to cultural differences. By traveling and living outside the US, I have become more aware of people's differences.

Their way of speaking, dressing, eating, interacting etc. can all be very different to mine and I have realized the importance of being more sensitive to it. I feel more emotionally aware and hope to continue to develop that skill because I can apply it in my relationships with people back home as well.

Table 7.1

BRIC Features that Impact Components in Deardorff's Model of Intercultural Competence

Attitude (Respect, Openness, Curiosity, Discovery)	Knowledge (Cultural Awareness, Deep Cultural Knowledge, Sociolinguistic Awareness)	Skills (Listen, Observe, Evaluate, Observation, Analyze, Interpret, Relate)
Academic	Academic	Academic
Facilitated Contact with Natives	Pre-Departure	Facilitated Contact with Natives
Pre-Departure	Co-Curricular	Social
Cohort	Multi-Destination	Co-Curricular
Coaching/Mentoring	Student Self-Initiated	Cohort
		Multi-Destination
		Residential
		Student Self-Initiated

Study Limitations

This study has attempted to contribute to the field of education abroad, intercultural competence, and learning outcomes assessment. However, it is important to acknowledge its limitations.

Institutions of higher education are idiosyncratic, therefore, when considering best practices and assessments of internationalization, what works in one setting may not be applicable to another (Hudzik & McCarthy, 2012). This study attempts to analyze a unique multi-destination study abroad program at one school, but whether or not the findings will be generalizable to other study abroad programs is in question. Additionally, most study abroad

program designs don't take the multi-destination approach and this potentially further limits the generalizability of this study.

The program that was studied had a limited number of students (24). This resulted in a relatively small sample size (21). I tried to accommodate for this small sample size by focusing the study on the multi-destination approach and combining qualitative and quantitative methodologies resulting in a wealth of data that were collected from this small cohort. In addition, this small cohort differed from the U.S. study abroad national trends in a couple of ways. All of the participants were undergraduate business majors. According to the Institute of International Education's Open Doors Report (2014) approximately 21% of all U.S. students who study abroad are business majors. The report also indicates that approximately 65% of study abroad participants are female students. This study's participants strike a more even gender balance with eleven female and ten male students. Therefore, the demographics of this study's participants vary from the national trends, which may limit the generalizability of the findings of this study.

Another important consideration is that while the IDI has strong reliability and validity, what it measures may not be the ultimate measure of intercultural competence. As Fantini (2009) points out, there are dozens of instruments that claim to measure intercultural competence and given the multitude of terms and definitions for this construct, researchers must carefully consider which instrument is most appropriate for their research goals and methodology. The IDI has seen widespread use in the study abroad learning outcomes research (Hammer, 2011a, Pedersen, 2010, Medina-Lopez-Portillo, 2004, Vande Berg et al., 2009). The scope of this study was a study abroad program and the analysis was situated in the context of the current and historical study abroad analysis; therefore, it was deemed appropriate to use the IDI as a

measurement instrument. As Fantini (2009) notes, measurement instruments can assist educators as a starting point. In this study, the IDI provided a tool to gauge the overall impact of the BRIC program, but the rich qualitative data provided the opportunity for more in-depth analysis to better understand the impact of the features of the program and the myriad ways these features impacted one another.

It should also be mentioned that the post-IDI test was taken a few days after the semi-structured interviews, which took place in India during the final week of the program. It is possible that the reflection that this opportunity afforded each study participant had dividends on their intercultural development, which may have resulted in higher post-IDI scores. To be clear, the participants were not asked about the Intercultural Development Continuum or the IDI specifically. Instead, there were open-ended questions that prompted them to share critical incidents or instances that the BRIC program developed their intercultural competence. Given that there was no control group in this study it is not possible to hypothesize how much (if any) impact participation in interviews may have had on the participants' post IDI scores, but it is important to note it here as a possible limitation.

In addition, this study is limited to study abroad participants from one U.S. institution engaged in one specific program. Study abroad learning objectives, preparation, and engagement vary across the globe. The focus of this study was not a comparative analysis of study abroad in different learning institutions around the world, thus its findings cannot necessarily be applied to study abroad in other parts of the globe. Although, as universities around the world continue to develop many commonalities (Levy, 1999) due to accreditation, rankings, and other conformity pressures, there are certainly parallel processes and objectives for study abroad that will make this study's findings relevant to other U.S. and non-U.S. institutions.

This study did not use a control group. The use of a control group would have strengthened the study's analysis because non-BRIC participants could have been compared with the BRIC cohort to better understand if the gains made by the study participants were due to maturation or other factors within the general curriculum of the home institution. Even though there was no data collected for this comparison, it is highly unlikely that the home institution's curriculum for students who do not study abroad would have resulted in similar intercultural development. This is because the BRIC program has within its structure the explicit goal to develop students' knowledge of China, India, and Russia, and to do so in a comparative way. As discussed, this goal has resulted in strengthening participants' comparative, analytical, evaluative, and observational skills. In addition, the participants' narratives often related comparisons about the ways in which their studies at the home institution and the environment at the home institution didn't challenge them in the same manner. These narratives are strong evidence that the intervention (BRIC program) was markedly different from the experiences of non-participating learners at their home institution.

