

Spring 4-15-2014

Exploring How Faculty Members in Higher Education Respond to an Assessment of their Intercultural Competency

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Exploring How Faculty Members in Higher Education
Respond to an Assessment of their Intercultural Competency

by

Naomi Rae Taylor

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of
Doctorate in Education

Hamline University

St. Paul, Minnesota

April 15, 2014

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Dedication

In honor of God, I am thankful for His words that inspired me to start and continue this dissertation journey. I believed Philippians 4:13 that “I can do all things through Christ who strengthens me.” I trusted His words, “For I know the plans I have for you [Naomi], declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future” (Jeremiah 29:11). Praise the Lord!

My parents Ennis Montgomery and Constance Marie rejoice from the heavens above, and their early deaths remind me to live each day like it’s my last. My mother was always present for every graduation; her absence is a dagger in my heart. I am grateful for her love and support. She ultimately taught me never to let unspoken love last one more minute than it has to. During this journey, my grandmothers Leah Peterson and Mary Lopez died, both of who were enduring cheerleaders in my life. The legacy of these three women will live on in me until my last breath on earth.

I appreciate Willie Taylor, my husband and best friend, as well as my Godmother and aunt Maria Huerta-Lopez, who taught me the importance of prayer and self-love. I thank them both for their unconditional love and support. To my children Mercedes, Christian, and Julia, I hope to pass on a love for learning in any endeavor that will open their hearts and minds to make this world a better place. Who knew that a young teenage mom of two children would grow up to earn a doctorate degree! My desire is to provide a world of opportunities and choices for my children and grandchildren (Mijo & Maro); they fuel me to strive towards excellence. I close this dedication in honor of all my family and friends who each hold a special place in my heart.

“Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight” (Proverbs 3:5-6).

Acknowledgements

I cannot express enough thanks to my committee for their continued support and encouragement: Dr. Vivian Johnson, my committee chair; Dr. Joyce Bell; and Dr. Frank Hernandez. I offer my sincere appreciation for the learning opportunities they provided. Often they believed in me when I struggled to believe that I was capable of finishing this dissertation. I was blessed by each of them and am grateful for their perspectives and their constructive criticism, which helped me to do my best work.

My EdD6 learning community has given me lifelong memories of what it was like to stretch and grow our minds, coming into the program one way and leaving transformed. Special thanks to my peers Dave P., Donna M., Jill M., Karen P., Kristy O., Leslie H., Nancy G., and Robin B. for being a wonderful support system and now lifelong friends.

I am thankful to the four faculty members who volunteered to be participants in my study. I gained respect for all of them for being courageous in examining their intercultural competency and its implications for their teaching and leading in institutions of higher education.

The writing center at Hamline University is directed by one of the most compassionate, funny, and professional women I know: Julie Bach. Julie created a safe space for me to overcome my trepidation about writing, but she was also willing to have honest conversations with me about how to improve. I realized a long time ago that she was not just a writing coach, but also a friend.

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Abstract

This study addressed the response of faculty members in higher education completing the Intercultural Development Inventory (IDI) to measure their developmental level of intercultural competency. In addition, this study described how faculty members implemented their intercultural development plans (IDPs) and also identified the supports or barriers to their future development of intercultural competency. The literature review examined research on both K-12 and higher education to highlight the problems related to diversity and culturally relevant pedagogy that are consistent at all levels of education. Three case studies and one partial case study were cross-examined to capture the similarities and differences between faculty members' experiences and interpretations. Results indicated the participants are in agreement regarding their role in creating safe spaces for students and striving towards equity and social justice in higher education. The participants also expressed a desire to model for students and colleagues the handling of cultural conflict and differences. Culturally relevant teaching and professional learning communities were identified as two areas of faculty development that institutions of higher education should support. Results from this study indicated that participants had both positive and negative responses to completing the IDI survey. After participating in the study, faculty members demonstrated a deeper understanding of their developmental level of intercultural competency.

CHAPTER ONE

Introduction

*Stories matter. Many stories matter.
Stories have been used to dispossess and to malign,
but stories can also be used to empower and to humanize.
Stories can break the dignity of a people,
but stories can also repair that broken dignity.
~Chimamanda Ngozi Adichie*

Overview

This study examines how faculty members in higher education respond to an assessment of their intercultural competency. Research suggests that teachers' intercultural competency is connected to the success of students of color in higher education and that culturally responsive teaching is imperative for 21st century learning (Banks, 2010; Beuckelaer, Lievens, & Bucker, 2012; Gay, 2010; Ginsberg & Wlodkowski, 2009; Howard, 2010; Ladson-Billings, 2009). This qualitative study focuses on one element of student success, by working with faculty members to become interculturally competent, thus improving their teaching practices.

The problems of institutional racism and inequality are pervasive at all levels of education. Improving the intercultural competency of faculty members is one way to begin to dismantle the barriers to success that exist for students of color. In order to address the need for faculty members to be interculturally competent, this study answers the following primary research question: How do faculty members in higher education describe their response to an assessment of their intercultural competency? The secondary research questions are:

- How do faculty members in higher education describe the implementation of their intercultural development plan?
- How do faculty members in higher education describe the supports or barriers to their future development of intercultural competency?

The purpose of this study was to explore the gap in knowledge about how faculty members' awareness of their intercultural competency relates to their intercultural development. The study's goals were as follows:

- To understand how faculty members in higher education respond to an assessment of their intercultural competency.
- To gain new insight about how to develop and use personal intercultural development plans with faculty members in higher education.
- To gain a deeper understanding of how faculty members in higher education think about developing their intercultural competency and to demonstrate the importance of creating systems (i.e. faculty development) for that development.
- To gain a deeper understanding of how faculty members in higher education experience both supports for and barriers to their development of intercultural competency.

These goals are important because research demonstrates that faculty members in higher education lack the high degree of intercultural competency necessary to improve the success rate of postsecondary students of color (Beuckelaer et al., 2012; Cushner &

Mahon, 2009; Gay, 2010; Ginsberg & Wlodkowski, 2009). It is clear that postsecondary students of color are not succeeding at the same levels as their White peers (U. S. Department of Education, National Center for Education Statistics, 2012). However, a high degree of intercultural competency among faculty members could break down institutional racism and increase opportunities for students of color (Beuckelaer et al., 2012; Cushner & Mahon, 2009; Gay, 2010; Ginsberg & Wlodkowski, 2009). In addition, research supports that a high degree of intercultural competency is imperative for 21st century teaching (Ginsberg & Wlodkowski, 2009; Hammer, 2008): As educational institutions become increasingly diverse, intercultural competency among educators is imperative for the creation of inclusive learning environments and the preparation of students for work in a diverse global world.

Students and families expect educators, including those in higher education, to be culturally responsive in meeting their needs (Gay, 2010; Ginsberg & Wlodkowski, 2009; Ladson-Billings, 2009). This responsiveness is especially crucial among faculty member in schools of education. But all too often, faculty members seem to follow the old adage “Do as I say, not as I do.” This adage is a reminder of how commonly we tell others what to do without modeling it ourselves. Until educators close the gap in their own cultural understanding of their students, we will never succeed in closing the achievement gap (Gay, 2010; Howard, 2010; Ladson-Billings, 2009). Educators’ lack of knowledge and best practices regarding diversity persists at all levels of education. Faculty development can be one way to “understand how such ethical dilemmas arise from epistemological disconnects” (Reybold, Flores, & Cortez, 2006, p. 2). Addressing educators’ lack of

knowledge about their own understanding is an effective way to approach this disconnect between theory and practice. Whether it is called culturally responsive teaching or culturally relevant teaching, it can be achieved only through the educators' own cultural self-awareness (Gay, 2010; Ginsberg & Wlodkowski, 2009; Ladson-Billings, 2009).

The following sections are included in this chapter: Background and Statement of the Problem, Significance of the Study, Personal Interest in the Research Topic, Definition of Terms, and Summary.

Background of the Problem

This study explores the intercultural development of faculty members in higher education as it relates to their teaching practices and their cultural awareness of self and "others." Darling-Hammond (2010) noted that according to the 2007 U.S. Census, "Ethnic minorities will increase from one-third of the nation's population in 2006 to 50 percent in 2042" (p. ix). According to Martin and Midgley (as cited in Darling-Hammond, 2010), "American classrooms are experiencing the largest influx of immigrant students since the beginning of the 20th century. About a million immigrants are making the United States their home each year" (p. ix). In 2050, Latinos will make up 29% of the U.S. population and one-fifth of Americans will be immigrants (Howard, 2010, p. 37). These rapidly changing demographics will have a profound impact on U.S. schools, colleges, and universities (Darling-Hammond, 2010; Howard, 2010), and institutions of higher education must be prepared.

Significance of the Study

This study investigates the impact of intercultural development as it relates to the teaching practices of faculty members in higher education. Recent literature has described the need for educators to be interculturally competent (Gay, 2010; Hammer, 2008; Hernandez & Kose, 2011; hooks, 2003; Howard, 2010; Ladson-Billings, 2009). However, often the literature lacks specific evidence or the tools to measure and track cultural competency (Hammer, Bennett, & Wiseman, 2003). While the Intercultural Development Inventory (IDI) has been used in teacher-preparation programs for pre-service teachers, there is a lack of research about its use with faculty members in higher education (except in the context of study abroad programs, which I do not address).

Professors must be able to work effectively with diverse students in order to help prepare them for 21st century skills and a globally diverse world (Banks, 2010; Beuckelaer et al., 2012; Gay, 2010; Ginsberg & Wlodkowski, 2009; Howard, 2010, Ladson-Billings, 2009). Banks, Dantley, and Tillman (as cited in Hernandez & Kose, 2011) emphasized that “regardless of student demographics, principals [all educators] should lead schools that prepare all students as democratic, multicultural citizens” (p. 2). Clearly, administrators, educators, and students must become interculturally competent. To best meet the demands of the 21st century, Banks, Bigelow, Harvey, Karp, Miller, Nieto, Bode, Westheimer, and Kahne (as cited in Hernandez & Kose, 2011) delineated how K-12 students “need a deep understanding of diversity and identity for their individual development, interpersonal capacity of working with people from dissimilar backgrounds, and understanding of and ability to address social issues” (p. 2).

Postsecondary students have similar needs, but they are not likely to become interculturally competent if faculty members are not themselves interculturally competent (Cushner & Mahon, 2009; Ginsberg & Wlodkowski, 2009).

Information gathered in this study may provide universities and colleges with conceptual material that can be used to embed cultural competencies in coursework, measure the progress of intercultural growth among faculty, and address the critical lack of information related to this intercultural competency.

Personal Interest in the Research Topic

My interest in these demographic changes began during my first career as an elementary teacher in a large urban school district. This district, like many urban districts, includes in its mission statement a focus on diversity and inclusive excellence. Unfortunately, I found that the district did not adequately serve students of color in meeting educational standards, nor did its teachers and staff reflect the diverse student body. I realized that intercultural competency is a value that cannot be forced; rather it must be gained through cultural introspection, which requires significant self-awareness (C. Bennett, 2004).

In my current teaching in higher education, I have found that many of my graduate students, especially White students, struggle to name or describe their own culture. This lack of awareness is consistent with what is found in the literature (Erickson, 2010; hooks, 1994; Howard, 2010), and it will become increasingly problematic given that diversity is increasing in societies all over the world. Mahoney and Schamber (2004) described,

Cultural difference is a threatening idea because it challenges an individual to reconsider ethnocentric views of the world and negotiate each intercultural encounter with an open mind and as a unique experience. Hence, students need skills for managing the personal and social difficulties posed by a multicultural society in America and an increasingly interdependent world. (p. 312)

Institutions of higher education must be proactive in addressing cultural differences by providing opportunities for faculty members to work toward intercultural competency.

As a bi-racial woman of color working in an institution of higher education, I am conscious that I am perceived differently than my White colleagues—not only because of my phenotype, but also because historically African American women have not been valued professionally or seen as competent. I often wonder if can I be a leader in the academy. Aguirre and Martinez (2002) reported that faculty of color often end up leading from the margins. Leading from the margins entails “the recognition that minority faculty are marginalized in the organizational culture in higher education” (Aguirre & Martinez, 2002, p. 56). My experiences working in higher education speak to the lack of leadership opportunities available. I have also witnessed high turnover of faculty of color in leadership positions, who are often replaced by White faculty members.

Faculty and students of color may experience being *targets* more often than *agents* in regards to their Social Identity Development (Hardiman & Jackson, 1997). The Social Identity Development Theory is a model by Hardiman and Jackson (1997) that “describes attributes that are common to the identity development processes for members of all target and agent groups” (p. 1). The authors defined a target group as a “social

identity group that are disenfranchised and exploited” and an agent group as a “social identity group that hold unearned privilege in a society” (p. 1). In examining my multiple social identities, I am conscious that my group memberships (e.g. female and African American) are considered targets.

“*What are you?*” This was a question that I grew up hearing constantly, a question that sometimes evoked pain and other times evoked the giddiness of playing a guessing game. Like many others, I have been socialized to focus on the external and not the internal attributes that a person has. My family did not talk about our differences, yet there often seemed to be talk about the “other” even though my sister and I were the “other.” For example, my White mother did not address that my sister and I were biracial. My sister and I knew we were different from our skin tones and hair texture. At times my mother would correct my slang and tell me to stop talking like I was Black. Looking back, I realize that there is something fundamentally wrong when differences are ignored or shamed.

While working in a large metropolitan area in the upper Midwest, I became comfortable engaging with a diverse student body. In my K-6 setting I was constantly integrating culture, especially representative of my students, into the curriculum. My elementary students were economically, ethnically, linguistically, and culturally diverse. The school was comprised of about one third each of students of African, Asian, and European ancestries. I was adamant about building culturally relevant pedagogy into everything I did, though I was not aware that I was engaging in a defined practice. Ladson-Billings (2009) defined *culturally relevant teaching* as “a pedagogy that

empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes” (p. 20). It was only when I started teaching in higher education about equity, social justice, and urban education that I learned about culturally relevant teaching as such.

Even though the elementary school where I worked was about two-thirds students of color, there were only four female teachers of color and no male teachers of color on a staff of about 30 teachers. Looking back, I wish that the four of us had formed a support group, especially for me as a non-tenured teacher in my first three years of teaching. I saw that my three colleagues of color demonstrated positive rapport with their students and families and succeeded in fostering students’ academic growth. They invested a lot of time with their students of color, and diversity-related themes were evident in student work. However, the majority of my White colleagues often spoke negatively about students of color and expressed disdain when obliged to work with academically struggling students.

As a first year teacher with the least experience, I was tasked with helping some of the most behaviorally and academically struggling students of color. I was determined to take a different approach in order for my students to succeed. I began by having an asset-view mindset towards my students, rather than a deficit-view mindset. An asset-view mindset speaks to the culture and strengths of students, as opposed to a deficit-view mindset, which blames the students for their academic failures (Gay, 2010; Howard, 2010; Ladson-Billings, 2009). The deficit-view mindset is also known as the cultural deprivation paradigm. W. Ryan (as cited in Gay, 2010) defined the cultural deprivation

paradigm as “blaming the victims for their dismal educational status and structural exclusion” (p. ix). Similarly, Howard (2010) agreed that cultural deprivation fits into a deficit paradigm that ignores the cultural capital of low-income students of color and blames them for their low academic achievement.

Culturally relevant teaching results from an asset-view mindset, which focuses on the strengths, cultural experiences, and assets that students bring to the classroom (Gay, 2010; Howard, 2010; Ladson-Billings, 2009). I embedded culturally relevant teaching by developing relationships with my students and their families. I learned to draw on the experiences and cultures of the students in the classroom and integrate them into the curriculum and everyday happenings of our classroom. My classroom walls were eventually transformed with quotes and portraits from influential people of color, student work at all levels received recognition, and the stories of my students were expressed in creative endeavors.

In 2007, I took a leap of faith by beginning a new career as a professor of education in an urban university. My experience of having ethnically, linguistically, and culturally diverse elementary students changed to having primarily female, graduate-level students of European ancestry. In this setting, I found myself in the conundrum of working with students who struggled to identify themselves culturally. Many of my White students assumed that they had no culture other than being White or “American.” Evidence that my students struggled to define their culture became apparent in their classroom journals, group discussions and activities, and assignments such as the Personal Cultural Introspection paper. The Personal Cultural Introspection paper is an

opportunity for students to consider a series of questions about three important aspects of understanding culture and diversity: (a) understanding culture, (b) understanding and affirming ourselves, and (c) developing self-awareness (Rodriguez, 1998). It was a challenge to teach students who lacked an understanding of their own cultural identities how to become interculturally competent teachers. However, I was also in the process of critically reflecting on my own identity and striving to become a culturally relevant professor in higher education.

In order for me to be able to better guide all of my students, whether White or of color, I began to develop relationships with faculty of color to seek advice regarding how to effectively teach about social justice and diversity issues in P-16 education. The books on my shelf began to reflect my search for insight, and I attended professional development workshops on topics related to diversity and difference. In addition, the opportunity to present at conferences that focused on antiracism, equity and social justice issues, and intercultural competency became a priority for me.

In 2008, I trained to become a Qualified Administrator for the Intercultural Development Inventory (IDI). The IDI “measures an individual’s or group’s fundamental worldview orientation to cultural difference, and thus the individual’s or group’s capacity for intercultural competency” (Hammer, 2008, p. 247). This means I have expertise in using a tool that measures intercultural competency by placing individuals and groups along a developmental continuum; thus, I am able to facilitate groups working on issues related to intercultural competency. In addition, I provide coaching sessions to assist individuals in developing their own understanding of intercultural competency. I was

immediately drawn to using the IDI for future research, as I was working in preK-12 schools delivering professional development around culturally relevant teaching.

I began using the IDI in 2009 for two of the graduate-level courses that I teach: Educating for Equity and Social Justice, and Advanced Frameworks for Effective Teaching: Shifting Paradigms for a Pluralistic and Democratic Society. I made the decision to incorporate the IDI into these courses to provide baseline data about my students rather than using subjective, self-reporting assessment techniques. Because of my work using the IDI, I was able to address issues of culture, identity, and the intersections of race, gender, class, and other dimensions of diversity. Student feedback at the end of the semester often highlighted the usefulness and impact of taking the IDI. In 2013, I embedded the use of the IDI into an additional course that is part of a degree completion series on Race and Culture.

My analysis of the graduate students' responses to the IDI was that by allowing students to examine their attitudes and beliefs in a nonthreatening, judgment-free way, it broadened their perspective. Using the IDI in my courses has also improved my teaching. Developing intercultural competency is a journey. Having the opportunity to revisit my own development in terms of intercultural competency, while also helping students understand theirs, provides me with a sense of efficacy as a teacher.

Definitions of Terms

Below are the definitions of terms used throughout this dissertation. For the purposes of this study some terms are used interchangeably.

Achievement gap/opportunity gap. These terms describe discrepancies in test scores and achievement indicating that White students outperform students of color in both K-12 and higher education settings (Darling-Hammond, 2010; Gay, 2010; Howard, 2010; Ladson-Billings, 2009; U.S. Department of Education, NCES, 2012).

Ancestry/American. I use Black, of African ancestry, or African American interchangeably, as I do for other racial categories (e.g. White, European ancestry, or European American).

Culturally relevant teaching/culturally responsive teaching/cultural competency. I use these terms interchangeably. “Culturally relevant teaching is a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes” (Ladson-Billings, 2009, p. 20). “Culturally Responsive Teaching is about *teaching*, and the teaching of concern is that which *centers* classroom instruction in *multiethnic cultural frames of reference*” (Gay, 2010, p. xxiii).

Diversity. Depending on the context, diversity is inclusive of race, ethnicity, sexual orientation, religious affiliation, socio-economic status, language, and gender.

Educator/teacher. These terms are inclusive of professionals who work at all levels from pre-kindergarten to college (P-16).

Intercultural competency. Intercultural competency is defined as the capability to shift cultural perspective and appropriately adapt behavior to cultural difference and commonalities (Hammer, 2008).

Intercultural Development Inventory (IDI). The Intercultural Development Inventory (IDI) “measures an individual’s or group’s fundamental worldview orientation to cultural difference, and thus the individual’s or group’s capacity for intercultural competency” (Hammer, 2008, p. 247).

Intercultural sensitivity. Hammer, et al. (2003) defined intercultural sensitivity as “the ability to discriminate and experience relevant cultural differences” (p. 422).

Privilege. Ginsberg and Wlodkowski (2009) defined privilege as “unearned access to resources and social power, often because of group membership” (p. 12).

White privilege. Peggy McIntosh (1990) described white privilege as unearned assets from which White people benefit.

Summary

Intercultural competency is a value that I have incorporated into my everyday way of thinking and being. Research clearly shows that we as a society are not as interculturally competent as we think (M. Bennett, 2004; Hammer, 2008). So often people assume that their knowledge is greater than what it truly is (Ginsberg & Wlodkowski, 2009). I assumed that as a bi-racial woman of color, my multiple ethnicities made me automatically interculturally competent. I was wrong. My original understanding of intercultural competency was that it meant being able to relate to others from within and outside of one’s ethnic group in a respectful and empathetic manner.

However, I have come to realize that intercultural competency means much more than accepting difference and attempting to put myself into someone else's shoes. To be truly interculturally competent, one must recognize that individuals each have a unique culture and that all cultures are equally viable.

In this chapter, I reviewed the general field of interest for this study: to understand how faculty members in higher education respond to an assessment of their intercultural competency. In addition, this chapter outlined how changing demographics are dramatically impacting schools at all levels across the nation, and examined the importance of working with faculty members in higher education to develop their awareness of intercultural competency.

In the next chapter, the literature review will highlight five sections relevant to this study:

1. Higher Education and Diversity,
2. Culturally Relevant Pedagogy in P-16,
3. Intercultural Competency,
4. Intercultural Development Inventory (IDI), and
5. Faculty Development in Higher Education.

CHAPTER TWO

Literature Review

*If a child can't learn the way we teach, maybe we should teach the way they learn.
~Ignacio Nacho Estrella*

Overview

This literature review puts into conversation researchers from different arenas whose work can shed light on how faculty members in higher education understand intercultural competency. In order to understand the issues related to intercultural competency in higher education, this literature review also examines related research that focuses on K-12 education. K-12 education provides the foundation for the future success of students in postsecondary institutions. By examining the research in both K-12 and higher education, I highlight the problems related to diversity and culturally relevant pedagogy that are consistent at all levels of education.

The primary research question addressed in this study is: How do faculty members in higher education describe their response to an assessment of their intercultural competency? The secondary research questions ask (a) how faculty members in higher education describe the implementation of their intercultural development plan and (b) how faculty members in higher education describe the supports or barriers to their future development of intercultural competency.

The *Handbook of Research on Multicultural Education* (J. Banks & C. Banks, 2004) provides the most relevant review of the research on multicultural education. Part of their review looks at diversity-related issues in American higher education, with a

focus on ethnic and women's studies, as well as multiculturalism and teacher education. The handbook helped me to shape the following five sections of the literature review for this study:

1. Higher Education and Diversity,
2. Culturally Relevant Pedagogy in P-16,
3. Intercultural Competency,
4. Intercultural Development Inventory (IDI), and
5. Faculty Development in Higher Education.

These five sections differ from those in the handbook in their focus on how to become interculturally competent, using culturally relevant pedagogy, and the IDI assessment tool. Vital to this study was an examination of the literature on intercultural competency as well as models developed to assess intercultural competency. In addition, this literature review explores the impact of changing demographics and allows for an analysis of the applicability of intercultural competency to faculty members in higher education.

The first section, Higher Education and Diversity, will provide an overview of current trends in research on diversity as well as theory and research on issues related to race in higher education. The second section, Culturally Relevant Pedagogy, examines how that term is defined as well as best practices in providing faculty members with opportunities to develop cultural self-awareness and culturally responsive teaching practices.

The third section, Intercultural Competency, defines that and other related terms used in assessment and teaching. This section examines the supports or barriers that

faculty members face in response to diversity-related faculty development, and it demonstrates that a focus on intercultural competency is an essential component of faculty development. The fourth section, the Intercultural Development Inventory (IDI), examines the assessment tool used in this study to provide baseline data about the participants' level of intercultural competency within a developmental spectrum.

The fifth section, Faculty Development, explores possibilities for faculty development aimed at increasing intercultural competency. In this literature review the terms *educator* and *teacher* refer to professionals working at levels from pre-kindergarten to college (P-16).

Higher Education and Diversity

America's rapidly changing demographics will have a profound influence on U.S. schools, colleges, and universities (Cushner & Mahon, 2009; Darling-Hammond, 2010; Howard, 2010; Nieto, 1999; Rendon & Hope, 1996). Howard (2010) described this phenomenon as the *demographic divide*, where teachers will face the reality of coming into contact with students from "cultural, ethnic, linguistic, racial, and social class backgrounds different than their own" (p. 40). This demographic divide impacts U.S. education, which needs to achieve true, inclusive diversity that honors all students (Banks, 2010; Beuckelaer, Lievens, & Bucker, 2012; Gay, 2010; Howard, 2010; Ladson-Billings, 2009; Rendon & Hope, 1996). The importance of diversity was described in the *Seventeenth Annual Status Report of Minorities in Higher Education* by D. J. Wilds (as cited in C. Bennett, 2004), which discussed the abundant research to support that "racial and ethnic diversity benefits individuals, colleges and universities, the economy, and

society.” (p. 847). Other authors (Banks, 2010; Gay, 2010; hooks, 1994; Rendon & Hope, 1996) describe additional dimensions of diversity that are also beneficial to society; these include religious, sexual, economic, and linguistic, diversity. Given the beneficial nature of diversity, it is important to examine more specifically the significance of diversity in university settings.

Benefits of diversity in higher education. An important aspect of a faculty member’s job is to provide an enriching, inclusive environment that welcomes and values diversity (Aguirre & Martinez, 2002; C. Bennett, 2004; Gay, 2010; hooks, 1994; Rendon & Hope, 1996; Tinto, 2012). Faculty members are unable to successfully contribute to inclusive environments if there is no standard for what they should do. Hammer (2008) addressed this problem and asserted, “the ability to engage in effective interaction across cultures is a core capability in the 21st century” (p. 246). Once inclusivity becomes a priority, there are benefits to having racial and cultural diversity on campuses (Aguirre & Martinez, 2002; C. Bennett, 2004; Gay, 2010; hooks, 1994; Rendon & Hope, 1996; Smith & Schonfeld, 2000; Tinto, 2012). Milem and Hakuta (as cited in C. Bennett, 2004) highlighted that “racial and ethnic diversity expands and enriches teaching and learning in colleges and universities” (p. 856).

Milem and Hakuta (as cited in C. Bennett, 2004) further identified four major benefits of diversity on college campuses: (a) improvement of student learning and development, (b) transformations of colleges and universities in terms of their missions, (c) preparation of students for work in a global economy, and (d) societal benefits in terms of preparing students for a racially diverse democratic society (p. 856). Overall, it

is advantageous for everyone when campuses promote and implement an inclusive, diverse climate.

The benefits of diversity seem clear for colleges and universities that put forth initiatives, policies, and practices to achieve greater diversity on campus; yet there are some campuses not experiencing these benefits (Aguirre & Martinez, 2002; C. Bennett, 2004; Rendon & Hope, 1996; Reybold, Flores, & Riojas-Cortez, 2006). Reybold, et al. (2006) described how policy changes are needed at the institutional level, given that the role of higher education is to prepare students for a global society—a role that in turn requires effective faculty development. Smith and Schonfeld (2000) did a comprehensive review of the benefits of diversity. They found that higher education plays an important role in addressing diversity issues and noted, “studies on cognitive development show that critical thinking, problem-solving capacities, and cognitive complexity increase for all students exposed to diversity on the campus and in the classroom” (Smith & Schonfeld, 2000, p. 20). The fact remains that institutions of higher education have an ethical responsibility to be proactive in implementing and sustaining inclusive policies. This review of literature identifies two perspectives from which diversity is important in higher education: (a) social justice and equity and (b) teaching and learning.

Social justice and equity. Diversity in higher education is important from a social justice and equity perspective. It is not acceptable that students of color continue to be marginalized and oppressed in a nation that prides itself on equal opportunity. The issue of persistence in higher education as it relates to students of color is one area for institutions of higher education to address equity and social justice. The terms attrition

and retention are commonly used in postsecondary institutions in regards to student enrollment. Attrition refers to a "student who fails to reenroll at an institution in consecutive terms" (Seidman, 2005, p. 14). Retention is the "ability of an institution to retain a student from admission through graduation" (Seidman, 2005, p. 14). Student retention can be measured in terms of how a student persists from one year of study to the next. Persistence is interconnected with attrition and retention and has been conceptualized by Seidman (2005) as the "desire and action of a student to stay within the system of higher education from beginning through degree completion" (p. 14).

There are vast disparities in persistence between White students and students of color. Making it a social justice and equity issue. It should be noted that persistence is not simply a matter of wanting to stay in school and ultimately graduate. Tinto (2009, 2012) discussed four elements that are essential for helping students persist (in other words, to successfully navigate the system) in higher education. The first element is providing clear, high expectations for success. The second element is providing academic and social support (especially during the first year). The third element is using assessment and feedback to gather information and make necessary changes to improve student learning and faculty teaching. The final element is actively involving students and faculty to co-construct learning.

Teaching and learning. Diversity in higher education is important from a teaching and learning perspective. Diversity is not only a value for which students look when selecting a college; faculty members expect it as a value in their workplace, especially faculty of color (Aguirre & Martinez, 2002; Gallagher & Trower, 2009). As

diversity increases in an educational setting, so does the need for the school to be prepared to embrace it. A number of studies (Aguirre & Martinez, 2002; C. Bennett, 2004; Gay, 2010; hooks, 1994; Rendon & Hope, 1996) have suggested that to embrace increased diversity and meet the needs of diverse learners, colleges and universities must provide a safe, welcoming, and an inclusive environment. The American Council on Education (ACE); (as cited in Klak & Martin, 2003) recommended that to create an inclusive environment, “the educational experience must be infused with some degree of *intercultural competency*” (p. 446). The ACE report further suggested that cultural events, campus wide series, performances, musicals, lectures, discussions, scholars, special courses, intellectual debates, intercultural training, instructional materials and assignments, and opportunities outside of class can positively increase intercultural sensitivity for students (Klak & Martin, 2003, pp. 446-447, 454).

Aguirre and Martinez (2002) contended, “Diversity in higher education has the potential to transform the institutional culture and pedagogical practices in higher education” (p. 55). In many places, however, institutional culture continues to be affected by incidents and attitudes that demonstrate prejudice, which speaks to the importance of addressing diversity. For example, Black face incidents have occurred multiple times on campuses around the country and illustrate the importance of transforming institutional culture. One example of a Black face incident is when White students color their face Black for events such as Halloween or Martin Luther King Jr. day or to impersonate a Black person.

One research-based approach to promoting student success is the creation of learning communities. Learning communities are a “kind of coregistration of block scheduling that enables students to take courses together. The same students register for two or more courses, forming a sort of study team” (Tinto, 2000, p. 83). Positive student feedback regarding learning communities demonstrates that they build relationships, create trust, solve problems, provide support to persist in education, and allow for diverse perspectives to be heard (Engstrom & Tinto, 2008). Smith and Schonfeld (2000) echoed the significance of this chance for all perspectives to be heard: “The impact of opportunities for interaction between and among student groups cannot be underestimated” (p. 18).

To more fully understand the context of issues related to diversity in higher education, I found that it was necessary to review the literature related to diversity in K-12 education. The first section reviews the current state of K-12 education in four areas: (a) the achievement gap, (b) high school dropout rates, (c) teacher representation, and (d) K-12 policies. The second section reviews how the current state of K-12 education impacts higher education in the following four areas: (a) the lack of diversity among hired faculty mirrors the lack of diversity among K-12 teachers, (b) campus climate for both K-12 and higher education reflects a need to be more inclusive, (c) financial aid issues are often coupled with students who come from lower socio-economic status backgrounds, and (d) higher education policies mirror institutional racism that is also pervasive in K-12 education.

Current state of K-12 Education

The achievement gap. The achievement gap describes the discrepancies in test scores and achievement indicating that White students outperform students of color in both K-12 and higher education settings (Darling-Hammond, 2010; Gay, 2010; Howard, 2010). Howard (2010) further specified that the achievement gap is

The discrepancy in educational outcomes between various student groups, namely African American, Native American, certain Asian American, and Latino students on the low end of the performance scale, and primarily White and various Asian Americans students at the higher end of the academic performance scale. (p. 10)

However, researchers are now renaming and redefining the achievement gap in various ways.

Darling-Hammond (2010) uses the term *opportunity gap*, which she has defined as “the accumulated differences in access to key educational resources—expert teachers, personalized attention, high-quality curriculum opportunities, good educational materials, and plentiful information resources—that support learning at home and at school” (p. 28).

Ladson-Billings (2006) has also renamed the achievement gap, referring to it as an *educational debt*—meaning that stakeholders in education need to focus on how to make up for the loss of quality education for groups who have been denied access to education for centuries (p. 4).

Whether it is referred to as the achievement gap, the opportunity gap, or educational debt, these gaps begin in the early years of education and have a long-term impact on the success of students of color in higher education. Several factors have been

identified as explanations for lower college enrollments, participation rates, and persistence among students of color. However, the lack of success in higher education for students of color has its roots in factors that contribute to the K-12 achievement gap, such as weak academic preparation (C. Bennett, 2004).

In California, for example, only the top 7% of high school graduates, many of who are not students of color, are eligible to enter a four-year postsecondary institution. The remaining college-bound students attend community colleges and do not often transfer to programs offering four-year degrees (C. Bennett, 2004). This persistent gap will have grave “political, economic, and social consequences in the United States,” leading to an uneducated populace that is not prepared to compete in a global economy (Howard, 2010, p. 36).

High school dropout rates. Retention, suspensions, and expulsions, which have a direct impact on school dropout and graduation rates (Howard, 2010), result from the same circumstances that create the achievement gap. More specifically, weak academic preparation can be traced back to the experiences of students of color in the K-12 educational setting (C. Bennett, 2004). A study by Orfield (as cited in C. Bennett, 2004) confirmed that African American and Hispanic students attended K-12 schools that were inferior to Whites and Asian Americans, resulting in a 43% drop-out rate for African American and Hispanic students as compared to 25% drop-out rate for Whites and 15% drop-out rate for Asian Americans (p. 853). The K-12 achievement gap continues in higher education settings, where disparities between students of color and their White counterparts in K-12 are “mirrored in post secondary institutions” (as cited in C. Bennett,

2005, p. 854). More specifically, the graduation rate of high school students mirrors that of college students. Nationally, White students continue to have a high school graduation rate of 83%, while Black and American Indian/Alaska Native have the lowest graduation rates of 66% and 69%, respectively (U.S. Department of Education (USDOE, NCES), 2012). When the Average Freshman Graduation Rate are the number of graduates divided by the estimated freshman enrollment count four years earlier is graphed, it demonstrates that Black students are the least likely to graduate when compared to other races and ethnicities (Figure 1).

