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CLASSROOM INTERCULTURAL COMPETENCE IN
TEACHER EDUCATION STUDENTS, INTERNS, AND ALUMNI

by

Christine Kelso Holland

A dissertation submitted to the Doctoral Program Faculty
in Educational Leadership
in partial fulfillment of the requirements for the degree of

Doctor of Education

UNIVERSITY OF NORTH FLORIDA

COLLEGE OF EDUCATION AND HUMAN SERVICES

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SIGNATURE PAGE

The dissertation of Christina Holland is approved:

Larry G. Daniel, Ph.D., Chair Date

Marsha Lupi, Ph.D. Date

Warren Hodge, Ph.D. Date

Dan Richard, Ph.D. Date

Accepting for the Department:

Jennifer J. Kane, Ph.D., Chair Date
Department of Leadership, School Counseling & Sport Management

Accepting for the College:

Larry G. Daniel, Ph.D., Dean Date
College of Education & Human Services

Accepting for the University:

Len Roberson, Ph.D., Dean Date
The Graduate School

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DEDICATION

I dedicate this dissertation to my heavenly father who is the giver of all good things and to my husband, Dave Martin Holland; we are heirs together of the grace of life. To my children Marie, Scott, and Jeff, they are the joy and rejoicing of my heart. Also, I am grateful to my parents, and to Emilie Kelso, who showed me how to work hard, but to always find the joy of life. It is written.

ABSTRACT

Classroom Intercultural Competence in
Teacher Education Students, Interns, and Alumni

by

Christine Kelso Holland
University of North Florida

Department of Leadership, School Counseling, and Sport Management

The purpose of this mixed methods study was to explore the impact of a student teaching internship upon the classroom intercultural competence (CIC) of teacher education students and alumni. Phase I employed quantitative methodology to compare the intercultural competence as measured by Ross, Thornson, McDonald, and Arrastia's (2009) Cross Cultural Competence Inventory (3CI) for three groups. The 3CI is a 63-item survey that uses corresponding questions to assess intercultural competence. Survey items are scored with a 6-point, strongly agree-to-strongly disagree Likert scale (Thornson, 2010). The three groups included teacher education students enrolled in a field observation course, students enrolled in their student teaching internship, and teacher education alumni currently teaching in the Jacksonville metropolitan area. Participants' 3CI scores were used as a diagnostic tool to facilitate the recognition of factors relative to their overall intercultural competence. Three quantitative research questions were tested:

1. Is there a statistically significant difference between matched pairs of intern's CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) after students complete their field observation experience as compared to their pre-field observation scores? This question was not supported ($t_{(116)} = 1.07; p > .05$).

2. Do matched pairs of interns who experienced an IST enhanced internship (Ross et al., 2009) as compared to matched pairs of interns whose student teaching experience was exclusively in a domestic classroom? This question was supported ($t_{(38)} = 1.68; p < .001; d = .252$).
3. Do in-service teachers who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to in-service teachers whose student teaching experience was exclusively in a domestic classroom? This question was not supported ($t_{(25)} = .93; p > .05$).

Each of the 6 subfactors was charted to portray a graphic illustration of the areas of strengths and weakness concerning classroom intercultural competence.

In the qualitative component of the present study, interview methodology facilitated gathering qualitative data from intern and in-service teachers. This provided a context for enhancing the quantitative data and for addressing the unique nature of how different individuals learn to adapt to diverse students in the classroom. One qualitative research question was tested:

4. To what extent do qualitative data collected from interviews reflect similar areas of growth as indicated by the scales and subscales of the 3CI (Ross et al., 2009) quantitative measurement?

Interviews with these teachers led to the identification of significant factors related to intercultural communicative success in the multicultural classroom. Hence, research question 4 was supported.

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CHAPTER 1: INTRODUCTION

The rise of globalization in the 21st century gives impetus for teacher preparation programs to develop teachers who are competent to teach culturally diverse students (Cochran-Smith, 2005; Darling-Hammond, 2006). In light of this trend, The National Council for Accreditation of Teacher Education's (NCATE, 2008) diversity requirements for all teacher education programs have placed greater emphasis on ensuring that teacher education programs provide multicultural opportunities content for their students. Yet, as Hollins and Guzman (2005) noted, it is not the changing demographics of the United States student population that is an obstacle to providing a first rate public education to all. Rather, it is the need for continued progress in teacher education programs to implement proven techniques. If teacher educators are to design teacher education programs that produce culturally responsive teachers, there is a need for quality research that can support evidenced based policies to accomplish this goal. Immersive intercultural student teaching experiences are one way to transform propositional knowledge of diversity into practice as a means to develop interculturally competent teachers (Cushner, 2007; Hanvey, 1982; Mahon, 2010; Sahin, 2008; Wilson, 1983, 1984, 1993).

Background and Problem

The present study was situated within the ideological framework promoted by Marilyn Cochran-Smith (2005) in which teacher education research and evidence help to formulate teacher education policy. Cochran-Smith noted that enacted teacher education policies impact teacher quality, which leads to the desired learning outcomes for students

in the schools. The move toward evidenced-based policy and education as articulated by the Coalition for Evidence-based Policy (2002) does not necessarily mean that only experimental methods are effective procedures for making policy decisions. Indeed, as Cochran-Smith (2005) has noted, many questions “require empirical evidence that describes, interprets, and discovers” (p. 9). Therefore, it was the aim of the present study to inform teacher educators and higher education administrators about the impact of immersive student teaching experiences upon teachers’ intercultural communication competence.

Assessment is a vital aspect of teacher education programs, yet many programs do not employ a standardized assessment protocol to evaluate their students’ intercultural competency. According to Vande Berg (2001), “educators have during the past decade become increasingly aware of the need to identify and measure the learning outcomes of students participating in study abroad programs” (p. 31). An instrument that could document increased intercultural competency “post sojourn” could indicate the degree to which the student teaching experience increases the participants’ ability to communicate effectively in a culturally pluralistic classroom. The present study sought to discover if an immersive student teaching classroom experience enables teachers to increase their intercultural competency as indicated by Ross et al.’s (2009) Cross-Cultural Competency Inventory (3CI) and qualitative indicators.

Statement of Purpose

The present study sought to expand the scope of the 3CI from the military context for which it was developed, into a different population, namely student teachers. This purpose was achieved via a two-pronged approach. The primary objective was to assess

classroom intercultural competence gains as a result of immersive field experiences during the teacher education program. A secondary objective was to document how teachers perceived, experienced, and reflected upon their student teaching experience.

Research Questions

Four research questions formed the basis for the present study:

1. Is there a significant difference between matched pairs of students' CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) after students complete their experience as compared to pre field observation CIC scores?
2. Do matched pairs of interns who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to matched pairs of interns whose student teaching experience was exclusively in a domestic classroom?
3. Do in-service teachers who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to in-service teachers whose student teaching experience was exclusively in a domestic classroom?
4. To what extent do qualitative data collected from interviews with teachers reflect similar areas of growth as indicated by the scales and subscales of the 3CI (Ross et al., 2009) quantitative measurement?

Definition of Terms

Classroom intercultural competence. Classroom intercultural competence (CIC) was operationally defined as the participants' score on Ross, Thornson and, McDonald and Arrastia's (2009) Cross Cultural Competence Inventory (3CI).

Classroom communication strategies and techniques. Classroom communication strategies and techniques refer to the theories in use employed by teachers in the classroom to manage the classroom and to facilitate student learning (Argyris & Schön, 1974).

Culture. Culture was defined as negotiated symbolic interactions shared by a community that provides a schema for attitudes, values, and beliefs (Adler, 1998; Kluckholm & Kroeberg, 1952; Schein, 2004).

Double loop learning. Double loop learning (Argyris & Schön, 1974) refers to theory regarding the mental maps that inform individuals how to act in situations. Learning is a product of responding to the detection of error. In most cases this involves a single loop, the error is observed and then a response is launched based upon the theories in use. However, when the situation calls for an alternative response (normally because the first try failed to rectify the problem) a new “double loop” strategy must be developed.

Field observation experience (FO). The field observation experience is a limited pre-internship field experience in which teacher education students spend approximately one day per week over a semester engaged in a school. The FO course is the second experience in the continuation of supervised, structured field experiences in selected schools designed to assist in the acquisition of the accomplished practices required by Florida State Board of Education. In this course the students spend most of their time observing in the classroom although they do assist students and present 3 lessons.

Immersive internship experience. For purposes of the present study, an immersive internship experience was defined as a student teaching experience featuring a placement site in which the student teacher (i.e., intern) experiences contact with students from a diverse culture, including, in selected cases, international experiences. The immersive internship experience may include (a) a domestic-only immersive student teaching internship (DST) of 14 weeks duration, or (b) an internationally enhanced student teaching internship (IST), featuring 11 weeks domestic experience paired with 3

weeks international experience. All student teachers spend at least 11 weeks in classrooms in the metropolitan area surrounding the university.

Reflection. According to the Deweyan perspective, reflection is a process of self-examination and self-evaluation employed to interpret and improve practices actions, thoughts, and feelings must also be considered (Dewey, 1933; Rodgers, 2002).

Urban Education. Consistent with Milner (2006b) urban education is defined as that which takes place in a metropolitan context heavily populated with poorer culturally diverse learners with a large concentration of English language learners, faced with scarce resources.

Context

The interaction of extraordinary technological innovation combined with world-wide reach of globalization in the new millennium requires educators who can model as well as build intercultural competencies in the classroom. As people connect with increasing frequency to those from different cultures, it becomes vital for teachers to develop intercultural competence. As the demographic landscape of American school children continues to diversify, teacher education programs are responding to this need for cultural sensitivity in teachers by offering more opportunities for their students to participate in culturally diverse field placements. The American Council on Education (ACE) stated that the challenges global transformation brings to national security, foreign policy, economic competitiveness, and other areas call for many more U.S. citizens with sophisticated knowledge of other nations (ACE, 2002).

The Institute of International Education reported that the number of American students receiving academic credit for international experiences has increased 150% in

the past decade (Open Doors, 2007). Clearly there has been growth in this educational endeavor. In light of increased scrutiny of teacher education programs, there is a need for accountability that goes beyond institutional acceptance that an immersive intercultural experience automatically results in intercultural competence gains, especially regarding those programs lasting eight weeks or less (Stronkhorst, 2005).

Chieffo and Griffiths (2004) reported from a survey with over 1,100 respondents that students who go abroad report a greater level of global awareness and internationally related knowledge. McKeown (2009) investigated the impact of participating in international courses on students' intellectual development. McKeown stated that students for whom studying abroad was the first meaningful international experience made intellectual gains not seen in their peers in terms of intellectual development as measured by the Perry Measure of Intellectual Development.

In the fall of 2004, researchers affiliated with the University of North Florida (UNF) conducted an investigation of student attitudes toward immersive international courses (Glencross & Wills, n.d.). The 11-question survey addressed personal information, international travel experience, and interests. Survey data were collected from 600 UNF freshmen concerning their international experiences (Glencross & Wills, n.d.). Fewer than half the participants had been abroad. Two-thirds of the students indicated they preferred a short-term experience of 4 to 6 weeks rather than a longer experience. These findings are notable because the main reasons students provided for studying abroad were cultural experience, personal enrichment, and language study.

However, these student preferences conflict with some research that has shown that the cultural experience students receive in a short-term program are not as great as those from experiences that exceed six weeks (Dwyer & Peters, 2005). Additionally,

some researchers (Cushner & Brennan, 2007; Flannery Quinn, Morton, & Brindley, 2011) have found impressive gains from short-term experiences. If short-term intercultural experiences can achieve meaningful impact upon first time sojourners, then these student-desired shorter excursions may be an appropriate avenue to increase the intercultural competence of teacher education students by allowing them to engage in diverse field placements.

Culturally responsive teachers. According to the 2008 Schools and Staffing Survey, students of color make up more than 40% of the U. S. public school population. In contrast, teachers of color comprise only 17% of the teaching force (Aritomi & Coopersmith, 2009). Milner (2006a) stated that fewer teachers of color are in classrooms, while the number of students of color in classrooms continues to increase. This clearly suggests a need to focus on diversity in teacher education programs. Although universities have been offering college classes on multicultural sensitivity, many researchers have found that merely completing a 15-week course on multiculturalism or diversity does little to change interns' attitudes (Cochran-Smith, 2003; Momorie, 2005; Wilson, 1982, 1983, 1993). In addition, the lack of diversity in the faculty of many teacher education programs could hinder faculty's ability to foster culturally competent perspectives in their students. The National Center for Education Statistics (2007) reported that 80% of postsecondary educators are White, and education is the only field in which females outnumber males (58% and 42%, respectively). Momorie (2005) found that after a one-semester multicultural education course, participants' beliefs as measured by Pohan and Anguilar's (2001) Personal Beliefs about Diversity Scale showed little change. Momorie (2005) also found that:

Participation in a one semester multicultural education course did not result in a significant change in participants' personal or professional beliefs regarding individuals of different race/ethnicity, gender, sexual orientation, academic ability, disability, language or immigration status. (p. 9)

Others have reported a similar lack of significant impact at the conclusion of a one-semester intercultural communication course. Corrigan, Penington, and McCroskey (2006) concluded that student levels of ethnocentrism and intercultural communication apprehension remained unchanged as assessed by pre-and-post course surveys. The researchers followed their exploratory quantitative study with a qualitative inquiry that sought to elucidate why the students' intercultural attitudes remained unchanged. Some students reported the lack of an experiential component, whereas others responded they already held open-minded beliefs before they began the class as reasons why their beliefs did not change (Corrigan, Penington, & McCroskey, 2006). Although classroom-based diversity courses may lack impact, some educators have shown that experiential learning can be a powerful teaching strategy in changing ethnocentric beliefs (Mahan & Stachowski, 1990; Merryfield, 2000; Sleeter, 2000; Villegas & Lucas, 2002; Wilson, 1993).

Experiential learning.

The 1999 Commission on Behavioral and Social Sciences and Education (CBSSE) stated that expertise in a domain helps people develop sensitivity to patterns of meaningful information that is not available to novices. Teachers' beliefs, as manifested in their classroom communication, can ultimately impact student learning and achievement (NCATE, 2008; Villegas, 2007). Ethnocentric cultural beliefs may then

influence teachers' actions or dispositions toward their students. As Milner (2006a) stated it, "What teachers think shows up in what they actually do."

Cushner and Mahon (2007) suggested that the underestimation of cultural differences is an indication that an individual has not moved beyond what Hammer, Bennett, and Wiseman (2003) termed the "minimization stage" in their intercultural development model. Individuals at this parochial level of intercultural competence have a mindset in which elements of their own cultural worldview are experienced as universal; hence, these individuals expect all cultures to conform to their own perspective (Neuliep, Chadoir, & McCroskey, 2001). The learned ability to discern nuances of cultural differences is a skill that can be developed as part of an effective teacher education curriculum. Experiential learning advocates have long recommended integrating at least one intercultural experience of depth as a vital aspect of teacher education (Wilson, 1982, 1993). As Hanvey (1982) noted, an intercultural experience enables teaching interns to develop a global perspective that can absorb facts and interrelationships globally.

Significance

Culturally responsive teachers are needed to respond to demographic changes in the population of United States. Chen and Starosta (2005) claimed, "the development of a global mind-set is pivotal for further human progress" (p. 4). The importance of globalization has been widely recognized across the educational landscape; nevertheless teacher education programs continue to face a lack of diversity in their student bodies. One way to alleviate that cultural divide between teachers and their students is to recruit, train, and develop culturally diverse individuals to become teachers (Mahon & Cushner,

2007). Another way to attack this problem is to support teacher applicants' development into more interculturally competent individuals.

The present study focused on one strategy whereby teacher educators can increase the cultural competence of the existing pool of teacher applicants. Indeed, quite a few researchers (Cochran-Smith, 2005; Gay, 2000; Ladson-Billings, 2001) have found that some of the most frequently cited classroom challenges include an intercultural component. These challenges facing teachers reflect a consensus that culture is important. The charge for teacher educators is to determine how teacher education and leadership development can best equip educators to be more culturally responsive. Building the intercultural capability of interns is a complex task that demands weaving the necessary knowledge, skills, and dispositions beyond propositional knowledge into the repertoire of practice that will allow the teachers to adapt appropriately in different settings (Ladson-Billings, 1995, 2001).

Sleeter (2010) suggests that it is not enough to merely incorporate culture or diversity content into existing teacher education programs. Intercultural capability must be addressed as an overall strategy for addressing curriculum organization and classroom management (Cushner, 2007). Cultural knowledge can be focused on specific culture or region and might be reflected as in-depth knowledge about a particular culture, or it can be cultural general knowledge consisting of a broad understanding of how culture develops differences in general. One of the problems of focusing on in-depth knowledge of a particular culture is that these specifics differ across cultures widely in individuals who, from one culture may or may not be reflective of the culture's commonalities in general. In teacher education, it is more valuable to address the general knowledge of a

broad range of diversity so that teachers can adapt their strategies according to the specific composition of their future students.

Finally, a greater understanding of the experiences of interns who participated in an immersive intercultural internship experience may help answer questions about the value of such programs. The present study examined the physical, intellectual, and emotional transformation students acquired through an immersive student teaching experience.

Organization of the present study

This dissertation contains five chapters. Chapter 1 serves as an introduction to the present study, outlining its purpose and context, as well as the research questions that were examined. Chapter 2 provides a review of the literature relative to the construct Classroom intercultural competence (CIC) and provides a conceptual background for this study, including key epistemological theories, definitions and studies related to CIC, immersive intercultural field experiences, and tools for assessing intercultural competence. Chapter 3 details the methodology of the study, as well as the data collection and analysis procedures. Chapter 4 summarizes the quantitative findings regarding the intercultural competence of students, interns and alumni, and the qualitative findings gathered from the interviews and written comments from interns and alumni. Finally, Chapter 5 provides a discussion of the findings, lessons learned, implications for teacher educators and policy makers, and suggestions for future research.

CHAPTER 2: REVIEW OF LITERATURE

The present study assessed the impact of immersive field experiences on teachers' classroom intercultural competence (CIC). This chapter presents a review of the literature related to the study. The objective of this literature review is to describe and critically analyze the multiple methods employed to assess CIC and immersive field experiences as a means to assist teacher educators in developing effective approaches to preparing students in CIC. Throughout this explication, a series of arguments are presented that support the position that intercultural field experiences, when interns are guided to reflect, can provide an effective and necessary strategy for developing interculturally competent teachers. The review of the relevant sources is also focused on identifying themes and gaps in the literature on classroom intercultural competence.

Organization of the Literature Review

This literature review first discusses the relevant concepts of culture, ethnocentrism, intercultural competence; and culturally responsive teaching. Next, it will examine quantitative and qualitative methods that have been employed to assess intercultural competence. Third, literature illustrating how whole person experiential learning can be employed to foster what Argyris (1991) has described as “double loop” learning will be summarized. Finally, literature from across the previous three areas is drawn upon to build a framework for assessing the impact of an immersive teaching experience on teachers' intercultural competence.

The original question I used to frame this literature review was: “What does the research say about the impact of student teaching experiences and their assessment.” To answer this question, I conducted an extensive search of the empirical research literature.

The search process for this review of literature included key word searches, review of library volumes, and research database searches for articles and research works written within the last 40 years. Further, I conducted ERIC database searches using the following keywords in conjunction with “immersive” or “intercultural” experiences: *intern research*, *student teaching*, and *reflection*. This search process yielded a number of studies using qualitative, quantitative, or mixed methods examining the work of interns enrolled in teacher education programs. The articles included in the present study are intended to be incisive rather than comprehensive and represent thoroughly the broad set of findings relative to intercultural field experiences for preservice teachers. Chapter 2 ends with a summary of the results of the literature review along with a description of the strategy used to link immersive field experiences to the development of intercultural competence and its assessment.

Conceptual Framework

As a result of the social world being unpredictable and contingent, Blumer (1969) suggested research methods should be faithful to the social phenomenon that was under investigation. The philosophical roots of pragmatism expressed by Dewey, James, and Mead (Willig & Stainton-Rogers, 2008) stressed the emergent character of knowledge because it is dependent upon the manner in which participants engage with the natural world (Teddlie & Tashakkori, 2009). The social psychological theory of symbolic interactionism holds that humans are purposeful agents situated in a world that must be interpreted (Blumer, 1969; Schwandt, 2007). The present study employed a pragmatic implementation of symbolic interactionism that flows from Herbert Blumer’s (1969) interpretation of George Herbert Mead’s (1934) “meaning oriented” approach (Fine, 1993). The meaning approach posits that as individuals try to understand the social

world around them, they develop schema to guide their cognitions and behaviors. These schema guide communication. As Mead (1934) expressed it, the act of communication has a triadic structure consisting of an initiating gesture, a response to that gesture by another, and the result. There is no meaning independent of the interactive participation of the communicants. Gestures become significant symbols when they implicitly arouse in the other the same response that they intended to arouse (Mead, 1934). A fundamental reason that intercultural communication can prove so difficult is the lack of shared interpretations for the symbols interactants employ. In order to understand human actions, the common setting must be established so that individuals can express their particular definition of the situation, what they have into account, and how they have interpreted the symbols they received (Atkinson & Housley, 2003; Schwandt, 2007).

My research interests converge around the three foci of a symbolic interactionist approach: (a) humans behave according to the meanings that things and events have for them, (b) meanings of things and events stem from interaction with others, and (c) meanings evolve through interpretation (Patton, 2002). When people interact with others, their shared meanings become their perceived reality (Blumer, 1969). As Denzin (1992) argued, interactionists hope to create a science of human conduct based upon socially realistic natural scientific criteria.

One aspect of symbolic interactionism that can be important in understanding how individuals will react in an intercultural communication context pertains to the social relationship that develops within a particular context (Couch, 1984). Individuals in a setting need to develop a social relationship, a shared past, and a projected future. However, unless interactants share a similar social past, they may not correctly interpret

the culturally derived symbols and may ascribe incorrect meanings to the actions of others, which could lead to inappropriate responses.

Obviously, spoken and written language is another significant means for establishing intercultural communication. George Herbert Mead's (1934) view of social change emphasized the distinctive human characteristic of language and how the significant symbols of a language are codified into a culture. Thus, language allows for the creation of a common culture so human social actors are able to exchange meaning with each other. The rhetorical techniques employed by participants in a social setting are based upon how individuals, as molded by the impact of their culturally based socialization, assign meaning to symbols or phenomena. Due to the importance of these processes, care was taken in the present study to preserve the language employed by the participants during the interviews to preserve their voice.

Language provides the framework from which individuals construe their social world. Hence, Taylor (2004) argued that language not only expresses the self-identity of individuals or cultures, but additionally, it builds reality for them. Indeed, C. Taylor (2004) queried that if communities are viewed only as sums of individuals, how can children's socialization into the shared culture of their community be explained? The nurturing of children develops their distinctive frame of reference from which they perceive reality, and collective frames of reference form a society's worldview (Appadurai, 1997). Likewise, H. Taylor (1969) argued that employing a policy of blindness to differences that stresses universal dignity is at best a marginal advance of ethnocentrism. He advocated mutual respect as a viable beginning, but asserted that the self must be socially engaged within the context. H. Taylor (1969) added that only a limited capacity for understanding is possible, and this requires a capacity for cognitive

awareness that recognizes that change is possible through communicative interaction.

The social world and the actors who produce it are themselves grounded in the reflective capabilities of being both the other and the actor within the context (Atkinson & Housley, 2003). Thus, for the purposes of the present study, in order to understand the participants' perception of reality, it was necessary to examine expressions of their perceptions regarding their student teaching classroom experience.

The philosophical roots of pragmatism expressed by Dewey (1933), James (1907/2012), and Mead (1934) stressed the emergent character of knowledge. For pragmatist, knowledge is dependent upon the manner in which participants engage with the natural world. Pragmatism has a long history in the social sciences, and, recently, its philosophical traditions have emerged as an epistemological basis for mixed methods. Mixed methods research employs an epistemological perspective unique from both logical positivism and the subjectivist traditions, and this perspective rests upon pragmatic or utilitarian assumptions.

Culture and Related Variables

Conceptual models of culture vary, and little consensus exists even within disciplines as to the exact nature of culture. The mode of analysis for examining culture can be "emic," focusing on the relative importance of beliefs or values within a culture, or "etic," which focuses on the differences in beliefs and values across cultures. For example, some theorists have defined culture at the individual level of analysis (Appadurai, 1997), whereas others have applied a societal level of analysis (Hofstede, 1991). In addition to differing levels of analysis, cultural theories can have either descriptive or explanatory goals, attempting either to describe a particular point in time or

to capture dynamic processes. These broad differences can be seen across the definitions of culture available in the literature.

Anthropologist E. B. Tylor (1924/1871) is credited with being first to define culture in the research literature. He wrote, "Culture or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Tylor, 1924/1871, p. 1). Some conceptualizations of culture are broad. For example, Whiteside (1983) surmised, "culture includes all things that humans do and make that are evidenced in the senses realm to either one or several of the five senses" (p. 13). Regarded by many as the founder of the field of intercultural communication, E. T. Hall (1959) surmised, "Culture is communication and communication is culture" (p. 189). Simmel, referred to culture as a cultivation of individuals through the agency of external forms (cited in Wolff, 1950). Armstrong and Kaplowitz (2001) expressed that "culture, the way in which we make sense of the world, is fundamentally symbolic" (p. 351). Hofstede (1991), taking a more anthropological approach, defined culture as a collective programming of the human mind that differentiates the members of one nation or society from another. To Adler (1998), culture was an "intertwined system of values, attitudes, beliefs, and norms that give meaning and significance to both the individual and collective identity" (p. 236). Kluckholm and Kroeberg (1952), using a more behaviorist approach, stated that a culture was a pattern of behaviors acquired and transferred through shared symbols within a group that serve as a blueprint for future behavior. Schein (2004) identified three distinct levels of culture: the artifacts and behaviors in tangible evidence in the environment, the espoused values and rules stated by the

organization, and the underlying taken-for-granted assumptions that comprise the essence or the main determinants of the shared culture.

For the purposes of the present study, culture was defined as negotiated symbolic interactions shared by a community that provides a schema for attitudes, values, and beliefs. I employed the word “negotiated” to stress the process nature of attaching meanings to the symbols employed in any given community. Meanings are fluid, and the semantic interpretation of symbols evolves within all communities. Communication is a process of sharing meaning between participants within a community. Community can include any collectivity of individuals, a country, a classroom, or a virtual convergence, and cultural schemas serve as the blueprints governing an individual or society’s worldview.

The emergence of nations and nationalism in the 19th century, Anderson (1983) postulated, led to all of mankind being categorized within an imagined “state” structure with defined political boundaries. Anderson (1983) defined a nation as an imagined political community that is both inherently limited and sovereign. An imagined community is not based on face-to-face interaction between its members; rather, members hold in their minds a mental image of their affiliation. As Anderson argued, members of a large imagined community probably will never know one another face to face; however, they identify as part of the same nation.

Building upon Anderson, Appadurai (1997) provided a non-national cultural identity in his discussion of the global cultural economy. Appadurai explained five global fluidities that interact to make one’s cultural identity intertextual and unstable: ethnoscaples, mediascaples, technoscaples, finanscaples, and ideoscaples. Appadurai’s conceptualization is by far the most abstract.

Social identity theory. Every individual is the product of a unique cultural heritage. Tajfel and Turner's (1978) social identity theory (SIT) posited that an individual's self-concept is derived through their group relations and group memberships. This self-identification with the group is the social identity, which Tajfel and Turner (1978) defined as "that *part* of an individual's self-concept which derives from his/her knowledge of his/her membership of a social group (or groups) together with the value and emotional significance attached to that membership" (p. 63).

Tajfel and Turner (1978) proposed that people aim to positively differentiate their group from other groups in order to maintain, protect, or enhance a positive social identity for group members (Negy, Shreve, Jensen, & Uddin, 2003). Thus, "the more strongly individuals identify with their groups, the more bias they demonstrate in favor of these groups at the expense of out-groups" (Negy et al., 2003, p. 336). SIT is linked to ethnocentrism—the tendency of in-group members to view themselves superior (in-group bias and intra-group homogeneity/stereotyping) to out-group members in the context of cultural or ethnic groups. Others hold contrasting views of what forms an individual's cultural identity.

Cultural identity. An individual's cultural identity from Adler's (1998) perspective is the internal grounding of one's self. Adler expressed this image of cultural identity as the "gyroscope of the functioning individual which mediates, attributes, and negotiates the life of the individual" (p. 230). It is what keeps one's essential experience of oneself. The "gyroscope of cultural identity," according to Adler, "...functions to orchestrate the allegiances, loyalties, and commitments of the individual by giving him or her direction and meaning" (p. 233). Cultural identity must be viewed as an integrated

synthesis of identifications that are idiosyncratic within the boundaries of culturally influenced biological, social, and philosophical influences.

Each individual is both defined and blinded by his or her own cultural immersion experiences. Until one understands that one's own values, beliefs, and behaviors are embedded in a cultural context, there is no awareness that others might have differing beliefs, values, and behaviors. This personally held cultural identity, kept in balance according to one's own socialization, has spawned a multitude of conflicts and a colossus of research regarding ethnocentrism (e.g. Bennett, 1986, 1993; Earley & Ang, 2003; Gudykunst, 1995; Ting-Toomey, 1999; Wang et al., 2003).

Ethnocentrism. Most definitions of ethnocentrism revolve around the tendency to evaluate other cultures in terms of one's own value system. Neuliep and McCroskey (1997) identified ethnocentrism as "one of the central concepts for understanding out-group attitudes and intergroup relations" (p. 385). In one of the earliest definitions, Sumner (1906) defined ethnocentrism as: "this view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it" (p. 14). Ting-Toomey conceptualized ethnocentrism as "our defensive attitudinal tendency to view the values and norms of our culture as superior to other cultures" (1999, p. 157). Hypothetically, if everyone shared the same culture there would be no ethnocentrism.

Everyone has a proclivity for ethnocentrism, and human beings are ethnocentric by nature (Triandis, 1990). When individuals are raised in only one culture, their tendency is to believe that what is normal for their culture should be normal for people everywhere. For these individuals, as Triandis argued, it is inevitable that one will be ethnocentric.

Similarly, Levinson (1950) contended that ethnocentrism is:

based on a pervasive and rigid ingroup-outgroup distinction; it involves stereotyped, negative imagery and hostile attitudes regarding out-groups, stereotyped positive imagery and submissive attitudes regarding in-groups, and a hierarchical, authoritarian view of group interaction in which in-groups are rightly dominant, out-groups subordinate. (p. 150)

Ethnocentrism can block effective verbal or nonverbal intercultural communication exchanges, and some researchers have suggested that high levels of ethnocentrism may impede intercultural communication (Sutherland, 2002). Ethnocentrism can be seen as an underlying factor in conflict within many cultures. At its extreme, the inequities carried out by the dominant culture upon the indigenous peoples of the world paints a rather nefarious picture of the historic ethnocentrism of many cultures (Pai, Adler, & Shadiow, 2006).

The majority of the interns attending the university where the present study was situated are white, European-American, middle-class women, who have been raised in culturally insular communities. Some of these students are likely unaware of their own cultural identities, have limited intercultural experiences, and lack knowledge about the role culture plays in teaching and learning (Gay, 2000; Irvine, 2003; Sleeter, 2001; Zeichner & Melnick, 1996). Although a shared ethnocentric mindset can be beneficial in some contexts, for people of differing cultural or ethnic backgrounds that come in contact with one another, the struggles of ethnocentrism may lead to confusion or even conflict.

