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RAISING INTERCULTURAL COMPETENCE OF AMERICAN STUDENTS: A
PILOT STUDY

THESIS

A thesis submitted in partial fulfillment of the
requirements for the degree of Master of Arts in the
College of Communication and Information
at the University of Kentucky

By

Sheyla Finkelshteyn

Lexington, Kentucky

Director: Dr. Beth Barnes, Professor of Integrated Strategic Communication

Lexington, Kentucky

2020

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ABSTRACT OF THESIS

RAISING INTERCULTURAL COMPETENCE OF AMERICAN STUDENTS: A PILOT STUDY

International students and study abroad programs are major components of internationalization efforts for institutions (Beelen & Jones, 2015). Domestic students however do not have any established practice of intercultural training or orientation, even though most universities in America accept international students and promote internationalization which is the increase of intergroup contact as part of globalization (Sakurauchi, 2014). It is crucial to raise the intercultural communication competence (ICC) of American students so they can benefit from the internationalization efforts of universities (Sakurauchi, 2014). This study attempted see if the ICC can be raised by implementing an IPM training in a treatment and control group in a basic communication course (BCC). The questionnaire revealed that students mostly improved only in two dimensions of the IPM: positioning and framing. The reflective question revealed empathy as a major theme of the ICC success. This pilot study shows that the IPM training is a promising training to include in the BCC.

KEYWORDS: Intercultural Communication Competence, Intercultural Praxis Model, Intercultural Training, Basic Communication Course

Sheyla Finkelshteyn

7/24/2020

RAISING INTERCULTURAL COMPETENCE OF AMERICAN STUDENTS: A
PILOT STUDY

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DEDICATION

To I am dedicating this work to Alex Finkelshtein. Thank you for being a beautiful light
and may you always remain that for me and yourself.

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TABLE OF CONTENTS

ACKNOWLEDGMENTS	iii
LIST OF TABLES	vii
LIST OF FIGURES	viii
CHAPTER 1: Introduction	1
CHAPTER 2: Literature Review	3
2.1 Intercultural Praxis Model (IPM)	3
2.1.1 Inquiry	4
2.1.2 Framing	5
2.1.3 Positioning	6
2.1.4 Dialogue	6
2.1.5 Reflection	6
2.1.6 Action	7
2.1.7 Reflection and Dialogue: Empathy	7
2.2 IPM as ICC Training	8
2.3 Research with the IPM	9
2.4 IPM-like Models in ICC Research	11
2.5 Conceptualization of ICC	13
2.6 Operationalization of ICC	15
2.7 Educational Trainings in ICC	15
2.7.1 The Basic Communication Course (BCC)	16
2.7.2 Study Abroad	19
2.8 Hypotheses and Research Questions	21
CHAPTER 3: Methods	21
3.1 Participants	22
3.2 Procedure	23
3.3 Mixed Methods	25
3.3.1 Positivist Rationale for the Quantitative Methods	26
3.3.2 Quantitative Methods	26
3.3.3 Constructivist Rationale for the Qualitative Methods	28
3.3.4 Qualitative Methods	28

3.4 Methodological Changes and Challenges	30
3.5 Data Analysis.....	31
3.5.1 Quantitative.....	31
3.5.2 Qualitative.....	32
CHAPTER 4: Results	32
4.1 Pre-test.....	33
4.2 Training	33
4.3 Qualitative Results	34
4.3.1 Dialogue.....	35
4.3.2 Positioning	35
4.3.3 Framing.....	35
4.3.4 Inquiry	36
4.3.5 Reflection.....	36
4.3.6 Action	36
4.3.7 Empathy.....	37
4.3.8 Language.....	37
4.4 Post-test	38
4.5 Combining Quantitative and Qualitative Results	40
CHAPTER 5: Discussion.....	40
5.1 Potential Effectiveness of the Study	41
5.1.1 Framing and Positioning.....	41
5.1.2 Dialogue.....	42
5.1.3 Control Group Post-test.....	43
5.1.4 Qualitative Analysis	43
5.1.4.1 Dimensions.....	43
5.1.4.2 Themes: Empathy and Language	44
5.2 Future Study Proposals	46
5.2.1 Questionnaire	46
5.2.2 Training	47
5.2.3 Reflective Question	50
5.3 Limitations.....	51
5.4 Implications for Future Intercultural Training.....	52
5.5 Conclusion.....	54
APPENDICES.....	55
APPENDIX A: Intercultural Praxis Instrument Pre-test.	55

APPENDIX B: Intercultural Praxis Instrument Post-test	56
APPENDIX C: Intercultural Praxis Demographics (part of Pre-test)	57
APPENDIX D: Intercultural Praxis Measures	58
APPENDIX E: Katheryn Sorrells IPM Training	60
APPENDIX F: IPM Training Power Point Online Version	62
APPENDIX G: Alternative IPM Training PowerPoint Face-to-Face Version	68
APPENDIX H: IPM Codebook.....	70
REFERENCES.....	72
VITA.....	78

LIST OF TABLES

Table 1: Timeline of the Procedure	23
Table 2: Pre-test Control vs. Treatment.....	33
Table 3: Post-Test Control vs. Treatment.....	38
Table 4: Treatment Pre-Test vs. Post-Test.....	39
Table 5: Control Pre-Test vs. Post-Test.....	40

LIST OF FIGURES

Figure 1: Intercultural Praxis Model	5
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Chapter 1: Introduction

Internationalization efforts are often defined as “the process of integrating an international/intercultural dimension into the teaching, research, and service functions of the institution.” (Knight, 1994; Stone, 2006). International students and study abroad programs are major components of internationalization efforts for institutions and internationalization a widely researched and discussed topic in higher education (Beelen & Jones, 2015; EAIE, 2000; UKY, 2009). Many universities are concerned with internationalization efforts because of copious benefits to the university and its students that it brings, such as: economic benefits, better communication and leadership skills, global presence and expertise (Ward, 2017; Young, 2014; UKY, 2009; Stone, 2006; EAIE, 2000).

The University of Kentucky (UK) is an example of an institution employing internationalization: “Global changes have made the global competence of Americans an essential ingredient for ensuring the nation’s security, economic competitiveness, foreign policy leadership, and ability to understand and meet global challenges in the 21st century.” (UKY, 2009). However, UK, like many other institutions, focuses internationalization efforts on international students, who are considered the biggest contributors to diversity on campus (Peterson, Briggs, Dreasher, Horner & Nelson, 1999). Firstly, the focus is on international students because there is an economic benefit of international students, who pay a much larger tuition fee than residents. Secondly, they do bring diversity to campus life and to the intellectual aspects in classrooms (Luo & Jamieson-Drake, 2013; Choudaha & Chang, 2012; Mamiseishvili, 2012; Zhao, Kuh & Carini, 2005; Peterson et al., 1999). There is consensus among various international

communication scholars on the importance of international students as diversity bringers (Vickers & Bekhradnia, 2007; Hawke, Vaccarino & Hawke, 2011; Alam, Alam, Chowdhury & Steiner, 2013; Jibeen & Khan, 2015). Westwood & Barke (1990) have even found that interaction between American and International students can lead to higher academic performance and higher intercultural communication competence (ICC: competence of communicating with people from a culturally different group).

Thus, international students are often the primary resource of diversity for American students in American higher education and the importance of international students is *not* misplaced. However, simply the presence of international students does not guarantee the internationalization or increase of the intercultural communication competence for American students (Zhao, Kuh, & Carini, 2005; Chang, 2002). International students are already forced into raising their own intercultural communication competence by being in a different host country (Rozaimie, 2018), where their failure to understand the cross-cultural communication and norms of the university can lead to decreased productivity, poor adjustment, higher dropout rates, and more (Bhaskar-Shrinivas, Harrison, Shaffer & Luk, 2005; Shaffer, Kraimer, Chen, & Bolino, 2012; Winkleman, 1994; Liu, 2009; Cross, Shalem, Blackhouse & Adam, 2009). This is precisely why there are many international orientations in place for international students. (Young, 2014).

Domestic students however do not have any established practice of intercultural training or orientation, even though most universities in America accept international students and promote internationalization which is the increase of intergroup contact as part of globalization (Sakurauchi, 2014). Therefore, it is crucial to raise the intercultural

communication competence of American students so they can benefit from the internationalization efforts of universities (Sakurauchi, 2014). Benefits of raising intercultural competence for students are higher academic performance, better leadership, lessened anxiety in intercultural communication (IC: communication between people from different cultural backgrounds) in today's largely globalized world (Leung, Ang, & Tan, 2014; Stankovska, Dimitrovski, Memedi & Ibraimi, 2019; Patterson-Masuka & Swartz, 2016). The benefits of intercultural communication competence also extend beyond college years into the students' futures. Intercultural communication competence is crucial for everyone in today's society, where technology connects various societies and cultures through-out the world and shows no signs of stopping anytime soon (Stankovska et al., 2019; Peterson-Masuka & Swartz, 2016; Houde, 2014).

Intercultural communication competence (skill in communicating with people from different cultures) (ICC) is a necessary tool. When it is implemented in higher education, in the USA, there is potential for improvement of students' intercultural competence throughout their career. The implementation of intercultural communication in the shape of the IPM (intercultural praxis model) into the basic communication course, can bring many earlier mentioned benefits to the students and to the internationalization efforts of universities, by raising their ICC levels and possibly becoming an established intercultural training/orientation for American first-year students.

Chapter 2: Literature Review

Intercultural Praxis Model (IPM)

When it comes to ICC, Intercultural Praxis Model is a model that was created by Sorrells (2016a) to create a "blueprint for developing intercultural competence" (p. 234).

Before getting into the model in detail, it is crucial to define the word culture as it is defined by the author of the intercultural praxis model (Sorrells, 2016a, Sorrells & Nakagawa, 2008). Sorrells (2016, p. 23) defines culture as three distinct meanings necessary for a complete understanding of the word: “culture as shared meaning, contested meaning and as a resource”. Shared meaning refers to culture allowing humans to make sense of and give meaning to their lives. Contested meaning refers to culture being a site of contestation where meanings are negotiated between people. Lastly, culture as a resource refers to the idea that culture is conceptualized, experienced, and exploited as a resource would be. The IPM is based on this three-part understanding of culture. It is a process of critical, reflective thinking that leads to raising awareness and socially responsible acting. It can help navigate complex intercultural situations. The IPM is a model that doesn’t have a linear pattern, it is a circular model with entry points that are all interrelated and have no order. The entry points are: (a) inquiry; (b) framing; (c) positioning; (d) dialogue; (e) reflection; and (f) action. Figure 1 is an illustration of the model.