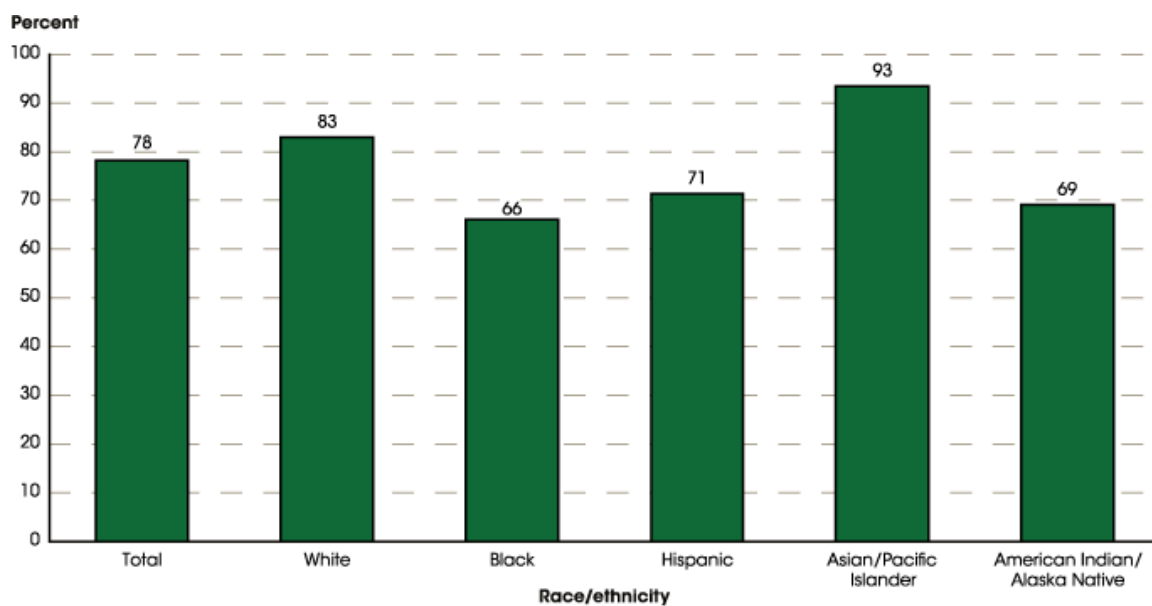


Figure 1. Averaged Freshman Graduation Rate (AFGR) for public high school students by race/ethnicity for school year 2009-10. Adapted from "State Dropout and Completion Data File," by U.S. Department of Education, National Center for Education Statistics, 2012, *Digest of Education Statistics*. Retrieved from <http://nces.gov/programs/digest/>

The gap between the number of White students and students of color who graduate is well documented. For example, African American students are three times more likely to drop out of school than White students, despite decades of educational reform efforts since the 1980s (Ladson-Billings, 2009). These numbers alone provide a trajectory for the demographics of future college graduates. The racial disparities in high school graduation rates are proving detrimental for the future success of students of color.

Nationwide only 70% of students graduate from high school, which means that the United States has gone from having the highest graduation rate in the world to being in the bottom half of the industrialized nations (Darling-Hammond, 2010, p. 3). This relatively low rate of high school graduation has serious financial repercussions for the United States because “dropouts cost the country at least \$200 billion a year in lost wages and taxes, costs for social services, and crime” (Darling-Hammond, 2010, p. 24). In addition to the financial disadvantages to the nation, high school dropouts themselves are increasingly disadvantaged because of a changing job market. The job market has shifted from one in which individuals typically remain employed for years in one position to one in which individuals have on average over ten jobs before the age of 40; and many of the most in-demand positions did not exist even a decade ago (Darling-Hammond, 2010). High school dropouts struggle to meet the qualifications needed for these jobs, and will do so increasingly.

Darling-Hammond (2010) described the 21st century mission of schools:

The new mission of schools is to prepare students to work at jobs that do not yet exist, creating ideas and solutions for products and problems that have not yet been identified, using technologies that have not yet been invented. (p. 2)

If the United States continues to fail to educate the majority of its population, the nation will continue to fall behind other industrialized nations. The economy will be affected because there will not be enough educated citizens to lead in solving the problems and using the technologies of the future. To prevent high school dropout rates and to strive towards a future-oriented mission, education policies must be proactive. One area of policy to address is the current K-12 teacher representation nationwide.

Teacher representation. The racial representation among K-12 teachers mirrors the lack of equity in racial representation of faculty members in higher education (Cushner & Mahon, 2009). For example, in the state of Minnesota, Godinez (as cited in Boyd, 2010) reported, “The percentage of teachers of color has never risen above 3.3 percent” (para. 8). Nationally, 83% of K-12 teachers are of European ancestry and only 17% are teachers of color (USDOE, NCES, 2012, para. 3). These numbers are as dismal as they were over a decade ago; the (NCES) reported in 2000 that “75% of U.S. public school teachers were female, 84% were White, and they were almost exclusively middle class” (as cited in Howard, 2010, p. 40). Howard (2010) further reported that “7.8% of teachers were African American, 5.7% Latino, 1.6% Asian American, and .8% Native American” (p. 41). While the U.S. student population is increasingly made up of children of color, a gap persists between the representation of students of color and that of teachers of color (Table 1).

Table 1

Demographic Breakdown of U.S. Student Population (2009)

Race/ethnicity	Percentage of Student Population
White	55.0%
Hispanic	21.1%
Black	16.6%
Asian/Pacific Islander	4.6%
American Indian/Alaska Native	1.2%

Note. Adapted from *Why race and culture matter in schools: Closing the achievement gap in America's classroom*, by T.C. Howard, 2010, New York, NY: Teachers College Press, p. 41)

The overrepresentation of White teachers who lack cross-cultural experience was reiterated by Howard (2010): “Aspiring teachers are native English speakers with little to no contact with non-English speakers as part of their socialization” (p. 41). While it is crucial to increase the number of teachers of color, it is also important to help current White teachers build intercultural competencies in order to strengthen their efficacy with students who are culturally different.

K-12 policies. Researchers in the fields of policy and school reform have offered approaches to creating equitable, thriving K-12 schools (Banks, 2010; C. Bennett, 2004; Darling-Hammond, 2010; Gay, 2010; Ladson-Billings, 2009) For example, Levine and Lezotte (as cited in Howard, 2010) identified the most frequent characteristics of effective schools:

[A] safe and orderly environment, a shared faculty commitment to improving achievement, orientation focused on identifying and solving problems, high faculty cohesion, collaboration, and collegiality, high faculty input in decision making, and schoolwide emphasis on recognizing positive performance. (p. xiii)

Darling-Hammond (2010) outlined five specific elements of policy and school reform that are necessary for the United States to be re-established as a global educational leader: (a) meaningful learning goals; (b) intelligent, reciprocal accountability systems; (c) equitable and adequate resources; (d) strong professional standards; and (e) the organization of schools for student and teacher learning (p. xi). It is evident that the identified characteristics of effective schools and specific policies and school reforms work well for students of European ancestry; once the needs of students of color are addressed in conjunction, there is hope for change.

Relation of K-12 Education And Higher Education Outcomes

Lack of diversity among faculty. In higher education, White faculty members are overrepresented, while the representation of faculty of color is inadequate. According to a Fall 2009 survey conducted by U.S. Department of Education, National Center for Education Statistics (NCES) (2011), “about 79 percent of all [higher education] faculty were White; 42 percent were White males and 37 percent were White females” (para. 1). The issue of majority White faculties whom are working with increasingly diverse postsecondary student populations must be addressed to ensure the success of students of color (Delpit, 2006; Gay, 2010; Ladson-Billings, 2009). This is especially true of faculties in schools of education, whose primary responsibility is to prepare future

teachers for work in diverse K-12 schools. For example, often only one course related to cultural diversity is offered for a teacher preparation program, which is clearly inadequate to prepare teacher candidates to be culturally responsive teachers (Cushner & Mahon, 2009; Reybold et al., 2006).

Meier, Wrinkle, Polinards, and Zirkel (as cited in Reybold et al., 2006) support the idea that that educators of color have a positive impact for students of color (p. 3). However, some researchers (Gay, 2010; Howard, 2010; Ladson-Billings, 2009; Reybold et al., 2006) caution that cultural matches between teachers and students do not automatically mean that teachers are prepared to effectively meet diverse student needs. Sleeter (as cited in Cushner & Mahon, 2009) supported efforts to recruit and retain teachers of color, however she questioned the efficacy of such efforts when the inequitable, racist structures that currently exist within higher education remain unaddressed. The hiring of more faculty of color is one effort to improve diversity on campuses. However, until White supremacy, patriarchy, institutionalized racism, and oppression are addressed and dismantled, faculty of color will remain at risk of experiencing hostile environments (hooks, 1994).

Campus climate. Campus climate is another significant factor affecting both students and faculty that has been the focus of research by Hurtado, Milem, Clayton-Pedersen, and Allen (as cited in C. Bennett, 2004). In their report titled “Enhancing Campus Climate for Racial Ethnic Diversity: Educational Policy and Practice,” these authors demonstrated that students of color are not experiencing safe, equitable, inclusive environments on campuses (as cited in C. Bennett, 2004). Because there is no common

framework for understanding campus climate, “no area of campus life has been so devoid of policy initiatives as the racial climate at individual institutions” (as cited in C. Bennett, 2004, p. 855). The report further identifies four explanations for this lack of attention to the racial climate on college campuses: (a) the assumption that people on campus will work things out when needed, (b) a lack of knowledge on the part of faculty and administrators about what to do, (c) university officials’ avoidance of assessing faculty attitudes and behavior that may result in discriminatory practices, and (d) a lack of consideration of research on issues that affect the racial climate at universities (as cited in Bennett, 2004).

The lack of attention to racial climate on campuses has spurred faculty members to take matters into their own hands. In a study about the racial climate in classrooms at a private liberal arts college, Bonilla (2005) revealed the following key issues: (a) a lack of classes addressing diversity, (b) a lack of time for faculty to develop such classes, and (c) students’ and faculty members’ desire to be more competent in the area of learning and teaching about diversity. In response to these key issues, a faculty-driven group titled Lido was formed to “gather a multicultural cohort of colleagues committed to deepening their ability to successfully address diversity in the classroom” (Bonilla, 2005, p. 356). The importance of Lido was that it provided a safe place for faculty members to talk about diversity-related issues and to provide support and resources for one another. This type of support group is also known as *collaborative professional learning* or a *professional learning community* (PLC). Such groups provide an opportunity for faculty members to work together to make a case to administrators for professional development

in areas of diversity, culturally relevant teaching, cultural self-awareness, and intercultural competency. PLCs are further addressed in the Faculty Development section of this literature review.

Financial aid. One common factor for the lack of success of students of color in higher education is the structure of financial aid, which has a “significant but indirect impact” (C. Bennett, 2004, p. 853). C. Bennett (2004) explained that adequate financial aid relieves anxiety for students, allowing them to focus on other campus activities; yet when the campus climate does not reflect democratic pluralism, the success of students of color is negatively impacted. If, however, their financial aid needs are not met, a hostile campus impacts their success even further (C. Bennett, 2004). Furthermore, if the university is a Predominantly White Institution (PWI), the challenges increase for students of color, while at Historically Black Colleges and Universities (HBCUs) challenges still exist but the support system is much greater (C. Bennett, 2004). All students, especially students of color, benefit from having diverse faculty from whom to learn and on whom to lean for support.

Higher education policies. Current educational policies in the areas of equity and social justice affect colleges and universities, and various outcomes have been noticed in both HBCUs and PWIs. Even though Black students achieve greater academic success at HBCUs, there is an increase of Black students attending PWIs as a result of affirmative action, anti-segregation laws, and the absence of open-admission policies (C. Bennett, 2004). But despite the impact of affirmative action and anti-segregations laws, the gap persists in postsecondary graduation rates between White students and student of

color (USDOE, NCES, 2012). According to the U.S. Department of Education, National Center for Education Statistics (USDOE, NCES, 2012), of all postsecondary Bachelor degrees, Whites earned 71%, Blacks 10%, Hispanics 9%, Asians/Pacific Islanders 7%, and American Indians/Alaska Natives 1%. Given this disparity in graduation rates, PWIs need to address their institutional practices and policies to create more welcoming and inclusive environments.

Orfield (as cited in C. Bennett, 2004) provides an explanation of how policy can directly address the discrepancies between White students and students of color in college admissions. For example, Orfield (as cited in C. Bennett, 2004) provides specific examples of policies that address the needs of students of color:

The educational policies needing close examination include those that increase high school dropouts, that increase the burdens on low-income families desiring a college education, that increases standards for admission to public four-year colleges and universities, that increase reliance on community colleges to prepare successful transfer students, that reduce and de-emphasize minority recruitment retention programs, and that curtail civil rights enforcement. (p. 853)

President Obama also recognizes how policy related to financial aid can impact graduation rates. He promoted a policy titled “A Better Bargain for the Middle Class: Making College More Affordable.” This policy was designed to ensure that college is more affordable, especially for students of color. The U.S. Office of the Press Secretary (2013) outlined this policy, which addresses the following three areas: (a) pay for performance, (b) promoting innovation and competition, and (c) ensuring that student

debt remains affordable. The proposal supports colleges and universities with funding to recruit and retain students of color whom historically have not been prepared academically and/or who do not have the financial means to afford higher education. Policies like Obama's (Stripling, 2013) and Orfield's (as cited in C. Bennett, 2004) were created to ensure changes in current inequitable structures. It has not yet been determined if one or both of these programs will be successful. The next section of the literature review addresses how multicultural education embeds culturally relevant teaching and how both can positively impact teaching and learning in K-12 and higher education.

Culturally Relevant Pedagogy in P-16

The philosophy behind culturally relevant pedagogy, which strives to create an inclusive learning environment, comes from the field of multicultural education. Multicultural education is inclusive of all students, "regardless of their gender, social class, and ethnic, racial, or cultural characteristics" and provides equal opportunity for all to learn (Banks, 2010, p. 3). Banks (as cited in Howard, 2010) identified the goal of multicultural education as "disrupt[ing] the cycle of hegemony, inequality, and oppression that results in low academic achievement among students of diverse backgrounds" (p. 44). To achieve the goals of multicultural education multiple researchers (Banks, 2010; Beuckelaer et al., 2012; Darling-Hammond, 2010; Delpit, 2006; Gay, 2010; Ginsberg & Wlodkowski, 2009; Ladson-Billings, 2009; Nieto, 1999) have recommended the use of culturally relevant pedagogy.

These researchers assert that achievement disparities can be addressed with culturally relevant pedagogy. Banks, Grant, and Sleeter (as cited in Howard, 2010)

claimed that multicultural education requires making changes in “curricula, pedagogical practices, policy, and school culture” that benefit all children, by creating an equitable education that produces “knowledgeable, caring, reflective, and active citizens in a global and multicultural society” (p. 45). A fundamental aspect of culturally relevant pedagogy is described by Nieto (1999).

Nieto (1999) has demanded that teachers “build on what the children *do have*, rather than lament about what they *do not have*” (p. 7). She describes the rationale for culturally relevant pedagogy:

Multicultural education assumes that we do not live in an equal and fair society. We live in a racist, sexist, and classist society where certain aspects of schools and society favor the “haves” over the “have nots” (as cited in Howard, 2010, p. 45).

In hooks (1994) concurred with Nieto’s conviction that multicultural education is a matter of equity and social justice. While hooks turned to the words of Dr. Martin Luther King—that “we are here to have peace on earth” and that “our loyalties must transcend our race, our tribe, our class, and our nation”—to explain that long before the term “multiculturalism” was coined, King encouraged us to “develop a world perspective” (1994, p. 28). This kind of perspective, developed through culturally relevant pedagogy, is one context for rethinking current teaching practices.

Definitions of culturally relevant pedagogy. Culturally relevant pedagogy involves infusing culture into one’s teaching philosophy in a way that influences one’s practices and beliefs (Banks, 2010; Beuckelaer et al., 2012; Darling-Hammond, 2010;

Delpit, 2006; Gay, 2010; Ginsberg & Wlodkowski, 2009; Ladson-Billings, 2009; Nieto, 1999). It is a learned practice that takes into account how much cultural self-awareness a teacher has as well as the richness of diversity that a student body brings to any given classroom setting. Similarly, Howard (2010) used the term *culturally responsive pedagogy*, which entails a commitment to an asset view of teaching that yields positive results. In order to understand how participants in this study explore their own culture and its impact on their teaching, I will first examine definitions of culture.

Definitions of culture. Scholars have defined culture in many ways. Mahon (2003) provided a historical account of different perspectives on culture:

The Greeks wrote about the unfortunate “others” who were not members of the democratic states of Greece. In China, stories were written of 16th century Chinese emperor Ling-Chu, who believed his country had everything one could want, and thus contact with outsiders was unnecessary. The uniting beliefs of these works, Klineberg deciphered, was that other cultures were less developed than one’s own, but there was a belief that, over time, they would probably catch up to the more “civilized” societies. The work of Darwin came to the fore, the paradigm shifted and other cultures were classified as inferior entities with little hope of change. (pp. 22-23)

Mahon (2003) contrasted these ideas with those of the influential anthropologist Frank Boas:

[He questioned] absolutism and superiority in regard to culture, leading him to a rejection of the vogueish idea of biological determinism. Instead, Boas initiated the

use of the word culture in the plural, this suggesting the existence of more than one cultural influence or cultural tradition. (p. 23)

In 1871, anthropologist Sir Edward Burnett Tylor offered another early definition of culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Banks, 2010, p. 35). While this was a well-respected definition of culture, it fails to acknowledge women as members of society.

Trumbull (as cited in Tileston & Darling, 2008) described, “We define culture as the systems of values, beliefs, and ways of knowing that guide communities of people in their daily lives” (p. 18). Pollock (as cited in Erickson, 2010) provided another basic definition of culture as referring to “patterns in the organization of the conduct of everyday life” (p. 35). Kuper (as cited in Banks, 2010) further expanded the meaning of culture by clarifying that it is not tangible, rather it is the “values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies” (p. 8). A basic premise of these definitions is that everyone has culture.

While the research literature supports that everyone has a culture, several authors (Erickson, 2010; Gay, 2010; Howard, 2010) have described the common misconception of individuals who are part of the dominant culture, and who are generally of European ancestry, that they have no culture and that only people of color possess culture. However these authors all agree that all individuals have culture (Erickson, 2010; Gay, 2010; Howard, 2010). If as the literature suggest everyone has culture, having an

understanding of culture, especially of one's own culture, gives educators a starting point from which to understand culturally relevant pedagogy.

The importance of culturally relevant pedagogy. Given the problems of inequities and achievement disparities for students of color in both K-12 and higher education, culturally responsive pedagogy is a necessity across all grade levels and disciplines (Banks, 2010; Gay, 2010; Howard, 2010; Ragoonaden, 2010). While progress has been made, significant problems persist; for example, the majority of K-12 and higher education curricula teach from the perspective of people of European ancestry, and either omits or affirms stereotypes about all other cultures (Aguirre & Martinez, 2002; Banks, 2010; Gay, 2010; Howard, 2010; Nieto, 1999).

Beuckelaer et al. (2012) raised concerns about the ability of faculty members in higher education to work effectively with culturally diverse students. According to these authors, the higher the level of a faculty member's cross-cultural competency, the better their teaching performance and the more positive students' learning experiences (Beuckelaer et al., 2012). Beuckelaer et al. (2012) also noted that the lack of cross-cultural competency on the part of a faculty member resulted in negative learning experiences for culturally diverse students, as well as disappointing faculty evaluations (Beuckelaer et al., 2012).

An educator's teaching philosophy, and thus her pedagogical practice, is an important factor in the degree to which she "enables students to use cultural forms of expression, interpretation, and analysis in ways that do not have negative influences on their teachers' perceptions of their intelligence or academic potential" (Howard, 2010, p.

59). Part of developing a philosophy involves examining one's own culture. In essence, "Culture can be thought of as a construction—it constructs us and we construct it" (Erickson, 2010, p. 37). A personal cultural introspection provides teachers with an opportunity to begin the process of becoming culturally responsive.

Culturally responsive teaching. One way to achieve inclusive diversity is through culturally responsive teaching. Particularly as it relates to curriculum design, staff development, classroom instruction, and culture and learning, "Culturally Responsive Teaching is about *teaching*, and the teaching of concern is that which *centers* classroom instruction in *multiethnic cultural frames of reference*" (Gay, 2010, p. xxiii).

Culturally relevant teaching. A similar concept, as Ladson-Billings (2009) describes, "Culturally relevant teaching is a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (p. 20). Critics of culturally responsive teaching assert that, "such approaches are lacking in rigor, are devoid of depth, and essentially do not assist students to become proficient learners" (Howard, 2010, p. 80). In contrast to this view, Howard (2010) provides multiple examples of teachers who embodied culturally responsive teaching with rigor and high expectations that yielded positive results. He demonstrated that rigor and high expectations as well as effective cross-cultural communication between educators and students engender success in terms of student achievement.

Cross-cultural communication. The U.S. educational system has made some efforts to honor diversity and to increase cross-cultural communication, but they have not

been effective (Cushner & Mahon, 2009; Gay, 2010; Howard, 2010). Culture and communication must go hand-in-hand for teachers and students to develop relationships conducive for learning (Gay, 2010; Lundgren, 2007; Nieto, 1999). Gay (2010) asserted that “communication is the quintessential medium of teaching and learning” (p. 126). To best meet the needs of ethnically diverse students and work toward closing the achievement gap, educators need to learn how to communicate differently (Gay, 2010). Gay (2010) described the benefits of educators becoming culturally responsive: validating students, teaching comprehensively and multidimensionally, empowering students, teaching transformatively, and having emancipatory power (Gay, 2010). All of these descriptors embody an asset-view paradigm, which speaks to the culture and strengths of students, rather than a cultural deficit paradigm, which blames the students for their academic failures (Gay, 2010; Nieto, 1999).

Gudykunst (as cited in Pusch, 2009) identifies five skills that increase cross-cultural communication: (a) mindfulness, (b) cognitive flexibility, (c) tolerance for ambiguity, (d) behavioral flexibility, and (e) cross-cultural empathy. These skills focus on the process rather than the outcomes of recognizing cultural differences. That educators lack cultural self-awareness and the skills to communicate cross-culturally is another indication that the U.S. educational system in both K-12 and higher education institutions has not prioritized intercultural competency.

Developing culturally relevant pedagogy. A starting point for the development of culturally relevant pedagogy is cultural self-awareness (DeJaeghere & Zhang, 2008; Nieto, 1999; Rodriguez, 1998). A focus on cultural self-awareness provides an

opportunity to look in the mirror and examine oneself from a cultural perspective (Rodriguez, 1998). Gay (2010) has discussed how culture contributes to individual identities, patterns of behavior, values, and ways of thinking. To gain self-awareness, one must look critically at this relationship between culture and self; Wurzell (as cited in Lundgren, 2007) defined self-awareness as “the examination of one’s own patterns of beliefs, communication style, and behaviors that stem from childhood” (p. 46). This can be a difficult task for those who do not believe that they have a culture—a common perception expressed by White students (Erickson, 2010; hooks, 1994; Howard, 2010; Rodriguez, 1998). For example, White students and teachers often assume that people of color have culture, yet there is wide evidence that students and teachers of color have just as much difficulty understanding who they are culturally (Rodriguez, 1998).

However even for those who may not believe they have culture, Brislan, Erez and Early (as cited in Lundgren, 2007) highlighted “how understanding the self is crucial to developing an understanding of the other” (p. 46). McIntosh (as cited in Lundgren, 2007) added, “Understanding others requires a willingness to look deeper into one’s culture for the purpose of understanding self. Without self-awareness of one’s own cultural conditioning, it is difficult to acknowledge the histories and cultural frameworks of other groups” (p. 46).

One way to gain cultural self-awareness is to examine the groups to which one has as a sense of belonging. Banks (2010) provided a model for such an examination. Banks begins the process by placing the individual in the middle and assuming that the individual may belong to more than one group. According to Banks (2010), there are six

major types of group memberships: nationality, race/ethnicity, religion, exceptionality/nonexceptionality, social class, and gender (p. 14). hooks (2003) described an individual's acknowledgment of belonging to given groups as *self-selection*; further, she described how these memberships overlap as their *intersectionality*. Teachers' identification of their own group memberships is a crucial component of multicultural education (Banks, 2010; Gay 2010; Howard, 2010; Ladson-Billings, 2009), which requires educators to use their own cultural self-awareness as a lens to better understand the cultures of their students.

Similar to Banks's (2010) and hooks' (2003) discussion of group memberships, Kim (2009) described how individuals develop a global self-identity that involves both personal and social dimensions. A strong cultural self-awareness or identity gives individuals the potential to build meaningful relationships cross-culturally (Deardorff, 2009; Gay, 2010; Kim, 2009; Pusch, 2009). Wurzell (as cited in Lundgren, 2007) suggested that another important first step in developing cultural self-awareness is "acknowledging that the world is indeed, multicultural—comprised of groups with cultural conditioning different from our own" (p. 46). By developing more than one cultural lens, Spodeck (as cited in Lundgren, 2007) described, we can "challenge our own status quo and learn to examine ourselves through the values by which we are choosing to live" (p. 46). Another step is for educators to examine the beliefs about cultural diversity that drive their instructional behaviors as well as their assumptions about (and resultant judgments of) their students (Gay, 2010; Howard, 2010; Ladson-Billings, 2009). Several techniques for examining cultural self-awareness are addressed next.

Personal narratives. One way to examine oneself is by developing personal narratives. Personal narratives as a way of bridging cultural differences. They tell us about ourselves and provide us the opportunity to hear the voice and experiences of the “other” (Delpit, 2006; Gay, 2010). Gay (2010) described the importance of teachers examining their own beliefs, as it is a critical component to culturally responsive teaching. Gay (2010) recommends that educators of all levels should “create, clarify, and articulate clearly defined beliefs about cultural diversity generally and in education specifically because personal beliefs drive instructional behaviors” (p. 216). She notes if teachers have positive beliefs about ethnic and cultural diversity, they will act in accordance with them, and vice versa. In addition to cultural self-awareness teachers must rethink the curriculum.

Curriculum. Culturally relevant teaching practices must go hand-in-hand with a curriculum that acknowledges the influence of diverse cultural perspectives (Gay 2010; Howard, 2010; Ladson-Billings, 2009). Gay (2010) explicitly notes how culturally responsive teaching is also dependent on a curriculum that incorporates “content about the histories, heritages, contributions, perspectives, and experiences of different ethnic groups and individuals, taught in diverse ways” (p. 127). Educators at all levels often have expertise in their subject matter but lack the pedagogical skills for effectively teaching more than one perspective, to avoid omitting the contributions of people from different cultures (Gay, 2010; Tinto, 2012).

Resources are available for educators to embed diversity into the curriculum regardless of the content area, but Gay (2010) cautions teachers not to rely on only one

source, and to not to expect an individual student to be the “expert” of her or his cultural group. In addition, educators who may have broad cultural knowledge may not necessarily be interculturally competent in practice (J. Bennett, 2009). J. Bennett (2009) further explained how “this gap between knowledge and competency may be due in part to being unaware of one’s own culture and therefore not fully capable of assessing the cultural position of others” (p. 123). In attempting to create an academy that embraces cultural diversity, hooks (1994) contended that educators must first start with themselves and then move towards a solidarity that “celebrates diversity, welcomes dissent, and rejoices in collective dedication to truth” (p. 33). While culturally relevant teaching practices can be developed there are barriers that need to be addressed.

Barriers to culturally relevant teaching. The barrier of cultural hegemony, for example, describes the power of the dominant culture’s values, beliefs, and practices to permeate an entire social structure, such as education, and become the primary mode of influence (Banks, 2010; Gay, 2010; hooks, 1994). American culture has historically been dominated by people of European ancestry, and this has resulted in an ethnocentric hegemony (Gay, 2010; hooks, 1994, 2003). In all academic settings, students of color face the pressure to conform to Eurocentric values and practices; anyone who does not conform is deemed “un-American” (Gay, 2010; hooks, 1994), and faces being blamed for society’s ills. Educators must be in an ongoing struggle to challenge the values and beliefs of the dominant culture that have permeated the U.S. educational system for its entire history.

Another barrier to the implementation of culturally relevant teaching is a lack of academic rigor. hooks (1994) notes that fostering community-building in all classroom settings, an aspect of culturally relevant teaching, creates “a climate of openness and intellectual rigor” (p. 40). Gay (2010) uses the following mottos to guide her philosophy of culturally relevant teaching: “we are partners in the quest for learning,” “the better we can combine our resources, the better all of us will be,” “I will teach better and you will learn better,” and “teaching is never twice the same.” (p. 234). By viewing teaching as an unfolding drama, academic rigor can be maintained as a priority. As previously stated, developing cultural self-awareness and a philosophy of culturally responsive pedagogy are critical not only for becoming a culturally relevant educator, but also for becoming interculturally competent. Intercultural competency requires the redress of white privilege, cultural hegemony, and xenophobic indoctrination that currently permeate American society by members of the dominant culture (hooks, 2003).

Intercultural Competency

Learning about cultures is not a new endeavor in higher education, however, as Ashwill and Herrin (as cited in Spitzberg & Chagnon, 2009) have noted, without institutions of higher education paying attention to current cultural situations around the world, it is vital that students become competent American citizens who are able to participate in collaborative interactions with one another as well as in their communities (p. 4). Institutions of higher education must help students to gain cross-cultural collaborative skills. Educators are global leaders, “called upon to bridge the differences, to take various perspectives and life experiences into account when making decisions and

interacting with others, especially when leading the work of groups of people” (Pusch, 2009, p. 77). For the sake of their students and the good of society, educators must know how to bridge cultural differences.

In spite of efforts for bridging cultural differences, universities are not meeting the needs of students of color, nor are their administrations and faculties prepared to make a difference in the area of intercultural competency (Klak & Martin, 2003). The American Association of Colleges and Universities (AAC&U) reports that universities are indeed “creating more inclusive and tolerant campus environments in recent years, but concludes that they still fall short of their potential” (Klak & Martin, 2003, p. 446). Culturally responsive teaching is one way to begin building an inclusive environment. However, if faculty members are not interculturally competent, they lack the ability to be culturally responsive educators (Ginsberg & Wlodkowski, 2009; Klak & Martin, 2003).

Definitions of intercultural competency. For the purpose of this research, I use Hammer’s (2012) definition of intercultural competency: “the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities” (p. 23). Deardorff (as cited in Gopal, 2011) provided another: “Intercultural competency is defined as a person’s ability to interact effectively and appropriately in cross-cultural situations based on his or her intercultural attitudes, knowledge and comprehension skills” (p. 374). Deardorff’s definition enhances Hammer’s (2012) by expanding on the cognitive basis for individuals’ intercultural competency.

The importance of intercultural competency. Faculty members need to be interculturally competent to better relate to colleagues and students of color, and the

general population as a whole (Cushner & Mahon, 2009; Ginsberg & Wlodkowski, 2009; Klak & Martin, 2003; Spitzberg & Changnon, 2009). And for faculty members whose role is to prepare students to be future leaders, James Duderstadt (as cited in Bok, 2009) has insisted, “Understanding cultures other than our own has become necessary not only for personal enrichment and good citizenship but for our very survival as a nation” (p. ix). Developing intercultural competency begins with learning skills such as intercultural sensitivity.

Intercultural sensitivity. Intercultural sensitivity is necessary for effective intercultural relations (Klak & Martin, 2003). Hammer, Bennett, and Wiseman (2003) defined intercultural sensitivity as “the ability to discriminate and experience relevant cultural differences” (p. 422). Bhawuk and Brislin (as cited in Hammer, et al., 2003) claimed that the development of intercultural sensitivity requires an initial interest in other cultures:

To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures. (p. 422)

Once this interest of other cultures exists, intercultural learning can begin.

Intercultural learning. Hiller (2010) specified, “intercultural learning happens only when the institution supports the process with special measures, and that integration and intercultural interaction is only successful when the institution itself is intercultural competent” (p. 146). For an institution to become intercultural competent it must involve faculty, administrators, staff, and students. Hiller (2010) contended that

intercultural competency must be understood as “an open dynamic and complex construct, and, above all, a lifelong learning process” (p. 148). Deardorff (2009) agrees with Hiller that intercultural competency is a lifelong process.

One proactive response for developing students’ intercultural competency is for colleges and universities to increase study abroad opportunities, to allow students to experience different cultures. Ashwill (as cited in Spitzberg & Chagnon, 2009) reported that only about 1% of current college students study abroad (p. 4); clearly, these opportunities need to be increased. And while study abroad is valuable, intercultural experience alone is not enough to engender intercultural competency (Deardorff, 2009). Global awareness continues to lack among students in higher education (Spitzberg & Changnon, 2009). However, there are various conceptual and theoretical models to aid institutions of higher education to develop standards and initiatives around intercultural competency.

Conceptual and theoretical models of intercultural competency. Intercultural competency is grounded in a number of conceptual and theoretical models. This section is included to provide a comprehensive account of the history of the development of these models. Spitzberg and Changnon (2009) trace the terms *intercultural competency*, *intercultural effectiveness*, and *intercultural adaptation* to the 1970s and 1980s, when the importance of having interculturally competent organizations was recognized by government, educational, and business leaders. However these authors also note that there were no models for training and assessment of *intercultural readiness* (Spitzberg & Changnon, 2009, p. 9).

Five decades of scholarly activity to address intercultural competency training and assessment (Sptizberg & Changnon, 2009) have resulted in five conceptual and theoretical models: (a) Compositional, (b) Co-orientational, (c) Developmental, (d) Adaptational, and (e) Casual Path.

The first category, Compositional Models identifies “the hypothesized components of competency without specifying the relations among those components. Such models represent ‘lists’ of relevant or probable traits, characteristics, and skills supposed to be productive or constitutive of competent interaction” (Sptizberg & Changnon, 2009, p. 10). Table 2 summarizes the major types of intercultural compositional models and their major proponents.

Table 2

Intercultural Compositional Models

Model	Author(s)
Intercultural Competency Components Model	Hamilton, Richardson, and Shuford
Facework-Based Model of Intercultural Competency	Ting-Toomey and Kurogi
Deardorff Pyramid Model of Intercultural Competency	Deardorff
Global Competencies Model	Hunter, White, and Godbey

The second category, Co-orientational Models are models that are primarily devoted to conceptualizing the interactional achievement of intercultural understanding or any of its variants (e.g. perceptual

accuracy, empathy, perspective taking, clarity, overlap of meaning systems). Such models may share many of the features of other models but are focused on a particular criterion of communicative mutuality and shared meanings. (Sptizberg & Changnon, 2009, p. 10)

Table 3 summarizes the major types of intercultural co-orientation models and their major proponents.