When ethnocentric individuals interact with those employing a diverse set of norms, often times uncomplimentary labeling will occur. Barna (1998) identified six stumbling blocks: assumption of similarities, language difference, non-verbal misinterpretations, preconceptions and stereotypes, tendency to evaluate, and high anxiety. Further, Mullen et al. (1985) noted that ethnocentric individuals might exhibit

the “false consensus” effect where they will believe that everyone holds the same values as they do.

Any teacher who fails to address or value a student’s primary culture could also be a significant factor in impeding that student’s academic success. Ethnocentrism has been found to be detrimental to intercultural communication competence, as it seems to reduce culture specific and culture general understanding (Wiseman, Hammer, & Nishada, 1989). Ethnocentrism has been linked to faulty assumptions or attribution errors regarding the behavior of culturally diverse individuals (Gudykunst, 2004; Gudykunst & Kim, 1997). Toale and McCroskey (2001) found ethnocentrism to be a predictor of apprehension about and a failure to use interpersonal relationship strategies in interethnic relationships.

Interethnic teacher/student communication patterns have been shown to be problematic as well (Darling-Hammond, 1996; Ladson-Billings, 1995, 2000; Schulte, 2005). Recognizing the existence of one’s own ethnocentrism is the fundamental step in becoming interculturally competent. Intercultural competence has spawned an overwhelming body of research from a variety of disciplines in the past 50 years (Chen, & Ce, 2005; Rogers, Hart, & Miike, 2002). As Yershova, DeJaeghere, and Mestenhauser (2000) noted, “the concept of intercultural competence is the epitome of a discipline-bound, as opposed to interdisciplinary, approach to studying a phenomenon, more often than not resulting in theoretical fragmentation, conceptual inbreeding, and duplicate research efforts” (p. 42). Even the term, “intercultural competence,” is stated in a variety of ways. For the present study, “intercultural competence” will be used rather than the term “cross-cultural” as the latter is generally used to refer to a comparative study between several cultures (Asante & Gudykunst, 1989).

Intercultural Competence

Some have termed intercultural competence as a developmental process of personal maturation, whereby the learner evolves from lower to higher levels of intercultural awareness (Bennett, 1986, 1998). Intercultural competence can be explained in terms of stages of intercultural sensitivity from ethnocentrism to ethnorelativism. Intercultural competence can arise from learning to adapt to the differences and the psychological stress caused by abroad experiences (Bennett, 1986, 1998). Although attempts at improving intercultural competence can be made in the native classroom, the knowledge gained by students is purely cognitive. Corrigan, Penington, and McCroskey (2006) studied the effect of intercultural instruction on US students' level of ethnocentrism. Their findings indicated that a one-semester course in intercultural communication to engage students in cultural exploration and awareness did not lessen the negative effects of ethnocentrism. These results suggested that it takes more than one course to develop the necessary skills and competencies, and even after some experiences, long held beliefs are difficult to change (Causey, Thomas, & Armento, 2000). Perhaps it is even appropriate to expand the teaching styles and experiential learning opportunities in intercultural communication courses. Allport (1954) asserted that the direct interaction needed to improve intercultural competence is rarely found in classroom curricula. Learning intercultural competency entails a coupling of psychological preparation and the immersion into the new culture (Miike, 2003). Even a small amount of experience in a foreign environment has the likelihood of producing more mature and culturally aware individuals (McKeown, 2009).

Intercultural competence incorporates changes in cognition, behavior, and beliefs (Rogers, Hart, & Miike, 2002). The process of intercultural adjustment is what leads to

the ultimate outcome of intercultural competence (Corrigan, McCroskey, & Weber, 2003). If cultural competency is best learned by doing, as Hall and his colleagues advanced when they developed their training initiatives in the 20th century, should we not build upon this experiential foundation in the 21st century to prepare teachers and leaders for the 22nd century? Penington and Wildermuth (2005) concluded that during an immersive intercultural experience, “the skills component of competency clearly benefited from the opportunities students had to engage in actual intercultural communication” (p. 181).

Globalization is a reality across every discipline and field of study. It is not surprising that there is a large body of literature encompassing the field of intercultural communication. In the present study, the scope of my inquiry was delimited to selected areas, including the fields of education, communication studies, and business. I examined the literature of student teaching in diverse contexts and the theoretical and philosophical foundations employed by these researchers, and also examined some of the literature on internationalizing higher education. The next sections will present an analysis of five frequently used theoretical perspectives for considering intercultural competence.

Developmental model of intercultural sensitivity. As defined in Bennett’s (1986, 1993) Developmental Model of Intercultural Sensitivity (DMIS), intercultural sensitivity is: “... the meaning people attach to cultural difference and to the varying kinds of experience the company meaning attributes” (Bennett, 1986, p. 30). According to the DMIS, a person’s cognitive relationship with cultural difference changes as their perceptions change, and this perceptual relation is crucial to sensitivity development. The DMIS is divided into three ethnocentric and three ethnorelative stages. In the first

two ethnocentric stages of Bennett's model, an individual's understanding can move from a lack of distinction of cultural differences (denial), to distinguishing difference in a better than/less than dichotomy (defense). Next, in the minimization stage, differences are dismissed in lieu of recognizing similarities such as biological commonalities or symbolic oneness. This view continues as an ethnocentric perspective as the sameness that is projected to the other is based upon personal cultural norms that trivialize the other. Dualistic perspective is gained if an individual learns to evaluate different cultural values and behaviors as they relate one to another, and they may begin to transition to the ethnorelative stages. In the initial stage (Acceptance), an individual could recognize his or her own personal culture as being one amongst other equally valid options. This perspective forms the basis for the next phase (Adaptation), wherein individual recognizes the need to make cognitive and behavioral adjustments. The final stage, Integration, is characterized by a multi-dimensional self-concept built from the extensive familiarization of a multiplicity of worldviews.

In summary, individuals have the potential to move through six stages of the two worldviews in the DMIS, as they progress from ethnocentric to ethnorelative in their understanding, skills, and abilities and become increasingly more complex in differentiating, fully accepting, and valuing the similarities and differences across members of other cultural groups. Ideally, teacher educators should engage students in learning activities that will help them successfully move from a self-centered ethnocentric worldview to the broader, people-centered ethnorelative worldview. Effective educators within a culturally pluralistic classroom need an ethno-relative attitude toward other cultures, so that they are sensitive and respectful of cultural differences and better able to understand behavior from the perspectives of others

(Triandis, 2006). Ethno-relative attitudes can be fostered by training programs and positive contact with other cultures designed to help participants make appropriate attributions about behavior of those from other cultures (e.g., Bennett, 1986; Klak & Martin, 2003).

One such experiential activity that has proved to be effective in facilitating this transition is an immersive intercultural student teaching internship (Cushner & Mahon, 2002; Meriwether, 2000). Other researchers with differing theoretical perspective focus more on individual communicative events rather than the staged perspective of the DMIS. Gudykunst has employed a variety of means to explore the uncertainty that arises when communicating with diverse individuals.

Anxiety/uncertainty management. Gudykunst's (1995) Anxiety/Uncertainty Management (AUM) theory of effective communication began as a model of intergroup communication that integrated uncertainty reduction theory and social identity theory. Later, Gudykunst (2005) incorporated the research on anxiety reduction to explain intercultural adaptation for effective interpersonal and intergroup communication. Gudykunst was influenced by Georg Simmel (1950), who proposed the concept of social type. The type becomes what others expect in specific ways. One important social type is the stranger. A stranger is one whose position is determined by their out-of-group position (Simmel, 1950). The psychological result of being in a new situation is a lack of security as Herman and Schild (1961) pointed out. Based on these concepts, Gudykunst (1995, 2005) referred to a stranger as someone we do not know and who are in an unfamiliar cultural environment. AUM theory states that when we interact with strangers, there will always be a sense of uncertainty and anxiety.

According to Gudykunst (1995), communication is effective to the extent that the person interpreting the message attaches a meaning to the message that is relatively similar to what was intended by the person transmitting it. In a cross-cultural situation, uncertainty and anxiety arise because of cultural differences and a lack of understanding of cultural rules. There are several assumptions in AUM theory regarding levels of anxiety and uncertainty. When anxiety is very high, for example, individuals rely on simplistic information processing schema (e.g., stereotypes) and, therefore, do not communicate effectively.

When uncertainty is very high, individuals do not have the confidence necessary to predict or explain others' attitudes, feelings, or behaviors. Uncertainty is a cognitive phenomenon. Predictive uncertainty involves our inability to predict strangers' attitudes, feelings, beliefs, values, and behavior (Gudykunst, 1995). Explanatory uncertainty involves our inability to explain strangers' attitudes, feelings, beliefs, values, and behavior. Anxiety is the affective equivalent of uncertainty. Effectiveness is measured by whether goals are achieved or not. AUM theory provides principles (or axioms) that can lead to communicating messages effectively, which is an important aspect of effective communication.

Gudykunst's theory although complex, can be effective in understanding how uncertainty and anxiety impact communications in cross cultural situations. One of the difficulties of the theory is the number and detailed axioms of the full theory. These have been criticized as being very difficult to support in empirical research. Nevertheless, Corrigan, Penington, and McCroskey (2006) demonstrated that interethnic communication apprehension is tied with fear or uneasiness associated with the uncertainty involved when approaching diverse others.

Transcultural competence. Ting-Toomey's (1995) definition of transcultural competence (TCC) includes two essentials to effective intercultural interactions — adaptability and sensitivity. Ting-Toomey explained that TCC is a process whereby communicators learn to “mutually adapt to each other's behaviors appropriately and flexibly” by respectful observing and reacting to other's communication process (1999, p. 261). Likewise, Tanaka (2005) stated it is important that colleges and universities promote an intercultural framework that “would represent an approach to learning and sharing across cultures where no [particular] culture dominates” (p. 16).

Ethnocultural empathy. One unique conceptualization of intercultural competence focused upon “ethnocultural empathy”, which is empathy toward members of ethnic groups different from one's own (Wang et al., 2003). Blending several definitions of “empathy” as a feeling in oneself of what others feel (Strayer & Eisenberg, 1987) and “cultural empathy” as a learned ability that allows understanding others (Ivey, Ivey, & Simek-Downing, 1987). Wang et al. (2003) argued that ethnocultural empathy includes: (a) intellectual empathy, which refers to one's ability to the perception of people who are ethnically different from self; (b) empathic emotions, which refers to understanding the emotions and emotional condition of those who are ethnically different from oneself and responding to them, and; (c) communicative empathy, which refers to the expression of thoughts and feelings toward those who are ethnically different from self.

Wang and colleagues (2003) subsequently developed the “Scale of Ethnocultural Empathy (SEE)” to measure these three conceptually distinct components and later separated them into four distinct components: (a) Empathic Feeling and Expression, (b) Empathic Perspective Taking, (c) Acceptance of Cultural Differences, and (d) Empathic

Awareness. The researchers found further that females and ethnic minorities were more likely to show empathy and reception of cultural differences than males and majority group members. Factors that were associated with higher levels of ethnocultural empathy were gender, the degree of diversity within immediate families and friends, high school settings, and neighborhoods. Participants having less contact with diverse ethnic groups displayed lower ethnic perspective taking abilities. Wang et al.'s (2003) findings suggested that increased interaction among ethnic groups could engender higher levels of cultural empathy. The authors concluded that the four factors supported the existence of the emotional, intellectual, and communicative aspects of ethnocultural empathy. They added that the components of ethnocultural empathy might be more complicated than previously conceptualized. Specifically, they proposed that the intellectual component might include both perspective taking and awareness toward racial and ethnic differences. This multifaceted formation of intercultural competence is evident in the work regarding cultural intelligence.

Cultural intelligence. A recent perspective of intercultural competence that highlights multiple centers of competence is Cultural Intelligence (CQ) conceptualized by Earley and Ang, (2003). CQ is defined as a person's capability for successful adaptation to new cultural settings. Earley and Mosakowski (2004) explained CQ as "an outsider's seemingly natural ability to interpret someone's unfamiliar and ambiguous gestures the way that person's compatriots would" (p. 140). Stemming from Sternberg's (1988) theory of multidimensional intelligence, CQ theory builds from analogous reasoning, that like emotional intelligence, cultural intelligence is a particular subset of one's acumen.

According to Sternberg (1998), intelligence is made up of broad categories with biological, cognitive, motivational, and behavioral subsets. Likewise CQ is comprised of

four components: Metacognition (cognitive strategies to acquire and develop coping strategies), Cognition (knowledge about different cultures), Motivation (desire and self-efficacy), and Behavior (repertoire of culturally appropriate behaviors). Individuals with high CQ use all four components in unison (Ang et al., 2004, 2006; Ng & Earley, 2006) yet it is illustrative to consider each of the separate components.

Meta-cognition is a higher-order, reflective thought process, and is expressed as an individual's ability to process information and the knowledge of processing it (Ang et al., 2004; Earley & Ang, 2003). Meta-cognition is concentrated in the individual's ability to question cultural assumptions and adjust mental models during and after intercultural experiences (Earley & Ang, 2003; Thomas, 2006). This is closely tied to what Argyris (2003) considered double loop learning.

Second, Cognition reflects knowledge of the norms, practices, and conventions in different cultures acquired from education and personal experiences (Ang et al., 2006; Ng & Earley, 2006). Cognition refers to using knowledge of self, the social environment, and universal facets of culture as well as culture-specific differences (Earley & Ang, 2003). Cognitive CQ involves the general knowledge about the structures of a culture (Ang et al., 2006; Ng & Earley, 2006).

Thirdly, the Motivation aspect of CQ is conceptualized as a person's desire to learn the nuances of intercultural communication (Ang et al., 2004, 2006). This facet of CQ includes three primary motivators: self-enhancement, wanting to feel good about oneself; growth, or a desire to improve oneself; and continuity, or the desire predictability in one's life (Earley et al., 2006). This Motivational component fuels an individual's inspiration to adapt in a new cultural setting (Earley & Ang, 2003; Ng & Earley, 2006). Those with high Motivation derive intrinsic satisfaction from, and are

confident in their ability to successfully navigate culturally diverse settings (Earley & Ang, 2003; Ng & Earley, 2006).

The fourth facet of CQ is Behavior, or the action aspect of the construct (Earley & Ang, 2003; Ng & Earley, 2006; Earley et al., 2006). It includes a person's ability to produce the appropriate verbal and non-verbal behaviors when interacting with diverse others (Ang et al., 2004; Ang et al., 2006; Ng & Earley, 2006). This may also include the reticence of displaying certain behaviors (Earley & Ang, 2003), and the recognition that in some contexts, not interacting may be appropriate (Thomas, 2006). The preceding discussion presented diverse perspectives for examining intercultural competence. Each has value in considering this complex question, and aspects of each will be depicted in selecting an appropriate measure of intercultural competence for classroom interpersonal communication.

All of the preceding 5 approaches to defining and investigating intercultural competence have merits and limitations. Intercultural competence is a complex construct influenced by the context in which it is studied. Therefore, it is necessary to develop a contextual framework that will draw upon these salient aspects. Before this framework is presented it is helpful to examine the context for the present study, teacher education in the United States.

Teacher Education Programs

What are the bedrock values that underlie teacher education in United States today? It is not surprising to find within the literature a good deal of debate about the purposes and substance of teacher education rather than consensus as the norm (Hollins, 2011; Zeichner, 2006). Hansen (2005) outlined two alternative viewpoints for assessing

the purposes of teacher education. He termed one “public interest,” building upon Dewey’s (1933) notions of socially responsive citizenship; the second, “cultivation of personhood” reflected on Emerson’s (1837) concept of life itself as an ongoing educative experience of cumulative moments of enlightenment. Hansen delineated four major values influencing the design of teacher education programs: preparation for work, namely academic content, human development, and social justice, which can include either, cultural diversity or civic education or a combination thereof. Although most teacher educators agree that these four values are nebulous demarcations that vary widely. Nevertheless, these four major values provide the heuristic framework to discuss how teacher education should be computed.

At the root of the discussion of how teacher educators should be educated is a professional controversy concerning the purpose of education as a vocational or socializing endeavor, a transmission of knowledge and culture, or a focus on development of the individual. This three-way epistemological conflict indicates that the knowledge base of teaching as a body of scholarly knowledge for a profession reflects a heterogeneity of educational philosophical paradigms. Within this framework has been an ongoing struggle between the need to prepare teachers who are both strong in their subject matter knowledge, and also well versed in enabling students to learn.

Darling-Hammond and Bransford (2005) stated that teachers need to think about the subjects they teach within a broad context that includes understanding the social purposes of education. Students realize the interdependent nature of life in a democratic society as they develop in their classrooms. The teacher’s leadership in the classroom is critical in students’ developing critical thought and actions. Teacher capacity is encompassed in the core subject matter knowledge, pedagogical skills, and critical

cultural dispositions that teachers should possess in order to teach in today's classrooms (Howard & Aleman, 2005). Since the 1970s, the *American Association of Colleges for Teacher Education* (AACTE) has endorsed multicultural education to be a part of teacher education programs to develop an equitable educational system wherein all students may become active citizens in the global society (Banks, 2002, 2004, Bennett, 2003; Sleeter & Grant, 2003).

Learning to negotiate diversity is paramount for teacher capacity. The National Council for Accreditation of Teacher Education (NCATE) standards for diversity in colleges of education clearly delineate required proficiencies in subject matter as well as knowing how to help diverse students learn what is being taught (NCATE, 2008). NCATE defined professional dispositions as: professional attitudes, values, and beliefs demonstrated through both verbal and non-verbal behaviors as educators interact with students, families, colleagues, and communities. These positive behaviors support student learning and development. The proficiencies of the 4th NCATE Standard, Diversity, specified that:

The [teacher education] unit designs, implements, and evaluates curriculum and provides experiences for candidates to acquire and demonstrate the knowledge, skills, and professional dispositions necessary to help all students learn. Assessments indicate that candidates can demonstrate and apply proficiencies related to diversity. Experiences provided for candidates include working with diverse populations, including higher education and P-12-school faculty, candidates, and students in P-12 schools. (p. 12)

Immersive intercultural student teaching experiences can meet this requirement, provided the assessment of the experiences meets NCATE guidelines. The task facing teacher education programs is how best to communicate to the accrediting agency that their graduates are proficient in the necessary components of this standard. Although the

United States' public educational system espouses principles of equal educational opportunities for all, there are well-documented disparities in the treatment and the educational outcomes for students from diverse social economic and political backgrounds (Ladson-Billings, 1995; Smith, 1998).

In the past 30 years, the pluralistic perspective has influenced a lessening of using schooling as an assimilation device. Teacher educators recognize diversity as a valuable aspect of US society and the presence of cultural differences can enrich every student's education. This perspective embraces the belief that no one cultural group is superior to the other at all cultures are equally valuable.

Recognizing the continued growth of diversity, schools of education have sought to inject multicultural experiences into their curricula (Schneider, 2003). International education, as Robert Selby (2008) noted, leads students to learn about the political and social institutions, the language, art, and literature—the objective material aspects of the culture of others. In contrast, intercultural education uncovers the subjective meanings that people attach to relationships, events and institutions (Blomeke & Paine, 2008; Villegas & Lucas, 2002). These two different bodies of knowledge are most effectively learned in different fashions. The objective information about diverse cultures can be effectively presented via didactic instruction. However, experiential learning, as Selby pointed out, works to ground the participants' perspective someplace else. This dual viewpoint gives external feedback, enabling the learner to see through the eyes of the diverse other. Selby (2008) argued that, given time and feedback, learners begin to see their own self and culture with the same objectivity normally reserved for others.

Selby's (2008) fundamental hypothesis is that what students described as “life transforming” as a result of an immersive intercultural experience is that they are able to

perceive themselves in some new way because they have been able to put on the lens of feedback from the perspective of the host culture. Thus students may, for the first time, have the experience of being the outsider (DuBois, 1903). They learn how to recognize, and to compare their own heritage with that of others. As Nancy Alder (2002) suggested:

Our ways of thinking, feeling, and behaving as human beings are neither random nor haphazard but rather are profoundly influenced by our cultural heritage. Until we leave our own community, we often remain oblivious to the dynamics of our shared culture. As we come in contact with people from other cultures, we become aware of our uniqueness and begin to appreciate our differences. (pp. 35-36)

Upon reentry, the transformative nature of the experience continues as students face reconstruction of their own self-image in light of the experience of having multiple viewpoints. Selby (2008) recommended that, if we believe immersive intercultural experiences are truly transformative, then we need to make certain that “program curricula contains elements specifically designed to include intercultural embarrassment and ambiguity that find release, even resolution through analysis and reflection” (p.7). Yet Schneider (2003) reported from interviews with a number of education schools that only about 3% of education majors participated in international experiences. The reasons most cited by respondents in her study for not participating were students’ financial aid needs, lack of time and space in the crowded education curriculum, and human resources (faculty and staff) to administer programs (Schneider, 2003).

Selby (2008) advocated preparing students to learn other cultures by employing the same principles used to teach them how to appreciate art or to acquire another language. In this way, after the immersive intercultural experience, participants are able to transfer the skills they have learned to other situations. Selby recommended every immersive intercultural experience include: a stated set of academic objectives, sufficient

time to realize the stated objectives, proficient and qualified staff, and reflective closure (Selby, 2008). It is noteworthy to mention that these are the methods employed in the coordination and evaluation of student teaching experiences at the location of the present study (Lupi & Batey, 2008).

Selby's (2008) four guidelines provide an ideal instructional design for a field experience where interns can learn how to teach effectively to diverse learners. Smith (1998) expressed a similar desire: "Ideally, a well-designed experiential knowledge-base (sic) component would result in interns who prefer to live multicultural lifestyles" (pp. 91-92). Teacher educator programs need to implement an experiential strategy as the research literature pertaining to teaching diverse learners advocates.

For prospective teachers to be able to initiate genuine intercultural learning, teacher educators have to teach conceptual frameworks for learning about cultures which support individual processes of achieving cultural understanding before, during and after intercultural experiences. Teacher educators also need to equip their education students with adequate methodologies for intercultural learning and teaching as teachers in their classrooms (Walters, Garii, and Walters, 2009).

This dual faceted nature of teachers' intercultural communication competencies is a common theme in the literature. Bennett and Bennett (2004) argued that the key to generating transferability from an immersive intercultural experience is having a definition of subjective culture and a model of intercultural communication that includes both contexts in the first place. Teachers with international study or intercultural teaching experience are then equipped to apply both the reduction in prejudice that they have acquired and also a general respect for cultural difference and increased ability to adapt to cultural difference. These two competencies can then be transferred into

improved classroom management and educational strategies in diverse classrooms.

The question is how best to equip interns with these skills necessary to thrive in a 21st century classroom.

Immersive experiences. It is recognized that possessing a profound understanding of world cultures is a required 21st century skill (Johnson, 2005). Higher educational institutions give students the knowledge and skills necessary to become productive members of society. In the global environment of the 21st century, systems of higher education should foster opportunities for students that will promote intercultural competence (Lincoln Commission, 2005). In a quest to remain at a competitive level in the global economy, the United States needs to increase and improve Americans' intercultural competency. Noting the degree to which commercial organizations provide cultural training for their employees, Alrich asked, "Among all of the requirements for basic education, why is there no slot for cross-cultural competence alongside the other curriculum guidelines?" (Alrich, 2008, p. 49).

Campuses across the nation have been urged to make cross-cultural experiences an integral aspect of students' education (Burness, 2009; Sleeter, 2010). Many educational programs have placed greater emphasis on diverse field placements, including both domestic and international intercultural placements for the development of intercultural competence for undergraduate students (Brindley, Quinn, & Morton, 2009; Malewski & Phillion, 2009). Participants involved in immersive intercultural experiences gain the opportunity to examine their own culturally based perceptions so they can perceive the nuances of cultural differences while situated in a diverse environment.

In 2008, the Association of International Educators (NAFSA) convened a Task Force on Institutional Management of Study Abroad (IMSA). Their report recommended leadership in US post-secondary institutions demonstrate commitment, provide infrastructures and resources, and hold university programs accountable as they move to effectively prepare students to thrive in the global context (NAFSA, 2008). Hess (1997) stated that most people who leave home for an international trip bring home stories of their sojourn:

Some may talk about the quaint habits, the new foods, and strange costumes encountered along the way. They show their snapshots and purchases. But this booty doesn't confirm that culture learning has taken place. For many, the gap between their native culture and the foreign culture remains unbridged. (p. 1)

Culture learning or cultural transmission, refers to the way members of a particular culture are taught by their parents, normally, the ways to socialize in that group (Hofstede, 1980). Hess (1997) suggested that a sojourn to another location does not necessarily guarantee that the traveler will learn the communicative subtleties of the culture by simply being in the new environment. Educators need to develop intercultural experiences that will support students learning the norms of the diverse culture through the immersive experience by designing learning activities that encourage reflection and thoughtful analysis of the experience. These types of activities can help provoke the intercultural sensitivity that is needed to be effective in teaching diverse others.

Intercultural competence, according to Hess (1997), can be increased by instructors' designing experiences and reflective activities that make learning goals apparent to the participants (King & Baxter Magolda, 2005; Merryfield, 2000; Sahin, 2008; Schneider, 2003; Wilson, 1982, 1993). Short-term programs are diverse in duration, geographic location, academic focus and rigor, cost, foreign language

requirements, and degree of host immersion. Programs can range from a 10-day multi-city tour conducted in English to a multi week student teaching experience to longer immersion programs that include a home-stay and courses taught in the host language. What these short-term programs have in common, and what contributes to their popularity, are their cost-effectiveness in comparison to a longer duration sojourns, their widespread student appeal, and their ease of administration (Engle & Engle, 2003; Zamastil-Vondorova, 2005). Short-term experiences may be easier to implement; however, unless commensurate intercultural communication learning gains can be demonstrated from these experiences, they may be unfruitful. As Hoffa (2002) noted:

Program goals and means of support will need to be adjusted to fit the givens and realities of this new age. Only if we can come to grips with the complex reasons for the returned students' support for study abroad will we be able to defend it on grounds that are again convincing to ourselves and to those with whom we work and to whom we are ultimately answerable. (p. 72)

If short-term experiences are becoming the “new normal,” then teacher educators need to develop effective assessments to evaluate their efforts in providing diverse intercultural experiences for participants. Merely anecdotal validations (Brindley, Quinn, & Morton, 2009; Roose, 2001; Thomas, 2006) of programs will not be sufficient to generate the necessary institutional support to implement wide-spread opportunities for intern teachers to experience an immersive intercultural experience as an opportunity to develop intercultural competency.

Culturally responsive teachers. The average annual turnover rate of teachers in large urban schools is over 21%, and almost 50% of new teachers leave during the first five years of teaching, according to the National Center for Educational Statistics (2008). Clearly, teacher educators need to find a better way to prepare future teachers to continue

successfully in their chosen profession. Indeed, as the professionals responsible for the preparation of teachers who will be expected to equip their students with twenty-second century skills, we need to broaden our students' life experiences (Kissock & Richardson, 2010).

Most teacher interns in the United States are white, middle-class, female, English-speaking and suburban dwelling individuals (Gay, 2000; Ladson-Billings, 1995, 2000). Many students, however, are children of color, English language learners, and residents of urban neighborhoods where housing, jobs, and the basic standards of living are not adequate (Villegas & Lucas, 2002). Kambutu and Nganga (2008) noted that one consequence of the disparity between the teachers and learners is that many times the teachers' expectations for student achievement affirm existing cultural biases about diverse students' substandard intellectual abilities (Darling-Hammond, 1996; Ladson-Billings, 1995; Schulte, 2005).

As teacher educators during the past 20 years have clearly indicated, components of the teacher education curriculum are being modified to enhance the internationalization of teacher education (Savicki, 2008). Prospective teachers need to be assisted and taught how to critically reflect on learning process so they can adapt their teaching to meet the needs of diverse students. Darling-Hammond (2006) noted that 20% of today's students live in poverty, 20% have learning difficulties, 15% speak a language other than English, and up to 40% are a member of an ethnic minority group. Teacher education interns must be ready to deal with this diversity, and many interns are not fully aware of how their implicit assumptions, attitudes, and beliefs may inadvertently infuse racism into their teaching (Cochran-Smith, 2000).

Teacher education programs are designed to develop or enhance skills in intercultural communication competence, and program components focused on these skills have been proffered by scholars from a variety of disciplines, including psychology, communication studies, and education. These scholars have identified similar principles as being instrumental to increased success in collaborating with diverse others. A discussion of these areas of essential competencies follows.

Essential competencies. Perceptual awareness, as Hanvey (1982) argued, is an understanding that others hold deep perspectives significantly different from one's own. This awareness is key to intercultural competence. The 1999 Commission on Behavioral and Social Sciences and Education (CBSSE) stated that expertise in a domain helps people develop a sensitivity to patterns of meaningful information that are not available to novices.

The ability to discern nuances of cultural differences is a skill that can be developed as part of an effective teacher-training curriculum. As noted by Cushner and Mahon (2007), the underestimation of cultural differences is an indication that an individual has not moved beyond what Bennett (1986, 1993) termed the minimization state. Individuals at this level of ethnocentrism have a mindset in which elements of one's own cultural worldview are experienced as universal and individuals expect all cultures to conform to their own.

Effective communication with individuals from a variety of cultures requires the mastery of several communicative skills that include cultural self-awareness, non-evaluative perception, and other interpersonal communication proficiencies. Cultural education strategies designed to increase a learner's ability to relate well with people from divergent cultures requires these more abstract and generalizable intercultural

communication skills rather than a prescription for effectively communicating between two specific cultures (Hancock, Szaima, & van Driel, 2007).

Bennett (1998) stated this concept of cultural relativity means that the others behavior and values need to be understood in terms of the uniqueness of that individual and their culture. Judgments about the goodness or badness of behavior values need to be avoided. This means that cultural relativity demands a commitment to understand events and cultural context (Bennett, 1998). According to Weinstein Tomlinson-Clarke and Curran (2004), developing intercultural competence involves training, education, and self-development. Weinstein et al. advocated for interns to recognize one's own ethnocentrism, gain knowledge of students' cultural backgrounds, understand the broader socio-economic context, have a willingness to apply culturally appropriate classroom management strategies, and be committed to building caring classrooms. Romano and Cushner (2007) concluded that immersive intercultural student teaching "can be the catalyst that starts teachers on a path of learning from others as well as forging relationships based on deep and meaningful understandings of peoples' similarities and differences" (p. 224). The authors proposed that intercultural experiences provide interns with the opportunity to learn about themselves, culture, and cultural difference that influence the way they teach and their understandings about the influence of culture on teaching and learning. A variety of researchers studying immersive intercultural experiences report that, on average, students who have participated in an immersive intercultural experience clearly outperformed controls on intercultural competence (Engle & Engle, 2004; Lou & Bosley, 2008; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003; Van de Berg, Connor-Linton, & Paige, 2009).

Considerable variety exists in teacher education programs implementation of intercultural student teaching experiences. These can range for short visits to urban classrooms, to full year international internships. Cross-cultural community-based learning experiences can vary in both intensity and duration. Immersion experiences can involve living in another cultural context for a period of time. "Extended experiences have the potential to promote the deepest learning, mainly because they compel a person to deal with discomfort and confusion, and other people in the host context" (Sleeter, 2008, p. 564). It is beyond the scope of the present study to cover the implementation and design of international programs for schools of education; however, many (e.g., Cushner & Brennan, 2007; Mahon, 2007; Merryfield, Jarchow, & Pickert, 1997) have developed strategies for helping institutions develop programs.