Inquiry

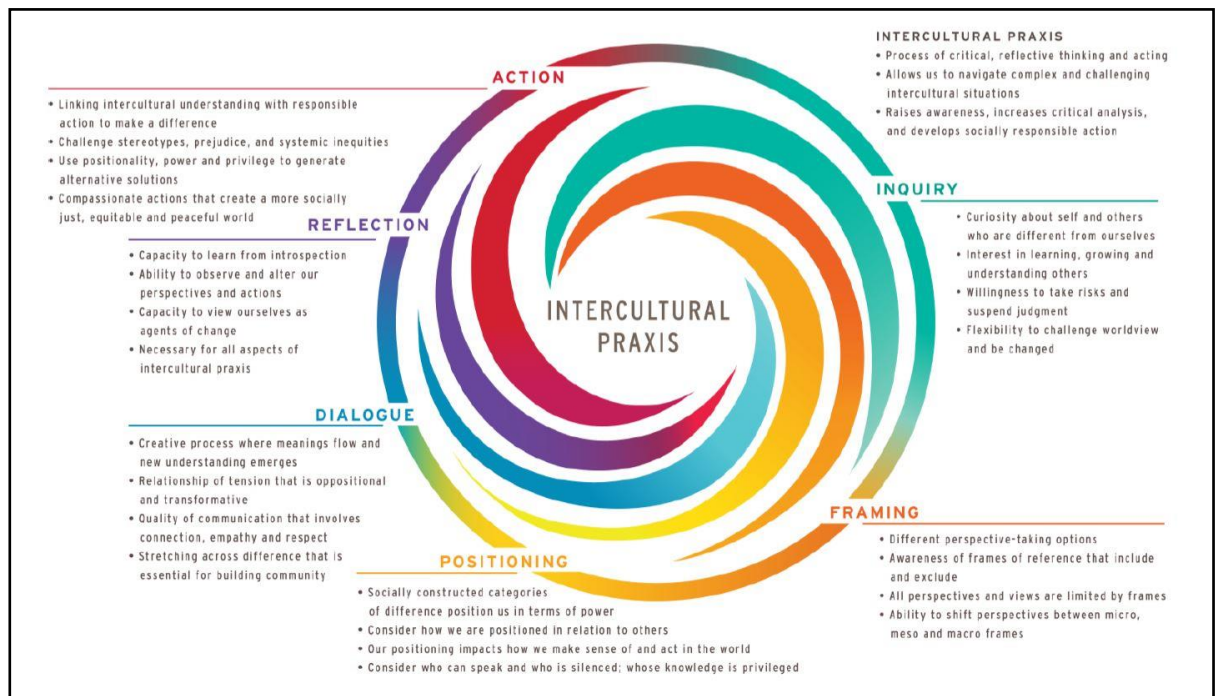
The following sections will describe each of the entry points in detail, starting with inquiry. Inquiry is an entry point into the model in which one is meant to be curious, show and experience a genuine interest in finding out about those who are different than us. Inquiry requires risk that comes with willingness to allow your worldview to be changed and judgement to be suspended (Sorrells, 2016a). Asking people with the intent to listen and understand is one of the clearest paths to learning.

Framing

Framing as an entry point in the IPM refers to two options of perspective-taking on something. The first is framing as an awareness of the frame of mind, or lens, that each one of us has and carries with themselves. Recognizing those frames and what it a part and what is not part of this frame of looking at a subject/culture. The second perspective-taking option is a realization of the various contexts that influence an intercultural situation. The context being local or global, framing refers to zooming out or in in order to shift the perspective to see what relations of power are at play in that intercultural situation (Sorrells, 2016a).

Figure 1

Intercultural Praxis Model



Note: Intercultural Praxis Model by Katherine Sorrells (2016a), p. 18.

Positioning

Positioning is closely related to framing and it is based on the standpoint theory, which is a feminist theory of having a place from which one views and makes sense of the world (Hartsock, 1983; Sorrells, 2016a). Positioning wants one to consider how one's geographic positioning relates to one's social and political positions. Whereas framing asks one to consider their perspective, positioning takes it a step further in terms of the geographical position and the context of that location. Positioning asks one to consider the social constructs of what and who is included or excluded from your location, or position. Therefore, recognizing what kind of power you position holds in a more physical sense of access that framing (Sorrells, 2016a).

Dialogue

Dialogue in the IPM refers to a process of achieving a new meaning through conversation, rather than having a conversation between two partners. Dialogue asks one to once again step outside the comfort zone of one's understanding and be willing to imagine, engage with and experience a different point of view and values through conversation. Dialogue is a conversation in which each is aware of the differences and tensions that exist in the conversation's participants and encourages acceptance of those differences existing without a necessary agreement (Sorrells, 2016a).

Reflection

Reflection is a very important piece of the IPM and intercultural dialogue. Both reflection and dialogue are closely connected and serve of particular importance for this paper. This will be further discussed in the Reflection & Dialogue section. Reflection refers to the ability to learn from introspection, from looking within oneself and

analyzing the experience. To observe in such a way can lead to changing of one's perspective on an issue or situation, or even to lead to the next entry point: action (Sorrells, 2016a).

Action

The last point of entry officially part of the IPM is Action. It refers to the intentional and responsible action which is consciously directed at making the world a better place in specifically the context of the intercultural communication and addressing systemic oppression. Action in the IPM is based on the work of Freire (2000) who proposes to create an entirely new relationship between the student, teacher and society based on critical thinking as a path to freedom.

Reflection and Dialogue: Empathy

As mentioned earlier, reflection and dialogue are particularly important components for this work. The reason for that is the fact that the Sorrells' (2016b) training is largely focused around reflecting and dialogue. Rodriguez (2019), much like this study, also found that reflection was a huge part of other works in ICD (Intercultural Dialogue) and other ICC models. And dialogue is often the primary entry point of students when meeting an international student at the university due to the many programs that universities create to facilitate communication between international and American students (Ward, 2017; Young, 2014).

Lastly, it is also important to mention that the relationship between these two concepts/entry points and this research is also supported by a common theme within the literature on intercultural communication, specifically when it comes to intercultural dialogue (ICD). Empathy was a theme that emerged from the literature in relation to

solutions to intercultural issues or promotion of intercultural dialogue (Broome et al. (2019) and DeTurk (2006). DeTurk (2006) emphasizes how perspective-taking of the other person can lead to dialogue which will often resolve intercultural conflict if there is an exposition to muted voices. Broome et al. (2019) found that participants, consisting of university workers such as faculty and others, believe that the best way to examine bias, prejudice and privilege is through reflection and inquiry. Lastly, (Stankovska et al., 2019) found that an ethically sensitive person, a scale they used in their study in the ICC realm, was more likely to identify with the role of another person – therefore, much more empathetic. Reflection provides an opportunity, a safe space, to be empathetic towards the other and empathy towards the other allows for the kind of dialogue that is fruitful in creating a new meaning (the way that the IPM defines dialogue).

IPM as ICC Training

When it comes to the IPM as a training in ICC, measures and models of ICC training have largely been divided into five different categories and most of them have been developed and used in education: compositional, co-orientational, developmental, adaptational, and causal models (Deardorff, 2009; Griffith et al., 2016). Compositional models simply describe characteristics of ICC (knowledge, skills, attitudes; for examples see Deardorff, 2006). Co-orientational models describe the components or process of a positive/successful intercultural communication (for examples see Fantini, 2009). Developmental models describe ICC in terms of personal development over time (for examples see Bennett, 1986). Adaptational models are a combination of the previous models in the context of adaptation to a foreign country (for examples see Gallois, Franklyn-Stokes, Giles, & Coupland, 1988). Lastly, causal path models integrate

compositional models' characteristics and place them in an interaction where these variables can predict ICC (for examples see Arasaratnam, 2009; Deardorff, 2006; Hammer, 1999). These are the most popular models throughout the educational context or ICC training.

The IPM training is different to the ones mentioned thus far in that it does not neatly fit in with any one category, rather it is a combination of many of these categories. The IPM training is a tool for navigation of cultural difference and power differences. It allows for critical examination of personal perspectives and positions and it helps build affective, conceptual and skill-based capacities for difficult dialogues addressing differences (Sorrells, training.) Although the model does not neatly fit with only one category, it does fit nicely with the framework that was introduced in the latest assessment of where ICC research is moving toward (Griffith et al., 2016). The framework is: approach, analyze and act. This framework fits with the entry points of the IPM which can be divided into these three categories (approach: inquiry and dialogue, analyze: framing, positioning and reflection, act: action). Therefore, the present research hopes the IPM is a move in to the future for ICC training since it does adhere to the latest framework for ICC trainings and combines different categories of ICC training within itself.

Research with the IPM

The IPM is a relatively new model and it has not been used in research very often. Raising intercultural competence by using this model is motivated by the social justice and globalization connections between them, and by the fact that the IPM is new and created specifically in and for the educational sphere. There are only two works that have

used the IPM and ICC together (Rodriguez, 2019; Devine, 2014). And only three authors to have used the IPM in some capacity at all (Rodriguez, 2019; Devine, 2014; Zempter, 2018). This is outside of the works done by the author of the model herself (Sorrells, 2003).

Devine (2014) utilized the intercultural praxis framework as a theoretical foundation for looking at the intercultural competence of workers in a teaching hospital. She found that the IPM's entry points are present throughout the workers' intercultural practices by analyzing their documents. She even proposed an addition of Language as seventh point of entry to the IPM because she found language present throughout the worker's experience of intercultural communication. Language is interconnected to other entry points such as Inquiry and Dialogue (Devine, 2014).

Both Devine (2014) and Rodriguez (2019) use the IPM in an educational setting. Rodriguez (2019) uses the IPM in a university setting. Rodriguez (2019) not only found the IPM's entry points were present throughout the responses of his participants – but he also reaffirmed that there is indeed an interconnectedness among the entry points of the model. Therefore, Rodriguez (2019) and Devine (2014) validated that the IPM's entry points are present in an educational setting, strengthening the reason for using the model in the present research.

Lastly, Sorrells (2003) herself has utilized the model in looking at intercultural communication in a classroom, where university students developed and used intercultural competencies to intervene in intercultural conflict between children in a community high school (Sorrells, 2003). The activities utilized followed along the IPM model entry points, adding to the service learning/education context in which this model

was used. Zempter (2018) has used the IPM in analyzing intercultural communication and competence in the context of service learning. Zempter (2018) found similarities between the best practices and challenges of service learning and the IPM entry points.

Therefore, the present work hopes to fill in the gap: in utilizing the IPM as a training model in an educational context, much like it has been used before and was intended to be used. This work also hopes to use the IPM as a training not just a theoretical framework for analysis, in adding to the nascent empirical data of ICC training successes, and to move in the direction of the new framework proposed by Griffith et al. (2016). Moreover, many researchers (Sakurauchi, 2014; Morreale, Hanna, Berko & Gibson, 1999; Patterson-Masuka & Swartz, 2016) have recognized the need to include a global perspective in the basic communication course at universities and Patterson (2011), in her concluding words, even proposed a solution to the revision of the basic communication course is to include a global perspective by incorporating the IPM into the curriculum. The following section illustrates previous research that used models similar to IPM and why this research study chose IPM rather than another model.

IPM-like Models in ICC Research

Although not many people have used the IPM model when looking at measuring or raising intercultural competence, other theoretical frameworks have been used to guide research on intercultural competence. Unsurprisingly, the models chosen resembled many of the entry points of the IPM. Houde (2014) used the Mindfulness Module from Dialectical Behavioral Therapy (DBT) to help raise intercultural competence. The mindfulness skills they identify are: “Nonjudgmentally, One-Mindfully, Effectively, Observe, Describe, Participate”. The six skills are not directly related to the 6 entry points

of the IPM, but do have a lot in common in between each other. For example, “Nonjudgmentally” requires to avoid imposing your own ideas and assumptions about the other person or situation – which is the same skill that is required in order to perform reflection and positioning.

Another example is Broome et al.’s (2019) study in which they attempted to gain insight from the student & professor network population into how to create an inclusive climate for intercultural dialogue. In their findings that led to a creation of a multivariable model they found 15 factors that help the audience have intercultural dialogue (which is an entry point of the IPM). Like the other models, the 15 factors are related to the entry points of IPM, such as: “recognizing your own privilege,” “willingness to engage in perspectives other than your own” and “open conversation” – all of which are outcomes of reflection, positioning, and dialogue.

One last example of a model that is similar to the IPM being used in intercultural competence research is Sakurauchi’s (2014) utilization of Kolb’s Learning Cycle Applied to Pedagogical Strategies for Intercultural Learning. By utilizing Kolb’s Learning Cycles she created a circular flow chart of four concepts: “Active Experimentation (AE) Doing (Intergroup discussions), Abstract Conceptualization (AC) Thinking (Theory-based materials), Concrete Experience (CE) Feeling (Intercultural field trip/ service learning), Reflective Observation (RO) Reflecting (Bicultural guest talk)”. Much like in the previous example, the four concepts are all interrelated with the 6 entry points. For example, AC requires students to go through reflection and utilizing theory-based materials could mean also positioning or framing, such as utilizing standpoint theory. AE involves action and dialogue of the entry points.