This study relied on semi-structured interviews with the students who were asked to describe their experience in light of their understanding of how they developed intercultural competence throughout the BRIC program. As human participants, they likely understood the construct of intercultural competence differently from one another and at varying levels. It is also possible that there was an element of social desirability at play in the narratives of the journal entries and interviews. The students may have been primed to share more experiences that had a positive impact on their intercultural development rather than the reverse. On the other hand, the IDI provided a check against this in that if the students had simply narrated how much they developed, but hadn't actually made significant progress, the quantitative findings would not

have been significant. In addition, the coding process of the qualitative data identified not only what aspects participants identified as making a difference, but also analyzed why that was the case and tried to unearth evidence that students weren't just saying that they developed intercultural development, but rather were able to demonstrate it through the connections that they made between their academic learning, experience abroad, and their reflections.

Implications for Practice

There are numerous implications for study abroad practice that stem from the findings in this study. First, the results suggest that the BRIC program's design empowers its participants to engage in an intensive program that enhances their intercultural skills and develops their in-depth knowledge of three countries. While this study's findings point to many features that positively impact participants' intercultural development, the findings also suggest that there are also elements that can be improved. For instance, the Russia portion of the program included two courses that explored the country through the lenses of history and philosophy, in addition to that of the contemporary business environment. This combination advanced the students' understanding of each subject area because their understanding of today's Russian society and business was informed through the cultural, historical, and philosophical underpinnings of that nation. Numerous participants noted the importance of historical context when they were learning about the economic and business systems in Russia. As a result of this background knowledge, they were better prepared to ask critical questions of guest speakers and they were more engaged in the co-curricular offerings of the program. The participants were all business majors and were thus keenly interested in economic development and business opportunities in Russia. Their interest in the historical context was reinforced since they could see its relevance to today's business environment. This observation suggests that a combination of courses that cover

the cultural, historical, and societal backgrounds of a nation, coupled with a course that covers the business environment, would be beneficial for the other two destinations of the BRIC program. After the Russian portion of the program (second in the sequence) the participants understood how helpful it would have been to have a similar course on Chinese culture, philosophy, and history to enrich their understanding of the entrepreneurial environment in China (the focus of the course in China was on entrepreneurship). In India, the reverse situation was at play, with no course or focus on the business environment. It was noteworthy how many of the students were struck by poverty in India. While the course on world religions provided a cultural lens that enabled students to examine the underlying issues of poverty, a course in social entrepreneurship, for instance, may have helped them learn practical means to battle poverty within the Indian context. The students were passionate about the need to help their fellow world citizens, so such a course could leverage this passion and help them put it into action.

There are practical issues that must be considered when designing and constructing a complex program such as BRIC. The total amount of time spent in each country is dictated by the academic calendar. This means that this multi-destination program provides a stint of no more than four to five weeks in each country. If the program adopted the model suggested above, which would mean two courses in each country, the academic content for each host country would be heavier and more intense. This could potentially create practical problems in terms of the number of credits that are considered a full course load in each semester. Related to the research findings, the intensity of academics may create so much work that it impedes growth in other areas, for instance, encountering the culture and the people of each country. Therefore, educators must make careful decisions about the pros and cons of adding more academic content, which on the one hand would enhance the acquisition of knowledge for participants but, on the

other hand, would limit their available time to explore the culture through independent exploration and formal/informal contact with natives. These realities suggest that educators should consider tweaking the structure of the program in a number of ways. One option is to extend the program to a full academic year which would allow the addition of courses that cover both business and culture in each country, and also allow for the time that is required for participants to be immersed in the local culture. The length of time abroad has been the subject of other research findings that suggest there is a correlation between the length of the program and intercultural development (Medina-Lopez-Portillo, 2004). Students who participated in short-term (fewer than six weeks) study abroad had lower IDI gains than those who spent a full semester (four months) abroad. Engle and Engle (2003) have also commented on the length of the program through a matrix of components that they presented for the field of study abroad (for a full description of their matrix see chapter 4). In their classification of components and level of study abroad, lengthening the duration of the program in each country would change the program from "Level two: Short-term study" to "Level three: Cross-cultural contact program" for each host country of the BRIC program.

Of course, there are potential realities that may make such adjustments to the program impractical. In those cases, educators may consider other possibilities to enhance students' knowledge base of each host country through a period of study in advance of the program. Offering an intensive academically focused series of readings, lectures, and discussion about the topics that are currently missing in China and India during the pre-departure portion of the program, would be beneficial. This would mean devoting more time to the pre-departure portion of the program on the home campus.

This study engaged each participant in a one-on-one semi-structured interview. The interviews provided a time and space for reflection related to intercultural development. The questions required the participants to think about their BRIC journey and to make sense of the ways that they developed their intercultural skills, knowledge, and attitudes. As discussed earlier, reflection on the experience was an important overall feature of the BRIC program that was intentionally designed through the Encounters course, journal entries, and frequent one-on-one conversations with faculty, which spilled over to subsequent reflection and conversation with peers. The interviews were conducted during the final week of the program and may have been impactful in providing additional reflection practice for each participant. If reflection is seen as critical to intercultural development the practical implication suggests that exit interviews that provide opportunities for reflection on the entire journey would be a valuable addition to the BRIC program.