Table 3

Intercultural Co-orientational Models

Model	Author(s)
Worldviews Convergence Model	Fantani
Intercultural Competency Model	Byram
Intercultural Competency Model for Strategic Human Resource Management	Kupla
Coherence-Cohesion Model of Intercultural Competency	Rathje

The third category, Developmental Models retain a “dominant role for the time dimension of intercultural interaction, specifying stages of progression or maturity through which competency is hypothesized to evolve. Such models may share components of other models but emphasize the process of progression over time” (Sptizberg & Changnon, 2009, p. 10). Table 4 summarizes the major types of intercultural developmental models and their major proponents.

Table 4

Intercultural Developmental Models

Model	Author(s)
Intercultural Maturity Model	King and Magolda
Developmental Intercultural Competency Model	M. Bennett
U-Curve Model of Intercultural Adjustment	Gullahorn and Gullahorn

The fourth category, Adaptational Models tend to have two distinct characteristics. The first characteristic is having multiple interactants, which “may be modeled as conceptual reflections of one another, and the adjustment process may be hypothesized to represent or include any number of various outcomes” (Sptizberg & Changnon, 2009, p. 10). The second characteristic is the interdependence of these multiple interactants, which emphasizes that “competency is manifest in mutual alteration of actions, attitudes, and understandings based on interaction with members of another culture. Thus, adaptation itself is taken as a type of criterion of competency” (Sptizberg & Changnon, 2009, p. 10). Table 5 summarizes the major types of intercultural adaptionational models and their major proponents.

Table 5

Intercultural Adaptational Models

Model	Author(s)
Intercultural Communicative Competency Model	Kim
Intercultural Communicative Accommodation Model	Gallois, Franklyn-Stokes, Giles, and Coupland
Attitude Acculturation Model	Berry, Kim, Power, Young, and Bujaki
Relative Acculturation Extended Model	Navas, Rojas, Garcia, and Pumares

The fifth category, Causal Path Models

Reflect fairly specified interrelationships among components and are the most easily formalized or translated from or into testable propositions. These models typically take a form similar to a path model, with an identifiable set of distal-to-proximal concepts leading to a downstream set of outcomes that mark or provide a criterion of competency. (Sptizberg & Changnon, 2009, p. 10)

Table 6 summarizes the major types of intercultural casual path models and their major proponents.

Table 6

Intercultural Casual Path Models

Model	Author(s)
Model of Intercultural Communication Competency	Arasaratnam
Intercultural Communication Model of Relationship Quality	Griffith and Harvey
Multilevel Process Change Model of Intercultural Competency	Ting-Toomey
Anxiety/Uncertainty Management Model of Intercultural Competency	Hammer, Wiseman, Rasmussen, and Brusckke
Deardorff Process Model of Intercultural Competency	Darla K. Deardorff
Relational Model of Intercultural Competency	Imahori and Lanigan after Spitzberg and Cupach

Developmental Model of Intercultural Sensitivity (DMIS). The Developmental Model of Intercultural Sensitivity (DMIS) is a foundational piece of the overall theoretical framework of this dissertation. The DMIS comes from the Intercultural Development Models by M. Bennett (see Table 4). In this section, I examine the DMIS and its influence on the Intercultural Developmental Inventory (IDI), which is the assessment tool used in this study.

Hammer, et al. (2003) explained, “Based on this [DMIS] theoretical framework, the Intercultural Development Inventory (IDI) was constructed to measure the orientations toward cultural differences described in the DMIS” (p. 421). A firm devoted

to providing intercultural competency training, deepSEE Consulting (2013), succinctly captured the essence of the DMIS:

The DMIS provides a structure for understanding how people experience difference. . . . Since the DMIS indicates what a person sees and thinks, it also suggests what they do not see or think—the differences in their workplace that they typically miss. The DMIS, therefore, highlights how a person’s stage of development both guides and limits their experience of difference. This is a powerful tool because it allows us to pinpoint where a person is in their development—no guessing involved. (para. 1)

In the DMIS, the ethnocentric stages are denial, defense, and minimization. The ethnorelative stages are acceptance, adaptation, and integration. The DMIS “constitutes a progression of worldview . . . orientations toward cultural difference . . . that comprise the potential for increasingly more sophisticated intercultural experiences” (Hammer, et al., 2003, p. 421). Figure 2 illustrates the six stages of the DMIS.

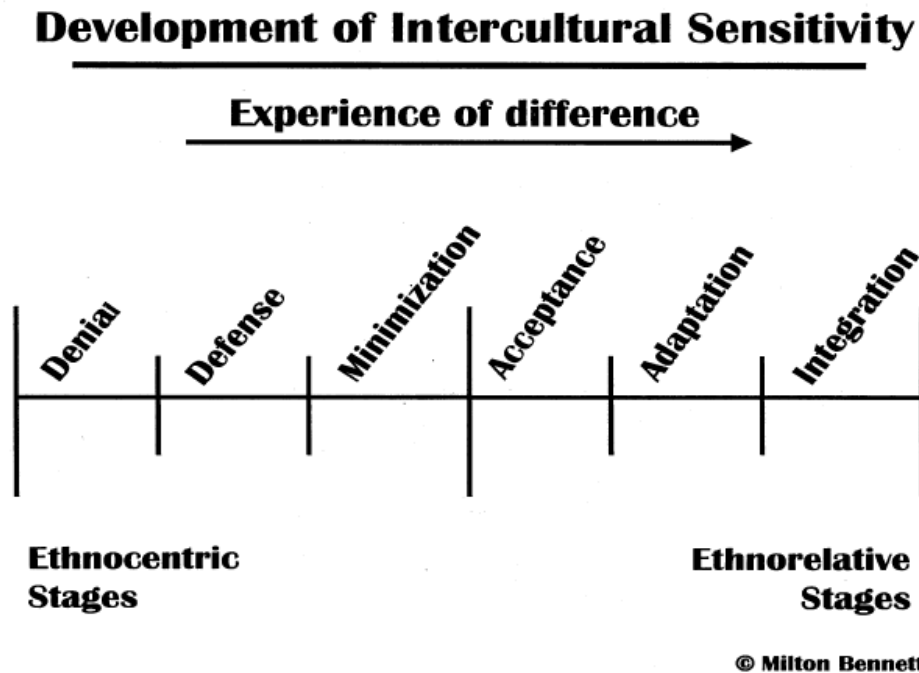


Figure 2. Developmental Model of Intercultural Sensitivity (DMIS). Reprinted from “Becoming Interculturally Competent,” by M. Bennett, 2004, *Toward multiculturalism: A reader in multicultural education* (2nd ed.), J. Wurzel (Ed.), Newton, MN: Intercultural Resource Corporation, p. 63

M. Bennett’s developmental model of intercultural sensitivity theorizes three ways to understand how people respond to similar experiences with cultural difference:

1. Intercultural understanding is learned, not innate.
2. People and cultures are dynamic and highly differentiated.
3. Intercultural competency refers not to “objective knowledge” (i.e. knowledge gained through studying a particular culture’s history) but instead to “phenomenological knowledge,” in which an individual’s experiences help

her/him to develop skills for interpreting and understanding direct intercultural interactions. (Klak & Martin, 2003, p. 448)

Klak and Martin (2003) found that the DMIS is best utilized for examining perceptions of cultural difference, with the caution that the model must involve people from “equal or superior position[s] of power” (p. 451). They noted that the model is “less applicable to someone experiencing ongoing cultural oppression because s/he may have less choice in determining how to engage and react to cultural difference” (Klak & Martin, 2003, p. 451). While the DMIS is a model of intercultural competency, Hammer (2011) pointed out that it is not a model of cultural or ethnic identity development. Rather it is a model of understanding cultural differences that include ethnicity, racial, class, language, and more (Hammer, 2011; Van Hook, 2011).

DeJaeghere and Cao (2009) have advocated the use of “three different process theories or models to develop cultural competency” as the most effective way to develop intercultural competency (p. 438). However in this study only one model the DMIS was used along with the IDI. The IDI is an effective tool for measuring and developing intercultural competency (Hammer, et al., 2003) and was used in this study to explore and assess the journey toward intercultural development of four faculty members in higher education. The IDI was birthed from this model.

Measuring intercultural competency. Researchers agree that intercultural competency can indeed be assessed (Bonilla, Lindeman, & Taylor, 2012; Deardorff, 2009; Fantini, 2009); however, it is no easy task (Cushner & Mahon, 2009; Deardorff, 2009; Fantini, 2009). Even with the difficulty of measuring intercultural competency,

Fantini (2009) documented that over ninety intercultural assessment instruments are available; he insisted, “quality assessment requires a thoughtful approach” (p. 475). Because there is no common definition of intercultural competency, it is a challenge to determine the best models and tools available (Bonilla, et al., 2012; Deardorff, 2009).

Given the number of possible assessment tools, Deardorff (as cited in Fantini, 2009) recommended that educational organizations ask themselves the following seven questions when selecting a tool:

1. Is the tool compatible with your goals and objectives?
2. Does it improve your overall assessment plan?
3. Is it based on a theoretical foundation?
4. Does it have cultural bias, or can it be used for any ethnic or national group?
5. Is it appropriate for the age level and development level of those involved?
6. What logistical aspects are involved in administering the tool, including cost, time, and other resources needed?
7. Who are the results intended for—that is, are the results for the students to inform the teaching/learning process, or are they mainly for researchers, teachers, administrators, or supervisors? (p. 465)

Palomba and Banta (as cited in Deardorff, 2009) theorized that “The ultimate goal of assessment is to . . . improve . . . learning. Whether or not assessment will be successful in this regard is not determined at the time evidence is generated; it is determined early in the process when the groundwork for assessment is put in place” (p. 490). The assessment tool used in this study is the Intercultural Development Inventory.

Intercultural Development Inventory (IDI)

One method of assessing intercultural competency is the IDI. The IDI is the survey used in this study to assess participants' developmental orientation towards intercultural commonalities and differences. According to Hammer (2008), the IDI survey is used for individual and group development by assessing developmental orientations, which then provides the groundwork for working through cultural differences. It consists of a fifty-question Likert scale along with contexting questions that capture personal examples in organizational or educational settings. The choices on the Likert scale for this assessment range from "strongly disagree" to "strongly agree."

Hammer (2012) describes the IDI as a successful tool for providing baseline data to measure intercultural competency:

The IDI is a cross-culturally valid, reliable and generalizable measure of intercultural competency along the validated intercultural developmental continuum that is adapted, based on IDI research, from the DMIS [Developmental Model of Intercultural Sensitivity] theory developed by Milton Bennett [in 1986]. Further, the IDI has been demonstrated through research to have high predictive validity to both bottom-line cross-cultural outcomes in organizations and intercultural goal accomplishments in education. (Hammer, 2012, p. 37)

The IDI entails a continuum of intercultural development, on which participants are placed between a monocultural and intercultural mindset.

Intercultural development continuum. The IDI is used to place individuals and groups along a spectrum of five developmental orientations: (a) denial, (b) polarization that takes the forms of defense/reversal, (c) minimization, (d) acceptance, and (e) adaptation (Figure 3).

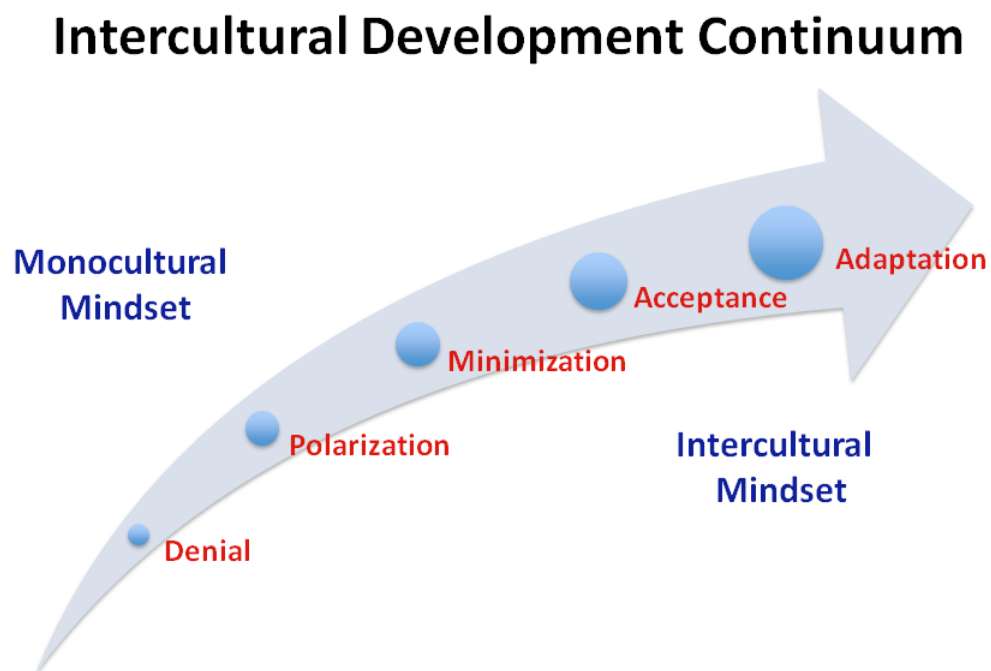


Figure 3. Intercultural Development Continuum

Reprinted with permission from Adapted from *The Intercultural Development Inventory Resource Guide*, by Mitchell R. Hammer, p. 12. Berlin, MD: Author. Copyright 2012 by Mitchell R. Hammer.

The far left orientations, denial and defense/reversal, are ethnocentric worldviews. Ethnocentric worldviews, or monocultural mindsets, are a belief in or an assumption of

the superiority of the social or cultural group to which a person belongs (Hammer, et al., 2003). M. Bennett (2004) defined ethnocentrism as “[referring] to the experience of one’s own culture as central to reality” (p. 62). The far right orientations, acceptance and adaptation, are ethnorelative worldviews. Ethnorelative worldviews, or intercultural mindsets, are “the opposite of ethnocentrism—the experience of one’s own beliefs and behaviors as just one organization of reality among many viable possibilities” (Bennett, 2004, p. 62).

The five main orientations are denial, polarization (which splits in two domains, defense and reversal), minimization, acceptance, and adaptation. See Table 7 for brief definitions and Appendix A for detailed definitions with examples.

Table 7

IDI Orientation Definitions

Orientation	Definition
Denial	Little Recognition of more complex cultural differences.
Polarization	Judgmental orientation; “us & them” takes the form of Defense and/or Reversal.
Defense	Uncritical toward own cultural practices; overly critical toward other cultural practices.
Reversal	Overly critical toward own cultural practices; uncritical toward other group cultural practices.
Minimization	Highlights cultural commonality that can mask deeper recognition of cultural differences.
Acceptance	Recognizes cultural commonality & difference in own & other cultures.
Adaptation	Able to shift cultural perspective & shift behavior to cultural context.
Cultural Disengagement	Sense of disconnection from a primary cultural community.

Note. Adapted from *The Intercultural Development Inventory Resource Guide*, by Mitchell R. Hammer, pp. 32-37. Berlin, MD: Author. Copyright 2012 by Mitchell R. Hammer.

An additional indicator that the IDI identifies is the Cultural Disengagement scale. The Cultural Disengagement scale measures “the degree of disconnection or disengagement one has toward a primary cultural community” (Hammer, 2012, p. 23). The Cultural Disengagement scale is “not an orientation on the Intercultural Competency Continuum. It involves the degree of connection or disconnection an individual or a group experiences toward a primary cultural community” (Hammer, 2012, p. 31).

Strengths of the IDI. The IDI has many strengths as a tool for measuring intercultural development: it is statistically reliable, cross-culturally validated, easy to administer, and provides quick generation of the results (see Appendix B for statistical validation and reliability). Hammer (2012) claimed: “The Intercultural Developmental Inventory has been psychometrically tested and found to possess strong validity and reliability across diverse culture groups” (p. 26). Hammer (2008) described how the IDI “measures an individual’s or group’s fundamental worldview orientation to cultural difference, and thus the individual’s or group’s capacity for intercultural competency” (p. 247). He recommended using the IDI as a primary tool to assess “how individuals and groups construe their social interactions with people from different cultural communities” (2008, p. 254).

Hammer (2008) describes six benefits to the IDI:

1. It is appropriate to use with a wide variety of people and organizations.
2. It assesses at the individual and group levels.
3. It provides a benchmark assessment [of understanding cultural differences]
4. It can be used to evaluate other programs.

5. It offers a conversational platform to engage the “other” around cultural diversity concerns.
6. Is a blueprint for how to encourage and assist individual and group development.
(pp. 255-256)

According to the IDI’s orientation stages, one who is placed in either the Acceptance or Adaptation orientation stage is identified as being interculturally competent and as having an intercultural mindset.

Success with the IDI. There are many powerful anecdotes about successful use of the IDI. For example, Stanley (2012) reported that a principal in an urban public elementary school administered the IDI to her teachers and leaders and described it as being an effective tool to “guide departments in creating strategic and targeted professional development plans as they related to serving ethnically and linguistically diverse students” (p. 128). While this principal is a proponent of using the IDI, she stresses that it was important to establish trust with the participants prior to its administration. Part of establishing that trust involved beginning the process with a discussion of the staff’s similarities before delving into their differences, especially given that the principal was a Black woman, with a majority White staff.

DeJaeghere and Zhang (2008) cited several studies that used the IDI and that revealed correlations between teachers with higher intercultural development scores and (a) experience living in other cultures, (b) teaching in culturally diverse settings in relation to using models of ethnic development, and (c) reflection. In essence, these studies highlighted that teachers who scored higher tended to be more reflective. These

studies demonstrated the positive results of using the IDI to support teachers' development of intercultural competency.

DeJaeghere and Zhang's (2008) study found that teachers who chose to attend the IDI interpretation of their results in a coaching feedback session and learned about the group profile, as well as participate in professional development, had higher levels of intercultural competency. DeJaeghere and Cao (2009) discovered that intercultural competency levels increased considerably with guided professional development. Bonilla, et al. (2012) reported another example of success using the IDI, in this instance with a graduate level course. The course, *Cultural Competency and Managerial Leadership*, integrated five assessment instruments, of which the IDI was one, as well as five corresponding approaches to cultural competency in order to answer the following question: Is cultural competency measurable? (Bonilla, et al., 2012). By using the recommended minimum of three or more assessments (DeJaeghere & Cao, 2009), the course engendered an overall increase in the group's development towards intercultural competency. Five themes emerged at the conclusion of the semester: (a) utilize a multi-perspective approach, (b) start with the self, (c) create the right climate, (d) improvement in cultural competency is possible, and (e) there is no one "right" measure (Bonilla, et al., 2012, pp. 302-305).

The last section of this literature review examines how faculty development can take a thoughtful approach to better serve students, faculty, staff, and administration in higher education settings.

Faculty Development

The purpose of this section is not to describe every aspect of faculty development or how to create and sustain a faculty development program. Rather, this section focuses on faculty development in connection to fostering intercultural competency.

Faculty development can support faculty members in higher education in becoming interculturally competent (Ginsberg & Wlodkowski, 2009; Hara, 2010), and tools such as the IDI can assist (Hammer, 2008).

Depending on the size of the educational institution, there are various approaches to developing faculty members' intercultural competency. Research universities have needs different than those of small colleges and universities. As the participants came from small private universities, I will further explore effective practices for small colleges and universities.

Definitions of faculty development. Reder (2010) noted, "improving student learning should be central to the mission of any small college faculty development program" (p. 306). In addition to improving student learning, Austin (2010) considered effective faculty development programs to be those that "offer opportunities relevant to faculty members across career stages as well programming specific to those at each career stage" (p. 375). Reder (2010) outlined three goals for effective guiding principles in faculty development: (a) foster teaching intentionally in order to create reflective critical practitioners, (b) value a diversity of teaching styles and disciplinary approaches, and (c) attempt to create a culture in which teaching and scholarship are mutually supportive (p. 296).

Ouellett (2010) identified five stages of faculty development for various faculty development models: scholar, teacher, developer, learner, and networker. A definition of faculty development emerged as early as 1975, when Francis (as cited in Ouellett, 2010) described it as a “a process which seeks to modify the attitudes, skills, and behavior of the faculty members toward greater competency and effectiveness in meeting student needs, their own needs, and the needs of the institution” (p. 7).

Since then, faculty development has grown into field of its own and, Lewis (as cited in Ouellett, 2010) suggested that three key areas must be included in faculty development: self-reflection, vitality, and growth (p. 7). Internationally, faculty development is generally referred to as *educational development*. Scholars in this field Sorcinelli, Austin, Eddy, and Beach (as cited in Ouellett, 2010) have determined that educational development is a more inclusive term and define it as “a profession dedicated to helping colleges and universities function effectively as teaching and learning communities” (p. 8). Whether it is called professional, faculty, or educational development, colleges and universities have a responsibility to provide professional growth for faculty members.

Ouellett (2010) established four key areas of concern to help educational developers design faculty development workshops: (a) the increasingly complex role of faculty members, (b) the focus on assessment of student learning and curricular innovations, (c) technology, and (d) diversity (p. 9). For the purposes of this literature review, I will focus on faculty development related to diversity.

Current models. Reybold et al. (2006) recommended a model developed by the North Central Regional Educational Laboratory (NCREDL) which “has developed a research-based professional development model for effective teaching that promotes individual reflection and group inquiry” (p. 6). This model includes five phases, and can be adopted by any college or university. Another popular, data driven model to address goals related to social justice and diversity is the multicultural organization development model (MCOOD), developed by Hardiman and Jackson (1997). As Bonilla (2012) explained, this model examines cultural competency as

an organizational phenomenon rather than individual or group behavior with the goal of fostering structures, policies, and procedures that are socially just and equitable. [The focus of this model] is on helping organizations move through a process of developmental stages from mono to multicultural. (p. 1)

Reder (2010) described four common models specifically for small colleges to use in designing their faculty development programs. The first model uses a faculty committee, which involves minimal start up costs and is run by rotating faculty members who also carry additional responsibilities such as teaching. The second is the dean’s portfolio in which the dean has a major role and responsibility. This administrative support can provide faculty a “safe space” to grow; however, due to administrative turnover, it can be a challenge to meet long-term goals.

The third model involves appointing a rotating faculty director who serves part-time; however, this person often has additional responsibilities, making it challenging to sustain the program. The final model involves hiring a full-time, permanent director,

which provides the opportunity to support and sustain a faculty development program with full attention towards faculty development needs. Regardless of what kind of model is implemented, administrative support is key for success.

Support for faculty development. Institutions can support faculty in increasing their understanding of cultural diversity. A resource for institutions seeking support in the area of faculty development is the Professional and Organizational Development Network in Higher Education (POD). Faculty members and higher education scholars founded this organization to carry out their mission:

The Professional and Organizational Development Network in Higher Education encourages the advocacy of the on-going enhancement of teaching and learning through faculty and organizational development. To this end it supports the work of educational developers and champions their importance to the academic enterprise. (POD, 2007, para. 2)

One barrier to faculty development is the reluctance from faculty to attend multicultural workshops, especially if they are required (Reybold et al., 2006). In addition, Reybold et al. (2006) identified that consistent faculty development sessions led by experts in the field to develop a plan to implement diversity standards had positive results. In conclusion, they said, “it is imperative that faculty members engage in critical reflection, inquiry, and dialogue with other faculty to enhance all of our effectiveness as teachers” (Reybold, et al., 2006, p. 6). The need for critical reflection is echoed by Deardorff (2009) as an effective way to make changes. While individual critical reflection is important, it is also important to have the opportunity to engage in critical

reflection collaboratively that can take place in professional learning communities (PLCs).

Darling-Hammond (2010) identified PLCs as a key element of successful K-12 schools, which are noted for having “a shared focus on high—quality student learning and authentic pedagogy” (p. 261). PLCs enable teachers to have greater decision-making, collaborative planning time, and the opportunity to observe each other for feedback (Darling-Hammond, 2010). Another concept closely related to PLCs are *learning circles*, which engage not only teachers, but all educational constituents such as administrators, staff, parents, community members, and more to foster professional development and to support student achievement (Collay, Dunlap, Enloe, & Gagnon, 1998). While these authors support the use of PLCs in the K-12 environment, it is reasonable to assume their use in higher education could have the same outcome.

Exemplary programs. A university in Canada is dedicated to global citizenship at a university-wide level; this university provides workshops for faculty on internationalizing curriculum and also offers students learning opportunities aimed at fostering international perspective. As faculty members went through intercultural training, the university worked to recruit international faculty members and sought to recruit and retain a diverse student population. Universities such as this one that integrated a holistic approach to becoming interculturally competent showed promising results that “the experience of meeting people from different backgrounds and potentially learning how to get along with people with differing views—will be valuable in the workplace” (Birchard, 2010, para. 31).

Values cannot be forced. DeJaeghere and Cao (2009) caution that professional development that is forced or not meeting educators where they are developmentally can make already challenging situations worse and cause faculty members to revert to earlier orientation levels. They also support that “the DMIS and IDI is a model and tool that could be used to promote developmentally appropriate intercultural learning for teachers, and it should not [be] used as a measure of success and failure of a school or individual teachers” (DeJaeghere & Cao, 2009, p. 446).

Faculty development in the area of intercultural competency is often initially met with resistance and fear of perpetuating racism (Ginsberg & Wlodkowski, 2009). Ginsberg and Wlodkowski (2009) refer to the intrinsic theory of motivation as a way to find common ground across cultural groups and educational settings to help faculty members become interculturally competent. They describe the intrinsic theory of motivation as “the foundation for culturally responsive teaching by understanding the relationship of learning to motivation” (Ginsberg & Wlodkowski, 2009, p. 27).

Although coming from the perspective of the business sector, Anand and Withers (2008) describe how companies attempting to conduct diversity training often met with resistance, and when the training was over “employees went back to their work environments with incomplete knowledge and little understanding about what would be different” (p. 361). In order to foster successful training in intercultural competency for companies (and, I would argue, educational institutions), they believe:

- Diversity learning should be integrated, ongoing, relevant, applicable, and based on solid needs assessment.

- Diversity is a competency and as such the learning should be based on building blocks that start with elementary concepts and move on to increasingly more difficult material.
- Diversity learning should not just happen in the classroom but rather should be integrated into other business processes and activities. (Anand & Withers, 2008, pp. 362-362)

Anand and Withers (2008) also recommend that training not be limited to certain groups; rather all “employees need to be more cross-culturally competent in an increasingly global world” (p. 362). Furthermore, mentoring as a part of diversity training was shown to make a positive difference in “improved productivity, engagement, and retention of women and people of color” (Anand & Withers, 2008, p. 365).

Enhancing intercultural competency. Professional development can be a useful tool for creating organizational health by integrating intercultural competency development for its employees (Trimble, Pedersen, & Rodela, 2009; Smith, 2011). A famous quote by quote by the Star Trek Vulcan captures the essence of how professional development builds intercultural competency: “Greetings. I am pleased to see that we are different. May we together become greater than the sum of both of us.”

Brislan and Yoshida (as cited in Otten, 2003) identified four major goals of intercultural training:

1. Assisting people in overcoming obstacles that interfere with their sense of well-being.

2. Developing positive and respectful relationships with others in the host culture [the dominant culture in a society].
3. Assisting people with accomplishing tasks associated with their work.
4. Helping people effectively deal with the inevitable stress that accompanies the cross-cultural experience. (p. 20)

These goals of intercultural training can inform in-service professional and faculty development.

In-service professional development cultivates the competency and confidence needed for educators to become culturally relevant teachers (Gay, 2010; Nieto, 1999). Gay (2010) mentioned how the infrastructure to create a system of in-service professional development can enable the success of micro-level changes in the institutional culture. Yet she cautioned that if all aspects of culturally relevant pedagogical practices are not in place, teachers will resume blaming and trying to “fix” marginalized students of color (Gay, 2010). Similarly, Nieto (1999) believes that if teachers challenge social inequalities, focus on the strengths of their students, undergo a personal cultural introspection, and collaborate with colleagues, then educational reform has a winning chance.

Summary

The relevance of developing intercultural competency for faculty members in institutions of higher education is evident from this review of the literature. Rendon (2011) provides a new vision to describe the ideal of a professor in education: *una persona educada*. She describes *una persona educada* as a sage in the community who is

“wise, experienced, respectful, friendly, controlled considerate of others, personally and socially responsible, and open to diverse perspectives” (Rendon, 2011, p. 2). I close with three key issues to address for America’s success in educating the new majority (i.e. students of color):

1. Increasing the number of minority students in the college pipeline from which to develop and nurture the next generation of minority teachers [in both K-12 and higher education].
2. Ensuring that all teachers—regardless of their own ethnic background—are culturally sensitive and responsive to the culture and ethnicity of all their students, especially minority students.
3. Strengthening leadership from schools of education in addressing the preparation of a new breed of teachers for the classrooms of the 21st century. (Jones & Clemson, 1996, p. 165)

This section reviewed the literature in many areas relevant to addressing the needs of the new majority in institutions of higher education. This study closely looked at one invested party, i.e. the faculty member, who is the most important individual in creating an inclusive learning environment for not just some students, but all students. Next Chapter Three describes the methodology used for this study.

CHAPTER THREE

Methods

*Never pray to be a better slave when God is trying to get you out of your situation.
~Shannon L. Alder*

Overview

This chapter describes the research design for this study. It includes a description of the qualitative conceptual framework, the participants, the specific research design of the case study, five data collection methods, data analysis, and ethical considerations. The primary research question addressed in this study is as follows: How do faculty members in higher education describe their response to an assessment of their intercultural competency? The secondary research questions ask (a) how faculty members in higher education describe the implementation of their intercultural development plan and (b) how faculty members in higher education describe the supports or barriers to their future development of intercultural competency.

Conceptual Framework

The research framework for this study was qualitative in nature. Creswell (2013) described qualitative research as that which (a) is conducted in a natural setting; (b), relies on the researcher as a key instrument in data collection; (c) involves using multiple methods; (d) focuses on participants' perspectives, their meanings, their multiple subjective views; (e) is reflective and interpretive (i.e. sensitive to researcher's biographies/social identities); and (f) presents a holistic, complex picture (p. 46).

Given that intercultural competency can be a sensitive topic, it was important that the participants in the study were comfortable, which is why I conducted the research in natural settings such as the participants' professional office or their location of choice. I used multiple data collection tools in order to gather various perspectives that were rich, in-depth, and complex.

McMillan and Schumacher (2010) explained that qualitative designs emphasize gathering data on naturally occurring phenomena. Most of these data are in the form of words rather than numbers and in general, the researcher must search and explore with a variety of methods until a deep understanding is achieved. (p. 23)

Bogdan and Biklen (2007) also defined qualitative research as “descriptive and data collected in the form of words or pictures rather than numbers” (p. 5). In the case of this study, words were the best vehicle for capturing the experiences that faculty members shared in regards to their intercultural competency.

Another characteristic that made the study qualitative was the sample size. The majority of quantitative research requires sample sizes that are large enough to develop a credible result (McMillan & Schumacher, 2010). On the other hand, as McMillan and Schumacher (2010) described, “The insights generated from qualitative inquiry depend more on the information richness of the cases and the analytical capabilities of the researcher rather than on the sample size” (p. 328). The sample size in this study (four participants) was small, but credible, given the richness of the cases.

Participants

Creswell (2013) has advised new researchers to limit a case study approach to no more than four to five cases to allow for successful data management (p. 101); as the sole researcher, I followed this recommendation, and sought four participants. In order to participate in the study, individuals had to meet two criteria: (a) work as full-time faculty members in an institution of higher education, and (b) have never taken the IDI assessment. I used snowball technique for referrals. The snowball technique is a form of purposeful sampling that asks participants to refer additional individuals for the researcher to ask personally to be a part of the study (Creswell, 2013; Merriam, 2009).

In order to find participants, I sent an email to ten colleagues who have connections to faculty members in higher education to share with others they thought would be good candidates for participation in the study. The email included an informed consent document as well as three handouts: The first explained the importance of intercultural competency and how it contributes to building positive cross-cultural relationships domestically and internationally; the second described the 50-item questionnaire and how the IDI is available in different versions and languages; and the third documented the psychometric criteria and the cross-cultural validity of the IDI (see Appendices C, D, E, and B). Additionally, I contacted the director of multicultural and diversity initiatives at a university to aid in sending the informed consent document to about twenty faculty members who had expressed interest or participated in past activities related to diversity in higher education.

The four case studies included three females and one male. The three female participants' primary work role was in teaching, whereas the primary work role of the male participant was in administration. The participants were from private, liberal arts universities in the upper mid-western United States. Even though the universities were located in racially and ethnically diverse metropolitan areas, the demographic makeup of the administration, faculty, staff, and students were not diverse.

Participants were asked to do the following:

1. independently take the IDI (30 minutes),
2. independently watch the IDI video (30 minutes),
3. participate in a coaching feedback session (60 minutes), and
4. participate in a focus group (90 minutes).

Additionally, participants were asked to complete an Individual Development Plan (IDP). The IDP was customized based on each participant's IDI developmental orientation. Participants were encouraged to spend a minimum of two to four hours weekly over the course of eight to ten weeks completing their IDPs. Participants were not paid to participate in this study.

All four participants completed the Intercultural Development Inventory (IDI) assessment. Three participants participated in the individual coaching feedback session and focus group. The same three participants independently watched the IDI overview video and completed their IDP plans. One female participant did not participate in the individual coaching feedback session or focus group.

Research Design: Case Study

The specific research design was a case study, which is a qualitative approach to inquiry (Creswell, 2013). Yin (as cited in Creswell, 2013) defined a case study as “research [that] involves the study of a case within real-life, contemporary context or setting” (p. 97). This study captured the contemporary, real-life experiences of my participants on their journey towards intercultural competency. While scholars define case study methods somewhat differently, Creswell’s (2013) definition resonated most closely with this study. He argued that a case study is “a type of design in qualitative research that may be an object of study, as well as a product of the inquiry” (Creswell, 2013, p. 97). This study hypothesized that in taking the survey that was utilized to assess intercultural competency (the object of the study), the participants would initiate their journey toward intercultural competency.

Creswell (2013) described three variations of case studies: (a) single instrumental case studies, (b) collective or multiple case studies, and (c) intrinsic case studies (p. 99). This study was a collective case study. The collective case study focuses on one issue and uses multiple case studies to illustrate the issue (Creswell, 2013, p. 99). By using multiple case studies, researchers can deeply understand the experiences and interpretations of more than one person, and then cross-examine the case studies to find the themes, similarities, and differences that exist among them.

Creswell (2013) further described that a case study allows a researcher to collect multiple sources of information, a case description, and case themes (p. 97). For this study, the multiple sources of information collected were surveys, audio recordings of the

coaching feedback sessions, an audio recording of the focus group, fieldnotes, and documents such as the participants' montages (explained below) and Individual Development Plans. The four case studies were formatted as suggested by Creswell (2013), to include

a detailed description of each case and themes within the case, called a *within-case analysis*, followed by a thematic analysis across the cases, called a *cross-case analysis*, as well as *assertions* or an interpretation of the meaning of the case. (p. 101)

Another aspect of case studies is that they have clear boundaries (Creswell, 2013; Merriam, 2009).

The boundaries of these case studies entailed the participants being faculty members in a liberal arts higher education institution, whose primary work responsibilities were teaching, with the exception of one administrator. The case studies were conducted to help generate data to respond to all three of the research questions.