It is important to consider the concepts of culturally responsive teaching and methods for assessing the combination of knowledge, skills, and dispositions that reflect cultural responsiveness in interns. Many undergraduates lack complexity in understanding multicultural issues (Chizhik & Chiznik, 2005; Middleton, 2002; Muekker & O'Connor, 2007; Weisman & Garza, 2002). Ladson-Billings (1995) defined "culturally relevant teaching" as, "pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (p. 18). She expounded further, "Culturally relevant teaching is not a series of steps that teachers can follow or a recipe for being effective with African-American students" (p.26). Although Ladson-Billings (1995) originally introduced the term "culturally relevant teaching," since then, others have articulated this style of teaching as "culturally responsive" (Bennett, 1999). Culturally responsive teaching is, in

essence, a way of thinking in which teachers value the experiences, cultures, and values of their students.

In turn, teachers take what they know about their students to adapt the curriculum to fit their students. Culturally responsive teaching does not change the content, but it does change how instruction is delivered. Ladson-Billings (1995) argued that the basic tenets of culturally responsive teaching could be divided into three categories: (a) conceptions of self and others, (b) social relations, and (c) conceptions of knowledge. Immersive field experiences can provide a path to becoming a culturally responsive teacher.

Field experiences. Some teacher education programs endeavor to design urban field experiences to promote intercultural competence (Main Street America, 2010). Research into these practices has shown that not all participants exhibit the same reaction to culturally diverse placements. Castro (2010) stated that today's college students interact with culturally diverse others through travel, interpersonal relationships, and intercultural tutoring. Activities in the local community, such as community service projects, can foster openness to diversity. However, mere participation in multicultural experiences will have limited value unless the students are guided to conduct a careful analysis and reflect on their experiences.

Effective professional education programs also prepare students for international diversity. Education programs that provide a transnational knowledge exchange move the field experience for teacher education students beyond the superficial treatment of diversity as Villegas and Lucas (2002) postulated. In a 2002 study, Villegas and Lucas focused on enabling student teaching interns to observe how diverse learners construct knowledge and how to build on what they and their students already knew to stretch their

knowledge beyond the familiar. Thus, the interns learned to investigate their students' community to understand this resident knowledge available outside the classroom.

In recognition of the demographic profile of their predominately white middle class student body, the college of education at the university where the present study was situated has responded to the need to provide their students with the knowledge, skills, and attitudes to teach for equity and excellence in diverse classrooms by providing field based learning experiences that increase the likelihood their students will undergo transformative multicultural learning during their undergraduate studies (Main Street America, 2010). The education college places an emphasis on urban education. There are opportunities for teacher education majors to tutor students from urban schools, to observe master teachers, to experience a full time internship, and to participate in a professional development program (Main Street America, 2010).

Student teaching. The student teaching experience is one of the most influential events during the teacher preparation process. Throughout the student teaching experience, the student teacher develops as an educator and gains practical teaching skills in the classroom. It is during student teaching that preservice teachers obtain hands on, real world experience. Numerous researchers agreed that the experience of student teaching plays a considerable role in preparation of future teachers (Brouwer & Korthagen, 2005; Hollins, 2011).

Typically student teaching is the capstone course for most teacher education programs. Researchers have looked specifically at the nature of the student teaching experience and its impact on professional and personal development (Bryan & Sprague, 1997; Cushner, 2004; Cushner & Mahon, 2002; Mahan & Stachowski, 1990; Stachowski,

2007). Almost unanimously, the published results indicate that interns who complete an immersive student teaching internship gain appreciably from the experience.

Teacher educators need to structure learning experiences for interns that include time for reflection, planning, and networking with other educators to develop a global perspective with tolerance and appreciation of worldviews different from their own (Brennan & Cleary, 2007). Merryfield (1995) set forth features of sound intercultural education programs and activities. An effective program includes cross-cultural experiences, both at home and abroad. The global content should be infused throughout the teacher education program, including field experiences, internships and opportunities for school/university collaboration (Merryfield, Jarchow, & Pickert, 2007). Others have also noted that the ability to recognize the framing of one's worldview is a prerequisite for developing an ethnorelative perspective (Karaman & Tochon, 2007).

If the published research showing the benefits of immersive intercultural experience is so conclusive, why are all teacher candidates not required to participate in an intercultural internship? Some have sought to answer this question. Schneider (2003) collected data from more than 100 university educators and teachers in more than 10 states. Future secondary teachers in the areas that she surveyed felt that they were not advised sufficiently about international opportunities and perspectives. In addition, many undergraduates were not aware of the services provided at their campus. A majority of the respondents suggested that more globally diverse courses or content should be integrated to the existing curriculum and presented through a variety of forums and learning experiences. There was also universal support for increased intercultural experiences for both intern candidates and faculty. The participants' recommendations

included strengthening teacher-licensing requirements to include global considerations (Schneider 2003).

Mahon (2010) also examined the institutional barriers to advancing the internationalization of teacher education, and found administrative, professional and communicative barriers comport to diminish the offering of more diverse experiences for interns. Mahon put the onus upon each teacher educator to personally advocate for increased internationalism in teacher education. It is not feasible to provide international experiences as part of the curriculum for all teacher education majors. In light of the difficulties of implementing an international experience for all, some teacher education programs have focused on increasing the diversity of field experiences in domestic field placements (Obidah & Howard, 2005). The need for culturally savvy teachers will only increase as the United States becomes more diverse (Merryfield, Jarchow, & Pickert, 1997).

Foundations of competence. Some constructs of intercultural communication competence lend themselves to self-report measurement via a questionnaire, whereas others such as skill-based behaviors are most effectively measured in a performance context (Ross, Thornson, & Arrastia, 2009). Various academic disciplines, bodies of literature, and domains of practice have yielded an understanding of intercultural competency training knowledge. The volume of different constructs in the literature led Abbe, Gulick, and Herman (2007) to group some of the key concepts into three categories: (a) antecedents or predictors, (b) components of competence such as knowledge, skills, affect, and motivation and (c) outcome variables including interpersonal relationships, job performance, and/or personal adjustment that indicate effectiveness. The following discussion of the research regarding immersive intercultural

experiences will discuss the body of literature from the three perspectives of antecedents, competencies, and outcomes.

Antecedents. Malewski and Phillion (2009) were interested in the self-identity of the preservice teachers as reflected in their perceptions of the diverse settings. They established that there is proliferation of intercultural field experiences where participants can move towards greater cultural fluency. However, the authors noted: “little if any qualitative research has been conducted that examines the impact of race, gender, and social class on the perceptions and experiences of teacher education students while abroad” (p. 52). Their study explored the perceptions of interns in a cross-cultural student teaching experience.

Malewski and Phillion (2009) collected data in the form of field notes and recorded conversations from two pre-departure course meetings, three focus group interviews, individual interviews, weekly course meetings, and course assignments. These included reflective journals, reading logs, an autobiography, an educational philosophy paper, and a life portrait of a teacher from the school. Malewski and Phillion reported an intercultural experience can have a vastly different effect on participants who are themselves members of diverse cultural backgrounds. They concluded that the interns own race, class, and gender influenced both the intern’s perspectives and the way they were viewed by the members of the host community. The members of the host community treated the interns differently in response to their perception of the interns’ demographics. Developing globally engaged educators will require teacher educators to consider the demographic variables that affect the perceptions of students engaging in intercultural experiences (Malewski & Phillion, 2009).

Competencies. The majority of students who have experienced an immersive intercultural experience, report that their sojourn challenged their perceptions of themselves as well as of others (Cushner & Karim, 2004). Some of the characteristics of globally competent teachers reflected in the literature include increased language and communication skills, greater flexibility or open-mindedness, an enhanced ability to emphasize or understand the position of another, and recognition of other value systems and ways of behaving (Merryfield, Jarchow, & Pinkert 1997). Teachers who studied abroad returned with a greater desire to share their experiences with others, and greater academic prestige, were more likely to be selected for additional opportunities for international experiences (Martens, 1991).

A majority of teachers have ethnocentric understandings of cultures concluded Mahon (2003). Employing the Intercultural Development Inventory (Bennett, 1998), Mahon found that teachers on both the East and the West coasts from various different teacher training programs who taught in various grade levels and school types reflected more of an ethnocentric rather than an ethnorelative perspective. In another project, Jennifer Mahon (2007) cogently discussed the "poverty of cultural understanding that leads to domestic and international conflict" (p. 139) and advocated the positive results which can be obtained from allowing students to learn from other cultures' diverse ways of educating so interns can bring those ideas back with them to the United States when they begin their own teaching career.

The literature involving culturally responsive teaching and intercultural student teaching converge (Cushner & Brennan, 2007; Gay, 2000). Interns who participate in immersive intercultural experiences can develop enhanced language and communicative skills, cognitive flexibility, and the recognition of other value systems and ways of

behaving via immersive intercultural experiences (Mahan & Stachowski, 1992; Willard-Holt, 2001). Immersive intercultural experiences provide the first-hand exposure to diverse culture that has consistently been shown to offer an individual the unique opportunity for development (Cushner & Mahon 2002; Kushner and Karen, 2004; Mahon & Cushner, 2007; Mahon & Stokowski, 1990; Merryfield, 2000; Stokowski & McMullen, 1998).

Much education reform in the United States is based upon the concept that high quality teachers are required to induce the greatest amount of learning gains in their students. An important direction for research to take then is the creation of a theoretical framework that enables those in teacher education professions to understand the processes by which this end state competency is developed. What specific competencies do teachers need to teach effectively in diverse classrooms? The following discussion will consider the specific components of intercultural competence.

Sleeter (2008) outlined four issues where the monocultural mindsets of some middle-class female teacher interns, can impact their ability to effectively teach culturally pluralistic classrooms: (a) interns fail to recognize the pervasiveness of racial inequality, (b) interns have deficit views, deficit views lead to, (c) lower expectations for students, and (d) interns have adopted a colorblind approach to teaching which denies the very significant reality of race. In a sense, this prevents the interns from seeing themselves as cultural beings because their assumptions rest upon the false premise that their students share their own cultural lenses. Teacher educators recognizing this pervasive problem have addressed this issue in a variety of ways.

Teaching interns to be effective intercultural communicators requires significant experiential learning where the learners are situated in another cultural, ideally for an

extended period time. These experiences immerse students in a holistic way, which enables them to have the potential to change their cognitive, affective, and behavioral habits as Cushner (2007) advocated. One way to prepare teachers can be carefully structured intercultural field experiences with interns immersed in a diverse culture.

Diverse extended field experiences enable interns to translate theory into practice over a prolonged period of time, which is the ideal situation for enhancing intercultural understanding. Evaluation data from various programs of intercultural student teaching indicate that students do advance their intercultural instructional competence by participation in these student teaching opportunities (Cushner & Mahone, 2002; Firmin, Firmin, & MacKay, 2007; Firmin, MacKay & Firmin 2007; Mahon & Cushner, 2002; Stachowski & Sparks, 2007). Teacher educators have options regarding developing opportunities for effective field experiences for their preservice teachers and options for the evaluation of these field experiences. The desired learning outcomes affect which evaluation methods are used in the assessment process.

Outcomes. Transformational learning according to Mezirow (1990, 1991, 2000) is a process that occurs when an individual moves away from previously held assumptions into a new frame of reference. Generally, this is provoked by cognitive dissonance (Festinger, 1957) when an individual experiences a new cultural environment for the first time. This resolution of a confused state as part of an experiential learning event can have a profound impact upon the learner. It is one of the foundational pedagogical assumptions upon which immersive intercultural experiences are based.

Wilson (1987) explained that intercultural experiential learning could expand teachers' perspectives and support their transformation into global educators. Wilson stated that intercultural experiential learning “should be a component of every teacher

education program” (p. 184). Willard-Holt (2001) also reported that participants immersed in an international culture experienced a type of transformational learning that enhanced their ability to bring an expanded worldview back from their sojourn. Hopkins (1999) commented upon the totality of the experience, “Immersing oneself in another culture provides new opportunities for learning by doing, virtually twenty-four hours a day” (1999, p. 36).

The intercultural competency of interns can be increased by designing field experiences and reflective activities that make apparent these learning goals. Castro’s (2010) review of the literature in teacher education research from 1985 to 2007 concerning interns’ views of cultural diversity documented that many interns have a naive perspective on how to develop what Ladson-Billings (1995) has termed culturally responsive pedagogy. As Ladson-Billings (1995) asserted, the education should fit into the students’ culture, rather than trying to mold the students’ into the education. As more teacher education programs work to provide opportunities for their interns to experience teaching in a diverse classroom, assessing these programs is vital to ensure the academic rigor of such experiences.

Immersive field experiences have a positive impact on interns as shown by their expressed reflections of their growth in curricular expectation, pedagogical perspectives, and classroom management (Cushner & Brennan, 2007; Deardorff, 2004). Many have shown immersive intercultural experiences to be an excellent method of engaging prospective teachers in social and professional encounters with students and teachers whose cultures are different from their own (Karaman & Tochon, 2007; Pence & Macgillivray, 2008; Quezada & Alfaro, 2007).

The teacher education program where the present study was situated has adopted several requirements to help ensure that all teacher education students have at least one field experience in an urban school location. The stated goals of the student teaching internship (COEHS, 2010) are to provide the intern (a) intensive field based clinical experience that develops the knowledge, skills, and dispositions required for a career in education; (b) opportunities to observe assist and learn from experienced directing teachers; (c) experiences in planning instructional activities, designing curriculum materials, effective instructional and assessment strategies, utilizing technology, and assessing learners' progress and achievement; and (d) opportunities to engage in reflective self- analysis of their own teaching performance, as well as to use constructive feedback from others to refine their teaching skills. Additionally, the internship experience is designed to: (e) involve the intern in the academic and extracurricular activities of the school; (f) encourage the intern to draw upon theories of teaching and learning in order to solve problems; (g) sequentially provide the intern with increasingly comprehensive and complex experiences in classroom instruction, management, and assessment; and (h) permit the intern to demonstrate the knowledge, skills, and dispositions that warrants recommendation for a teaching certificate in his/her specialty area (COEHS, 2010).

As Darling-Hammond (2006) noted, growing evidence demonstrates that the demands on teachers is increasing. Teachers in the 21st century are required to not only keep control of the classroom and provide useful information, but they must also enable a diverse student body to learn increasingly complex material. Darling-Hammond (2006) stated that "to make good decisions, teachers must be aware of the many ways in which student learning can unfold in the context of development, learning differences, language

and cultural influences, and individual temperaments, interests, and approaches to learning” (p. 301).

Robert Hanvey’s (1976) *An Attainable Perspective* presented five dimensions of a global perspective as being: perspective consciousness, state of the planet consciousness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices. Hanvey postulated that education for a global perspective included the study of nations, cultures, and civilizations. This study should include one’s own pluralistic society and the societies of other peoples, with a focus on understanding how their interconnectedness enhanced the individual’s ability to understand his or her condition in the community and the world. This watershed essay, Merryfield (1997) noted, profoundly influenced the teacher education programs across the United States.

Another of the pioneers to advance the positive impact of an immersive intercultural experience, Wilson (1993) classified the benefits to be realized from cross-cultural experiences in four categories: substantive knowledge of other cultures, world issues and global dynamics; open-minded and empathetic perceptual understanding of people of other cultures without stereotypes; personal growth in areas such as self-confidence and independence; and the propensity to make interpersonal connections with people of other cultures, both in the host country and after returning home. Others corroborated that intercultural student teaching opportunities have a positive effect on teachers including long-term impact on career advancement, competence, and respect for differences (Martins, 1991; Pence & Macgillivray, 2008; Willard-Holt, 2001).

Interns need support as they move through culture shock. As Sleeter (2007) proposed, it is the structure of the experiences that is most significant in engaging interns

with exemplary teachers in the host classroom when learning to teach diverse students. As the student teachers live and work in a significantly different community for an extended period of time they will as Cushner (2007) asserted stretch beyond their comfort zone. Experiences designed to stretch the participants is supported by other teacher educators who also recommend placing students in situations beyond their comfort zones to facilitate cross-cultural competency (Brindley et al., 2009).

This enables the intern to begin to learn the culture consistent with the Vygotian concept of cultural mediation:

Every function in the child's cultural development appears twice: first, on the social level, and later on the individual level; first, between people (interpsychological), and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relations between human individuals. (Vygotsky, 1979, p. 57)

In other words, the traditional role of signs and symbols, such as human speech, written language, and algebraic and mathematical symbols, are to serve as carriers of both meaning and sociocultural patterns. By experiencing the unfamiliar ways in which the inhabitants of the host community communicate, the sojourner learns to discern the difference between his/her own cultural perspective and their host's. This state of mind in prolonged immersive experiences is similar to the psychological state known as cognitive dissonance (Festinger, 1957). The scaffolding support from the teacher educator of the host school assists the student teacher to develop classroom intercultural competence (CIC).

In a recent study, Singer, Catapano, and Huisman (2010) looked at how teacher education programs prepare teachers. Singer et al. recounted that those interns who were supported in student teaching experiences within a diverse school district overwhelming

said that some of the most relevant learning gains were those that occurred at the school site. These opportunities where experienced teachers helped interns learn to observe the students, to develop specific instructional strategies, to practice techniques for managing student behavior, and to learn effective time management were invaluable experiences (Singer, Catapano, & Huisman, 2010). Guided by a supervising teacher the student teacher is led to reflect upon the events of the day. The ability to reflect on one's own practice the classroom is seen by Vali (1993) as one of the most important processes in teacher education that enables the student to become a teacher. This process can occur in either a domestic or an international field experience, if the cooperating teachers and their university field placement faculty guide the interns through the reflective process. As Anderson (2009) reported, interns are influenced by their cooperating teacher's perspective about half of the time.

Measuring Intercultural Competence

Intercultural competence has been empirically researched in psychology, management, international business, intercultural communication, as well as teacher education. Investigations of intercultural competence can be generally grouped into four approaches: trait, perceptual, behavioral, and culture-specific. Existing measures of intercultural competence and relating constructs generally fall under one of three categories: multidimensional, developmental, or trait-based.

A number of instruments are available to assess intercultural communication competencies. Some of the most cited are: Kelly & Myers' (1992) Cross-Cultural Adaptability Inventory (CCAI), the Intercultural Development Inventory (IDI) developed by Hammer, Bennett, and Wiseman (2003), Neuliep and McCroskey's (1997a)

Generalized Ethnocentrism scale (GENE), the Scale of Ethnocultural Empathy (SEE) produced by Wang et al. (2003), The Intercultural Adjustment Potential Scale (ICAPS) developed by Matsumoto, LeRoux, Ratzlaff, Tatani, Uchida, Kim, & Araki (2001), Cultural Intelligence (CQ) developed by Earley and Ang (2003), The Multicultural Personality Questionnaire (MPQ) developed by Van der Zee and Van Oudenhoven (2000, 2001), and the Cross-Cultural Competence Inventory (3CI) developed by Ross, Thornson, & Arrastia (2009).

It should be mentioned that there are many assessment tools for intercultural communication competence and relative constructs, for example, Fantini (2006) compiled a listing of 87 available assessments. In any field of research, slight differences will be prevalent as individual researchers follow their proclivities. Table 1 presents the measures considered as potential instruments in the present study. Each measure has significance and implications for understanding the complexities of intercultural competence. Table 1 indicates the category of the scale as multidimensional (M), developmental (D), or trait-based (T), and their scales, subscales and alphas.

Cross-Cultural Competence Inventory (3CI)

Building on the conceptual framework of Early and Ang (2003), Ross, Thornson, McDonald and Arrastia (2009) developed the Cross-Cultural Competence Inventory (3CI). In their work to develop a model of cross-cultural competency they looked to existing instruments used to examine various components of the mental models individuals possess to understand how the varieties of the mental models combine to predispose individuals to be more culturally competent. Cross-Cultural Competence (3C) was hypothesized by Ross et al. (2009) to be a product of baseline personality

characteristics, tolerance for uncertainty & ethnocultural empathy. These personality traits predispose an individual to exhibit core cross-cultural mental competencies. These cognitive abilities include cognitive flexibility, willingness to engage, self-efficacy, and emotional regulation. Those mental acuties contribute to cultural-specific behavioral competencies such as perspective taking, prediction, interpersonal skills, and relationship building that leads to communicative success.

Table 1 *Selected Measures of Intercultural Competence*

Measure	Author & Year	Category	Subscales, items / alpha)	(Cronbach's	Items & Format
Cross-Cultural Adaptability Inventory (CCAI)	Kelly & Myers (1992)	M	Emotional resilience 18 (.82) Flexibility/openness 15 (.80) Perceptual acuity 10 (.78) Personal autonomy 7 (.68)		60 6-point Likert scale
Intercultural Development Inventory (IDI)	Hammer, Bennett, & Wiseman (2003),	D	Denial/defense 14 (.85) Reversal 9 (.80) Minimization 10 (.85) Acceptance/adaptation 14 (.84) Encapsulated marginality 5 (.80)		50 5-point Likert scale
Generalized Ethnocentrism scale (GENE)	Neuliep and McCroskey's (1997)	D	No subscales 22 (.92)		22 5-point Likert scale

Scale of Ethnocultural Empathy (SEE)	Wang et al. (2003),	M	Empathic Feeling & Expression 15 (.89) Empathic Perspective Taking 7 (.73) Acceptance of Cultural Differences 5 (.76) Empathic Awareness 4 (.77)	31 6-point Likert scale
Intercultural Adjustment Potential Scale (ICAPS)	Matsumoto, LeRoux, Ratzlaff, Tatani, Uchida, Kim, & Araki (2001)	T	Emotional regulation 9 Openness 7 Flexibility 6 Creativity 7 (Convergent validity demonstrated with similar personality measures Cronbach's alpha not reported for subscales)	55 5-point Likert scale
Multicultural Personality Questionnaire (MPQ)	Van der Zee and Van Oudenhoven (2000, 2001)	T	Cultural empathy 14 (.78) Open-mindedness 14 (.78) Emotional stability 20 (.83) Social initiative 17 (.87) Flexibility 12 (.72)	91 6-point Likert scale
Cultural Intelligence (CQ)	Earley and Ang (2003)	M	Metacognitive CQ 4 (.89) Cognitive CQ 6 (.80) Motivational CQ (.88) Behavioral CQ (.88)	20 6 point Likert scale
Cross-Cultural Competence Inventory (3CI)	Ross, Thomson, McDonald & Arrastia (2009)	M	Cultural adaptability 18 (.94) Determination 7 (.70) Tolerate uncertainty 11 (.84) Self-presentation 4 (.75) Mission focused 7 (.88) Cultural engagement 11 (.88)	58 6-point Likert scale

The scale development process consisted of adopting and/or revising items from existing, validated scales representing the proposed dimensions of cross-cultural competence. Thomson (2010) confirmed test retest reliability with a college age population ($r = .85$). A total of 150 U.S. Army cadets participated in this study. Cadets were chosen for this study because unlike active-duty military personnel, they tend to remain in one place for at least the two-week time period required to assess reliability (Thomson, 2010).

This procedure yielded an initial item pool of 144 items. Initial administration of the prototype instrument to 792 military members, followed by exploratory factor analysis, revealed six hypothesized factors of 3C (Thomson, 2010).

Following initial scale development, the Cross-Cultural Competence Inventory (3CI) was administered to almost 5,000 service members, and the six-factor structure was confirmed as well as cross-validated (Ross, Thomson, McDonald, & Arrastia, 2009). The 3CI consists of 58 items to assess the six hypothesized dimensions of 3C: (a) Cultural Adaptability; (b) Determination; (c) Tolerance of Uncertainty; (d) Self-Presentation; (e) Mission-Focus; and (f) Engagement. Five “distortion response” items are also included in the instrument.

Thornson (2010) conducted another data collection effort focused on assessing the stability of the six factors over time, via test-retest reliability analysis. A final validation study revealed Cultural Engagement to be a significant predictor of three of the four performance criteria, as rated by supervisors on deployment. In addition, Thornson (2010) reported that the 3CI Composite Score was found to be statistically significantly and positively correlated with displaying respect and patience toward those of other cultures ($r = .25, p < .05$). Thornson (2010) also reported acceptable internal consistency reliability for scores on the 58-item 3CI ($r = .85$).

As to validity of the 3CI scores, Thornson (2010) reported that the 3CI was similar to other operationalizations of intercultural competence, specifically the MPQ (Van der Zee & Van Oudenhoven, 2000) and the CQ (Earley & Ang, 2003). The overall 3CI composite score was statistically significantly correlated with both the MPQ and the CQ composite scores (Thornson, 2010). Also, Thornson reported that discriminant correlations demonstrated that the 3CI subscales did target the construct of interest and did not relate to other constructs without theoretical reasons to indicate a relationship should exist.

Table 2 displays the subscales of the 3CI. The most notable limitation of Thomson's study was the small sample size ($n= 74$) of the final criterion-related validation sample. The small sample size impeded the investigator's ability to detect statistically significant correlations between the 3CI subscales and performance. The small sample size also eliminated the possibility of multiple regression analysis to illustrate the subscales differentially accounting for variance in performance criteria (Thomson, 2010).

Table 2 *Subscales of the 3CI*

Subscale	Responses	Illustrates
Cultural Adaptability	18 items.	Empathetic enjoyment of intercultural experiences.
Determination	7 items.	Resolve in the pursuit of one's goals.
Tolerance of Uncertainty	11 items	Predisposition to be at ease in ambiguous situations.
Self-Presentation	4 items	Ability to conceal impatience or frustration
Mission-Focus	7 items	Tendency to conscientiously follow the rules.
Cultural Engagement	11 items	Willingness to interact with others in a positive manner in novel situations

Classroom Intercultural Competence. In the present study, intercultural communication is defined as the sharing and construction of meaning through interaction with dissimilar others (Yashima, Zenk-Nishide, & Shimizu, 2004). Classroom intercultural competence (CIC) is defined as complex schema of awareness (cognitive aspects), sensitivity (emotional, motivational, and empathetic aspects) and behaviors (perspective taking and communicative abilities) applied via interpersonal communication with dissimilar others in an educational setting.

The National Communication Association (the oldest and largest national organization to promote communication scholarship and education) outlined five broad teacher communication competencies regarding informative, affective, imaginative, ritualistic, and persuasive instructional messages. Effective teachers should demonstrate competencies in sending and receiving messages that (a) give or obtain information, (b) express or respond to feelings, (c) speculate or theorize, (d) maintain social relationships and facilitate interaction, and (e) seek to convince or influence (Cooper, 1988).

Chen and Ce (2005) stated that intercultural communication competence is an extension of communication competence with the addition of the cultural aspects of communication in promoting productive interactions between diverse people. Starsosta (1996) highlighted the cognitive, affective, and behavioral components as vital in intercultural competence. The present study followed these recommendations and examined three aspects of intercultural competence: the knowledge of intercultural differences, the emotional sensitivity of interactants, and the effectiveness of their behaviors in intercultural exchanges, as indicated by interview responses and the scales and subscales of the 3CI.

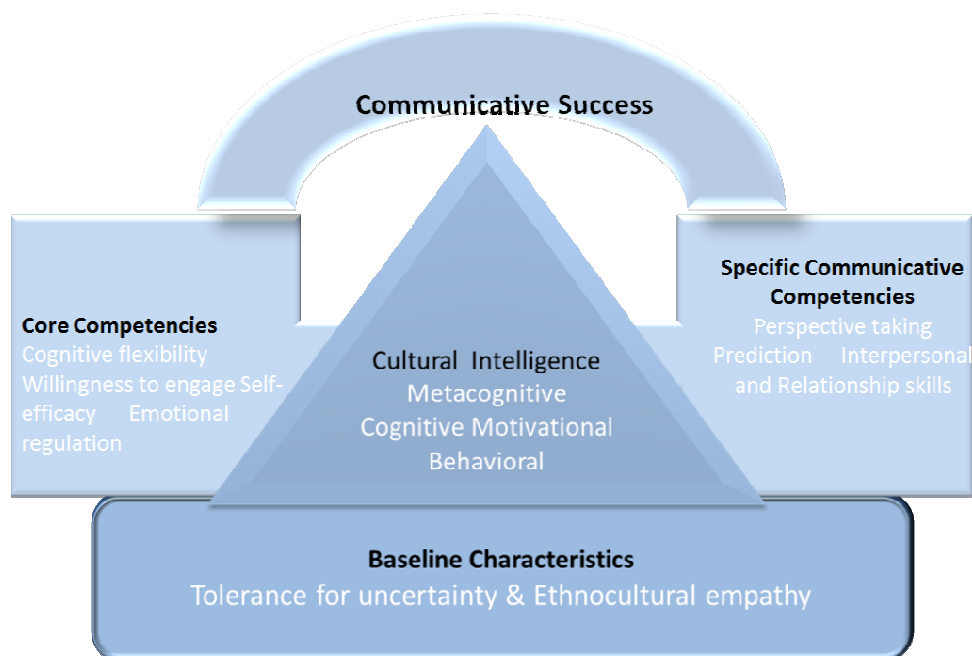
One of the difficulties in employing a self-assessment of one's intercultural communication competencies is the difficulty of performing the act of self-assessment. Self-assessments require participants to assess their own knowledge and these often prove to be inaccurate. As Dunning, Heath, and Suls (2004) stated, "for the most part people's self-views (sic) hold only a tenuous to modest relationship with their actual behavior and performance" (p. 69). Dunning, Heath, and Suls recommended independent tests of competence such as peer review or expert review as a means to provide feedback regarding strengths and weaknesses. Indeed, the authors recommended that the accuracy

of self-evaluation should be suspect and that educators should not assume that their students have achieved the level of expertise they claim. Abbe, Gulick, and Herman (2007) recommended using a 360° assessment approach. An effective measure of intercultural competence should incorporate a multi-method approach; although self-report measures have been validated they are incapable of capturing the intricacies of intercultural competency. As to predictive utility, the existing measures are not adequate for all dimensions of cross-cultural competence.

There is a need for more multi-method research to directly assess the knowledge, attitudes and skills related to intercultural competence. The Holland model presented in Figure 1 shows the conceptual model for the present study of classroom intercultural competence (CIC). The Holland model builds upon the conceptual framework presented by Thornson, Ross, and Cooper (2008) in their development of the 3CI survey. This conceptualization reflects the constructs of note in the review of the related literature.

The Holland model shows the baseline aspects of personality and/or temperament such as empathy and a person's ability to tolerate uncertainty work. These personality traits then allow an individual to enhance their specific intercultural communication competencies and interpersonal skills to achieve communicative success in a diverse classroom.

Figure 1 Holland classroom intercultural competence model



Note: Adapted from Abbe, Gulick & Herman (2007).

The central triangle represents the four-fold framework of Cultural Intelligence that as previously noted is a unified conceptualization of four distinct adaptive intercultural capabilities. All of these stated cognitive, affective, and behavioral skills work together to support communicative success in an intercultural situation.

The core personality competencies required for communicative effectiveness appears on the left of the Holland model. Openness denotes an individual's interest to gain new experiences (Ang et al., 2004). Willingness to engage depicts one's persistence to stay engaged in the process of making sense of situations in unfamiliar cultures (Earley & Ang, 2003). Self-efficacy is the heart of Bandura's social cognitive theory (Bandura, 1997). It is the belief that one has the capabilities to execute the courses of actions required to manage situations. Ethnocultural Empathy as clarified by Wang et al., 2003

refers to ability to understand another's emotions, as well as the cognitive ability to take on the perspective of another person. Emotional regulation refers to the ability to control the outward display of internal emotions to others.

Moving to the right hand side of the Holland model are the specific communicative competencies. These are the skills necessary for individuals to behave in an interculturally competent fashion. When coupled with the core personality traits, they prepare an individual to be more effective in an intercultural interaction. Foremost in this area is the development of applicable mental models of the probable behaviors of others that allow for the prediction of how diverse others will react in a given context. Also in this sector are interpersonal relationship-building behaviors, including include persuasive and negotiation abilities as well as rapport building skills.