The Role of Faculty

The results of this study make it clear that the BRIC Coordinator and faculty were essential in students' development of knowledge and heightened attitudes about 'others.' This has implications for the design, planning, and execution of education abroad programs. First, faculty need to be available for informal conversations and experiences outside of the classroom. These moments of interaction outside of the classroom (e.g., on the bus, in the hotel lobby, on the museum tour) were essential to student development because they provided instances for students to ask questions about situations that they were encountering at the moment. The students found these conversations to be extremely relevant because they were able to get immediate responses or at least explore their curiosity through discussions with an educator. Furthermore, the students observed the behavior of the faculty and BRIC Coordinator in the host

country; therefore, access to these educators was important since they were seen as role models. Lastly, the participants were keen to hear narratives and suggestions that were provided by the faculty and BRIC Coordinator and they were likely to adopt new attitudes as a result. For instance, many of the participants referenced the importance of the attitudes that were instilled in them by their professor in China, who constantly reminded them that they needed to show curiosity and let go of their fear of making a mistake during intercultural encounters. This faculty member challenged them to leave their comfort zone through formal assignments that required students to interview natives, but also modeled this behavior himself through informal channels when students were with him outside of the classroom. This type of engagement was so impactful that fifteen of the participants readily recalled it two months later and regarded it as an important feature of the program that helped them gain intercultural competence.

If faculty availability outside of the classroom is seen as positive, then lack of availability, while it may not directly impede intercultural development, does have implications for the quality of the program. Hence, the quality of the education abroad program hinges on the availability of faculty to engage students through informal and formal channels. In addition, not all educators will have the experience and tools to coach and inspire students in the same way. For instance, the BRIC Coordinator was instrumental to student development because she was the only educator who remained with the students throughout the program and was able to establish a significant level of trust with each of them. This trust and continuous access meant that students could readily engage with her on a wide range of issues. A number of them recognized that the role of the BRIC Coordinator was sometimes simply to answer questions, but as the group progressed, the Coordinator provided the tools for students to seek answers to their questions. This suggests that as the program continued, the BRIC Coordinator adopted a style

that challenged the students more, understanding that they had gained more extensive skills to navigate the host country than they possessed at the beginning of their journey. This further suggests that educators such as the faculty and coordinator of study abroad programs must also be prepared and well-versed in coaching and mentoring pedagogy so that they can have maximum impact on student development throughout the education abroad program. As Paige and Vande Berg (2012) note, "effective cultural mentoring means engaging learners in ongoing discourse about their experiences, helping them better understand the intercultural nature of those encounters, and providing them with feedback relevant to their level of intercultural development" (p.53). The BRIC program provided this type of mentoring through the one-on-one IDI feedback sessions, faculty interactions, and the Encounters course.

Web of Features to Accelerate Learning

Another key set of findings in this study that has implications for practice is the web of influential pieces that work together to speed up and enhance intercultural development. The results of this study suggest that learning is accelerated and internalized when the combination of academic, multi-destination, and independent exploration work together. This accelerated learning process becomes even more critical when the duration of stay in each host nation is limited.

In practical terms, educators must consider the totality of formal and informal opportunities for learning that make up the structure of any program. The structure of the BRIC program was influential because the formal and informal elements worked together to build a solid scaffolding for student development. For example, academics planted the seeds for further exploration but they were not the only way that students learned, which is why when isolated from the other features (especially Contact with Natives and Student Self-Initiated) the course

content may not have been as effective. Conversely, without the classroom and structured learning, the independent exploration would resemble superficial tourism. The students' pre-BRIC IDI results suggest that they didn't have the capacity or capability to interpret the complexities of intercultural interactions without some interventions. This raises another important point for educators regarding the importance of gauging students' knowledge, experience, and developmental level of intercultural competence (through IDI or other instruments) so that they can appropriately challenge and support student learning (Sanford, 1966). The findings of this study suggest that students at the lower levels of the Developmental Model of Intercultural Sensitivity (i.e., Denial Orientation) lack curiosity and may not be prepared to gain much out of an experience abroad. Therefore, developing their attitudes and skills in advance to go beyond the surface-level may prime them to have greater gains when they study abroad. When educators are armed with this information in advance, they can tweak the pedagogy of education abroad programs. For instance, if a group of students who are about to embark on a program abroad has an IDI developmental profile within the polarization orientation, educators should challenge the participants to seek out commonalities that exist between their culture and that of the host nation. This strategy would be effective because the participants' orientation is one that is more likely to focus on cultural differences through a judgmental lens and the focus on commonalities would help humanize the 'other.'

The findings of this study related to Student Self-Initiated features can also inform the design of study abroad programs. Student Self-Initiated features refers to instances that students were independently exploring the host country without faculty supervision or structure directed by the program. In particular, these instances were coded only when they influenced student's intercultural development. In the previous chapter the findings suggested that this feature was

coded 190 times ranking third among all coded features. Therefore, the findings indicate that there is value in structuring study abroad programs in such a way that allows for independent exploration by the students and to avoid over programming. Specifically, restaurants and shopping were among the most frequently cited sub-features that were influential. Every participant shared a critical incident that occurred either in a restaurant or while shopping that made a lasting impression on them and required reflection through the lens of the intercultural frameworks that they learned or through discussion with faculty or peers. Educators must consider allowing time for such activities during the study abroad program and avoid scheduling too many group meals and required social activities; instead, allowing the participants to fend for themselves when it comes to meal times and providing adequate time for exploration of the local market place, which can influence intercultural development, so long as it is coupled with cultural frameworks, reflection, and opportunities to discuss their observation.

