Intercultural Competence Development through the Global Awareness Program at the
University of Kansas

By

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Abstract

The purpose of this study is to understand whether undergraduate students develop intercultural competence through domestic, co-curricular international and intercultural programming. This evaluative case study focuses on students who did not study abroad and earned the Global Awareness Program (GAP) certificate at the University of Kansas (KU). Byram's 1997 definition of intercultural competence provided the conceptual framework for this study. Informed by this definition, my working definition of intercultural competence includes the following components: knowledge of one's own and other cultures, the ability to understand differences between and among cultures, skills to interact effectively with people from different cultural backgrounds, and attitudes of open-mindedness and empathy toward people from different countries and cultures.

Using a rubric devised from Byram's definition of intercultural competence and open-coding of the essays, several themes emerged from the data: types activities (interactive or passive), increased knowledge, understanding of diversity within cultures, feelings of empathy, feelings of gratitude, expression of open-mindedness, future goals, imperative of international and intercultural studies, cultural comparison, and regions of the world. Although many of the themes reflected components of intercultural competence, the analysis of the students' GAP portfolios revealed that only a very small number of students showed strong evidence of intercultural competence development. It seems to suggest that administrators in the KU Office of International Programs should consider limiting passive activities which do not elicit reflection, changing essay requirements to invite more reflection, and explore why so few students who do not study abroad take advantage of the GAP.

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Chapter 1 Introduction

For the past several decades, there has been a call to internationalize U.S. higher education institutions.   In large part, these institutions have been answering the call by integrating international course requirements into the curriculum, emphasizing the learning of foreign languages, bolstering enrollment in study abroad programs, and bringing international students and faculty to campus (Brint, Proctor, Murphy,Turk-Bicakci, & Hanneman, 2009; Hser, 2005; Siaya & Howard, 2003). Furthermore, these efforts have been supported through funding from the federal government and private sources (Hser, 2005; Siaya & Howard, 2003). By increasing international programming, many colleges and universities aim to graduate students who have gained "intercultural competence" (Hser, 2005; Nilsson, 2003, 36). To this end, an Internationalization Task Force comprised of faculty, administrators, and students convened in 2001 at the University of Kansas (KU) to increase campus internationalization efforts.

Developed from the KU Internationalization Task Force of 2001, the KU Office of International Programs created an award-winning co-curricular program, the Global Awareness Program (GAP), to further the internationalization mission of the university to prepare students to live "in an increasingly complex and diverse global community"[1]. The GAP allows undergraduate students to receive certification on their official transcripts for completing international experiences through a variety of components. Students are able to complete the international experiences exclusively on the KU campus in Lawrence, Kansas. In this study, I investigate whether intercultural

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[1] "About KU: Mission," 2012

competence is developed in undergraduate students who complete an international co-curricular certificate program, like the GAP, on the domestic American campus.

My desire to complete a study on this topic stems from my interest in international education, but more specifically in my own meaning-making of my intercultural educational experiences in my undergraduate education and my professional experience in higher education. As an International Studies major who completed internationally-focused coursework and second language coursework, I began to wonder whether my academic degree program had succeeded in making me a global citizen with intercultural competence. In addition, as a higher education professional, I began to notice a common rhetoric across the University to globalize education, provide students with international experiences, and graduate global citizens capable of effectively navigating our ever-increasingly interconnected world.

Furthermore, I was interested in understanding if students develop intercultural competence as a result of on-campus international programming, such as the GAP, because there is little research on the student outcomes of this type of programming. Study abroad, which affects only about 10% of American undergraduates, largely consumes the majority of international education evaluation and research[2]. In addition, it is important to understand the results of on-campus international programming because it has the potential to involve the largest number of students; it eliminates common barriers to study abroad such as finances or restrictive degree programs. Lastly, student learning outcome evaluation is vital to ensure that invested resources are meeting the desired aims of international co-curricular programming.

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[2] *Open Doors 2011*, Institute of International Education, 2011

My research can assist colleges and universities in evaluating the effectiveness of their on-campus internationalization efforts. By studying the effects of increased foreign language courses, internationally-infused curriculum, and intercultural activities on the domestic campus, higher education administrators can evaluate their efficacy in meeting their goal of graduating students with intercultural competence. This research particularly assists the KU Office of International Programs staff in understanding how their program develops students' intercultural competence. I also provide programming and future research recommendations for GAP program administrators for continued growth and success in meeting the program's objectives.

In the remainder of this study, I discuss the institutional background of the University of Kansas in terms of internationalization and the specific details of the Global Awareness Program in Chapters 2 and 3 respectively. I then provide a brief overview of intercultural competence as a student outcome in Chapter 4. I follow with a review of the current literature in the assessment of intercultural competence as a student outcome of U.S. higher education internationalization efforts in Chapter 5. I then describe the research methodology in Chapter 6. Finally, I provide my findings in Chapter 7 and conclude with an analysis of the data, study limitations, recommendations for the GAP, and areas for future research in Chapters 8 and 9.

Chapter 2 Institutional Background

Following higher education trends, the University of Kansas (KU) has aimed to increase its internationalization efforts within the past decade. The university publicly declares its commitment to educating its students to live "in an increasingly complex and diverse global community" through the International Dimension statement in the University Mission[3]. Furthermore, the state flagship university in Lawrence, Kansas has been recognized for numerous opportunities available for KU students and faculty to study and research internationally. In 2005, NAFSA: Association for International Educators awarded KU the Paul Simon Award for Campus Internationalization and was featured in NAFSA's publication, "Internationalizing the Campus 2005: Profiles of Success at Colleges and Universities."[4] The KU Office of International Programs (2011) reported that 27 percent of undergraduates participated in study abroad and nearly 2000 international students were enrolled in the 2009-2010 academic year.

To ensure KU's growth in internationalization, former Chancellor Robert Hemenway and former Provost David E. Shulenburger commissioned a "Task Force on Internationalization" at the beginning of 2001. A group of 22 campus administrators, faculty members, and students worked together to create initiatives to increase campus internationalization (*Oread*, 2002). The task force was charged with the following goals:

- Define an international experience in a way that could be measured, certified, and recorded on students' transcripts.
- Explore ways in which more KU students could take part in study abroad.

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[3] "About KU: Mission," 2012
[4] "KU News Release," 2005; "Internationalizing the campus 2005: Profiles of success at colleges and universities," 2005

- Explore how faculty and scholars and the University will affect and be affected by efforts to increase internationalization.[5]

Of the above charges given to the Task Force, I will focus only on the first objective to define and document students' international experiences at KU because this goal became the foundation for the development of the Global Awareness Program certificate. Before determining how to document such an experience, a Task Force subcommittee first defined what an "educational 'international experience'" should mean for a KU student, as stated in the 2001 Report of the University of Kansas Task Force on Internationalization (p. 2). An educational international experience at KU is:

> A sustained encounter with a culture, language, and/or socio-political context substantially different from one's own and based in another country, which has the desired effect of contributing significantly to a student's understanding of the diversity of the human societies in the contemporary world.[6]

To achieve an international experience in practice, as defined above, the subcommittee concluded that the experience should be "substantial," "certifiable," and "accessible."[7] Students should be required to be considerably committed to the international experience. It should be measured by quantifiable activities and officially documented (i.e. designated on the official KU transcript), and available to any student, even though not all students would choose to participate[8]. They noted that an international experience is distinct from international exposure or knowledge that could be obtained from coursework[9]. They further qualified that "an international *experience*,

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[5] Report of the University of Kansas Task Force on Internationalization, 2001, p. 1
[6] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2
[7] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2
[8] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2
[9] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2

we believe, might well be something less than a complete international *immersion* in a different social, cultural, linguistic and political context"[10].

At the time the Task Force convened, only international immersion programs (i.e. KU study abroad programs) met the requirements of the international experience definition[11]. The Task Force subcommittee indicated that participation in an organized study abroad program is the "ideal" for KU students' international experiences[12]. The committee reported that "there are various ways in which study abroad contributes to international awareness including learning in a foreign language, immersion in foreign social situations, and study of international 'content' either in the classroom or outside it ."[13]

Though the concept of international awareness was not clearly defined in the Task Force Report, it appears that "a student's understanding of the diversity of the human societies in the contemporary world" composes one part of its definition[14]. Further, the members of the subcommittee also clarify that they want students to gain something more from an international experience than they would from classroom learning. Thus, I assume they do not want students to only have an understanding of other cultures and countries. I assume they want students to use this understanding in their interactions with others, in the decisions they make, and other areas of their lives when intercultural knowledge, skills, and attitudes are needed. It is thus that I presume that KU international education administrators desire for students to gain "some" level of

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[10] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2
[11] Report of the University of Kansas Task Force on Internationalization, 2001, p. 3
[12] Report of the University of Kansas Task Force on Internationalization, 2001, p. 3
[13] Report of the University of Kansas Task Force on Internationalization, 2001, p. 1
[14] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2

intercultural competence as a result of participating in a KU international experience, whether abroad or on-campus.

Clearly, participation in study abroad programs is the standard and ideal international experience for KU students. As I will indicate in section 5.3, it is well-researched that study abroad participants gain intercultural competence, and the members of the KU Task Force on Internationalization have concurred with this finding in their report. However, they noted, as I will show through the intercultural education literature in section 5.3, that not all students are able or desire to study abroad.

Given that some students may not have the opportunity to study abroad, the subcommittee wanted to make KU international experiences available to the majority of undergraduate students. Potential certifiable experiences explored at the time included non-traditional travel abroad (service-work or internships), recognizing internationally-focused majors (foreign language majors), a concentrated semester of enrollment in international courses about a particular region paired with international activities ("…participation in cultural activities, weekend workshops or seminars, film series, regular interaction with international students…"), and electronic collaboration with overseas institutions for particular courses via Internet resources[15]. From these initial recommendations grew the Global Awareness Program.

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[15] Report of the University of Kansas Task Force on Internationalization, 2001, p. 3-4

Chapter 3 Global Awareness Program

The Global Awareness Program (GAP) certificate is offered for undergraduates to obtain an international experience that is recorded on their official transcripts. Approved in late 2003, this program was developed from the initial recommendations of the 2001 Task Force on Internationalization at the University. It took approximately one year for the Ad Hoc Committee for Certification of the Undergraduate International Experience to develop and receive approval for the program. The GAP awarded its first certificates in the fall 2004 semester and has awarded 1,589 certificates through the 2010-2011 academic year[16].

An evidently innovative program within international education, the GAP won the Best Practices in International Programming award from the National Association of Student Personnel Administrators (NASPA) in 2007[17]. It also played a significant role in NAFSA's recognition of internationalization at KU with the Paul Simon Award for Campus Internationalization in 2005[18]. Further, versions of this program have been implemented at other colleges and universities in the U.S. and abroad, such as Pittsburg State University and the University of Bonn in Germany[19].