The preceding discussion examined a variety of ways researchers have framed the concept of intercultural competence, how other teacher educators have researched the impact of immersive internship experiences, and a variety of instruments used in the assessment of intercultural competence. This review will now consider the literature concerning leading learners into making adaptive or transformational changes in order to move from a parochial to a global worldview. Specifically, the present study will illustrate how whole person experiential learning can be employed to foster what Argyris (1991) expressed as double loop learning.

Double loop learning and theories in use. The term “transfer” is generally used to refer to the systematic influence of existing knowledge upon the acquisition of new knowledge. People usually approach a situation with a pre-existing mental framework consisting of existing strategies to consider a problem or situation (Sternberg, 1995). These mental sets are largely determined by cultural specific knowledge.

Argyris and Schön (1974) demonstrated that a gap exists between what individuals say they want to do (espoused theory) and what they actually do (theory in use). People's tacit mental maps provide guidance on the best strategies for acting in situations: planning, implementing and reviewing their actions. Learning is based on the detection and correction of errors given a current set of norms, the applied action strategy, and the realized outcome. Single loop learning focuses on behavioral and incremental change. This type of learning solves problems but ignores the question of why the problem arose in the first place. Errors are corrected through response to feedback signals, as a thermostat controls temperature in a room. Single loop learning is similar to Kolb's (1984) steps in the learning process. This can be described as: experiencing feedback from results of action, internalizing and reviewing experience. Information from the outside world is received, and then it is processed and molded into the existing mental maps an individual has developed of their world. These maps then determine the course of future action taken (Kolb & Wolfe, 1981).

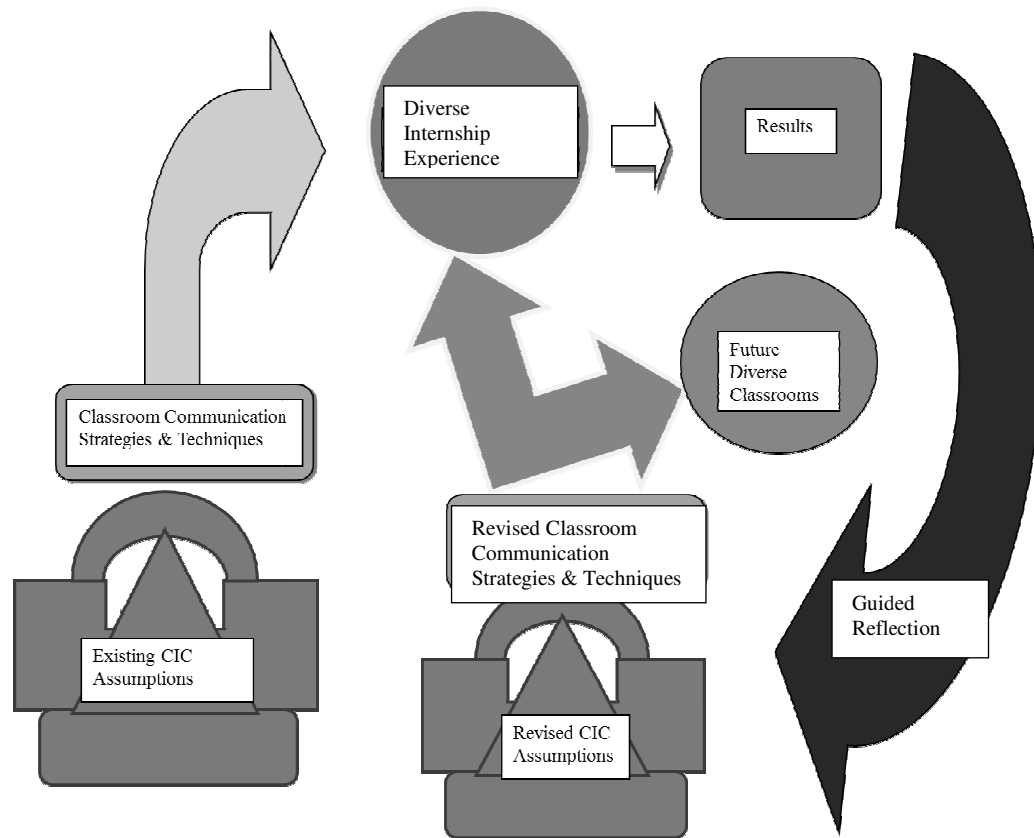
Double loop learning focuses on transformational change that alters the current situation. Double loop learning uses feedback from past actions to question assumptions underlying current views. After an error is detected the correction of the error requires a modification of previously held mental maps (Argyris & Schön, 1974). Double loop learning is more reflective than single loop learning; the basic assumptions behind the ideas or actions are confronted. In double loop learning, the governing variables themselves are subject to critical scrutiny, objectives and policies are questioned (Argyris, 2003).

My adaptation of Argyris and Schön's (1974) model is shown in Figure 2. This illustration shows the process for encouraging double loop learning regarding

intercultural communication competence in a classroom situation. The existing and revised CIC assumptions show the outline of the CIC model as presented in Figure 1. The growth process involves the adjustment of theories in use that underlay the attitudes held by individuals based upon guided reflection about classroom results. For example, if the student teacher applies the existing communication strategies (theories in use) in the classroom and those efforts produced undesirable results. The directing teacher or the university faculty working with the intern can help that student think about the event. The guided reflection enables the learner to reconsider the strategies they tried in the classroom. After the student teacher reflects upon the events, the teacher may decide to change the way they think about some aspect of intercultural interaction. This could lead to a change in knowledge, skills, or behaviors based upon new information received as a result to communicating with diverse others. When student teachers make an adjustment to the theories in use in the classroom regarding the specific teaching strategy involving their intercultural communication assumptions, this indicates a change in intercultural competence.

Designing learning experiences and reflective activities that make apparent learning goals can induce classroom intercultural competence (CIC) for teacher education students. As noted by (Triandis, 2006) merely going through an experience is not enough to guarantee that students will extend the mental effort to reflectively consider their experiences. Teacher educators need to develop lesson plans that encourage student teachers to achieve the cognitive, motivational, and behavioral aspects of intercultural competence in the classroom. Assessing the impact of the internship is vital to ensure the academic rigor of such experiences.

Figure 2 Learning classroom intercultural competence



Note: Adapted from (Argyris & Schön, 1974)

Deardorff's (2004) Delphi study of intercultural scholars and higher education administrators indicated that 90% of the administrators felt that pre and posttests should be used to assess intercultural competence, while only 65% of the intercultural scholars supported their use. However, intercultural scholars and higher education administrators when queried regarding their preference for assessing intercultural competence agreed that both qualitative and quantitative methods should be employed (Deardorff, 2004,

2006). In recognition of the complexity of the concept of intercultural competence, the use of multiple assessment methods was highly supported by both intercultural scholars and higher education administrators (Deardorff, 2006). The use of repeated, multiple method measures recognizes the reality that intercultural competency is a continuously changing attribute, and avoids mono-method bias (Deardorff, 2005). Accordingly, the present study employed mixed methods.

Investigating the contradiction between persistent findings about interns' views on cultural diversity, Castro (2010) discovered an interesting gap in the literature relevant to the importance of field-based experiences and instructional practices that support critical reflection. Castro noted that, "researchers failed to identify specific components of field-based experiences that fostered changes in the beliefs and attitudes of interns" (p. 205). He did note that several of the researchers commenting upon the teaching methodologies employed by faculty supervising immersive intercultural internships stressed providing a safe, risk-free environment, fostering mutual respect for all, and promoting reflection. Little work has been done that examines what specific teaching practices and curricular components can foster change in the beliefs and attitudes of interns. In the present study, participants examined their own culturally based perceptions as they reflected upon their experiences during their student teaching internship. This dual focus of inward and outward intercultural reflection can help teachers develop intercultural competence.

In the present study, survey results and interviews conducted with teachers and interns shed light upon which specific components of their internship participants mentioned as being most helpful in developing intercultural competence in the classroom. A gap exists in the literature concerning the long-term effects of immersive intercultural

internships. No research stemming from a multi measure perspective assesses whether in-service teachers increased their CIC from their immersive internship experiences. Additional research on the learning gains derived from intercultural field experiences is imperative to inform educational policy and practice in today's global world. Using a group of intern and alumni teachers from a regional university in the U.S. as the basis for this research provided an important dimension to the important task of developing teachers who are highly effective in providing excellent instruction for diverse learners.

Summary

In this review of related literature background information on the definitions of culture were presented. Next, the related theories regarding ethnocentrism and ethnorelativism were considered. Competing theories of intercultural competence were analyzed, as were diverse measures of that construct. In addition, the topics of culturally responsive teaching, and the impact of immersive intercultural field experiences on classroom intercultural competence were considered. Then I advocated applying whole person experiential learning to foster what Argyris (1991) expressed as double loop learning. Finally, a course of action was developed to employ the selected survey instrument and qualitative methods to assess the classroom intercultural competence of preservice teachers and alumni after their immersive field experiences. In the following chapter the methods for the present study will be detailed.

CHAPTER 3: METHODS AND PROCEDURES

“...we need a science of cultural readiness...we need to identify and distill methods of measurement and assessment which allow us to capture and disseminate culturally-contingent information” (Hancock, Szalma, & van Driel, 2007, p. 6).

Introduction

The purpose of the present study was to assess the classroom intercultural competence (CIC) of preservice teachers and alumni to determine whether there were differences in CIC after participation in immersive intercultural classroom experiences. The present study aimed to contribute to the understanding of the intercultural development of teachers. This chapter presents the research design, the selection and description of the study participants, the description of the instrument, quantitative and qualitative data collection procedures, quantitative and qualitative treatment and handling of the data, ethical considerations, and a summary of the chapter.

Organization of the Chapter

This chapter is divided into seven subsections. First the design of the present study and the research questions are presented. Second, the population and samples are described. Third, the instrumentation both quantitative and qualitative is discussed. Fourth, the data collection of both the quantitative and qualitative data will be detailed. Fifth, the treatment of both the quantitative and qualitative data is offered. Sixth, the quantitative and qualitative data analytic methods used to treat the data are presented. Seventh, ethical considerations involved with the present study are detailed.

Research Design

The present study employed a concurrent mixed methods design with both quantitative and qualitative procedures to provide answers to the research questions. The quantitative portion preceded the qualitative work providing a sampling frame and a screening infrastructure for the interviews and written reflections. A purposeful sample from four cross sections of preservice and in-service teachers affiliated from a single university. Teacher education majors' classroom intercultural competence (CIC) was assessed via the Cross Cultural Competency Inventory (3CI) (Ross et al., 2009; Thornson, 2010). The 3CI is a 63-item survey that uses corresponding questions to assess intercultural competence. Survey items are scored with a 6-point, strongly agree-to-strongly disagree Likert scale (Ross et al., 2009; Thornson, 2010). Classroom intercultural competence is the construct of note regarding teachers' interactions with their culturally diverse students.

Mixed methods research. Towne, Wise, and Winters (2005) prescribed three types of research questions that could be asked: what is happening, is there a systematic effect, and why or how is it happening? Educational researchers should be mindful to employ the appropriate methodology to answer the questions they pose. If a particular researcher's questions span multiple aspects of a phenomenon, those questions may involve mixed methods. There has been tremendous growth in the presence of mixed-methods research in the last 20 years (Creswell, 2009). For educational researchers collecting data through surveys, there are advantages to nesting qualitative studies within those projects. In the field of evaluation research, as well as other applied fields, the case for a multi-strategy research approach has garnered strong support (Tashakkori & Teddlie, 2003).

Clark and Green (2006) asserted that mixing methods enhances and extends the logic of explanations about the social world. Mason (2006) explained that social research should seek "dialogic explanations" where multiple relevancies are combined to construct viable explanations within a particular context. These calls for heterogeneity in ontological perspectives fueled my decision to use mixed methods for the present study.

Charles Taylor (2004) showed that mechanistic stimulus response theories rely upon a rigid epistemology of external cause-and-effect motivations. However, as Taylor argued, human behavior cannot be completely explained by this rigid framework. Social science cannot escape language because social realities cannot be identified in abstraction without the support of the language employed to describe them. Likewise, social behaviors cannot be cut asunder from the culture in which they arose.

Teddlie and Tashakkori (2006) provided a typology for mixed methods research that proved useful in developing the research design for the current study. Within their "method strands matrix" is a "multistrand" design that refers to designs in which the research questions are answered by using two data collection procedures or two research methods. In this concurrent mixed model design, qualitative and quantitative approaches are used to "confirm, cross-validate, or corroborate findings within a single study" (Creswell et al., 2003).

Some have argued that mixed-methods approaches are stymied by competing epistemologies the so called "paradigm wars" (Sale & Brazil, 2004). However, a significant group of researchers have moved beyond the paradigm wars (Creswell, 2009), viewing mixed-methods research as a third key research approach, adding to the existing qualitative and quantitative paradigms (Johnson, Onwuegbuzie, & Turner, 2007). Thus, rather than a passing fad, mixed-method research has become both legitimate and

widespread in the last decade. Johnson and Onwuegbuzie (2004) used the term “research paradigm” to frame their position that “there is now a trilogy of major research paradigms: qualitative research, quantitative research, and mixed methods research” (p. 24).

The present study utilized a concurrent multistrand design. The quantitative strand provided insight from a relatively larger group of respondents ($n = 165$). The qualitative aspects of the study looked at how a smaller group of individuals ($n = 8$) reflectively interpreted their student teaching experiences, and also examined qualitative responses from open-ended questions included with the survey. In the present mixed methods study, the quantitative portion preceded the qualitative work providing a sampling frame and the infrastructure for the smaller more focused qualitative project. A stratified, descriptive, cross-sectional survey design was used to study teacher education majors’ classroom intercultural competence (CIC). Then, a series of interviews provided further insight from eight participants regarding their student teaching experiences. The data analysis addressed the following null hypothesis:

1. There will be no statistically significant ($p = .05$) difference in CIC scores as measured by the scales and subscales of the 3CI (Ross et al., 2009) between matched pairs of students after completing their field observation experience as compared to their pre field observation course CIC scores.
2. There will be no statistically significant ($p = .05$) difference in CIC scores as measured by the scales and subscales of the 3CI (Ross et al., 2009) between matched pairs of interns who experienced an internationally enhanced

internship compared to matched pairs of interns whose student teaching experience was exclusively in a domestic classroom.

3. There will be no statistically significant ($p = .05$) difference in CIC scores as measured by the scales and subscales of the 3CI (Ross et al., 2009) between in-service teachers who experienced an IST enhanced internship demonstrate increased) and in-service teachers whose student teaching experience was exclusively in a domestic classroom?
4. The qualitative component of the present study asked, to what extent do qualitative data collected from interviews with teachers reflect similar areas of growth as indicated by the scales and subscales of the 3CI (Ross et al., 2009) quantitative measurement?

Population and Sample

The university chosen for this study was a regional state supported university accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award baccalaureate, master's, and doctorate degrees. Fall enrollment in 2010 included about 14,000 undergraduates. The total student body was 16,317. The College of Education and Human Services served about 1,400 majors, of which about 1,000 are undergraduate teacher education majors (Florida Board of Governors, 2011).

The teacher education program in which the present study was situated includes a combination of multicultural coursework and field placements within schools that serve culturally diverse student populations. Required courses for all teacher education majors include an introduction to diversity course, a course on teaching English as a second language, and two field observation courses which require at least 5 daytime hours per

week at the assigned school site. Successful completion of both field observation courses is required before students will be allowed to apply for the student teaching internship that is a full-time placement. The University's website stated that all teacher education students must have at least one semester in an urban setting as part of either a pre-internship field observation, or during their student teaching internship.

The target population for the present study was teacher education majors from a regional university in Northeast Florida. The sampling strategy was purposeful sampling from four cross sections of pre-service and in-service teachers affiliated with the university. Specifically, survey responses were solicited from enrolled teacher education students and alumni of the teacher education program who are currently teaching in the metropolitan area surrounding the university. Strata were determined based on 4 levels: First semester seniors who are enrolled in their field observation experience, second semester seniors enrolled in their student teaching experience, and alumni teachers currently teaching in the metropolitan area surrounding the university.

Instrumentation

Quantitative. The cross-cultural competency inventory (3CI) (Ross et al., 2009) was used to measure students' progress on the multidimensional factors of CIC (Ross et al., 2009). The 3CI was developed to provide a survey tool to assess cross-cultural competence for a military population. The 3CI is a 63-item survey that uses questions to assess intercultural competence. Survey items are scored with a 6-point, strongly agree-to-strongly disagree Likert scale (Thornson, 2010). The scores can be used to predict how personnel would perform in cross-cultural missions (similar to how SAT scores and

GPA can predict how a potential student will perform in college) as well as to support training interventions.

Thornson (2010) reported that the 3CI Composite Score was found to be statistically significantly and positively correlated with displaying respect and patience toward those of other cultures ($r = .25, p < .05$). Thornson (2010) conducted the initial construct validation study and examination of the factor structure of the 3CI, a test-retest reliability study with a sample population of cadets from West Point. Thornson also reported acceptable internal consistency reliability for scores on the 58-item 3CI ($r = .85$).

Survey items are scored with a 6-point, strongly agree-to-strongly disagree Likert scale. The 5 lie scale items are designed to screen for social desirability bias. I removed the participant's data from consideration if the lie score (using 1 to 6 rating) was greater than 15 (Webster & Kruglanski, 1994). The CIC score was determined by summing responses to 58 items. Lie scores were not included in the overall scale score. The total score gives an indication of the overall rating of the intercultural aptitude. Participants must have legitimate responses to all items comprising a scale to have a score computed. Higher scores are indicative of greater self-reports of intercultural competence.

Thornson (2010) used the Pearson Product Moment Correlation (r) to estimate the test-retest reliability for the 3CI subscales. All correlations between the scales at Time 1 and Time 2 were statistically significant at the $p < .01$ levels. Thornson's (2010) validation study examined convergent and discriminant evidence, by comparing the 3CI with compared two other measures of intercultural competence.

In convergent-discriminant and criterion-related validity studies, Thornson (2010) reported that the overall 3CI score was significantly correlated with both the MPQ (Van

der Zee & Van Oudenhoven, 2000) and the CQ (Earley & Ang, 2003) composite scores, indicating that all three measures are measuring a similar construct. Thomson suggested that discriminant correlations demonstrated that the 3CI subscales did target the construct of interest and did not relate to other constructs without theoretical reasons to indicate a relationship should exist.

The adapted 3CI employed for the alumni data was developed from of marker items from the six subscales of the 3CI. The revised instrument consisted of 25 questions from the original survey and one question from the lie scale. For scores on the entire revised instrument, the overall alpha was .639. Although this is lower than the alpha for Thomson's (2010) data on the original scale, Pedhazur and Schmelkin (1991) suggested that in cases where the measurement tools are underdevelopment, a lower alpha is acceptable. The revised instrument was employed because of a low response rate when the full survey was administered.

Qualitative. I used interview methodology to gather qualitative data from intern and in-service teachers. As Patton (2002) stated, this allows researchers to “find out what is in and on someone else’s mind” (p. 341). I wanted access the stories these students and teachers could tell me about their teaching experiences when they were immersed in an unfamiliar cultural context. The interview setting is well suited for soliciting the teachers’ reflections about their field experiences (Stewart, Shamdasani, & Rook, 2007).

This form of qualitative research methodology is recognized for its ability to yield data that is in a natural form considering that interview participants respond in their own words (Morgan, 1997). In particular, by conducting an analysis of the interviews, I was able to gain an understanding of the reality they experienced (Eisner, 2003).

Eisner's (1998) essential features of qualitative study guided the present study. First, the inquiry took a naturalistic approach, which avoids intervention by the researcher. The field based research design enabled me to be the instrument employed in the study. The responsibility of my analysis is my own to the extent my expertise allowed me to discern the themes articulated by the interns and teachers. These qualitative segments of the present study are characterized by the use of expressive voice in the text. As much as possible, the participant's voice was reported to portray an understanding of the meanings that the participants attributed to their experiences. The details participants express should be a portrait painted in text. As the researcher, I judiciously balanced inductive and deductive reasoning in presenting my research findings.

The groundswell of assessment programs, spurred in part by the increasing demands of regional accrediting agencies, have forced academicians and administrators to find appropriate tools and methodologies for determining whether those outcomes are being met. Given the dearth of mixed methods studies on internationally enhanced student teaching experiences, the present study can provide a resource for educators and administrators in higher education by providing an assessment framework of teachers' classroom intercultural competence.

For educational researchers collecting data through surveys, there are advantages to nesting qualitative studies within their projects. In the field of evaluation research, as well as other applied fields, the case for a multi-strategy research approach has garnered strong support (Tashakkori & Teddlie, 2003). Accordingly, I desired to employ what Blumer (1969) termed "sensitizing concepts" to provide direction for both the qualitative and quantitative aspects of the present study.

Sensitizing concepts and questions are concepts, ideas, notions, or questions that guide observations and data collection in inductive qualitative research and some exploratory quantitative research that suggest directions along which to look. Therefore, the six factors of intercultural competence that Ross et al. (2009) developed to assess intercultural competence via the Cross Cultural Competency Inventory (3CI) provided an *a priori* framework for analysis and interpretation. These factors are cultural adaptability, determination, tolerance for uncertainty, self-presentation, mission focused, and cultural engagement. These factors, considered to be components of intercultural competence, were studied from both a statistical analysis of the survey results, and qualitatively through the analysis of written reflections and interviews (Krueger & Casey, 2000; Morgan, 1997; Patton, 2002).

Interviews can be useful for better understanding the participants' "vocabulary" regarding the question(s) under study, for refining questionnaire terminology and scaling, and for increasing researcher understanding of previously collected quantitative data (Krueger & Casey, 2000; Morgan, 1997).

Participants for the interviews were solicited from university alumni who graduated within the past 10 years are currently teaching in the metropolitan area surrounding the university and current students and recent graduates who have completed their student teaching internships. An email was sent to those who participated in either an exclusively domestic internship or an internationally enhanced student teaching internship, and interviews were conducted with volunteers who expressed interest in speaking with me. The interview guide was followed for each interview while allowing for flexibility according to need (see Appendix M). I wanted to be sure I covered all the topics of concern while maintaining a conversational flow to the discussion.

Data Collection

Quantitative. Data were collected from the participating cohorts of teacher education majors at a public, comprehensive university located in Florida ($n = 165$). Additional data were collected from alumni teachers ($n = 27$) from the same comprehensive university in Florida. The alumni were contacted via email and directed to an online survey system. Data collected included standard demographic information, self-reported cultural history, and international travel experience and intentions.

In order to take part in the study, prospective participants had to be over 18 years of age, and either currently enrolled or recently graduated from the university as teacher education majors. Recruited participants came from teacher education majors and alumni drawn from the college of education at a state university of about 16,000 students located in Northeast Florida. After obtaining IRB approval (see Appendix A), the data were collected between January and October 2012.

It is helpful to understand the nature of the two different student teaching experiences to appreciate the difference between those whose internship is a domestic student teaching (DST) experience exclusively and those with the IST enhancement. The students selected for the IST have the opportunity for a three-week international experience in addition to spending about 11 weeks in a classroom in the metropolitan area surrounding the university. Those with a DST experience have the 14-week experience completed in a domestic location exclusively. All student teachers spend at least 11 weeks in classrooms in the metropolitan area surrounding the university. Required courses for all teacher education majors include an introduction to diversity course, and a course on teaching English as a second language, and two field observation

courses which require at least 5 daytime hours per week at the assigned school site.

Successful completion of both field courses is required before students were allowed to apply for the student teaching internship that is a full time placement. This means that during the semester in which the teacher candidate completes their internship, no other course enrollments are allowed.

The College of Education and Human Services (COEHS) publishes an Internship Handbook (COEHS, 2010) which articulates the guiding principles of the program. The philosophy of the professional education program stated that it prepares candidate who are: (a) multiculturally proficient, (b) professionally aware, (c) analytically adept, (d) competently prepared, (e) technologically capable.

The COEHS internship program is based on several guiding principles: The program is “urban focused and multi-culturally oriented” and the faculty places an “emphasis on research based and outcomes oriented collaboration, partnerships, teaching and collegiality.” The program encourages reflection, both technical and critical” and also is “Inquiry oriented and open to experimentation and risk taking.” Further, the faculty encourage the students to accept responsibility for their own self-development and assessment (COEHS, 2010).

International student teaching internship participants are selected by a faculty committee from applicants to participate in an international internship. At the home university of the participating students a faculty committee crafted a rigorous application process. Lupi and Batey (2009), in a description of the program, reported that students must have an overall grade point average of 3.0 on a 4.0 scale, a minimum of a “B” in all pre-internship field experiences, and be internship eligible. The international internship are marketed both by flyers placed in the education building on campus as well as on the

college of education's website months in advance of the scheduled trip (Lupi & Batey, 2009). The international student teaching opportunities are competitive with about twice as many applicants as there are available placements (personal communication, M. Lupi, August 3, 2011). A faculty committee reviews and rates student application essays, and personal interviews are also conducted, references are vetted after the selection interviews take place (Lupi & Batey, 2009).

The university has a commitment to providing transformational learning scholarship opportunities so students can more easily afford an international experience. Most IST interns receive one of these scholarships of about \$1,500 to help defray their travel expenses. Prior to their departure a series of five meetings are held with faculty trip leaders to discuss the logistics and pragmatics of travel abroad and to build cohesiveness amongst the group (Lupi & Batey, 2009).

All student teaching interns at the university take part in a multi-day preinternship-training workshop before they are released to their internship locations. Both the IST and DST students attend the same orientation. This three-day orientation is designed to help the student teachers and their college supervisors prepare for their upcoming field placements. It is at this orientation session that the pretest data collection for the intern population took place, January 4, 2012.

On the day of data collection for the student teaching interns ($n = 146$) in January 2012, the interns were assembled in a large classroom, where the supervisor of field experiences gave an introduction and provided a brief explanation that this was a research project, and left the room. These participants included those students accepted into the spring DST program and those who participated in the spring IST experience. Data were collected from included interns who were going to have either an exclusive domestic or a

two-week international student teaching experience. Participants were given a packet that included the informed consent form (see Appendix D), the 3CI (see Appendix E), and demographic questions (see Appendix F). Instructors of record were not in the room while the surveys were being administered.

I gave a brief description of the purpose and importance of the study and assurances that participation was voluntary and data would be kept strictly confidential. After the packets were distributed, participants reviewed the Explanation of Research and signed the Informed Consent if they agreed to participate (see Appendix B). Participants were also given the opportunity to ask any questions. After completing the materials, participants turned them in, I thanked them for participating, and I left the room.

The next wave of data collection surveyed teacher education majors enrolled in a field observation classroom observation course. Typically students enroll in this field observation the semester preceding their student teaching internship, which is their final semester before graduating.

For the teacher education majors ($n = 127$) enrolled in a field observation course data were collected at each of the sections throughout the second week of January 2012. The individual data collection procedures followed the same formula as for the intern data collection. On each of 9 days of data collection, I went to the classroom where the field observation course students met. The instructor of record introduced me and provided a brief explanation that this was a research project, and left the room. I gave a brief description of the purpose and importance of the study (see Appendix C) and assurances that participation was voluntary and data would be kept strictly confidential.

After the packets were distributed, participants reviewed the Explanation of Research and signed the Informed Consent if they agreed to participate (see Appendix D).

They were also given the opportunity to ask any questions. After completing the materials, participants placed the completed packets into a box, I thanked them, and I left. These procedures were repeated to collect the post field observation surveys at the latter part of the semester ($n = 120$). The pre and post field observation surveys were matched using an identifying number derived from a combination of the students' birthdate and their student ID number. A total of 117 matched pairs of pre and post course surveys from the field observation course students were obtained.

This pre field observation course data served as a baseline indication of the level of CIC for teacher education students after they have taken several semesters of courses as teacher education majors. Previous research, (Momorie, 2005) found that after a one-semester multicultural education course, participants' beliefs as measured by Pohan and Anguilar's (2001) Personal Beliefs about Diversity Scale showed little change.

Another wave of data collection occurred at the post internship evaluation and certification seminar April 24, 2012. Participants were given a packet that includes the informed consent form, demographic questions, the 3CI survey and a form where participants indicated their desire to participate in an interview. The surveys were distributed during the time when the students were completing other assessments and evaluations as part of the certification seminar. The instructor of record was not in the room while the surveys were administered.

The post internship workshop was scheduled on the same day as an educational hiring fair was going on at the university. Although there were over 130 interns in the room that morning only a small number ($n = 39$) of completed survey instruments was obtained. During this semester there were only 8 education majors who were part of the

IST experience. Of those 8, only 5 completed the pretest, and 2 completed the posttest survey.

An additional phase of data collection was directed toward alumni who are currently teaching in the metropolitan area surrounding the university. These alumni, who completed either a DST only or an IST experience, were sent an e-mail to elicit participants for the 3CI survey. In the spring semester 2012, in-service teachers were sent an e-mail requesting permission to release their contact information. Those who granted permission were instructed to click on a link to the online Vovici survey. After two weeks, the in-service teacher participants were sent a reminder if their surveys were not returned. A follow up email was sent after another week to those who still have not submitted a completed informed consent or survey. Even with the repeated attempts, alumni participation in the survey was very low. The first emailing went out to over 40 alumni who had experienced an IST produced only 10 hits on the survey, and of those 10 participants, only 1 completed the full 58 item 3CI survey.

After further consideration, the alumni survey was revised to eliminate many of the original questions in order to facilitate alumni completion. Marker items were selected from each of the six factors of the 3CI. The selected marker items from each of the six factors were those that had the highest factor structure coefficient values in the factor analysis conducted by Thornson (2010). The items comprised the item pool for the revised survey instrument (see Appendix H). After obtaining IRB approval for the change (see Appendix A) in the fall semester 2012, the revised survey was sent to two groups of alumni. Because the response rate for the initial survey was so small, I decided to not pilot the survey because I did not want to fatigue my population of alumni. The email was sent to 100 alumni currently teaching in the metropolitan school system who

had graduated within the past 10 years who had completed a domestic student teaching internship and 40 alumni from the past 10 years who had completed an international experience as part of their internship. Approximately 19% ($n = 27$) completed the revised survey, 6 of those alumni had an international teaching experience.

The IST alumni had participated in either a program to Tegucigalpa, Honduras; Plymouth, England; or Belmopan, Belize. In order to minimize the effects of a non-longitudinal study, the present study used demographic factors to employ matched pairs methodology. This matching process identified individuals who were similar in demographic (age, ethnicity, GPA) and experiential (international travel and intercultural exposure) backgrounds except for whether their student teaching was completed internationally or in a domestic only setting (Hinkle, Wiersma, & Jurs, 2003).

Table 3 *Quantitative instruments returned*

Selected Population	Instruments Distributed		Instruments Returned	
Alumni				
IST		100		21
DST		40		6
Interns	Pretest	Post test	Pretest	Post test
DST	136	136	117	39
IST	10	10	5	2
Field students	Pretest	Post test	Pretest	Post test
	127	120	121	117

Qualitative. Statistical summaries can be useful for revealing general group trends in intercultural competencies, yet with such low response rates it is difficult to show the impact of an international experience. Qualitative methods can effectively convey individuals' perceptions of their own experiences. The final research question asked to what extent do qualitative data collected from interviews reflect similar areas of growth

as indicated by the scales and subscales of the 3CI (Ross et al., 2009) quantitative measurement. To illustrate diverse ways that individual participants express their views of their exclusively domestic or internationally enhanced student teaching experience, the research included an analysis of participants' reflections of their student teaching experience from interviews (Marshall & Rossman, 2006).

Recognizing that the social world can be unpredictable and contingent, Blumer (1969) suggested that research methods should be faithful to the social phenomenon under investigation. If a researcher intends to assess interactions within a social setting, the manner in which the signs are employed and the interpretations placed upon these signs must be elicited in such a way that the perceivers' voice is presented with fidelity.