Sequence of Program Activities

This study's findings also highlight the importance of sequencing activities that will result in maximum impact. There were many co-curricular activities designed to expose students to the local environment including museums, city tours, and facilitated contact with natives (i.e., Bal Ashram, the rehabilitation center for child labor victims in India). The activities that were most impactful were preceded by opportunities for theoretical learning in the classroom. Students were able to grasp the theoretical concepts discussed in class, but simply learning about history, customs, or child labor practices was seen as very different than actually putting this information to use immediately after class. The latter allowed them to put theories into practice or engage with the history they had learned within a contemporary context. To complete the learning loop, reflection was key (Kolb, 1984). Students needed to reflect on what they learned,

how they applied the learning, why it mattered, and how the experience informed what they would do next or how they would apply this learning to broader concepts of intercultural communication and development.

Cohort Matters

The Cohort feature of this program resembles that of many faculty-led education abroad programs in the U.S. higher education landscape. As discussed in the previous chapter, there were findings about this feature that both impeded and enhanced intercultural development. The cohort provided participants with a retreat to their comfort zone each time they ventured out and then returned to the safety of the group, which was familiar and reassuring. This meant that participants who were less adventurous and wished to avoid encountering intercultural ambiguity could do so while engaging primarily with peers from their home institution who were studying abroad with them. These impediments were countered by early encouragement (through pre-departure orientation and faculty coaching) to avoid staying within their comfort zone and to set personal goals (in the Encounters course) that created accountability for their own individual learning. In addition, the frameworks presented concerning intercultural development provided common language and understanding, which helped enhance collective reflection. Thus, even when individuals retreated to their cohort comfort zone, they were using the frameworks to discuss and make sense of their experience. Finally, this study's findings about the importance of the diversity of the cohort suggest that just as diversity is a compelling educational imperative at U.S. institutions of higher education (Antonio et al., 2004), the same is the case when students travel abroad. The diversity in the cohort created unique opportunities for learning and engaging with the environment beyond what a homogenous group would offer.

Multi-Destination Sequence

The findings of this study related to the multi-destination approach of the BRIC program have implications for practitioners considering similarly structured programs. The most salient factor that is also embedded in the themes of the preceding discussion is to empower students to delve more deeply in their ability to compare and contrast cultures by providing them with knowledge and skills to make them successful in intercultural interactions. The multi-destination approach provides continuous opportunities for participants to observe the cultural frameworks that they learn in the classroom play out in society and to practice their cultural adjustment and adaptation skills. The narratives of the participants in this study suggest the importance of sequencing the host destinations of a multi-destination program in such a way that the challenge of adaptation is increased incrementally. This is beneficial for students' development. For example, many participants remarked that India had the most strikingly different culture and environment when compared with their home environment. They noted that it was helpful to have this experience at the end of the program because they had strengthened their cultural adaptation skills in Russia and China, allowing them to better cope with the challenges of cultural adjustment and engage with the Indian community fruitfully.

Summary of Implications for Practice

In summary, this study's findings support previous research assertions that study abroad programs must be intentionally designed to maximize learning (Cohen et al., 2005). In particular, education abroad practitioners should:

- Assess the student cohort's level of intercultural development and utilize this assessment to inform the pedagogy, structure, and coaching during the program

- Prepare the participants by offering a comprehensive pre-departure program that levels the playing field for students' understanding of intercultural frameworks and asks students to develop personal goals for the journey

- Prepare faculty to engage students in formal and informal settings throughout the education abroad program

- Make individual and collective reflection about the experience a routine part of the program, which allows for various modes of learning (written work, discussion, inspirational lectures, group presentations, etc.)

- Select a cohort that is as diverse as possible and engage in discussions to help students learn about the complexity of identity (their own and others) to allow them to internalize learning to abandon stereotypes and gain in-depth cultural knowledge

- Structure the program to balance the student workload and allow time for them to independently explore the local environment

- Provide an exit interview during the final days of the program to engage participants in reflection and meaning-making of the journey and within the context of intercultural competence

Implications for Future Research

The findings and analysis of this study raise a number of questions for further investigation and research. As Bok (2009) notes, researchers have just begun to investigate the construct of intercultural competence and how it is developed. Although this study adds to the body of knowledge and research that was called for by past researchers, it makes only a modest contribution to the field of intercultural competence within the U.S. study abroad context. There

are many unanswered questions that are relevant in this area of study. One of the benefits of study abroad programs is that they expose students to the host cultures, which presumably changes their impressions of the host culture. Future research to clarify how impressions of the host country (both positive and negative) are changed and which factors specifically influence these changes will help educators design study abroad programs that are most effective.