Aside from its acclaim among administrators and relevant professional organizations, the GAP provides a means for all KU undergraduates to receive official documentation of an international experience on their KU transcript, regardless of their

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[16] "About the Global Awareness Program," 2012; J. Hunter, personal communication, February 23, 2012
[17] "KU News Release," 2007
[18] "About the Global Awareness Program," 2012
[19] "KU News Release," 2007; "About the Global Awareness Program," 2012

ability to study abroad. To receive the GAP certification, students must complete two of

the following three components (see Appendix A):

1. Complete an approved study abroad program in which the student earns college-level credit
2. Take two semesters of college-level foreign language and three internationally-focused courses
3. Participate in a certain number of internationally-themed co-curricular events, including lectures, performances, and clubs to earn GAP activity points[20]

They must also submit a completed GAP portfolio, documenting each experience as well

as writing one or more reflective essays about the value of the international experience(s)

(see Appendix B). Final GAP certification is administered by the GAP Coordinator in

the KU Office of International Programs. Imbedded within this certification is the

assumption that the individual has gained "some" level of "international awareness"

beyond that of his or her peers.

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[20] "About the Global Awareness Program," 2012

Chapter 4 Intercultural Competence

4.1 Issues in Terminology

International awareness, intercultural competence, and global competence are just a few of the terms used to describe the expected student outcomes of international co-curricular programming. However, before assessment of these expected student outcomes can occur, it is imperative to first understand what these terms signify (Deardorff, 2006; Green, 2012). In intercultural education, there are several major issues to consider. First, in the intercultural education literature, there is a multitude of terms one can use when considering intercultural student learning outcomes from international programming (Deardorff, 2004). Furthermore, the terms are often used interchangeably, which gives the impression that they have the same definition (Dervin, 2010). Second, most of the terms have more than one definition, are vaguely defined, or are not defined at all in much of the intercultural education literature and institutional rhetoric. Not surprisingly, this lack of consensus and clarity of terminology creates confusion when assessing student learning outcomes for international programs.

Intercultural competence is one of fifteen terms[21] cited in the intercultural education literature to refer to the knowledge, skills, and attitudes students gain from

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[21] Cross-cultural awareness (Geelhoed, Abe & Talbot, 2003; Ingulsgrud, Kai, Kadowaki, Kurobane, & Shiobara, 2002), cross-cultural competence (Greenholtz, 2000), cross-cultural knowledge (Ingulsgrud, et al., 2002), cross-cultural sensitivity (Geelhoed, Abe & Talbot, 2003), cross-cultural understanding (Altbach & Knight, 2007; Clément, Gardner, & Smythe, 1977; Erwin & Coleman, 1998), cultural competence (Caffrey, Neander, Markle, & Stewart, 2005; Rainey, 2006), global awareness (Jurgens & Robbins-O'Connell, 2008), global citizenship (Brustein, 2006; Cooper & Niu, 2010; Gacel-Ávila, 2005; Hser, 2005), global competence (Brustein, 2006; Hunter, White, & Godbey, 2006; Jurgens & Robbins-O'Connell, 2008; Lohmann, Rollins, Jr., & Hoey, 2006; Wisniewski Dietrich & Olson, 2010), global sensitivity (Jurgens & Robbins-O'Connell, 2008), intercultural communicative competence (Byram, 1997), intercultural competence (Ashwill, 2004; Byram, 1997; Deardorff, 2005; Deardorff, 2006; Emert & Pearson, 2007; Haber & Getz, 2011; Jacobson, Sleicher, & Maureen, 1999; Jurgens & Robbins-O'Connell,

intercultural experiences. The difficulty with these concepts is that they are often used interchangeably with each another despite nuances in their definitions (Deardorff, 2006). While most of the concepts share major components, scholars will use multiple terms in the same study synonymously. For example, in their study of a study abroad program in Ireland, Jurgens and Robbins-O'Connell (2008) discuss the necessity of students to gain intercultural competency, global competency, global awareness, and global sensitivity. They give a brief definition for intercultural competency but fail to provide any criteria for the remaining three terms.   Similarly, Ingulsgrud et al. (2002) seek to assess cross-cultural awareness in their research of study abroad portfolios but also use the terms cross-cultural competence and intercultural competence as the same concepts in their article. Like Jurgens and Robbins-O'Connell, while they define cross-cultural awareness, they do not provide any defining criteria to distinguish it from the other two concepts.

Definitions of intercultural learning outcome concepts are sometimes vague or omitted altogether. The terms are used in such a way that the definition is assumed to be known (Hunter, 2006). They often appear to be so commonplace that it seems that a definition is not needed; it is assumed that the target audience already knows what it means to be interculturally competent, for example. Likewise, administrators often coin their own definition of intercultural competence for international programming outcomes without consulting relevant sources in the intercultural education literature (Deardorff, 2005; Hunter, 2006).

2008; Nilsson, 2003; Otten, 2003), intercultural sensitivity (Hammer, Bennett, & Wiseman, 2003), intercultural maturity (King & Baxter Magolda, 2005), international competence (Hser, 2005; Nilsson, 2003), and international understanding (Hser, 2005).

Statements in institutional rhetoric about intercultural student learning outcomes are sometimes vague and general. For instance, as I pointed out in Chapter 2, in their Report of the Task Force on Internationalization (2001), the KU task force members refer to "international awareness" but do not clarify exactly what specific skills, behaviors, and attitudes a student should exhibit to show that he or she has obtained this awareness. They clarify what actions might contribute to gaining international awareness (i.e. learn a foreign language, foreign social interactions) but not whether a student learns to act appropriately in intercultural situations or gains an open-minded attitude. The GAP website provides slightly more detail by stating that the GAP will help students to "gain an understanding and appreciation of cross-cultural perspectives."[22]

4.2 Defining Intercultural Competence

Due to the major issues discussed above, it is understandable there is confusion in the exact definition of the terms. For decades, intercultural educators and scholars have debated the definition of intercultural competence (Deardorff, 2004; Deardorff 2006). A constellation of variations in the definition of intercultural competence has emerged from these debates. Some definitions focus primarily on interactive or communication skills. Jacobson, Sleicher, and Maureen (1999), for example, maintain that:

> "intercultural competence is an individual's ability to take part in social interactions in ways that are appropriate to the setting and satisfactory to the interactants, even though interactants do not share the same cultural background as a basis for interpreting the social setting or acting in it"(p. 470).

Other scholars define intercultural competence in terms of attitudes and/or personal traits. Nilsson (2003), for example, defines intercultural competence as "the development of

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[22] "About the Global Awareness Program," 2012

understanding, respect, and empathy for people with different national, cultural, social, religious, and ethnical origins" (p. 36).

In an effort to hone in on one definition of intercultural competence, Deardorff (2006) completed a study in which she surveyed 24 mid- and high-level higher education administrators in the U.S. involved in internationalization and 23 distinguished intercultural scholars on the components of intercultural competence. Of the nine definitions provided by Deardorff, Byram's definition of intercultural competence was the mostly highly rated by the intercultural administrators with an average score of 3.5 on a 4.0 scale (Deardorff, 2006, p. 247). Byram (1997) defines intercultural competence as:

> Knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self. Linguistic competence plays a key role (as cited in Deardorff, 2006, p. 247).

The intercultural scholars, on the other hand, most highly rated the definition of intercultural competence from Deardorff's unpublished dissertation (2004):

> The ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes (as cited in Deardorff, 2006, p. 247-248).

In addition to rating definitions of intercultural competence, the intercultural scholars in Deardorff's study evaluated 22 specific components that comprise intercultural competence, culled from data from open-ended questions completed earlier in the study (Deardorff, 2006). Two important findings resulted from these ratings. First, the scholars strongly indicated that a student's achievement of only one component would not result in having attained intercultural competence (Deardorff, 2006). Although the scholars did not indicate how many components were needed to gain intercultural

competence, it is clear that just having knowledge of other cultures, for example, is not enough to achieve intercultural competence. Second, the intercultural scholars had 100% agreement on only one of the 22 components: "the understanding of others' world views" (Deardorff, 2006, p. 248). This is significant because this is the first study in which intercultural scholars have to come to consensus on any specific component of intercultural competence (Deardorff, 2006). However, 100% agreement on only one component shows there is still more work to be done in defining intercultural competence.

4.3 Working Definition of Intercultural Competence

Even though decades of discussions have failed to bring about some consensus among practitioners, there are some well-researched models that can be used in the present study. Byram's (1997) model seems to be inclusive, relevant, and relatively easy to operationalize in my study. I use his model of intercultural knowledge, skills, and attitudes to frame my working definition. In addition to the elements in Byram's (1997) model, there are some additional pertinent components of intercultural competence from scholars within the intercultural education literature. With these in mind, I propose that intercultural competence is comprised of the following components detailed in Table 4.1.

Table 4.1 Intercultural Competence

Intercultural Competence	
Knowledge	- Self-awareness about their own country and culture and are able to relate and compare their experience to that of others[23] - Understand diversity within and between cultures[24] - Knowledge of other countries' and cultures' belief systems, values, and behaviors and social, political, and economic conditions[25]
Skills	- Skills to successfully and appropriately interact with people from other countries and cultures[26] - Ability to reflect on personal growth and change in perspective or worldview[27]
Attitudes	- Respect and have empathy for the people of other countries and cultures and their belief systems, values, and behaviors[28] - Willing to have new experiences and open to meeting new and different people[29]

Table 4.1: Adapted from Brustein, 2007; Byram, 1997; Deardorff, 2004; Deardorff, 2006; Gray et al., 2002; Ingulsrud et al., 2002; Nilsson, 2003.

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[23] Byram, 1997
[24] Brustein, 2007; Byram, 1997; Deardorff, 2006; Ingulsrud et al., 2002
[25] Byram, 1997; Nilsson, 2003
[26] Byram, 1997; Deardorff, 2004
[27] Gray et al., 2002
[28] Byram, 1997; Gray et al., 2002; Nilsson, 2003
[29] Gray et al., 2002

Chapter 5 Literature Review

5.1 Assessment

Following larger higher education trends, the growth of international programming such as study abroad, international student groups, and cultural activities on college and university campuses has created a need for assessment of these internationalization efforts (Murphy, 2007, p. 175). Increasingly scrutinized, colleges and universities have felt immense pressure from within the institution and from the outside society and government to produce evidence of their graduates' knowledge and skills (Byram, 1997; Cooper & Niu, 2010; Emert & Pearson, 2007; Erwin & Coleman, 1998, para. 6; Wisniewski Dietrich & Olson, 2010). Student affairs professionals and academic faculty alike are familiar with "accountability" and "assessment," words that Wisniewski Dietrich and Olson (2010) claim are "buzzwords heard throughout the higher education community" (p.143). The federal government, as well as regional accreditation bodies, are asking higher education institutions to prove their effectiveness in producing graduates with the expected knowledge and skills, including intercultural competence (Wisniewski Dietrich & Olson, 2010).