Accordingly, I employed what Blumer (1954; 1969) termed "sensitizing concepts." Sensitizing concepts are words or phrases designed to provide suggestions, ideas, or directions along which to look. Similar to high quality prompts for eliciting rich narratives from participants, sensitizing concepts are helpful in helping participants provide detailed responses in qualitative interviewing. As Blumer (1954) explained, when compared to a definitive concept, which refers to precisely defined benchmarks, a sensitizing concept, "gives the user a general sense of reference and guidance in approaching empirical instances" (p. 7). The use of sensitizing concepts is appropriate for a study that fit into the framework of naturalistic research (Bowen, 2006; Patton, 2002). The six factors of intercultural competence that Ross et al. (2009) developed via the Cross Cultural Competency Inventory (3CI) were used as sensitizing concepts during data collection, analysis and interpretation. These factors are: cultural adaptability, determination, tolerance for uncertainty, self-presentation, mission focused, and cultural engagement. For example, during interviews, in order to learn about participants'

determination, I asked if they recalled a time during their internship when they failed in an attempt to reach a culturally diverse student and then found an alternative strategy to accomplish their instructional goal.

In the qualitative component of the present study, I used interview methodology to gather qualitative data from intern and in-service teachers. As Patton (2002) stated, this allows researchers to “find out what is in and on someone else’s mind” (p. 341). I wanted access the stories these students and teachers could tell me about their teaching experiences when they were immersed in an unfamiliar cultural context. The interview setting is well suited for soliciting the teachers’ reflections about their field experiences (Stewart, Shamdasani, & Rook, 2007).

The intent of an interview is to understand and determine the insights participants have about a situation (Krueger & Casey, 2000; Morgan, 1997). This form of qualitative research methodology is recognized for its ability to yield data that is in a natural form considering that interview participants respond in their own words (Morgan, 1997). Interviews can be useful for better understanding the participants’ “vocabulary” regarding the question(s) under study, for refining questionnaire terminology and scaling, and for increasing researcher understanding of previously collected quantitative data (Krueger & Casey, 2000; Morgan, 1997).

Participants for the interviews were solicited from university alumni who are currently teaching in the metropolitan area surrounding the university and current students and recent graduates who had completed their student teaching internships, had participated in the 3CI survey, and expressed their interest in talking with me about their experiences. The qualitative reflections solicited as part of the administration of the 3Ci survey provided an additional source of data for the present study. An email was sent to

15 survey participants who indicated they would be interested in participating in an interview regarding their experiences in either an exclusively domestic internship or an internationally enhanced student teaching internship.

Eight interviews were conducted with participants from each of the four groups: (a) previous interns with an exclusively DST internship in spring semester 2012, (b) previous interns with an IST enhanced internship in spring semester 2012, (c) 4 alumni teachers with an exclusively DST internship within the past 2-9 years, (d) alumni teachers with an IST enhanced internship within the past 2-9 years.

Participants were asked to meet in a public location of their own choosing. Most of the interviews were conducted in the seating areas of a large international coffee house chain. The semi structured interview guide employed served as foci for eliciting stories from the interview participants. My questioning route (see Appendix M) for the interviews sought responses to high content prompts designed to elicit the participants' opinions of how their internship contributed to their intercultural competence in the classroom (Patton, 2002).

The questions attempted to suggest topics of discussion that correspond with the six factors of intercultural competence that Thomson and Ross (2009) developed in via the 3CI. These are: cultural adaptability, determination, tolerance for uncertainty, self-presentation, mission focused, and cultural engagement. These six constructs can be studied from both a statistical analysis of the surveys, and by performing a narrative inquiry (Connelly & Clandinin, 1990) of the responses generated during the interviews. The question route for the present study was presented in Appendix M.

Quite a few educational researchers have demonstrated the vital role that cultural reflection plays in learning from cross-cultural experiences (Bradfield-Kreider, 1999;

Gay & Kirkland, 2003; Howard, 2003; Jenks, Lee, & Kanpol, 2001; Obidah & Howard, 2005; Tang & Choi, 2004). The reflected-upon experiences described by the participating teachers and students informed the qualitative analysis regarding intercultural experiences both domestic and abroad.

Treatment of the Data

Once the data were collected, the present study employed care to ensure that the integrity of the data were maintained and the identity of participants was not disclosed. Data were stored in a locked drawer in the researcher's office.

Quantitative. All data collected was confidential rather than anonymous. Field students and intern survey participants were asked to include their student number and birthdates on their pre-surveys so that the data from those surveys could be connected to post-surveys collected later in the semester that included the same coded information. Completed surveys were kept in a different locked drawer in the researcher's office than the signed informed consent forms from interns and field students. All face-to-face survey participants were asked to sign a written consent form prior to participation in the study. Those present were told to put their form, signed or not, in an envelope so as to maintain confidentiality. These envelopes were collected in a box. Alumni survey participants were asked to provide their contact information as a part of the survey. By including this contact information, alumni identities were connected to their responses. To preserve the integrity of the data collected in the present study all the collected surveys were kept in a locked drawer in the researcher's office.

Qualitative. The Interviews were audio recorded thus the data were confidential rather than anonymous. I asked participants to not identify themselves during the interviews. Interview materials did not contain any identifiers. Interview informed

consent forms were stored separately from coded survey instruments and interview transcripts. All interview participants were assigned a study coded ID that was used in all transcriptions, data analysis, and discussion. Audio files of the interviews were uploaded to the UNF secure server WebDrive. The audio recordings were destroyed after transcripts were completed.

Data Analysis

Quantitative. Dependent *t*-tests are appropriate to use when just one group is measured on two occasions, or when pairs of participants have been matched on a relevant variable (Morgan, Gliner, & Harmon, 2006). The independent variable in the present study was an immersive classroom experience. Three categories of immersive experiences were considered: the field observation course, the domestic student teaching internship, and the internationally enhanced student internship. The dependent variable in the present study was the participants' CIC score as measured by the scales and subscales of the 3CI (Ross et al., 2009). The critical level of statistical significance (alpha) for all inferential tests of statistical significance was set at 0.05.

Qualitative. I used the "taped based abridged transcript method" to develop an abridged transcript of the relevant and useful portions of the discussion (Krueger & Causey, 2000, p. 131). In this approach, not every comment recorded during the interview is transcribed; rather, as the taped is played, only those comments germane to the present study were transcribed. I played each tape several times before I started transcribing. The interviews were transcribed, read, and reread to identify meaningful units within the documents. Narrative analysis and open coding of the interview transcripts identified issues, concerns and challenges related to the student teaching

internship experience. The central themes identified represent the significant meaning units detected. Subjective interpretations drawn from this holistic approach mark the constructivist approach to the portrayal of the lived experiences of the participants (Marshall & Rossman, 2006). I applied my connoisseurship regarding educational communication and learning techniques as well as intercultural communication to classify and conceptualize and select the relevant portions of the taped interview, which were typed (Eisner, 1998; Patton, 2003). This facilitated a timely analysis of the pertinent remarks and narratives presented by the interview participants. In particular, I was interested in the stories the participants shared about their intercultural communication experiences in the classrooms where they completed their student teaching.

According to Connelly and Clandinin (1990), narrative inquiry is the process of gathering information from people's stories. Narratives "capture and investigate experiences as human beings live them in time, in space, in person and relationship" (Connelly & Clandinin, 1990 p. 211). In narrative inquiry, stories about participants' lived experiences are examined. People's stories have benefits such as allowing access to a person's thinking. Indeed, Hardy asserted that people think in stories and that narrative is a primary act of mind (Hardy, 1977). Connelly and Clandinin (1988) argued that a teacher's personally held practical knowledge is a moral, affective, and aesthetic way of knowing. In this way, the participants' stories of their student teaching experiences shed light on how they dealt, deal, or expect to deal with diverse students.

The narrative inquiry methodology is appropriate for studying human experiences according to Connelly and Clandinin (1990). This approach seeks to capture the emotion of the moment described, extracting the event actively infused with the latent meaning

communicated by the teller (Conle, 2000; Wood, 2000). Consequently, the present study used narrative inquiry to explore the reflections of interview participants regarding their intercultural communication experiences during their student teaching internships.

The triangulation of qualitative and quantitative data collected in the present study provided a form of comparative analysis as the scales and the sub scales of the 3CI revealed the multidimensionality of classroom intercultural competence (Patton, 2002). The guiding principle of the present study was to pay attention, be open, and think about the information received from the interviewees. Rigorous methods were applied in the gathering of the data, which were then systematically analyzed to the best of my ability as supported by my experience and training in both communication and educational leadership.

Ethical Considerations

In the present study care was exercised to uphold ethical concerns because the objects of inquiry are human beings (Denzin & Lincoln, 2005). In each instance of data collection informed consent was obtained from each participant. I protected the privacy of each participant by using non-identifiable numbers as a method of matching the surveys for the pre-and-posttests. In the transcription of the interviews, I employed pseudonyms in all my transcriptions and analyses. There were no personal or professional information regarding any participants that affected the data collection, analysis or interpretation of the data (Patton, 2002). Furthermore, there was no harm done emotionally or from any other distress during the interviews or survey deployment (Fontana & Frey, 2003).

Delimitations and Limitations

The present study was delimited to teacher education majors enrolled in a teacher education field observation course during the spring semester of 2012, student teaching interns attending either the pre-internship workshop in January 2012 or the post internship workshop in April 2012, and alumni who had graduated in the past 10 years for whom there was an email address on file with the College of Education and Human Services who taught in the metropolitan Jacksonville area.

Limitations of this study are comparable to most social science research associated with cross-sectional research design. The limitations center upon the extent to which extraneous variables have been controlled to be able to determine whether or not observed changes were due to the treatment. Another limitation is that the present study was a field-based inquiry that involved human subjects over an extended period of time. Undoubtedly, it is not feasible to control all the extraneous variables and history in the context of the research. Although samples were to be collected at one point in time, there was no true control group, so it was difficult to satisfactorily compare the individuals of one group with those of the other because they are not the same individuals. The use of the cross-sectional designs assumes that the characteristics of the students in the teacher education major remained consistent over time.

Another problem is that the instrument is obviously focused on measuring attitudes about intercultural communication, so as the students completed the measure, their responses may have been influenced by social desirability. This limitation was somewhat controlled by the inclusion of the lie scale, and participants were removed from the data pool if their responses were judged to be appreciably influenced by social desirability or lying. Sample selection is also a problem in cross-sectional research as it

is impossible to have random sampling or random assignment to groups involved in the study.

A large limitation is the lack of enough participants in an IST enhanced internship at the site of the present study. In previous years the institution has sent up to 20 participants internationally a year. For a variety of reasons during the time of the present study, only one class of 10 students experienced an IST enhanced internship in the spring semester 2012. This lack of significant numbers of international internship participants was the most glaring limitation of the present study.

Conclusion

The methodology outlined in Chapter 3 provided a description of the design of the present study. The population and samples of the research was explicated, as were selection criteria for the participants. I offered a rationale for the use of the selected instrument and discussed its psychometric characteristics, and discussed the qualitative interviewing framework. As the present study was a mixed methods inquiry, the characteristics of the methodology and procedures for the collection of qualitative data also were detailed and discussed.

The present study employed two phases of research: (a) Phase I (quantitative) descriptive methods to examine demographic data of the participants, and along with inferential data to explore relationships between intercultural communication competence and the groups of participants; and (b) Phase II (qualitative) descriptive qualitative design to examine the voice and concerns of teachers who had completed their student teaching internships.

Data were collected for Phase I through face-to-face meetings with the students enrolled in a field observation course during the spring semester 2012, and through a

face-to-face meeting of student enrolled in their student teaching internship during the spring semester 2012. Alumni surveys were collected with Vovici software during the fall semester 2012.

The treatment and analysis of both the quantitative and qualitative data was presented. In addition, ethical considerations involved with the present study were detailed. The findings of the present study will be presented in the following chapter.

CHAPTER 4: FINDINGS

Introduction. Intercultural competence in the classroom is a significant aspect of a teacher's success in the 21st century classroom (Cochran-Smith, 2005; Gay, 2000; Ladson-Billings, 2001). Changing demographics require teachers to be able to effectively teach learners who are from diverse cultural origins (Darling-Hammond & Bransford, 2005). The purpose of the present mixed methods study was to develop a better understanding of factors relating to teachers and interns' intercultural communication competence. This study compared the classroom intercultural competence (CIC) of three distinct groups: (a) education students enrolled in a field observation course in the semester before their student teaching internship, (b) interns enrolled in their internship whether exclusively domestic or with an international experience, and (c) alumni teachers.

Organization of the Chapter

The present study was organized into two phases. Phase I used quantitative methodology to compare scores on the 58-item 3CI that was used to measure the six hypothesized dimensions of CIC: (a) Cultural Adaptability; (b) Determination; (c) Tolerance of Uncertainty; (d) Self-Presentation; (e) Mission-Focus; and (f) Cultural Engagement. Participants were drawn from students and alumni who either completed an International Student Teaching experience or not. In Phase II, qualitative methodology explored, via interviews, the lived experiences teachers recalled about their student teaching internship, both in domestic and/or international settings. Chapter 4 presents findings grouped by these two data phases followed by a chapter summary.

Phase I: Quantitative Findings

Findings are presented for each of the four research questions of the present study. The findings of the quantitative phase are reported first and are followed by the qualitative findings. Following the framework suggested by Teddlie and Tashakkori (2006), in this concurrent mixed design model, data were analyzed simultaneously. I analyzed the data collected in both phases and inferred conclusions. Thus, the qualitative lens helped corroborate and clarify the quantitative findings. The present study was focused on four primary research questions:

1. Is there a statistically significant difference between matched pairs of intern's CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) after students complete their Field observation experience as compared to their pre Field observation scores?
2. Do matched pairs of interns who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to matched pairs of interns whose student teaching experience was exclusively in a domestic classroom?
3. Do in-service teachers who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to in-service teachers whose student teaching experience was exclusively in a domestic classroom?
4. To what extent do qualitative data collected from interviews reflect similar areas of growth as indicated by the scales and subscales of the 3CI (Ross et al., 2009) quantitative measurement?

Research question 1. Research question 1 endeavored to test for a statistically significant difference between matched pairs of field observation students' CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) after students completed their field observation experience as compared to their pre field experience 3CI scores. Table 4 shows the demographic data of the matched pairs of participants from the field observation course.

Table 4 *Field Observation Students' Demographic Data*

Category	Details	Total	%
N		117	
Age	19 to 25	93	79.5
	26 to 35	18	14.9
	36 to 54	6	5.5
Gender	Female	102	87.4
	Male	14	12.5
Ethnicity	White	104	88.1
	African American	5	4.7
	Hispanic	6	5.5
	Filipino	2	1.5
GPA	3.7- 4.0	38	32.2
	3.0-3.67	68	58.2
	2.25- 2.99	11	9.4
International experience	None	35	30.6
	Once	46	40.1
	Twice	25	22.1
	Three or more	8	7.1

The participants were mostly white females who have had little experience internationally. The students in the field observation course spend most of their time in classrooms as observers; however, they do assist learners and present three lessons.

Participants' responses were analyzed according to the scoring instructions developed by the scale developers (Thornson, 2010). After summing the social desirability items (questions 6, 12, 21, 29, 37), 15 surveys were eliminated because their

total for the social desirability subscale was greater than 15. The remaining 117 participants' scores for the six subscales of classroom intercultural competence were calculated by computing the mean of each of the items in the subscale; finally the composite score was computed by summing the mean of the four subscale scores. (See Appendix M).

With regard to research question one: Is there a statistically significant difference between matched pairs of students' CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) after students complete their field observation experience as compared to their pre field observation scores? As previously noted in Chapter 2, the 3CI was selected because the underlying psychometrics of the survey portrays the factors related to effective intercultural communication (Ross et al., 2009). The survey items were generated through a process of an extensive literature review, interviews, and a validation study of the operationalized concept by a team of researchers under contract with the U. S. Department of Defense (Hancock, Szaima, & van Driel, 2007; Abbe, Gulick, & Herman, 2008; McDonald, 2008; Ross & Thornson, 2008, Thornson, 2010).

A paired-samples *t*-test was conducted to compare classroom intercultural competence in Field observation students at the beginning and at the end of their semester long course. Table 5 presents the results of the paired-samples *t*-test for field observation students.

There was no statistically significant difference in the scores from the pre-field observation survey ($M = 22.55$, $SD = 2.05$) and the post-field observation survey ($M = 22.57$, $SD = 2.03$) results; $t_{(116)} = 1.07$, $p = .915$. Further, Cohen's effect size value ($d = .0097$) indicated negligible practical significance (Cohen, 1992). These results suggest that classroom intercultural competence as measured by the 3CI survey was not impacted

in a statistically significant manner by the Field observation experience. Hence, the answer to research question one was “no.”

Table 5 *Classroom Intercultural Competence for field observation students*

	Pre	Post	<i>t</i>	<i>df</i>
3CI score	22.55	23.57	1.07	116
	(2.05)	(2.03)		

Note. $p > .05$. Standard Deviations appear in parentheses below means.

Research question 2. Research question 2 sought to test for a statistically significant difference between matched pairs of interns’ CIC score as measured by the scales and subscales of the 3CI (Ross et al., 2009) who experienced an IST enhanced internship as compared to interns whose student teaching was exclusively in a domestic classroom. During the preinternship data collection only a few interns chose not to participate in the survey and of the 140 surveys obtained, 117 valid completed surveys were retained after excluding several surveys because of the social desirability items. I removed the participant’s answers if the lie score (using 1 to 6 rating) was greater than 15 (Webster & Kruglanski, 1994).

The CIC score is determined by summing responses to 58 items. Lie scores are not included in the overall scale score. The total score gives an indication of the overall rating of the intercultural aptitude. Participants must have legitimate responses to all items comprising a scale to have a score computed. Between the pre and the post data collection, I entered the participants’ survey results into a SPSS data set.

When the data were collected during the internship debriefing session April 4, 2012, I was given the last time spot during the mandatory debriefing session. The meeting was scheduled for about three hours, and immediately following the session there was an education job fair at student union. A large number of the interns chose not to complete the post internship survey, as they appeared eager to attend the job fair, rather than complete a “non-required” survey. As the survey was the last item on the agenda for the day, most of the students decided to forego taking the survey in order to go to the job fair. The number of interns attending the debriefing session was about the same as in the first data collection in January when I garnered 117 valid surveys. However, I obtained 39 matched pairs of surveys from participants.

Furthermore, the Spring 2012 semester at the university in which the present study was located had a low number of international student teaching interns. There was only one group that went abroad, and in that group only 10 students were in the teacher education program. This low participation, coupled with the events occurring during the post internship data collection as mentioned above, limited the generalizability of any statistical analysis of this research question.

Research question two asked: Do matched pairs of interns who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to matched pairs of interns whose student teaching experience was exclusively in a domestic classroom?

I was not able to calculate the impact of the international student teaching experience for those interns who participated in the March 2012 international experience to Plymouth, England. In the preinternship survey collection 5 of the 10 students who were going to participate in the international experience chose to complete surveys. At

the post internship data collection only 2 of the international experience participants chose to complete surveys. Therefore, research question number 2 could not be answered, due to a lack of valid data.

As an alternative to the originally intended test comparison, a paired-samples *t*-test was conducted to compare classroom intercultural competence for interns at the beginning and at the end of their semester long course. Table 6 presents the demographic data from the pre and post matched pairs' internship survey.

Table 6 *Interns' Demographic Data*

Category	Details	Total	%
N		39	100
Internship Location	DST	37	94.9
	IST	2	5.1
Age	19 to 25	10	71.7
	26 to 35	8	21.3
	36 to 54	3	6.8
Gender	Female	34	87.2
	Male	4	10.2
	Did not disclose	1	2.5
Ethnicity	White	35	87.2
	African American	2	5.1
	Hispanic	2	5.1
GPA	3.7- 4.0	16	42.6
	3.0-3.67	21	54.7
	2.25- 2.99	2	5.1
International experience	None	11	29.9
	Once	13	35.8
	Twice	8	22.3
	Three or more	5	12.8

Most of the interns were white females with little international experience. Matched paired *t*-tests of difference scores were used to examine change in CIC as indicated by the 3CI survey instrument for interns having completed their domestic student teaching internship. Table 7 presents the results of the paired-samples *t*-test for student teaching interns.

Table 7 *Classroom Intercultural Competence for Student Teaching Interns*

	Pre	Post	<i>T</i>	<i>df</i>	<i>D</i>
3CI score	22.63	23.21	1.68	38	.252
	(2.30)	(2.73)			

Note. $p < .001$. Standard Deviations appear in parentheses below means.

There was a statistically significant difference in the 3CI total score from the pre-Internship survey ($M = 22.63$, $SD = 2.30$) and the post-Internship survey ($M = 23.21$, $SD = 2.72$) results; $t_{(38)} = 1.68$, $p < .001$. Further, Cohen's effect size value ($d = .252$) indicated a meaningful effect. These results suggest that classroom intercultural competence as measured by the 3CI survey was slightly impacted by the domestic internship experience. The implications for this revised question will be discussed further in Chapter 5.

Research question 3. The third research question queried: Do in-service teachers who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to in-service teachers whose student teaching experience was exclusively in a domestic classroom? There were some complications regarding the alumni data collection. The first attempted data collection commenced in April of 2012. As discussed previously, the response rate was so low that a decision was made to shorten the survey in an effort to gain a higher response rate. As previously noted, marker items from the six subscales of the 3CI were selected to comprise the revised online survey employed to collect the data from alumni participants. The revised instrument consisted of 25 questions from the original survey and one question from the lie scale. For scores on the entire revised instrument, the

overall alpha was .639. Although this alpha result is lower than the alpha for scores on the original scale (Ross et al., 2009), Pedhazur and Schmelkin (1991) have suggested that in cases where the measurement tools are under development, “relatively low reliability coefficients are tolerable in early stages of research” (p. 109). Table 8 presents the items, Cronbach’s alphas, means, and standard deviations for data on the six subscales.

Table 8 *Descriptive Data on the Revised Alumni Survey*

Subscale	Items	Cronbach's alpha	Mean	Std. Deviation
Cultural Adaptability	5	.582	26.41	2.398
Determination	3	.252	13.77	1.888
Tolerance of Uncertainty	7	.528	26.90	4.831
Self-Presentation	2	.156	26.40	4.568
Mission Focus	4	.504	20.57	2.344
Cultural Engagement	4	.495	13.37	2.539
Total	25	.639	112.10	9.198

The revised 26-item 3CI online survey was deployed to alumni in the summer and fall semester of 2012. From a list of names and email addresses supplied for the College of Education, 100 alumni who experienced a domestic internship experience and 40 whose internship included an international component, 27 valid completed surveys were obtained. Of those 27, only 6 reported having completed an international internship experience.

The alumni participants showed a similar demographic composition as the other groups. As can be seen in Table 9, most of the teachers were white females. It is

interesting to note that although only a few experienced an international internship, more of the alumni have traveled outside of the United States than in the other groups.

Table 9 *Alumni Demographic Data*

Category	Details	Total	%
N		27	100
Internship Location	DST	21	81.4
	IST	6	22.2
Age	19 to 25	5	20.8
	26 to 35	25	66.6
	36 to 54	3	12.5
Gender	Female	21	87.5
	Male	6	12.5
Ethnicity	White	20	83.3
	African American	2	8.3
	Hispanic	2	8.3
	Asian	1	3.1
International experience	None	6	22.2
	Once	10	37.1
	Twice	9	33.3
	Three or more	4	5.7

This is reasonable, as it would be expected that college graduates would have the financial means to travel more than students. Increased life experiences and confidence that develops from being older would also play a role in increased travel by the alumni. An independent-samples *t*-test was conducted to compare classroom intercultural competence between alumni whose internship included an international experience and those whose internship was strictly domestic.

Table 10 shows the results of the independent-samples t-test for alumni.

Table 10 *3CI Scores for Alumni with Domestic or International Internships*

	Domestic	International	<i>t</i>	<i>df</i>	<i>d</i>
3CI score	104.43	104.67	.925	25	.091
	(8.08)	(7.47)			

Note. $p > .05$. Standard deviations appear in parentheses below means.

There was no statistically significant difference in the scores from the alumni teachers whose internships were strictly domestic ($M = 104.43$, $SD = 8.08$) and the alumni teachers whose internships included an international experience ($M = 104.67$, $SD = 7.47$) results; $t_{(25)} = .925$, $p > .05$. Further, Cohen's effect size value ($d = .091$) indicated small practical significance (Cohen, 1992). These results suggest that classroom intercultural competence as measured by the adapted 3CI survey was not impacted in a statistically significant manner by the placement of the internship experience for alumni. Hence, the null hypothesis was not rejected, and the answer to research question three was "no."

Although the 3CI scores did not indicate statistically significant differences between all three groups of students, interns and alumni, these results do not necessarily reflect that the instrument cannot provide valuable information regarding the nature of the intercultural competence of participants. The 3CI subfactors provide valuable data to display an individuals' intercultural competence according to the subscales that illustrate the multifaceted nature of intercultural competence. This graphical representation of a teacher education student's intercultural competence profile could be helpful as a

diagnostic tool in teacher education programs. As an illustration, Figure 3 shows a comparison between three interns 3CI subscale scores from the data collected.

Figure 3 *Classroom intercultural communication profile*

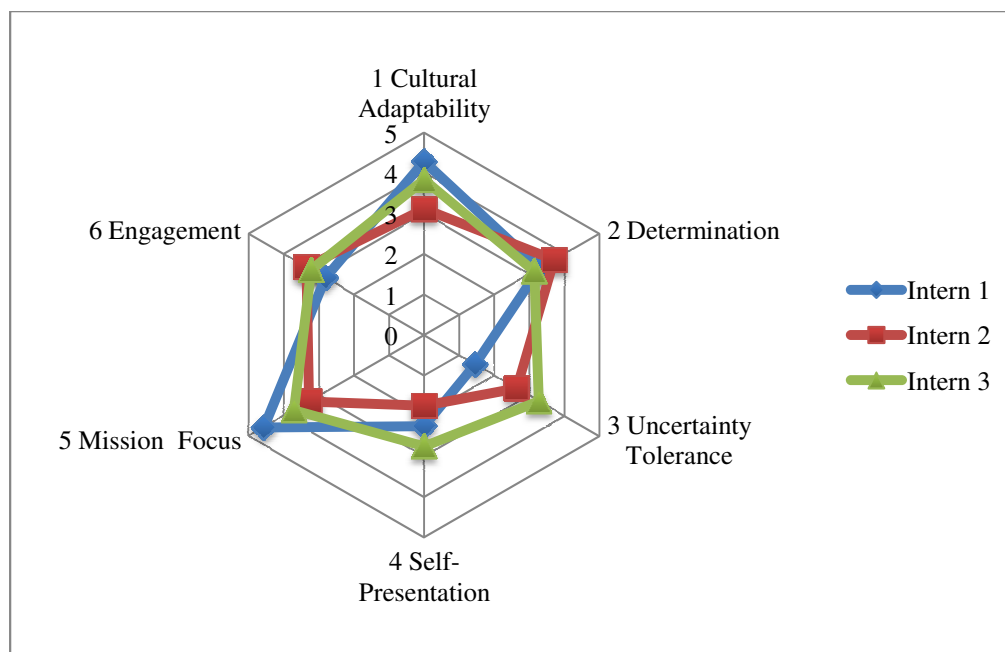


Figure 3 illustrates a graphic depiction of how students' 3CI scores could be used to help students recognize the factors relative to their overall intercultural competence. Each of the six subfactors can be charted to portray a graphic illustration of the areas of strengths and weakness concerning classroom intercultural competence. If the assessment were used as a baseline measure for incoming freshmen or juniors just entering a teacher education program, then as the students matriculate their levels could be assessed at various times during their degree program.

For example, looking at the profile of intern 1, it is evident there are some areas of strength. The score for the Mission focus subscale is rather high (4.57); this factor

indicates the tendency to conscientiously follow the rules and remain focused on the task at hand (Thornson, 2010). This scale shows that those who score high would likely be conscientious team players who will be regular and set up routines for day to day operations. This stability could be a benefit to any classroom especially when a student is new to a culture. However, Intern 1's score on the Uncertainty Tolerance is rather low (1.45). This subscale consists of items that relate to low need for cognitive closure. Individuals who score low in this area are rather uncomfortable with the ambiguity that often arises in intercultural communication. An individual with a low tolerance for uncertainty might find it difficult to shift tactics to effectively influence, persuade, and negotiate with diverse others. In the classroom, a low tolerance for uncertainty might hamper the effectiveness of intern 1, especially in those situations where adaptive change is required (Thornson, 2010).

Moving to Intern 2, it is obvious that this individual differs from the other two in some rather significant ways. First, in reference to the Self-Presentation score (1.75), this subscale was developed to assess a person's degree of self-monitoring. It was anticipated that individuals who were high in self-monitoring would be able to adjust their behavior in response to subtle cultural cues and thus be more adept intercultural communicators.

However, because high self-monitors engage in impression management more than others, adjusting their self-presentation to achieve a certain persona, in a social or organizational context, this skill may not necessarily be considered desirable (Montagliani & Giacalone, 1998). Some suggest that rather than being socially unskilled, low self-monitors display behaviors reflective of their inner emotions, attitudes, and personalities (Gangestad & Snyder, 2000). Therefore, it has been speculated that low

self-monitors may not be willing or able to project a “false face,” but rather would be opposed to “wearing masks” because they believe that projecting such a persona is ethically wrong and insincere, as it is not a true reflection of the self (Gangestad & Snyder, 2000). It seems that this subfactor is not a good fit for those who participated in the present study.

Table 11 *Comparison of 3 Intern’s 3CI Scores*

Factor	Intern 1	Intern 2	Intern 3
Cultural Adaptability	4.28	3.11	3.83
Determination	3.29	3.71	3.14
Uncertainty Tolerance	1.45	2.64	3.27
Self-Presentation	2.25	1.75	2.75
Mission Focus	4.57	3.28	3.71
Engagement	2.82	3.36	3.22
3CI Total Score	18.69	17.85	16.78

Table 11 shows the illustrated score of the three sample students and their total 3CI score. This information would be helpful in understanding the ways different personality and temperament attributes impact a person’s ability to communicate effectively with diverse others.

Summary of Phase I

Several of the present study’s research questions yielded results that were not statistically significant. However, further examination of the data indicated the effectiveness of the instrument in depicting a multifaceted profile of six factors of intercultural competence that impact communication. These components of competence

can serve as a guide in training and development of students enrolled in teacher education programs.

Phase II Qualitative Findings

The present mixed methods study warranted a qualitative interview methodology because the deep descriptions gleaned from in-depth interviews provided an additional facet of knowledge. Accordingly, the present study employed field-focused naturalistic inquiry methods where the researcher served as an instrument in the research process; data collection and data analysis were interpretive; and the explanations sought to represent the unique perspectives and voices of the participants (Eisner, 1998). I was able to ask each interviewee about their thoughts regarding their internship and in this manner I achieved a measure of triangulation because the interviewees were able to remark on some of the statements made by their peers. As I completed the analysis process on my own I did my best to be fully aware of own value constraints in order to achieve warranted findings via ethical means.

The research question guiding the qualitative portion of the present study was: Do qualitative data collected from interviews reflect similar areas of growth as indicated by the adapted 3CI quantitative measurement? The presentation of Phase II results includes a description of the participants. Data analysis of the semi-structured interviews was based on recursive coding of the transcriptions of the audiotaped interviews. Narrative analysis was then employed to examine the data and identify patterns and themes from the interview transcriptions.

In an effort to apprehend the lived experiences of the teachers' in their internships, it is necessary to recognize my own positionality, subjectivity, and connoisseurship appropriately.

Positionality. As an American born, white, female, raised by college-educated parents, my upper middle class heritage, affords me a rather large “backpack” of privilege (McIntosh, 1988). Through my efforts to recognize the influence of my “perceptual glasses,” I am fully aware that my background influences my worldview. The present study reflects my growing awareness of the differences between my own cultural heritage and my students' cultures. Although, I am not a K-12 teacher, I have taught in college classrooms for the past 30 years, but I have never experienced a student teaching internship. Also, I have not experienced first-hand the transformation of students as they participated in an international student teaching experience, as I did not travel with the group of interns who completed their international experiences during the Spring of 2012 when I was collecting data for this present study.

Epistemologically, I consider myself a pragmatist because this position sidesteps the contentious issues of truth and subjective realities because it accepts philosophically that there are singular and multiple realities that are open to empirical inquiry, yet I am concerned with solving practical problems in the real world. Abductive reasoning refers to the logical connection made between data and theory (Tachakkori & Teddle, 2009). As such, I desired to integrate the kinds of knowledge obtained by reflectively considering the phenomena of student teaching internship and how these experiences contribute to CIC or teacher education students and alumni.

Subjectivity. My classrooms are more diverse than they used to be and I have learned to adapt some of my references and illustrations to the frame of reference of my students (Darling-Hammond, 1996; Ladson-Billings, 1995, 2000; Schulte, 2005). Some assignments have been revised to accommodate differences in my students' perceptions. My need to learn alternative ways to reach out to the diverse students in my classrooms

led me to learn more about intercultural communication. This self-initiated desire, coupled with my experiences with my cohort in the Educational Leadership doctoral program at the University of North Florida, has produced a level of connoisseurship regarding classroom communication.

Connoisseurship. The first time I was in charge of a classroom was as a graduate assistant for a communication studies course at a state university. After one week of training, I was the instructor of record for two sections of 20 students in a public speaking course. However, those students were attending a mostly white, undergraduate program, and at the time, most were only about five or six years younger than I was. There was very little diversity in those early public speaking courses I taught. Nevertheless, as I have continued to teach during the past 30 years, I have noticed quite a change in my students.

The present study grew out of a deepened appreciation of the necessity to become competent in intercultural communication as a result of my own classrooms becoming more culturally diverse. As a faculty member, I need to effectively model intercultural competence in my classrooms. This change has required that I seek inventive and engaging ways to reach my students. As Eisner (1976) stated:

Teaching is an activity that requires artistry, schooling itself is a cultural artifact, and education is a process whose features may differ from individual to individual, context to context. Therefore, what I believe we need to do with respect to educational evaluation is not to seek recipes to control and measure practice, but rather to enhance whatever artistry the teacher can achieve. (p. 140)

Interview Participants

The 8 interview participants were purposely selected based upon their status as teachers who had experienced either a domestic or an international student teaching

experience. Six teachers interviewed had a domestic internship and two had an international experience. All of the teachers interviewed had already graduated from the regional university where the present study was situated. Two of the participants had just graduated after the semester in which they experienced their student teaching internship, the other six teachers had been teaching from one to seven years after their graduation. All of the interviews were conducted in public coffee shops of the respondent's choosing. Each interview was recorded and lasted between 30 and 60 minutes. The interviews were played several times each before I transcribed, read, and reread the remarks to identify meaningful units within the documents. Narrative analysis and open coding of the interview transcripts identified issues, concerns and challenges related to the student teaching internship experience. The central themes identified represent the significant meaning units detected. Subjective interpretations drawn from this holistic approach mark the constructivist approach to the portrayal of the lived experiences of the participants (Marshall & Rossman, 2006). Through this analytical process, features of the significant aspects of the internship experience were revealed. I aimed to describe, critique, and provide evidence regarding the student teaching internship experience in light of developing CIC.

Research question 4. This qualitative portion of the present study was designed to answer the following research question: To what extent do qualitative data collected from interviews reflect similar areas of growth as indicated by the scales and subscales of the 3CI (Ross et al., 2009) quantitative measurement? The data presentation of this phase of the present study provides an analysis of qualitative data in order to depict the ways the student teaching internship experience contributes to teachers' developing adaptive strategies to manage diversity in their classrooms. The sample included people whose profiles match those of many other teachers who have completed a student teaching internship. Yet, by sharing the perceptions and perspectives of these few, it might be argued that this small group has the ability to inform others who are not like them.

Humans learn from experiences either from those personally experienced or through vicarious means, and are able to learn from one situation and apply those lessons to subsequent and different situations (Bandura, 1986). In this way, transferability resembles generalization in that a lesson learned may be applied to future, different, non-identical situations (Eisner, 1998).

The present study provides the opportunity to experience vicariously the perspective of 8 teachers who experienced a student teaching internship. These vicarious experiences of new settings and situations become examples of transferability. In essence, the knowledge is in the particulars, and transferability involves application of lessons learned across situations (Eisner, 1998). As Patton (2002) noted, “the methods of qualitative inquiry stand on their own as reasonable ways to find out what is happening in programs” (p. 137).

The results from the review of the interview transcripts provided categories of meaning important to understanding how the internship experience contributed to the interns’ intercultural competency. Additional literature relevant to the discussion and analysis of the data was included to support or clarify the interpretation of the data. Excerpts from the interviews with participants provided the evidence for the claims presented in the following sections. The eight participants in the interviews (using pseudonyms) were as follows:

- Amy, a female in her mid-20’s had a domestic internship at the same middle school she attended as a student. Amy graduated in 2010, and currently teaches 6th grade.
- Becca, a white female in her early 20’s, participated in an international internship in Plymouth, England. Becca graduated in 2012, and she is now teaching at an elementary school.

- Connie, a black female in her early 30's, had a domestic internship in an inner city school, graduated in 2008, speaks Spanish, and teaches high school.
- Dara, an Asian female had a domestic internship in a suburban school. Dara graduated in 2012, and she teaches in an elementary school.
- Eve, born in former Yugoslavia, was a woman in her early 30's. She had a domestic internship, but had travelled and spent time in a number of European countries. She graduated in 2008, and teaches in a middle school.
- Frank, a white male, in his mid-20's had a domestic internship, graduated in 2009, and teaches in an elementary school.
- Gloria, a white female in her mid-20's, had an international internship, graduated in 2011, and teaches in elementary school.
- Hazel, a white female in her mid-30's interned at a domestic suburban school, graduated in 2006, and then spent two years teaching in England. Currently, she teaches in an elementary school in a suburban area.

Table 12 provides a summary of the interview participants' internship experience and other international travel.

Table 12 *Interview Participants*

Name	Race	Graduated	Internship	Other International travel
Amy	White	2010	DST	None
Becca	White	2012	IST	None
Connie	Black	2009	DST	None
Dara	Asian	2012	DST	Yes
Eve	Slavic	2008	DST	Yes
Frank	White	2009	DST	None
Gloria	White	2011	IST	None
Hazel	White	2006	DST	Yes

Taking notes and journaling during the interviewing process and in the days following each interview concluded early stages of the data analysis. As an experienced educator, I was able to employ my own expertise to interpret the meaning associated with the stories shared (Eisner, 1998). Initially, I had thought that the best way to achieve intercultural competence was to participate in an international experience. I was interested in leading a study abroad course myself and even received a grant to fund my own travel to Europe to establish relationships from which to offer study abroad courses. So I was eager to talk with those who had experienced an international experience. My own classroom experiences enable me to reach an empathetic relationship with the interview participants (Eisner, 1998). This was helpful in recording my initial impressions and preparing for the subsequent analysis (Meloy, 2002).

The six themes identified from the interview data included categories that aligned with the some of the factors of the 3CI: (a) Cultural Adaptability, (b) Self-Presentation, (c) Tolerance for Uncertainty, (d) Cultural Engagement, and (e) Determination. Another theme shown in the interviews was Double Loop Learning. In several cases, it was the lack of double loop learning inherent in the interviewees' narratives that was intriguing.

One theme appeared unique to the internship situation that is not directly related to dealing with diverse students was the impact of the directing, or cooperating, teacher. The importance of the relationship between the intern and the cooperating teacher was evident in the stories revealed. This final category showed how influential the directing teacher is to the effectiveness of the internship experience. Indeed, Anderson (2009) reported that cooperating teachers' influence can bring about a change in the interns' perspective about half of the time.

Cultural adaptability. Thomson (2010) provided a working definition of this construct: "the tendency to enjoy cross-cultural experiences in an open, confident, and adaptable manner, as well as to empathize with those from other cultures" (p. 55). Individuals who

exemplify this characteristic may be more adaptable in cross-cultural interactions, where diplomacy, an open mind, or an ability to empathize with those from other cultures is needed (Thornson, 2010). The interviews provided interesting examples of how they either were able to change their thinking to adapt to another culture, and some incidents where they did not display this attribute.

One previous intern shared that during her international experience the students came to school with their bodyguards. “So it wasn’t like they were under-privileged at all.” She said that the school where she was placed did not seem to require much from the students. “I thought that if the teachers there would expect more from the students they would be able to learn more.”

Gloria shared that one time she asked her students to write a letter to the president about an issue they would like to see fixed: “...one of my Caucasian students wrote that he would like to see all of the illegal Mexicans taken out of the country because they are "drug dealers." This set the class into a rage because quite a few of the students are Latino and they were highly offended that the other student was generalizing their Latino culture.” She then created “...a mini-unit on racism, stereotyping, etc. and had the students go through a number of activities where they had to play the role of someone in a variety of different races, cultures, etc.” This incident highlights several of the stumbling blocks Barna (1998) identified, most notably preconceptions and stereotypes, and the tendency to evaluate.

One teacher remarked “they come to school hungry, but they have brand new sneakers on.” She shared about a debate that she was trying to get started and to try to get topics that the students could present their arguments, “they replied with a bunch of

Rap and Hip Hop style of music...I had to go home and do research so I could develop the debate around what they knew that I didn't." As Pettigrew (2008) concluded, exploring new knowledge about the out-group is vital in changing attitudes that will help build skills in perspective taking which is key to building intercultural interactions.

Becca shared that during the domestic portion of her student teaching internship, "one of my students in my class cursed in Spanish in the middle of the lesson...he thought I could not understand Spanish...he was wrong and he got detention... He couldn't believe I understood what he said... He assumed that because of my race I could not speak or understand Spanish." Clearly, faulty intercultural assumptions can come from both students and teachers. In developing the level of intercultural competence both students and teachers need to learn to recognize the limits of a monocultural perspective (Dove, Norris, & Shiner, 1997).

Connie talked about how it is sometimes hard to get in class responses from her diverse students. "I have noticed that many of my students that have English as their second language are very hesitant to answer questions asked aloud in class." She added, "When encouraged to answer they answer in a soft low and quick manner and become embarrassed very easily." She added that sometimes she has "had students respond to some questions through visuals such as drawings instead of verbal communication... until some of my students are comfortable answering verbally."

Dealing with diverse students who also are navigating the difficult times that arise during the middle school years has an additional layer of complexity when "My students usually handle their frustrations poorly on a daily basis..." shared Eve. "But, it gets more complicated when they are culturally and/or linguistically diverse...most of my diverse students act out or become very disruptive when they are frustrated or upset... they

purposely get themselves in trouble to get kicked out of class... so they don't have to participate in class discussions or group work... the social activities.” Interestingly, some research has shown that teachers tend to focus on misbehavior. Walker (1995) also found that the cumulative effect of this disproportionate teacher attention, as well as peer attention, directed toward misbehavior dramatically strengthened the very misbehavior teachers were trying to weaken. It seems plausible that students learn to manipulate the systems to advance their own goals.

Any skill is learned over time via multiple opportunities to experience both success and failure. An alumnus of Asian heritage, Dara, stated: “During my internship... I attended many parent/teacher conferences. I found the communication between parents of Latino, Philippine, and Chinese students to be better than the communication between the parents of children from other ethnicities. The non-dominant culture parents seemed to feel more comfortable around me since I also am from a different ethnicity and I can relate to them.” As a member of a minority group herself, Dara was already well versed in “dual consciousness” as Dubois (1903) called the ability to perceive multiple realities by looking at situations through both the eyes of the mainstream and the margins.

One student recalled “I thought that everyone was mostly like me before I spent some time with the students during my... (international) internship.” This remark exemplifies one of the six stumbling blocks to intercultural competence identified by Barna (1998), assumption of similarities. After some time in the international setting she shared she, “realized their strengths and struggles and I was able to see how they put a completely different spin on events we both experienced.”

Hazel mentioned how she was encouraged to “sit in on parent teacher conferences—both the yearly conferences, and meetings... with parents throughout the year to discuss behavior/academic issues.” She added that she “came to curriculum nights and after-school activities like family math night, and some other things—that helped me a lot in learning how to deal with parents and students from different backgrounds.” These experiences enabled this dominant cultured intern to become prepared to teach diverse learners as Merryfield (2000) advocated. Hazel was able to learn to recognize the difference between her own lived culture and the lived culture of her students. This is one way dual consciousness as DuBois (1903) conceptualized it can be taught. For others, it may take leaving the country to really see what it is like to be on the margin.

Self-presentation. Goffman’s (1959) ideas relative to the public presentation of the self via one’s behavior in public can be easily transferred into the classroom where a group of strangers are thrust together. This forces relationship intimacy upon them (Atkinson & Housley, 2003). The classroom interactants interpret each other’s messages employed to present themselves in the setting. Both teachers and students present themselves in a very public setting in a classroom. An analysis of the interview transcripts revealed the teachers’ interpretations of the self-presentation of their students. This illuminated how the participants coordinated and integrated shared meaning making amid the cultural milieu in the student teaching classroom context.

Frank shared about his experience several years removed from his internship teaching in an urban school: “as a white man entering my classrooms, I was somewhat worried about how cultural/racial/socio-economic differences would play a part in my relationships with my students and their parents... I made a PowerPoint presentation

about my life, and showed them where I came from, why I was their teacher, and how we were different... and told them my differences couldn't keep me from being a good teacher, and their differences couldn't keep them from being good students.” This highly reflective, planned self-disclosure is not typical of first day student teaching interns. In fact, as many teachers shared with me, realizing the depth of the cultural differences was quite shocking.

One of the six intercultural communication stumbling blocks Barna (1998) identified is language difference; this often comes into play within the classroom. Gloria shared that “during my internship I realized that my natural way of speaking...was too high-level for my students... most of whom have come, by virtue of SES or a non-English speaking background, from a literacy deprived culture... not that they’re incapable of speaking or understanding at a high level, it’s just that they haven’t been exposed to word-rich, college-level language...What I realized I’m doing is rewording sentences, often after I’ve already uttered them...with language my students can understand.”

Amy added that in her classroom now, “It bugs me that I can’t use words like 'difficult' and have to say 'hard' instead... but this is the reality of where I teach...Over time, I've gotten better at using simpler words at the beginning of the year... later on... introducing more advanced vocabulary... the kids may not have stellar vocabulary, but they could still be brilliant.” Addressing and valuing the students’ primary culture can be a significant factor in assisting their academic success. Because people aim to positively differentiate their group from other groups in order to maintain, protect, or enhance a positive social identity (Negy, Shreve, Jensen, & Uddin, 2003). The students need to

learn English to succeed in American schools; however their culture needs to be valued as well.

Becca said, “often times, I find myself speaking slower and more clearly... so they don’t...lose track of what I’m saying... Even when I think I’m going much slower and speaking much clearer... they’ll look up at me with lost eyes...to which I respond with a ‘Sorry,’ and slowly rephrase my words or instructions.” Other participants expressed similar situation when they were speaking to their classes, and they respond to the nonverbal indicators on their students’ faces to adapt their communication. This illustrates Sanford’s (1966) elegant guidelines for educators. Briefly, he suggested that in each situation the balance between support and challenges must be adapted so the individual is neither overly challenged nor over supported.

Cultural identity must be viewed as an integrated synthesis of identifications that are idiosyncratic within the boundaries of culturally influenced biological, social, and philosophical influences (Alder, 1998). Dara explained how her racial identity opens the door for many intercultural perspective-taking moments in her classroom. “Since I am from Japan there have been many times where the students in my classrooms ask me where I’m from...I am always open to discussing my heritage and my students seem very receptive of the information I give them.... It really surprised me that many of the students did not know any other culture but their own.” The minority teacher can effectively bring to bear her own uniqueness as a teaching illustration. When students from the dominant culture go abroad, they get the opportunity to experience being surrounded by an unfamiliar culture.

One teacher explained how it felt when she was overseas, “I tried to not be so American...I did some shopping and tried to blend in... everything was in grams... I had

to learn to tell time based on a 24 hour system...a friend finally told me just subtract 12...even colors were different...they call eggplant aubergine...” This teacher intern learned to be more effective reaching diverse students from her own experiences learning what she needed to know to function in her new cultural environment.

Tolerance for uncertainty. In a cross-cultural situation, uncertainty and anxiety arise because of cultural differences and a lack of understanding of cultural rules (Gudykunst, 1995). Thornson (2010) suggested a preliminary definition of this attribute as a “tendency to be at ease in uncertain, ambiguous situations” (p. 56). Teachers who evidence a higher tolerance for uncertainty are thought to be better able to adjust to the uncertainties of intercultural communication.

One student teaching intern wrote the following on the comments section of the survey, “It's a little hard for me to relate to their world. I respect our differences, but I don't understand the culture of the neighborhood I'm working in.” This interethnic uncertainty is tied with fear or uneasiness associated with interacting with diverse others (Hurt, Scott, & McCroskey, 1978; Neuliep & McCroskey, 1997). Indeed, it is the uncertainty of not know the best way to approach a situation when in a new culture that Corrigan, Penington, and McCroskey (2006) demonstrated is tied to a higher degree of communication apprehension in intercultural exchanges.

As Romano (2007) mentioned, a significant aspect of the international experience is learning to navigate in a different dominant paradigm. When teacher candidates go abroad to teach they experience first-hand what it is like to negotiate between their own experiences and the requirements of the dominant culture in which they are immersed. Other interns and teachers shared similar situations as they tried to sift through the uncertainty, to know the best way to accomplish their goals in a diverse classroom.

Frank shared that one of the reoccurring challenges he faced was “teaching my students the differences between their home, school, and community settings...so they can learn to switch to appropriate behavior for each context.” He said that, “It seems some students are unsure of the rules for the different contexts and while some pick up on these rules very quickly, he said “sometimes I talk about the differences between conversations with friends in the community and conversations with adults at school and discuss how each behavior is valued and useful in that setting.”

Romano (2007) stated that being a global citizen requires openness to other ways of living without judgment. Frank noted, “What I have seen is that while some students adjust their behavior automatically, to different contexts, others must be taught how to do this and be given ample opportunities to practice.” This deliberate work on the part of the teacher can enable students to be aware of the realities of different sub cultures within the larger culture of their community. Frank added that he first learned how to do this during his student teaching internship, when his cooperating teacher would take time in the classroom to discuss specific instances where distinct communicative strategies could be more successful within a variety of contexts. He said he developed the ability to be able to make diverse students comfortable so they would open up and talk.

Frank stated,

“During my internship... I wanted to provide a comfortable and supportive atmosphere for my students to feel free to respond to questions...I gave a lot of verbal praise... to encourage self-confidence and better self-esteem... I tried to address the culture differences by educating myself with the cultures and home environments my students come from... especially since my own upbringing was vastly different... I also tried to use examples... of real life situations my students could identify with... in my daily lessons.

In contrast, Amy shared, “I couldn't get them to answer any questions... I felt like I was drowning in an ocean... they were in a lifeboat floating next to me and laughing at

me.” This was in the classroom of a school that she herself had attended as a middle school student. She said that the generational differences really threw her at first. She said she felt like she was “from a different planet.” She continued to describe some of the difficulties she had in reaching her students: “I use big words sometimes and the kids didn't understand what I meant.... I started...just writing the word on the board and explaining what I meant.” Working to increase the ability to see from multiple perspectives is one of the hallmarks to developing a global perspective as Dove, Norris, and Shiness (1997) advocated.

Gloria said that she deliberately thought about how she presents instructions for her students: “When I plan lessons for my classroom, I... make sure to cover a variety of points of views and examine issues from unique cultural perspectives... to avoid any students thinking I am bias toward one cultural group or another... but sometimes it is hard to know exactly what cultural influences are really there in any given class...generally it takes some trial and error to figure out...how to reach this year's class.”

Eve has developed the ability to weave her students' diversity into the lesson plan. She shared that having a diverse group of students, “gives me the opportunity to use their experiences and backgrounds in order to discuss the ways in which specific cultural values... are projected as universal norms... or...when talking about writing to a target audience across cultural contexts...” She added that her students sometimes tell her that she's “off base,” but, even if she is wrong about something, it gets the students talking about what their actual cultural practices.

Hazel shared, “White teachers need to examine their attitudes towards diverse youth... and learn how to become allies.” She added that she agrees that, “the ranks of

teachers of color need to be swelled...because let's face it...there will always be a certain amount of cultural knowledge that I will never possess...no matter how hard I try....I do have to say that I have seen plenty of black and brown educators struggling equally with our black and brown kids.” This perspective acknowledges the call for more culturally diverse teachers to fill the nation’s classrooms.

Recent research from Ingersoll (2011) indicated that since the 1980s, the minority teaching force increased two and a half times the rate for Whites. Ingersoll (2011) further claimed that the retention of minority teachers in the profession is the real problem. Another facet of relating to diverse students is the willingness to engage with others

Cultural engagement. Thornson (2010) recommended this factor be defined as “the tendency to explore new situations, including cross-cultural situations, and to interact with others in a positive and non-egotistical manner” (p. 57). Developing rapport with persons of a diverse culture requires sustained communication. Individuals who score higher in this area show a desire to reach out to diverse others. In effect, cultural engagement shows a capacity to be a bridge builder from one cultural perspective to another. One intern shared on her survey that she learned a valuable lesson while interning at an inner city high school.

The principal made it a point to start interacting with the students; he lifted weights with them, and sometimes sat in on classes with the students. He told me that he wanted to let them know that although he was their leader, he was also at a level of interaction with them. He wanted to be sure that they felt they had someone that could do and be around the activities they were involved in...

Connie shared, “During my homeroom, on Monday and Friday mornings I work with students on various elements of character-building... The most recent topic was on trustworthiness--how to earn and keep it, why it's important, and what happens when you lose it... Although the people in the classroom came from a variety of different

cultural/racial/socio-economic backgrounds, there were no disagreements about definitions or the importance of trust.”

Another intern stated, “I learned that it is important that I get a positive rapport with my students, if the students genuinely believes that I don't care about them, they will react by being inattentive and refusing to cooperate in my classroom.”

Eve said:

I saw that in the students' culture, it was also very important to save face, which means that they tend to stay away from situations where they may get embarrassed. If a pupil... was not prepared for an assignment... they would resort to aggressive behaviors in the classroom to avoid the embarrassment of not being prepared. I tried to deal with this by building rapport with them so they would talk to me if they were not prepared...

Becca shared that watching some of the programs her students watch gave her, “insight into what kinds of literary examples they are being exposed to and then I try to relate some aspects into what I'm teaching.”

Amy told of one class where she had a very high population of ESL students who tended to sit together and liked to actively participate. In that class, many of those students accomplished more work and grew more than the native English speakers.”

Another shared that she, “had 7 ESL students in my homeroom and they took a new Philippine student under their wing and they worked with each other looking at a sketch book pointing at pictures... For 20 minutes they had a conversation without words just pointing and laughing.”

Determination. Thornson (2010) defined this quality as: “the tendency to be determined, task-focused, and decisive in the pursuit of one's goals” (p. 59). Although this might not seem to be directly associated with intercultural competence, it indicates a desire to persevere to see the completing of a goal. A teacher or intern who scores high

in this area would not be likely to give up after the first attempt to reach the heart and mind of a diverse student failed.

Gloria mentioned that she had problems in the early part of her internship: “I was student teaching in a 5th grade class...my directing teacher said that I couldn't relate to the students. She always seemed to be very adversarial with me. I would ask what I needed to do to improve and she would say, ‘I don't know. You just have to work harder at it.’ But I kept trying different ways to reach them and it was kind of weird... I started to connect with them... one at a time ...so I kept trying... it got better after a while.”

In a similar fashion another participant shared about her experiences being on the other side of an exclusionary worldview. “I look for ways to link the curriculum to the culture I am in. When I was in England for the year, we had a lot of Indian children in the school, so we celebrated all of the holidays,” shared an alumna who spent two years after graduation teaching in England. Hazel said that it took almost the full first year before she “got the vocabulary down.” She recalled one time when she first arrived the whole class was in uproars because she was talking and said “pants” about seven times; the students interpreted it to mean “underwear.” Another time she told a student to put something in the “trash,” and the student corrected her by telling her, “we call it the ‘bin,’ Miss.” She said that after being there a short time she was having very bad behavior problems in the classroom including foul language and defiance, so she sent an email to one of her professors for some guidance. The professor replied with an email giving her a list of the 5 top classroom management tactics covered in the classroom management course. When Hazel put those tactics to work in her classroom, she thought all her students would hate her. But after using the tactics for the next 10 days, Hazel was better able to control the students’ behavior in her classroom.

Another participant shared, “My internship still left me wanting, I wanted to teach high school but I was placed in the same middle school where I attended as a child. There were teachers there that I had been taught by. My mother had taught at this school. I felt like I was going home.” Other interns expressed that their internship did not afford them the opportunity to work with diverse others. One noted, “My internship was lacking in intercultural communication only in TSL courses did I experience this.”

Double loop learning. Double loop learning focuses on making adaptive change to alter the current situation (Argyris & Schön, 1974). Double loop learning uses feedback from past actions to question the theories in use underlying current behaviors. After an error is detected the correction of the error requires a modification of previously held mental maps (Argyris & Schön, 1974). Double loop learning is more reflective than single loop learning; the basic assumptions or theories behind the ideas or actions are confronted. In double loop learning, the governing variables themselves are subject to critical scrutiny, objectives and policies are questioned (Argyris, 2003).

The following incident is an example of a teacher using Argyris’ (2003) double loop learning theory. Hazel shared that when she was teaching for two years in England after she graduated she had a very diverse classroom including a student who had just emigrated from Africa. “During my international experience I had a student who did not speak any English at all.” Hazel went on to explain that she was having a hard time discovering a way to reach this child because of the language barrier. Her previous training did not give her a classroom strategy appropriate for dealing with this new situation. This shows the limitation of single loop theories in use. Hazel needed to develop a revised teaching strategy to deal with this unique situation. Hazel shared that she, “learned to help him by giving him work he could do on his own. I set him up in a

separate work station and he could work on his own with me just checking in on him from time to time.” She stated that in a short period of time he was developing some language skills. “Then, the next year in my U. S. classroom I was able to use similar tactics to help two brothers who were in my school. They only spoke Italian, and I was able to apply what I learned in the one situation to another.” She was able to convince the principal of her school to let both the two brothers be in the same classroom so they could work together to develop their English abilities.

Her initial actions based upon her original theories of use did not effectively deal with the first situation. She revised her theory by making an adaptive change in her classroom teaching strategy for this student. Now, in the other classroom back in the US, she was able to further adapt her classroom strategy to deal with not just one learner with a language barrier, but two brothers, so she once again adapted her theories in use to deal with another situation where the existing revised theory itself needed to be changed. This shows how going against the standard policy of keeping siblings separated in the classroom, provided a novel way to help, because of the previous experience dealing with diverse students.

Another modification of a previously held theory in use involved how the teacher viewed her relationship with her students. Throughout her life she never actively considered the difference between the relationships she had with her friends and her relationships with her students in the classroom. When she tried treating the children in her classroom like they were friends, she found that she was not able to manage the classroom very well. She then shared how she had to revise her theory in use to not view her students as her friends. This teacher changed the strategy that she employed in her classroom. She said that the kids know “I’m a professional, but still human...they have a

ton of friends; they don't need one in the classroom...I am somewhat friendly, as fair as possible, but always firm." This new way of relating to her students was helpful in keeping her classroom well managed.

Previously, one teacher shared that she really did not think that she could have any ground for a personal relationship with her students. She said they seemed so different from her that she was not seeing any way that she could reach them. So she changed her theories in use to try to find opportunities where her perceptions could mesh with her students'. This revised strategy in the classroom paid off. She told me how she used this new way of finding shared interests worked for her, "I find something to relate to them on... if I've met their mom I can ask how is she doing, I can admire a new backpack, or an outfit...it is harder to be mean to a teacher who seems more human." This relationship building is helpful in keeping alive the desire to build new experiences. The safety of a known solid relationship foundation inspires the learner to reach out to explore the unknown and this curiosity is what motivates lifelong learning (Romano, 2007).

Gloria stated, "We only got to spend two weeks in the classroom...It was fun, but I never really got into a routine with the students in the international classroom... It seemed like it was not a real teaching experience because they were doing work that was so far below my expectations of what should be going on in that grade in a classroom..." This account shows how her preconceived notions of how a classroom should be run, kept her from being able to adapt her existing theories in use to effectively deal with the changed environment. She was only willing to apply single loop learning and did not make the adaptive change required to effectively deal with the diverse classroom in which she found herself in during the international experience.

One teacher shared that during her international student teaching experience in Honduras, “their culture was so different from what we were taught in the U.S... The school did not seem to require very much from the students at all... I thought that if the teachers there would expect more from the students they would be able to learn more... The kindergarten class where I was placed seemed more like a preschool classroom.” She commented, “...the cultural experience from the international travel was good... but in the educational aspects of teaching in the school where I was placed... I don't think I got anything out of it...” This young woman’s worldview influenced her perception of the classroom in which she was placed. From her perspective, the rigor of the class was not up to the standards she was accustomed to in the American classrooms she had experienced. And so she also failed to change her strategy to effectively deal with the diverse classroom. Her rigid preconceived notions of how a classroom should be run blocked her from changing her theories in use to find a winning strategy in the international classroom. Instead, her focus was on the perceived deficiencies of their culture when compared to her own.

Directing teacher as mentor. This dimension emerged as unique to the participants and did not seem to have a clear connection to the factors of the 3CI. This construct reflected the intern’s awareness of how their directing teacher helped them become a teacher. The role of the mentor teacher is to teach, coach and provide opportunities for the intern to reflect on the many aspects of the teaching and learning process (Florida Board of Governors, 2011).

The narrative analysis also indicated that the directing teacher had a significant influence on participants’ internship experience. Frank reported that his directing teacher's teaching style was “the exact opposite” of his own. Connie remarked that she

liked being creative, implementing positive discipline, etc. but that her directing teacher did not. Connie said she was very “stand and deliver” and added that her directing teacher was, “very disorganized...” and “could be downright mean to the kids.” Nevertheless, Connie said she “learned a ton from her.” Dara commented that, “my teacher was so laid back.”

Amy mentioned how her directing teacher helped with a specific classroom management tip:

My students would be talking to each other in class and I would use the rhetorical 'Why are you guys talking?' they just answered what they were talking about, instead of being quiet. My directing teacher showed me how to use a 'call and response' technique to get the class to stop talking amongst themselves and be quiet, so I could tell them what I needed them to hear.

Amy also shared that she still uses the same technique in her classroom although she has found that it works best if she varies the way the call and response happens so one time she will use a singing voice and another time she will use a different rhythm to the words. These developing teachers came to similar conclusions about ways to adapt their teaching style to be more effective in a diverse classroom.

Connie was able to see how a very different teaching style could still be a highly effective teacher and this was influential in helping her to develop a more relaxed manner when she was taking on her first class. Connie stated that at first she was critical of her directing teacher:

She had no behavior plan ...made up lessons and plans on the spot, always changed plans at the last second... But, I found out shortly her style worked...for her... she was a good effective teacher. In turn, I became less intense and benefited from ...easing up on my over-planning... she ended up learning from me to stay on task.

Connie stated that without seeing the way her directing teacher could adapt her plan at any time she would not have been able to deal with the changing situations she faced in her own classroom after graduating.

Not all interns thought their student teaching internship was a wonderful experience. “I hated my student teaching. It's hard when you don't agree with the way the directing teacher does things. I didn't agree at all with my directing teacher's discipline procedures - but I had to follow them,” stated one alumnus.

Becca shared that her directing teacher helped her find a strategy to deal with getting the class to listen to her: “I would chant: ‘class – class’ using a silly voice and they would have to repeat it in the same way I had chanted it.” She added that sometimes they tried to use this same chant to get her to focus on them if they wanted her to listen to them.

Hazel said that during her domestic internship one of the parents was “angry at something that was going on at the school... she came up to me on the ramp and started screaming at me...my directing teacher came right up and very ‘PC’ put her in her place.” She added that being able to watch her directing teacher really helped her gain confidence in learning how to deal with parents.

Amy had a learning moment when she realized that even though she was teaching children in the same school where she attended; her students were not the same as she: “My directing teacher was amazing! She helped me. I was not brought up this way... she showed me my students were different... I had to learn how to talk to them in a way that they would understand.”

Dara shared one way her directing teacher helped her learn to relate better with her students: “My directing teacher would observe me one period a day...make a T-chart of the positives and negatives... and the feedback she would give me was very helpful.”

These training and coaching behaviors are among the well-documented methods for success in the master apprentice relationship which form the hallmark for developing a neophyte into an expert. As Eisner (1998) suggested, the task in coaching teachers is to enhance, “the cultivation of productive idiosyncrasy in the art of teaching” (p. 79). The novice intern learns to develop natural strengths in contrast to the standardization of teaching via the pedagogical cousin of scientific management. The goal for developing teachers is to strive for “productive diversity rather than standard uniformity” (Eisner, 1998, p. 79).

Summary

Chen and Starosta (1996) highlighted the cognitive, affective, and behavioral components as vital in intercultural competence. The present study followed these recommendations and examined three aspects of intercultural competence: the knowledge of intercultural differences, the emotional sensitivity of interactants, and the effectiveness of their behaviors in intercultural exchanges as these competencies coincided with the factors of CIC and qualitative data from the interviews.

Chapter 4 reported the findings of the data analysis for the two phases of the present study. The findings of phase I described the lack of statistical significance found between CIC scores across the four groups of participants as defined by the selected operational variables. Thomson (2010) noted “all measures are fallible, there is never a

one-to-one correspondence between our inherently faulty measures and the theoretical construct we seek to capture” (p. 65). The graphic illustration shown in Figure 3 illustrates how the 3CI could be used as a developmental tool to illustrate degrees of strengths and weakness regarding the six subscales of intercultural competencies the 3CI is designed to measure. Further recommendations for future research with the 3CI will be presented in chapter 5.

In the Phase II qualitative portion of the present study written comments collected from the survey coupled with semi structured interviews with eight participants provided multiple data sources to reveal meaningful findings. Content analysis and narrative inquiry of the interview transcripts identified issues and concerns related to student internships and teaching diverse students.

Chapter 5 provides a summary of the findings of the present study and an overview of policy implications for teacher educators and stakeholders in the community. The theoretical framework upon which the present study was formulated was to the findings. The chapter concludes with recommendations for future research.

CHAPTER 5: SUMMARY AND DISCUSSION

The present study sought to apply mixed methods to assess the development of intercultural competence as a result of experiencing a student teaching internship. The purpose was to develop a better understanding of the impact an international student teaching experience might have upon the intern's intercultural communication competence. This study compared the classroom intercultural competence (CIC) of three distinct groups: education students enrolled in field observation in the semester before their student teaching internship, interns enrolled in their internship whether exclusively domestic or with an international experience, and alumni teachers. Phase I used quantitative methodology to compare the 3CI scores of students and alumni who either completed an International Student Teaching experience or not. In Phase II, qualitative methodology explored, via interviews, the lived experiences teachers recalled about their student teaching internship, both in domestic and/or international settings.

Organization of the Chapter

Chapter 5 provides suggestions for application of the 3CI for assessment in teacher education and further analysis of participant perceptions of intercultural communication in their classrooms during their internship and beyond. Other sections in the chapter include implications and limitations of the present study as well as recommendations for future research.

Assessing teacher education majors' intercultural competence. As discussed in chapter 2 there are quite a few extant measures of intercultural competence. What advantage does the 3CI provide teacher educators over other measures? In comparison to a widely used measure, the IDI (Hammer, Bennett, & Wiseman, 2003), the 3CI does not

present a one-dimensional assessment of competence. Rather the 3CI provides six subscales that indicate strength across cognition, behaviors, and beliefs. According to Bennett's Developmental Model of Intercultural Sensitivity (DMIS), as individuals' cognitive relationships with cultural differences changes, their perceptions also change. However, the DMIS lacks any detailed description of the personality and temperament components of intercultural competence. An effective measure of intercultural competence for teachers should be able to assess the antecedents, the competencies, and the outcomes of intercultural experiential learning. Nevertheless, from the perspective of the DMIS, a person just moves from one level of cultural competence to another.

As Hancock, Szalma, and van Driel (2007) suggested, intercultural competence is a complex construct that must be operationalized via a multidimensional matrix. Gundykunst's (1995, 2005) Anxiety/Uncertainty Management (AUM) theory does consider important considerations of the ambiguities concomitant with intercultural communications; however, no other scale besides the 3CI includes a subscale that captures this communication anxiety associated with approaching diverse others. The Scale of Ethnocultural Empathy (SEE) developed by Wang et al. (2003) considers several aspects of intercultural empathy. However, Wang et al. noted that the intellectual is not fully considered in their assessment. Early and Ang's (2003) Cultural Intelligence (CQ) scale does consider cognitive, motivational, behavioral, and metacognitive aspects, yet it does not measure either core temperament competencies or specific communication competencies.

Combining items from a number of existing measures to develop a broad-spectrum assessment Ross, Thomson, McDonald, and Arrastia (2009) developed the 3CI.

The six factors of the 3CI do provide a multifaceted portrait of someone's intercultural competence.

Summary of Results

Four research questions formed the basis for the present study. Research question one asked: is there a statistically significant difference between matched pairs of students' CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) after students complete their field observation experience as compared to pre field observation CIC scores? A paired-samples *t*-test was conducted to compare classroom intercultural competence in field observation students at the beginning and at the end of their semester long course.

There was no statistically significant difference in the scores from the pre-field observation survey ($M = 22.55$, $SD = 2.05$) and the post-field observation survey ($M = 22.57$, $SD = 2.03$) results; $t_{(116)} = 1.07$, $p = .915$. These results suggest that classroom intercultural competence as measured by the 3CI survey was not impacted in a statistically significant manner by the field observation experience.

Research Question 2 asked: do matched pairs of interns who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to matched pairs of interns whose student teaching experience was exclusively in a domestic classroom? As stated previously, there were not enough surveys obtained during the post internship workshop and therefore this data analysis was not computed.

Revised data analysis. A paired-samples *t*-test was conducted to compare classroom intercultural competence for domestic student teaching interns at the beginning and at the end of their semester long course. There was a statistically significant

difference in the 3CI total score from the pre-internship survey ($M = 22.63$, $SD = 2.30$) and the post-internship survey ($M = 23.21$, $SD = 2.72$) results; $t_{(38)} = 1.68$, $p < .001$. Further, Cohen's effect size value ($d = .252$) indicated an appreciable statistical effect. These results suggest that classroom intercultural competence as measured by the 3CI survey was impacted by the internship experience.

Research Question 3 asked: do in-service teachers who experienced an IST enhanced internship demonstrate increased CIC as measured by the scales and subscales of the 3CI (Ross et al., 2009) as compared to in-service teachers whose student teaching experience was exclusively in a domestic classroom? There was not a statistically significant difference in the 3CI total score from the teachers who experienced a DST and those teachers with an IST internship. These results suggest that classroom intercultural competence as measured by the modified 3CI survey in alumni teachers was not significantly impacted by whether their internship experience was domestic or international.

Research Question 4 asked: to what extent do qualitative data collected from interviews with teachers reflect similar areas of growth as indicated by the scales and subscales of the 3CI (Ross et al., 2009) quantitative measurement? The qualitative data were interpreted and analyzed through the lenses of the 6 factors of the 3CI and double loop learning.

Semi-structured in-depth interviews were conducted using what Blumer (1954; 1969) termed "sensitizing concepts" which are questions designed to elicit the participants' perceptions (see Appendix M).

The use of sensitizing concepts was appropriate for a study that fit into the framework of naturalistic research (Bowen, 2006; Patton, 2002). Using narrative and

typological analysis (Connelly & Cladinin, 1988; Hatch, 2002) afforded me the opportunity to interpret and analyze the participants' stories of their student teaching experiences, which shed light on how they dealt, deal, or expect to deal with diverse students.

Cultural adaptability. Thornson (2010) provided a working definition of this construct: "the tendency to enjoy cross-cultural experiences in an open, confident, and adaptable manner, as well as to empathize with those from other cultures" (p. 55). Individuals who exemplify this characteristic may be more adaptable in cross-cultural interactions, where diplomacy, an open mind, or an ability to empathize with those from other cultures is needed (Thornson, 2010). The interviews provided interesting examples of how participants were able to change their thinking to adapt to another culture and, in some incidents, where they did not display this attribute.

One previous intern stated that she was surprised when the students enrolled at the international school where she interned were driven to school by bodyguards and were not underprivileged at all. Her rigid expectations were violated by the reality of the situation. She did not display cultural adaptability very effectively in this situation. However, another intern learned to incorporate rap and hip-hop music into the design of a debate where her students needed to defend their arguments. Dara found that her own minority status enabled her to achieve rapport with her students' parents easily.

Self-presentation. Goffman's (1959) ideas relative to the public presentation of the self via one's behavior in public can be easily transferred into the classroom where a group of strangers are thrust together. This forces relationship intimacy upon them (Atkinson & Housley, 2003). The classroom interactants interpret each other's messages

employed to present themselves in the setting. Both teachers and students present themselves in a very public setting in a classroom. An analysis of the interview transcripts revealed the teachers' interpretations of the self-presentation of their students. This illuminated how the participants coordinated and integrated shared meaning making amid the cultural milieu in the student teaching classroom context.

Hazel shared how she learned to recognize the difference between her own culture and that of her students. This is one way "dual consciousness" (DuBois, 1903) can be achieved by members of both the dominant and minority cultures. Interns learned that sometimes misbehaviors are simply a cover up for linguistic deficiencies. Some students will purposefully misbehave in order to get removed from class so they will not have to participate in some activities (Walker, 1995).

Cultural engagement. Thornson (2010) recommended this factor be defined as "the tendency to explore new situations, including cross-cultural situations, and to interact with others in a positive and non-egotistical manner" (p. 57). Developing rapport with persons of a diverse culture requires sustained communication. Individuals who score higher in this area show a desire to reach out to diverse others. In effect, cultural engagement shows a capacity to be a bridge builder from one cultural perspective to another.

One intern learned a lot from watching her principal interact with students by lifting weights with them. His example of reaching out helped her learn to find ways to simply hang out with students. Connie used an ethics building activity to find areas of commonalities among diverse students. Eve learned to help student save face if they were not prepared for a lesson in a way that avoided embarrassment for her students. Becca learned to watch some of the television shows that her students watched so she

could use those shows to illustrate literary examples. Amy learned to let her ESL students tutor each other to help bridge the language barriers.

Determination. Thornson (2010) defined this quality as: “the tendency to be determined, task-focused, and decisive in the pursuit of one’s goals” (p. 59). Although this might not seem to be directly associated with intercultural competence, it indicates a desire to persevere to see the completing of a goal. A teacher or intern who scores high in this area would not be likely give up after the first attempt to reach the heart and mind of a diverse student had failed.

Gloria found a way to keep going during her internship when she felt that her directing teacher disapproved of her actions, she kept trying and eventually, she began to connect with her students. Hazel did not give up while she was in an extended teaching placement overseas, she kept adapting her language use to more clearly align her vocabulary with her students’. Quite a few of the interviewees expressed that they were not going to let anything get in the way of successfully completing their internship.

Double loop learning. Double loop learning focuses on making adaptive change to alter the current situation (Argyris & Schön, 1974). Double loop learning uses feedback from past actions to question the theories in use underlying current behaviors. After an error is detected the correction of the error requires a modification of previously held mental maps (Argyris & Schön, 1974). Double loop learning is more reflective than single loop learning; the basic assumptions or theories behind the ideas or actions are confronted. In double loop learning, the governing variables themselves are subject to critical scrutiny, objectives and policies are questioned (Argyris, 2003).

Some of the interns did make adaptive changes in their classroom teaching strategies. Hazel had a classroom overseas with a student who spoke no English at all,

and she found a way to develop a new approach to work with him. Later, in a U. S. classroom, she was able to easily deal with two brothers who she requested be placed in her classroom so they could interact with each other as peer instructors. Another intern who did not think she could find any shared meanings with her students learned to talk with her students about daily life activities and found she was able to connect better with her students after these conversations.

Directing teacher as mentor. This dimension emerged as unique to the participants and did not seem to have a clear connection to the factors of the 3CI. This construct reflected the intern's awareness of how their directing teacher helped them become a teacher. The role of the mentor teacher is to teach, coach and provide opportunities for the intern to reflect on the many aspects of the teaching and learning process (Florida Board of Governors, 2011).

When one intern tried to use a rhetorical question to quiet her class, she found that her students did not understand this concept, so her directing teacher helped her find a new way to get her students to stop talking. Connie realized that her approach to structuring a day in the classroom differed from her directing teacher's style. After first thinking her directing teacher had no plan at all she came to see that sometimes a little flexibility could be successful in the classroom. Hazel shared how good she felt when her directing teacher stood up for her in the face of an angry mom. Another shared how thankful she was for her directing teacher because she showed her how to adapt the lessons to fit with her own students' needs.

Discussion. In an incessantly changing world, teachers and teacher educators need to continually reexamine how and what is being taught in our classrooms. The

reality of the modern age is daily access to global information and cultural influences. Young people need to develop perspective consciousness (Hanvey, 1975). For the young people to learn these abilities in the classroom, their teachers must acquire these capabilities. At the root of the discussion of how teacher educators should be educated is a professional controversy concerning the purpose of education as a vocational or socializing endeavor, a transmission of knowledge and culture, or a focus on development of the individual.

Darling-Hammond and Bransford (2005) stated that teachers need to think about the subjects they teach within a broad context that includes understanding the social purposes of education. When educational policymakers and stakeholders discuss the qualities of highly effective teachers there are several areas of proficiencies that are mentioned. First, content area—teachers must be knowledgeable of the area of information relative to the subject matter. Next, teachers must be ready to handle classroom management and all the concomitant aspects of ensuring that the classroom is maintained in a climate that is conducive to learning. Ethics is another big concern considering that teachers to be examples of sound moral character for their students. However, increasingly, teachers need to be competent communicators in a global classroom.

Implications

As a pragmatist at heart, my research interests converge around the three foci of a symbolic interactionist approach: (a) humans behave according to the meanings that things and events have for them, (b) meanings of things and events stem from interaction with others, and (c) meanings evolve through interpretation (Patton, 2002). As Denzin (1992) argued, interactionists hope to create a science of human conduct based upon the

social reality shared by participants in a given context. In particular, by conducting an analysis of the interviews after the participants' experiences, I was able to gain an understanding of the reality they experienced (Eisner, 2003). The following discussion will examine the connections between the 3 pillars of symbolic interactionism and the findings of the present study.

Humans behave according to the meanings that things and events have for them. Classroom intercultural competence is an aspect of teachers' competencies that must be taught to teacher education students. Competent teachers need to have experienced a challenging intercultural situation before they are released to teach in their own classroom where they develop the adapting capabilities to apply double loop learning principles to transfer a success in dealing with one intercultural situation to another.

In this way interns are able to adapt their theories in use according to the new culture they confront. Teachers must be able to connect with students in the multifarious ways that children differ, in cultural dimensions, learning styles, personalities, as well as communication traits such as willingness to communicate, communication apprehension and self-monitoring (Sallinen-Kuparinen, McCroskey, & Richmond, 1991). These differences exert an influence upon the way students communicate with their peers and their teacher in the classroom.

Frank shared about his life and background to help his students recognize that their differences could work together in the classroom. Gloria learned to adapt her vocabulary in the classroom to use language her students could understand. One intern

tried to blend in to the culture in which she was teaching by trying to dress more like the people from the community in which she taught.

Meanings of things and events stem from interaction with others. One goal for teacher education programs is that post-internship preservice teachers are able to recognize their own culture, their own communicative style, and possess an acknowledgment of their own “cultural lenses.” Armed with this self-knowledge teacher education majors are equipped to help their students discover their own cultural and communicative proclivities. These capabilities prepare students to conduct themselves as competent communicators in the classroom and beyond.

The guidance of the directing teacher and internship supervisors from the university can help interns learn to reflect critically upon their experiences. Amy learned to write words on the blackboard to help students learn to understand the unfamiliar words she used in the classroom. Frank tried to use examples his students would recognize. Dara was careful to present her own Asian perspective as a strategy to help her students see multiple perspectives. As Milner (2006) suggested, interns need to have interactions that help them focus on their experiences in relation to the others with whom they interact. This should be how the directing teachers can help their interns learn to apply adaptive change to find new ways to reach diverse students. For example, this kind of guided reflective support might have enabled Gloria to understand that, just because a school worked differently than what she was accustomed to, it was not necessarily inferior to what she had experienced previously. Hazel learned to take a lesson she learned from her directing teacher and adapt it for a slightly different situation

the following year. Dara's directing teacher worked with her consistently by using a T-chart to capture the successful and less effective classroom practices.

The richness of an intercultural immersive experience is that the experiment places the participant into such a new place that the experience often develops an initial cultural awareness that was previously non-existent. The experiential aspects of having real exchanges with diverse others encourages educators to develop a global perspective (Merryfield, 1995; Merryfield, Jarchow, & Pickert, 2007). These experiences should be infused throughout the teacher education program. Immersive intercultural experiences should not be limited to only a small percentage of students in their last semester of training.

Language provides the framework from which individuals construe their social world. In each culture language use is one of the ways children are socialized. As Taylor (2004) argued, language not only expresses the self-identity of an individual or cultures, but, additionally, it defines reality for them. Therefore, if teachers are able to serve as language liaisons, they can bridge the gap between the student's home culture and the classroom culture, and ultimately society at large. Indeed, the nurturing of children develops the frame of reference from which they perceive reality. These social imaginaries form their worldview (Appadurai, 1997). The more eclectic a child's worldview, the more effectively that child can deal with the global society upon becoming an adult.

In this way, as Gloria shared, an instance of ethnocentric behavior on the part of one student can evolve into a learning situation where the entire class can adapt their preconceptions regarding any particular culture. Likewise, students may come to realize

that their English-dominant teacher can understand some Spanish. Often, inexperienced intercultural communicators like Amy learn, when entering their first urban classroom, that the students “are not like me at all, and I need to learn to speak their language.”

An immersive intercultural student teaching experience can enable interns to develop their abilities to successfully engage diverse learners. It is not necessary to send student teaching interns overseas to give them the opportunity to develop intercultural competence. Student teaching experiences in the diverse classrooms within the local community can provide interns with enough culturally diversity to enable thoughtful participants to gain the perceptual acuity necessary.

Meanings evolve through interpretation. Educational researchers (e.g., Cochran-Smith, 2005; Gay, 2000; Ladson-Billings, 2001) have found that some of the most frequently cited classroom challenges include an intercultural component. These challenges facing teachers reflect a consensus that culture is important.

Frank learned to share how communicative acts could be vary in their appropriateness in different contexts. Gloria made sure she had a variety of ways to describe assignments so her diverse students could understand. Eve learned to incorporate her own student’s diverse backgrounds into her lesson plans so they could use their own experiences to see how culture affects communication. The student teaching internship can be an effective way for teacher educators to help preservice teachers be more culturally responsive. Immersive intercultural student teaching experiences are one way to transform propositional knowledge of diversity into practice

as a means to develop interculturally competent teachers (Cushner, 2007; Hanvey, 1982; Mahon, 2010; Sahin, 2008; Wilson, 1983, 1984, 1993).

One problem many higher education organizations face is how to develop this kind of a transformational experience without having to underwrite the expense of paying faculty to oversee the experience of sending students across an ocean to develop the requisite skills to talk with the students across town. Mahon (2010) also considered some of the institutional barriers to advancing the internationalization of teacher education programs. Some of these barriers are administrative, and professional, but community barriers also impede this process, such as the large number of students who need to work to help finance their higher education.

Teacher competencies. All the teachers I interviewed seemed very concerned with being able to reach all of their students to be able to achieve their learning objectives. All mentioned the challenges they face on a daily basis in being successful at achieving that goal. Some of the teachers suggested they would have liked to have been in more challenging classrooms before they graduated. In particular, one said that it took her the whole first year to learn that she needed to learn how to reach some of her students because she “just didn’t get them at all.” Indeed, while in the classroom, teachers need to ensure that they provide an academically challenging curriculum that includes attention to the development of higher cognitive skills for all students while including the contributions and perspectives of the different ethnocultural groups that compose the community.

Limitations

A major limitation of the present study was the small sample size. A further limitation is the reliance on self-reported data inherent in the use of surveys and reflections. Additional research would need to be conducted to determine whether the results obtained from this study would remain consistent with those obtained from a larger sample. Furthermore, longitudinal research on the teaching evaluations of alumni who experienced an international teaching internship to classroom instruction would be beneficial to determine if teachers who have these experiences continue to develop intercultural competencies as they progress in their career.

Previously, I lamented the preponderance of anecdotal validations (Brindley, Quinn & Morton, 2009; Roose, 2001; Thomas, 2006) of immersive intercultural programs. Due to circumstances beyond my control, my research also seems to fall into this category. Nevertheless, the results indicate that the domestic internship experience does contribute to increased intercultural competence levels after students completed their student teaching internships.

Summary

The global reality of teacher education is that most prospective teachers come to a teacher education program from a regional service area believing they will live their lives and teach young people as they were taught in their same communities. The small number of IST opportunities during the semester in which the present study was conducted is reasonable grounds to call for more international internship options for education majors. Those responsible for the preparation of K-12 teachers should provide more avenues for teacher candidates to broaden their awareness of other cultures so they

can prepare their students with the necessary higher order thinking and performance skills required for the 21st century.

Expanding the teacher education curriculum to include more international opportunities or adding domestic intercultural opportunities are ways to fulfill this responsibility. Mahon (2010) also examined the institutional barriers to advancing the internationalization of teacher education, and found administrative, professional and communicative barriers comport to diminish the offering of more diverse experiences for interns. Mahon put the onus upon each teacher educator to personally advocate for increased internationalism in teacher education.

Recommendations

Policy. To be effective in multicultural classrooms, teachers must relate teaching content to the cultural backgrounds of their students. Teaching the culturally different is more process rather than content oriented. Culturally responsive teaching is concerned with establishing more effective instructional relationships and rapport with students from different ethnic, cultural, and racial backgrounds as a basis for improving educational opportunities and outcomes. Schools of education need to develop teacher education curriculums that empower their student to learn about the cultural values and experiences of different cultural groups to determine how they may affect attitudes and actions in the classroom.

The pragmatic utility (Patton, 2002) of employing the 3CI as an assessment methodology is that it will enable decision makers to have additional findings to combine with other information (other findings, report, grades, portfolios, etc.) to make informed policy recommendations for their organizations. This process of incremental

development of intercultural communication assessment can help schools of education develop culturally responsive teachers for the future.

The 3CI survey could be a useful assessment in addition to the reflective portfolios teacher education majors produce as part of their internship. The university where the present study was situated could employ the 3CI as an institution-wide assessment protocol to evaluate student learning regarding the development of an ethnorelative perspective (Karaman & Tochon, 2007). Qualitative measures were favored as assessment means by intercultural faculty members while administrators favor quantitative measures (Deardorff, 2005). The use of repeated, multiple measures to measure intercultural competence recognizes the reality that this changing attribute is a complex concept, and avoids mono-method bias (Deardorff, 2005). Then the preservice teachers will be able to adapt their classroom strategies to make learning opportunities for ethnically different students equitable.

An alternative use of the 3CI would be to employ it as a diagnostic test to indicate the cultural competence of groups of students. The 3CI assessment could be used with incoming freshmen to provide a beginning indication of the entering students' intercultural competence. After three years the students could be reassessed, and those results compared. The additional time between these administrations of the measure could show significant differences. The department of defense has a free web site where anyone who desires can take a revised version of the 3CI survey see Defense Language Office (2013).

Future Research. Expanding the population of interest to other colleges and universities in Florida and other states could further the research agenda begun in the present study. This larger sample size would be beneficial in garnering sufficient

numbers of students who were able to participate in an IST experience. The heterogeneity of a wider sample would also be helpful to compare demographic influences on CIC. Malewski and Phillion (2009) reported an intercultural experience can have a vastly different effect on participants who are themselves members of diverse cultural backgrounds. They concluded that the interns own race, class, and gender influenced both the intern's perspectives and the way they were viewed by the members of the host community. It would also be interesting to compare the demographic backgrounds of the students to see if there were any patterns of difference.

Another way to expand the present study would be to develop an intercultural immersive experience in the metropolitan core itself. Sleeter (2010) has suggested that culturally responsive teaching begins with dialog between parents, students, and teachers, and with the willingness of the teacher to spend time in the community. Several years ago, two faculty members at the university where the present study was situated, led a cohort of 25 students on a 5-day learning experience to Miami, Florida (Lastrapes & Salmon, 2010). Students were able to examine multiculturalism in the Hispanic and Haitian community. Participants spoke with faculty and administrators who taught in high-need challenged settings. This is an excellent example of what could be developed on a recurring basis within the local or extended community.

A transformational learning experience could be developed that would place a group of undergraduate teacher education majors in the diverse setting for their entire student teaching experience with housing provided within the urban core. Selby (2008) recommended that teacher educators need to make certain that program curricula contains elements specifically designed to include intercultural ambiguity that find release, even resolution through analysis. Experiential learning requires reflection. Prospective

teachers must be assisted in reflecting critically on the learning process in order to use their own learning to meet the needs of the next generation of students (Steiner, 1996).

Conclusion

Most teacher educators recognize the inherent cultural diversity of the 21st century “schoolhouse.” Collaborative efforts between teacher preparation programs and school districts need to develop a variety of structural supports for interns. The more exposure education majors have to diverse classrooms in the local schools, the more they can recognize the capabilities needed to effectively teach in these settings. Continuing institutional support for increasing the number of education majors who are able to experience international student teaching opportunities can only help to enrich the undergraduate program.

Students need exposure to cultures and settings different from those they are familiar with if they are to educate, rather than react, to diverse learners in their schools. These actions would help support a fluid transition between the colleges of education that prepare teachers and the school districts employing their graduates. Ultimately, the goal is for every child to be taught well by an informed nurturing teacher capable of meeting all students’ diverse learning styles and needs.

Appendix A



Office of Research and Special Programs
 1 UNF Drive
 Jacksonville, FL 32224-2668
 904-620-2455 FAX 904-620-2457
 Equal Opportunity/Equal Access/Affirmative Action Institution

MEMORANDUM

DATE: December 7, 2011

TO: Ms. Christine Holland

VIA: Dr. Larry Daniel
 Educational Leadership

FROM: Dr. Katherine Kasten, Chairperson
 On behalf of the UNF Institutional Review Board

RE: Review by the UNF Institutional Review Board IRE#11-082:
 "The Impact of International Student Teaching on Classroom Intercultural Competency"

UNF IRB Number: <u>11-082</u> Approval Date: <u>12-07-2011</u> Expiration Date: <u>Exempt - None</u> Processed on behalf of UNF's IRB <i>KCC</i>

This is to advise you that your project, "The Impact of International Student Teaching on Classroom Intercultural Competency" was reviewed on behalf of the UNF Institutional Review Board and has been declared Exempt, Category 2." Therefore, this project requires no further IRB oversight unless substantive changes are made.

This approval applies to your project in the form and content as submitted to the IRB for review. Any variations or modifications to the approved protocol and/or informed consent forms that might increase risk to human participants must be submitted to the IRB prior to implementing the changes. Please see the [UNF Standard Operating Procedures](#) for additional information about what types of changes might elevate risk to human participants. Any unanticipated problems involving risk and any occurrence of serious harm to subjects and others shall be reported promptly to the IRB within 3 business days.

As you may know, **CITI Course Completion Reports are valid for 3 years**. Your completion report is valid through 6/15/2012 and Dr. Daniel's completion report is valid through 6/06/2014. If your completion report expires within the next 60 days, please take CITI's refresher course and contact us to let us know you have completed that training. If you need to complete the refresher course, please do so by following this link: <http://www.citiprogram.org/>.

Should you have any questions regarding your project or any other IRB issues, please contact Kayk Champaigne

MEMORANDUM

DATE: June 15, 2012

TO: Ms. Christine Holland

VIA: Dr. Larry Daniel
Education & Human Services Administration

FROM: Dr. Katherine Kasten, Chairperson
On behalf of the UNF Institutional Review Board

RE: Amendment review by the UNF Institutional Review Board IRB#: 11-082
"The Impact of International Student Teaching on Classroom Intercultural Competency"
Original approval date: 12/07/2011

UNF IRB Number: <u>11-082</u> Amendment Approval: <u>6-15-2012</u> Expiration Date: <u>None - Exempt</u> Processed on behalf of UNF's IRB <u>KLC</u>

This is to advise you that the proposed modification to your project, "The Impact of International Student Teaching on Classroom Intercultural Competency" was reviewed and approved on behalf of the UNF Institutional Review Board to include the following:

- Revised survey procedures to include paper/pencil format
- Focus group changed to one-on-one interview
- Interviews can now be conducted via phone conversation if requested by participant
- Survey items removed so that survey contains 24 questions rather than 63

This study was originally approved by the IRB on 12/07/2011 and was declared exempt from further IRB review. Therefore, this project requires no further IRB oversight unless substantive changes are made.

This approval applies to your project in the form and content as submitted to the IRB for review. Any variations or modifications to the approved protocol and/or informed consent forms that might increase risk to human participants must be submitted to the IRB prior to implementing the changes. Please see the [UNF Standard Operating Procedures](#) for additional information about what types of changes might elevate risk to human participants. Any unanticipated problems involving risk and any occurrence of serious harm to subjects and others shall be [reported](#) promptly to the IRB within 3 business days. When you are ready to close your project, please complete a [Closing Report Form](#).

As you may know, **CITI Course Completion Reports are valid for 3 years.** Your completion report is valid through 3/17/2015 and Dr. Daniel's completion report is valid through 6/06/2014. If your completion report expires within the next 60 days or has expired, please take CITI's refresher course and contact us to let us know

Appendix B

Informed Voluntary Consent to Participate in Survey Research EDF 3946

Please read this document carefully before you decide to participate in this study.

My name is Christine Holland and I am a doctoral candidate in the Educational Leadership program here at UNF. My dissertation research focuses on intercultural communication competence in the classroom. I am interested in your attitudes about the way you communicate with diverse others. You are being asked to participate in research on classroom intercultural competence (CIC), defined as a schema of awareness and behaviors applied via interpersonal communication with diverse others in a classroom setting. Your participation and honest answers are crucial for understanding the role of CIC in our community. Your participation will consist of providing demographic information and filling out a survey. The entire process will take approximately 15 minutes to complete.