In light of the findings of this study regarding the impact of the cohort on student learning, their sense of identity and belonging, and the diversity within the group, there are questions that can be explored through future research. In particular, recent research about the impact of social media and students' social networks while they are away from their home institution (Gomes, Berry, Alzougool & Chang, 2014) raise questions about the ways in which students stay connected to their home environment through technology. Does the ability to interact with their home environment on an ongoing basis (through social media and other available technologies) diminish the impact of the cohort? BRIC participants reported that access to the internet varied in each country and, in particular, China's censorship of the internet meant limited or no access to the students' social media routines. What impact, if any, did the lack of access have on their willingness to abandon their computers and engage with their cohort? Furthermore, would the impact of the cohort be diminished if it was a more homogenous group of students? What impact did the program cohort have on the students' identity development?

This study analyzed qualitative and quantitative data relevant to students' intercultural development. Beyond what the IDI measured, the study utilized commentary narrated by students to code instances that showed intercultural development in relation to features of the BRIC program. Although it was beyond the scope of this study, the interviews revealed that a number of students understood intercultural competence through the cognitive lens, but they

were not exhibiting it, possibly because they were unsure of how to translate it into their behavior. Further research in this area could shed light on this pattern by exploring the following questions: Are there students who are able to understand the intercultural concepts cognitively but still struggle to shift their behavior? Do these students score differently on the IDI?

Another area of investigation that was beyond the scope of this study but which warrants further research is the degree to which the faculty's ability to coach, mentor and guide student learning varies depending on the faculty's intercultural development. In this study, the faculty and the BRIC Coordinator were the stewards of development and engagement for students throughout the program and this is often the case for faculty-led programs. Therefore, faculty who are better prepared for intercultural encounters themselves may be better able to teach and coach students to encourage intercultural development. This hypothesis needs to be examined through studies that compare and contrast faculty intercultural sensitivity vis-à-vis student learning outcomes. In addition, the BRIC Coordinator was the only educator who stayed with the cohort throughout the program. Therefore, she played an instrumental role in the ongoing intercultural development of the students through facilitation of the Encounters course and daily engagement with participants. Similar to the faculty questions above, it is unclear how the abilities and understanding of intercultural competence of the BRIC Coordinator would influence students' learning outcomes. Longitudinal or comparative studies that take into consideration this variable would shed light on the role of educators on developing students' intercultural competence.

Conclusion

The common theme that is evident in the literature on study abroad learning outcomes over the past fifteen years is one that challenges practitioners to embrace a paradigm shift to

intervene intentionally in order to ascertain that students are learning abroad, and not just by chance.

There are indeed many skeptics within the academic structure of institutions who are not convinced that study abroad is a worthwhile endeavor or that students gain the target competencies (Hoffa & DePaul, 2010). On the other hand, as Deardorff and Jones (2012) have remarked, intercultural competence development is increasingly becoming central to higher education's efforts at internationalization. The results and analysis of this study support the assertion that educators should intervene through intentional pedagogical models that develop students' intercultural competence rather than assuming they will develop simply because they are abroad.

The results of this study point to a number of implications for practice. In summary, educators must consider the arrangement of engagement opportunities that combine to provide a scaffolding to push students beyond their comfort zone and to genuinely engage with the local environment while they are abroad. It is clear that without the classroom and structured learning components, the independent exploration pursued by students would have been closer to tourism due to the fact that students would not have had the capacity to interpret the complexities of intercultural interactions. On the other hand, academic content may not be as effective if it were delivered to students without the opportunities for engagement with the locals in the three nations in BRIC. In other words, the academic component plants the seeds for further exploration and the opportunities to put this learning to immediate practice reinforces the learning and develops a continuous loop. The students referenced the ways in which the theoretical learning was important because it prepared them to understand the context of the culture, business, and social systems in each host country. They were then able to bring back to the classroom

experiences that reinforced or challenged the theoretical learning, and they collectively reflected on the most important elements of their experience. In summary, learning across cultures was accelerated and internalized when the combination of academic offerings, facilitated contact with natives, and independent exploration worked together.

The advancement of intercultural competence as a student learning outcome of higher education is an integral part of preparing citizens for the 21st century. This important goal cannot be achieved through long-held assumptions that simply sending students to another country for a period of time will result in competence. Given the importance of this learning outcome for the future of the global economy and society, Bennett (2010) suggests that we "promote systematic, intentional intercultural learning" (p. 449). This study supports Bennett's (2010) assertion that systematic intercultural learning can have a profound impact, as is evidenced in the results of the BRIC program. Furthermore, the results provide educators with a better understanding of the components that are most effective in students' development.

In this study, the IDI provided the quantitative data to assess participants' levels of intercultural sensitivity before and after the program. The qualitative data was critical in identifying the aspects of the program that were most influential in students' intercultural development. It was evident that the rigorous use of mixed methods research in this study led to the successful assessment of learning outcomes and to program features that influenced those outcomes. Therefore, this study supports Johnson and Onwuegbuzie's (2004) assertion that mixed methodologies provide researchers with insight beyond qualitative or quantitative methods alone.

Finally, it should be noted that acquiring intercultural competence is not a one-time undertaking; it is actually a complex, life-long endeavor that requires continuous learning

without a particular end-point. Educators who strive to foster intercultural competence in their

students understand the importance of the cycle of continuous learning, experience, and

reflection.