The cost of providing international programming has led university stakeholders to expect students to graduate with intercultural competence. The U.S. government has spent significant amounts of money to support higher education institutions in building successful international programs (Hser, 2005). For the 2009 fiscal year, President George W. Bush requested $522 million for U.S. Department of State international and intercultural education programs and nearly $109 million for the International Education

and Foreign Language Studies programs offered through the U.S. Department of

Education (NAFSA: Association of International Educators, n.d.). Colleges and

universities also seek external non-governmental funding to provide for new international

initiatives to ensure they are meeting the workforce and societal demands of graduating

students with the knowledge and skills to be interculturally competent in today's society.

In 2006, approximately half of doctorate-granting institutions received funding for

internationalization efforts from alumni, non-alumni private donors, and foundations

(Green, Luu, & Burris, 2008, p. 11). Furthermore, Gipps (1994) argues that college and

university leaders must be able to justify the continued funding of such efforts (as cited in

Byram, 1997, p. 104).

Assessment of successes and failures in the internationalization of American

campuses has until recently been limited to "input" and "output" data. Input data

includes an international component in the university mission statement, the number of

dollars spent on international programs, the number of foreign languages taught, and the

number of study abroad programs offered through the institution. Output data describes

calculations of the population of international students on U.S. campuses, the percentage

of American students abroad, or the number of students who have completed a co-

curricular global certificate (Deardorff, 2005; Deardorff, 2006). These types of data are

no longer adequate in today's outcomes-dictated educational culture (Deardorff, 2007).

A significant number of studies seem to suggest that higher education

administrators must look beyond reporting the input of resources into international

programming and the output of student participation as their only modes of assessment

(Green, 2002; Green, 2012; Lohmann, Rollins, Jr., & Hoey, 2006; Otten, 2003;

Wisniewski Dietrich & Olson, 2010). Scholars, practitioners, and other higher education
stakeholders are asking whether students are developing the intercultural knowledge and
skills that colleges and universities claim to provide by internationalizing the campus.
They want to know how and whether students are developing intercultural competence
(Deardorff, 2006; Green, 2002). Evaluation of institutional inputs through learning
outcomes assessment allows universities and the greater community of stakeholders to
understand the long-term effects of their efforts (Cooper & Niu, 2010; Deardorff, 2005).
Through assessment, administrators and faculty can evaluate the extent to which their
programming and curriculum development are successful in meeting the goals of their
internationalization strategies. They can develop and improve upon strengths discovered
and eliminate weaknesses found in their programs (Caffrey, Neander, Markle, & Stewart,
2005; Geelhoed et al., 2003). It allows them to "continually improve their ability to offer
meaningful international learning experiences and ultimately lead to a more globally
aware and internationally engaged student population" (Wisniewski Dietrich & Olson,
2010, p. 157). Additionally, providing meaningful results of international programming
allows constituents within and outside the university to allocate or reallocate funding and
human resources to ultimately provide better experiences for students.

The complexities of measuring learning outcomes of ambiguous concepts like
intercultural competence complicate and perhaps deter assessment in these areas (Cooper
& Niu, 2010; Deardorff, 2006; Wisniewski Dietrich & Olson, 2010, p.156). Wisniewski
Dietrich and Olson (2010) aptly point out that these outcomes may not always be
observable and straightforward. Furthermore, intercultural learning outcomes are
difficult to assess because the knowledge and skills gained as a result of international

programs are gained through time (Byram, 1997, p. 111; Wisniewski Dietrich & Olson, 2010, p. 156). It can be difficult to know at what point in this continuum the student has obtained the desired outcomes.

Despite the challenges of assessing something as intricate as intercultural competence, it is vital that student learning be assessed. Because there is a wide variety of approaches in assessment, choosing an appropriate method to best assess an intervening experience can be daunting. There are quantitative, qualitative, and mixed methods (both quantitative and qualitative) approaches to assessing intercultural learning outcomes.

5.2 Methods of Assessment

Quantitative instruments have been developed to produce more objective and efficient assessment of intercultural learning than qualitative assessment. For example, Bennett and Hammer's *Intercultural Development Inventory* (IDI) and Shealy's Beliefs, Events, and Values Inventory (BEVI) are both quantitative instruments educators have used to quantitatively assess intercultural competence (Ashwill, 2004; Hammer, Bennett, & Wiseman, 2003). The IDI is a highly used tool, cited often in the literature. Formulated upon Bennett's developmental model of intercultural sensitivity (DMIS), the IDI aims to be an objective measure of a person's intercultural sensitivity (Greenholtz, 2000; as cited in Hammer et al., 2003, p. 421). The IDI gauges one's level of intercultural competence through a 50-question survey (Hammer et al., 2003, p. 421). Hammer et al. (2003) maintain "that greater intercultural sensitivity is associated with greater potential for exercising intercultural competence" (p. 422). Shealy's BEVI, on the other hand, seeks to show whether a person has developed the potential to be open to new experiences (as

cited in Cooper & Niu, 2010, p. 165).   Cooper & Niu (2010) believed the 11 categories

of the inventory would help to assess particular learning outcomes related to intercultural

competence, such as self-awareness of one's belief and value system, the ability to

interact in intercultural contexts, and the skills to act in a culturally appropriate manner in

various situations (p. 165).

Furthermore, quantitative tools allow researchers to perform pre-and post-tests to

measure the difference in intercultural knowledge and skills after an intervening

international experience. In her study of 23 intercultural scholars from the U.S., Canada,

and the United Kingdom and 24 administrators in the U.S., Deardorff (2006) found a

marked difference between the scholars and administrators on the use of pre- and post-

tests. Ninety percent of the administrators agreed on the utility of this method to assess

intercultural competence whereas only 65% of the scholars believed pre- and post-tests to

be an appropriate assessment method (Deardorff, 2006). This large gap between

intercultural administrators and scholars renders this form of assessment somewhat

controversial. It seems that administrators may favor pre- and post-tests because it is a

more efficient way to gather data about students' learning outcomes. Quantitative

inventories may be more appealing as they generally require less staff and participant

time. In comparison, reading and evaluating student portfolios or narratives or

conducting interviews as in qualitative research is much more time-consuming and labor

intensive. Additionally, pre- and post-tests allow researchers to understand what initial

knowledge, skills, and biases a student has prior to the intercultural experience. Because

there is such a marked difference between the administrators' and scholars' views on pre-

and post-testing, further research is needed to investigate why scholars appear to prefer qualitative measurement (Deardorff, 2006).

The most common methods of assessing intercultural competence are largely qualitative and include interviews, papers and presentations, portfolios, observations, and professor evaluations (Deardorff, 2006). Among the intercultural scholars and administrators Deardorff (2006) surveyed, there is much stronger agreement for the use of qualitative methods than for quantitative methods. Qualitative research allows researchers to "better understand the complex developmental nature of international learning and to reflect on connections between these discrete learning opportunities" (Cooper & Niu, 2010).

A common method for qualitatively evaluating intercultural learning is through student portfolios (Byram, 1997; Ingulsrud, Kai, Kadowaki, Kurobane, & Shiobara, 2002; Jacobson, Sleicher, & Maureen, 1999). They allow students to engage in the assessment of their own learning and show the depth of their acquired knowledge and skills (Byram, 1997; Ingulsrud, Kai, Kadowaki, Kurobane, & Shiobara, 2002; Jacobson, Sleicher, & Maureen, 1999; Paulson, Paulson, & Meyer, 1991; Sikkema & Niyekawa, 1987). Because it can be difficult to capture development and change in real-time situations, portfolios allow students to express their thoughts and experiences as each event takes place (Byram, 1997; Geelhoed et al., 2003). Thus, researchers can gather evidence over time as students progress through various educational experiences (Byram, 1997; Cooper & Niu, 2010; Ingulsgrud et al., 2002). Additionally, because portfolios may be comprised of several components, they offer researchers the ability to examine multiple outcomes simultaneously.

While portfolios provide the means to evaluate complex concepts, such as students' development of intercultural competence, portfolio assessment is dense and time-consuming for intercultural administrators and researchers (Ingrulsrud et al., 2002; Jacobson et al., 1999). The complexities of intercultural learning outcomes coupled with the varying substance in students' written materials can make gathering data from portfolios challenging (Ingulsrud et al., 2002; Jacobson et al., 1999). However, Jacobson et al. (1999) suggest that researchers can look at what types of information students choose to include in their portfolios as one measure of outcomes (p. 478). Scholars and administrators can also provide more structure in portfolio instructions to increase the consistency of student portfolio work and thus improve the depth of data obtained from the portfolio (Jacobson et al., 1999).

Another limitation of portfolio assessment is that it presumes the student writing the portfolio is highly motivated to do so (Jacobson et al., 1999). Those who have a high level of motivation to complete the portfolio may spend more time reflecting and writing about their experiences and provide more in-depth response than less motivated students (Jacobson et al., 1999). Similarly, for students to adequately compose a portfolio, they need to have a heightened sense of their knowledge and abilities to be able to reflect on their learning experiences (Byram, 1997). Despite the limitations of portfolio assessment, it is still an effective tool for collecting data on complex intercultural learning outcomes.

Although the intercultural scholars and administrators showed a strong preference for qualitative methods, such as interviews or narrative diary assessment, both groups most highly rated a mixed methods approach for assessing intercultural competence

(Deardorff 2006). A mixed methods approach includes both qualitative and quantitative measures to assess intercultural competence. This is a common trend among many colleges and universities. Deardorff (2006) found that the intercultural scholars and administrators used use five different assessment methods on average at their institutions to assess intercultural competence.

While a mixed methods approach may be ideal in assessment, it is important to recognize that multiple methods may not be the most appropriate measure of intercultural competence in every context. First, the number of students assessed may not be numerous enough to make quantitative measures efficient or significant. Second, some of the quantitative inventories, such as IDI, require specialized training to administer the inventory (Intercultural Development Inventory, n.d.). This could be cost prohibitive to the institution. Most importantly, quantitative measures may not show the complexities embedded within the concept of intercultural competence. The preference of intercultural scholars and administrators for qualitative and mixed-method assessment approaches indicates that quantitative research alone may not demonstrate the nuances of intercultural learning.

5.3 Campus Internationalization

Studies in the international higher education literature seek to find out how students' intercultural competence is affected when they are exposed to various international situations and interact with people or information from a culture other than their own. Emerging research is beginning to focus on intercultural learning outcomes for internationalization efforts that take place on the domestic campus. However, the vast majority of research focuses on one internationalization component: study abroad.