Because the models that others have used are similar to the IPM, there is good reason to believe the IPM is an appropriate model to use. All the other models mentioned lack the acontextual flexibility of IPM meaning that the IPM is the fit to incorporate in the present research because it is easily utilized by anyone in any context. But mostly importantly, the model has been designed for and used in the educational context, like this study. Incorporating the IPM training in the core communication course at UK will fill the gap of following the proposed further research identified by previous sources and hopefully reach the goal of raising intercultural competence of American students.

Conceptualization of ICC

Intercultural communication is the kind of communication that happens when an interaction between people from two (or more) culturally different groups takes place (Lustig & Koester, 2017). Therefore, intercultural in this context simply stands for something that occurs between people from two (or more) culturally different groups (Lustig & Koester, 2017). Intercultural communication competence on the other hand is “knowledge, attitude & skills needed to engage effectively in intercultural situations” (Sorrells, 2016a, p. 234). This term describes the comfort level or skill with which people communicate with others from different cultures (Griffith, Wolfeld, Armon, Rios & Liu, 2016; Deardorff, 2006; Arasaratnam, 2009). In this paper intercultural communication competence will often be referred to as intercultural competence or ICC.

Nevertheless, ICC is a complex topic because even though many researchers have studied ICC there is no established scale/measure or even definition/terminology for the concept. Instead, many researchers from various disciplines use different words to describe intercultural competence and utilize various measures for various purposes

(Stone, 2006). Specifically, social-work tends to refer to ICC as cultural competence, engineering – global competence, others also use multicultural competence and intercultural maturity (Stone, 2006). You need a citation here.

Many authors, even creators of scales, often use ICC interchangeably with other terms (Stone, 2006). For example, Hammer (1999), who created a very popular scale IDI (Intercultural Development Inventory) uses Intercultural Effectiveness and Intercultural Competence interchangeably, whereas some others (Bowden & Masters, 1993; Stone, 2006) insist that there is a crucial difference between the two, in that competence carries the connotation of a lower order skill than effectiveness. However, even Stone (2006) recognizes that it is up to the author to choose the most appropriate terminology and inform the audience of the choice and reasoning. In the present work, intercultural competence is the choice of words given the common usage of ICC in the context of education, as well as in works with the IPM (Rodriguez, 2019; Deardorff, 2006; Arasaratnam, 2009). Stone (2006) adds to this choice by listing the advantages of intercultural “competence”:

Its greatest advantage may be to enhance clarity of structure, order, and achievability of desired outcomes of educational programs. This allows greater levels of shared understandings, more systematic monitoring of performance progress, and a transparent hierarchy of components with which to more effectively plan, deliver, evaluate, and improve individual achievement and program design (p. 341).

This work utilizes the term intercultural competence because of its advantages and common usage in the educational research context, as well as with the usage of IPM and its reflective nature.

Operationalization of ICC

When it comes to measures, some notable ones are cross-cultural competence, global competence scale, IDI (Intercultural Development Inventory), intercultural sensitivity scale, effective intergroup communication (Deardorff, 2011; Fantini, 2009; Rodriguez, 2019). There are over 80 different scales used in different disciplines and Arasaratnam (2009) has clearly illustrated the need for a unified measure of intercultural communication competence and attempted to create one. However, for this study, the ICC is measured by using a questionnaire that was approved by the author of IPM herself and used by Devine (2014) to measure the intercultural competence of her participants. This was the most relevant measure for this study since it is directly IPM related. Much like the measurement and conceptualization of ICC is complex and varied, the amount of ICC trainings is too. The following section will investigate how ICC trainings have been done and why the present study will employ the IPM for the ICC training.

Educational Trainings in ICC

Trainings in ICC have been developed for a very long time (Deardorff, 2009). Today diversity trainings are extremely popular all-over different industries, largely since the US government introduced affirmative action (Dobbin & Kalev, 2013; Griffith et al., 2016). The more general intercultural competence training in a university setting for American students is divided into two major themes: “the basic communication course’s intercultural training,” and “study abroad.”

The Basic Communication Course (BCC)

As U.S. classrooms increasingly diversified, the basic communication course (BCC) began to adapt to those changes, and the BCC remains a ground for continued improvement today (Braithwaite & Braithwaite, 1991; Goulden, 1996; Huggenberg, 1996; Housley Gaffney & Frisby, 2013; Morreale, Huggenberg & Worley, 2006). The increasing diversity of students from various backgrounds, as well as the desire to prepare white American students for life in a diverse world, have prompted a development and addition of intercultural components (e.g. trainings and approaches) to the basic communication course (Braithwaite & Braithwaite, 1991; Goulden, 1996; Huggenberg, 1996; Yoder & Wallace, 1995). In fact, the basic communication survey has found that approximately 71% of US universities and schools reports valuing a strong focus on diversity (Morreale et. al, 2006). There are four main themes in the proposed changes to the BCC as part of incorporating more intercultural aspects: three approaches to teaching intercultural communication and one critical pedagogy component.

The goals of adding the intercultural aspect to the basic communication course range from understanding what culture is, to gaining intercultural competence. The intercultural aspect in the BCC has been addressed by providing culture-specific information, providing culture-general information, and/or working on skills by experiential learning (Goulden, 1996; Gudykunst, Ting-Toomey & Wiseman, 1991; Huggenberg, 1996; LeBlanc, Vela & Houser, 2011). Culture-specific training is the kind of training that focuses on providing information and skills on communication with people from one specific culture (Goulden, 1996; Gudykunst et al., 1991). Therefore, picking a country/culture and studying what those cultural values, mores and expectations

are. The culture could be gender based, country based, or even race based. Gamble and Gamble (1994) proposed that public speaking be taught from a culture-specific standpoint other than the western view that public speakers need to employ logic, factual evidence and maintain a linear structure.

On the other hand, culture-general training is the kind of training where skills that would work for a variety/any culture are given to students (Goulden, 1996; Gudykunst et al., 1991). Pearce (1994) describes the culture-general approach by suggesting that it is crucial to find concepts that cross cultural boundaries and unite all people. Broome (1991) continues that idea with a more specific proposal of building shared meaning through empathy. More specifically, he proposes that once students learn and use relational empathy, they will through experimentation discover the rules of empathetic communication, which crosses cultural boundaries.

Lastly, the experiential learning approach can be either culture-specific or culture-general – the experiential approach insists that learning skills is most beneficial through hands-on experience (Goulden, 1996; Le Blanc et al., 2011). Goulden (1991) suggests that students be put in situations where they are communicating with students from cultures other than their own. This communication must also be supplemented with either culture-specific or culture-general directions and training, before and/or after the communication takes place. Le Blanc et al. (2011) have conducted an experiential learning study which addressed ethnocentrism and awareness. This approach in the study was found effective in lowering the students' apprehension of other cultures and increasing cognitive learning. Therefore, there are three different approaches to

implementing the intercultural aspect/component into the BBC and one trend in talking about intercultural competence from the critical standpoint.

There has been a focus on critical pedagogy as an inclusion to the basic communication course (Prividera, 2006; Treinen & Warren, 2001), critical pedagogy being an application of critical theory to the field of education (Freire, 1999). When it comes to training American students, Prividera (2006) and Treinen and Warren (2001) have emphasized the need to educate the students and change the format of the course to recognize and focus on the concept of whiteness. The proposals have been to change the westernized assessments and assignments and try different approaches (Hugenberg, 1996). For example: Assignments asking students to study “others” (culturally deviant from white Americans) therefore establishing being white as the norm (Oludaja & Honten, 1996).

Therefore, in that vein some authors have proposed and encouraged students to appreciate and see other points of view as equal. That has been a helpful approach successful in lowering apprehension and increasing openness (Housley, Gaffney & Frisby, 2013; LeBlanc, Vela, & Houser, 2011). Therefore, the IPM training is a fitting choice for an intercultural training because when it comes to implementing the training in the BCC course it is based on a critical theory and it is innovative in that it doesn’t fit any one mold of the three approaches, but rather touches on all of them. The IPM training teaches a skill of awareness of self and others and empathy towards them which is a culture-general type of learning which can be implemented in both the culture-specific or experience module. It fits well with the culture-general module because it builds on the empathy concept of Broome (1991) and Pearce (1994) where students can create shared

meaning through understanding each other. And it also fits in the culture-specific module of a BCC course because it will enhance the ability to understand all the different types of people within the specific culture. Any one culture is bound to have many people within it that vary in how much they adhere to the cultural values and mores (Ting-Toomey, Oetzel & Yee-Jung, 2001).

Study Abroad

A lot of works on ICC training for students focus on international students and their studying abroad, away from their home country (Oudenhoven & Van der Zee, 2002; Zhang, 2012a; Suntharesan, 2013; Yamaguchi & Wiseman, 2003; Lee & Song, 2019) – or on host students going on a study abroad program (Koskienen & Tossavainen, 2003; Lee & Song, 2019; Griffith et al., 2016; Anderson et al., 2005; Rotabi, Gammonley & Gamble, 2006; Nguyen, 2015; Zempter, 2018; Wang & Guo, 2017).

Though the majority of these studies are focusing on American universities or students, this same trend is found in international studies too (Koskienen & Tossavainen, 2003; Oudenhoven & Van der Zee, 2002). There is also a small number of studies that focus on looking at collaboration between students (Zhang, 2012b; Lee & Song, 2019). All of these studies are often in the context of language (Lee & Song, 2019), whether it is an ESL (English as a Second Language) class (Suntharesan, 2013) or a study where international students are found to be dealing with adjustment (Yamaguchi & Wiseman, 2003). Therefore, Devine's (2014) proposal to add language as the 7th point of entry is validated in this context.

The main finding of the study abroad research is that study abroad programs mostly do improve the intercultural competencies of students (Zempter, 2018; Nguyen,

2015; Lee & Song, 2019; Wang & Guo, 2017; Anderson et al., 2005). These studies found that there is improvement in a more global mindset, self-awareness, relationship interest, confidence, engagement, seeing others as more equal (not better) than yourself, acceptance and adaptability (Zempton, 2018; Nguyen, 2015; Lee & Song, 2019; Wang & Guo, 2017; Anderson et al., 2005). All of these aspects are incorporated in the six entry points of the IPM. Therefore, the training should ideally help raise ICC of first-year American students.

However, there are a few studies that suggest different results. Wang & Guo (2017) and Gantt (2014) have found that occasionally the ICC of students after study abroad actually decreases. Wang & Guo (2017) have found in their qualitative analysis of 97 students' reflections, who participated in a study abroad in China (from Britain), that ICC does increase initially, but also decreases throughout the students' experiences. One explanation for Gantt's (2014) findings is that the process of ICC is ongoing, and the students were caught in the decrease of their trend. Wang and Guo (2017) suggested that because the ICC process is ongoing it is essential to consistently promote critical thinking and reflexivity, both things that the IPM is best utilized for due to its social justice basis (Zempton, 2018, Rodriguez, 2019; Sorrells, 2016a)

Therefore, this research hopes to fill a few gaps identified above. It proposes to flip the script of looking at international students as diversity bringers and eliminate the need to depend on other countries or people to raise intercultural competence by creating an established practice of an intercultural training for the BCC. It hopes to find that it is possible to raise the ICC of American students by using a training that is directed at introducing critical thinking and reflexivity. And lastly, Deardorff (2006) has ended her

research with the following question: “What are the implications of assessment results? How do administrators use assessment results to benefit the students, the institution, and internationalization strategies?” (p. 265). If the training proves to be useful to raising ICC of American students, then the answer to that question would be the necessity to use this training in all communication or other basic courses in universities. The hypotheses and research question of this study are the following:

H1: The IPM training will increase the intercultural communication competence of first-year American university students in the treatment group as compared to those in the control group.