APPENDIX A

BRIC Course Titles and Descriptions

(Source: home institution's online course catalog)

Encounters with BRIC: Comparative Analysis in Cross-Cultural Contexts (2 credits)

Encounters with BRIC is a two credit course with two components: the intensive pre departure program and the offshore program, which includes weekly meetings, journaling assignments and a BRIC capstone project in the last week of the whole program. This course is designed to help you prepare to get the most out of your experience before you leave the [home institution's] campus and also give you new tools along the way to deepen your connection with your host countries, trouble shoot problems, reflect on your learning and harvest your return.

Russia in Modernity: History, Politics, and Culture (3 credits)

The second in the sequence of three countries visited in the 16-credit China-Russia-India (BRIC) program, this two-week, 3-credit intermediate LVA course in St. Petersburg, Russia will include an overview of modern Russian history and politics, but will focus primarily on nineteenth and early twentieth-century Russian history, politics, and culture.

Business Environment in Russia (4 credits)

This two week, 4-credit advanced general credit course in St. Petersburg, Russia will build upon the work done in the preceding two weeks in the Russia in Modernity: History, Culture and Politics course taught by Prof. XX. One premise of the course is that you cannot understand the business environment of a country without understanding and having an appreciation of the history, politics and culture of that country. So although this is a course about the business environment of Russia, it will explicitly build upon the foundation laid by Prof. XX. By the time this course starts the students would have spent two weeks in Russia. So students will be familiar

with their surroundings. They will see how things appear but they will not have an appreciation of the immense change in the business environment in a period shorter than they have been alive. So the course will start with a history of the transformation of the communist centrally planned Soviet Union to capitalistic Russia. They will see how Russia had to change its economic and legal system entirely. Areas such as the formation of a legal code, the creation of a banking system, and the privatization of existing companies and the creation of newly created companies will be explored. Then students will start to consider the current business environment. The role of oil and natural gas and other commodities will be analyzed on how it affects the economy of Russia. Business sectors such as retail and manufacturing will be considered. Tourism and trade, customs and import/export issues will be analyzed. Imbedded within the course will be discussions about the ethical business environment in Russia and the cost of corruption to the economy and to society. Students will also have the opportunity to visit a number of companies to illustrate and provide concrete examples of issues raised in class. Proposed company visits would be in the banking, retail, information technology and manufacturing sector.

Entrepreneurship and New Ventures in China (4 credits)

This four-credit entrepreneurship elective is part of the BRIC program. The course will introduce students to the nature and process of assessing and shaping entrepreneurial opportunities in China. It will enable students to understand drivers of entrepreneurship and to identify and assess entrepreneurial opportunities.

Near the end of the 1970s, entrepreneurship was introduced as a supplement to China's socialist economy, and the government has increasingly acknowledged the key economic role played by the private sector. This provides a relevant and unique context through which to study entrepreneurial activity. We will examine the distinct qualities of entrepreneurship, and the

factors that influence new venture creation in this diverse and rapidly changing economy. We will accomplish this, not just through discussions, readings and cases, but also through immersion in the culture and direct contact with Chinese entrepreneurs.

We will visit entrepreneurial firms and to other entities involved with entrepreneurship, such as investors and government officials.

Students will maintain a journal reflecting on their visits and experiences from an entrepreneurship perspective. They will write a paper analyzing an entrepreneur and their own entrepreneurial capacity. They will work in teams to conduct a qualitative assessment of customers and write a feasibility plan for an entrepreneurial opportunity in China.

India: World Religions, Ideologies and Society (3 credits)

This course will be a three-credit intermediate liberal arts experience. The guiding framework for this course will be an historical, cultural and political study of the major religious traditions and political ideologies that have informed and distinguished the key periods of Indian history up to today. A dramatic fact about India is that the Hindu, Buddhist, Jain and Sikh religions all had their genesis there and they all still inflect everyday 21st century Indian life. Islam arrived as part of a foreign conquest, yet today India has the second largest Muslim population in the world. India has also been a critical place of refuge for endangered religious movements including the Zoroastrian (Parsi) and Bahai traditions. Although different from religions in many ways, political economic ideologies are also belief systems. British imperialism and its lingering effects, Indian nationalism and its distinctive style of secularism, and 21st century globalism are the pivotal modern ideologies that we will explore.

APPENDIX B

Student Interview protocol

Intro: Hello, I am Amir Reza; I am a graduate student pursuing a Ph.D. in Higher Education at Boston College. As you know, I am conducting research to enhance my understanding about the ways that students learn during their study abroad program. By asking you about your experiences on the BRIC program I hope to learn more about your sense of what parts of the program and experience have made the most difference in your intercultural competence development. In this interview, I will ask you some questions and will audiotape your responses. Here are important points to keep in mind as we begin this interview:

- This is being done as part of my doctoral dissertation research; anything specific that I learn from this interview will be confidential and your identity will not be revealed in any way nor will your identity be connected to any particular aspect of the research or writing of my dissertation.

- If you are at all uncomfortable with any question, you can decline to answer that question.

- For any reason, you may end the interview at any time.

- I will not share this information with your faculty in the program, except in the aggregate form.