As a study abroad experience is the most apparent way to expose students to new cultures, it is no surprise that most researchers focus on this component of internationalization (Deardorff, 2005, p. 28). From psychological effects to personal and academic changes, the outcomes of student immersion in another country are well-documented, from both the perspectives of American students abroad and international students in the U.S. Generally, research supports the argument that study abroad increases students' intercultural competence. Geelhoed et al. cite (2003) several researchers who show promising growth from study abroad experiences, including increased foreign language skills, cultural awareness, and maturity (p. 5). Additionally, in a 2002 study at Missouri Southern State University, student study abroad journals and reflection papers showed an increase in students' personal growth in the awareness of the cultures in which they were immersed as well as of their own culture (Gray et al., 2002, p. 49). To assess the written work of study abroad students, categories, such as cultural and self- awareness leading to growth, language proficiency, career advantage, and empathy, were first formulated from senior-level student and faculty surveys about the international activities offered through the campus (Gray et al., 2002).

Despite the large body of research conducted on study abroad programs, additional research needs to be done on the accessibility of these programs to include a larger number of students (Murphy, 2007, p. 199). Ashwill (2004) accurately remarks that study abroad is "worthwhile" yet "elitist" as very few students are able to take advantage of this type of international experience (p. 19). Although multiple variations of education abroad trips have been designed to accommodate more students, participation in study abroad is not an option for every student (Geelhoed et al., 2003;

Murphy, 2007). Murphy (2007) cites a 2000 study done by the American Council on Education that found less than 3% of American undergraduates students studied abroad (p. 182). Though the percentage of undergraduates who participate in study abroad has grown to just under 10%, it is still a minority of the student population.[30] Murphy (2007) maintains that financial limitations are a primary reason to explain why students are not able to study abroad (p. 199). While this is plausible, other barriers to study abroad could be familial responsibilities or restrictive degree programs.

Although study abroad programs are not widely accessible to all students, the literature shows that study abroad outcomes are used as the standard of comparison for other types of international programming. With the awareness that many students are not able to study abroad, Geelhoed et al. (2003) studied a program which paired 32 American host students with international student partners in a semester-long program to orientate the international students to the campus and the U.S. They wanted to understand the effects the interpersonal interactions would have on the host students' cultural awareness. Through focus group interviews with 16 of the 32 host students, Geelhoed et al. (2003) found that, as a result of their interactions with their international partners, the host students experienced similar outcomes to a semester abroad. The American host students "learned about their partners' culture, confronted their cultural stereotypes, and became more aware of their cultural biases and perspectives" (Geelhoed et al., 2003, p. 14). They also compared the students' experiences to Church's 1982 "culture shock phenomenon": initial excitement with the prospect of working with the international student, followed by frustration in working with the international partner, then adjustment

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[30] *Open Doors 2011*, Institute of International Education, 2011

to and acceptance of the new culture as presented through the international student (2003, p. 15).

While the Geelhoed et al. (2003) study is a step toward understanding the effects of intercultural programming on campus, most of the current research on this component of internationalization is still largely either descriptive or "output" based (Deardorff, 2006, p. 243). For example, at the newly founded Malmö University in Sweden, Nilsson (2003) and his colleagues developed a campus-wide strategy called "Internationalisation at Home (IaH)" to increase the intercultural competence of students without requiring a trip abroad (p. 27). While the study described the university's achievement in involving the entire campus and the community in IaH, measurement of how these actions impacted the students is absent (Nilsson, 2003). Similarly, in a 2005 American Council on Education study, Green used, among other factors at American research universities, the number of foreign languages offered, foreign language requirements (both for admission and graduation), international general education requirements, and number of regular on-campus international events to assess campus internationalization. An evaluation of the students' intercultural competence was not included in the internationalization assessment. By ignoring student outcomes in these studies, it is evident there is a deficiency of comprehensive evaluations of campus internationalization in the international education literature.

Chapter 6

Methodology

The Global Awareness Program certificate, a transcript designation that signifies a student has completed an international experience at KU, is part of KU's increased campus internationalization efforts. Through this program, KU administrators strive to provide students with valuable interactions with and understanding of societies other than their own[31]. Given that the certificate may be earned without immersion in a society other than one's own, this study aims to address whether students develop intercultural competence through the Global Awareness Program (GAP). In the following sections, I will discuss the design of the study, participants, data collection, and data analysis.

6.1 Design

Case study qualitative research methods were used for this project. This was the most appropriate method because I focused on one specific program at the University of Kansas with a limited group of participants (Merriam, 2009, p. 41). Furthermore, case study research allows for "any and all methods of gathering data…" (Merriam, 2009, p. 42). This allows me to use a multitude of sources, including student reflections in GAP portfolios as well University documents, newspaper articles, professional organization publications, and informal interviews with the GAP Coordinator. According to Yin (2008), a case study also provides a means to assess complex concepts "in which it is impossible to separate the phenomenon's variables from their context" such as intercultural competence (as cited in Merriam, 2009, p. 43). Because I also provide

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[31] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2

program recommendations to KU administrators for the GAP, I can further classify this project as an evaluative case study. According to Guba and Lincoln (1981), this type of case study "provides thick description, is grounded, is holistic and lifelike, simplifies data to be considered by the reader, illuminates meanings, and can communicate tacit knowledge" (as cited in Merriam, 2009, p. 49).

6.2 Participants

The 52 participants in this study were undergraduate students at the University of Kansas who had completed components B (internationally focused coursework) and C (co-curricular international activities) **only** for the Global Awareness Program certificate between the 2006 and 2011 academic years. From the inception of the program in the 2004-2005 academic year through the 2010-2011 academic year, only 56 of the 1589 GAP certifications awarded met the research criteria (J. Hunter, personal communication, February 22, 2012; J. Hunter, personal communication, February 23, 2012). Due to the surprisingly small number of students who met the criteria, I attempted to include all students who completed components B and C **only** for observation in the study. However, portfolio data from the four students who completed the program in 2004 and 2005 were not available from the KU Office of International Programs.

I intentionally wanted to study the GAP participants who had exclusively completed components B and C for the GAP certificate and who were not classified as international students. In other words, the participants were domestic students who had not participated in a KU-approved study abroad program. International students were excluded because their studies in the United States are a form of study abroad. These two

groups of students were omitted from the sample because the effects of study abroad are well-documented in the literature, as I pointed out in section 5.3.

The participants majored in various areas across the University, some of whom completed more than one major (see Table 6.1). While most of the professional schools and the College of Liberal Arts and Sciences are represented, it is notable that there are no participants who have graduated from the School of Music or the School of Engineering. Twenty of the participants were male (38%) and 32 of the participants were female (62%) which is not consistent with the undergraduate population at the University (Male: 50.4%; Female: 49.6%)[32]. However, the percentage of male and female participants is consistent with the national percentage of study abroad participants. According to the Open Doors data from 2009-2010, 63.5% of study abroad participants were female and 36.5% were male. This varies slightly from KU study abroad participants. In 2006-2007, 57% of study abroad participants were female whereas 43% were male[33]. Socio-demographic information, such as age, socioeconomic status, and race/ethnicity, of the participants was not available for this study.

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[32] University of Kansas Office of Institutional Research and Planning, 2012
[33] N. Bremer, personal communication, September 12, 2012

Table 6.1: GAP Participants' Undergraduate Majors

Majors of GAP Students	Number of Majors
Accounting	2
American Studies	3
Anthropology	2
Architectural Studies	1
Biology	1
Chemistry	1
Communication Studies	1
Dance	1
East Asian Languages and Cultures	1
Economics	3
Elementary Education	3
English	1
Environmental Studies	3
Finance	2
French	2
Global & International Studies	8
History	1
Human Biology	1
Human Resources	2
International Business	4
Italian	2
Journalism	1
Latin American Studies	1
Management and Leadership	2
Marketing	1
Philosophy	1
Physics	1
Political Science	9
Psychology	5
Religious Studies	1
Sociology	2
Spanish	3
Speech-Language-Hearing	2
Social Work	2

Table 6.1: Participants majored in most areas across the University. Notable exceptions are majors from the School of Music and the School of Engineering.

6.3 Data Collection

The research project spanned the fall 2011, spring 2012, and summer 2012 semesters. Before data collection, I first obtained permission to complete research on human subjects from the Human Subjects Committee of Lawrence. I collected data from three primary sources: GAP documents from the KU Office of International Programs (OIP), informal interviews in-person and by email with the GAP Coordinator, and GAP student portfolios. The University of Kansas Task Force on Internationalization and GAP documents were accessed from the OIP website and from the GAP Coordinator. Informal interviews and email exchanges with the GAP Coordinator spanned the project as questions regarding the program surfaced. With the cooperation of the GAP Coordinator and the GAP student assistant, copies of student portfolios meeting the sample criteria were obtained electronically through KU's secure data sharing system, Hawk Drive.

To begin my review of the students' GAP portfolios, each portfolio was assigned a number and a pseudonym to protect the participants' privacy. I read the essay(s) in each portfolio, while open-coding notes in a rubric I devised from Byram's definition of intercultural competence (Appendix C). The rubric was designed to identify statements in the portfolios that seemed to fit within Byram's definition of intercultural competence. Further, a rubric provided a framework to measure the content of the written work and helped to limit my subjectivity. I wrote thick description and quotes of participants' reflections as they matched the categories of Byram's intercultural competence definition.

In addition to Byram's definition of intercultural competence, the rubric included space for an "other" category which allowed for additional observations and themes to emerge beyond the initial groupings. This open-coding provided an opportunity for additional categories and questions to emerge. In addition to reviewing the portfolios for evidence of Byram's definition of intercultural competence, I also sought answers for the following two questions for each participant:

1. What countries did the participants learn about or experience in the GAP?
2. Could the activities in which the participant engaged be considered interactive (speaking, dancing, cooking, praying) or passive (listening, watching)?

6.4 Data Analysis

I first analyzed the data into six predetermined themes based on Byram's definition of intercultural competence: Knowledge of Others, Knowledge of Self, Skills to Interpret and Relate, Skills to Discover and/or to Interact, Valuing Others' Values, Beliefs, and Behaviors, and Relativizing One's Self. Though some of the six predetermined themes remained relevant, it quickly became clear these categories limited the data analysis. Through open-coding the "other" category in the rubric, I found additional common themes that appeared to more accurately reflect the working definition of intercultural competence as indicated in Table 4.1 on page 15. I will provide additional detail about these themes in Chapter 7 when I discuss the findings of this study. These themes included:

- Types of activities (interactive or passive)
- Increased knowledge
- Understanding of diversity within cultures
- Feelings of empathy
- Feelings of gratitude
- Expression of open-mindedness

- Future goals
- Imperative of international and intercultural studies
- Cultural comparison
- Regions of the world

Across these themes, I determined the number of reflective statements students wrote.