H2: The IPM training will increase the intercultural communication competence of first-year American university students in the treatment group from pre-test to post-test.

RQ1: Is there support for adding language as a component of the IPM?

Chapter 3: Methods

The literature on this study illustrates that there is a need for raising intercultural competence for American students in the university setting independent of international students or study abroad programs through inclusion of a global perspective into the basic communication course as recommended by the literature (Patterson, 2011; Patterson-Masuka & Swartz, 2016). This study used the IPM as the theoretical framework, and implemented the IPM training created by Sorrells (2016b) to measure intercultural competence through quantitative and qualitative measures (mixed measures). Due to the COVID-19 pandemic a decision was made post-hoc to treat this study as a pilot study. The following is a description of the originally intended methodology which had to be

changed due to the changes the university had to enforce due to the COVID-19 pandemic. The procedure section will illustrate a table that visually compares the intended and realized procedures. Lastly, at the end of the methods section, there will be a narrative of the methodological changes and challenges in the section with that name.

Participants

The participants for this study were American students in a university located in the east south-central region of the United States. Specifically, from the basic communication course offered by the university. The basic communication course was selected because it is only available to first year students who are the least likely to have been exposed to intercultural competence and international students at the University. The privacy of the participants was ensured by not requesting any names or specifying the class or university names. The control group had 26 students and the treatment group had 22 students of whom all who were expected to choose to participate. Only 15 students from the control group and 6 students from the treatment group participated in the study after the COVID-19 restrictions. Out of both the control and treatment group, only one student identified as something other than “White”, more specifically as “Black”. The gender breakdown of the participants was fairly even with 47% males and 53% females. All of the participants were either 18 or 19 years old and 94% were freshmen, the rest sophomores. There were no F-1 international students that participated in the control or treatment group and one student reported not knowing where they were born. The majors were a mixture of various majors the university offered.

The 22 and 26 student participants number ($n=22$ and $n=26$) was low to be able to make a 95% confidence interval for a population of around 5000 first year students at the

university. However, the feasibility of conducting this training in one semester and availability of instructors who have time in their semester have led to this being the sample size selected. This study serves an exploratory role and this sample size is adequate exploratory purposes.

Procedure

Therefore, this study's exploratory purposes and the post-hoc decision to make it a pilot study have led to a complicated procedure. In order to make the procedure section clearer, this section will start with a table to illustrate the expected and actually conducted procedure. Following Table 1 will be a narrative description of what was expected, and the final section of the methodology before the data analysis, entitled methodological changes and challenges, will be a narrative of the conducted procedure described in Table 1.

Table 1

Timeline of the Procedure

Expected Date	Expected Procedure	Conducted Procedure	Conducted Date
January 24th	Pilot Training	Pilot Training	24 th January
January 27th	Improving Training	Improving Training	27 th January
		University announced it's moving online	13 th March
		Spring Break Ended	21 st March
13 th April	Pre-test w/ Control & Treatment	Pre-test w/ Control & Treatment	13 th April
15 th April	Training for Treatment group	Training for Treatment group	15 th April
20 th April	Post-test w/ Control Group	Post-test w/ Control Group	20 th April

22 nd April	Reflective Writing Assignment	Second Training Cycle	22 nd April
24 th April	Post-test for Treatment group	Post-test for Treatment and Reflective Writing	24 th April

Overall, in the procedure for this study I implemented a training created by Sorrells (2016b) in one basic communication course. One section of the course served as a control group and received no training. Both sections' students were analyzed and received a pre-test and post-test questionnaire created by Devine (2014). Only the students in the class with the training were asked to write reflections on their experience and the training which was then analyzed thematically. After analyzing both quantitatively and qualitatively, there was an attempt to find meaning and connection between the two analyses.

The Sorrell's (2016b) training was chosen for this study because it is a training created specifically by the author of the model, who specified that the IPM was a blueprint to raising intercultural competence (2016a). However, this training was never piloted, simply performed as an intercultural workshop. This training is attached in the Appendix E. The training is an activity: "a presentation and discussion of the Intercultural Praxis Model, students will read through and discuss a series of statements in order to better understand how their cultural frames and positionality affect their perspectives" (Sorrells, 2016b, p. 2).

Another benefit of choosing this training was because this training can be adapted for any size class. This training has been implemented in California State University during workshops for transformational learning by Sorrells herself (Facilitating Difficult Dialogues, n.d.). This study piloted the training with an expert panel of instructional communication faculty and graduate students at the university. The panel recommended

changes to the training: adding a case-study example through-out the training, editing the design and fine-tuning some slides. The recommended changes were implemented, and the following was the original plan for the study. The pre-test was meant to be conducted in person in a classroom by the PI. The training was meant to be completed next by the PI in a traditional classroom setting for the entire class period (50 minutes). A presentational aid in Powerpoint was meant to be utilized. The reflection-writing was meant to be conducted in the treatment group as a separate assignment. The post-test was meant to be the last interaction conducted in person by the PI with the students. This was meant to ensure that both the post-test and reflection were given their own time for the students to dedicate themselves. The control group was meant to have an in-person pre-test and post-test as well, in order to compare the results. All the participants in this study received 10 extra credit points at the end of this study. For more detailed outline of the anticipated and real procedure see Table 1.

Mixed Methods

This study used both quantitative and qualitative methods as recommended by Deardorff (2011) and Griffith et al. (2016) to avoid single method biases. Deardorff (2006) and Griffith et al. (2016), both assessing ICC measures at two ten-year time points, recognized the need to measure ICC through mixed methods. Studies that look at raising the intercultural competence of American students commonly follow those recommendations, utilizing mixed methods – quantitative and qualitative (Gantt, 2014; Lee & Song, 2019; Nguyen, 2015). This section will discuss the constructivist and positivist rationale for the inclusion of each. Positivist rationale for this study is rooted in the positivist paradigm's ontological assumptions. Those assumptions are that the source

of truth stems from research and in particular is the result of cause and effect, or stimulus-response relationships between variables (Creswell, 2005). The methods approach in this paradigm is theory-based and the procedures are deductive.

Positivist Rationale for Quantitative Methods

In accordance with this paradigm I conducted a pre- and post-test to explore whether there is an improvement in the scores of students' intercultural competence levels after the training based on the IPM. I conducted this experiment by examining the difference in the students' levels of ICC before and after training with an assessment tool created by Devine (2014) who has not only utilized it her study, but has also gotten help and approval in creating this IPM-specific measure from Katherine Sorrells. It was adapted for the study by changing some questions from hospital context to educational context. It is attached in the Appendix A and II. If the IPM training is successful, then the students are expected to internalize the reflexive and critical thinking of the IPM training and transform their views of other cultures without contact with them, which will be reflected in their ICC scores.

Quantitative Measures

When it comes to quantitative measures in ICC research there is a focus on either creating a questionnaire combined of the variety of measures available (Griffith et al., 2016; Lee & Song, 2019) or the more common usage of the IDI v3 (Anderson, Lawton, Rexeisen & Hubbard, 2005; Nguyen, 2015). Although the majority of research in the ICC area, specifically in the educational context, utilizes the IDI v3 (Anderson et al., 2005; Rodriguez, 2019; Sakurachi, 2014), I used an assessment tool created by Devine (2014). Devine's (2014) questionnaire was created specifically for the IPM ICC and it was

verified by the author of the model, Katherine Sorrells (Devine, 2014). Therefore, since this study was focused on implementing the original Sorrell's IPM concepts, this questionnaire was the most appropriate choice based on the fact that Katherine Sorrells (Devine, 2014) recognized it as customized for the IPM as opposed to all the other measures.

In terms of reliability and validity there are a few different ways that this is measured in surveys. Devine (2014) mixed oppositely worded questions in with standardly worded questions to measure scalar reliability. After the respondents' turn ended, Devine (2014) completed using the instrument with oppositely worded statements. She used Cronbach's alpha to measure reliability and re-coded afterwards. In terms of validity, she measured face validity and construct validity, which are the most relevant to this study. She conducted a focus group in a pilot test which helped her measure the face validity, including a call to Dr. Sorrells herself, who verified Devine's (2014) understanding of the model and framework. To assess the construct validity of the instrument she used a factor analysis and the statements loaded on the appropriate factors (Devine, 2014).

This questionnaire was be divided into a pre- and post-test. The questions for pre- and -post-test were selected from a full questionnaire of Devine (2014) randomly placed into either pre- or post-test. The questions were selected randomly and questionnaire was divided in order to avoid sensitizing students. It consisted of 20 questions for each test and include the demographics in the pre-test. The questions were rated on a seven-point Likert scale: 1=Never, 4=Sometimes, 7=Always. Each dimension/entry point of the model was accounted for in unequal number of questions. One example of a question

from the Inquiry entry point is “When I perceive that someone is different from me, I want to learn more about those differences”. Dialogue: “I work collaboratively with the other person to solve problems”. Framing: “I think the other person and I may see the world in different ways”. Positioning: “I feel like there are power differences in the conversation between me and the other person because of my personal characteristics (e.g., race, gender, physical abilities, job title, income, or social status)”. Reflection: “I reflect on a conversation after it has happened”. Lastly, Action: “Talking to other people changes the way I think about other people who are different from me”. Students will complete the questionnaire online through a Qualtrics survey sent out to them by their professor.

Constructivist Rationale for the Qualitative Methods

Unlike the positivist rationale quantitative studies, the constructivist ideas about the root of knowledge lie in the meaning-making of the setting or context that surrounds the individuals (Creswell, 2005). Therefore, the focus in qualitative methods employed in this study was not to remain unbiased, as in the previous section – but rather to collect data in a subjective manner, thereby allowing the participants to express their views and personal meanings on the issues at hand (Creswell, 2005), or to reflect on the experience in the case of this study. This allowed the participants to create their own meaning which was analyzed qualitatively by means of a thematic analysis, and then combined, both the quantitative and qualitative methods, to see whether there are some unexpected results.

Qualitative Measures

In this study, the students were be asked to write a reflection on one of the questions in the training. Specifically: “How is dialogue with people who are different in

terms of culture and positionality a step toward creating a more equitable and just world?” This was chosen because of the major focus on dialogue and reflection within the training. Another reason for this choice was the literature’s focus on empathy which is closely connected to both reflection and dialogue. Additionally, this question really extrapolated the communication and intercultural issues that the present study was interested in exploring. Lastly, I looked to see whether the language theme came up in the reflections from students to find out if Devine’s (2014) proposed seventh entry point was supported. Her definition of language is as follows “language means both using the world language spoken by the other individual and also using vocabulary within that language that is understandable and accessible” (Devine, 2014, p.99).

Reflections and document analysis are a common method across ICC research, which is why this study uses reflections (Lee & Song, 2019; Nguyem, 2015; Rodriguez, 2019; Sakarauchi, 2014). Validity in qualitative research is different from quantitative, but it does exist. It refers to the trustworthiness, accuracy, and credibility of the findings (Creswell, 2005). Member-checking, rich descriptions, and identification of divergent findings have been identified as three effective strategies for validity in qualitative research (Creswell, 2005; Rodriguez, 2019). I ensured that all the members were present and comfortable with the information that they provided and had the opportunity to propose a change to their writing until the end of day. I ensured that the descriptions gathered from the participants are rich and substantive by providing guiding questions that promote reflection and follow the IPM themes discussed in class. Lastly, I made sure to identify any discrepant data during my data analysis procedure.