Questions

1) I would like you to reflect on your BRIC journey. When you consider the theme of intercultural competence – what made a dent in you/what was impressionable?

- Make a list of memorable experiences (incidents, experiences, relationships)

- What happened, when, where?

- Did anyone influence how that affected you?

2) Did your impressions of the countries you visited change? What influenced this change?

3) Did the program enable you to socialize with locals? (please describe)

4) What did you like most about the courses you took?

- What courses or academic content contributed to your intercultural development?

5) Please describe a typical day on the BRIC program

- Did you make good use of your free time or do you wish you'd done things differently? How?

6) How well did you adapt to the new environments?

- What influenced your ability to adapt?

- What helped you manage negative feelings?

7) Please describe an encounter with cultural differences that went well. Please describe where and when the situation took place, who was involved, what happened, and the outcome. What did you learn from this experience? Did you experience many situations like this?

8) Now describe an encounter with cultural differences that did not go well.

9) Did your intercultural communication skills improve after BRIC participation?

- What do you think influenced this?

10) Please look at BRIC Program Outline. Did any of these influence (positively or negatively) your intercultural competence development?

11) If you had an opportunity to do BRIC again, how would you do it, if the purpose was intercultural competence development?

12) I'm especially interested in intercultural competence because the college wants you to develop skills, knowledge and attitudes that enable you to engage across differences effectively. When considering this, what would you change in the BRIC program because it didn't make a dent?

13) In your experience what specific elements of the BRIC program influenced your intercultural communication/sensitivity?

- Are there particular people that come to mind that you feel have most influenced your intercultural development over the course of the BRIC semester?

14) What experiences in the BRIC program most changed your outlook on life? Goals? Career aspirations?

15) In what ways has your attitude has changed since you began the program? In what ways?

16) Did you make the most of your time during BRIC?

- How would you prepare for it differently?

17) Is there anything else you would like to add before we finish this interview?

APPENDIX C

Sample email sent to students to invite them to participate in study

Dear [STUDENT NAME],

I hope your semester abroad is off to a great start!

My name is Amir Reza and although I work at [name of home institution] I am also currently a Ph.D. candidate at Boston College. I am writing to invite you to participate in a research study that looks at the impact of multi-destination study abroad programs on students. Because you have the unique opportunity of spending this semester abroad on the BRIC program in three different countries, I hope you'll consider taking part in this study.

Your participation in this study is completely voluntary. By agreeing to participate in this study you will:
1) Be asked to give me permission to use your IDI scores for my study
2) Be asked to share with me your journal entries that were completed for the Encounters with BRIC course.
3) Participate in a one on one interview with me during the final week of your program, which will take approximately 1 hour.

Your information will be kept confidential, and if you indicate your interest, you will receive additional information and details before the research begins.

If you are interested in participating in this study, please reply to this email by [insert date one week after email is sent].

Please let me know if you have any questions and best wishes for the remainder of the semester.

Thank you,

Amir Reza
Doctoral Student Researcher

APPENDIX D
Informed Consent Document

Boston College Lynch School of Education Consent Form
Informed Consent to participate in
Fostering Intercultural Competence: Impacts of a Multi-Destination Study Abroad
program

Researcher: Amir Reza
Type of Consent: Adult Consent Form

Introduction
You are being asked to be in a research study about the ways in which students learn while they are abroad. You were selected to be in this study because you are currently participating in a study abroad program. Please read this form and feel free to ask any questions that you may have before you agree to participate in the study.

Purpose of study:
The purpose of this study is to gain insight about the ways in which students learn during a study abroad program. All students in the 2013 BRIC program will be invited to participate in this study.

What will happen in this study:
If you agree to be in this study, I would ask you to schedule a one-on-one interview with me during the last week of your BRIC program. This interview will take approximately one hour and will be conducted in a private room. I will be asking you a number of open-ended questions about your experience abroad and your perceptions of learning during the BRIC program. The interview will be audio-recorded and later transcribed for analysis. Your identity will be kept confidential by replacing your name with codes. In addition, I will ask you to provide permission for me to use the data from your Intercultural Development Inventory (IDI) scores. I understand that you took the IDI in August and will take it again at the end of November as part of the BRIC program. I would like to use the overall IDI scores in my study. I will replace all identifiable fields of IDI data with codes to maintain your confidentiality. Lastly, I will ask you to share copies of the journal entries you submitted for the Encounters with BRIC course. Similarly, these journal entries will be coded so that your name does not appear anywhere on them before I proceed with analysis of the journals for my study. Aside from the one hour interview and the short time that it will take you to gather your journals to share with me I don't anticipate this study to take up any more of your time. There is a possibility that I may have follow-up questions. In that case, I will email you to request additional time for interviewing.

Risks and Discomforts of being in this study:
It is possible that some participants may experience discomfort as a result of the researcher's professional role at the college where students are matriculated and the relationship to the study. Steps are taken to mitigate this risk by reassuring you that your participation is completely voluntary. If you choose not to be in this study, it will not affect your current or future relations with [home institution]. You are free to quite at any time, for whatever reason. There is no penalty or loss of benefits for not taking part or for quitting. You will not jeopardize grades nor risk loss of

present or future faculty or [home institution] relationships by choosing to be or not to be in this study. During the research process, you will be notified of any new findings from the research that may make you decide that you want to stop being in the study.