When students wrote text that indicated change, growth, or comparisons, I classified

them as reflective statements. I decided that students who met a threshold of at least 3

reflections across 4 or more themes showed strong evidence of intercultural competence.

Tentative conclusions were then developed to answer the research question. I discuss

these conclusions in Chapter 8. Additionally, I used these conclusions in Chapter 9 to

formulate future recommendations for the GAP administrators at KU.

Chapter 7 Findings

Analysis of the GAP portfolios revealed that students primarily described the activities in

which they participated for the GAP certificate. They described the format of the

activity, who hosted the activity, what the speakers or performers did, and how they

participated in the activity (e.g. listened to a lecture or cooked ethnic food). Though

about half of the essays included a least one reflective statement of one or two sentences,

the vast majority of the text was descriptive. Despite the varying degrees of reflection,

several themes emerged from the data that were indicative of intercultural competence

development through co-curricular programs like the GAP.

Generally, the types of activities indicated whether a student would simply write

descriptive text or reflect more deeply on his or her experiences. Nearly all GAP

participants reported increased knowledge of other countries and cultures.

- *Types of Activities:* When students participated in interactive activities, they tended to reflect more on the event than when they participated in passive activities. Students generally described passive activities but did not reflect on them.

- *Increased Knowledge:* Nearly all students articulated expanded knowledge of other cultures and countries.

Seven other less universal, yet important themes emerged. They were also

indicative of whether intercultural competence was developed through participation in the

GAP. However, only between 15 and 27 percent of the students showed evidence of the

following seven themes. No student showed evidence of all themes.

- *Understanding of Diversity Within Cultures:* Some students conveyed an understanding of variances of behaviors, practices, and values within a culture.

- *Feelings of Empathy:* Many students empathized with the group of people about which they were learning.

- *Feelings of Gratitude:* Several participants expressed feelings of gratitude for the privileges with which they have grown up. They also showed appreciation for the opportunity to engage in international experiences through the GAP program.

- *Expression of Open-Mindedness:* Several students self-assessed that they had gained an open-mind or open-mindedness as a result of their GAP activities.

- *Future Goals:* Many students reflected with a future orientation. They wanted to travel to another country or continue to interact with a certain campus group or activity in the future.

- *Imperative of International and Intercultural Studies:* Many students expressed the necessity of international and intercultural learning in today's world.

- *Cultural Comparison:* Several students were able to reflect upon previous cultural knowledge as they had new experiences through the GAP.

Additionally, students attended activities about a wide variety of countries in the world. They participated in activities from countries that represented all regions of the world. Students were able to study regions that are less commonly chosen for study abroad experiences, such as Africa and the Middle East.[34]

7.1 Types of Activities

GAP participants completed a wide array of activities to earn GAP certificate credit on campus and in the community. The GAP offers five pre-determined categories of activities in which a student may participate:

- event
- club or organization
- volunteer activity
- modern foreign language activity
- "other" (international experience outside the classroom, e.g. internship, living with international roommates, conference)

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[34] *Open Doors 2011*, Institute of International Education, 2011

Within these categories, there appears to be great variation as students participated in numerous types of activities. Students attended lectures, documentaries, art exhibits, dance and music performances, religious services, international films with English subtitles, round table discussions, dinners, and international fairs or festivals. They also participated in cooking classes, dance lessons, and fasting events. There were students who were members of international clubs, such as the Model United Nations, or cultural groups, such as the Hispanic American Leadership Organization. Some also belonged to modern language conversation groups (i.e. French Table) or groups with international students (i.e. Global Partners, International Student Association). Some students volunteered for short-term humanitarian missions abroad, such as building projects or medical missions. Others also participated in short-term travel abroad that were not study abroad experiences, such as research abroad or educational travel.

Table 7.1: Types of GAP International and Intercultural Activities

Types of GAP International and Intercultural Activities	
Interactive	**Passive**
• Group/club/organization (i.e. Global Partners, Model UN, language table) • Non-study abroad travel (i.e. personal, academic research) • Cooking/eating ethnic food • Religious service • Empathy experience (i.e. Fast-A-Thon, Tunnel of Oppression) • Internship/volunteer/part-time job (i.e. ESL teacher) • Dance/music class • International roommate	• Lecture • Film/documentary • Performance • (i.e. concert, dance performance) • Culture awareness fair/festival/event • Art exhibit/fashion show • Workshop/conference • History museum/memorial

Table 7.1: Students participated in a wide array of international and intercultural activities in the GAP.

The different types of activities fell into one of two groups: interactive or passive (see Table 7.1). Interactive activities required the students to act: converse with other participants, take part in the prayer, or eat unfamiliar, ethnic food. One-third of the student essays described interactive activities (see Figure 7.1).

Figure 7.1: Percentage of Passive vs. Interactive GAP Activities

Activities

Interactive: 101
30%

Passive: 236
70%
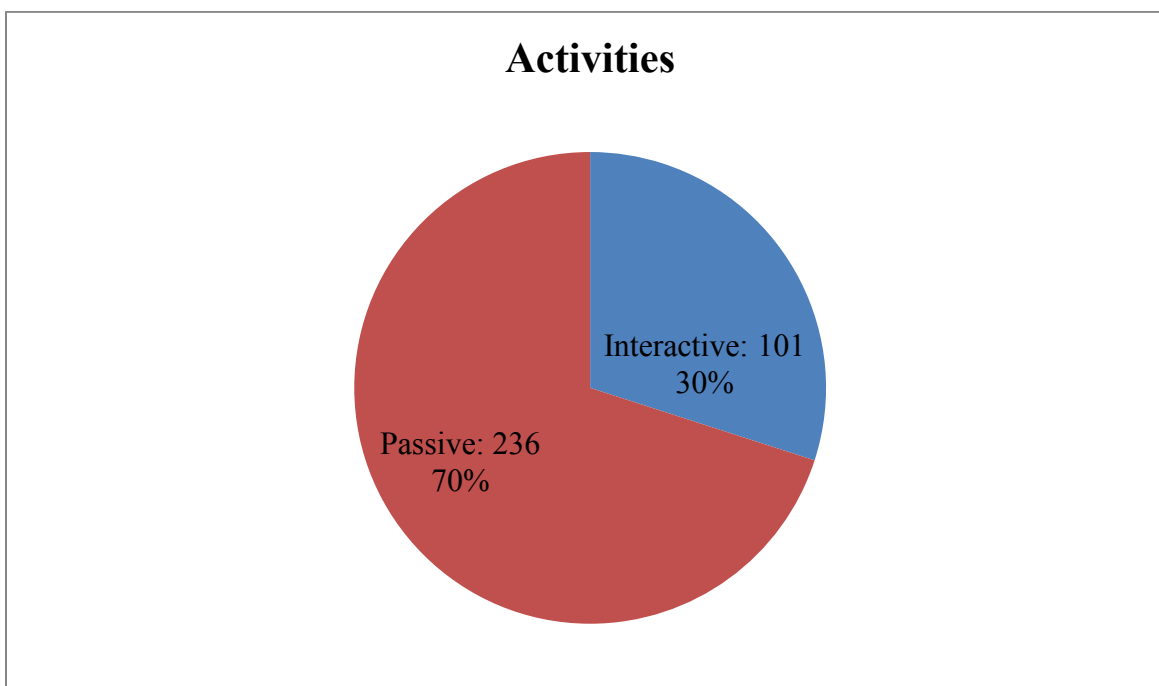
Students who took part in interactive activities tended to be more expressive about their experience in their portfolio. They shared their thoughts, feelings, and reactions to the activity. Approximately two-thirds of the interactive activities (65%) elicited reflective statements from the participants. After becoming a member of the KU Model UN, Matthew explained, "…now I can truly appreciate the views of other people in order to make a compromise about a topic in need of being solved." As an intern who worked with newly arrived immigrants and refugees in the Kansas City area, Jami reflected, "I have…had increased compassion and passion for individuals on an international level…"

The most often cited interactive activity was participation in a club or organization (see Figure 7.2).

Figure 7.2: Interactive GAP Activities
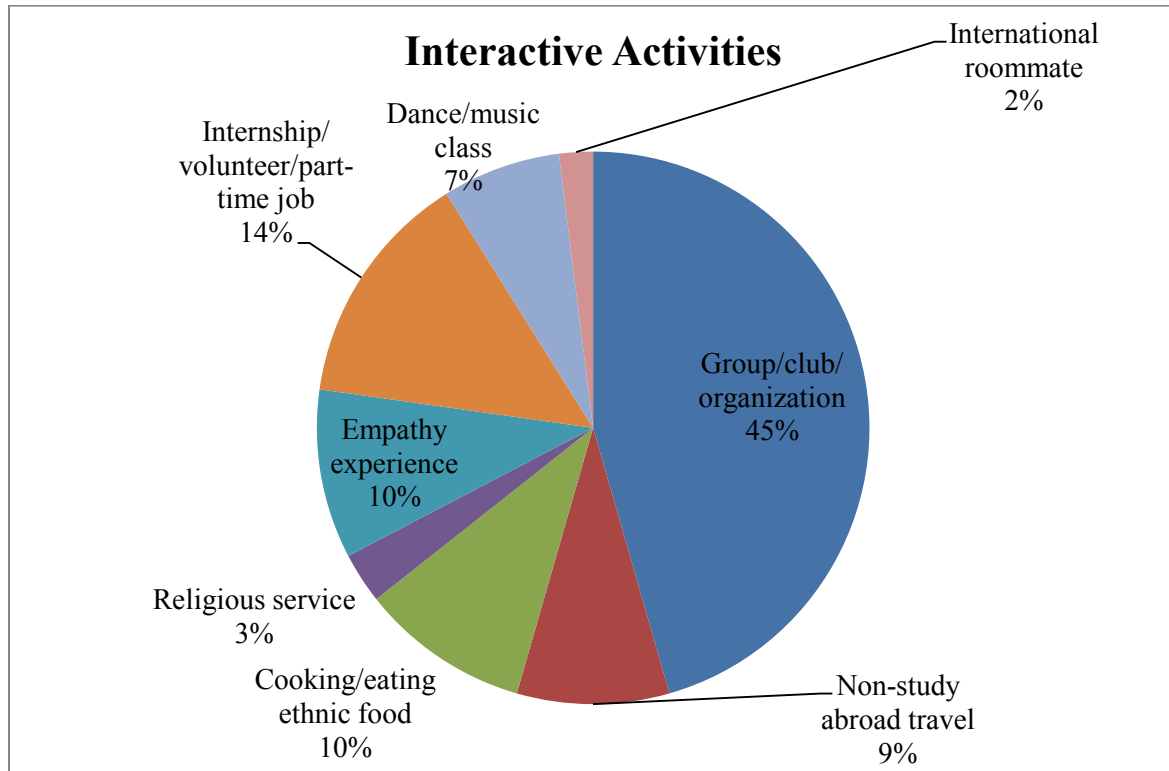
Passive activities needed minimal input from the students: listen to a lecture, watch a documentary, or walk through an art exhibit. When students documented activities that were more passive in nature, they typically wrote about information they learned from the speaker, film, or exhibit. For instance, after listening to a lecture given by a United Nations special advisor, Nicholas wrote, "[Mieko] Ikegame came to KU to discuss the role of the United Nations throughout the world and in particular their obligations to protect human rights in post conflict areas of Africa. She gave a basic summary of the UN and its purpose throughout the world not only to promote peace but also help set up different nations economic states and end world hunger." Mary Anne

viewed an art exhibit and summarized, "Qiu Anxiong is a Shanghai based artist that was born in 1972 in Chengdu China. The exhibition premiers the New Book of Mountains and Seas based on the 2000 year old Chinese text Shanhai Jing." Less than half (46%) of the passive activities prompted students to write about their reactions, thoughts, or emotions as a result of participating in a less interactive activity. Lectures accounted for the majority of the passive activities (see Figure 7.3).