Data Collection Methods

Instrumentation: Intercultural Development Inventory (IDI). The IDI was the survey tool used to assess the participants' intercultural competency. Once the informed consent documents were signed and returned (see Appendix C for blank consent form), each participant received e-mail with directions. The directions included a username and password to access and take the IDI assessment electronically within a seven-day timeframe. Next, each participant received the reports and the individual coaching feedback sessions were scheduled.

Fink (2009) defined surveys as “information-collection methods used to describe, compare, or explain individual and societal knowledge, feelings, values, preferences, and behavior” (p. 1). More specifically, Hammer (2008) defined the IDI as a tool used for individual and group development that provides direction to target growth in working toward intercultural competency (p. 248). The IDI consists of a fifty-question Likert scale along with contexting questions that capture personal examples in organizational or educational settings. The choices on the Likert scale for this assessment range from “strongly disagree” to “strongly agree.” Due to copyright provisions, the actual fifty-question Likert scale questionnaire will not be available in an appendix; however Appendix D provides an overview of the IDI and Appendix E provides the contexting questions. As a trained and certified administrator of the IDI, I ordered the IDI assessments from the IDI Company. Each IDI assessment cost \$11.00; this fee was waived for the participants and paid for by me. I was not compensated by the IDI Company nor do I work for the IDI Company.

It was important to me that my participants understood both what the IDI was and how the IDI defined their results. As a qualified administrator of the IDI, I had access via a password-protected website to a thirty-minute video that provides an overview of what the IDI is, as well as the definitions and meanings of the various developmental orientations with real life examples. Participants were given access to view the IDI video on their own time and had their IDI results to reference while watching the video.

According to Hammer (2012), the Intercultural Development Inventory (IDI) is a successful tool to provide baseline data to measure intercultural competency:

The IDI is a cross-culturally valid, reliable and generalizable measure of intercultural competence along the validated intercultural developmental continuum that is adapted, based on IDI research, from the DMIS [Developmental Model of Intercultural Sensitivity] theory developed by Milton Bennett [in 1986]. Further, the IDI has been demonstrated through research to have high predictive validity to both bottom-line cross-cultural outcomes in organizations and intercultural goal accomplishments in education. (Hammer, 2012, p. 37)

Hammer, Bennett, and Wiseman (2003) noted, “Based on this [DMIS] theoretical framework, the Intercultural Development Inventory (IDI) was constructed to measure the orientations toward cultural differences described in the DMIS” (p. 421). Chapter Two provided additional background information about both the DMIS and the IDI.

Having used the IDI as a tool to measure intercultural competency in my courses with graduate students, I have found it to be a useful tool for gathering base-line data about intercultural competency. I have also experienced its limitations—namely, that it focuses primarily on race and ethnicity. Categorical differences such as gender, sexual orientation, religion, and age are not as explicit. However, the IDI can include these concepts, and an experienced, qualified administrator can help individuals taking the IDI to consider these categories in addition to race and ethnicity.

Qualitative interview: individual coaching feedback session. After the participants took the IDI, each was contacted via email to schedule an in-depth interview at the quiet location of their choice. One participant did not respond to multiple attempts to schedule a session. These interviews aimed to answer the primary research question:

How do faculty members in higher education describe their response to an assessment of their intercultural competency? DeMarrais (as cited in Merriam, 2009) defined an interview as “a process in which a researcher and participant engage in a conversation focused on questions related to a research study” (p. 87). Further, McMillan and Schumacher (2010) defined an in-depth interview as one that “use[s] open-response questions to obtain data on participants’ meaning—how individuals conceive of their world and how they explain or make sense of the important events in their lives” (p. 355).

This study utilized a semi-structured interview. Semi-structured interviews entail a mix of structured and unstructured questions, as well as flexibility to discuss some specific questions and to explore emerging topics (Merriam, 2009, p. 90). This format allowed me to use probes to follow up responses that my interviewees provided. Bogdan and Biklen (2007) identified eight effective probing questions that I used during my interviews:

- What do you mean?
- I’m not sure that I am following you.
- Would you explain that?
- What did you say then?
- What were you thinking at the time?
- Give me an example.
- Tell me about it.
- Take me through the experience. (p. 104)

The interview questions were developed from a blend of the six types of questions outlined by Patton (as cited in Merriam, 2009): experience and behavior questions, opinion and values questions, feelings questions, knowledge questions, sensory questions, and background/demographic questions (p. 96). Using the semi-structured approach, many of the structured questions were adapted from the IDI Client Interview Guide (see Appendix E). I developed the unstructured questions.

The coaching session was an opportunity for the participant and researcher to come together and make meaning of the IDI results. For the purposes of this research, the coaching session served as the same purpose as a qualitative interview. The coaching sessions for this research were more extensive than the coaching sessions for my graduate level classes. Due to the limited time I have to meet one-to-one with students, a typical coaching session in my graduate level courses lasts between 15 and 30 minutes. For this study, I met one-to-one for 60-minute coaching feedback sessions.

In addition, I took fieldnotes (discussed in the next section) and audio-recorded the sessions using a Mac computer with a program called Garage Band. The recordings (of these sessions as well as the focus group) were transcribed for a fee by a web-based company. The transcripts are not available as an appendix to protect the anonymity of the participants and their institutions. The coaching session concluded with an overview of the Intercultural Development Plan (IDP). The IDP was a document that described five steps to start the journey toward intercultural competency, based on one's developmental orientation as assessed by the IDI. The IDP will be explained later in this chapter.

Fieldnotes. Another data collection tool used in this study was fieldnotes (see Appendix F). Bogdan and Biklen (2007) defined fieldnotes as “the written account of what the researcher hears, sees, experiences, and thinks in the course of collecting and reflecting on the data in a qualitative study” (pp. 118-119). Fieldnotes provide rich information that otherwise cannot be captured on audio tape (e.g. before and after remarks and facial expressions) and can therefore be a valuable supplement to a study (Bogdan & Biklen, 2007).

Bogdan and Biklen (2007) outlined two kinds of fieldnotes: descriptive and reflective. Descriptive fieldnotes provide an opportunity to be detailed and to avoid summarizing and evaluating the environment and/or the participants (Bogdan & Biklen, 2007, p. 119). Descriptive fieldnotes were used to record details about the interview environment and what was noticed during and after the coaching sessions. However, reflective fieldnotes were more appropriate to this study, as they helped me to stay focused and avoid bias. Bogdan and Biklen (2007) highlighted five aspects of reflective fieldnotes: (a) reflections on analysis, (b) reflections on method, (c) reflections on ethical dilemmas and conflicts, (d) reflections on the observer’s frame of mind, and (e) points of clarification (pp. 123-124). All five aspects of reflective fieldnotes were utilized in this study in order to gather “rich data” or “rich fieldnotes,” to use Bogdan and Biklen’s (2007) terms, and to help piece together the data to begin making analytical sense of the study. A notebook was used to record fieldnotes. The notebook included a page with a grid of six categories for the fieldnotes during and after both the individual coaching feedback sessions and the focus group interview (see Appendix F).

Documents: Intercultural Development Plan (IDP). A document refers to “supplemental information as part of a case study whose main data source is participant observation or interviewing” (Bogdan & Biklen, 2007, p. 64). The main data source for this study was in the form of qualitative interviews (i.e. the coaching session) for which documents provided supplemental information. Bogdan and Biklen (2007) described three types of documents: personal documents, official documents, and popular culture documents (p. 64). Personal documents were collected from all of the participants in the form of their montages, which are discussed in the next section, and their Intercultural Development Plans (IDPs), along with their responses to these plans. Once the IDPs were received (including their written responses), each was read and coded looking for common themes as well as differences.

The IDPs were aimed at answering the second research question of this study, which asks: How do faculty members in higher education describe the implementation of their intercultural development plan? The IDP is a customized plan based on one’s developmental orientation, as determined by the IDI. The IDP provided options for the participants to consider in developing their intercultural competency. Participants received their IDPs at the end of their coaching feedback session. I provided an overview of the IDPs and recommended that participants commit two to four hours weekly towards their IDPs over the course of the study (a ten week period). Each participant self-selected intercultural learning opportunities that they found the most feasible and interesting. I requested electronic responses to the IDP reflection questions, which were typed in a Word document so that participants could easily type their responses and send them back.

Due to copyright protection the IDP questions are not available as an appendix. In addition, I requested that participants send a list of their activities in response to their IDPs, as well as the hours spent on those activities. Each participant also shared her or his experiences during the focus group.

Each participant's IDP provided an overview of the significance of an IDP and the importance of making a commitment in order to gain intercultural competency skills. It also provided a 5-step developmental process to gain intercultural competency skills, based on the developmental orientation assessed by the IDI. The five steps in preparing an intercultural development plan are:

1. Review your IDI Individual profile results.
2. Your intercultural background and IDI profile results.
3. Analyze developmental goals and progress indicators.
4. Identify intercultural stress points.
5. Create your intercultural development plan. (Hammer, 2012, p. 52)

The IDPs also identified ten intercultural learning opportunities for the participants to consider: training programs; workplace activities; theatre, film and arts; educational classes; personal interactions; intercultural journals; books; travel; coaching; and site visits (Hammer, 2012, p. 52).

Focus group. Focus group interviews are a qualitative method of collecting data (Merriam, 2009). I was drawn to the constructivist approach, as explained by Patton (as cited in Merriam, 2009):

Unlike a series of one-to-one interviews, in a focus group participants get to hear each other's responses and to make additional comments beyond their own original responses as they hear what other people have to say. However, participants need not agree with each other or reach any kind of consensus. Nor is it necessary for people to disagree. The object is to get high-quality data in a social context where people can consider their own views in the context of the views of others. (p. 94)

Merriam's (2009) explanation was used as the introduction to the focus group, in order to set the tone and expectations. The 90-minute focus group was scheduled based on the availability of the three continuing participants, following the individual coaching feedback sessions. The group collectively decided to meet on a college campus, in a quiet and uninterrupted area. The session consisted of two activities as well as a list of questions and prompts for the participants to consider.

During the focus group, I used a semi-structured interview approach, borrowing from the IDI Focus Group Interview Guide (see Appendix E) as well as using probing questions when needed. The goal of the focus group was to engage a group of people who began an intentional journey towards intercultural competency in order to share experiences about the supports and barriers that impacted that journey.

The focus group began with a culturally relevant community-building activity. The activity served as an icebreaker in which everyone had an opportunity to share her or his name and something about her or himself with the group. The purpose for engaging in the activity was to decrease any nervousness or apprehension in sharing with the group,

as well as to create a safe space for participants to be honest and authentic in their responses. My experience teaching in graduate level programs has been that using culturally relevant community-building activities at the start of every semester leads to the creation of a relatively safe space for dialogue in a short amount of time. The activity was called “My Name,” which is a vignette from the book *The House on Mango Street* by Sandra Cisneros (see Appendix G). I read aloud the short vignette and shared the story behind my name, Naomi Rae Taylor, and then asked each participant to do the same for her or his name (see Appendix H for results of the culturally relevant community-building activity).

The focus group also included a montage activity in which each participant created a visual representation of how they saw themselves becoming interculturally competent. Working from the prompt “my journey to intercultural competency is...” each participant was asked to cut out images that represented their journey toward intercultural competency. Materials were provided for the activity, which included 12x18 white sheets of paper, markers, scissors, glue, and magazines. The participants had 20 minutes to create their montages, during which African music by Fela Kuti (2013) was playing.

I checked in with the group after ten minutes, and all of them were busy looking through magazines and pasting images and words on their sheets. Another ten minutes were provided uninterrupted and then a three-minute reminder before coming back together as a group to share the montages. Participants were asked to discuss the images and words that they chose for their montages. The montages (See Appendix I) were

collected to serve as documents to contribute towards answering the secondary research questions in this study.

Data Analysis

The constant comparison was the most effective way to analyze the IDI surveys, the coaching feedback sessions, focus group data, and documents. McMillan and Schumacher (2010) described the forming of categories from one's research as recursive, and noted:

The recursive process [involves] the repeated application of a category to fit codes and data segments. This could be called constant comparison, in which the researcher is continuously searching for both supporting and contrary evidence about the meaning of the category. (p. 377)

Merriam (2009) defined the constant comparative approach as “comparing one segment of data with another to determine similarities and differences” (p. 30). Glaser (as cited in Bogdan & Biklen, 2007) described six steps to the constant comparative method of analysis:

1. Begin collecting data.
2. Look for key issues, recurrent events, or activities in the data that become categories of focus.
3. Collect data that provide many incidents of the categories of focus, with an eye to seeing the diversity of the dimensions under the categories.

4. Write about the categories you are exploring, attempting to describe and account for all the incidents you have in your data while continually searching for new incidents.
5. Work with the data and emerging model to discover basic social processes and relationships.
6. Engage in sampling, coding, and writing as the analysis focuses on the core categories. (p. 75)

The IDI survey data, the coaching feedback sessions, focus group data, and IDPs were constantly compared as a way to interpret that data as accurately and comprehensively as possible. The fieldnotes also provided a way to compare the data by organizing multiple perspectives, as suggested by Stake (1995).

The final analysis of the data utilized what Krueger and Casey (2009) called a classic analysis strategy. The classic analysis strategy required plenty of workspace, multiple colored copies of the transcripts, scissors, and colored marking pens. Following Krueger and Casey's (2009) recommendations for identifying themes and categories each of the individual coaching session transcripts and focus group transcript were copied on different colored paper. Each question asked during the interview and focus group was used as a header. Under each header, the colored response from each participant was categorized. Once all of the cutting and organization was done, a highlighter was used to identify key words, themes, similarities, and differences within the responses.

Ethical Considerations

Creswell (2013) identified six points during the research process to consider ethical issues: (a) prior to conducting the study, (b) beginning to conduct the study, (c) collecting data, (d) analyzing data, (e) reporting data, and (f) publishing the study. Prior to conducting the study, university approval was confirmed on July 12, 2013 to conduct the research. At the beginning of the study, the participants signed and returned consent forms prior to any data collection; the forms explained that I would not report any disclosing information and that all data would be locked and stored.

Three participants chose a pseudonym and agreed to their actual gender being disclosed, and I chose a pseudonym name for one participant. It was disclosed to participants that the interviews and focus groups would be audio-recorded. In analyzing that data, I focused on remaining neutral by neither agreeing nor disagreeing with the participants at any time. In addition, to respect participants' privacy, they were assured that no IDI survey results would be shared among the participants of the focus group. The results of this data will first be utilized in partial fulfillment for the requirements of a doctorate in education. The results from this study will be presented at local and national conferences and published in peer-reviewed journals.

This study adheres to the two guidelines that Bogdan and Biklen (2007) described for research with human subjects: informed consent and the protection of informants from harm. These guidelines attempt to assure that:

1. Informants enter research projects voluntarily, understanding the nature of the study and the dangers and obligations that are involved.

2. Informants are not exposed to risks that are greater than the gains they might derive. (p. 48)

The informed consent document stated explicitly that participation is completely voluntary and participants may withdraw at any time. There were no dangers involved, there was minimal risk that someone could guess the identity of a participant. However, each participant will have access to the completed dissertation and may guess the identities of the other case studies.

Summary

This chapter began with a description of the qualitative paradigm of this study. The research design was that of a case study, and it included five data collection methods: (a) the Intercultural Development Inventory (IDI) survey, (b) the qualitative interview coaching feedback session, (c) fieldnotes, (d) documents, including the Intercultural Development Plans (IDPs) and montages, and (e) the focus group. The data analysis was conducted using a constant comparison approach.

In appreciation for the participants' commitment to the study, they did not have to pay for the IDI assessment. Each IDI assessment cost \$11.00; I was not compensated by the IDI Company nor do I work for the IDI Company. Three participants had their IDI results debriefed during a coaching session, valued at \$80 each, which was also waived for their participation. Also, as a token of appreciation and a reminder of their intercultural journeys, the three participants who attended the focus group received a poster that said "Share our similarities, Celebrate our differences" (see Appendix J). See Table 8 for participant's time commitment for the study.

Table 8

Overview of Participant's Time Commitment

Participant's Action/Activity	Estimated Time to Complete
Took the IDI electronically	30 minutes
Watched an overview video of the IDI	30 minutes
Met 1:1 with researcher for an audio recorded coaching feedback session	60 minutes
Independently completed the IDP plan	Participants determined time over an 8-10 week span. Recommended 2-4 hours per week.
Participated in a focus group.	90 minutes
Total estimated time of participation.	3 1/2 hours minimum (plus additional hours for independently completing the IDP)

Chapter Four presents the research findings described in descriptive case studies.

CHAPTER FOUR

Research Findings

*Do the difficult things while they are easy and do the great things while they are small.
A journey of a thousand miles must begin with a single step.
~Lao Tzu*

Overview

This chapter presents the data analysis results. This research project involved multiple steps, which resulted in three case studies and a cross-case synthesis. The primary research question for this study was: How do faculty members in higher education describe their response to an assessment of their intercultural competency? The secondary research questions were:

- How do faculty members in higher education describe the implementation of their intercultural development plan?
- How do faculty members in higher education describe the supports or barriers to their future development of intercultural competencies?

It was through the process of analyzing the data that three themes emerged: (a) the journey of developing intercultural competence for each participant, (b) participants' responses to an assessment of intercultural competency varied, and (c) the supports and barriers that participants experienced in developing intercultural competency varied.

The first step of the analysis was to review the Intercultural Development Inventory (IDI) assessment data for each participant and for the group. Next, I reviewed the individual coaching feedback session transcripts to identify patterns, themes,

commonalities, and differences among the participants. I developed participants' IDI profiles and coaching feedback session transcripts into individual case stories, or descriptive accounts of their journeys toward intercultural competency. This chapter includes the individual case studies as well as a section devoted to the cross-case analysis, which discusses data from the IDI group profile, the focus group, and the Intercultural Development Plans (IDPs).

Four participants originally agreed to participate in this research project. Three participants selected their pseudonyms and chose to have their gender revealed; I chose a pseudonym for one participant. If a first and last name was selected, the case study was titled with both names, but thereafter only first names were used. The first participant, Lavender Smith, is a female and a full-time faculty member in higher education. Her developmental orientation as assessed by the IDI was within Minimization. The second participant, Zoë, is a female and a full-time faculty member in higher education. Her developmental orientation as assessed by the IDI was within Acceptance. The third participant, Howard Blossom, is a male and a full-time administrator in higher education. His developmental orientation as assessed by the IDI was within Adaptation. The fourth participant, Natalia, is a female and a full-time faculty member in higher education. Her developmental orientation as assessed by the IDI was in Minimization.

Natalia completed the IDI assessment but did not participate in a coaching feedback session or the focus group even though repeated attempts were made to schedule a coaching feedback session. Natalia did not withdraw from the study; however, she indicated that taking the IDI was a negative experience and she did not respond to my

attempts to schedule the coaching feedback session. A summary of her IDI individual and group data are included as a part of this chapter.

IDI Group Profile

An IDI group profile report provides “valuable information about orientations toward cultural difference and commonality found within an identified group of three or more people” (Hammer, 2012, p. 57). In essence, the IDI group profile identified the way the group collectively experienced cultural differences. Perceived Orientation (PO) measures how the group rated their own capability in understanding and appropriately adapting to cultural differences. With a score of 130.57, the group’s PO was within Adaptation. The Adaptation orientation reflects the “capability to deeply understand, shift cultural perspective, and adapt behavior across cultural differences and commonalities” (Hammer, 2012, p. 36). Figure Four illustrates the group’s PO.

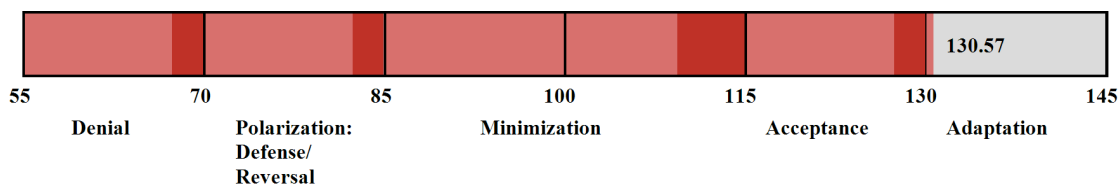


Figure 4. Group Profile Perceived Orientation (PO).

With a score of 115.23 points, the group’s actual Developmental Orientation (DO) was within Acceptance. The Acceptance orientation reflects “[the recognition and appreciation of] patterns of cultural differences in one’s own and other cultures in values, perceptions and behaviors” (Hammer, 2012, p. 35). Figure Five illustrates the group’s DO.

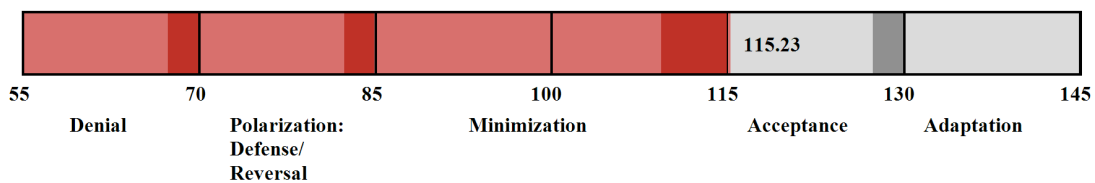


Figure 5. Group Profile Developmental Orientation (DO).

The Orientation Gap (OG) shows the difference between the group’s perceived and developmental orientations. The group’s OG was 15.34 points, which means that the group substantially overestimated their level of intercultural competency (see Figure 6).

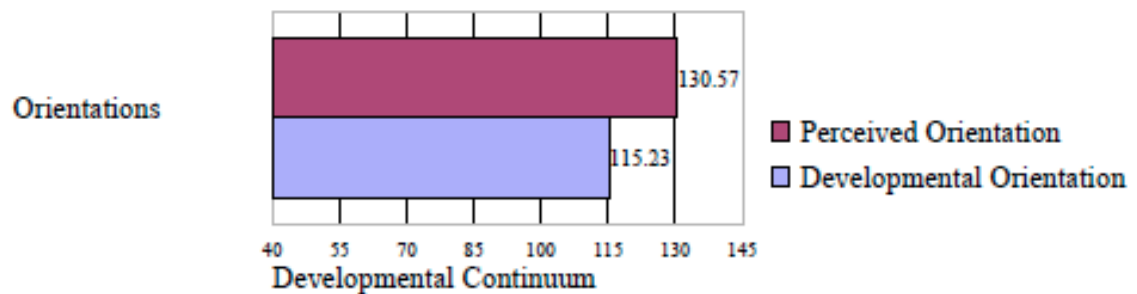


Figure 6. Group Profile Orientation Gap (OG).

The ranges of developmental orientations for the group were 50% within Minimization (Lavender and Natalia), 25% within Acceptance (Zoë), and 25% within Adaptation (Howard). The range of developmental orientations can be seen in Figure 7.

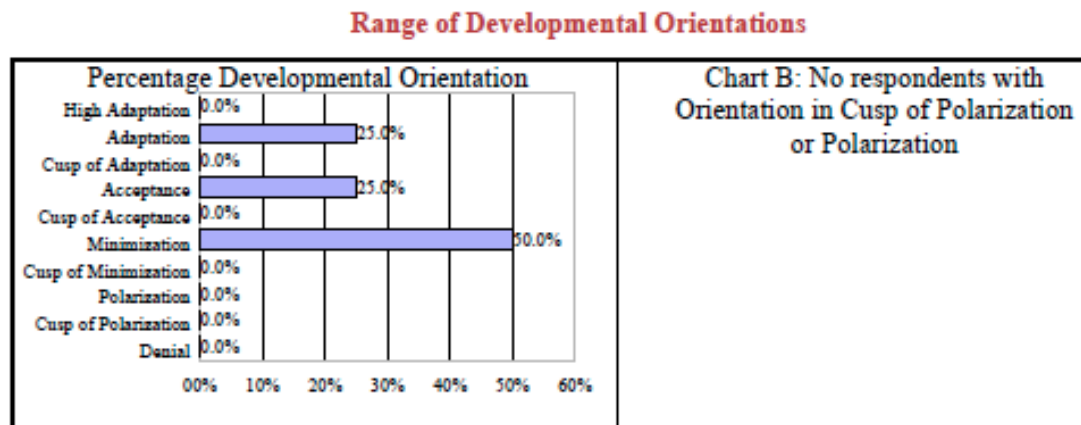


Figure 7. Group Profile Range of Developmental Orientations (DOs).

The next part of the IDI group profile is the Trailing Orientations (TO). Trailing orientations are “orientations that are ‘in back of’ your Developmental Orientation on the intercultural continuum that are not ‘resolved’ and may arise only in certain times, topics, or situations” (Hammer, 2012, p. 52). The group had a Minimization TO of 3.42 points (see Figure 8).

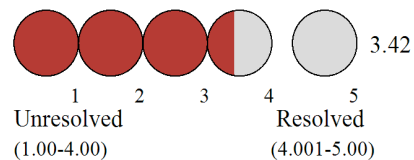


Figure 8. Group Profile Minimization Trailing Orientation (TO).

The Minimization TO reflects “an orientation that highlights cultural commonality and universal values and principles that may also mask deeper recognition and appreciation of cultural differences” (Hammer, 2012, p. 34). Two subpoints of the Minimization TO are the Similarity TO and the Universalism TO. The Similarity TO (see Figure 9) reflects “a tendency to assume that people from other cultures are basically “like us” and the

Universalism TO reflects “a tendency to apply one’s own culture values to other cultures” (Hammer, Bennett, & Wiseman, 2003).

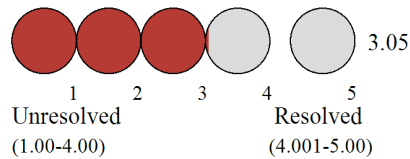


Figure 9. Group Profile Similarity Trailing Orientation (TO).

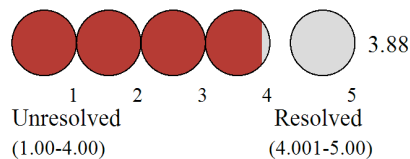


Figure 10. Group Profile Universalism Trailing Orientation (TO).

The IDI assessment identifies two additional markers: (a) Leading Orientation (LO) and (b) the Cultural Disengagement scale. Leading Orientations are “the orientations immediately “in front” of [the participants] primary (developmental) orientations” (Hammer, 2012, p. 52). The group’s LO was within Adaptation (see Figure 11).

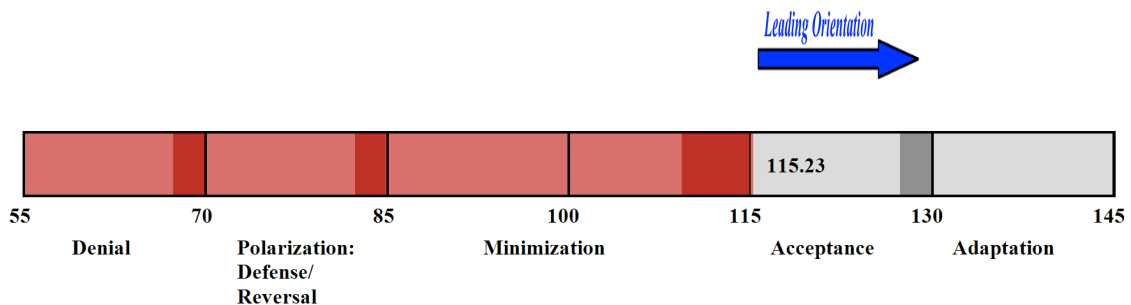


Figure 11. Group Profile Leading Orientation (LO).

The Cultural Disengagement scale is an additional indicator that the IDI assesses, but it is not directly related to one's developmental orientation. Cultural Disengagement is "a sense of disconnection or detachment from one's cultural group" (Hammer, 2012, p. 52). The group's score was 4.55 points, which means that the entire group was Resolved. To be Resolved means that the entire group experiences no sense of being disconnected for a primary cultural group (see Figure 12).

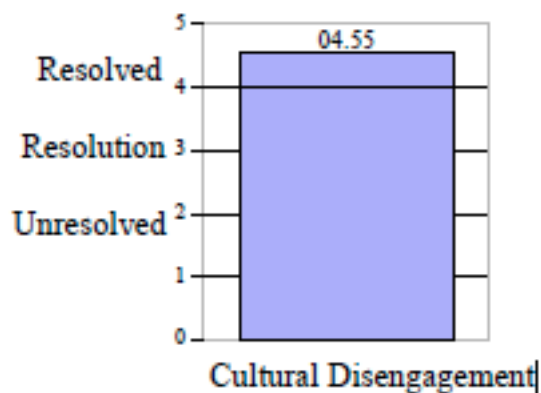


Figure 12. Group Profile Cultural Disengagement Scale.

General Description of the Coaching Interview

Prior to the interviews, each participant completed the IDI assessment electronically. As part of completing the IDI, the respondents answered two contexting questions. The first question asked, "What is most challenging for you working with people from other cultures?" The second question asked, "What are key goals, responsibilities or tasks that you and/or your team have, if any, in which cultural differences need to be successfully navigated?" The contexting questions provide a resource for the interviewer when working with a respondent to co-create meaning from the IDI results.

All four participants expressed anxiety when responding to the first contexting question. The anxiety ranged from wanting to avoid making mistakes and judgments to critically reflecting on their own assumptions. In response to the second contexting question, all four participants mentioned how cultural differences impact classroom interactions and expressed a desire to provide a safe space to support students, especially students and of color.

Before discussing the IDI results, there was some scaffolding to co-create the participants' understanding of how they respond to cultural commonalities and differences. Scaffolding is using prior or existing knowledge and experiences as a beginning point of introducing new material. The first step was to discuss how each participant responded to the contexting questions. It was common for the participants to elaborate on the examples they provided. The second step was to discuss how each faculty member defined intercultural competency.

General Description of the Intercultural Development Plans (IDPs)

Each participant received a document titled "Intercultural Development Plan" (IDP). The IDP was reviewed at the end of the individual coaching feedback sessions. Each IDP is customized based on the participant's IDI developmental orientation. The purpose of the IDP is to systematically increase intercultural competency. By completing the customized Intercultural Developmental Plan, participants

- gain insights concerning intercultural *challenges* that they are facing and identify intercultural competency *goals* that are important to them;

- gain increased *understanding* of how their Developmental Orientation (and Trailing Orientation[s], if any) impact how they perceive and respond to cultural differences and commonalities; and
- identify and engage in targeted, developmental learning that increases their intercultural competency in bridging across diverse communities. (Hammer, 2012, p. 52).

During the coaching feedback sessions, briefly reviewed were the five steps of the IDP: (a) review your IDI individual profile results, (b) review your intercultural background and IDI profile results, (c) analyze developmental goals and progress indicators, (d) identify intercultural stress points, and (e) create your intercultural development plan.

Participants were asked to commit one to two hours per week towards their IDPs during the study. Depending on when the interview took place, there were about eight to ten weeks for participants to work on their IDPs. Participants received their IDPs as Word documents so that they could easily type and record their responses to the various questions and prompts. It was requested that participants send their IDPs electronically after the focus group, which they did. It was not expected that the entire five steps of the IDP would be completed over the duration of the study. However, I asked participants to turn in their IDP whether or not they completed all five steps by the end of the study.

Case Study: Lavender Smith

The first interview was a pleasant experience. According to fieldnotes, Lavender arrived promptly, coffee mug in hand, and sat relaxed in her chair. I felt stiff, sitting up

straight, but immediately followed her example to lower my shoulders, take a sip of water, and enjoy our time together.

In response to the IDI's demographic questions, Lavender indicated that she is female and described her background as "White, Anglo-Saxon, and Protestant with some Irish thrown in." She is in the age category of 61 and over. During her formative years she lived in North America, and she had lived in another country for three to six months. Her educational level is a PhD or equivalent and she is currently a full-time faculty member in an institution of higher education. On one occasion during the interview she referred to herself as "a philosopher."

Prior to the interview, Lavender completed the IDI assessment electronically. In response to the question "What is most challenging for you working with people from other cultures?" Lavender said, "Overcoming my anxiety about making a mistake." In response to the question "What are key goals, responsibilities or tasks that you/and or your team have, if any, in which cultural differences need to be successfully navigated?" Lavender said, "Classroom interactions and committee work." Following the contexting questions, we discussed why Lavender participated in this study. However, before I could formally ask her, she began to explain why her IDI results came out the way they did. She said that the questions seemed ambiguous, unclear, and confusing. Regarding the IDI five-point Likert scale, Lavender noted that she answered primarily in the middle:

When they [the IDI] say, everybody has the same common wants, needs, or whatever it is. I answered it all in the middle. Because on one hand, I mean everybody's alike, we're all human. I didn't want to act like I thought people were

really, really different from me and may have nothing in common. But I also didn't want to say we're overall exactly alike either so I just answered in the middle.

In my fieldnotes, I noted that this sort of comment—"we are all human"—was an example of being in Minimization. Once Lavender had described her discomfort with the IDI survey, she explained that her motivation to participate in the study was to personally support my research. After Lavender examined her IDI results, she described them as being "weird" and wanted me to explain them.

Lavender was asked to provide a definition of intercultural competency. While Lavender did not provide a concrete definition, she did explain that her comfort level in regards to intercultural competency stems from growing up in the West Los Angeles area. She also mentioned feeling confident about her familiarity with issues around Jewish people and Judaism. However, she expressed wanting to feel this same comfort in regards to other areas of difference, such as race, sexuality, and national origin.

Lavender next discussed how her current employment at an institution of higher education supports her intercultural competency. She provided the name of an organized group (the name is omitted for anonymity) at her institution that was funded and supported by the university administration for faculty to come together to address issues related to intercultural competency. Unfortunately, for financial and political reasons this group had been dismantled. Lavender explained the positive influence that the group had for her over a 10-year period. Some of the group's attributes she mentioned were trust,

real-life problem solving, and the sharing of resources. Trust was mentioned several times as a key component for Lavender's successful involvement. She described,

So it was just great to be able to get together in a confidential, trust-based kind of situation and just talk about problems in class or with other people, or problem solve about the larger campus issues when there were instances on campus.

In regards to how the institution currently supports her, she mentioned that there are multiple workshops and speakers available and that she attends as much as her schedule allows. However, she said that these opportunities "do not always fit in my understanding of culture and cultural differences." She further explained that the workshops and other events seem "ad hoc, you got this person here to talk about this and you got this person here to talk about that. There's no systematic way to put all this stuff together."

I next asked Lavender if she had any goals in mind for our time together or for working towards intercultural competency in general. Before naming one or more specific goals, Lavender expressed a deep desire to feel comfortable and confident in being able to model how to effectively deal with conflict and cultural differences in the classroom. She referred to herself as a teacher, and stated that her goal was to be more effective when dealing with conflict in the classroom. She also connected this to a goal of being able to model for dominant students how to be supportive to non-dominant students in particular situations. Lavender indicated that this goal was based on her desire to not have anyone in her classroom feel unsafe or harmed. She endeavors to be proactive and stated,

Rather than trying to avoid these topics, which I think is a natural reaction; I want to feel comfortable enough to engage students when it happens, and to engage various kinds of difference when they come up in the classroom.

Lavender shared that as a teacher, she is essentially set in her ways. For example, when discussing different learning styles, she claimed, “I’m not very good about adjusting my learning styles to anybody. Frankly, I am four years from my retirement [and] that I’m probably not going to change [her teaching style].” However, I sensed that she was willing to change how she handles cultural conflict in the classroom; she mentioned the desire to make this change as she prepared to teach an upcoming 4-week intensive course that addresses various dimensions of diversity such as gender, race, sex, and religion. Lavender had previously taught this 4-week intensive class and described it as “an emotionally draining experience for me.” She recounted:

I can do it for four weeks and then I need to stop because there’s always conflict. The conflict topics are about gender, race, sex, and religious belief. It takes the form of people disengaging because they don’t agree with what’s being said or because they are uncomfortable in the presence of other people in the classroom.

One thing happened in one year, and frankly I try to forget it when it’s over.

Lavender expressed being hopeful that her upcoming 4-week intensive course would run more smoothly.

When I asked Lavender about a negative experience that she had in regards to navigating cultural differences at her institution, she discussed the challenge of working on one faculty committee where religious differences became a conflict. Rather than

dealing with the scheduling conflict caused by a religious observance, the committee chose to minimize the conflict by re-framing the problem in a way that did not address the specific situation. This situation connected back to her goal of working effectively with faculty members when intercultural conflicts arise. Her experience illustrated that in the past when conflicts arose, there was a tendency for the committee to ignore and not confront the issues. On one positive note, Lavender described how the committee did eventually become proactive in looking at the calendar to consider future cultural conflicts and to adjust the schedule to accommodate the needs of a committee member.

Lavender Smith's response to an assessment of her intercultural competency.

Midway through the coaching feedback session, I asked Lavender, "What is your emotional reaction to your IDI developmental orientation?" Lavender replied, "Well, it just seems like the gap was huge. I expect a little bit of a gap because we all overestimate ourselves all the time. But the gap was more than 7 points; it was 22 points [Laughter]." Lavender was referring to her Orientation Gap (OG), which is discussed later. According to the IDI report, "A gap score of 7 points or higher can be considered a meaningful difference where you perceive you are on the developmental continuum and where the IDI places your level of intercultural competency" (Hammer, 2012, p. 51). Lavender's gap was 21.98 points, which indicated that she overestimated her level of intercultural competency as assessed by the IDI. Lavender then continued to describe why the IDI results are related to the instrument and not to her. For example, she described her reaction:

Whoa! I'm really self-deluded. But then I thought of the things that I told you about. The fact that when I didn't know how to respond on those IDI questions about whether other people have the same wants and needs. I just didn't know what to do with those.

She implied that her score would have been different

If I had known that the question was asking- do you recognize that different people from different cultures have different wants and needs? I would have said yes. But I was afraid they were saying- do you think people from other cultures are really different from you?

Lavender admitted that she was a little defensive and stated, "I hate to be defensive but I was really aware of not knowing what to do with those particular questions and that seems to be partly what's going."

Lavender's Perceived Orientation (PO) was within Acceptance, with a score of 125.30 points (see Figure 13).

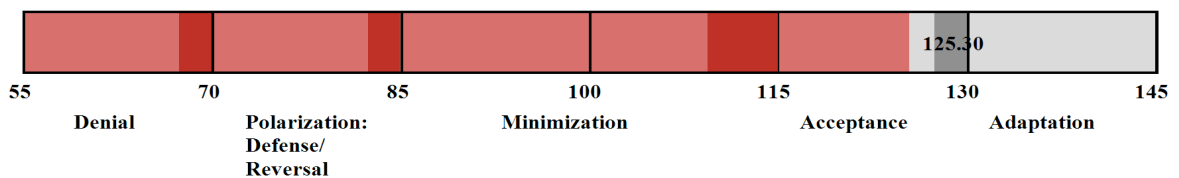


Figure 13. Lavender Smith's Perceived Orientation (PO).

Her Developmental Orientation (DO) was within Minimization with a score of 103.33 points (see Figure 14).

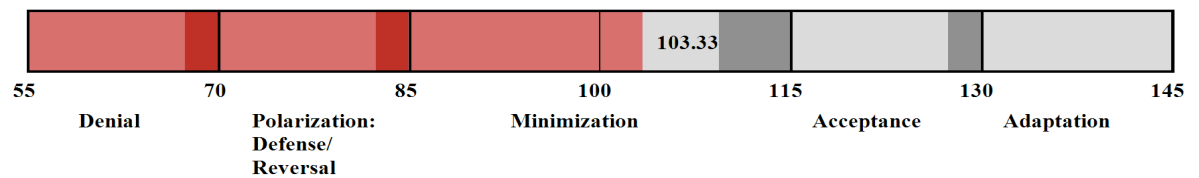


Figure 14. Lavender Smith's Developmental Orientation (DO).

Lavender's Orientation Gap (OG) was 21.98 points (see Figure 15), which means she overestimated her level of intercultural competency.

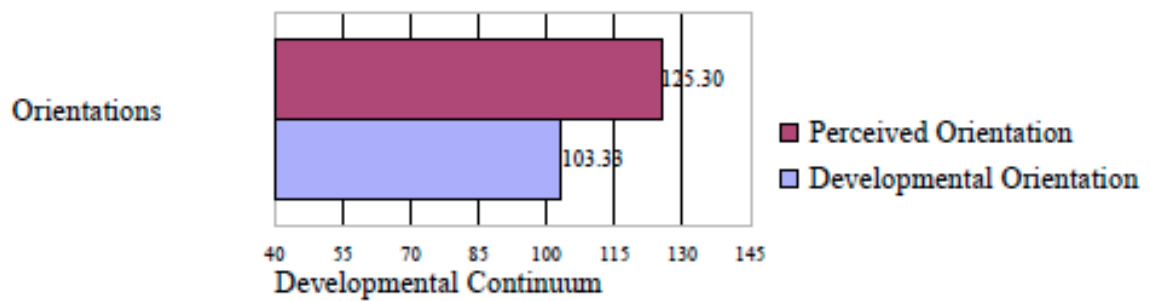


Figure 15. Lavender Smith's Orientation Gap (OG).

Lavender expressed a sense of doubt when she used the adjective “self-deluded” to describe how she had overestimated her level of intercultural competency. She implied, “I don't feel like I minimize differences. I know I do in some extent, but not to the extent that the report says.” In addition, she described herself as being “afraid” and “defensive” in response to taking the IDI survey. This range of emotion is normal. The IDI report states that participants may be surprised that their developmental score is not higher.

In order to co-construct meaning with Lavender about her developmental orientation, it was important for me to try to make connections between her DO and the

ways she deals with cultural difference. Lavender identifies as a dominant member of society. Sometimes dominant members in the Minimization orientation tend to “[highlight] commonality [in a way] that masks equal recognition of cultural differences due to less cultural self-awareness” (Hammer, 2012, p. 30). I asked Lavender how she would describe her level of cultural self-awareness to identify if that may or may not contribute to her DO in Minimization. Lavender hypothesized that her cultural self-awareness was strong and provided details that she speaks and reads French. She further explained:

I’m very aware of the way that language shapes how you perceive the world. I feel I have a pretty good sense and am grounded about my culture. For example, this is how we do things; this is how French do things or how Jewish kids do things differently.

In my reflective fieldnotes, I noted my regret in not asking Lavender to expand on her definition and meaning of cultural self-awareness outside of ethnicity and race.

Lavender asserted that she believes that she does a lot of critical comparisons between different groups. She mentioned that a recent publication of hers was criticized for “minimizing differences, assuming that underneath people really are the same, that we all come to the same conclusions.” In response to this criticism she stated:

I probably can on some level [assume underneath we are the same] because I think that until we dig down deep enough, maybe it’s better to assume that [we are the same] rather than not assume. It’s the kind of person that I am—to smooth things over.

The idea that “underneath we are all the same” is also common for individuals in the Minimization orientation.

Throughout the coaching session, Lavender continued to wrestle with her IDI scores and the self-doubt they engendered, especially when thinking about her upcoming course focused on feminist philosophy, sexualities, and intersectionalities. Lavender questioned her ability to teach about controversial, sensitive topics and stated, “It was just the really huge gap that I was bothered by because I do teach this stuff. Maybe I shouldn’t be teaching this stuff.” While I was not in position to comment on whether or not Lavender should be teaching some of the courses that she does, I did describe to her the iceberg concept of culture (see Appendix K), as a way to illustrate how she may be missing deeper connections or understandings of cultural differences.

Lavender had a Reversal Trailing Orientation (TO) of 3.56 points. Reversal is an orientation that “views cultural differences in terms of “us” and “them,” and in which one has an overly critical view towards one’s own cultural values and practices and an uncritical view toward other cultural values and practices” (Hammer, 2012, p. 52). I asked Lavender if she could reflect and make connections between her TO and the ways that she deals with cultural difference. Lavender was not surprised at having a Reversal TO and commented that criticizing what is wrong with [mainstream American] culture is part of her job. Lavender affirmed that it makes perfect sense to her that she would have a Reversal TO (see Figure 16).

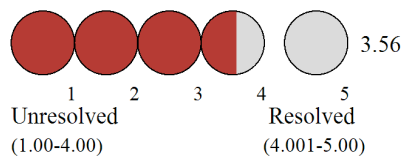


Figure 16. Lavender Smith's Trailing Orientation (TO).

I asked Lavender if she thought her Reversal TO is primarily applicable to her teaching, or if it applies outside of teaching relationships as well. She replied that she thinks it applies more in her scholarship. She commented, "I try not to do it in the classroom because I'm aware in the classroom because I tend to have a much stronger, more radical, negative view of our culture." Lavender mentioned the importance of keeping her students engaged and seemed to express that she is aware that if she is too negative about our culture that students may get disengaged. In my reflective fieldnotes, I asked, "Can one separate reversal tendencies personally or professionally?" I also noted that it would have been beneficial to probe Lavender further about her description of "our culture."

Lavender's Leading Orientations (LOs) were Acceptance through Adaptation (see Figure 17).

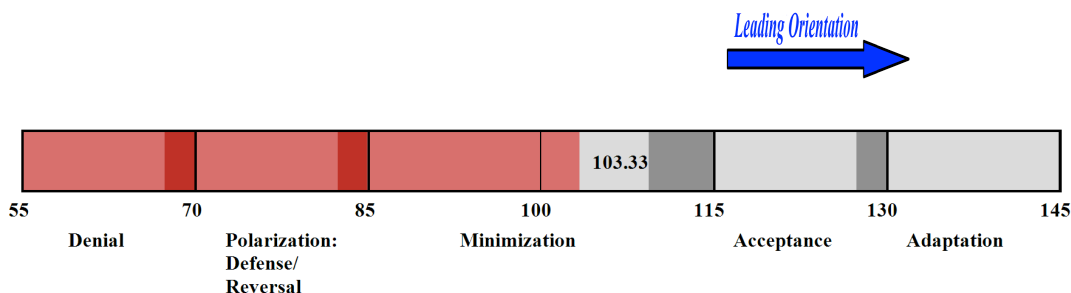


Figure 17. Lavender Smith's Leading Orientation (LO).

Lavender's score on the Cultural Disengagement scale was 5.00 points, which means that she is Resolved (see Figure 18).

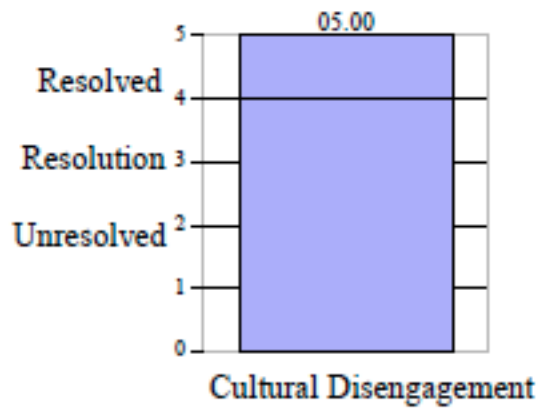


Figure 18. Lavender Smith's Cultural Disengagement Scale.

Lavender did not have any questions or comments in regards to her LOs or Cultural Disengagement Scale scores.

The coaching feedback session concluded with an overview of Lavender's Intercultural Development Plan (IDP). The IDP is an opportunity to "Systematically increase [one's] intercultural competency.... This Plan is specifically customized to [one's] particular IDI Profile results" (Hammer, 2012, p. 52). More details from Lavender's IDP will be displayed in the cross-case analysis section of this chapter.

Case Study: Zoë

The second interview was also a pleasant experience, despite the fact that I was nervous after mistaking the start time. Zoë arrived right on time, however, and smilingly shared that she had just come from a yoga class. Since I also take yoga classes, this was a nice opportunity to chat about something we have in common. As our conversation

progressed, we discovered additional shared passions for teaching about equity and social justice.

In response to the IDI's demographic questions, Zoë indicated that she is female and described her background as "White, ancestors are from England, Germany, and Norway." She is in the age category of 31-40. During her formative years, she lived in North America, and she has lived in another for country three to five years. Her educational level is a PhD or equivalent and she is currently a full-time faculty member in an institution of higher education.

Prior to the interview, Zoë completed the IDI assessment electronically. In response to the first contexting question, "What is most challenging for you working with people from other cultures?" Zoë said,

Because there are so few faculty/students from diverse racial/ethnic backgrounds, the few faculty/students from diverse backgrounds are given the undue burden of "representing" on behalf of all others in their racial/ethnic group. I believe White faculty make erroneous judgments based on these few faculty/students from diverse backgrounds that are unfair and troublesome.

My interpretation of her response was that she has experienced White colleagues, maybe including her at times, struggle with negative preconceived notions and stereotypes about faculty and students of color. Zoë's response implied that the challenge lies in how to help White faculty overcome these negative judgments. In response to the second contexting question, "What are key goals, responsibilities or tasks that you/and or your team have, if any, in which cultural differences need to be successfully navigated?" Zoë

said,

My goals as a teacher are to allow my students a safe place where they can ask the honest questions that they have. I want to help them move toward a greater awareness of their own privileges, as well as the different experiences others face on a daily basis. I want to help them develop critically, empathy, compassion, and new understandings. I want to help them see new perspectives about things they once thought to be "true." Ultimately, I hope that I help them develop some practical skills and knowledge in their future efforts as teachers to make a positive impact on the lives of their students.

Zoë's goals were similar to Lavender's. Both want to be student-centered, and both assume responsibility for providing students a safe learning environment.

I asked Zoë why she wanted to participate in this study, and she explained that it was to explore her curiosity about the IDI. She had heard of it and said, "Taking an assessment of this topic [intercultural competency] is hard for me to wrap my head around it." Her motivation to participate in this study was also to personally support my research. Zoë concluded that she could benefit from this study and opened up the possibility that I could assist in helping her reach her diversity-related goals. However, her reaction to completing the IDI assessment was similar to Lavender's.

Like Lavender, Zoë expressed that she was confused by some of the questions on the IDI assessment. She specifically mentioned being confused by the words "universal morals, humanity, etc." Both Zoë and Lavender wished that definitions were provided for many of the terms on the IDI assessment. As with Lavender, before reviewing the results,

I asked Zoë to define intercultural competency. While Zoë did not provide a concrete definition, she did describe some of the attributes it entails, such as a “certain level of awareness and exposure that builds and prepares people to embrace difference.” Zoë shared her belief that many people may have a natural tendency to fear the unknown that exposure to difference helps eliminate this fear, and that embracing difference can be “powerfully good.”

Zoë’s understanding of intercultural competency also included the notion of analyzing self in relation to others, and she highlighted how “difference” is a key component. This led into her next response regarding how her current employment at an institution of higher education supports her intercultural competency. Zoë expressed concern for the lack of support available for intercultural competency and commented, “we’ve missed some opportunities over the years.” One missed opportunity she described was the chance to explore the notion of white privilege. Zoë recalled hearing about white privilege early in her career and feeling fear about it, but finally facing it:

I remember when white privilege was introduced to me and I heard it talked about in such prolific, intellectual ways that I had no idea what they were talking about. I was too embarrassed to admit it. I think I went at least a semester before I finally realized I needed to do my research and learn about it on my own. White privilege is a complex thing and you can’t talk about equity unless you talk about that [white privilege], which is often left out of our conversations. It’s just too scary of a topic.

She said that it helped to find allies and to be open to constructive criticism in order to change. Questions that immediately came to Zoë's mind while talking about white privilege were about creating a safe environment. These rhetorical questions included:

Faculty of color, do they feel safe? Do they feel included? Do they feel welcome?

But the truth is White faculty need to feel safe too. They need to feel safe enough to admit that they have no idea what white privilege is.

Zoë recalled a consultant coming in to do some equity-related work for her organization, and that one of the major recommendations was to address white privilege. In response to this recommendation she recounted how several faculty members (both White and of color) revealed to her that they thought the university was a non-inclusive and racist environment. Zoë expressed humble pride that these people considered her a safe person with whom to have these conversations. At a faculty meeting with the consultant, Zoë recalled that she stood up and said, "I think it's huge that white privilege was brought up. I think it's amazing that we have faculty of color feel unsafe." Zoë reflected on how that was such a powerful moment and added that the recommendations from the consultant were completely ignored. I asked Zoë if there was anything she wished that she would have done or said instead of letting others ignore the issue. Zoë reflected and said:

I was just thinking about that and I was thinking about the standard response that I have in life these days and it's not an excusable response but I just can barely keep my head above water with two young kids and I put a lot in my classes and I'm doing all these studies. So a part of me, and it's like my response to you, I

don't want to leave what I'm doing right now. I've been asked multiple times to take on leadership roles and I can't imagine having the ability to do that at this time. Could I have done something and should I have? Yes, I should have tried to promote more and I should have made a meeting with the dean. I should have shared my interest in at least saying, "I think this is significant topic that we should continue." And in my own small ways like trying to be on that specific PLC [Professional Learning Community] or trying to bring up these topics within our own meetings, I do, but yeah, there's many more. You know, being on the recruitment committee, trying to serve in minimal ways, in broad sweeping, gestures that really will bring about change. I don't know, I haven't done enough.

Zoë mentioned being a member of a Professional Learning Community (PLC) that has a focus on equity. She described the PLC as a handful of faculty members whose primary responsibility is teaching in education-related courses. This PLC discussed ways to facilitate and support faculty in developing intercultural competency by reading books, creating a diversity committee, and offering professional development about culturally responsive teaching for faculty. Zoë highlighted some pivotal moments in the PLC, when her colleagues felt safe enough to say, "We didn't know what cultural responsive pedagogy was."

Zoë explained how the conversations that took place in her PLC were exciting, wonderful, and powerful. She believed that even more colleagues wanted to know about culturally responsive pedagogy and was pleasantly surprised at how comfortable her colleagues felt in acknowledging their lack of understanding. Zoë expressed that she felt

“a little shocked and secretly concerned that faculty didn’t know much about culturally responsive pedagogy.” She remembered a moment when a faculty member said, “I really don’t know what it is. And then another one said, I really need to learn more too.” Zoë said she was both stunned and thrilled that her colleagues felt safe enough to make these comments.

Zoë further said she believes “that faculty would like to talk more, that there’s a willingness and desire by many but again, it’s just not followed through with very much.” Zoë implied that PLCs are great opportunities for faculty to create safe spaces to dialogue and work towards change. She said that there are multiple PLCs in her organization that deal with different subjects, and while all of them are important, there is a specific need for conversations about white privilege and intercultural competency in schools or organizations that work with in-service and pre-service teachers. She argued:

We need these conversations because it is the most important priority that school districts are having across the nation, the achievement gap is the number one issue in our country around schools, and to me it’s such a disconnect that we are not modeling and experiencing those kinds of conversations. I think K-12 worlds and many other universities are doing it [having conversations about white privilege and intercultural competency] better.

After this discussion, I asked her if she had any goals for developing intercultural competency during our time together or in general. Zoë mentioned a current research project in which she looks at her classes through the lens of a critical White educator and assesses her strengths and weaknesses. Her goals were to process all of the data,

strategize her key takeaways, and consider, “What can I teach other White educators of courses like this? What can I teach them what I’ve learned?”

Zoë’s response to an assessment of her intercultural competency. Midway through the coaching feedback session, I asked Zoë, “What is your emotional reaction to your IDI developmental orientation?” Before responding, Zoë commented on her experience of taking the IDI, referring to it as a test:

After I took the test, there were some questions that I just fully didn’t understand. Like humanity, global humanity or something like it. And it seemed unfair to ask somebody to have that question without at least some sort of definition of how that is being defined. Honestly I think there are at least four or five questions that I just took a shot in the dark because I didn’t know how it was being interpreted.

Zoë criticized the IDI assessment for its lack of clearly defined terms. She mentioned that she was trying not to be defensive, but Like Lavender, she felt troubled by being evaluated through questions that she did not fully understand. Zoë was curious about published critiques of the IDI assessment.

With a score of 132.59 points, Zoë’s Perceived Orientation (PO) was within Adaptation (see Figure 19).

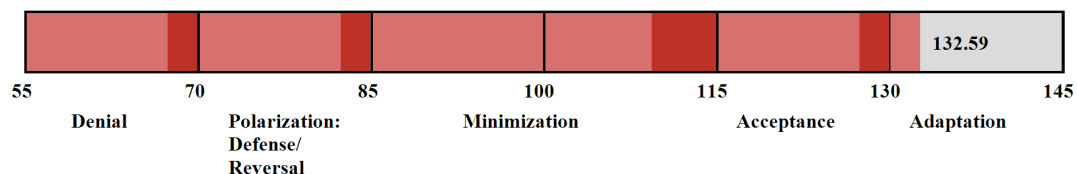


Figure 19. Zoë’s Perceived Orientation (PO).

With a score of 123.54 points, her Developmental Orientation (DO) was within Acceptance (see Figure 20).

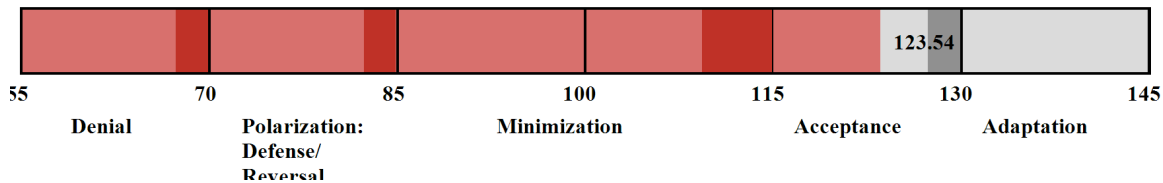


Figure 20. Zoë’s Developmental Orientation (DO).

Zoë’s Orientation Gap (OG) was 9.05 points (see Figure 21), which means she overestimated her level of intercultural competency.

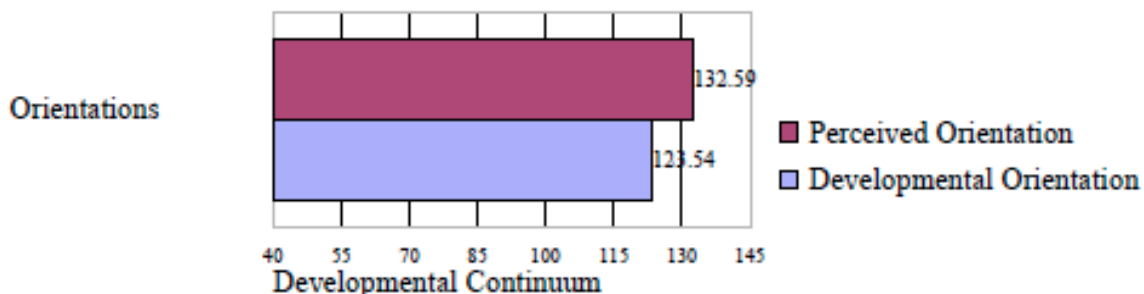


Figure 21. Zoë’s Orientation Gap (OG).

Overall, Zoë seemed comfortable with her results and actually commented that she would perceive herself as less culturally competent. She stated, “That is a little bit of surprise than where I actually am because sometimes I really question my own patterns and thoughts.” For Zoë to perceive herself as less culturally competent is contrary to the IDI’s reports that it is common for individuals to be surprised that their developmental level is not higher. In my reflective fieldnotes, I noted that it would have been helpful to ask Zoë how much lower she would have expected to score.

As with Lavender, co-constructing meaning with Zoë about her developmental orientation meant making connections between her DO and the ways she deals with cultural difference. Zoë revisited the situation where an outside consultant came to her school to talk about equity and community building, and she wished she could have done more to promote conversations about White privilege. I had the sense that Zoë is committed to equity and social justice but is unsure of how to extend her efforts to an institution-wide level, which is characteristic of someone in Acceptance.

Zoë had a Minimization Trailing Orientation (TO) of 2.89 points (see Figure 22).

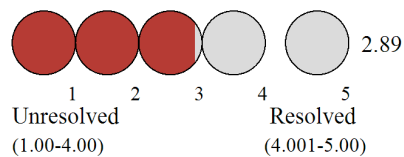


Figure 22. Zoë's Minimization Trailing Orientation (TO).

Two subpoints of the Minimization TO are the Similarity TO and the Universalism TO.

The Similarity TO reflects “a tendency to assume that people from other cultures are basically “like us” and the Universalism TO reflects “a tendency to apply one’s own culture values to other cultures” (Hammer et al., 2003) (see Figures 23 and 24).

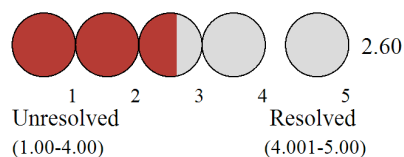


Figure 23. Zoë's Similarity Trailing Orientation (TO).

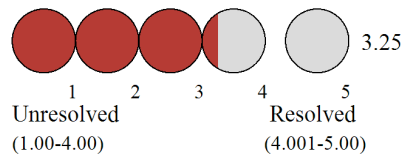


Figure 24. Zoë’s Universalism Trailing Orientation (TO).

Zoë initially struggled to find an example, situation, or topic that illustrated her Minimization TO. However, she described the importance of sharing personal narratives or stories while teaching her classes: “A lot of my classes are me sharing stories of what I used to do wrong and my class feeling free that they can share their stories as a result.” As a result of sharing these stories, Zoë said, she is much more aware of cultural differences than when she first started teaching, and she can respond to students when she sees or hears something that is wrong. When dealing with unjust situations, she described, she has a range of emotional responses, from gentle to angry. She described that her platform in her classes is “fair is not equal.” One of the things that she described trying to improve in her teaching is to scaffold the curriculum. Zoë stated:

Most of my students have a very low level of cultural diversity awareness and so I gear my class to [meet their needs], one of the big findings from one of my research studies is that I don’t scaffold my curriculum enough. I gear my class around the novice and carefully, gently guide them through and help them become aware. We help each other become aware, but I do occasionally get the students that are just beyond the normal awareness level.

She expressed desire to better meet the needs of students who have a high level awareness of difference.

According to Zoë, a challenge that can occur with students who are at a higher level of awareness is that they voice their opinions and challenge peers, which can lead to some students with lower awareness feeling, shy and scared to participate and ask questions. In my fieldnotes I wrote down “courageous conversations” because Zoë’s comments reminded me of the work by Singleton and Linton (2006) when Zoë described the challenge of meeting the needs of students with both low and high awareness. Singleton and Linton (2006) focuses on how to achieve equity in schools by having courageous conversations about race. Zoë commented that a goal toward which she is actively working is exploring “how to help have those conversations with people in constructive ways and doesn’t shut them out.”

Zoë’s Leading Orientation (LO) was Adaptation (see Figure 25). Her score on the Cultural Disengagement Scale was 4.20 points (see Figure 26), which means that she is Resolved.

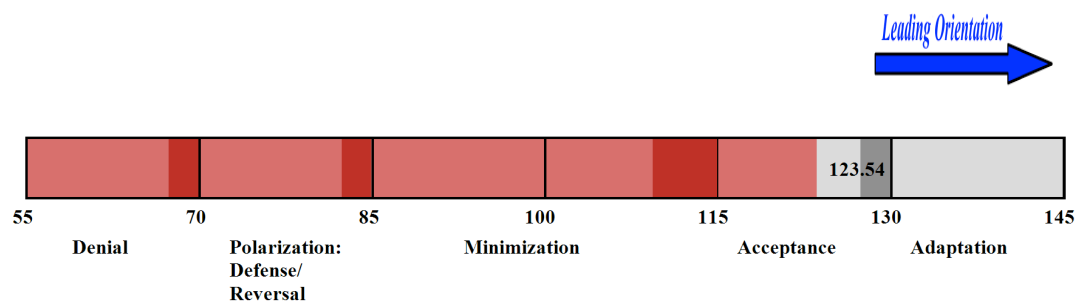


Figure 25. Zoë’s Leading Orientation (LO).

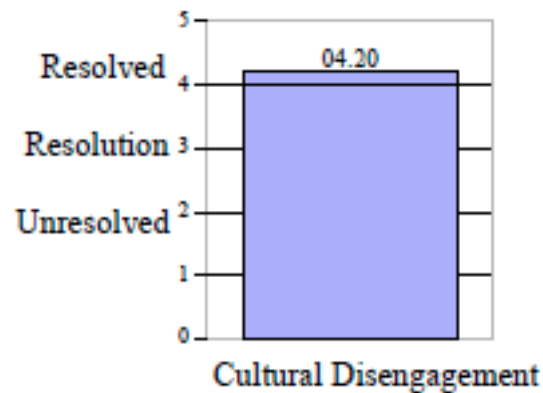


Figure 26. Zoë's Cultural Disengagement Scale.

The coaching feedback session concluded with an overview of Zoë's Intercultural Development Plan (IDP). More details from Zoë's IDP will be displayed in the cross-case analysis section of this chapter.

Case Study: Howard Blossom

The final interview was also a pleasant experience. This interview was scheduled early in the morning, and my fieldnotes indicate that 30 minutes prior to the interview, Howard and I both pulled into the same parking lot to park our cars. This caused me to feel nervous because I had hoped to have a few minutes to settle in prior to our meeting. However, as we walked from the parking lot we chatted about the changing weather. Howard then walked in a different direction and said that he would see me shortly. It was assumed that he was going to get a cup of coffee and I arrived at our meeting place with plenty of time to get settled. Howard promptly arrived with his coffee at 8:00.

In response to the IDI's demographic questions, Howard indicated that he is male and described his background as "American, of European descent (Irish gets the most of airplay among family members)." He is in the age category of 41-50. During his

formative years, he lived in North America, and he has lived in another for country one to two years. His educational level is a PhD or equivalent and he is currently a full-time administrator in an institution of higher education. It is important to note that Howard had many years of teaching experience with institutions of higher education prior to his administrator role.

Prior to the interview, Howard completed the IDI assessment electronically. In response to the first contexting question, “What is most challenging for you working with people from other cultures?” Howard said,

Negotiating our respective "naturalized" assumptions—being able to reflect in the collaboration on how we each have learned and expect certain behaviors, or that those behaviors are governed by values. I "know" this, and act on it, but the complexity of that reflection never really ends. And the problem is compounded when others—with more or less fluency in such self-reflection—are themselves trying to get the collaboration moving.

In response to the second contexting question, “What are key goals, responsibilities or tasks that you/and or your team have, if any, in which cultural differences need to be successfully navigated?” Howard said,

Educating—working across differences with students—in terms of curriculum, pedagogy, classroom dynamics. Institutional priorities and policies—often seem to be grounded in certain cultural assumptions, and it's hard to get beyond that. For instance, issues around billing and "fiscal responsibility" seem to be over determined in certain [White, middle-class] American value structures. When

students behave in other ways, there tends to be finger wagging, or policies meant to push conformity or to punish difference.

Howard's responses to the contexting questions were much more theoretical than Lavender's and Zoë's responses. Most likely due to Howard's administrative role, he seemed to think more systematically, while both Lavender and Zoë responded on a more personal level.

I asked Howard why he wanted to participate in this study, and he mentioned that he was familiar with the IDI because it was administered with the staff at his institution. He was unaware that any data from the IDI was ever used, and he believed that the IDI initiative was "dropped." When Howard mentioned that the IDI initiative was "dropped," I was reminded of when Zoë mentioned that the issue of White privilege was "dropped" at her institution too. Howard also expressed that his motivation to participate in this study was multi-faceted. He had always had an interest in issues related to intercultural competency, faculty development, and organizational change. He also said that he wanted to personally support my research. Additionally, Howard reported that he was interested in this study because he had been debating the pros and cons of scales and inventories to measure intercultural competency with a colleague. He noted that his perspective comes from his humanities background, and that he had been challenged to consider the social-science approach to intercultural issues, implying that the IDI is a social-science approach.

After Howard shared his reasons for participating in this study, he posed the following rhetorical questions: "How do you both change yourself and keep you all in,

but also change a structure?” He expressed a strong interest in the skill of problem solving by asking, “How do you move from recognizing one’s own position and then facilitate the ways you empathize and engage and move pass simple reductive tolerance? How does one ground out those kind of skills in ways that you can teach and measure?” He did not expect me to answer these questions; we both understood that they were a way for him to think out loud.

Again, scaffolding related to how Howard defined intercultural competency was completed before we looked specifically at his IDI results. Howard began his description of intercultural competency by making a connection to learning outcomes for his university that include “a recognition of knowledge of differences and social identity.” While Howard did not provide a concrete definition, he did explain descriptors related to intercultural competency (race/ethnicity, disability, and identity). He summed his understanding of intercultural competency by describing “all the different ways we can know difference and think about it, i.e. what is my identity? What are other people’s identities? How do we define what is salient in this particular context?” Howard asked multiple questions as a part of his attempt to define intercultural competency, but it was clear that he was not expecting me to answer them; again, it seemed a way for him to process and articulate his thoughts.

I next asked Howard to discuss how his institution has provided opportunities to develop intercultural competency. Like Lavender, Howard had belonged to an official university organization that addressed issues of intercultural competency and that had been dismantled for financial and political reasons. Howard explained that the group had

provided a positive space for “meeting with collegial and friendly people engaged around issues” in order to learn from each other. He described the conversations in this group, some of which were structured around curriculum and course development, faculty development initiatives, problems amongst the student body, and engagement with difference in the classroom. He also mentioned that in addition to this now-disbanded group, he participated in any opportunity that he could related to intercultural competency. For example, his institution had supported him in attending conferences that focused on higher education pedagogy around cultural diversity.

When I asked Howard about experiences outside of his institution, he referenced being “from a small town, majority White background.” He then described attending college and living in the international hall that was in close proximity to a gay, lesbian, bisexual, and transgender (GLBT) group. As a residential assistant, he received some training around issues of race and ethnicity. After college, Howard was in the Peace Corps overseas, which he described as “my first experience being nonmajority and grappling with being an American and having that kind of privilege for alone being White and nobody else being White.” Zoë had also discussed White privilege. Howard described himself as privileged; in my reflective fieldnotes, I noted that it would have been helpful to ask him to elaborate his definition of privilege and to give some examples.

Howard also discussed places that he chose to live, such as Southern Florida and Los Angeles, describing them as environments that are very different from the upper Midwest and that have pushed him to engage “across and outside of [his] own

background.” As Howard was thinking about earlier experiences engaging with difference, he began reflecting on his family and described the following:

My father was a special education teacher. My uncle is deaf and developmentally disabled. I grew up around all kinds of people with disabilities. I can remember being five, six, or seven years old and recognizing that the way I engage across difference was way different than most people do.

He vividly described a formative event from his childhood: “We went into a restaurant with my cousin who is mentally, developmentally, and physically disabled. People would just stare.” Howard recalled going through a range of emotions at different times when people would stare (e.g. surprise, concern, shame, and anger). He believed that these early experiences of difference were pivotal in his development and later translated into a deep understanding of other areas of difference.

For the remainder of the coaching feedback session I asked Howard if he had any goals in mind for our time together or for working towards intercultural competency in general. He expressed a personal interest in institutional change. For example, Howard believes that his university lacks an understanding of how to attract and retain faculty of color. He expressed a desire to go beyond talking and training, to discover “how to move [the institution] forward, how to set up and facilitate, in fact demand intercultural competencies as a core rule.” I assumed that Howard was referring to the acquisition of intercultural competency on the part of administration, faculty, and students, as a core value for the university to support.

Howard shared further examples of how cultural differences were navigated at his institution. He described the challenge of working on a search committee to fill a full-time faculty position. The search was aimed at diversifying course offerings by hiring someone to teach about social justice and difference. The search committee disagreed on whether the faculty member's focus should be gender, race, or class. Eventually tensions escalated among the faculty search committee members to an extreme degree. Howard recalled, "the hiring situation exploded in public where they [faculty search committee members] were accusing one another of pick the word— racist, sexist, etc." Howard described that once blaming and shaming takes place, people shut down, which is exactly what happened among the committee members. The end result was that relationships were severed and no one was ever hired.

I encouraged Howard to look back and consider different ways that he could have responded to the conflict. Howard mentioned that even though he was not in a leadership position at that time, he would have "slowed down, to mediate by engaging respectively with individuals and then move people together to talk through those issues." He also mentioned bringing in someone who could discuss how differences do not have to be put in competition with one another.

Howard continued on the subject of hiring and made a reference to affirmative action policies. He said that he thinks there are a lot of assumptions when it comes to hiring. For example, if the job is labeled as a diversity hire, Howard said, "this means that they are going to bring in a candidate of color." However, he said, when a candidate of color is brought forth, he has witnessed how "long standing patterns of discrimination

and racism [impact] how people engage with that person.” I understood this to mean that when a candidate of color is selected or hired, the majority White faculty, administration, and staff do not know how to positively engage with her or him because institutional racism interferes with the creation of a healthy, inclusive, welcoming campus environment. Howard suggested that thoughtful training must counter institutional racism.

Howard also described a positive example of how cultural differences were navigated at his institution, when a student of color felt offended in a class that he was teaching. He described using intrapersonal skills such as mirroring back the feelings of the individuals involved. Once these feelings were validated, Howard brought the problem back to the whole class to engage in collective dialogue. My fieldnotes noted that this was an example of being in Adaptation, which entails helping others to bridge cultural differences.

Howard Blossom’s response to an assessment of his intercultural competency. Midway through the coaching feedback session, I asked Howard, “What is your emotional reaction to your IDI developmental orientation?” Howard replied, “Oh thank God! [laughter].” He expressed a sense of relief and added that he did not try to craft or manipulate his responses to the IDI assessment but instead he went with his first instinct. (The IDI assessment directions say to answer the questions honestly and to choose based on your initial reaction.)

With a score of 140.00 points, Howard’s Perceived Orientation (PO) was within Adaptation (see Figure 27).

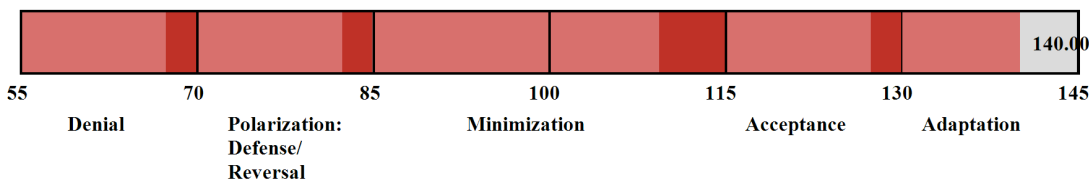


Figure 27. Howard Blossom’s Perceived Orientation (PO).

With a score of 137.14 points, his Developmental Orientation (DO) was also within Adaptation. In essence, Howard’s perceived level of intercultural competency matched his developmental orientation. Howard was the only research participant for whom this was the case (see Figure 28).

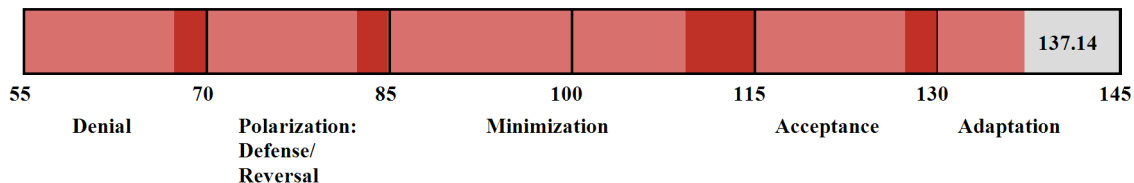


Figure 28. Howard Blossom’s Developmental Orientation (DO).

This was reflected in the fact that Howard’s Orientation Gap (OG) was 2.86 points (see Figure 29), which means that he did not over- or underestimate his level of intercultural competency.

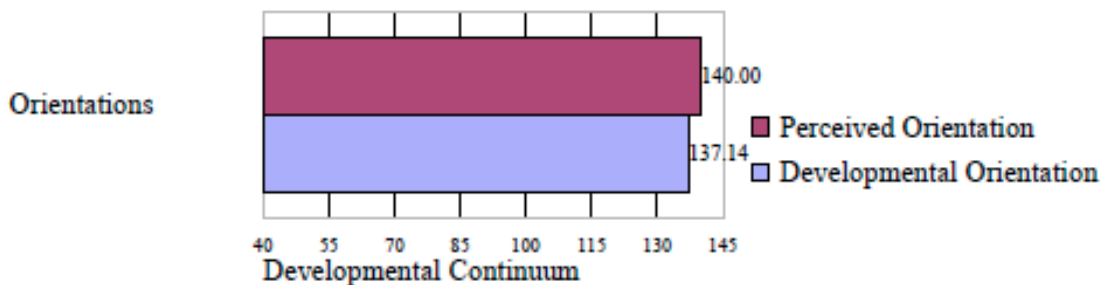


Figure 29. Howard Blossom’s Orientation Gap (OG).

Overall Howard seemed to have a positive experience taking the IDI and did not have any questions or criticism. Howard's response was unlike Lavender's and Zoë's, who both struggled with some of the questions. Interestingly, Howard referred to the IDI assessment as a test, as did Zoë. While this was Howard's first time completing the IDI, he was aware of others who had taken the IDI, and he commented that their reaction was "a bad feeling—it was tough for them to shake that feeling of being called out." From my experience during coaching feedback sessions, those who end up with "a bad feeling" after their IDI results are usually in the monocultural or ethnocentric developmental stages. In my fieldnotes I, remarked that Howard's Adaptation orientation was reasonable because his past experiences and efforts have given him multiple opportunities to navigate cultural commonalities and differences.

Howard had no Trailing Orientations (TOs) to reference. During the interview, Howard shared, "I've been really working hard on those [intercultural competency] skills of needing to engage with others in different sorts of ways. I'm trying to do my job effectively." He further wondered if he would be in Adaptation were it not for his past personal and professional experiences. He described how he reminds himself to think through problems by asking himself "What would I do in that situation?" and "How are other people going to think in that situation?" I interpreted his comments to mean that he does not think he would be as effective an administrator had it not been for earlier development of his intercultural competency.

Howard's Leading Orientation (LO) is to continue through Adaptation (see Figure 30). Howard did not have any questions in regards to his LO.

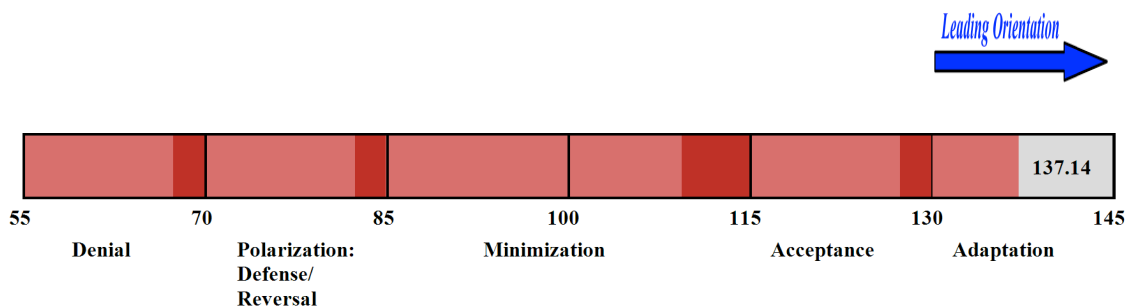


Figure 30. Howard Blossom's Leading Orientation (LO).

His score on the Cultural Disengagement scale was 4.60 points (see Figure 31), which means that he is Resolved.

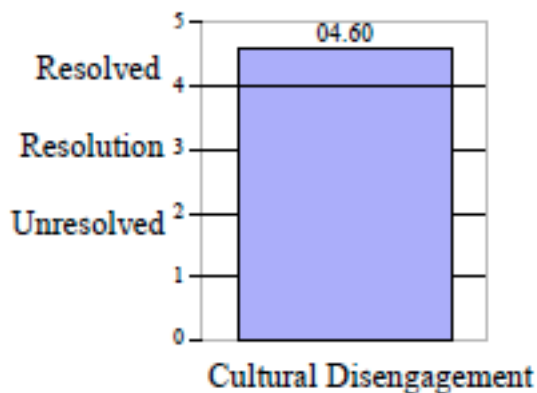


Figure 31. Howard Blossom's Cultural Disengagement Scale.

Howard did not say he was surprised that he was Resolved, but he commented that some colleagues, staff, and faculty members who know him would think that he is not Resolved. Howard considered how he identifies with Whiteness as a cultural category and said, "It has incredible salience to how people perceive me and engage." Howard's continued dialogue reflected that he thinks about and talks about his Whiteness, and that he is aware that Whiteness defines him; but, he said, "It doesn't matter to me." In my reflective fieldnotes, I indicated that it would have been beneficial to probe to better

understand what Howard meant when he said that his culture does not matter. Howard did mention that he strongly identifies through class: “I feel that [class] it has been salient to a lot of conversations.” I also noted that he was the first participant to discuss class and that again it would have been helpful to probe further about how class has influenced him.

The coaching feedback session concluded with an overview of Howard’s Intercultural Development Plan (IDP). Details from Howard’s IDP will be described in the cross-case analysis section of this chapter. Howard’s interview was the last formal coaching feedback session. In my fieldnotes, I wrote and circled the word “fun.” When Howard was exiting our meeting place, I thanked him and we shook hands, and he said the interview was fun. That was a pleasant surprise, because it was important to me that participants feel their time in this study was valuable.

Natalia’s Intercultural Development Inventory Data

Natalia completed the IDI assessment but did not participate in a coaching feedback session or the focus group. I chose her pseudonym name. Repeated attempts were made to schedule a coaching feedback session; however, Natalia indicated via e-mail that taking the IDI was a negative experience. While I would have liked to include some of the impressive, critically reflective comments that Natalia shared in our e-mail correspondence, my informed consent document did not include permission to use e-mail correspondence. However I can share my response to Natalia’s e-mail:

I appreciate your honesty about needing time to reflect. Part of the coaching session is to make meaning together of your IDI results. There are no right or wrong responses, no winners or losers. Your feelings are validated and together

we can process how the IDI results and your experiences intersect. I would love the opportunity to still meet for the interview. I have much to learn in this process and I want to better understand not only how folks in higher education react to an assessment, but also how I can assist in future intercultural competency development. (N. Taylor, personal communication, October 23, 2013)

Natalia did not respond to multiple attempts to schedule the coaching feedback interview or focus group session.

Natalia is a female and described her background as “U.S. White, of Northern European Ancestry.” She is in the age category of 41-50 years old. During her formative years, she lived in North America, and she has lived in another country for seven to eleven months. Her educational level is a PhD or equivalent and she is currently a full-time faculty member at an institution of higher education.

Natalia completed the IDI assessment electronically. In response to the first contexting question, “What is most challenging for you working with people from other cultures?” Natalia said, “Anxiety about how students of color are processing/negotiating classroom conversations about race, and fighting my (s)mothering impulse to check in with those students—unless they signal that they have an issue they want to talk through.” In response to the second contexting question, “What are key goals, responsibilities or tasks that you/and or your team have, if any, in which cultural differences need to be successfully navigated?” Natalia said,

In teaching awareness and analysis of racial dynamics in and through cultural texts; facilitating classroom and small group interactions with students; in

negotiating my different roles with students, as evaluator/grader and as coach/facilitator; in interacting with and facilitating interactions between colleagues; and in my own scholarship.

With a score of 124.39 points, Natalia's Perceived Orientation (PO) was within Acceptance (see Figure 32).

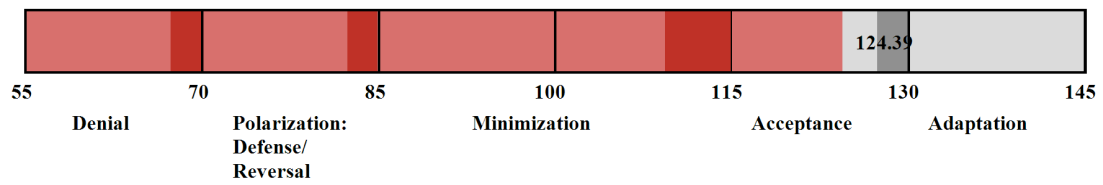


Figure 32. Natalia's Perceived Orientation (PO).

With a score of 96.92, her Developmental Orientation (DO) was within Minimization (see Figure 33).

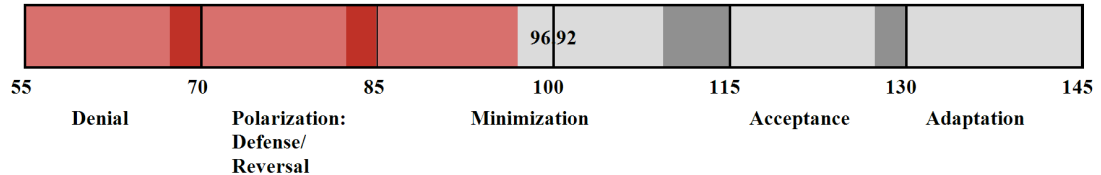


Figure 33. Natalia's Developmental Orientation (DO).

Natalia's Orientation Gap (OG) was 27.47 points (see Figure 34), which means she overestimated her level of intercultural competency.

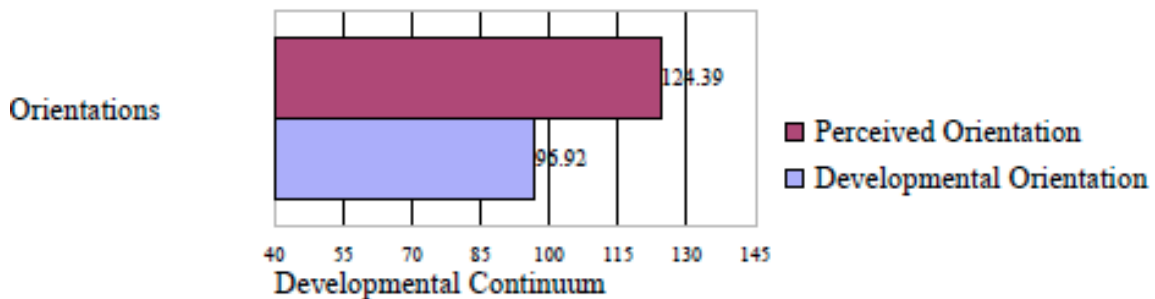


Figure 34. Natalia’s Orientation Gap (OG).

Natalia had a Reversal Trailing Orientation (TO) of 3.22 points (see Figure 35).

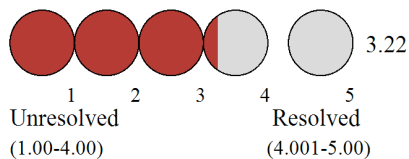


Figure 35. Natalia’s Reversal Trailing Orientation (TO).

Natalia’s Leading Orientations were Acceptance through Adaptation (see Figure 36).

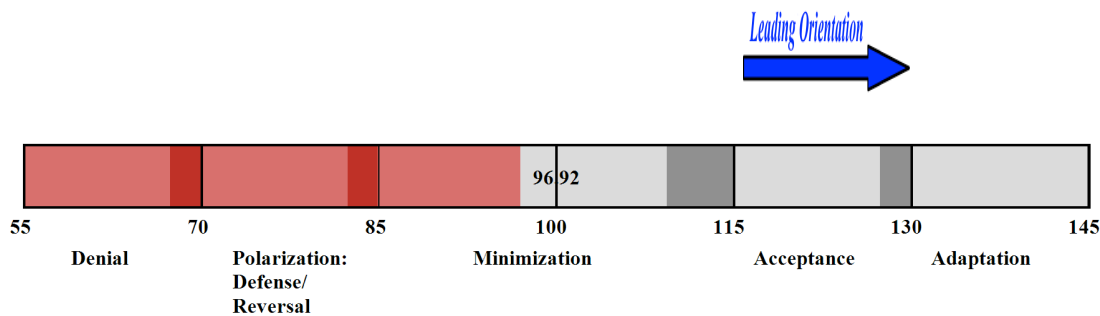


Figure 36. Natalia’s Leading Orientation (LO).

Her score on the Cultural Disengagement scale was 4.40 points (see Figure 37), which means that she is Resolved.

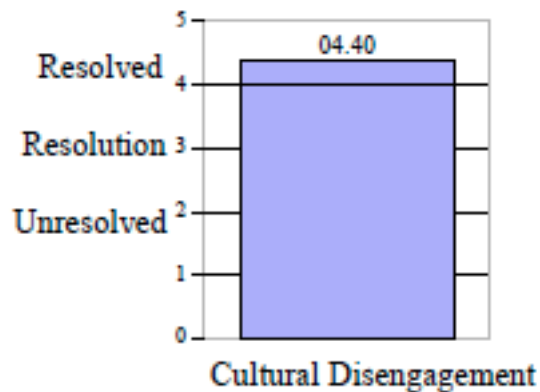


Figure 37. Natalia's Cultural Disengagement Scale.

Focus Group

The focus group was an opportunity to bring together two faculty members and an administrator in higher education to discuss their experiences taking the IDI assessment as well as the supports and barriers to developing their intercultural competency. This section includes the description of two activities that took place during the focus group: (a) a culturally relevant community-building activity and (b) a journey of intercultural competency montage activity. Also included are a summary of the focus group discussion questions and an explanation of data from the Intercultural Development Plans (IDPs).

Howard, Lavender, and Zoë all arrived for the focus group within minutes of one another. After a few minutes of chatting, it was obvious that all three participants had met before. Before the recording, I asked if everyone would agree to keep the names of the other participants confidential. Everyone present agreed. I also explained that during the focus group the individual IDI orientation levels would not be discussed, but that individuals in the focus group will have access to the case studies once this dissertation is completed, and other participants' identities may be evident to them. It was mutually

agreed that no one would disclose the participants in this focus group. However it is possible that an individual may choose to disclose her or his own participation in the study. All three participants seemed at ease as I introduced the culturally relevant community-building activity, as described in Chapter Three. See Appendix H for the directions and raw data for the activity. The next activity involved creating a montage.

The intercultural competency journey montage activity was aimed at addressing the secondary research question, “How do faculty members in higher education describe the supports or barriers to their future development of intercultural competencies?” Until the participants reflected on their past experiences, it would be difficult for them to describe the supports and barriers to their future development. This activity provided a creative way for the participants to use different senses (i.e. visual, tactile, and auditory) to identify the supports and barriers. The montage activity is further described in Chapter Three. See Appendix I for the montage images and raw data comments from each participant.

Initial conversation. After the participants shared their montages and everyone had the opportunity to ask questions of each other, we discussed the supports and barriers to developing intercultural competency. Participants named the opportunity to travel as a significant contributor to the development of intercultural competency. Zoë commented on “the power of travel, the power of seeing the world so you can be outside your city or your country.” I noted that people could travel and have rich experiences but remain unaffected because they stay within a monocultural worldview.

Howard mentioned that people can think they are interculturally competent when they are not, giving a personal example from his own overseas travels: “I thought I spoke fluent French, until I got there.” Howard further reflected that when he travelled or came across differences, he asked himself a lot of self-reflective questions, such as, “I am the different one here, what does this mean?” He internalized that he was the different one, not that this place or person was different. I replied to Howard, “Intercultural competency is a skill to be acquired, I do not think that we are inherently born to be able to do that [acknowledge our differences relative to other differences], but we can learn it and that is a good thing.”

Participants also discussed family support as a contributor to the development intercultural competency. Howard discussed how he had received support from his father:

What gave me a lot of courage was my dad, he was a special education teacher.

He was good at recognizing real differences. He wasn't trying to translate on

behalf of people with differences, he encouraged me to travel and think about how

I interact with other people.

Lavender shared the story of her grandmother, who was hearing impaired and who faced challenges from other family members because of her reduced ability to interact. Zoë discussed how her grandmother provided support by taking her to travel around the world to experience difference.

The focus group briefly revisited some of the similarities and differences in their montages. The montage had in common images and words of location and discovery, or places participants had lived and travelled to that have affected their journeys toward

intercultural competency. Another commonality was the influence of people such as family, friends, roommates, and colleagues on their interactions with difference.

One difference was that Zoë and Howard used words and images, while Lavender used only images in her montage. Zoë was shocked when she said, “Why didn’t I talk about place?” She shared a story about how her grandmother asked her to pick a place anywhere in the world to travel when she was 14 years old. Zoë chose Iceland, but explained how her grandmother instead took her to Africa to experience the developing world. She said,

She knew I wasn’t going to get the desired effect from Iceland. She wanted me to go someplace so radically different. It forever changed my life and made me into an avid traveller. That was the beginning of my journey and being exposed to difference.

Revisiting the experience of taking the IDI. All three participants responded similarly to taking the IDI and referred to the IDI as a test. Howard shared his skepticism about taking any kind of test and said, “I don’t have a deep metaphysical engagement or investment in measuring intercultural competency.” Lavender concurred with Howard and added,

I don’t think we are supposed to be thinking test strategy but we did. I’ve been taking tests since I was two years old; my father was a psychology professor. I’m also good at taking tests; I think that’s probably the wrong idea.

Zoë mirrored Lavender’s comments and brought up the ambiguity in the framing of the questions; this ambiguity made it a challenge for both Zoë and Lavender to fully

understand what the questions were asking. Zoë expressed being curious about what the IDI was and said that it was an interesting experience.

Howard had a long conversation with another person who had taken the IDI about their experiences. He was surprised that this person had a different reaction than he did, and said, “I wasn’t worried about what the test [IDI] would tell about me, the other person was. But it was interesting that I wasn’t deeply attached, and for another person in particular they were.” In my fieldnotes, I reminded myself to be sensitive to the possibility that some people may have a negative reaction to taking the IDI.

Zoë asked Howard if his IDI score did not deeply affect him because, like her, he feels confident in regards to his level of intercultural competency, whereas someone who is not confident may have more apprehension. Howard replied that Zoë could be right and said that the person who he talked to said the same thing. He added that no matter how good one is at navigating cultural differences, anything can go horribly wrong.

Potential barriers to developing intercultural competency. When I asked if any of the participants had witnessed or been a part of cultural conflicts at their institutions, laughter erupted from everyone, suggesting that this was an understatement. Zoë shared the story of when her organization brought in an outside consultant to help build positive rapport between staff, faculty, and administration, and the consultant raised issues of unacknowledged white privilege and an inequitable work environment. Zoë commented on how these subjects were ultimately ignored, stating, “I think the faculty are hungry to learn and to have conversations, it screams for some sort of leadership for a commitment to that [addressing white privilege] and I know I should be a part of that.”

Zoë highlighted that she was happy to see two colleagues from her unit in a book club reading a bell hooks text.

Howard brought up that he noticed deep-seated inequities in terms of expected behaviors at his institution. He said,

We bring people here financially based on their prior achievements who happen to be majority White students. African Americans pay an average of \$1000 more compared to White peers. When I learned that, I wondered why this hasn't been addressed? Clearly we [the institution] need to be doing something different.

Lavender provided an example about a current student who has a financial hold. She explained how this student's family owns a small business and it went bankrupt.

Lavender said,

The whole financial set up here assumes steady financial income. Her financial aid was initially set up based on her family's income, but now that has changed and she cannot afford current tuition and fees. We [the institution] are not tolerant or have many resources for people who have fluctuating/unstable incomes.

Lavender concluded that this student happened to be a minority immigrant student and she was aware of other students with similar stories. In sum, what the focus group demonstrated was that some of the barriers that keep faculty from developing intercultural competency are a lack of institutional focus on issues such as white privilege and institutional racism, a lack of safe spaces for faculty to dialogue, inequitable institutional structures that impact students, and limited faculty development opportunities.

Supports to developing intercultural competency. Howard referenced the loss of the faculty support group to which he once belonged, which had been created to address intercultural competency. He described this support group as a tool for building common relationships, mentorship, and shared expertise to pass on to others, and he said that it had provided valuable resources. He remarked, “I just think the institution made a huge mistake when they discontinued the group,” and he alluded to the fact that its end was politically complicated.

Lavender expressed a willingness to attend conferences and conduct research related to intercultural competency if the funds were provided. She said that she had learned a lot from the diversity-related conferences she had attended. For example, she said, she had once attended a conference session about transgender issues that she thought provided important and insightful conversations. Lavender mentioned that her institution used to provide funds to support these endeavors specifically related to intercultural competency and diversity. But given her already limited faculty development funds, she commented, “I’m not ready or motivated to give up my professional development funds to attend diversity-related professional development. I’m saving funds for my mainstream research.” She thinks that faculty members should have funds available for both diversity-related professional development and professional development that is germane to their own research, and that they should not have to choose between them.

Discussion of Intercultural Development Plans (IDPs). Lavender and Howard both shared that they were very intentional at first, and each committed at least one hour

per week. Once their universities' semesters started, both Lavender and Howard found it more difficult to stay committed to their IDPs. Zoë shared that she counted hours working on her current research project, as well as hours participating in a book club with colleagues, toward her IDP. The book club discussed topics related to intercultural competency, and Zoë described it as "fascinating." Zoë was planning to present her work at several conferences and also counted her time on these projects toward her IDP. She did not specify the total number of hours.

Zoë noted that the IDP gave her the chance to reflect on what she has learned and said,

It's been neat to have in the back of my head like—oh look at the work I am doing! I'm on my pathway. Whereas before I may have just done that stuff but not thought cognitively about it, so the [IDP] plan has been helpful in this way.

Howard concurred with Zoë and mentioned that once he began his IDP he was actually tracking his progress toward intercultural competency, whereas before he had not spent time assessing his own development. After Zoë shared her experience with her IDP, Lavender realized that she had performed some additional activities that she had not counted as hours towards her IDP.

Lavender said, "I was confused by one question [on the IDP], and I didn't know how to answer it." Zoë replied that she too had a similar reaction to one of those questions on her IDP. In my fieldnotes, I remarked that it was beneficial for Lavender to share her concerns, because then Zoë was able to relate to her experience. This reminded me of Zoë's story about a colleague from her PLC who did not know what culturally

relevant pedagogy was, and how his admission encouraged another colleague to admit that he, too, did not know. In my fieldnotes, I noted the benefit of hearing other people's experiences.

Lavender went on to ask, "How do I keep up with all the differences? Some of the questions [in the IDP] became mind-boggling that there's so much difference to think about." Lavender expressed feeling overwhelmed by the multiple dimensions of diversity that she felt the need to understand, such as the different cultural backgrounds of the students in her class or of her colleagues. Lavender commented, "It's overwhelming when there are multiple students and differences and to be able to relate to them all." Howard replied to Lavender, "It is not so much about the numbers rather than the effort to being able to relate to and to learn about the differences."

Intercultural competency experiences. To close, I asked participants to describe an experience from their IDPs that they would most like to share with someone working towards intercultural competency. Howard had attended a session about second-generation immigrant students and their success rates in college. He learned from the findings in a study that direct teaching styles improved their [second-generation students] success rates; he said that if he had learned this earlier in his career it would have been useful. Howard said that his earlier predisposition was, "no, no, no don't push anybody to do anything." He explained that the findings were very clear that second-generation students were successful when they had a disciplinary force at home and in school. He further talked about the tendency on the part of many well-intentioned faculty members to redefine what it means to be a good student, as opposed to considering how to engage

students differently. Howard further stated, “There are probably many reasons for why students do or do not engage in your office.”

Zoë explained that she is part of a group including people from the government and K-12 teaching worlds that was putting on a series of panel presentations about the achievement gap. Zoë recalled how some panel members were divided over various perspectives of how to frame the achievement gap i.e. class or race. The original title of the conference indicated a focus on class, and some group members wanted to change it, Zoë said, “because it’s an issue that is bigger and complicated.” This example reminded me of Howard’s participation on a faculty search committee where the varied perspectives came into conflict, and in the end there was no new hire.

Lavender shared that she was partnering with a colleague of color to co-teach one of the most diverse classes she has ever taught. Lavender commented that the group was interacting surprisingly well and that it hadn’t “blown up.” She added that she had learned a lot watching the students use different skills, and she found it interesting that students from urban and rural schools can work effectively together. Witnessing these positive interactions with diverse students had increased Lavender’s confidence. This reminded me of the feelings she shared during her interview of fear and then relief when particular classes are over, especially when challenges arise.

Future plans to develop intercultural competency. I wanted to conclude the focus group with a collective sense of inspiration for continued work toward intercultural competency, so I asked the participants what future plans they had to develop their intercultural competency. Zoë said that she is intrigued with some new research that is

going to “stretch” her. She is interested in helping her unit mirror what is happening across K-12 schools, stating, “We don’t have the option of not being as culturally aware as possible because in our K-12 schools their number one agenda is to address equity.” She further shared that she is also interested in emotional behavior disorder (EBD) studies, because “I want to know what’s happening. I want to hear the teacher’s perspectives.” Zoë said she sees her ongoing journey as “moving forward and probably backwards, like dancing,” meaning that she will make strides moving forward, mistakes that take her a few steps back, but that she will come back strong to finish the dance.

Lavender said that she would be focusing on gender issues. For example, she mentioned interest in the experiences of women entering non-traditional graduate programs. She noted that intercultural issues affect mostly women and people of color who have been excluded professionally.

Howard said, “I feel like I need to learn more about the power of excellence in engaging students.” He expressed interest in families of veterans and refers to them not as a different culture, but people with different experiences. He wants to learn more about what those different experiences are and wants to understand what institutions of higher education could be doing to better serve them. Howard added, “How do we bring intercultural competency in the classroom, how do we do that online?” He concluded that it would be a valuable opportunity for new faculty to have these conversations (which Zoë had also mentioned regarding her colleagues in an education department).

On the same day as the focus group, all three participants e-mailed me their IDPs. Much of the content of the IDPs was echoed during the focus group, but some additional

written comments from the IDPs are worth mentioning. As Lavender engaged in critical self-reflection about the three dimensions of diversity that have most influenced her views of cultural commonalities and differences (i.e. gender, race/ethnicity, and sexual orientation), she made connections to her IDI developmental orientation. Lavender recognized her dominant status, with the exception of her gender, and noted the challenge to:

Make friends with people who (justifiably) do not trust me because of my dominant culture status and to learn to accept criticism of my behavior when I enact the stereotypes and other attitudes I learned as a result of that status.

She said that her avoidance of being criticized prevents her from being in relationships with people from different cultures. Lavender wrote, “My experience of different cultures has largely been of cultures that are in many ways like my own.” My analysis suggests that this lack of cross-cultural relationship-building could be a reason that people remain in Minimization. However, Lavender also identified specific goals in her IDP to effectively navigate cross-cultural differences and commonalities (see Appendix L). Appendix L shows the goals identified by each participant.

Summary

A common theme among all three participants was to improve their teaching around issues of diversity, to better understand their cultural lens in combination with the cultural lenses of their students and colleagues, and to increase their leadership around issues of diversity in their organizations. This concludes the data collection and analysis;

the next and final Chapter Five describes the major findings, researcher recommendations, limitations of the study, and a critical self-reflection.

CHAPTER FIVE

Conclusions

*Education is our passport to the future, for tomorrow
belongs to the people who prepare for it today.
~Malcolm X*

Overview

The goal of my research was to better understand the primary research question: How do faculty members in higher education describe their response to an assessment of their intercultural competency? Research confirms that intercultural competency can be measured (Bonilla, Lindeman, & Taylor, 2012; Hammer, Bennett, & Wiseman, 2003; Hiller, 2010). A specific goal was to explore the usefulness of one particular assessment, the Intercultural Development Inventory (IDI). The data from this dissertation may encourage faculty members and administrators in higher education the use of the IDI to initiate work with faculty development.

One of my secondary research questions was: How do faculty members in higher education describe the implementation of their intercultural development plan? The research design captured faculty descriptions of how they experienced working towards the five steps of their Intercultural Development Plans (IDPs). Of specific interest was an exploration of faculty's ideas about the utility of the IDP in planning and creating intercultural competency goals.

The other secondary research question was: How do faculty members in higher education describe the supports or barriers to their future development of intercultural

competencies? My goal was to share real examples of supports and barriers so that, given an opportunity to develop a comprehensive plan, faculty members would have some valid starting points. Real-life examples can help in advocacy for funds for faculty development opportunities. Given that this study is nongeneralizable, future research needs to be done to identify additional supports or barriers.

This research project was approached through an equity and social justice perspective. Intercultural competency is “the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities” (Hammer, 2012, p. 23). In an increasingly diverse world, intercultural competency is a necessity for establishing equity and social justice locally and globally (Aguirre & Martinez, 2002; C. Bennett, 2004; Gay, 2010; hooks, 1994). Researchers (Aguirre & Martinez, 2002; C. Bennett, 2004; Reybold, Flores, & Cortez, 2006) believe that institutions of higher education have a responsibility to foster intercultural competency in order to live up to their mission statements and diversity initiatives. Since entering higher education, colleagues have shared with me a desire to know whether or not they are being truly culturally sensitive and inclusive in their teaching.

I am among a small percentage of full-time faculty members in higher education who are people of color (U.S. Department of Education, National Center for Education Statistics, 2011). One of my strongest desires is for all K-12 students, especially historically marginalized and disadvantaged students, to receive a quality education and to have a fair opportunity to attend college. For historically marginalized and disadvantaged students who do enter college, my ambition is for them to thrive

academically and socially, to graduate and pass on their knowledge to open the doors of hope for others. As a professor in the field of education my primary goal is for pre-service and in-service teachers to be prepared—by being culturally responsive—and excited to meet the demands and challenges of working with culturally, economically, linguistically, diverse students.

The research participants represented a broad range of faculty roles. One participant worked in an undergraduate liberal arts department. The second participant was a faculty member in an education department whose primary responsibilities were teaching undergraduate and graduate students involved in K-12 education. The third participant was an administrator in the university president's cabinet who used to teach undergraduate courses. I appreciated the broad experience and perspective that each person brought to the study.

Major Findings

First major finding. The participants in this study confirmed that faculty members cannot ignore their role in creating safe spaces for students and striving towards equity and social justice in higher education. They work to be adept at this role, but they feel unprepared and inadequate. The faculty participants in this study who had early experiences with difference, ongoing critical self-reflection, and personal introspections of their privilege(s), as well as childhood cross-cultural experiences, had an intercultural/global mindset as assessed on the developmental continuum. Three aspects of an intercultural/global mindset are: (a) makes sense of cultural differences and commonalities based on one's own *and* other culture's values and practices, (b) uses

cultural generalizations to recognize cultural difference, and (c) supports more complex perceptions and experiences of cultural difference and commonality (Hammer, 2008).

Those who did not address privilege in the context of this study, who were less comfortable around issues of cultural conflict, and who may not have as many early childhood cross-cultural experiences, had a monocultural mindset as assessed on the Intercultural Development Inventory (IDI) developmental continuum. Three aspects of a monocultural mindset are: (a) makes sense of cultural differences and commonalities based on one's own cultural values and practices, (b) uses broad stereotypes to identify cultural difference, and (c) supports less complex perceptions and experiences of cultural difference and commonality (Hammer, 2008).

The participants in this study expressed a deep desire to be able to model for their students and colleagues how to handle cultural conflict and differences. They all strive to be effective teachers and leaders. Yet they expressed uncertainty about whether or not they are indeed effective in their current roles. The importance of modeling culturally relevant teaching and conflict resolution is confirmed by several researchers (Gay, 2010; Reybold et al. 2006). The participants in this study also have experienced first-hand the changing demographics of the college classroom (Darling-Hammond, 2010; Ginsberg & Wlodkowski, 2009; Howard, 2010). In response to increased diversity, the participants in this study expressed the need for intercultural competency (for themselves and their colleagues) in order to be able to handle conflict and sensitive issues with confidence.

Second major finding. Participants had both positive and negative responses to completing the IDI survey. Two out of four participants in this study perceived the IDI as

threatening and as a negative self-identifying label. While the IDI was not well received by the individuals in this study, it was also not rejected; rather, three participants saw it as a valid, useful tool in helping them to become interculturally competent. The participants expressed interest in and curiosity about the IDI.

In addition, participants perceived the IDI as a standardized test, and some experienced anxiety taking the IDI. Three of the four participants criticized the language of the IDI, including the directions and questions. As a trained IDI administrator having worked with over 200 people, I gained new awareness about the anxiety and confusion that some people may experience in completing the IDI.

Third major finding. Faculty Professional Learning Communities (PLCs) created a safe space and increased awareness around intercultural issues. The participants Lavender, Zoë, and Howard all shared how being part of a faculty support group, such as a PLC, afforded them opportunities to explore issues around intercultural competency. For these participants, PLCs created a sense of safety and increased awareness of intercultural issues. Participants in this study expressed that both White faculty and faculty of color need safe spaces in discussing sensitive issues.

The study also confirmed how a focus group could be a useful method to help faculty explore and examine the nature of intercultural competency. The focus group in this study demonstrated that hearing others' stories and examples often-prompted new ideas and memories for the participants. The experience of these participants supports the idea that focus groups can effectively provide the context for people to see the lens

through which they experience the world in relation to others' (Krueger & Casey, 2009; Merriam, 2009).

Researcher Recommendations

Institutions of higher education must support faculty members in the development of intercultural competency, which includes creating safe spaces for faculty and students to discuss diversity-related issues. It is clear that faculty members in higher education lack intercultural competency (Banks, 2010; Beuckelaer, Lievens, & Bucker, 2012; Gay 2010; Ginsberg & Wlodkowski, 2009; Howard 2010; Ladson-Billings, 2009). This is unfortunate given that research supports that a high degree of intercultural competency among faculty could break down institutional racism and improve the success rate of postsecondary students of color (Beuckelaer, et al., 2012; Cushner & Mahon, 2009; Gay, 2010; Ginsberg & Wlodkowski, 2009), who are not succeeding at the same levels of their White peers (U.S. Department of Education, National Center for Education Statistics, 2012). A high degree of intercultural competency is imperative for 21st century teaching (Ginsberg & Wlodkowski, 2009; Hammer, 2008).

The participants in this study concluded that intercultural competency cannot be ignored, and each committed to creating conditions of equity and social justice in their institutions of higher education. However, one participant expressed concern about the lack of institutional commitment to support faculty members in teacher education in this process. This lack of commitment is especially troubling because teacher education programs prepare future teachers to work in diverse K-12 communities, and the lack of interculturally competent K-12 teachers contributes to the achievement gap (Darling-

Hammond, 2010; Gay, 2010; Howard, 2010). Howard (2010). A recommendation drawn from this is that teacher education programs should make it a priority to support faculty development in the area of intercultural competency.

The participants in this study agreed that institutional support is needed for intercultural faculty development. One way to improve faculty development in this area would be to create Professional Learning Communities (PLCs) and faculty support groups. PLCs and support groups focused on equity, social justice, and intercultural competency have proved to be effective in creating a safe space to explore sensitive issues, to improve teaching, and to support students (Bonilla, 2005). While it is true that the majority of people overestimate their intercultural competency (M. Bennett, 2004; Dweck, 2006) guided developmental assistance can shrink the gap between where people think they are in terms of intercultural competency and where they are developmentally. The IDI coaching feedback sessions can help individuals to begin to address this gap.

Another area of faculty development that requires institutional support is culturally relevant teaching in higher education classrooms. Zoë, a participant in this study highlighted the need for faculty development in the area of culturally responsive pedagogy in order to become culturally relevant in their teaching. Faculty members need opportunities to learn about culturally relevant pedagogy (Banks, 2010; Beuckelaer et al. 2012; Darling-Hammond, 2010; Delpit, 2006; Gay, 2010; Ginsberg & Wlodkowski, 2009; Ladson-Billings, 2009; Nieto, 1999). Culturally relevant teaching is applicable in higher education; faculty who teach struggle to understand what it is and how to apply it.

The faculty in this study sought to provide an inclusive environment, but some did not know how, culturally relevant pedagogy can assist in this area.

Faculty in this study described the need for safe spaces to talk about sensitive issues. It was demonstrated that both White faculty and faculty of color need to feel safe. A safe space can provide an opportunity for faculty to share successes. It was recognized by the participants in the study that it is a positive to honor ones growth and achievements working towards intercultural competency.

In terms of the IDI itself, the language on the IDI assessment must be improved by providing concrete definitions of its terms. In my experience administering the IDI to over 200 people, as well as the faculty in this study, it was common for people to express confusion because of the ambiguity of the IDI directions and questions.

Another recommendation is for qualified administrators of the IDI to present it in a less threatening way. All four participants referred to the IDI assessment as a test, which implies that there are correct and incorrect answers. It may help individuals to be reminded in advance of taking the IDI that there are no right or wrong answers when responding to the IDI questions. It should also be made clear to people completing the IDI that it is not a measure of how much care, concern, or interest they have in regards to different cultures; rather it assesses what skill sets one has developed to accurately understand and adapt behavior to cultural differences and commonalities. In addition, the current language of the IDI may be ineffective for convincing participants of its efficacy as a tool. Participants expressed confusion about the wording of questions and the lack of clarity around terminology.

Limitations of the Study

One limitation of this study is that there were only four participants, all of who was White and of European ancestry. The original goal of the study was to have a diverse group of participants to gain diverse perspectives regarding the research topic. For the recruitment of volunteers of color in the future, I would more intentionally seek names of individuals to contact based on referrals from organizations in higher education such as the American Education Research Association (AERA) or Association of American Colleges and Universities (AAC&U).

Another limitation of the research design was the relatively short period of time for participants to develop intercultural competency. This limitation can be overcome with a longitudinal study that provides more time and allows for administration of a post-IDI assessment.

Another limitation was that only one assessment, the IDI, was used to measure intercultural competency. Researchers DeJaeghere and Cao (2009) have recommended a minimum of “three different process theories or models to develop cultural competence” (p. 438) as the most effective way to make gains. From my experience of having taken and administered the IDI, its limitations are that it focuses primarily on race and ethnicity. Categorical differences such as gender, sexual orientation, religion, and age are not as explicit, although the IDI can lend itself to these concepts.

An additional limitation of the IDI is that in order to administer the IDI, an individual must attend training to become a qualified administrator. The training is expensive and depending on the location of the training, travel expenses may be

occurred. In the event that someone wanted to reproduce this study or have access to using the IDI, one would need to become a qualified administrator or hire someone trained. Furthermore, the IDI has not been critiqued in the literature; for this study, no sources were available as critiques of the IDI.

No formal statistical coding software was used to analyze and code the data. As the sole researcher on this project, I was limited as the only person examining the data and as a beginning researcher, may have missed important insights that another person could have identified.

Implications for Research, Practice, and Policy

This study could be repeated with a larger sample to further identify how faculty members in higher education respond to taking the IDI. It would also be useful to conduct a longitudinal study, using the IDI as a means for pre and post study assessment. One recommendation for a future study is to modify the research design to include more than one model and assessment to measure intercultural competency (Bonilla et al., 2012; DeJaeghere & Cao, 2009). Chapter Two of this study includes various developmental models for consideration. In recent consulting work, a partner and I have been introducing various models of cultural competency and their accompanying assessment instruments as ways for organizations to develop intercultural competency. The use of multiple models and pre and post study assessment to measure the development of cultural competency among faculty members in higher education could provide strong evidence for the advocacy of similar faculty development.

Another possibility for future research is the use of the IDI with administration, faculty, and staff, on a program level. If one program in an institution pilots the use of the IDI and finds success, other programs and organizations within the institution can advocate for its use. For example, a teacher education program could use the IDI to assess the intercultural competency of teacher candidates entering the field of education. There is a lack of research regarding the intercultural competency of future teachers, but ensuring the cultural competence of future teachers is imperative in order to prepare them to work with culturally diverse students.

Policy recommendations resulting from this study include aligning university-wide initiatives with goals and benchmarks to support faculty, staff, administration, and students in becoming interculturally competent. Additionally, universities could (a) hire a full time diversity lead director to devote the time and attention needed to implement university-wide diversity initiatives; (b) designate funds for faculty development focused on intercultural competency development and growth; (c) recommend that faculty attend a minimum number of required attendances to interculturally related workshops; (d) implement PLCs to provide safe spaces for faculty to dialogue, problem-solve, critically reflect, and share resources; (e) provide modeling of effective strategies to handle cultural conflict with students and colleagues; (f) provide team-teaching opportunities for faculty to support one another in developing and implementing culturally relevant teaching in the classroom setting; and (7) conduct focus groups to gather initial data to identify needs and targeted growth areas.

Self-Reflection as a Researcher

Marcel Proust said, “We don't receive wisdom; we must discover it for ourselves after a journey that no one can take for us or spare us.” This describes how I learned to conduct formal research. One cannot learn how to do research by reading a book or being told about it by someone else. My six years of being a graduate student have increased my perseverance; I experienced successes and failures along the way, and these experiences became a journey, ultimately leading me to the discoveries described here.

When one participant did not respond to schedule the coaching feedback session, I learned not to take such things personally or feel rejected. My focus shifted to the “how” and “why” of things to avoid getting stuck and frustrated. Through the dissertation process my orientation as a researcher shifted from always being the expert to also being a learner. For example, why did I expect to know how to synthesize large amounts of data without prior experience? It was a struggle to give myself permission to learn.

This permission to learn has fostered an interest to strive towards a growth mindset versus a fixed mindset. The growth mindset is based “on the belief that your basic qualities are things you can cultivate through your efforts” (Dweck, 2006, p. 7). Contrary to the fixed mindset, “Believing your qualities are carved in stone—creating an urgency to prove yourself over and over” (Dweck, 2006, p. 6). An important lesson involved accepting that I do not know what I do not know because of my lack of experience doing research. My entry into doing research was similar to the experience of faculty who are not interculturally competent. Faculty low on the scale of intercultural competence not only lack intercultural experience and skills, but frequently they do not

know what culturally relevant teaching is. I appreciate the guidance, modeling, and support my committee has offered so that I *can* develop skills as a researcher.

The coaching sessions and focus group taught me to listen more, to avoid asking leading questions, and to not raise an eyebrow or gesture if a participant said something with which I may disagree. Stories or personal narratives, such as Howard Blossom's sharing about his uncle's developmental disabilities, enhanced the coaching feedback session and focus group. I shared with Howard the story of my uncle Mark, who is severely developmentally delayed, and how it impacted my acceptance and appreciation of differences at a young age. Interviews require give and take between the interviewer and interviewee; I saw that it was important to build rapport and trust in a short amount of time for these personal narratives to be heard.

I made assumptions about what the participants' IDI orientations might be, but it was vital to suspend judgment in order to be an effective researcher. I hoped to have at least one participant of color to increase the diverse perspectives expressed individually and in the focus group. When the volunteers came from a homogeneous group, my mentor Dr. James Bonilla advised me not to take it personally when others did not respond or follow up. Patience and flexibility helped me to avoid passing judgment on Natalia for not responding to my multiple attempts to contact her. It helped me to be explicit in my expectations of the participants and to offer grace and flexibility.

As a writer, I suffered from the imposter syndrome during my dissertation journey, and another important lesson involved learning how to cope. Negative self-talk and doubt plagued me for months. Even as an educated person in the field of education

who has published her writing, I still faced challenges with writing. The shame and embarrassment of lacking these skills propelled me to buy books on how to improve my writing, to seek help at the writing center, and to truly work to improve. I adopted the thinking that my dissertation is about learning, not proving myself. Putting forth effort does not make me vulnerable, but actually makes me smarter (Dweck, 2006).

I had the opportunity to speak with Geneva Gay, and she shared information about herself, as well as resources about the most influential scholars in the field of critical urban/multicultural education, culturally relevant pedagogy, bi-racial identity development and more. Gay's advice for me was, "Naomi, find your own voice in higher education" (N. Taylor, personal communication, November 22, 2011). I did not know what Dr. Gay meant at that time, but in hindsight it is clear I have found my voice in higher education.

While meeting with Julie Bach, director of Hamline University's writing center, she mentioned a program called Writing Across the Curriculum (WAC), which is based on the idea that teaching writing is every instructor's job. From this, I developed a deep personal conviction that modeling intercultural competency is also every instructor's job. Part of finding my voice has been expressing the need for faculty members in higher education to become interculturally competent.

Statement of Teaching Philosophy

I conclude with a revitalized statement of my teaching philosophy that evolved after my journey of the past six years in graduate school. As a young woman of color entering the field of elementary education, I had two assumptions: (a) as long as I put

forth effort and loved my students, I had the ability to save children and (b) because I grew up in poverty and attended inner-city schools, I would be able to relate to all of my students, especially marginalized students of color. This thinking was reinforced at times in my education courses in college.

In time, my experiences proved my assumptions to be selfish and inaccurate. In the present, I would restate my assumptions: (a) my job is not to love my students, but to equip them with the critical thinking skills that allow them to solve problems for themselves and for the world (loving them is a bonus) and (b) having similar experiences does not automatically result in easy relations—my cultural lens is one view among many other viable perspectives and values in this world.

I humbly learned that when it comes to teaching, it is not about me. Constructivism (Fosnet, 2005) resonated with me: to co-construct meaning with my students grants me permission to not know everything. I value and build on the strengths that my students bring to class. We teach one another. I believe in the words of Maya Angelou (2013): “We should know that diversity makes for a rich tapestry and we must understand that all threads of the tapestry are equal in value.” Yet our preK-12 schools and institutions of higher education do not yet fully embody this idea.

Culturally responsive teaching defines my passion for ongoing learning about my cultural self and for serving students on their journeys of discovering their cultural selves and others. Learning about cultures is not a new endeavor in higher education, however it is more vital than ever that students become competent American citizens who are able to participate in collaborative interactions with one another as well as in their communities.

This is where cultural competency skills are a valuable and a necessary part of the curriculum and educational standards.

Assumptions can be a starting place to engage in critical, reflective pedagogy. One of my teaching goals is to guide students to come to new conclusions about others and to reflectively map their maturation. I am reminded of the words of Paulo Freire and bell hooks: “education is the practice of freedom” (Freire, 2009; hooks, 1994). This describes my commitment to an asset view of diversity that shares our similarities and celebrates our differences, with intentionality to address systemic racism and other factors that prevent access to freedom.

Summary

My research is student centered, but not in the typical manner of using student achievement data, graduation rates, retention and persistence numbers. My research focuses on the fact that the cultivation of intercultural competence in higher education faculty members has been ignored. Three research questions were addressed: 1) How do faculty members in higher education describe their response to an assessment of their intercultural competency, 2) How do faculty members in higher education describe the implementation of their intercultural development plan, and 3) How do faculty members in higher education describe the supports or barriers to their future development of intercultural competencies.

The ultimate goal of intercultural competency at an institutional level would be that administration, staff, faculty, and students all receive guided developmental support to increase intercultural competency (Aguirre & Martinez, 2002; C. Bennett, 2004;

Reybold et al., 2006). This research focuses on the faculty and administration because of their potential impact on college students, who then impact K-12 students and people everywhere. It is a risky venture to graduate 21st century students without the skills and mindset to promote a just and equitable world, effectively communicating and appreciating differences.

My personal interest in this research was to improve my own practice as a professor and IDI qualified administrator. Insights were gained for the need to be compassionate and understanding towards White faculty members who do not know what they do not know. I have always felt this way towards my students, but was less lenient with faculty members who did not respond or act appropriately when cultural differences arose. These feelings have been shared by my colleagues of color, and they often lead to hurt and anger as a result; hence, I felt the need for my research to foster relationships between White faculty and faculty of color.

As a result of this research, I acknowledge how deprived I feel not working with faculty of color for support and camaraderie. I actually feel starved to not have other women of color with whom to regularly communicate in my professional setting. In general, there is a lack of role models for both people of color in teaching, scholarship, and service. It is disheartening that often I am the first and only faculty of color that students will experience in their undergrad or graduate education. On this journey, there is much more to explore and learn, even from White colleagues. I want to continue to grow on my journey toward intercultural competency and to be able to support others who want to move forward on their own journey.

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Appendix A

IDC Orientation Descriptions

The Intercultural Development Continuum (IDC)¹

Mitchell R. Hammer, Ph.D.

The Intercultural Development Continuum (IDC) describes a set of orientations toward cultural difference and commonality that are arrayed along a continuum from the more monocultural mindsets of Denial and Polarization through the transitional orientation of Minimization to the intercultural or global mindsets of Acceptance and Adaptation. The capability of deeply shifting cultural perspective and bridging behavior across cultural differences is most fully achieved when one maintains an Adaptation perspective.

Intercultural Development Continuum

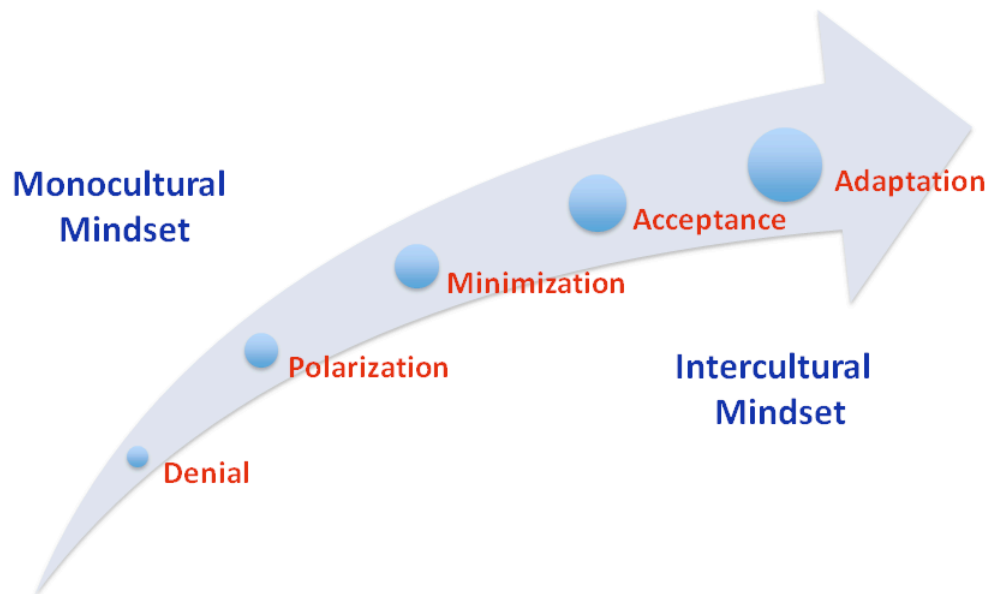


Figure 3. Intercultural Development Continuum

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Denial

A Denial mindset reflects a more limited capability for understanding and appropriately responding to cultural differences in values, beliefs, perceptions, emotional responses, and behaviors. Denial consists of a *Disinterest* in other cultures and a more active *Avoidance* of cultural difference. Individuals with a Denial orientation often do not see differences in perceptions and behavior as “cultural.” A Denial orientation is characteristic of individuals who have limited experience with other cultural groups and therefore tend to operate with broad stereotypes and generalizations about the cultural “other.” Those at Denial may also maintain a distance from other cultural groups and express little interest in learning about the cultural values and practices of diverse communities. This orientation tends to be associated more with members of a dominant culture as well as members of non-dominant groups who are relatively isolated from mainstream society because both may have more opportunity to remain relatively isolated from cultural diversity. By contrast, members of non-dominant groups who are more actively engaged within the larger, mainstream society are less likely to maintain a Denial orientation, because they more often need to engage cultural differences. When Denial is present in the workplace, cultural diversity oftentimes feels “ignored.” The intercultural competence development strategy for Denial is to help the individual or group *notice and confront cultural differences*. This can focus on those less threatening, more easily observed aspects of human behavior in areas of clothing, food, music, art, dance as well nonverbal behavior, customs, dos and taboos. Development is achieved for the individual or group by interacting more with people from different cultures—under supportive conditions. Also, asking individuals and groups to notice perceptions and behaviors that they have in common with—and are different from—people from other cultural communities is also useful.

¹The Intercultural Development Continuum (IDC) assessed by the Intercultural Development Inventory (IDI) is adapted from the Developmental Model of Intercultural Sensitivity (DMIS). The original formulation of the DMIS is: Bennett, M.J., 1986, *Towards ethnorelativism: A developmental model of intercultural sensitivity*. In R.M. Paige (Ed.), *Cross-cultural orientation: New Conceptualizations and applications* (pp. 27-70). New York: University Press of America. Recent publications of the IDC model are: Hammer, M.R., 2009, *The Intercultural Development Inventory: An Approach for assessing and building intercultural competence*, In M.A. Moodian (Ed.), *Contemporary leadership and intercultural competence: Exploring the cross-cultural dynamics within organizations*, (pp. 203-108), Thousand Oaks, CA: Sage; Hammer, M.R. (2011). *Additional cross-cultural validity testing of the Intercultural Development Inventory*. *International Journal of Intercultural Relations*, 35, 474-487; Hammer, M.R., 2012, *The Intercultural Development Inventory: A new frontier in assessment and development of intercultural competence* (chapter 5), in M. Vande Berg, M. Paige & K. Lou (Eds.), *Student learning abroad*, Stylus Publications.

Polarization

Polarization is an evaluative mindset that views cultural differences from an “us versus them” perspective. Polarization can take the form of *Defense* (“My cultural practices are superior to other cultural practices”) or *Reversal* (“Other cultures are better than mine”). Within Defense, cultural differences are often seen as divisive and threatening to one’s own “way of doing things.” Reversal is a mindset that values and may idealize other cultural practices while denigrating one’s own culture group. Reversal may also support the “cause” of an oppressed group, but this is done with little knowledge of what the “cause” means to people from the oppressed community. When Polarization is present in an organization, diversity typically feels “uncomfortable.”

The intercultural competence development strategy for individuals or groups at Polarization is to help them recognize when they are overemphasizing differences without fully understanding them; and, second, to help them search for commonalities and adopt a less

evaluative stance toward understanding differences.

Minimization

Minimization is a transitional mindset between the more Monocultural orientations of Denial and Polarization and the more Intercultural/Global worldviews of Acceptance and Adaptation. Minimization highlights commonalities in both human *Similarity* (basic needs) and *Universalism* (universal values and principles) that can mask a deeper understanding of cultural differences. Minimization can take one of two forms: (a) the highlighting of commonalities due to limited cultural self-understanding, which is more commonly experienced by dominant group members within a cultural community; or (b) the highlighting of commonalities as a *strategy* for navigating the values and practices largely determined by the dominant culture group, which is more often experienced by nondominant group members within a larger cultural community. This latter strategy can have survival value for non-dominant culture members and often takes the form of “go along to get along.” When Minimization exists in organizations, diversity often feels “not heard.” When responsibilities and tasks in an organization or educational institution can be accomplished successfully using commonality strategies without the need to attend to difference, Minimization mindsets are reinforced. The intercultural competence developmental strategy for Minimization is to increase cultural self-understanding, including awareness around power and privilege as well as other patterns of cultural difference (e.g., conflict resolution styles), culture-general frameworks (e.g., individualism/collectivism), and culture-specific patterns.

Acceptance

Acceptance and Adaptation are intercultural/global mindsets. With an Acceptance orientation, individuals recognize and appreciate patterns of cultural difference and commonality in their own and other cultures. An Acceptance orientation is curious to learn how a cultural pattern of behavior makes sense within different cultural communities. This involves contrastive self-reflection between one’s own culturally learned perceptions and behaviors and perceptions and practices of different cultural groups. While curious, individuals with an Acceptance mindset are not fully able to appropriately adapt to cultural difference. Someone with an Acceptance orientation may be challenged as well to make ethical or moral decisions across cultural groups. While a person within Acceptance embraces a deeper understanding of cultural differences, this can lead to the individual struggling with reconciling behavior in another cultural group that the person considers unethical or immoral from his or her own cultural viewpoint. When Acceptance is present in organizations and educational institutions, diversity feels “understood.”

The intercultural competence development strategy for Acceptance is to help individuals or groups interact across cultures in ways that expand their knowledge about cultural differences, including culture-general and culture-specific frameworks, and to gain skills in adapting to these differences. They can also confront cross-cultural ethical questions within their specific workplace or living situation by fully considering what a particular practice means from their own cultural perspective and what a cultural practice represents in a different cultural community.

Adaptation

An Adaptation orientation consists of both *Cognitive Frame-Shifting* (shifting one’s cultural

perspective) and *Behavioral Code-Shifting* (changing behavior in authentic and culturally appropriate ways). Adaptation enables deep cultural bridging across diverse communities using an increased repertoire of cultural frameworks and practices in navigating cultural commonalities and differences. An Adaptation mindset sees adaptation in performance (behavior). While people with an Adaptation mindset typically focus on learning adaptive strategies, problems can arise when people with Adaptation mindsets express little tolerance toward people who engage diversity from other developmental orientations. This can result in people with Adaptive capabilities being marginalized in their workplace. When an Adaptation mindset is present in the workplace, diversity feels “valued and involved.” The intercultural competence development strategy for Adaptation is to continue to build on one’s knowledge of cultural differences and to further develop skills for adapting to these differences, including engaging in “cultural mediation” between cultural groups that are experiencing problems.

Cultural Disengagement

Cultural Disengagement is not an orientation on the Intercultural Competence Continuum. It involves the degree of connection or disconnection an individual or a group experiences toward a primary cultural community.

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Appendix B

Statistical Validation and Reliability

The Cross-cultural Validity of the IDI

Mitchell R. Hammer, Ph.D.

The Intercultural Development Inventory® or IDI® is a widely-used assessment of intercultural competence, with over 60 published articles and chapters and over 42 Ph.D. dissertations.

The IDI has been rigorously tested and found to possess high cross-cultural validity and reliability. As a result, validity of the IDI is established not through “face” validity but rather, far more rigorous psychometric criteria. In other words, a person cannot “just look at the IDI items and determine what it measures or whether it is a valid assessment.”

In fact, a person’s subjective viewing of IDI items to determine whether the IDI “is a good measure of intercultural competence” is far less valid than reviewing the extensive social science validation protocols of the IDI. The result of these validation studies of the IDI provides objective confidence that:

- *The IDI is a cross-culturally generalizable (i.e., international and domestic diverse culture groups), valid and reliable measure of intercultural competence that does not contain cultural bias.*

The extensive psychometric validation protocols used in constructing the IDI are described in greater detail in two important, academic, “blind”, peer-reviewed publications. These two publications provide information regarding the multiple research studies that have been conducted specifically validating the IDI:

- Hammer, M.R. (2011). Additional cross-cultural validity testing of the Intercultural Development Inventory. *International Journal of Intercultural Relations*, 35, 474-487, and
- Hammer, M.R., Bennett, M.J. & Wiseman, R. (2003), The Intercultural Development Inventory: A measure of intercultural sensitivity. In M. Paige (Guest Editor), *International Journal of Intercultural Relations*, 27, 421-443.

The chart below summarizes some of the main validation findings of the IDI.

Based on multiple studies, the IDI meets the following extensive psychometric criteria:

Instrument Development Criteria	IDI Fully Meets Criteria
1. <i>Testing confirmed the underlying theoretical framework of the IDI— the Intercultural Development Continuum or IDC (e.g., high interrater reliabilities based on in-depth interview analysis & correlational analysis)</i>	✓
2. <i>IDI items reflect perspectives of people from a wide range of international and domestic cultural groups (e.g., through in-depth interviews)</i>	✓
3. <i>IDI does not contain cultural bias (e.g., initial pool of items generated from statements made by culturally diverse interviewees—not by the researchers)</i>	✓
4. <i>IDI validity and reliability results confirmed in large, multicultural samples—over 10,000 individuals (e.g., using rigorous Confirmatory Factor Analysis in item/scale analysis)</i>	✓
5. <i>IDI has strong “content” validity (e.g., initial item pool generated from actual statements made by interviewee’s from a wide-range of cultural groups & Expert Panel Review used to narrow item pool— with high inter-rater reliabilities)</i>	✓
6. <i>IDI has strong “construct” validity (IDI Orientations correlated as predicted to Worldmindedness (cognitive measure) and Intercultural Anxiety (affective measure))</i>	✓
7. <i>IDI has strong “predictive” validity in organizations (e.g., IDI predictive of success in diversity recruitment and hiring)</i>	✓
8. <i>IDI has strong “predictive” validity in education (e.g., IDI predictive of achievement of study abroad outcomes)</i>	✓
9. <i>IDI Developmental Orientation and Perceived Orientation scores are highly reliable (.82, .83, coefficient alpha & all sub-scales achieved satisfactory reliabilities)</i>	✓
10. <i>Readability analysis of the IDI indicates the IDI is appropriate for individuals 15 years of age or higher)</i>	✓

Summary Statistics of the Development of the IDI

Mitchell R. Hammer, Ph.D.

Summary on the Validation Samples Used in Developing the IDI:

The 50-item Intercultural Development Inventory (IDI v2) was developed based on a crosscultural sample of 591 respondents (see Hammer, M.R., Bennett, M.J. & Wiseman, R., 2003, *The Intercultural Development Inventory: A measure of intercultural sensitivity*. In M. Paige, Guest Editor, *International Journal of Intercultural Relations*, 27, 421-443). In 2009, a second (IDI v.3) cross-cultural sample of 4,763 respondents from a wide range of age groups and professions completed the IDI in their native language using rigorously back-translated versions of the IDI. In 2011, additional validity testing was completed with a cross-cultural sample of over 10,000 individuals (see Hammer, M.R., 2011, *Additional cross-cultural validity testing of the Intercultural Development Inventory*. *International Journal of Intercultural Relations*, 35, 472-487).

Standard Error of Measurement of the IDI

The Standard Error of Measurement (SEM) of a test refers to the standard deviation of test scores that would have been obtained from a single respondent had that respondent been tested multiple times. It is a measure of the "spread" of scores within a respondent had the respondent been tested repeatedly and ad infinitum. That is, if a single respondent were to take the same test repeatedly (with no new learning taking place between testing's and no memory of question effects), the standard deviation of his/her repeated test scores is denoted as the Standard Error memory of question effects), the standard deviation of his/her repeated test scores is denoted as the Standard Error of Measurement. The SEM of the Developmental Orientation scale is 3.66 and 3.49 for the Perceived Orientation.

Validity and Reliability of the IDI

The 50-item IDI v.2 underwent rigorous validity and reliability testing (see Hammer, M.R., Bennett, M.J. & Wiseman, R., 2003). Further testing of the IDI v.3 with a sample of 4,763 in 2009 identified the following unidimensional scales (using Confirmatory Factor Analysis) along with their overall reliability (Coefficient Alpha):

Perceived Orientation (PO) Scale (.82) * Developmental Orientation (DO) Scale (.83) *
Denial Sub-scale (.66) * Defense Sub-scale (.72) * Reversal Sub-scale (.78) *
Minimization Sub-scale (.74)* Acceptance Sub-scale (.69) * Adaptation Sub-scale (.71)
* Cultural Disengagement Sub-scale (.79).

Correlations among the Seven Sub-scales of the IDI

Table 1 below presents the intercorrelations among the seven dimensions of the 50-item IDI v.3. There is a strong correlation between Defense and Denial ($r = .83$) and between Acceptance and Adaptation ($r = .64$). Reversal is positively correlated with Denial (.36) and with Defense (.38) and not significantly correlated with Acceptance (.01) or Adaptation (.12). Minimization is not significantly correlated with either the more Monocultural orientations (Denial, Defense, Reversal) or the more Intercultural Orientations (Acceptance, Adaptation), suggesting Minimization exists as a transitional orientation between the more Monocultural and Intercultural orientations. Finally, there are negative correlations between Defense and Denial scales and the Acceptance and Adaptation scales. These findings provide support for the intercultural development continuum. The Cultural Disengagement scale, while not located within the intercultural development continuum, is correlated most strongly with

Reversal, consistent with the conceptualization of Cultural Disengagement as a disconnection with one's own culture.

Table 1: Correlations among Seven Orientations (Latent Variables): Sample: 4,763 Respondents

	Denial	Defense	Reversal	Minim	Accept	Adapt	Cul. Disengage
Denial	1.000						
Defense	.830	1.000					
Reversal	.358	.367	1.000				
Minim	-.033	.062	.036	1.000			
Accept	-.169	-.111	.012	.014	1.000		
Adapt	-.185	-.084	.124	.144	.638	1.000	
Cul. Disengage	.227	.110	.433	.007	-.073	.033	1.000

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Appendix C

Informed Consent Document

INFORMED CONSENT DOCUMENT

Dear Faculty Member:

You are invited to participate in a local research study with faculty members working in liberal arts colleges or universities in the Midwestern United States area whose primary workload involves teaching undergraduate or graduate level students. This study will explore how faculty in higher education understand their intercultural competency.

Your participation involves completing the on-line Intercultural Development Inventory (IDI) survey. Please note that individuals are not eligible to participate in this study if they have previously taken the IDI. Participants will watch a video that provides an overview of the IDI electronically on their own time. In addition, a 60-minute audio-recorded coaching feedback session will be provided to debrief the assessment results. During the coaching feedback session participants will receive a customized Individual Development Plan (IDP). The participants' responses to the IDP as well as artifacts such as journals will be collected at the conclusion of the study. Lastly, a follow up 90-minute audio-recorded focus group interview will take place six to eight weeks after the coaching feedback session.

Your participation is important and appreciated. Below are answers to some general questions.

Why should you participate in this survey?

This study has the potential to support university diversity missions and initiatives of supporting faculty to become interculturally competent and therefore provide safe, welcoming, inclusive environments for students. Higher education administrators and faculty members could rely on data from the survey and interviews to inform decisions concerning intercultural competency faculty professional development. Finally, the results of the data could provide information on how to best prepare students to be interculturally competent in a globally diverse world, and may also have implications for practice, preparation programs, and future research.

What are the participant's rights?

Your participation in this study is completely voluntary and you may refuse to participate and not complete the survey, coaching feedback session interview, focus group, or share artifacts for example journal entries. If you decide not to participate in the study, it will not result in any penalty or loss to you. You have the right to withdraw at any time.

What are the risks and protection from risks?

The risks associated with participation are minimal. Since there are very few private liberal arts colleges/universities in the Midwest area, there is a very slight risk that someone may assume that you were a participant on the study. Please note that no individual data that links one's name, address, telephone, or place of employment will be included in the statistical reports. You may terminate your participation in the study at any time. You will suffer no negative consequences for withdrawing from the study. Due to the nature of the topic—intercultural competency—participants may experience discomfort in exploring their understanding of intercultural competency. The participant(s) and researcher will co-construct meaning to make sense and understanding of the participant(s) IDI developmental orientation.

Will your response be kept confidential?

Only the principal investigator will have access to the survey results and all other data. All responses that relate to or describe identifiable characteristics of individuals will be used only for statistical purposes and will not be disclosed. No individual data that links one's name, address, telephone, or place of employment will be included in the statistical reports. This study is not related to any marketing, nor will any information be submitted to a mailing list. The IDI instrument is secure with a username and password for each participant. Only the researcher, who is a certified and qualified administrator of the IDI, has access to the IDI results via an account accessed with a username and password.

The survey results and all data will be protected and stored in locked filing cabinets that require a key in order to open. Only the researcher will have the key. The information you provide will be combined with the information provided by others in statistical reports. These reports will be presented at several local and national conferences.

Who is conducting this survey?

Naomi Rae Taylor is a doctoral student in the Education Doctorate Degree (EdD) program in the School of Education, Hamline University. This study will complement her dissertation submitted in partial fulfillment of the requirement for the degree of Doctorate in Education. An electronic copy of the final results will be catalogued and accessible through Digital Commons, a site of Bush Memorial Library, Hamline University.

Naomi Rae Taylor is a full-time faculty member, in the Advanced Degrees and Teacher Education departments in the School of Education, Hamline University.

Questions or Concerns:

You are encouraged to ask questions at any time during this study. For further information about the study contact **Naomi Taylor at (651-523-2601) or ntaylor04@hamline.edu** If you have any questions about the rights of research subjects or research-related injury, please contact the Hamline University School of Education Human Subjects Review Committee:

Dr. Barbara Swanson, EdD

Associate Professor
Co-Chair, Advanced Degrees and Administrative License Department
Hamline University School of Education
bswanson@hamline.edu or 651-523-2813

SUBJECT SIGNATURE

Your signature at the bottom of this page indicates that you voluntarily agree to be included in the pool from which four participants will be selected, that the study has been explained to you via the information provided, and that you have been given the time to read the explanation.

If you initial and sign below, you may be selected to participate in the study. Please scan and send back the signed sheet with your signature via e-mail to ntaylor04@hamline.edu or mail to either address:

Naomi R. Taylor
Hamline University
1536 Hewitt Avenue, MS-A1780
Drew Hall, Suite 72
Saint Paul, MN 55104

No further action is required if you decline to participate at this time.

Again, I ask that you please consider participating in this important study.

Thank you very much,

Naomi Rae Taylor

PARTICIPANT COPY

YES, I agree to participate in this study. I give my written consent to participate in Naomi R. Taylor's dissertation project focused on how faculty members describe their reaction to an assessment of their intercultural competency.

The commitment to participate in the five parts of the study includes:
Please initial each one.

Take the IDI electronically (30 minutes) _____

Watch and overview video of the IDI (60 minutes) _____

Participate in a 1:1 coaching feedback session (60 minutes) _____

Independently complete the IDP plan (2-4 hours per week for 4 weeks) _____

Participate in a focus group (90 minutes) _____

Participant Signature _____ Date _____

Researcher Signature _____ Date _____

RESEARCHER COPY

YES, I agree to participate in this study. I give my written consent to participate in Naomi R. Taylor's dissertation project focused on how faculty members describe their reaction to an assessment of their intercultural competency.

The commitment to participate in the five parts of the study includes:
Please initial each one.

Take the IDI electronically (30 minutes) _____

Watch and overview video of the IDI (60 minutes) _____

Participate in a 1:1 coaching feedback session (60 minutes) _____

Independently complete the IDP plan (2-4 hours per week for 4 weeks) _____

Participate in a focus group (90 minutes) _____

Participant Signature _____ Date _____

Researcher Signature _____ Date _____

Appendix D

Overview of the IDI

Why is Intercultural Competence Important?

Mitchell R. Hammer, Ph.D.

Intercultural Competence is Essential

Research conducted on intercultural effectiveness, cross cultural adaptation and adjustment, international job performance, diversity & inclusion efforts, and other forms of intercultural contact (e.g., tourism, immigration, refugee resettlement), clearly identify intercultural competence as a key capability for working and living effectively with people from different cultures.¹ Indeed, intercultural competence is essential for transcending ethnocentrism and establishing effective, positive relations across cultural boundaries both internationally and domestically.

Intercultural Competence is Well Established

Intercultural competence has been identified as a critical capability in a number of studies focusing on overseas effectiveness of international sojourners, international business adaptation and job performance, foreign student adjustment, international transfer of technology and information, international study abroad and inter-ethnic relations within nations.

Intercultural Competence is a Central Fulcrum

In addition, intercultural competence is a central fulcrum for achieving such outcomes as (1) positive feelings toward people from different cultures, (2) positive feelings people from different cultures have about you, (3) completion of international task/job responsibilities, (4) reduced culture-contact stress-related ailments, (5) personal/family adjustment living in a foreign culture, (6) intercultural interaction, (7) professional effectiveness, (8) domestic diversity and inclusion goals for diversity recruitment, hiring and retention, (9) elimination of disparities between dominant and non-dominant culture students in high (secondary) school graduate rates, achievement scores, discipline actions, police reports, and special education placement practices, and (10) improved community relations in multicultural environments.

¹Information presented is drawn from a number of sources, including: Bhawuk, D.P.S. & Brislin, R., 1992, The measurement of intercultural sensitivity using the concepts of individualism and collectivism, *International Journal of Intercultural Relations*, 16, 413-436; Black, J.S., Gregersen, H.B., & Mendenhall, M.E., 1992, *Global assignments*. San Francisco, CA: Jossey-Bass; Cushner, K. Brislin, R.W., 1996, *Intercultural interactions: A practical guide*, Thousand Oaks, CA: Sage; Tapia, A.T., 2009, *The inclusion paradox*, Chicago, IL: Hewitt Associates; Hammer, M.R., 2009, The Intercultural Development Inventory: An Approach for assessing and building intercultural competence. In M.A. Moodian (Ed.), *Contemporary leadership and intercultural competence: Exploring the cross-cultural dynamics within organizations*, (pp. 203-108), Thousand Oaks, CA: Sage; M.A. Moodian, 2009 (Ed.), *Contemporary leadership and intercultural competence: Exploring the cross-cultural dynamics within organizations*, Thousand Oaks, CA: Sage; Deardorff, D.K., 2009, *The Sage handbook of intercultural competence*, Thousand Oaks, Sage; Hammer, M.R., 2012, The Intercultural Development Inventory: A new frontier in assessment and development of intercultural competence (chapter 5), in M. Vande Berg, M. Paige & K.

Lou (Eds.), *Student learning abroad*, Stylus Publications; and M. Vande Berg, M. Paige & K. Lou (Eds.), *Student learning abroad*, Stylus Publications.

As Bhawuk & Brislin (1992) comment:

To be effective (competent) in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior . . . (p. 416).

Intercultural Competence—A Definition

These international and domestic cross-cultural outcomes are achieved through the development of intercultural competence—the *capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities* (Hammer, 2009). This development of intercultural competence involves gaining a more complex understanding of how one engages cultural diversity—reflected in:

- Deeper cultural self-understanding (how one make sense of and respond to cultural differences in terms of one’s own culturally learned perceptions, values and practices), and
- Deeper cultural other-understanding (different ways people from other cultural groups make sense of and respond to cultural differences).

Intercultural Competence is assessed by the IDI®

This capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities—what we define as intercultural competence—is assessed by the Intercultural Development Inventory® or IDI®.

The IDI is the premier, cross-cultural assessment of intercultural competence that is used by thousands of individuals and organizations to build intercultural competence in order to achieve international and domestic diversity and inclusion goals and outcomes.

IDI research in organizations and educational institutions confirms two central findings when using the IDI:

- *Interculturally competent behavior occurs at a level supported by the individual’s or group’s underlying orientation as assessed by the IDI*
- *Training and leadership development efforts at building intercultural competence are more successful when they are based on the individual’s or group’s underlying developmental orientation as assessed by the IDI.*

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The Intercultural Development Inventory

Mitchell R. Hammer, Ph.D.

The Intercultural Development Inventory®, or IDI® is a 50-item questionnaire, available online and in a paper-and-pencil format that can be completed in 15–20 minutes. A wide range of organizations and educational institutions use the IDI. Thousands of Qualified Administrators in more than 30 countries have extensively applied the IDI in corporate, not-for-profit and educational contexts. In addition, more than 60 published articles and book chapters as well as over 42 Ph.D. dissertations have been completed using the IDI.

The IDI also includes contexting questions that allow respondents to describe their intercultural experiences in terms of (a) their cross-cultural goals, (b) the challenges that they face navigating cultural differences, (c) critical (intercultural) incidents that they face when they encounter cultural differences, and (d) the ways they navigate those cultural differences. Responses to these questions provide a cultural grounding for relating IDI profile scores to the actual experiences of the individual.

After individuals complete the IDI, each person's responses to the 50 items are analyzed and reports prepared that include the person's written responses to the contexting questions.

An Organization and Education Version

The IDI is available in two different versions: one for use in educational institutions and the other in all other organizational settings. Each version is customized with different demographic questions as well as customized analysis of individual and group profile results.

Available in Multiple Languages

The IDI is available in English and many other languages. Each language version of the IDI has been rigorously "back translated" insuring both linguistic and conceptual equivalence in the meaning of each of the items.

Generates Customized Profile Reports

The IDI generates profiles of an individual's and a group's capability for shifting cultural perspective and adapting behavior toward cultural differences and commonalities—that is, their intercultural competence orientation. When used to assess an individual's level of intercultural competence, an IDI Individual Profile Report is prepared for that individual. In addition, a customized, Intercultural Development Plan® (IDP®) is also prepared for the person. This IDP provides a detailed blueprint for the individual to further develop his/her intercultural competence.

The Intercultural Development Inventory can also be used to assess a group or organization's overall approach to dealing with cultural differences and commonalities. Detailed group and subgroup reports are produced to provide the group or organization a comprehensive picture of intercultural competence.

When used to assess a group's intercultural competence, interviews or focus groups can be conducted to identify cross-cultural goals and challenges, providing valuable information regarding how the group members' IDI profile translates into interculturally competent

strategies across diverse groups.

A Valid Assessment Tool

The Intercultural Development Inventory has been psychometrically tested and found to possess strong validity and reliability across diverse cultural groups¹. This validity includes predictive validity within both the corporate and educational sectors. The IDI has been rigorously tested and has cross-cultural generalizability, both internationally and with domestic diversity.

Psychometric scale construction protocols were followed to ensure that the IDI is not culturally biased or susceptible to social desirability effects (i.e., individuals cannot “figure out” how to answer in order to gain a higher score).

The IDI possesses strong content and construct validity. Recent studies also indicate strong predictive validity of the IDI (Hammer, 2011). In one study within the corporate sector, higher levels of intercultural competence, as measured by the IDI, were strongly predictive of successful recruitment and staffing of diverse talent in organizations. In another study, higher IDI scores among students were predictive of important study abroad outcomes, including greater knowledge of the host culture, less intercultural anxiety when interacting with culturally diverse individuals, increased intercultural friendships, and higher satisfaction with one’s study abroad experience.

Applies IDI Results to Goal Achievement through IDI Guided Development®

The IDI is the assessment platform from which *IDI Guided Development®* is undertaken to build intercultural competence based on IDI profile results that guide the achievement educational and organizational goals.

Ladder of IDI Guided Development®



¹See Hammer, M.R. (2011). Additional cross-cultural validity testing of the Intercultural Development Inventory. *International Journal of Intercultural Relations*, 35, 474-487; Hammer, M.R., Bennett, M.J. & Wiseman, R., 2003, The Intercultural Development Inventory: A measure of intercultural sensitivity. In M. Paige (Guest Editor), *International Journal of Intercultural Relations*, 27, 421-443.

Appendix E

Interview Guide, Focus Group Guide, and Contexting Questions

IDI Client Interview Guide

When initiating conversation with an organization's stakeholder(s) about building intercultural competence through the use of the Intercultural Development Inventory® or IDI®, the questions below can be posed to the stakeholder(s) so that you, as the IDI Qualified Administrator (QA) can gain greater understanding of the perspective the stakeholder(s) has concerning the intercultural competence effort.

1. What is the motivation for (group x) for participating in this IDI effort?
2. What are primary goals of (group x)—what do you hope to achieve?
3. What are the challenges (group x) faces where successfully navigating cultural differences is important?
4. What are some common situations that participants may recall where cultural differences were challenging to the group?
5. What do the participants need from this program to be able to say, “this was very successful, thanks for doing it”!
6. What landmines exist with this group that I should be aware of?
7. What has happened with previous diversity/inclusion efforts with the group? Were they successful/unsuccessful? Why or why not?
8. What do I need to know that I have not asked about?

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IDI Focus Group Interview Guide

When using the Intercultural Development Inventory® (IDI®) to assess a group or team's intercultural competence, it is essential that you as the IDI Qualified Administrator (QA) conduct one or more focus group interviews with selected participants from the identified group. These focus group interviews provide you with valuable information regarding the group's cross-cultural goals and the kinds of challenges the group faces in successfully navigating cultural differences and commonalities. This information is used when you give the group feedback on their group IDI profile, allowing you to relate the profile results to their experience—to their cross-cultural goals and challenges.

**If interviewee asks for a definition of cultural diversity, response is to suggest it means, "people from, for example, different races, ethnicities, gender, national origin, sexual orientation, and ability/disability"*

Core Questions

1. What is your name, position (title), major responsibilities in organization, number of years with (organization), cultural background, and familiarity with different cultural communities?
2. What challenges does your team face in working effectively with people from culturally diverse groups?
3. What challenges do people from culturally diverse groups face in working effectively with your team?
4. What are key goals your team has where cultural differences need to be successfully navigated?
5. Think of some workplace situations that you were personally involved with or observed where cultural differences needed to be addressed and:
 - a. The situation ended negatively – that is, was not successfully resolved. Please describe where and when the situation took place, who was involved (please do not use actual names), what happened and the final results.
 - b. The situation ended positively – that is, was successfully resolved. Please describe where and when the situation took place, who was involved (please do not use actual names), what happened, and the final results.
6. What can your team do differently to improve its results related to cultural diversity and inclusion?
7. What would be a successful outcome of this IDI Guided Development effort?

Closing Question

8. Is there anything else you would like to comment on that we have not discussed?

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IDI Contexting Questions

The questions below are the IDI® Contexting Questions that are included in each IDI that respondents complete. These questions are the basis for applying individual IDI profile results to a person's experience and therefore, should not be removed from your IDI setup on the v3 analysis system.

Please respond to each of the questions below fully and completely.

Please be assured your responses will be kept confidential.

1. What is your background (e.g., nationality, ethnicity) around cultural differences?
2. What is most challenging for you in working with people from other cultures (e.g., nationality, ethnicity)?
3. What are key goals, responsibilities or tasks you and/or your team have, if any, in which cultural differences need to be successfully navigated?
4. Please give examples of situations you were personally involved with or observed *where cultural differences* needed to be addressed within your organization, and:
 - The situation ended negatively—that is, was not successfully resolved. Please describe where and when the situation took place, who was involved (please do not use actual names), what happened and the final result.
 - The situation ended positively—that is, was successfully resolved. Please describe where and when the situation took place, who was involved (please do not use actual names), what happened and the final result.

Appendix F**Fieldnotes****Reflective Fieldnotes: Individual Coaching Feedback Session****Participant Name:****Date/Location:****Length of Interview:****What I see, hear, experience, and think, during & after session.****What is not captured on tape i.e. senses, before & after remarks, expressions.****Reflections on analysis: What am I learning, themes that emerge, patterns that may be present, connections between pieces of data, additional ideas, and thoughts that pop up.****Reflections on method: My rapport with participant, joys and problems encountered, what went well or not so well with the procedures and strategies.****Reflections on ethical dilemmas and conflicts: Relational concerns between my own values, responsibility to my participant as well as profession.**

Reflections on the observer's frame of mind: My opinions, beliefs, attitudes, prejudices, and assumptions.

Points of clarification: Things that were confusing, something to point out or to clarify, errors to correct.

Descriptive Reflections (if applicable): Objectively record details of what has occurred.

Anything else...

Reflective Fieldnotes: Focus Group**Participant Name:****Date/Location:****Length of Interview:****What I see, hear, experience, and think, during & after session.****What is not captured on tape i.e. senses, before & after remarks, expressions.****Reflections on analysis: What am I learning, themes that emerge, patterns that may be present, connections between pieces of data, additional ideas, and thoughts that pop up.****Reflections on method: My rapport with participants, joys and problems encountered, what went well or not so well with the procedures and strategies.****Reflections on ethical dilemmas and conflicts: Relational concerns between my own values, responsibility to my participants as well as profession.**

Reflections on the observer's frame of mind: My opinions, beliefs, attitudes, prejudices, and assumptions.

Points of clarification: Things that were confusing, something to point out or to clarify, errors to correct.

Descriptive Reflections (if applicable): Objectively record details of what has occurred.

Anything else...

Appendix G

Excerpt from *House on Mango Street*

My Name

In English my name means hope. In Spanish it means too many letters. It means sadness, it means waiting. It is like the number nine. A muddy color. It is the Mexican records my father plays on Sunday mornings when he is shaving, songs like sobbing.

It was my great-grandmother's name and now it is mine. She was a horse woman too, born like me in the Chinese year of the horse—which is supposed to be bad luck if you're born female—but I think this is a Chinese lie because the Chinese, like the Mexicans, don't like their women strong.

My great-grandmother. I would've liked to have known her, a wild horse of a woman, so wild she wouldn't marry. Until my great-grandfather threw a sack over her head and carried her off. Just like that, as if she were a fancy chandelier. That's the way he did it.

And the story goes she never forgave him. She looked out the window her whole life, the way so many women sit their sadness on an elbow. I wonder if she made the best with what she got or was she sorry because she wouldn't be all the things she wanted to be. Esperanza. I have inherited her name, but I don't want to inherit her place by the window.

At school they say my name funny as if the syllables were made out of tin and hurt the roof of your mouth. But in Spanish my name is made out of a softer something. Like silver, not quite as thick as sister's name—Magdalena—which is uglier than mine. Magdalena who at least can come home and become Nenny. But I am always Esperanza.

I would like to baptize myself under a new name, a name more like the real me, the one nobody sees. Esperanza as Lisandra or Maritza or Zeze the X. Yes. Something like Zeze the X will do.

Cisneros, S. (1984). My name. In *The house on mango street (25th Anniversary ed.)* (pp. 10-11). New York, NY: Vintage Books.

Appendix H

Culturally Relevant Community-building Activity Directions and Raw Data

- 1) Read aloud the vignette “My Name” by Sandra Cisneros
- 2) Reader shares the meaning and story for first/middle/last name.
Example: First name Naomi, means pleasant spirit in Hebrew. Middle name Rae, comes from originally my mother was going to name me Rachel, but decided to take the beginning part as my middle name. Last name Taylor, is my legal married name after my husband.
- 3) Each person in the group shares her/his name story.

Howard Blossom’s “My Name” Stories & Name Attributes
<p>Named after his uncle and the name has a historical reference from an Irish Catholic priest who his father knew.</p> <p>His uncle mentioned above was born deaf and developmentally disabled and not expected to live. So the name had significance in the event of his death. Fortunately he survived and they are both very close to this day.</p> <p>While Howard was not baptized Catholic there were a lot of family connections to this church community.</p> <p>Naming a child, especially a first-born child was a significant event in his family.</p>

Lavender Smith’s “My Name” Stories & Name Attributes
<p>She was named after her mother’s best friend who is also her Godmother. It is a tradition for offspring to have the husband’s last name.</p>

Zoë’s “My Name” Stories & Name Attributes
<p>She is the 7th woman in her family to have the same name. Her children have both her last name and her husband’s last name.</p>

Appendix I

Montages and Raw Data

“Howard Blossom’s Journey of Intercultural Competency”
Montage Attributes & Comments (see Figure I1)

The picture of the guy with a bucket on his head and hose attached is not meant to be entirely negative- it reminds Howard when he feels “like I’m locked in my own head at that time.” It’s a natural instinct for Howard to retreat and not worry how other people see him. Being able to think and reflect on situations and such allows him to return (come out of the bucket) in a positive way.

Howard mentions reflecting about how ‘place’ has made a difference in how he thinks about things. He talked about growing up in a small town and the difference of class inflection between living in a trailer and in the city (see pics). He stated “I ended up going to a college from a very different class background than my peers.” In my fieldnotes I wished that I asked him to clarify what was his class and the class of his peers. Howard references the impact of travel that has influenced his journey of i.c.

The map of world picture represents 1) a very different way to think about community 2) “I had not travelled until I was 16 (well I went to Florida and travelled to Epcot-does that count? He said with laughter) and when to Europe for a community program in high school.

Also being a part of Peace Corp (noted I am not sure where he was stationed) opened opportunities to reframe connections and make friends.

Picture of green bodies: “That sense of the mass and then the individuals in the mass, the ability to move and shift frames has allowed me to think about intercultural exchanges and differences. It’s kind of like me stepping away from me or that person to think about systems and who is there.”

The words “Invisible-We don’t see” in montage to represent visible disability because “I can’t overstate how important it was for me growing up.” So he pulled “Invisible” which is “allustrative of the things which we don’t see” Going back to class- impacts ability/disability for groups of people with vast different families. These folks (people with disabilities) can be at a public event and very explicitly ignored- people trying or intentionally trying not to see. “That informed me before of what I thought about, every other or others level of intercultural competence.

Lavender commented that there are also invisible disabilities. She added how she had a grandmother who had an invisible disability (being deaf) and how others accused her of not being social, but the fact was that she did not or could not hear them.



Figure 11. Howard Blossom's "My Journey of Intercultural Competency" Montage.

“Lavender Smith’s Journey of Intercultural Competency”
Montage Attributes & Comments (see Figure I2)

Picture of Los Angeles border where she lived.

“Native American culture is important to me, I have sort of an obsession with the culture. This was the first culture that I perceived as significantly different from my own.”

Picture of women represents women’s movement and diverse women and having an interest and getting to know other women of color, lesbian women, understanding women’s situations and circumstances.

Looked at geography of where she has lived and travelled.

Picture of Ireland- may have visited or lived there for 3-6 months.

She mentioned being aware of diversity but not necessarily engaged in it.

Experience of being a Catholic as a minority when she moved to the Midwest area.

Mentioned the cultural shock of folks living in the Midwest area strongly identifying themselves ethnically “Norwegian, Swedish, Irish” very different for example in Los Angeles where “everything is not about color” It took Lavender a long time to integrate the two different ways of diversity between L.A. and Midwest area.

Howard asked Lavender why she had a strong interest with NA culture. She replied that that was one of the first cultures she thought were different from her and that she had read novels that piqued her interests too.

I asked Lavender to share what about the women’s movement that impacted her. She replied that the women’s movement inspired her to “break free” and that she was accomplishing beyond what was expected from her, she had always been a “good girl” but the women’s movement inspired her to do more. The women’s movement also helped her become more aware of the diversity and women’s issues and recognizing differences.

Lavender added that maps represented geographic diversity and how she thought of them as relative because they were “blots on the map” different colors of representation, but no meaning to their differences.



Figure I2. Lavender Smith’s “My Journey of Intercultural Competency” Montage.

“Zoë’s Journey of Intercultural Competency”
Montage Attributes & Comments (see Figure I3)

“It’s an onward journey, it’s such a ride, a big exploration.” “I’m discovering new things all the time—it’s very exciting, it takes a lot of faith, especially when teaching.”

“It’s a rollercoaster ride because it’s a struggle. You are going to hit roadblocks; you’re going to be upset and angry. It’s figuring out how to go to that unknown place to take the risk of describing where you are, and how you are feeling so that you can also start to recover.”

“It’s a lot about talking, communicating. Knowing that you’re on this journey making little accomplishments along the way.”

“What’s critically helped me along the way are my students, and talking about how to fix, how to move forward in productive ways with love being at the center of why we’re doing this.”

“We don’t just leave with the understanding that it’s a mess out there. Yes, there is a mess but there are ways for us to move forward using hope, passion, vision, faith.”

I probed Zoë to specifically share a discovery that she has made on her journey of intercultural competency. She shared about a recent research project that she is working on about how do White educators who teach critical pedagogy kinds of classes teach them in an effective way. She discovered the need to scaffold various levels of awareness, especially around privilege. The study revealed that she needs to scaffold for various levels of awareness to meet students where they are developmentally. She commented, “For the majority of my students, they are going through an amazing journey and they’re pushing back, and they’re fighting hard.” She described the challenge in not knowing how exactly she is going to meet students where they are at developmentally.

Zoë described more about her current research to learn how to best scaffold various levels of awareness of things like privilege and the achievement gap. She questioned how is she going to be able to do that [meet each and every student at their developmental level] for all of her students.

Howard asked Zoë a question that had to do with what are her feelings in regards to this journey. Zoë replied “I get scared and anxious for certain classes, I tell my students that I used to not teach these classes because I was so scared.” Zoë shared about facing these fears and gaining strength to try again and again: “I feel less scared the more I teach these classes, I try to make that explicit and open to my students so that when they have K-12 classrooms that they will stumble, get bruised and banged up, and it will be scary and uncomfortable for a long time. But the more they get used to it the more they get better and will become. The outcomes are so powerful. Zoë also mentioned that sometimes she wants a break from teaching these classes.



Figure 13. Zoë's "My Journey of Intercultural Competency" Montage.

Appendix J

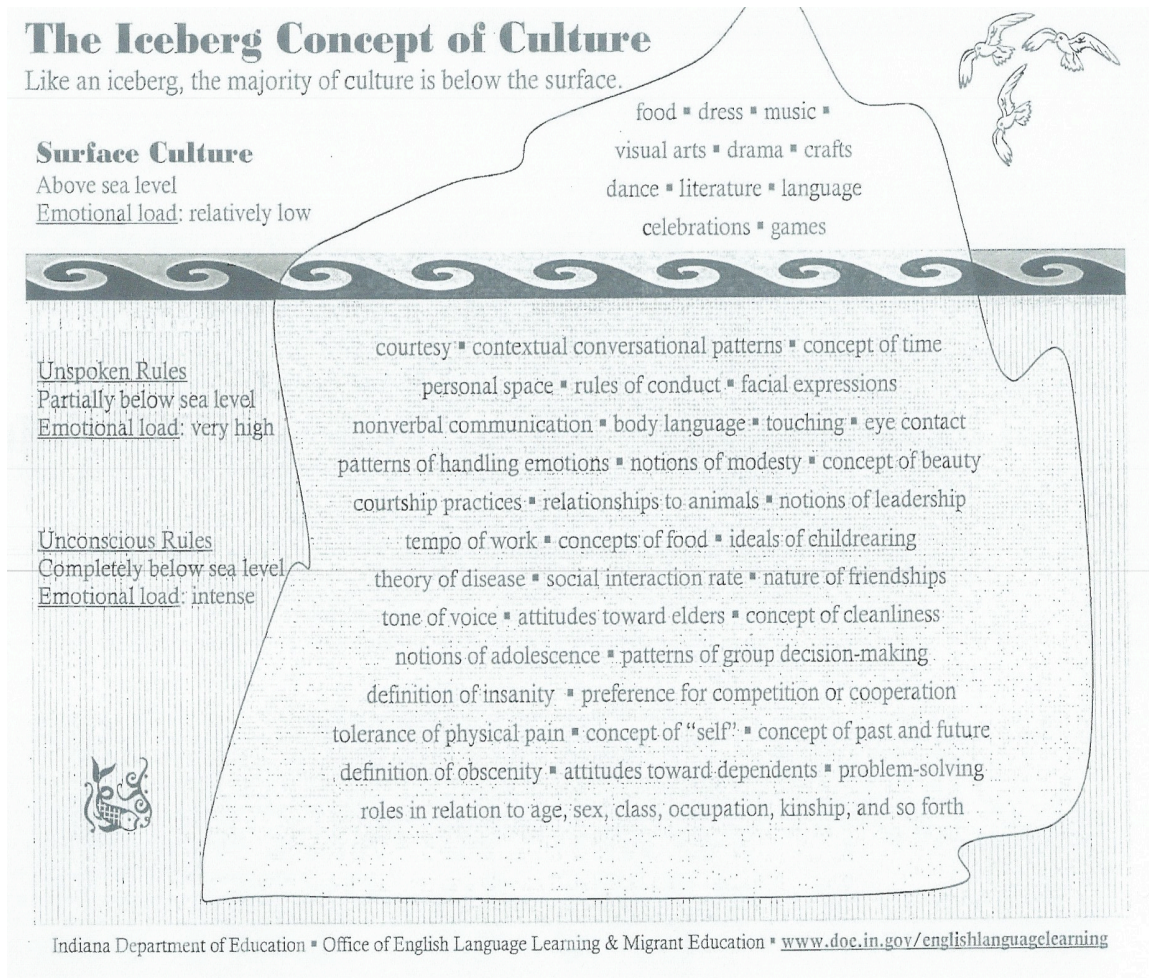
Poster



Appendix K

The Iceberg Concept of Culture

The Iceberg Concept of Culture
Like an iceberg, the majority of culture is below the surface.



Surface Culture
Above sea level
Emotional load: relatively low

food ▪ dress ▪ music ▪
visual arts ▪ drama ▪ crafts
dance ▪ literature ▪ language
celebrations ▪ games

Unspoken Rules
Partially below sea level
Emotional load: very high

Unconscious Rules
Completely below sea level
Emotional load: intense

courtesy ▪ contextual conversational patterns ▪ concept of time
personal space ▪ rules of conduct ▪ facial expressions
nonverbal communication ▪ body language ▪ touching ▪ eye contact
patterns of handling emotions ▪ notions of modesty ▪ concept of beauty
courtship practices ▪ relationships to animals ▪ notions of leadership
tempo of work ▪ concepts of food ▪ ideals of childrearing
theory of disease ▪ social interaction rate ▪ nature of friendships
tone of voice ▪ attitudes toward elders ▪ concept of cleanliness
notions of adolescence ▪ patterns of group decision-making
definition of insanity ▪ preference for competition or cooperation
tolerance of physical pain ▪ concept of "self" ▪ concept of past and future
definition of obscenity ▪ attitudes toward dependents ▪ problem-solving
roles in relation to age, sex, class, occupation, kinship, and so forth

Indiana Department of Education ▪ Office of English Language Learning & Migrant Education ▪ www.doe.in.gov/englishlanguagelearning

Appendix L

Intercultural Development Plan (IDP) Goals

Directions: Write out each goal and progress indicator in the following format:

I would like to ... I will know I have made progress on this goal when ...

IDP Goals Lavender Smith

- I would like to feel more confident when I teach about race, ethnicity, and other dimensions of difference. I will know I have made progress on this goal when I am comfortable teaching about race, etc., as I am teaching about sexuality and gender differences.
- I would like to be able to understand more fully the special challenges faced by my students of color and Muslim students who are also recent/first generation immigrants. I will know I have made progress on this goal when I am able to adjust my teaching to better accommodate the specific needs of those groups of students.
- I would like to be perceived as a welcoming faculty member for diverse groups of students. I will know I have made progress on this goal when students come to me more frequently for advice and support outside of my normal academic advising role.

IDP Goals Zoë

- I would like to more deeply understand how my teaching impacts the learning experiences and growth of my students around issues of diversity. I will know I have made progress when I complete a journal regarding a) how I teach my class, and b) responding to students' perspectives about my class.
- I would like to more deeply understand how my own cultural community has influenced some of my core beliefs and values. I will know I have made progress toward this goal when I participate in a book club focusing on diversity initiatives for [my institution].
- I would like to increase my leadership in my organization around diversity. I will know I have made progress on this goal when I present my work nationally and locally on the School to Prison Pipeline.

- I would like to increase my leadership in my organization around diversity. I will know I have made progress on this goal when I prepare a series of panel presentations on the “Achievement Gap.”
- I would like to participate in a faculty development session where I both teach how I teach my diversity [related course], but also listen to how other faculty are implementing [diversity topics in their courses].

IDP Goals Howard Blossom

- I would like to enact institutional and organizational change. I will know I have made progress on this goal when the institution changes.
- I would like to know more about higher education’s focus on access and diversity [at conferences such as] American Association of Colleges & Universities (AAC&U) and The Council of Independent Colleges (CIC). [What are the] best practices out there? Particularly the linkage between academic and student affairs. I will know I have made progress on this goal with ongoing reading and conference attendance.
- I would like to change some of the issues of access for students at [my university], the infrastructural issues, which compound or correlate with diversity e.g. student success and retention work—access, integrated services. How do I work across constituents—administration, staff, faculty, students, families, and broad community groups?
- I would like to improve our engagement with and mentoring staff on campus. I will know I have made progress when [these are addressed] a) enhancing/improving professional development resources & opportunities, b) staff handbook, and c) facilitating supervisor/staff relationships.
- I would like to improve our hiring and leadership development with a focus on diversity. I will know I have made progress when we have an institutional coordination around Affirmative Action, Title IX, and other sorts of compliance.