Benefits of Being in the Study:
The purpose of this study is to better understand student learning abroad. The benefits of being in this study are that through the one-on-one interviews with me you may have an opportunity to reflect on your journey over the past three months and that may be helpful in your own overall learning and reflection upon this program.

Payments:
There is no compensation for participating in this study.

Costs:
There is no cost to you to be in this research study.

Confidentiality:
The records of this study will be kept private. In any sort of report I may publish, I will not include any information that will make it possible to identify you. Research records will be kept in a locked file. All electronic information will be coded and secured using a password-protected file. Audio recordings from the interviews will only be accessible by me for the purpose of this research study. They will be erased upon the completion of the study by deleting each file on the recorder and on the computer that will store them. Mainly I will have access to information; however, please note that a few other key people may also have access. These might include government agencies. Also, the Institutional Review Board at Boston College and internal Boston College auditors may review the research records.

Choosing to be in the study and choosing to quit the study:
Choosing to be in this study is voluntary. If you choose not to be in this study, it will not affect your current or future relations with [home institution]. You are free to quit at any time, for whatever reason. There is no penalty or loss of benefits for not taking part or for quitting. You will not jeopardize grades nor risk loss of present or future faculty or [home institution] relationships by choosing to be or not to be in this study. During the research process, you will be notified of any new findings from the research that may make you decide that you want to stop being in the study.

Getting dismissed from the study:
I may dismiss you from the study at any time for the following reasons: (1) it is in your best interests (e.g. side effects or distress have resulted), (2) you have failed to comply with the study rules, or (3) I decide to end the study.

Contacts and Questions:
I, Amir Reza, am the only researcher conducting this study. For questions or more information concerning this research you may contact me at (781)239-5235 or via email reza@bc.edu. If you have any questions about your rights as a person in this research study, you may contact: Director, Office for Research Protections, Boston College at (617) 552-4778, or irb@bc.edu.

Copy of Consent Form:
You will be given a copy of this form to keep for your records and future reference.

Statement of Consent:

I have read the contents of this consent form. I have been encouraged to ask questions. I have received answers to my questions. I give my consent to be in this study. I have received (or will receive) a copy of this form.

Signatures/Dates

Study Participant (Print Name): _____ Date _____

Witness/Auditor (Signature): _____ Date _____

Subject's

Initials _____

APPENDIX E

BRIC Program Outline

Pre-Departure All activities at [home institution] prior to starting your travel in late August	**Academic** Projects, lectures, readings, and group work associated with the five courses you took during BRIC	**Social** Opportunities you had to engage socially, e.g. with Babson alumni, playing soccer (sports), night life, etc.
Co-Curricular Activities connected to your program such as in-country orientations, walking tours, leadership responsibilities, cooking class, etc.	**The BRIC Cohort** Spending time with peers, those you already knew well and those that you got to know better	**Multi-Destination Approach** Unlike traditional study abroad you have had to adjust to multiple new cultures and travel from site to site.
Coaching/Mentoring Any instances where you were coached by staff/faculty; were given feedback; or you observed faculty/staff as a role model	**Residential** Hotels abroad, residence halls, rural village in China	**Connecting with Locals** Guest speakers, host country university peers, company visits, cultural excursions, etc.
	Independent Exploration Unstructured time that you used to explore	

APPENDIX F
Coding Schema for Qualitative Data

Coded BRIC Programmatic Features	PRE-DEPARTURE	IDI Group Profile
		Pre-departure Orientation (May)
		Pre-departure Orientation (August)
	ACADEMIC	Course Lecture
		Course Project (China)
		Course Reading (specify course)
		Ecnounters Course
		Ethnography Project
		Required Group Work
		Survival Language Course
	SOCIAL	Alumni Interaction
		Athletic Participation
		Night Life
	CO-CURRICULAR	Closing Ceremony (specify country
		Cooking Class (India)
		In-Country Orientations (specify city)
		Leadership Responsibilities
		Overnight Trip (specify city)
		Walking Tour (specify city)
	COHORT	Cohort General
		Common Interests
		Cohort Negative
		Conformity Pressure
		Diversity in Group
	Multi-Destination	Adjustment to new site
		General Multi-Destination
		Travel Between Sites and at site
	COACHING/ MENTORING	Faculty Mentoring/Role Modeling
		IDI Individual Profile feedback & Coaching
	RESIDENTIAL	Hotel abroad
		Residence Hall at Home Institution
		Rural Village Stay (China)
		University Residence Abroad
	FACILITATED CONTACT WITH NATIVES	Guest Speaker (specify site and topic)
		Host Country University Student Interaction (specify site)
		Required Company Visit Abroad (specify site)
		Required Cultural Excursion Abroad (specify site)
		Required Cultural Excursion in US (specify site)
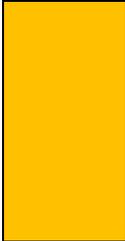
	STUDENT SELF-INITIATED	Exploring Art & Culture
		Local Transportation
		Non-Program Interactions with Locals
		Observation of Local Environment
		Restaurants and Shopping
		Unstructured Time to Explore Host Country

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