Figure 7.3: Passive GAP Activities
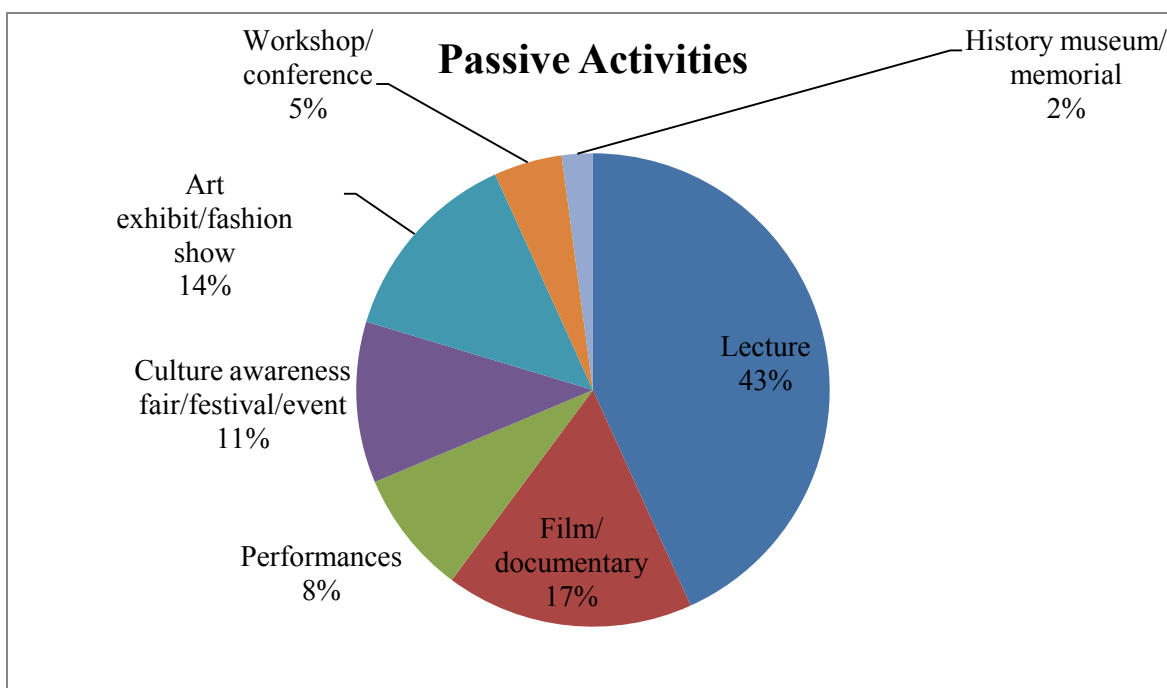
7.2 Increased Knowledge

Students very clearly showed that they gained knowledge of other cultures and countries in their GAP portfolios. Nearly every student could write about countries and cultures other than their own. Students described what they had learned about religious practices, artistic expressions, foods, and holidays or special events in different cultures. They also

explained economic conditions, current events, and political issues in countries outside the United States. They pointed to international issues such as AIDS and poverty that they had previously known little about. Furthermore, some students depicted knowledge they learned about minority cultures within the United States, such as deaf culture or Latino/a culture.

For example, Daryl learned about some Muslim religious practices by attending a Friday prayer at a local mosque. Daryl described, "In Islam, Friday Prayer is gender-segregated, which I had never experienced at a religious service. I was told that segregation was for preventative measures. Upon entering the Mosque, I was surprised by the lack of aesthetics. The walls were empty, the room was empty; there were no pews, and no music or instruments." After attending a lecture about HIV-positive women in Nairobi, Kenya, Heidi explained, "…it greatly expanded my knowledge of the impact that the HIV/AIDS epidemic has on individuals and their community in a part of the world that I am not all too familiar with."

7.3 Understanding of Diversity Within Cultures

Some students showed recognition of diversity within cultures. For example, some made distinctions between different religious practices in one religion. A Muslim himself, Nolan reflected, "…I learned that while the religion [Islam] is the same from country to country, traditions vary significantly." Students also reflected on the diversity within a particular culture. After joining a Hispanic organization, Misty shared, "I am a Mexican America[n] and joining the organization I actually learned that there is more to Hispanic/Latino culture than just Mexicans." By making these distinctions, students

were able to more deeply grasp the nuances of others' cultural practices as well as their own. This allowed them to more fully understand and appreciate these cultures.

7.4 Feelings of Empathy

Several students showed empathy for the groups of people about which they learned or with whom they interacted. Not surprisingly, most of the students who showed empathetic feelings were those who participated in empathy experiences. When students had to fast for one day from sun up to sun down like a Muslim person during Ramadan or try to order a meal at a restaurant without speaking as a deaf person, they were participating in a literal, life experience of another person. Cathryn said of her fasting experience, "I was eager to do the Fast-a-Thon, but I had no idea how difficult it would be. It was really hard enough going without food. It felt almost impossible going without water." Alanna reflected on her experience, "I never realized how challenging it would be for individuals in the deaf community to go to restaurants, order food, etc. Not being able to communicate with others can be a very frustrating thing!"

Students who interacted with people from other cultures discussed how their interactions made them more fully understand the experiences of others. Chad related, "The experience also helped me empathize with Maria. Because I was better able to understand what she had gone through in coming to America (as well as those barriers she continues to face), I came to respect her more as a person. I think a lot of times people form judgments about foreign people based on their perceived lack of communication skills. In contrast, their communication skills are often superior. Their English is simply imperfect." Through these experiences, the students were put into new

situations, causing them to consider and reflect upon the experiences of people from other cultures.

7.5 Feelings of Gratitude

Feelings of gratitude were expressed in some of the portfolios in one of two ways. First, they were thankful for the privileges they received growing up in a developed country like the United States. They mentioned both material wealth as well as having certain liberties because they lived in America. Michelle said, "This exhibit affected me because I feel so privileged to have the endless opportunities that I do as a woman in America and the way I was raised." Gratitude also emerged after students were exposed to stories about countries stricken with poverty, conflict, illness, and other major issues. After joining Amnesty International, Myra revealed, "After reading, seeing, and hearing horror stories of the rape, torture, and desperate poverty that pains the majority of humans, I have become more grateful of my freedoms and privileges given to me in the United States as well as become more critical and angry at the lack of thought and responsibility we carry for the people that share this Earth."

Second, they showed gratitude for having the opportunity to learn about the world through the GAP. Cameron explained, "I am glad I had the opportunity to participate in Global Partners and meet many wonderful people along the way. It has given me an opportunity to expand my knowledge of other cultures, and learn how to effectively communicate with people that don't speak the same language as I do." The students felt lucky to have gotten to experience another culture or country through the GAP activities.

7.6 Expression of Open-Mindedness

Several students assessed themselves as gaining open-mindedness or having an open-mind due to the experiences they had in GAP activities. Reflecting on her experience as a member of Global Partners, Elisa explained, "My international experiences at KU have allowed me to open my mind and broaden my horizons and have given me a new international outlook on life." By choosing this particular term, students appear to suggest the activity has shaped their perspective from a narrow-view to open them to new ideas and experiences. Michelle noted, "These meetings…opened my eyes to details about the conflict in the world. I…found that there are many different ways to view a situation." These expressions also indicate that students feel they gain this positive quality as a result of the GAP.

7.7 Future Goals

Many students indicated a future action as a result of a GAP activity. The future action was most often the intent to travel abroad: a study abroad experience later in their undergraduate education, a career or volunteer experience which would allow them to travel internationally, or simply personal travel. Lilly said, "I am definitely going to be looking into participating in the Peace Corp either after graduation, or later on in my life." Because of her Turkish conversation partner, Allyson reflected, "As a result, I would very much like to visit and learn about Turkey especially."

Students also mentioned future action in terms of joining a particular international cause or group. Jami noted, "I have also had increased compassion and passion for individuals on an international level, and have developed a desire to become involved with organizations facilitating global oppressions such as the United Nations and others

of a similar nature." They indicated future research on a particular area of the world.

Christa said, "Because of Tsiovkh's lecture, I will be more inclined to track the

[Ukrainian] election in January and several related news articles in these next few months

leading up to the election." They also planned to interact with students from other

countries and cultures in the future. Tia considered, "I am now thinking of applying to be

a conversation leader for the Applied English Center on campus due to this experience."

The students' experiences in the GAP played an important role in inspiring students

toward these future actions.

7.8 Imperative of International and Intercultural Studies

According to many students, studying international and intercultural topics would be

imperative for the future. They discussed the importance of learning about countries and

cultures other than one's own in order to more successfully interact with others.

Cameron reflected, "It's just something you don't always think about, but the world is

becoming smaller and people able to interact cross-culturally will be even more important

in the future." Some suggested this was important because there are international issues

that need to be understood to be resolved. For other students, the study of international

and intercultural topics was important for their career path. Amie, an education major,

stated, "As a future teacher, I believe it is my duty to familiarize myself with the

challenges of that today's world is facing." Others stated intercultural learning will be

important for the future. Emilia discussed, "It is becoming more and more important as

time goes on to become globally aware and educated…Those of us who are in college

now are just now starting to realize that an international focus is probably advantageous

to have on our degrees, but I truly believe in the next decade it will be mandatory to have

taken international courses." The students connected having intercultural competence as an integral component to future success.