Methodological Changes and Challenges

Methodological challenges that led to the changes in this study will be further divulged here. The university IRB was in process of reviewing the study at the time of the first COVID-19 news surfacing. By the time that the IRB had approved the study, the university had announced that it was moving all classes to remote learning. This led to a decision to convert this study into a pilot study.

As a pilot study the methods had to be transformed from the original description. The classes selected for the study remained the same, however the training had to be moved online. This changed the recruitment numbers dramatically because previously the students were expected to attend classes, but in the online environment, attendance was no longer required by the course instructor. Therefore, many students did not show up for the training. Out of the expected class participation for the control group only 60 percent the survey. In the treatment group, only 27 percent participated and only 46 percent of the students who filled out the pre-test actually participated in the Zoom training.

The training was conducted through students connecting to the Zoom session sent out by their instructor. The PI used the same presentation meant to be used in-class. Students still participated in the entire online lecture without muting their microphones. The questionnaire and the reflective question remained the same, however, the reflective question became not a separate assignment but the first part of the post-test. Additionally, the university provided all undergraduate students the option to select a pass/fail grade for the rest of the semester as opposed to the regular grading which could have affected the way the students engaged with the study as it remained for extra credit.

The treatment and control groups were still anticipated to have the same amount of time between post-test and pre-test. However, the treatment group ended up having two cycles of training: one group of 5 students for the first training and one more student a week later. This meant that the last student had less time between their training and the post-test. The instructor urged for this second cycle of training due to the lack of participation in this course that the instructor was encountering at the time. Which was likely motivated by the unstable situation many students were placed into caused by COVID-19 and likely partially due to the pass/fail option implemented by the university. After discussion with the instructor it was decided that additional students might participate if given another opportunity.

The students were contacted by their instructor and were engaged only during the training. The following section will delve into the analysis of the data that was initially planned. The qualitative analysis went unchanged, while the quantitative analysis was different and there will be a clarification of the changes made to the quantitative analysis described after the initial analysis description.

Data Analysis

Quantitative

A One-Way ANOVA was to be performed to test if there is a difference in the means of the two groups/classes. A One-Way ANOVA is a very common statistical method used to measure if two or more population means are similar (Howell, 2017). It was appropriate for this study because it has one categorical independent variable and one quantitative dependent variable. To determine the change in ICC, Cohen's d was utilized. It is commonly used in combination with ANOVA and it is an effect size

measure to determine the difference between two means: the treatment and control group (Cohen, 2009). The ANOVA was to be paired with a sample t-test which compares means from the same group on the variable at two different times. The way to ensure that the split test worked was to confirm that they were both reliable and highly correlated. However, due to the COVID-19 pandemic the analysis that was performed was a report of means of the treatment and control groups' pre- and post-tests.

Qualitative

In order to analyze the data collected through reflections a thematic analysis was performed. Thematic analysis has many benefits but the main one is the close-knit connection between thematic analysis and theory (Peterson, 2017). Unlike the document analysis performed on documents by other researchers (Rodriguez, 2019; Sakarauchi, 2014), a thematic analysis was used in this study because it is better suited for a theoretical model such as IPM – which provides short descriptions for each entry point and clearly divides each entry point – creating a theme on its own (see Appendix H for codebook). I performed an emic and etic approach where I looked into the reflections looking for the themes of the IPM model, but also remained open to finding themes that did not align with the entry point themes of the IPM. Therefore, much like other scholars I used mixed methods for this analysis, which allowed for a much more complete view of the world, because of both of the paradigms provided as rationale (Gantt, 2014; Lee & Song, 2019; Nguyen, 2015; Rodriguez, 2019; Sakarauchi, 2014).

Chapter 4: Results

Though this study was changed post-hoc, into a pilot study, it still presented some noteworthy results. This study can inform future studies on how to design the research

protocol for this study, identify logistical problems which might occur using proposed methods and assess the likely success of proposed recruitment approaches. The following are the results of the pre-test, training, reflective writing, post-test and combination of quantitative and qualitative.

Pre-test

The pre-test results from both the treatment and control group appear to have no significant difference between them. (Actual significance testing was not appropriate given the small sample sizes.) The expectation for this result would be no difference between the two groups, since both groups were taught by the same instructor and are composed of mostly white students who were not exposed to the IPM previously, and the results seem to match the expectation. Table 2 reports the means of the treatment and control group which do not exceed one point on the seven-point scale used.

Table 2

Pre-test Control vs. Treatment

Dimension (T)	Control mean	Treatment mean	Difference (C-T)
Inquiry	5.06	4.28	.78
Framing	5.09	4.56	.53
Dialogue	4.84	4.63	.21
Action	5.18	4.54	.64
Reflection	4.5	4.92	-.42
Positioning	4.23	4.58	-.35

Training

After the pre-test the students in the treatment group took the training on Zoom which was delivered in real time, as opposed to recorded, with the share screen function used to present the Powerpoint. The training consisted of the PI and the instructor on the Zoom call waiting for the students to connect. The instructor participated in breaking the

ice while the students were connecting but remained completely muted throughout the session once the training began, which is also how the training would have transpired face-to-face. Both the first and second sessions involved approximately 10 minutes of ice-breaking and waiting for the students to connect and resolve technology issues, e.g. audio and microphone malfunctions and connection. This time took away from the planned training (around one minute off each slide and four minutes from the last discussion exercise). The university did not anticipate the need to move completely online and therefore the students were not trained in using Zoom and this needed to be accommodated. The students did participate in the discussion throughout, answering questions posed by the PI, as well as answering the exercise questions at the end of the training. but not engaging much between one another.

Qualitative Results

After the training, the reflective question and the post-test were the next time the students engaged with this study. The reflective question was part of the post-test and the first cycle of students took it two weeks after the training, and the second student took it one week after the training. The reflective exercise had been intended to be separate from the post-test. However, to maximize participation, the change was made to attach it to the post-test.

The results of the qualitative portion of this study were answers to the question “How is dialogue with people who are different in terms of culture and positionality a step toward creating a more equitable and just world?” The question prompted students to use reflection and prompted them to consider one of the following concepts of the model: dialogue, inquiry, positioning, framing or action. More obviously dialogue and

positioning were mentioned in the question itself, whereas the rest of the entry points were prompted because of interconnected nature of the model. The results can be divided into those that fit within the dimensions of the model (Dialogue, Positioning, Framing, Inquiry, Reflection and Action) and those that are outside of the dimensions of the model (Empathy and Language). The following were the hypotheses and questions that this study hoped to find answers to which will be mentioned throughout this section:

Dialogue

The results of the dimensions show that all subjects demonstrated an understanding of the dialogue concept/dimension. One quote from a student who mentioned multiple dimensions in their response is: “Dialogue with those who are different than yourself can help both sides come to realizations they may not have had before.” Dialogue and Positioning were the most mentioned dimensions in the reflective writing.

Positioning

The results of the dimensions show that most (four out of six) also mentioned and showed understanding of Positioning. Another student mentioned positioning in their response: “makes people see how their culture or values can be completely different from people around them just because of their family background.” Framing was a close concept to Positioning.

Framing

The results of the dimensions show that, one student expressed the concept of Framing. This was the same student whose example was used for Dialogue. “This includes realizations about their own society as well as people that are different from

them”. Therefore, though Framing and Positioning and similar concepts only one student mentioned Framing, where are four out of six expressed Positioning.

Inquiry

The results of the dimensions show that two out of the six students also mentioned and showed understanding of Inquiry. One example quote is: “shows an interest in other people’s way of life”. Another one is: “you are able to understand why they are asking certain questions”. Inquiry was the third most mentioned of the six dimensions.

Reflection

The results of the dimensions show that no students mentioned Reflection. The closest to reflection that the students came was through the reflection exercise was simply doing the exercise themselves, therefore reflecting. Action is the next dimension that was mentioned.

Action

The results of the dimensions show that one student mentioned Action. Here is a quote from this student: “they may see they have more or less privilege than those from other cultures which may inspire change to be made in areas that are still not equal...”. Overall, all the concepts except for Reflection were mentioned in the qualitative portion. Students showed understanding of the dimensions and incorporated at least two concepts into their response. One student even incorporated all four concepts into their reflection. Therefore, the qualitative portion’s contribution to the second hypothesis: “The IPM training will increase the intercultural communication competence of first-year American university students in the treatment group from pre-test to post-test” is that the model is mostly well understood by the students.

Empathy

Outside of the dimensions, there were two themes within the results: “empathy” and lack of the presence of “language.” Empathy was a concept that was found in the student responses unexpectedly, through the emic approach. It was added to the codebook after the first coding round. All students mentioned and expressed in their own words that the answer to the question lies in understanding, that dialogue helps create a just world between different people because it opens the door for understanding and understanding is key to creating a just world. The following are a few quotes to illustrate how students expressed Empathy.

“You are able to understand why they are asking certain questions” is an example of how one student clearly states the word understand in their description. While another student states: “Shows an interest in other people’s way of life” to illustrate both an understanding of inquiry, as well as the concept of empathy where one tries to understand the other’s motivations and emotions, in this example in the context of their way of life. Therefore, Empathy was a concept that wasn’t anticipated but can now potentially be an extension to the model and/or the training but the discussion section will expand on this.

Language

Research Question number one asked: “Is there support for adding language as a component of the IPM?”. Language was an anticipated concept to come up in the reflective exercise, however, the answer to the research question is “no”. Language was a proposed addition to the model made by (Devine, 2014). However, it is not validated as an extension/addition to the model in this study because no students mentioned language in any capacity.

Additionally, language of some students also expressed some of their ideas in terms that could be read as contrary to the training's proposed ideas. For example, one student said: "Even though people may not be able to understand each other fully, or relate to the person at all if people are nice enough they can create a healthy relationship that can easily lead to a more connected and just world". The discussion section will describe the potential interpretations of this phenomenon.

Post-test

The post-test was the last time that the students interacted with the study and took place for the treatment group immediately after answering the reflective question. The post-test results are also reported as means due to the small sample size (Tables 2-5) The first hypothesis posed: "The IPM training will increase the intercultural communication competence of first-year American university students in the treatment group as compared to those in the control group". Based on the hypothesis the expectation was that the treatment group would have higher scores than the control group in the post-test, however, only two dimensions were higher in the treatment group: framing and positioning (see Table 3). Positioning showed the largest difference in means and dialogue had precisely the same mean in both the treatment post-test and control post-test. The other three dimensions showed lower scores in the post-test for the treatment group, but not by a great deal.

Table 3

Post-Test Control vs. Treatment

Dimension	Control mean	Treatment mean	Difference (T-C)
Inquiry	4.45	4.17	-.28
Framing	4.34	4.72	.38

Dialogue	4.67	4.67	0.00
Action	4.23	4.13	-.10
Reflection	4.61	4.44	-.17
Positioning	3.82	4.75	.93

The second hypothesis posed: “The IPM training will increase the intercultural communication competence of first-year American university students in the treatment group from pre-test to post-test”. Based on the hypothesis the expectation for the treatment group’s post-test was that the scores across all dimensions would improve from the pre-test to the post-test. However, scores only improved in three dimensions but not the other three (see Table 4). There was an overall higher improvement in the treatment group than the control group. The dimensions that improved in the treatment group were positioning, framing and dialogue, in order of higher to lower. Positioning also happened to be the largest increase between the control and treatment groups post-test.

Table 4

Treatment Pre-Test vs. Post-Test

Dimension	Pre-test Mean	Post-test Mean	Difference (Post-Pre)
Inquiry	4.28	4.17	-.11
Framing	4.56	4.72	.16
Dialogue	4.63	4.67	.04
Action	4.54	4.13	-.41
Reflection	4.92	4.44	-.48
Positioning	4.58	4.75	.17

The expectation for the post-test for the control group was that the scores would not be greatly different from the pre-test, since the control group did not participate in the training. However, except for Reflection, the scores dropped across the board and to a

greater extent than those of the treatment group (see Table 5). The following section will illustrate the combination of the above mentioned quantitative and qualitative results.

Table 5

Control Pre-Test vs. Post-Test

Dimension	Pre-test Mean	Post-test Mean	Difference (Post-Pre)
Inquiry	5.06	4.45	-.61
Framing	5.09	4.34	-.75
Dialogue	4.85	4.67	-.18
Action	5.18	4.23	-.95
Reflection	4.5	4.61	.11
Positioning	4.23	3.82	-.41

Combining Quantitative and Qualitative Results

This study aimed to combine the quantitative and qualitative results to answer the hypothesis and research questions with a deeper understanding. What was found was that the qualitative results agreed with the quantitative results. Positioning was the second most mentioned concept in the reflection and the highest improvement in the post-test. Framing was the second most improved dimension in the quantitative results, it was not as significant in the qualitative results, but it did show up in the student descriptions. Lastly, Dialogue was one of the improved dimensions in the quantitative portion and the most mentioned dimension in the qualitative reflection. Therefore, the qualitative and quantitative results aligned, and the following discussion section will delve into the interpretations of all the findings.

Chapter 5: Discussion

Though many universities promote internationalization and bring in international students to benefit those efforts, American students do not have an established practice of intercultural competence training. Many basic communication courses, having recognized

the need for intercultural competence training due to the internationalization of the world and classrooms, have proposed intercultural trainings and facets to the course (Braithwaite & Braithwaite, 1991; Goulden, 1996; Huggenberg, 1996; Housley Gaffney & Frisby, 2013; Morreale, Huggenberg & Worley, 2006). However, in the face of a lack of established training in universities that promote internationalization this study attempted to find out if the IPM training could be that training for the basic communication course by doing a study to find out if it would be effective in increasing the intercultural competence of first year American students.

Although the study had to be adjusted post-hoc and transformed into a pilot, there are a few interesting results that are worth mentioning since they could imply the effectiveness of the training. After mentioning those results, this study will focus on what this pilot informed the PI on and what could be adjusted if a future study were to repeat this study but, on the scale initially planned for.

Potential Effectiveness of the Study

Framing and Positioning

The post-test results could imply the effectiveness of the training. The treatment group only had higher scores than the control group in two dimensions: framing and positioning. Positioning and framing also happened to be the most complicated part of the study and were therefore put on one slide to compare and contrast. It is possible that the reason of the improvement of these particular dimensions lies in the method used to explain them in the training – compare and contrast. This result could imply that comparing and contrasting two dimensions on one slide can be more effective for the students to understand than to place one entry point on one slide and discuss each

separately. There is research that supports that fact that the compare and contrast method is especially effective in providing a deeper understanding in students when the learning requires analyzing subtle similarities and differences between relevant concepts (Knight, 2013; Marzano, 2017; Silver, 2010). Therefore, compare and contrast is a known and studied teaching technique that could have improved the students' understanding of these dimensions. The training could be improved by implementing more of the compare and contrast.

Lastly, if any two dimensions had to be the only ones to improve, framing and positioning would be the ideal ones for that. Positioning and framing have been identified as more critical for deeper levels of awareness and intercultural growth (Rodriguez, 2019). Framing and positioning were found to lead to more productive and meaningful dialogue (Rodriguez, 2019) which is another positive sign for the intercultural competence increase since dialogue was the third dimension in order of scores highest to lowest in Table 3.

Dialogue

Positioning, framing and dialogue also happened to be the only dimensions that increased from pre-test to post-test in the treatment group. Dialogue dimension increasing in the post-test could be explained by the fact that dialogue was part of the reflection question right before the students filled out the post-test, possibly reminding students of the concept and its importance. Another reason for this improvement could be the fact that dialogue, as a word, is one that most students associate with having a conversation and therefore could be one that students most closely associated with before the training. This could have led to students most easily understanding this concept, and therefore

improving. Especially since the training involved a case study example of a dialogue throughout the training to demonstrate each dimension. Case studies are a very popular and effective teaching strategy (Dunne & Brooks, 2004). Students are more likely to be inductive reasoners, which means they are more likely to learn from examples such as case studies (Dunne & Brooks, 2004).

Control Group Post-test

The results of the control group were another interesting piece of these findings. The control group scores dropping across the board to a greater extent than those of the treatment group, in the post-test, could imply two things. One, due to COVID-19, the University implemented policy of a pass/fail system which may have reduced the students' motivation to participate and therefore the students were simply not engaging with the survey the same way anymore. The COVID-19 pandemic in general, was an unprecedented situation for the students and the way that it could have affected their performance is hard to predict. Students could have been extremely demotivated due to living during those times and/or experiencing Zoom/computer fatigue. The second implication is that the training actually could have been effective in raising the intercultural competence of the treatment group, who could have otherwise dropped even lower. As a reminder the control group dropped scores in their post-test even lower than the treatment group. Therefore, these results could be a nod to the effectiveness of the training.

Qualitative Analysis

Dimensions. The treatment group illustrated an internalization of the model. They used multiple dimensions in their descriptions, some even mentioned as many as four

dimensions in their answer to the question. Students internalizing the interconnected nature of the model is a positive sign for their intercultural competence increasing or at least being on the path to do that, since each entry point motivates another one. Additionally, the most improved dimensions were the same dimensions that were most mentioned and internalized in the reflection exercise (Tables 3 and 4).

Dialogue and positioning were mentioned in the reflective question, but four out of six students demonstrated a clear understanding of the positioning dimension which aligns with the quantitative results where positioning was one of the three improved dimensions. Positioning was the highest rated increase in the quantitative portion of this study and it proved to be a really important one since it is a more conceptual entry point, which involves understanding the world through a critical theory lens (Rodriguez, 2019). Therefore, the fact that most students reflected an internalization of this concept in their qualitative response and quantitatively increased in this dimension, it is a positive sign of their potential increase in intercultural competence or progression on the path towards it. The overall internalization of the model's interconnected nature could signify that what the study expected, an improvement in the intercultural competence, was potentially happening. Since the students used reflexive and critical thinking and internalized them.

Themes: Empathy & Language. This reflection exercise also illustrates that there were two themes running through the answers of the students: understanding as the solution to a just world and a complete lack of regard for language. In response to the reflection question of how dialogue can help create a more just world, all students responded with understanding being the crucial component of that. Most students used the word understand and others just alluded to the idea that empathy towards others is the

way that dialogue achieves that goal of a just world. Therefore, all students connected to the idea of empathy as an important component of dialogue leading to a just world.

Interestingly, some students used language other than that proposed by the IPM and yet conveyed the IPM ideas. The student used the words “being nice” instead of expressing more IPM-related language. The meaning behind the words however is expressing the IPM concept of not expecting to come from the same place as your conversational partner, but still extending them the empathy to attempt to accept and recognize where they are coming from.

These results indicate that empathy is a huge component underlying this model. There is no precise agreement on one definition of empathy, however, most approaches to empathy seem to define empathy as an attempt to consider the perspective of the other person (Broome, 1991, p. 235). Empathy is a leading motivation behind inquiry and dialogue, where you are putting yourself in the shoes of the other person. Empathy is the underlying factor in reflection and action, where you are reflecting by questioning your own motivations and considering the other’s and making sure that any action that is taken is one that fulfills the needs of the other rather than your own. Lastly, when it comes to positioning and framing, these concepts are inherently asking the participant to recognize their own position and sometimes their own inability to put themselves in the shoes of the other. Therefore, the responses of all students focusing on empathy is a good indication that empathy is underlying all the dimensions of the model.

Empathy has not only been widely researched, but it has been studied in the context of intercultural communication and recognized as important by (Broome, 1991; Broome et al., 2019). Empathy was mentioned by all the students and it fits with the IPM

because it underlies every entry point. Therefore, Empathy is proposed to be an extension to the model, as a separate entry point or as the underlying skill. In the current figure of the IPM empathy can be visualized/represented by the colorful flow/inside circle illustrated in Figure 1.

Moving on from Empathy, Language was an addition to the model that was proposed by Devine (2014). Devine (2014) proposed it as a seventh entry point to the IPM because Language was so prevalent in her participants' experiences. Even though Language is interconnected to Inquiry and Dialogue, it was not something that was visible at all in this pilot study. Therefore, this study may suggest that Language is not a necessary addition to the IPM because it seems to be more of a contextual addition. In Devine's (2014) study her participants were nurses who often had to deal with people speaking different languages and not always having a common language between them. However, in this study, the students at this university all had a language in common because all instruction is in English. Therefore, students in this context are unlikely to encounter someone who would not speak the same language as them.

The rest of this discussion will move on from language and other parts of this study that imply a potential effectiveness of the study and will focus on what worked/didn't work and what is proposed for an original scale study on this issue. The main proposals are divided into questionnaire, training and reflective question.

Future Study Proposals

Questionnaire

The questionnaire was difficult to assess given the fact that the sample size was so small. However, this pilot did reveal some potential recommendations for the future. For

the questionnaire, the pre- and post-test questions were selected randomly from Devine's (2014) full questionnaire. The questionnaire did a good job capturing the dimensions accurately based on the questions, and the questions being different in the post and pre-test was very effective for not sensitizing students. However, this may have inadvertently compromised either reliability, validity or both. This pilot would indicate that there are benefits for analysis to use the full questionnaire. The discussion section could be richer if the questions remained the same for the pre- and post-test because the analysis could focus on each question separately.

Perhaps the scores would have been different and more extreme even in this pilot study if the questions remained the same in the pre- and post-test, and the number of the questions for each dimension remained the same too. Therefore, I would certainly recommend using the questionnaire again since it was developed for these sorts of trainings, but consider not dividing it into pre- and post-test by either using the full length twice, or better yet, cutting down the questionnaire and using the same questions twice. In order to deal with the sensitization one proposal is to give students more time between their pre- and post-test.

Training

The training was mostly very closely re-created to what would have happened in person. The instructor was present but not engaging, the PI used the same presentation and the students had the ability to engage with the instructor and the other students. However, there were some things that played a role in the training being online that changed the dynamic and the outcomes of the training as planned.

First, the time that was allotted for the training was cut due to the students being unfamiliar and/or untrained in the Zoom system. The time that it took to connect, make sure that everything functions properly, and so on, would not have been utilized in the regular classroom where the students would already be there. Second, the training being moved online, while it was possible for students to speak to one another, the lack of some students' cameras working and simply the added awkwardness in addition to the PI being a new instructor for the classroom, really affected the amount of participation that the PI expected in a traditional classroom. The students participated in answering the questions and even asking questions of their own – but the last part of the training where the students were meant to interact with one another in groups was much harder to re-created online and this study did not have enough time to solve that at the moment. Therefore, instead the students simply continued the same technique of answering the questions and talking to the PI rather than between one another (see Appendix G for the different slides of the training). This was an issue since small group/share and pair activities have been a very effective and long-used teaching strategy used by teachers (Brookfield & Preskill, 2005; Felder & Brent, 2005). In the future, to enable small group communication break out rooms are recommended for internet teaching sessions.

Therefore, the time that it took due to technological issues of moving the training online and the way that small group participation was challenging, both affected the training. The time off the discussion portion was cut off and the way that it was performed was changed into a more PI-oriented response. This was a flaw of the training that could be fixed in a future study. If the study must be created online, then one way to have students speak in groups would be through the chat rooms where they can message

the others privately or use break-out room as mentioned earlier. And in an attempt to prevent any of the lost time, if the study must be created online then the PI must request that the students are trained in Zoom by the instructor prior to the training session. Otherwise, this pilot's outcomes point that the training would be more effective if it was done in the traditional face-to-face classroom where the students are available and may freely speak in groups with one another before facing the classroom to report back.

One thing that was mentioned in the discussion was the possibility that Positioning and Framing scored higher on the intercultural competence of all the dimensions because they were the two dimensions that were presented in the training together. In the next training I would recommend pairing all the entry points in an attempt to re-create this effect of compare and contrast and to further emphasize the interconnected nature of the model. In addition to that, the PI could also ask students guiding questions asking them how and if the entry points are connected.

Another proposal for a future study is the following. This training implemented a case study example throughout the entire training where two people were having a conversation. Perhaps that was too dialogue oriented and the students could benefit from a more diversified case study example which would lead them to have a clearer picture of the model and how intercultural communication and the IPM entry points are not solely conversation-related.

For example, one slide would be a dialogue and inquiry case study of talking, and another slide would be based on a character reflecting by themselves and taking action and then other people reacting or responding to the action that the character took after reflecting on his/her positioning.

Lastly, some students did use language as mentioned previously that did not read exactly as what the IPM presented. This could potentially mean that the training was too short to be internalized. For a future study, for the benefit of not simply avoiding students using misleading language, but simply ensuring that the concepts of the model are fully comprehended, it would be recommended to either choose a course with a two-hour classroom time involving more discussion and activities not provided by the original training, or provide multiple training sessions. Doing both of those would also be beneficial to see which would be more effective, more time within one class or more time between sessions to reflect. Multiple sessions is a proposal supported by research since repetition is a primary principle of learning (Bruner, 2001). Repetition helps students learn and internalize concepts better (Bruner, 2001).

Reflective Question

The reflective question is the last piece of this study that the pilot has tried and examined. The reflective question was the qualitative measure chosen based on the previous research. However, the writing exercise had to be moved online and connected to the post-test survey. This led to a lack of rich descriptions and responses because students might hold different expectations for the amount of time spent on open ended questions in a survey and in an assignment, regardless of the amount of time suggested by the PI in the reflective question description. Therefore, this reflective question, or any form of a qualitative or open-ended response, is better suited for an assignment in or out of class, rather than as part of the survey.

Overall, however, even with the fewer descriptive responses this reflective measure was proven useful. Seeing as how this model is based on critical theory, this

more qualitative measure felt more substantive to the analysis than the quantitative measure. In the future, still using both should be beneficial, however, the qualitative measure should be expanded. The question taken from the training focused on dialogue and positioning. It may be more beneficial for the analysis to create questions that addressed all the dimensions. Therefore, likely three questions each addressing two dimensions. It would also be beneficial to ask a question as simple as: “What do you think you have learned about yourself after this training?” and to analyze that since it directly engages the Reflection entry point. Lastly, the reflective question measure might also be improved by creating two questions asked before and after the training for comparison much like the pre- and post-test. Regardless of what other potential qualitative writing or speaking measures might be implemented, one strong proposal is to really enhance the qualitative section because it was the most substantive and compatible with this model.

Limitations

Outside of all the proposed changes to a future study discussed above, there are a few other limitations in this study that are important to mention. COVID-19 presented a complicated scenario not simply for this study but for the world. And it would be very difficult if not impossible to attempt to understand or predict how that affected this and all the studies conducted at this time. Although we may not know for sure, there are a few things that were more obvious that will be outlined below.

Participation and recruitment were both severely affected by the lack of students on campus and inability to meet students due to the pandemic. To battle this lack of participants the recruitment held a second cycle for the training, which only one student

attended. This lack of participants affected all the results of the study and really meddled in the training process as outlined in the discussion section. The pass/fail option implemented by the university at this time may also have played a role in the students potentially simply losing interest in gaining more points and not participating in the survey. This may have even affected the control group's post-test results where they scored much lower than the treatment group.

Additionally, the pandemic forced students who were unfamiliar with Zoom, as well as some instructors, into the training performed online on that platform. The spring break ended on March 21st and the instructor was not doing Zoom lessons in the first few weeks. Therefore, as mentioned earlier, these precious minutes of time taken off for the technological issues could have served as the time needed for more student engagement and discussion. All of this could have affected the effectiveness of the training and this study overall. However, most of this is preventable if the study were to be implemented with the proposed changes in a traditional face-to-face classroom setting. Therefore, if that is possible in the foreseeable future, that would be an ideal next step. However, outside of the academia, this study also holds implications for intercultural competence trainings.

Implications for Future Intercultural Training

Just as it is recommended for future studies to consider including empathy, future trainings in intercultural communication are recommended to center or at least include the concept of empathy into their training. More specifically, it might be beneficial to dedicate a day to only training about empathy and then dedicating another day to the IPM training where the students are already well accustomed to a different way of thinking.

The critical lens of this theory, and the empathetic approach may seem like rather contradictory concepts/approaches to a first-year student. For this reason it might be beneficial to implement a multiple trainings session.

Katherine Sorrells, the author of the model who developed the training framework used in this study, often holds multiple workshops (Facilitating Difficult Dialogues, 2016).

Another possible explanation for the lack of a clear increase in intercultural competence in the present study may be that multiple sessions focused on the difficult concepts are needed to increase retention in the first-year students' minds. Therefore, a future training is recommended to include multiple sessions. And if the training is not conducted in a university setting, then it is best to first research the participants' knowledge and skill levels/internalization of empathy and critical theory.

Lastly, though the pilot study did not generate definitive data to demonstrate a clear improvement in the intercultural competence of the participants, there is good reason to believe that some participants did improve in at least some dimensions of the model, therefore improving their intercultural competence. The qualitative results did illustrate similar results to the quantitative portion and showed some internalization of the model's concepts. Therefore, in agreement with many authors (Braithwaite & Braithwaite, 1991; Goulden, 1996; Huggenberg, 1996; Housley Gaffney & Frisby, 2013; Morreale, Huggenberg & Worley, 2006), this study would recommend that future BCC instructors continue implementing intercultural trainings into their courses and seriously consider the IPM training. This is particularly the case if the course will be highly focused on critical thinking; the IPM training would provide a basis for critical theory being learned in some capacity in the students' future careers.

Conclusion

While it is impossible to claim the hypotheses as proven right or wrong, this study has illustrated that there is potential for the training to raise the intercultural competence of first-year American students. Students have shown that they have internalized the model and the quantitative results reveal that at least one dimension showed a dramatic increase. And the control group did decrease its scores across the board to a greater degree than the treatment group. All of this illustrates that this pilot stumbled on a topic with rich potential.

The main takeaway from this research would be to ensure that future studies would continue to use the questionnaire, engage the students more in a traditional course setting, and ensure that there is a larger focus on the qualitative part of this study. When it comes to takeaways for trainings overall, the study points future instructors in the direction of exploring and adding empathy as a skill and focus of students as they consider teaching the IPM. Since the IPM itself and the students who reflected on understanding being a major part of the direction to move into for a more just world have both demonstrated empathy as an underlying concept. Lastly, any future researcher must seriously consider the environment and world situation that they are in as they plan for a study in this area, or any other area involving participants. As this time period is an urgent call to care for those around us, especially those in the vulnerable category.

APPENDICES

Appendix A: Intercultural Praxis Instrument Pre-test

1 Never
2
3
4 Sometimes
5
6
7 Always

Think about your conversations with other students who you consider culturally different from you. Mark any number that most closely matches how frequently the following statements are true. (1 = never; 4 = sometimes; 7 = always)

1. When I don't understand something the other person says, I ask a follow-up question.
2. I think the other person and I may see the world in different ways.
3. My primary goal in the conversation is to express my agreement or disagreement with the other person.
4. Conversations with others lead me to consider alternatives I hadn't thought of before.
5. I reflect on a conversation after it has happened.
6. When talking to other people, I am aware of my personal characteristics (e.g., race, gender, income and education levels, cultural practices, physical abilities).
7. I look for ways to show respect for others' differences when I interact with them.
8. I am curious about other people's differences.
9. I work collaboratively with the other person to solve problems.
10. I think about what points of view the other person might have.
11. Reflecting on conversations with other people helps me be more aware of what is considered "normal" at school (or work).
12. Talking to other people changes the way I think about other people who are different from me.
13. I leave a conversation feeling like I can relate to the other person.
14. I learn new things about myself by thinking back to past conversations.
15. When I ask people about their differences, I do so primarily to be polite.
16. I approach the conversation using several different points of view.
17. I feel compassion for people who are different from me.
18. I forget the details of conversations almost immediately after they happen.
19. I notice that how much people listen to me at school (or work) is affected—either positively *or* negatively—by my personal characteristics (e.g., race, gender, physical abilities, job title, education, or work experience).
20. I think the conversation produces new ideas.

Appendix B: Intercultural Praxis Instrument Post-test

1 Never
2
3
4
Sometimes
5
6
7 Always

Think about your conversations with other students who you consider culturally different from you. Mark any number that most closely matches how frequently the following statements are true. (1 = never; 4 = sometimes; 7 = always)

21. If someone disagrees with me, I examine my position to see if I should change.
22. I avoid asking people questions about their differences.
23. I find it easy to consider multiple points of view when I'm having a conversation.
24. I notice things about the other person that don't fit the stereotypes of people with his/her differences.
25. I think back about what worked and what didn't work in a particular conversation.
26. As I talk to the other person, I am aware of that person's personal characteristics (e.g., race, gender, income and education levels, cultural practices, physical abilities).
27. I am open to learning new things.
28. I ask questions about the other person's differences.
29. I think about how my differences might influence my point of view.
30. I find that my views of the other person's differences are true.
31. I adjust my current behavior after thinking back on conversations.
32. When a conversation does not produce agreement I feel like that conversation was a waste of time.
33. I want to know what the other person considers "normal."
34. The other person's differences do not influence the way I interact with him or her.
35. I challenge other people on their stereotypes and prejudices.
36. When I perceive that someone is different from me, I want to learn more about those differences.
37. I maintain one point of view throughout the entire conversation.
38. Following a conversation, I think about how my beliefs may have been different from the other person's beliefs.
39. When the other person and I have different personal characteristics (e.g., race, gender, physical abilities, job title, income, social status, etc.), I feel like those differences affect which one of us has more power in the conversation.
40. My primary goal in a conversation is to reach agreement with the other person.

Appendix C: Intercultural Praxis Demographics (part of Pre-test)

Now, please answer a few questions about yourself to help researcher understand how you identify yourself culturally.

1) What is your race/ethnicity?

Aboriginal
American Indian/Alaska Native
Asian
Black/African American
Hispanic/Latino
Native Hawaiian/Pacific Islander
White
Other: _____
Decline to state ethnicity

2) What is your gender?

Male
Female
Other: _____
Decline to state gender

3) How old are you (in years)? _____

5) What year in school are you?

Freshman
Sophomore
Junior
Senior

6) What is your major?

7) What is your country of origin?

8) Are you considered an International (F-1) student?

Thank you for your participation!

(Devine, 2014)

Appendix D: Intercultural Praxis Measures

Organized by Port of Entry into Intercultural Praxis

INQUIRY

1. I want to learn more about the other person's differences from me.
2. When I don't understand something the other person says, I ask a follow-up question.
3. I ask questions about the other person's differences.
4. I want to know what the other person considers "normal."
5. I am curious about other people's differences.
6. I don't ask people questions about their differences.*
7. I ask people about their culture mostly to be polite.*

FRAMING

1. I think the other person and I may see the world in different ways.
2. I find it easy to consider multiple points of view when I'm having a conversation.
3. I think about how my differences might influence my point of view.
4. I maintain one point of view throughout the entire conversation.*
5. I think about what points of view the other person might have.
6. I approach the conversation using several different points of view.

POSITIONING

1. As I talk to the other person, I am aware of that person's personal characteristics (e.g., race, gender, socioeconomic status, cultural practices, physical abilities).
2. When talking to other people, I am aware of my personal characteristics (e.g., race, gender, socioeconomic status, cultural practices, physical abilities).
3. I feel like there are power differences in the conversation between me and the other person because of my personal characteristics (e.g., race, gender, physical abilities, job title, income, or social status).
4. I notice that how much people listen to me at work is affected—either positively *or* negatively—by my personal characteristics (e.g., race, gender, physical abilities, job title, education, or work experience).

DIALOGUE

1. I work collaboratively with the other person to solve problems.
2. My primary goal in the conversation is to express my agreement or disagreement with the other person.*
3. I am open to learning new things.
4. I think the conversation produces new ideas.
5. I feel creative during the conversation.
6. My primary goal in a conversation is to reach agreement with the other person.*
7. When a conversation does not produce agreement I feel like that conversation was a waste of time.*
8. I leave a conversation feeling empathy for the other person.
9. If someone disagrees with me, I examine my position to see if I should change.

Intercultural Praxis Measures continued

REFLECTION

1. I reflect on a conversation after it has happened.
2. I learn new things about myself by thinking back to past conversations.
3. I forget the details of conversations almost immediately after they happen.*
4. I think back about what worked and what didn't work in a particular conversation.
5. I adjust my current behavior after thinking back on conversations.
6. Following a conversation, I think about how my beliefs may have been different from the other person's beliefs.
7. Reflecting on conversations with other people helps me notice the established norms at work.

ACTION

1. I notice things about the other person that don't fit the stereotypes of people with his/her differences.
2. I find that my views of the other person's differences are reaffirmed.*
3. Conversations with others lead me to consider alternatives I hadn't thought of before.
4. Talking to other people changes the way I think about other people who are different from me.
5. I challenge other people on their stereotypes and prejudices.
6. I feel compassion for people who are different from me.
7. I look for ways to show respect for others' differences when I interact with them.
8. I do not let the other person's differences influence the way I interact with him or her.*

* = Oppositely worded statement used for measuring scalar reliability of the instrument

Appendix E: Katheryn Sorrells IPM Training

Navigating Difficult Dialogues: An Intercultural Praxis Approach

Shared by: Kathryn Sorrells, Communication Studies, Mike Curb College of Arts, Media and Communication

Learning objectives/skills fostered:

1. To use the Intercultural Praxis model as a tool for navigating the complexities of cultural differences and power differences in intercultural situations.
2. To critically examine our perspectives and how our positionality and cultural frames influence us.
3. To build affective, conceptual, and skill-based capacities for difficult dialogues addressing issues of difference and power within group settings.

How/why is this a culturally relevant teaching practice, high impact teaching (HIP) or high operational practice (HOP from Pedagogy of Confidence framework)?

Learning challenge addressed: Introducing cultural differences (based on race, ethnicity, gender, class, sexual orientation, religion, nationality, etc.) within the context of institutional and historical systems of power. May be applicable in a range of courses that address social identities, privilege and power.

Picture of the Model found in Figure 1

Context best used for: This learning activity can be adapted for a class of any size.

Brief description of activity: After a presentation and discussion of the Intercultural Praxis Model, students will read through and discuss a series of statements in order to better understand how their cultural frames and positionality affect their perspectives.

Material needed: Handout of Intercultural Praxis Model and handout of statements. Statements can be modified based on course topic and current controversial issues.

Process description: Share and discuss the Intercultural Praxis Model handout with students. For more information, see: Sorrells, K. (2016). *Intercultural communication: Globalization and social justice* (2nd ed.). Thousand Oaks, CA: Sage

Draw attention to key points:

1. The model is intended to develop critical reflection, thinking, and action for effective engagement across cultural differences and power difference.
2. Cultural difference can be based on race, ethnicity, gender, class, sexual orientation, religion, nationality, age, etc.
3. Our differences position use within systems of power that confer access and advantage as well as restrictions and disadvantages
4. By developing each facet of the model (inquiry, framing, positioning, dialogue, reflection and action), students gain the capacity to engage in difficult dialogues.
5. This particular exercise focuses on understanding one's own cultural frames and positionality as well as those of group members.

Katheryn Sorrells IPM Training continued

Put students in groups of 4-5 and give them time to read through and consider each statement, and then share and discuss their reactions and responses to each statement with the group. Once the groups are done, have the class come together for a collective discussion. Ask students if everyone in their groups responded to the statements in similar ways and if not, what kinds of differences they noticed; from there, move into debrief/discussion questions.

Debrief/Discussion questions:

- ☐ How do your cultural frames inform your responses?
- ☐ How are your responses related to your positionality?
- ☐ How do cultural frames and positionality intersect to shape your responses?
- ☐ How do our differences in terms of power and positionality impact our standpoints?
- ☐ Reflect on the assumptions and judgments you may have about people who would make each of these statements.
- ☐ How is dialogue with people who are different in terms of culture and positionality a step toward creating a more equitable and just world?

Time needed: 35-40 minutes

Navigating Difficult Dialogues: An Intercultural Praxis Approach Statement Handout

- Hard work is all it takes for me to succeed in school, work and life.
- Big cities are generally not safe and people are not as friendly there.
- In the U.S., women are treated as fairly and equally as men.
- The police are viewed with suspicion in my neighborhood.
- Going to college/university is my primary responsibility.
- Gay marriage is legalized now, so homophobia is increasingly a problem of the past.
- Religious freedom is what makes the U.S. a great country.
- I have to work twice as hard to prove I am as capable and competent as others.
- For the most part, I can go pretty much anywhere in my city, town or region without feeling afraid for my safety.
- Interracial and intercultural relationships cause problems. People should stay with their own kind.
- I am one of the only ones in my family who has the opportunity to go to college/university.
- Since the U.S. has had a Black president, the country has basically moved beyond racism.
- I can get financial support from my family to pay for college/university, if necessary.

(Sorrells, 2016b)

Appendix F: IPM Training Power Point Online Version

INTERCULTURAL COMMUNICATION

Sheyla Finkelshteyn

Culture The customs, arts, social institutions, and achievements of a particular nation, people or other social group.



IPM Training Power Point Online Version continued

Power

Power Majority/Minority:

Statistically

Control



Inquiry

- Curiosity about self and others who are different
- Interest in learning/growing/understanding others



Dialogue

- A conversation in which each is aware of the differences and tensions that exist in the conversation's participants and encourages acceptance of those differences existing without a necessary agreement



Framing vs Positioning

Seeing through a lens,
Zooming IN & OUT
Perspective-taking options &
Micro/Macro lens

- All perspectives/views are limited by frames
- Ability to shift perspectives b/w micro/meso/macro

Taking the Photograph from a
certain Spot
The position can not move much in
real life.

- Consider how we're positioned in relation to others
- Consider who can speak/is silenced; whose knowledge is privileged



Reflection

Reflection

- Capacity to learn from introspection
- Ability to observe/alter perspectives/actions

IPM Training Power Point Online Version continued



Action

- Linking intercultural understanding with responsible action to make a difference
- Challenge stereotypes, prejudice, and systemic inequities



IPM Training Power Point Online Version continued

Activity

Pick a statement from the white side and a question from the grey side.

Think for 1-2 min and then share the answer by voice.

- Hard work is all it takes for me to succeed in school, work and life.
- I can get financial support from my family to pay for college/university, if necessary.
- In the U.S., women are treated as fairly and equally as men.

Question 1: How do cultural frames and/or positionality shape your responses?

Question 2: Reflect on the assumptions and judgments you may have about people who would make each of these statements.

Key Points to Take Away

Of the IPM model

1. The model is intended to develop critical thinking about cultural differences.
2. Our differences can position us with access and advantage as well as restrictions and disadvantages.
3. By developing each facet of the model (inquiry, framing, positioning, dialogue, reflection and action), we gain the capacity to engage in difficult dialogues.

Appendix G: Alternative IPM Training PowerPoint Face-to-Face Version (same slides until this point)

Activity

Get into 5 Groups

2-3 mins: look individually at the handout, reflect on what you think about them. Mark each statement 1-5 (1 agree, 5 disagree)

5-10 mins: Discuss within group

5-10 mins: Share with Class

Group 1: How do your cultural frames inform your responses?

Group 2: How are your responses related to your positionality?

Group 3: How do cultural frames and positionality intersect to shape your responses?

Group 4: How do our differences in terms of power and positionality impact our standpoints?

Group 5: Reflect on the assumptions and judgments you may have about people who would make each of these statements.

Statement Handout

- Hard work is all it takes for me to succeed in school, work and life.
- Big cities are generally not safe and people are not as friendly there.
- In the U.S., women are treated as fairly and equally as men.
- The police are viewed with suspicion in my neighborhood.
- Going to college/university is my primary responsibility.
- Gay marriage is legalized now, so homophobia is increasingly a problem of the past.
- Religious freedom is what makes the U.S. a great country.
- I have to work twice as hard to prove I am as capable and competent as others.
- For the most part, I can go pretty much anywhere in my city, town or region without feeling afraid for my safety.
- Interracial and intercultural relationships cause problems. People should stay with their own kind.
- I am one of the only ones in my family who has the opportunity to go to college/university.
- Since the U.S. has had a Black president, the country has basically moved beyond racism.
- I can get financial support from my family to pay for college/university, if necessary.

Alternative IPM Training PowerPoint Face-to-Face Version (same slides until this point) continued

Key Points to Take Away

Of the IPM model

1. The model is intended to develop critical thinking about cultural differences.
2. Cultural differences can be based on race, ethnicity, gender, class, sexual orientation, religion, nationality, age, etc.
3. Our differences can position us with access and advantage as well as restrictions and disadvantages.
4. By developing each facet of the model (inquiry, framing, positioning, dialogue, reflection and action), we gain the capacity to engage in difficult dialogues.

Question: How is dialogue with people who are different in terms of culture and positionality a step toward creating a more equitable and just world?

Reflection

For 10 minutes, write your answer, to the question above, on your device and email them to sfi243@uky.edu with the subject: IPM

Appendix H: IPM Codebook

Inquiry

- Curiosity about self and others who are different _____
- Interest in learning/growing/understanding others _____
- Willingness to take risks and suspend judgement _____
- Flexibility to challenge worldview and be changed _____

Framing

- Different perspective-taking options _____
- Awareness of frames of reference that include/exclude _____
- All perspectives/views are limited by frames _____
- Ability to shift perspectives b/w micro/meso/macro _____

Positioning

- Socially constructed cats of differences position us re power _____
- Consider how we're positioned in relation to others _____
- Our positioning impacts how we make sense of and act in the world _____
- Consider who can speak/is silenced; whose knowledge is privileged _____

Dialogue

- Creative process; meanings flow/new understanding emerges _____
- Relationship of tension that is oppositional & transformative _____
- Quality of comms that involves connection/empathy/respect _____
- Stretching across difference essential for bldng community _____

Reflection

- Capacity to learn from introspection _____
- Ability to observe/alter perspectives/actions _____
- Capacity to view ourselves as agents of change _____
- Necessary for all aspects of intercultural praxis _____

Action

- Linking intercultural understanding with responsible action to make a difference _____
- Challenge stereotypes, prejudice and systemic inequities _____
- Use positionality, power and privilege to generate alternative solutions _____

IPM Codebook continued

- Compassionate actions that create a more socially just, equitable and peaceful world _____

Empathy

- Creating shared meaning through understanding each other _____

Language

- Language means both using the world language spoken by the other individual and also using vocabulary within that language that is understandable and accessible _____

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