Participation in this study was voluntary. If you choose not to participate, this action will not affect your relationship with the College of Education and Human Services. If you decide to participate, you are free to withdraw and discontinue participation at any time without penalty. There are no foreseeable risks to participation and the only cost is the time it will take to complete the survey. There are no direct benefits and no compensation for participating in this study.

- **Confidentiality of Data:** The confidentiality of the information related to your participation in this research will be ensured. Your name will not be collected or directly associated with any data. Further, the information provided throughout participation in this study will be stored in such a way that the data cannot be connected to any individual, thus ensuring privacy. I will combine data collected from you with data collected from other participants and although partial identifiers will be requested, such as college rank and cultural and international history, your name will not be collected or maintained in the data file. Further, full confidentiality of all individuals will be maintained in data handling and reporting.

The results of this study may be published. However, the data obtained from your responses will be combined with data from others in the publication. The published results will not include your name or any other information that would personally identify you in any way. A copy of any publications resulting from the current study will be sent to you if requested.

I have read the procedure described above. I understand all points and agree to participate in the survey process and I have received a copy of this description. I further state and certify that I am at least 18 years of age.

Signature of Participant _____

Date

Signature of Researcher _____

Date

Information regarding your rights as a research volunteer may be obtained from:

UNF Institutional Review Board (IRB) Chair, Dr. Katherine Kasten

phone:

Questions about anything having to do with this study can be addressed to:

Christine K. Holland, Doctoral Candidate, University of North Florida

Phone:

E-mail:

Appendix C

Survey Recruitment Script for Interns and Field observation students

My name is Christine Holland and I am a doctoral candidate in the Educational leadership program here at UNF. My dissertation research focuses on intercultural communication competence in the classroom. I am interested in your attitudes about the way you communicate with diverse others.

If this sounds as interesting to you as it does for me, then I hope you will consent to being a participant in this study. Please remove the 2 consent forms on top of your survey. By signing that form you are acknowledging that I have shared with you the purpose of my study, that your participation is completely voluntary and confidential, you are at least 18 years of age or older, and you may choose to withdraw from this study at any time. I will keep a copy of all research materials on file for three years, after which time I will shred all information.

Any Questions?

Okay, and then pull out your packet, because I need to verify that you have all the survey pages and I can make a few clarifications before you begin. In addition to the 2 consent forms, you should have 7 pages of the survey. The number you generate should go in the top right hand corner of the first page of our survey. These numbers are to keep your information confidential. Your number should be your two-digit birth month and two digit birthdays, followed by the last four digits of your "N" number. For example, I was born in September 14, my first four numbers would be 0914 the next four numbers would be "1840" so my whole number would be 09141840. If you have any questions, let me know and I will do my best to help you. Please answer each item to the best of your ability. When you are finished put the survey in the envelope and seal it. Keep one copy of the consent form for your records, and fold the other one before you place it in the box with your sealed survey envelope.

There is also a ½ sheet of colored paper. This is an invitation to be a part of an interview that will be held later on in the year. In this experience you will be asked to reflect upon your student teaching experience with others. The interviews will be held in the evenings in a conference room in building 14D. Light refreshments and a free parking pass will be provided to participants. The interview should take about 60 minutes. If you would like to be a part of the interviews, please provide you email address and you will be contacted to let you know the details of the scheduling.

½ sheet of paper to indicate interest in being contacted to participate in an interview

Name _____

Email _____

Phone _____

Appendix D

Informed Voluntary Consent to Participate in Interview Research ESE 4943

Please read this document carefully before you decide to participate in this study.

My name is Christine Holland and I am a doctoral candidate in the Educational Leadership program here at UNF. My dissertation research focuses on intercultural communication competence in the classroom. I am interested in your attitudes about the way you communicate with diverse others. You are being asked to participate in research on classroom intercultural competence (CIC), defined as a schema of awareness and behaviors applied via interpersonal communication with diverse others in a classroom setting. Your participation and honest answers are crucial for understanding the role of CIC in our community. Your participation will consist of participating in an interview discussion. The entire process will take approximately 90 minutes complete.

Participation in this study was voluntary. If you choose not to participate, this action will not affect your relationship with the College of Education and Human Services. If you decide to participate, you are free to withdraw and discontinue participation at any time without penalty. There are no foreseeable risks to participation and the only cost is the time it will take to complete the interview session. There are no direct benefits and no compensation for participating in this study.

Confidentiality of Data: The confidentiality of the information related to your participation in this research will be ensured. Your name will not be collected or directly associated with any data. Further, the information provided throughout participation in this study will be stored in such a way that the data cannot be connected to any individual, thus ensuring privacy. Sessions will be audio recorded for accuracy. For this reason we ask that you try to avoid using your name or any other identifiable information during the session if at all possible. All audio recordings will be destroyed upon transcription. I will combine data collected from you with data collected from other participants and although partial identifiers will be requested, such as college rank and cultural and international history, your name will not be collected or maintained in the data file. Further, full confidentiality of all individuals will be maintained in data handling and reporting.

The results of this study may be published. However, the data obtained from your responses will be combined with data from others in the publication. The published results will not include your name or any other information that would personally identify you in any way. A copy of any publications resulting from the current study will be sent to you if requested.

I have read the procedure described above. I understand all points and agree to participate in the survey process and I have received a copy of this description. I further state and certify that I am at least 18 years of age.

Signature of Participant _____

Signature of Researcher _____

Date _____

Date _____

Information regarding your rights as a research volunteer may be obtained from:

UNF Institutional Review Board (IRB) Chair, Dr. Katherine Kasten

phone: _____

Questions about anything having to do with this study can be addressed to: Christine K. Holland, Doctoral Candidate, University of North Florida

Phone: _____

E-mail: _____

Appendix E

INSTRUCTIONS:

Please read the 63 statements below and for each statement please indicate your level of agreement with that statement, from *STRONGLY DISAGREE* to *STRONGLY AGREE*. Try not to spend too much time on any one question, as your *FIRST* answer is usually your *BEST* answer. There are no right or wrong answers. Thank you for taking the time to respond as honestly as you can to each item!

I dislike it when a person's statement could mean many different things.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

I try to look for a logical explanation or solution to almost every problem I encounter.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

After an interruption, I don't have any problem resuming my concentrated style of working.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

When dealing with people of a different ethnicity or culture, understanding their viewpoint is a top priority for me.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

I like to have a plan for everything and a place for everything.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

I enjoy presenting to a group of friends.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

I think that having clear rules and order at work is essential for success.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

A job is often successful because you understand the people you are working with well.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If I see someone I know, I usually stop and talk to them.

Strongly						Strongly
Disagree						Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

I would enjoy interacting with people from different cultures.

Strongly						Strongly
Disagree						Agree

I have never known someone I did not like.

Strongly Disagree **Strongly Agree**

When I go shopping, I have no trouble deciding exactly what it is I want.

Strongly Disagree **Strongly Agree**

I am confident that I would be able to socialize with people from different cultures.

Strongly Disagree **Strongly Agree**

When I want to feel more positive emotions (happiness or amusement), I change what I'm thinking about.

Strongly Disagree **Strongly Agree**

I feel uncomfortable when I don't understand the reason why an event occurred in my life.

Strongly Disagree **Strongly Agree**

I would never describe myself as indecisive.

Strongly Disagree **Strongly Agree**

I'm not always the person I appear to be.

Strongly Disagree **Strongly Agree**

I could change my verbal behavior (e.g., accent, tone) if a cross-cultural interaction required it.

Strongly Disagree **Strongly Agree**

I have never been late for an appointment.

Strongly Disagree **Strongly Agree**

I can be more successful at my job if I understand what is important to other people.

Strongly Disagree **Strongly Agree**

Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am confident of my ability to communicate well with all kinds of people from all kinds of ethnic and cultural backgrounds.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I find that a well-ordered life with regular hours suits my temperament.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am able to fool people by being friendly when I really dislike them.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
When I'm faced with a stressful situation, I make myself think about it in a way that helps me stay calm.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Traveling to other countries is something I would enjoy.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I prefer to socialize with familiar friends because I know what to expect from them.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I enjoy talking in a large meeting of friends and acquaintances.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
When thinking about a problem, I consider as many different opinions on the issue as possible.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel that there is no such thing as an honest mistake.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I can make impromptu speeches even on topics about which I have almost no information.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
When considering most conflict situations, I can usually see how both sides could be right.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I don't like to go into a situation without knowing what I can expect from it.						

Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	I can control my thoughts from distracting me from the task at hand.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	If I am in trouble, I find it difficult to think of something to do.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	I am sure I would be able to handle all of the stresses of adjusting to a culture that is new to me.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	If
	necessary, I am able to look anyone in the eye and tell a lie with a straight face.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	Making sure that everyone gets along in my team is one of my priorities.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	When I am confronted with a problem, I can usually find several solutions.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	I would enjoy visiting other cultures that are unfamiliar to me.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	I have never hurt another person's feelings.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	It is difficult for me to suppress thoughts that interfere with what I need to do.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	I am
	confident that I can get used to the unusual conditions of living in another culture.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	I feel
	uncomfortable when someone's meaning or intention is unclear to me.						
Strongly Disagree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Strongly Agree	
	I tend to get to know my neighbors well.						
Strongly Disagree						Strongly Agree	

Even after I've made up my mind about something, I am always eager to consider a different opinion.

Strongly

Disagree

Strongly

Agree

 When

feeling stressed, I'm able to calm myself by thinking of other things.

Strongly

Disagree

Strongly

Agree

 Our

society's ideas of right and wrong may not be right for all people in the world.

Strongly

Disagree

Strongly

Agree

When I want to feel less negative emotions (sadness, frustration, or anger), I change what I'm thinking about.

Strongly

Disagree

Strongly

Agree

I am able to work well with others to help them find better ways to accomplish their tasks.

Strongly

Disagree

Strongly

Agree

When dining out, I like to go to places where I have been before so that I know what to expect.

Strongly

Disagree

Strongly

Agree

People have different methods that can be equally successful in solving a problem.

Strongly

Disagree

Strongly

Agree

Appendix F

Informed Voluntary Consent to Participate in Interview Research Alumni

Please read this document carefully before you decide to participate in this study.

My name is Christine Holland and I am a doctoral candidate in the Educational Leadership program here at UNF. My dissertation research focuses on intercultural communication competence in the classroom. I am interested in your attitudes about the way you communicate with diverse others. You are being asked to participate in research on classroom intercultural competence (CIC), defined as a schema of awareness and behaviors applied via interpersonal communication with diverse others in a classroom setting. Your participation and honest answers are crucial for understanding the role of CIC in our community. Your participation will consist of participating in an interview discussion. The entire process will take approximately 90 minutes to complete.

Participation in this study was voluntary. If you choose not to participate, this action will not affect your relationship with the College of Education and Human Services. If you decide to participate, you are free to withdraw and discontinue participation at any time without penalty. There are no foreseeable risks to participation and the only cost is the time it will take to complete the session. There are no direct benefits and no compensation for participating in this study.

Confidentiality of Data: The confidentiality of the information related to your participation in this research will be ensured. Your name will not be collected or directly associated with any data. Further, the information provided throughout participation in this study will be stored in such a way that the data cannot be connected to any individual, thus ensuring privacy. The interview sessions will be audio recorded for accuracy. For this reason we ask that you try to avoid using your name or any other identifiable information during the session if at all possible. All audio recordings will be destroyed upon transcription. I will combine data collected from you with data collected from other participants and although partial identifiers will be requested, such as college rank and cultural and international history, your name will not be collected or maintained in the data file. Further, full confidentiality of all individuals will be maintained in data handling and reporting. The results of this study may be published. However, the data obtained from your responses will be combined with data from others in the publication. The published results will not include your name or any other information that would personally identify you in any way. A copy of any publications resulting from the current study will be sent to you if requested.

I have read the procedure described above. I understand all points and agree to participate in the survey process and I have received a copy of this description. I further state and certify that I am at least 18 years of age.

Signature of Participant _____

Signature of Researcher _____

Date _____

Date _____

Information regarding your rights as a research volunteer may be obtained from:

UNF Institutional Review Board (IRB) Chair, Dr. Katherine Kasten

phone:

Questions about anything having to do with this study can be addressed to: Christine K. Holland, Doctoral Candidate, University of North Florida

Phone:

E-mail:

Appendix G

Demographic Questions

1) Birth year

2) Gender

- a. Female
- b. Male

3) Your ethnic/ racial background

White Caucasian – Non Hispanic
 African-American, Black, or Negro
 American Indian, Alaskan Native
 Hispanic or Latino
 Native Hawaiian.
 Asian Indian
 Chinese
 Japanese
 Korean
 Filipino
 Vietnamese
 Guamanian or Chamorro
 Samoan
 Other Print race here

Unknown or not reported

4) Highest level of Education?

Junior
 1st semester senior
 2nd semester senior
 Bachelor's Degree Graduate
 Master's Degree Graduate
 Doctoral Degree Graduate
 Other: _____

5) GPA

6) languages you speak fluently (other than English)

7) What is/was your major?

- Pre-K/Primary Education
- Elementary Education K-6
- Art (K-12)
- Physical Education (K-12)

- Exceptional Student Education (K-12)
- Deaf Studies (ESE - K-12)
- Mathematics/Science (Middle School Education)
- Biology (Secondary Education)
- Chemistry (Secondary Education)
- English (Secondary Education)
- Mathematics (Secondary Education)
- Physics (Secondary Education)
- Social Studies (Secondary Education)

8) What, if any, international travel experience have you had?

None

Traveled with family

Traveled with a school or church group during K-12 years

Traveled with friends

Traveled with a University sponsored international trip

You are/were an International Student at UNF as a Study Abroad experience

Other, Please explain

9) If you have traveled internationally, please list your experiences and the length of your trips_____

10) If Applicable, are you interested in applying for an International Student Teaching experience?

a. Yes

b. No

I applied

I applied but was not accepted for the program

If you have experienced an international student teaching please give the year and location of your International Teaching experience

11) Are you interested in participating in another form of study abroad?

a. Yes

b. No

c. Decline to answer

Appendix H

Revised 26 item survey for Alumni

1. After an interruption, I don't have any problem resuming my concentrated style of working.
2. I control my emotions by changing the way I think about the situation I'm in.
3. I dislike it when a person's statement could mean many different things.
4. I am sure I could be able to handle all the stresses of adjusting to a culture that is new to me.
5. In different situations and with different people, I often act like a very different person.
6. When I am confronted with a problem, I can usually find several solutions.
7. I have never hurt another person's feelings.
8. I am able to fool people by being friendly when I really dislike them.
9. I dislike unpredictable situations.
10. When I want to feel less negative emotions (sadness, frustration, or anger) I change what I'm thinking about.
11. I would enjoy visiting other cultures that are unfamiliar to me.
12. I don't like to go into a situation without knowing what I can expect from it.
13. I can be more successful at my job if I understand what is important to other people.
14. I find that a well-ordered life with regular hours suits my temperament.
15. I can control my thoughts from distracting me from the task at hand.
16. I would never describe myself as indecisive.
17. I prefer to socialize with familiar friends because I know what to expect from them.
18. I think that having clear rules and order at work is essential for success.
19. I would enjoy interacting with people from different cultures.
20. I feel uncomfortable when someone's meaning or intention is unclear to me.
21. I tend to get to know my neighbors well.
22. Even after I've made up my mind about something, I am always eager to consider a different opinion.
23. Our society's ideas of right and wrong may not be right for all people in the world.
24. I am able to work well with others to help them find better ways to accomplish their tasks.
25. When dining out, I like to go to places where I have been before so that I know what to expect.
26. People have different methods that can be equally successful in solving a problem.

Appendix I

My name is Christine Holland and I am a doctoral candidate in the Educational Leadership program here at UNF. My dissertation research focuses on intercultural communication competence in the classroom. I am interested in your attitudes about the way you communicate with diverse others. You are being asked to participate in research on classroom intercultural competence (CIC), defined as a schema of awareness and behaviors applied via interpersonal communication with diverse others in a classroom setting. Your participation and honest answers are crucial for understanding the role of CIC in our community. Your participation will consist of participating in an interview discussion. The entire process will take approximately 90 minutes to complete.

Participation in this study was voluntary. If you choose not to participate, this action will not affect your relationship with the College of Education and Human Services. If you decide to participate, you are free to withdraw and discontinue participation at any time without penalty. There are no foreseeable risks to participation and the only cost is the time it will take to complete the session. There are no direct benefits and no compensation for participating in this study.

Confidentiality of Data: The confidentiality of the information related to your participation in this research will be ensured. Your name will not be collected or directly associated with any data. Further, the information provided throughout participation in this study will be stored in such a way that the data cannot be connected to any individual, thus ensuring privacy. The interview sessions will be audio recorded for accuracy. For this reason we ask that you try to avoid using your name or any other identifiable information during the session if at all possible. All audio recordings will be destroyed upon transcription. I will combine data collected from you with data collected from other participants and although partial identifiers will be requested, such as college rank and cultural and international history, your name will not be collected or maintained in the data file. Further, full confidentiality of all individuals will be maintained in data handling and reporting. The results of this study may be published. However, the data obtained from your responses will be combined with data from others in the publication. The published results will not include your name or any other information that would personally identify you in any way. A copy of any publications resulting from the current study will be sent to you if requested.

I have read the procedure described above. I understand all points and agree to participate in the survey process and I have received a copy of this description. I further state and certify that I am at least 18 years of age.

Signature of Participant _____

Signature of Researcher _____

Date _____

Date _____

Information regarding your rights as a research volunteer may be obtained from:

UNF Institutional Review Board (IRB) Chair, Dr. Katherine Kasten

phone:

Questions about anything having to do with this study can be addressed to: Christine K. Holland, Doctoral Candidate, University of North Florida

Phone:

E-mail:

Appendix J

Alumni recruitment emails for survey

Associate Dean, Dr. Lupi, will send an email for UNF alumni who participated in an international student teaching (IST) internship in the past 5 years who are currently teaching in the Jacksonville metropolitan area.

Draft of Email to Be Sent By Associate Dean Lupi to IST Alumni

Dear UNF Education Alumnus:

I would like to invite you to participate in a research study being conducted by Ms. Christine Holland, a student in our Doctor of Education program at UNF. Your voluntary participation will require you to complete a brief survey (about 15 minutes). The study focuses on the way you communicate with diverse individuals and will assist Ms. Holland in completing her doctoral dissertation.

The link below will take you to a page with further information about the study. After reviewing that information, you will then be directed to the survey if you choose to participate. <https://survey.unf.edu/efm/home/default.aspx>

We understand your time is valuable and appreciate your considering being part of this study.

Sincerely,

Marsha Lupi

Associate Dean

A similar email will be sent by Dr. Daniel to a random selection of UNF education alumni currently teaching in the Jacksonville metro area whose student teaching internships were completed domestically (DST). The content of the emails will be the same for both groups, asking for their participation in the 3CI survey via Vovici.

Draft of Email to Be Sent By Dean Daniel to DST Alumni

Dear UNF Education Alumnus:

I would like to invite you to participate in a research study being conducted by Ms. Christine Holland, a student in our Doctor of Education program at UNF. Your voluntary participation will require you to complete a brief survey (about 15 minutes). The study focuses on the way you communicate with diverse individuals and will assist Ms. Holland in completing her doctoral dissertation.

The link below will take you to a page with further information about the study. After reviewing that information, you will then be directed to the survey if you choose to participate. <https://survey.unf.edu/efm/home/default.aspx>

We understand your time is valuable and appreciate your considering being part of this study.

Sincerely,

Larry G. Daniel

Dean

How the names of alumni were generated. The database of COEHS graduates provided by Florida Department of Education is for the following years: 2006-2007, 2007-2008i-2009, 2009-2010, 2010-2011. The names were generated from this list to locate alumni teaching in the Jacksonville metropolitan area.

If or when the email recipients agree to be a part of the study, they will be asked to click on a link that leads to a Vovici survey. The informed consent document will be the first page of the survey on Vovici, along with printing instructions. Because this study will

present no more than minimal risk to participants and it is not practical to collect signed informed consents from alumni participants participating in an online survey. The informed consent and explanation of my research will be on the first page of the Vovici survey.

This is the informed consent and explanation of my research that will be on the first page of the Vovici survey.

Please read this document carefully before you decide to participate in this study.

My name is Christine Holland and I am a doctoral candidate in the Educational Leadership program here at UNF. My dissertation research focuses on intercultural communication competence in the classroom. I am interested in your attitudes about the way you communicate with diverse others. You are being asked to participate in research on classroom intercultural competence (CIC), defined as a schema of awareness and behaviors applied via interpersonal communication with diverse others in a classroom setting. Your participation and honest answers are crucial for understanding the role of CIC in our community. Your participation will consist of providing demographic information and filling out a survey. There are no foreseeable risks to participation and the only cost is the time it will take to complete the survey. There are no direct benefits and no compensation for participating in this study

Confidentiality of Data: The confidentiality of the information related to your participation in this research will be ensured. Further, the information provided throughout participation in this study will be stored in such a way that the data cannot be connected to any individual, thus ensuring privacy. None of the faculty or administrators from UNF's College of Education and Human Services will be able to identify if you participate or not. The entire process will take approximately 15 minutes to complete. Your indication that you consent to be a part of this research is indicated by clicking yes in the space below to participate. To print this informed consent page, look for a print icon at the top of your web browser. If you do not see a Print icon, right click anywhere on the informed consent text and select "print" from the menu that appears. Your identity will not be revealed and results will only be reported in aggregate.

After clicking to indicate informed consent, the Vovici survey will continue with the 63 item 3CI survey (Appendix E) and some demographic questions (Appendix F). On the last page of the Vovici survey the following script will appear to solicit participation in an interview.

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints: Christine K. Holland, Doctoral Candidate, University of North Florida, Educational Leadership Doctoral Program, _____ or by email _____ or Dr. Larry Daniel, Faculty Supervisor, College of Education Human services _____ or by email at _____

Appendix K

Alumni recruitment for interviews

The last page of the Vovici survey included the following recruitment language to solicit participants for the alumni interviews.

Thank you for your help by completing the survey. There is an additional facet to this research that you might find interesting. You are invited to be a participant in an interview with Christine Holland. Your participation is a crucial element in the completion of my dissertation research. The interview will be held at a public coffee house of your choosing. I am interested in your recollections of your intercultural communication during your student teaching experience and your assessment of the impact of the program on your teaching.

There will be a blank where they can input their email so I can contact those who wish to be a part of the interviews.

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints: Christine K. Holland, Doctoral Candidate, University of North Florida, Educational Leadership Doctoral Program, or by email or Dr. Larry Daniel, Faculty Supervisor, College of Education Human services or by email at

Research at the University of North Florida involving human participants is carried out under the oversight of the Institutional Review Board (UNF IRB). This research has been reviewed and approved by the IRB. For information about the rights of people who take part in research, please contact: Institutional Review Board, University of North Florida, Office of Research and Sponsored Programs University of North Florida, 1 UNF Drive, Building 3, Suite 2501, Jacksonville, FL 32224, Information regarding your rights as a research volunteer may also be obtained from IRB Chair, Dr. Katherine Kasten

Appendix L

Email and talking points for Teacher/Intern recruitment for interviews

I intend to use both phone/text and email to correspond with interns who indicate they are interested in participating in an interview.

Email

Dear _____,

Thank you for your willingness to participate in an interview. As mentioned earlier in the semester, I would like to hear your ideas and opinions about your experiences during your student teaching internship. Your responses to the questions will be kept confidential. Light refreshments will be available during the interviews. The date, time, and place will be listed below.

DATE

TIME

PLACE

If you need directions or will not be able to attend for any reason, please call me at _____ . Otherwise we look forward to seeing you.

Sincerely,

Christine Holland

Appendix M

Interview Questioning Guide

1. Think back to when you first made the decision to be to apply for an IST (or DST) experience what did you anticipate from the program?
2. How did those ideas compare with your actual experiences?
3. What was the international student teaching experience like for you?
4. What was particularly helpful about the student teaching experience?
5. What was particularly frustrating?
6. How did the indigenous students you have seen compare with your U.S. students?
7. Can you tell me what you learned during the experience that you find useful in your classroom today?
8. In what ways, if at all, have your thoughts on what it means to be a teacher changed since your international student teaching experience?
9. What sort of teaching strategies did you find teachers used in the classroom during your (International or Domestic) Student Teaching? How do they compare and contrast with the instructional practices you have witnessed in your other classroom experiences?
10. Which of the teaching strategies that you developed, practiced, or learned from your student teaching have you implemented in or adapted to the U.S. context?
11. How do you think your experience in your host country (or school) contributed to your knowledge of other cultures?
12. What impact did your overall Student Teaching experience have on your personal/and or professional competencies?
13. How would you compare the parental involvement between the international setting and your domestic teaching experiences?
14. If you could give advice to director the program what advice would you give.
15. Thanks for your help in understanding more about your student teaching experiences and we would like to know if there was anything that you wanted to say that you didn't get a chance to say?

Appendix N

Six Subscales of the 3CI and

Cultural Adaptability:

When dealing with people of a different ethnicity or culture, understanding their viewpoint is a top priority for me.

I am confident that I can get used to the unusual conditions of living in another culture.

A job is often successful because you understand the people you are working with

I would enjoy interacting with people from different cultures.

People have different methods that can be equally successful in solving a problem.

When thinking about a problem, I consider as many different opinions on the issue as possible.

When considering most conflict situations, I can usually see how both sides could be right.

I am sure I would be able to handle all of the stresses of adjusting to a culture that is new to me.

I could change my verbal behavior (e.g., accent, tone) if a cross-cultural interaction required it.

I am confident that I would be able to socialize with people from different cultures.

When trying to solve a problem I often can foresee several long-term consequences of my actions.

If I have a job to do with other people, I like to get to know them well.

When I interact with people from other cultures or ethnic backgrounds, I show my appreciation of their cultural norms.

I would enjoy visiting other cultures that are unfamiliar to me.

I am confident of my ability to communicate well with all kinds of people from all kinds of ethnic and cultural backgrounds.

It is easy for me to understand what it would feel like to be a person from a different culture.

Traveling to other countries is something I would enjoy.

Our society's ideas of right and wrong may not be right for all people in the world.

Determination:

I would never describe myself as indecisive.

When I go shopping, I have no trouble deciding exactly what it is I want.

It is difficult for me to suppress thoughts that interfere with what I need to do.

After an interruption, I don't have any problem resuming my concentrated style of working.

I can control my thoughts from distracting me from the task at hand.

If I am in trouble, I find it difficult to think of something to do.

I can make impromptu speeches even on topics about which I have almost no information.

Tolerance of Uncertainty:

I dislike unpredictable situations. *(To be reverse-scored)*

I find that a well-ordered life with regular hours suits my temperament. *(To be reverse scored)*

I like to have a plan for everything and a place for everything. *(To be reverse-scored)*

I prefer to socialize with familiar friends because I know what to expect from them. *(To be reverse-scored)*

I don't like to go into a situation without knowing what I can expect from it. *(To be reverse-scored)*

I hate to change my plans at the last minute. *(To be reverse-scored)*

When dining out, I like to go to places where I have been before so that I know what to expect. *(To be reverse-scored)*

I dislike it when a person's statement could mean many different things. *(To be reverse scored)*

I don't like situations that are uncertain. *(To be reverse-scored)*

I feel uncomfortable when I don't understand the reason why an event occurred in my life. *(To be reverse-scored)*

I feel uncomfortable when someone's meaning or intention is unclear to me. *(To be reverse-scored)*

Self-Presentation:

If necessary, I am able to look anyone in the eye and tell a lie with a straight face.

I'm not always the person I appear to be.

In different situations and with different people, I often act like very different persons.

I am able to fool people by being friendly when I really dislike them.

I enjoy coming up with new plans and new ideas.

Mission Focus:

When I am confronted with a problem, I can usually find several solutions.

I think that having clear rules and order at work is essential for success.

I can be more successful at my job if I understand what is important to other people.

I am able to work well with others to help them find better ways to accomplish their tasks.

My behavior is usually an expression of my true inner feelings, attitudes, and beliefs.

I try to look for a logical explanation or solution to almost every problem I encounter.

When I'm faced with a stressful situation, I make myself think about it in a way that helps me stay calm.

Engagement:

When feeling stressed, I'm able to calm myself by thinking of other things.

I enjoy talking in a large meeting of friends and acquaintances.

If my approach to a problem isn't working with someone, I can easily change my tactics.

I control my emotions by changing the way I think about the situation I'm in.

When I want to feel more positive emotions (happiness or amusement), I change what I'm thinking about.

If I see someone I know, I usually stop and talk to them.

When I want to feel less negative emotions (sadness, frustration, or anger), I change what I'm thinking about.

I enjoy presenting to a group of friends.

I tend to get to know my neighbors well.

Even after I've made up my mind about something, I am always eager to consider a different opinion

Making sure that everyone gets along in my team is one of my priorities.

When I am confronted with a problem, I can usually find several solutions.

Lie Scale (Webster & Kruglanski, 1994)

I have never been late for an appointment.

I have never known someone I did not like.
I believe that one should never engage in leisure activities.
I feel that there is no such thing as an honest mistake.
I have never hurt another person's feelings.

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Vita
Christine Kelso Holland

Professional Profile

Transformational leader who instructs communication studies courses. Instructional communication generalist with a focus on culturally responsive educational leadership.

Education

- 2013 Doctor of Education, Candidate, University of North Florida, Jacksonville, Florida, Educational Leadership; Cognate: Higher Education Instructional Communication
- 1985 Master of Arts, Speech Communication, Oklahoma State University, Stillwater, Oklahoma.
- 1982 Bachelor of Theology, The Way College of Biblical Research Indiana Campus, Rome City, Indiana.
- 1978 Bachelor of Arts, Journalism, Indiana University, Bloomington, Indiana.

Academic Teaching Experience

2002 – Present	Senior Instructor	University of North Florida Department of Communication Jacksonville, Florida
2001	Adjunct Faculty	Communications Department, Florida Community College at Jacksonville, Jacksonville, Florida
1999 - 2000	Adjunct Faculty	Communications Department Tulsa Community College Tulsa, Oklahoma
1995 - 1996	Adjunct Faculty	Communications Department Ivy Tech State College Evansville, Indiana
1993 - 1994	Adjunct Faculty	Communications Department University of Southern Indiana Evansville, Indiana

1991 - 1992	Adjunct Faculty	Communications Department Florida Community College at Jacksonville, Jacksonville, Florida
1983 - 1985	Graduate Assistant	Speech Communication Department Oklahoma State University Stillwater, Oklahoma

Publications

Holland, C. K. (Ed). (2007). *Communication studies at UNF: Theory and practice in the art of public speaking* (3rd ed.). Boston: Allyn & Bacon.

Holland, C. K. (2007). *Communication studies workbook* (2nd ed.) Boston: Pearson Custom Publishing.

Journal Articles

Holland, C.K. (2009). Facilitative learning via transcultural communication: Beyond the heuristic approach. *Florida Communication Journal*, 37, 55-72.

Perkins, S., & Holland, C. K. (2008). From Cosby's lips and through the media's filters: A framing analysis of Bill Cosby's remarks on the 50th Anniversary of Brown v. Board of Education and the journalistic response". *Studies in Symbolic Interaction*, 30, 273-294.

Holland, C. K., & Hargis, J. (2005). Communicating skills for collaboration in the classroom. *Florida Communication Journal*, 33, 78-85.

Related Professional Experience

Leadership Panel

FLOWHE

Moderated a leadership panel discussion in recognition of Women's History Month at the University of North Florida

Building Bridges Between Communities

UNF

Awarded a transformational learning grant to develop a study abroad course for communication studies courses. Developed a proposal for a collaborative work related internships with international educators and business owners.

Presentation Presence**CSX Corporation**

Facilitated a series of workshops and training sessions for targeted employees. Assessed presentation skills and developed a targeted developmental path for participants.