7.9 Cultural Comparison

Some students compared the new international or intercultural knowledge with mainstream American culture while others compared the knowledge with American sub-cultures or other cultures they had experienced in the past. A member of the Japanese Student Association, Christian, explained "…meetings are certainly conducted in a more Japanese fashion. For example, I have noticed a much stronger emphasis on hierarchy compared to an American-led meeting…" Daryl discussed the similarities between Black and Jewish culture, "Surprisingly, we have experienced similar histories and have experience[d] many of the same hardships (i.e. slavery, racism/anti-Semitism)."

7.10 Regions of the World

Students were able to attend activities for 61 countries, only 17 of which were part of the top 25 study abroad destinations for U.S. students[35]. This wide variety allowed the GAP students to be exposed to countries that are not typically available for study abroad experiences. Additionally, all regions of the world were mentioned in their essays: Africa, Asia, the South Pacific, Western and Eastern Europe, North America, and Latin and South America. This indicates students have access to learn about every region of the world in the GAP, even if they are not able to study abroad in that particular region (see Table 7.2).

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[35] *Open Doors 2011*, Institute of International Education, 2011

Table 7.2: Countries Studied in GAP Activities

Countries Studied in GAP Activities	
Afghanistan	Mali
Algeria	Mexico*
Argentina*	Morocco
Armenia	New Zealand*
Australia*	Niger
Azerbaijan	Nigeria
Bangladesh	Pakistan
Belgium	Peru*
Bolivia	Poland
Bosnia	Russia
Brazil*	Saudi Arabia
Chile*	Senegal
China*	Serbia
Croatia	Sierra Leone
Czech Republic*	Singapore
Ecuador	Slovenia
France*	South Africa*
Germany*	Spain*
Ghana	Sri Lanka
Great Britain*	Sudan
Greenland	Sweden
Guatemala	Tanzania
India*	The Philippines
Iran	Turkey
Israel*	Uganda
Japan*	Ukraine
Jordan	Venezuela
Kenya	Vietnam
Kyrgyzstan	Yemen
Leguan	Zanzibar
Macedonia	

Table 7.2: Countries students were exposed to through GAP activities.

*Top 25 Study Abroad Destination for U.S. Students (*Open Doors 2011*, Institute of International Education, 2011)

Chapter 8 Analysis

As a higher education administrator and study abroad alumna, I wanted to know whether colleges and universities' international programming efforts are meeting the desired outcome of graduating students with intercultural competence. I wanted to focus on programs that were administered on the U.S. campus. Specifically, the purpose of this case study was to understand whether students develop intercultural competence through completion of co-curricular international programs. I explored my research question by studying the Global Awareness Program (GAP) at the University of Kansas (KU).

As I stated in Chapter 2, international administrators at KU wanted to create opportunities for all students to have an "international experience…which has the desired effect of contributing significantly to a student's understanding of the diversity of the human societies in the contemporary world."[36] Additionally, they clarify that an international experience should not be limited to knowledge about other countries and cultures, i.e. information learned through courses at KU.[37] However, as I explained in Chapters 2 and 4, though the members of the task force reference international experiences as contributing to "international awareness," they do not define what specific skills, behaviors, and attitudes a student should exhibit to show that he or she has obtained this awareness. Certainly, understanding the diversity of the world's societies is one of several components of intercultural competence as defined by intercultural education scholars (Brustein, 2007; Byram, 1997; Deardorff, 2006; Ingulsrud et al., 2002). Using the Report of the University of Kansas Task Force on Internationalization

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[36] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2
[37] Report of the University of Kansas Task Force on Internationalization, 2001, p. 2

(2001) and the literature on how intercultural competence can be achieved, I thus have assumed that international administrators at KU expect students to gain "some" level of intercultural competence from completing an international experience (Deardorff, 2004; Hunter et al., 2006).

As discussed in Chapter 4, intercultural competence has been defined in a multitude of ways in the international education literature. Generally, as shown in Table 4.1, people with intercultural competence respect and have empathy for the people of other countries and cultures and their belief systems, values, and behaviors (Byram, 1997; Gray et al., 2002; Nilsson, 2003). They also have a sense of self-awareness about their own country and culture and are able to relate and compare their experience to that of others (Byram, 1997). Further, they understand there is diversity within and between cultures (Brustein, 2007; Byram, 1997; Deardorff, 2006; Ingulsrud et al., 2002). They are willing to have new experiences and are open to meeting new and different people (Gray et al., 2002). They have obtained the skills to successfully and appropriately interact with people from other countries and cultures (Byram, 1997; Deardorff, 2004). In addition to the above attitudes and skills, people with intercultural competence have knowledge of other countries' and cultures' belief systems, values, and behaviors and social, political, and economic conditions (Byram, 1997; Nilsson, 2003).

Due to the complex nature of intercultural competence, the measurement of this concept is difficult. Furthermore, it is challenging to capture behaviors indicating intercultural competence achievement in real-time (Byram, 1997). However, self-reflection in written portfolios or interviews can provide evidence of intercultural competence development (Byram, 1997). When assessing intercultural competence, it is

important to identify students' reflections on changes they see within themselves and how they relate to their experience. For example, reflection on personal growth and change in perspective or worldview are indicative of intercultural competence (Gray et al., 2002). Additionally, evidence of empathetic feelings or behaviors toward others shows intercultural competence (Gray et al., 2002). Finally, as I suggested in Chapter 4, demonstrating an understanding of differences between and within cultures is an indication of achieving intercultural competence.

My analysis of the data seems to suggest that a very small number of students were able to develop intercultural competence through participation in the GAP. Out of the 52 students studied, only 8% showed strong evidence of intercultural competence (based on the threshold I specified in section 6.4 of at least 3 reflections across 4 or more themes indicating intercultural competence). Additionally, these findings may be expanded upon for future study and applied solutions. They may lead international education practitioners and administrators to recommend changes to their programs, at the University of Kansas and other colleges and universities.

Analysis of GAP portfolio essays revealed that students primarily wrote descriptive rather than reflective narratives about the international activities. Out of the 52 GAP portfolios I examined, 37 GAP participants wrote at least one reflective statement in their portfolios. However, only 4 students wrote at least 3 reflections across 4 or more themes indicating intercultural competence, the thresholds by which I set to indicate intercultural competence development. Additionally, nearly all reflective statements were limited to one or two sentences. This finding supports Ingulsrud et al.'s (2002) hypothesis that description of activities would be more frequent than reflection in

student portfolios of international experiences. It is also consistent with Jacobson et al.'s (1999) finding that international students chose to describe U.S. culture in their portfolios rather than reflect about their intercultural interactions with Americans.

The GAP students might simply have chosen to write more descriptive text because they are unmotivated to spend the additional time reflective text may take to write. Student motivation is key in obtaining deep and well-thought out reflections (Jacobson et al., 1999). Another factor that may affect motivation is that the GAP is an optional co-curricular program and does not affect a student's grades or completion of credit hours for graduation. They might be more motivated to write a reflective essay or complete a portfolio for a course that has more tangible consequences. Finally, GAP credit is awarded on a completion basis, thus there is no real consequence for a student who did not fully respond and reflect on why the activities had international value to them.

The structure of the essay requirements could be another reason students might have written less reflection. Students currently must write approximately a ½ to 1 page essay for each activity and explain why the activity is of international value to them (see Appendix B). These guidelines may not prompt them to reflect deeply. Jacobson et al. (1999) point out that students need guidance as they reflect upon an experience (Ingulsrud et al., 2002). Additional thought-provoking questions might help students to provide more evidence of intercultural competence development. It could be useful to consider having students write a description of each activity but also a longer reflective essay which poses thought-provoking questions to gather deeper reflection in a

cumulative document. This would likely also help the student to make sense of what he or she has experienced throughout the program.

Most importantly, the minimal reflective text may indicate a lack of intercultural competence development in GAP students who do not study abroad. As indicated above, reflection provides evidence to the student and portfolio evaluator (researcher, GAP administrator, faculty member, etc.) that change or growth has occurred. It is expected that students who have attained a higher degree of intercultural competence would be able to reflect on how a particular experience or activity has broadened their worldview, caused them to compare previous experiences or understandings with new ones, or allowed them to understand differences between and within cultures. Descriptive text simply indicates that a student has learned information about a different country or culture. For instance, after attending a lecture on the sports culture in Japan, Emilia reported, "There is a 'samurai-style' that is applied to many sports, particularly baseball, that involves hard work, self-sacrifice, and total obedience…" Similarly, Tia described that the French film, *Caché*, "did allow viewers to get a taste for French life displaying social scenes at the dinner table and at school."

When students did write reflective text, they were more likely to write it in response to interactive activities than passive activities. Interactive activities invited reflection and thus some evidence of intercultural competence development. The activities forced students into new experiences and into conversation and interaction with people from other countries and cultures. For example, Winnie was able to reflect on cultural differences by living with an international roommate. She explained, "Being from Iran, I have realized that Ukrainian and Persian cultures are very similar in many

ways, namely in their interactions with acquaintances and their attitudes towards life."

Through participation in interactive activities, students were able to gain a more "active"

understanding of the culture they were learning about (Sikkema & Niyekawa, 1987).

They were able to relate to the country or culture more personally than if they were

passively learning about the country or culture. After participating in a local Italian

language table for two years, Hilary noted, "Interacting and conversing with people from

various parts of the world has proven to be an essential part of my education and

understanding the international community in which we live." Since interactive activities

produce more reflective writing from students and thus higher potential for intercultural

competence development, the GAP administrators could consider limiting or eliminating

passive activities from the co-curricular activities component of the GAP certification.

Though implemented to be an alternate international experience for students

who may not be able to study abroad, the GAP overwhelmingly appeals to those who

have studied abroad. Since the inception of the GAP, 1,533 of the 1,589 students that

have earned the certificate have studied abroad or were at KU as an international student.

In comparison, only 56 students who completed activities for their GAP certificate did

not study abroad, of which 52 were studied. This extremely small number of non-study

abroad participants is concerning. The GAP is not meeting its original purpose to

facilitate international learning for the greater population of KU students who may not be

able to study abroad.

Students who have international or intercultural interests but do not complete the

GAP certificate may believe that study abroad is the only option to have an

undergraduate international experience. They might not be aware that they can pursue

these interests on campus through the GAP. Additionally, as I discussed in section 7.1, international clubs and organizations were one of the most popular activities completed by the GAP participants studied. Some students might be exploring their international and intercultural interests through these organizations and not know these activities can count toward earning a GAP certificate. I believe this discrepancy warrants further research by the GAP administrators to see why more students are not taking advantage of the on-campus international experience option.

Chapter 9 Limitations, Recommendations, and Future Research

9.1 Limitations

An inherent limitation in my study is that it is a case study. Case study research focuses on one particular phenomenon in a specific set of circumstances. While other colleges and universities have programs like the GAP, I have chosen to study only one co-curricular program.

Another limitation to the study is that students might come to the GAP already having developed intercultural competence. Among the 8% of students identified as having intercultural competence, they might have been raised in multicultural, multilingual families, already spent time abroad, or gained an inclination to be open to learning about other cultures through some other means. If I had been able to obtain socio-demographic data about the participants, I would have been able to use this in my analysis to determine whether the students had intercultural competence before the intervention of the GAP. A future study could include a pre- and post-testing to gauge the level of intercultural competence a student has before and after completing the GAP certificate.

In addition, the impact of the study findings has been limited by my exclusion of the portfolio reflections from GAP participants who studied abroad or are international students. Analyzing a sample of portfolios from this group of GAP participants could serve as a control for my findings from the GAP portfolios of participants who completed the certificate exclusively on campus. By comparing the percentage of participants with intercultural competence in each group, the finding that only 8% of the participants in

this study gained intercultural competence may have been more substantiated. A comparison could also help to determine whether the format of the essay question does not prompt reflective writing from the participants. An analysis of GAP portfolios for students who studied abroad or are international students as a control group would have made the findings more significant in this study.

Finally, the data was not triangulated in a mixed methods design, such as follow up interviews or surveys in addition to the portfolio analysis. A mixed-method design is highly recommended by intercultural scholars and administrators (Deardorff, 2006). While the portfolio essays alone provided a rich source of data, interviews and/or a quantitative instrument would have strengthened the findings.

9.2 Recommendations

Though the findings show that students gain some similar outcomes as study abroad and some components of intercultural competence, there is not sufficient evidence to suggest that the GAP is a good alternative to study abroad experiences. The GAP program could consider the following recommendations to encourage international experiences that might better develop and assess intercultural competence:

- Consider eliminating or limiting passive activities in the co-curricular activities component. Since students can complete the program without ever having to interact with people from different countries or cultures or taking part in new experiences, they are not getting an international experience as defined by KU administrators.
- Re-evaluate the essay requirements for the GAP portfolio. The current requirements do not produce much reflection from students. Additional guiding questions or a cumulative essay might help students to make more meaning from their learning and thus provide better reflective writing.
- Explore why so few students who do not study abroad are taking advantage of the GAP. It might be useful for administrators to conduct research to examine how many students who initially register with GAP actually complete and submit the portfolio. Perhaps many students who do not study abroad begin the GAP but do

not finish the requirements and earn the certificate. The reasons for this could be explored further.

9.3 Future Research

This study provided an initial assessment of on-campus international co-curricular

programming. While it might be useful to international education practitioners and

administrators in higher education institutions, additional research in the assessment of

these programs is needed. Future research on international co-curricular programming

should include a mixed-method design. Standardized inventories, surveys, and/or

interviews may allow for more richness in the data. Researchers could use a quantitative

instrument, such as Bennett and Hammer's *Intercultural Development Inventory* (IDI),

for pre- and post-testing. Interviews and program-specific surveys may also help

administrators to identify solutions to challenges in the program.

It could be useful to carry out a comparative study of this program with other

certificate programs similar to the GAP. There are already several other universities in

the United States and internationally that offer them. Some of which, such as those at

Pittsburg State University and the University of Bonn, have been modeled after the GAP.

Research could be expanded to a larger student population in a longitudinal study

of campus-wide assessment of intercultural competence. The researchers of the study

could administer a pre-test to a cohort of freshmen who are entering into the institution

and a post-test as they graduate to capture their intercultural competence development

during their undergraduate education. This research could compare intercultural

competence development in students who choose not to participate in international

programming initiatives, those who complete an international co-curricular program, and study abroad alumni.

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Appendix A

Copy of Global Awareness Program Website: Program Components
http://www.international.ku.edu/gap/about/program-components.shtml

Program Components

There are three GAP components that together blend language, global courses, international immersion and co-curricular involvement in a unique recognition program. To qualify for GAP certification, a student must complete any **two out of three** of the following components. A student completing all three components will receive the highest level of GAP distinction.

All currently enrolled KU undergraduate students are eligible to register and participate in GAP. Please note that component requirements vary slightly for international students.

A. International Experience

 Participation in a study abroad program conducted in a foreign language.*

If you are an international student, you automatically fulfill this component.

Internships, practicums, research projects or volunteer activities abroad for which a student earns KU credit are also eligible.

* If your study abroad program takes place in an English-speaking country or your classes abroad are conducted in English, you must also complete two semesters of a foreign language.

More on study abroad at KU Office of Study Abroad.

B. Academic Component

*The academic component consists of studying a foreign language **and** taking courses with international content. A complete listing of* foreign language options *and* current international courses *is available.*

For US students

Foreign Language

A minimum of two semesters of college level study (or its equivalent as determined by the appropriate language department) in the same modern foreign language with a grade of C or better.

International Courses

Three courses with a significant modern international focus in three* different departments with a grade of C or better.

*Students in professional schools may choose to take two of the three courses in one department.

For international students

Foreign Language

Meet the University requirements for English proficiency.

International Courses

Two courses with a significant modern international focus and one course with a US focus with a grade of C or better.

C. Co-Curricular Activities

This component of GAP is the most flexible and offers the greatest variety of exciting opportunities. There are hundreds of international activities, performances, clubs, exhibits, lectures and events happening each semester. Students can choose from an extensive list of international events and service endeavors. Visit our events page for a calendar of events and many great ideas. We invite you to take advantage of KU's dynamic international life...and earn GAP credit too.

Once you accumulate 60 co-curricular points, you have completed this component.

It is expected that most students will participate in more than one activity or service to demonstrate significant involvement in co-curricular and/or service-oriented activities of an international nature. We recommend you document your involvement in your GAP portfolio as you go.

Once you have finished 2 or more GAP components, you are ready to prepare your GAP portfolio.

Global Awareness Program (GAP) Portfolio

Last Name_____ **First Name**_____**MI**__

KU ID_____   **International Student?** ☐ Yes   ☐ No

Email(s) _____

Major(s) _____

Minor(s) _____

The GAP Portfolio is the document you will use to keep track of your completion of program requirements. You should **submit the portfolio once you have completed at least _two_ of the program components.** Students who complete all three GAP components will receive *GAP Certification with Distinction.*

Checklist

I have…

- ☐   Registered for GAP online. (www.gap.ku.edu)
- ☐   Completed at least 2 components of GAP.
- ☐   Attached a copy of my ARTS form.
- ☐   Signed the affirmation statement below.

   Look for this symbol throughout the portfolio to make sure you have everything you need to successfully complete each component.

   This symbol indicates special instructions for international students.

Affirmation Statement

By my signature, I affirm that the information have provided in this portfolio is true and correct. I attended and participated in the events I listed and I completed any activities which were a part of such events. I also understand that selections from my reflective summaries may be used anonymously for promotional or reporting purposes.

   Participant's signature: _____   Date: _____

Certified by GAP Coordinator

   Signature: _____   Date: _____

Component A: International Experience

List one or all of your study abroad experiences. Only programs that earn KU credit are eligible.
Internships, research and practicums abroad that earn KU credit are also eligible.

You must submit a reflective summary [200 words] about your experience studying abroad or being
an international student **to complete this component.**

Other abroad experiences may be considered. Submit a petition form (available on the GAP Web
site) if you feel you have participated in an equivalent program or experience.

US Students		
What? (Study abroad program, research, etc)	*Where? (City, Country)*	*When? (Term/Year)*
International Students		
Where are you from? (Home country)		*When? (Dates of study at KU)*

International students enrolled at the University of Kansas are considered to be studying
abroad. You automatically fulfill this component. Please write in your home country above
and submit a reflective summary about your experiences as an international student.

Did you write a 200-word reflective summary about your international experience? The
reflection should be typed and double-spaced. Here are some questions to get you started:
- o What value did your international experience have to you?
- o How did your international experience differ from or match your expectations?
- o What did you appreciate the most about your abroad experience?
- o How has your experience changed you?

Note – you do not need to address all of these questions. They are meant as a guide to help
you think reflectively about your international experience.

If you have not had an experience abroad that will count (check with the GAP Coordinator to
make sure), you can still complete GAP by fulfilling Components B & C.

Component B: Academics

I. Foreign Language

List only two semesters of any one modern foreign language (grade of C or better required).

> International students must meet university requirements for English proficiency.

US Students				
Language	Class Number	Class Title	Semester/Year	Grade
Ex. Arabic	110	Elementary Arabic I	Fall 2009	A

International Students
I received an English proficiency waiver or passed the English proficiency test from the AEC.
When (semester/year)? _____

II. Courses with an International Focus

Courses must be from 3 different departments. Students in professional schools (such as Schools of Journalism, Business, Engineering, etc.) may take 2 courses in the same department.

You must receive a grade of C or better.

> International students must include one US-related course. There are many possibilities - check with the GAP Coordinator if you have a question.

US and International Students				
Subject Abbreviation	Class Number	Class Title	Semester/Year	Grade
Ex. ANTH	160	Varieties of Human Experience	Fall 2009	A

> You must fulfill both **I and II** to complete this component.
> Don't forget to attach a copy of your ARTS form.
> A list of GAP-approved courses is on our Web site.

Appendix B (continued)

Component C: Co-Curricular Activities

Your international co-curricular activities should fall within one of these categories:

Event - performances, films, art shows, lectures, exhibits, seminars, brownbags, etc.
Club or organization - all international/cultural KU student clubs
Volunteer activity – alternative spring break project, cross-cultural volunteer experience, Global Partners etc.
Modern foreign language activity - language tables, conversation partners, language tutoring, etc.
Other – anything else that is international and happens outside of the classroom

Signatures are required for most activities in order to verify participation and/or membership. Signatures are <u>not</u> required for large public lectures, performances and art shows.

For each entry, write a reflective summary (half page, double-spaced) explaining why the event was of international value to you. If you do not have a signature, the reflective summary should be longer - one page or more - and should include a description of the event.

A minimum of **60 GAP points** are needed to complete this component.

US and International Students				
Category	Name and description of activity (indicate leadership position as applicable)	Date, time, place	Signature/email to verify	No. of points
Club	Cultural India Club Member	Aug – Dec, 2009	**A. JAYHAWK**	5
Event	Fashions of the World – performer	May 22, 2009 Union Ballroom	**B. JAYHAWK**	10

Find out how many points you get by checking out the **points sheet** on the GAP Web site. Did you remember to include your reflection pieces? If you have any questions, contact us!

Portfolio Data Rubric

Pseudonym: _____

Portfolio Number: _____

Knowledge of Others:

Knowledge of Self:

Skills to Interpret and Relate:

Skills to Discover and/or to Interact:

Valuing Others' Values, Beliefs, and Behaviors:

Relativizing One's Self:

Appendix C (continued)

Portfolio Data Rubric (p. 2)

Pseudonym: _____

Portfolio Number: _____

Other: