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Chapter 3

Intercultural Competence and Theoretical Framework

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The purpose of this book is to present practice-based models of courses from multiple disciplines with a focus on the design and implementation of short-term, faculty-led study abroad programs. These programs interweave course content and intercultural competencies. In this chapter, we will examine the research literature on the facilitation and development of intercultural competencies in study abroad programs. Additionally, we will review the foundations of intercultural competence learning theories, conceptual models, and pedagogical approaches that are at the core of many discussions involving study abroad programs.

We will begin this chapter by first presenting a few representative definitions of the term "intercultural competence." Bennett (2008) defines intercultural knowledge and competence as "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (p. 97). Deardorff and Arasaratnam-Smith (2017) define the terms effectiveness and appropriateness as "the ability to achieve one's goals in a particular exchange" and "the ability to do so in a manner that is acceptable to the other person" (p. 9). Bennett's definition is corroborated by Hammer (2009) as follows:

> Building intercultural competence involves increasing cultural self-awareness; deepening understanding of the experiences, values, perceptions, and behaviors of people from diverse cultural communities; and expanding the capability to shift cultural perspective and adapt behavior to bridge across cultural differences. (p. 116)

Scholars generally agree that intercultural competences have cognitive, affective, and behavioral dimensions. Spitzberg and Changnon (2009) offer the following definition: "Intercultural competence is the appropriate and effective management of interaction between people who … represent different or divergent affective, cognitive, and behavioral orientations to the world" (p. 7). Deardorff and Arasaratnam-Smith (2017) summarize all the above points in their definition of intercultural competence as "the process of developing targeted knowledge, skills, and attitudes that lead to visible behavior and communication that are both effective and appropriate in intercultural interactions" (pp. 114-115). For the purposes of this book, we will employ Bennett's (2008) definition of intercultural competence which captures the essence of the term well: *Intercultural competence* is "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (p. 97).

We will consider this definition throughout the rest of this chapter, which is divided into the following parts: foundational learning theories; conceptual models of intercultural competence; facilitation of intercultural competence during study abroad; intercultural competence development within the larger scope of campus internationalization; and pedagogical approaches and best practices relevant in the context of study abroad.

INTERCULTURAL COMPETENCE LEARNING THEORIES

Three learning theories have influenced the design and delivery of intercultural interventions in study abroad contexts in the past few decades. The three learning theories, namely constructivist, experiential, and transformational learning theories, all emanate from a learner-centered approach and maintain that effective learning occurs only when learners intentionally construct knowledge prompted by the transformation of their own unique experiences. These learning theories are at the core of curriculum design and implementation in many study abroad programs in recent years.

Constructivist Pedagogies

The constructivist pedagogies maintain that reality is socially constructed and how we make meaning of the world is highly culturally influenced (Berger & Luckmann, 1966). How individuals will make meaning of these events will differ depending on the cultural groups that have influenced their lives. Intercultural curricula that are constructivist in nature encourage learners to come into awareness of their own processes of making meaning and help them recognize and appreciate how others may make meaning differently (Harvey, 2017, p. 111). In other words, constructivism is based on the assumption that a learner processes new information based on what is previously known (Pasquarelli, 2018, p. 42). Constructivism takes the theoretical position that the world we know is constructed in our mind through our ongoing perception of and interaction with external reality. As our interactions with that reality become more complex, we are gradually pressed to construct more comprehensive worldviews (Stuart, 2012, p. 64).

Vygotsky's (1978) work in the area of mediated social experience alludes to the constructivist view of learning where the role of social reconstruction of knowledge is highlighted in human learning. According to Pasquarelli (2018), the constructivist approach suggests that learning occurs through interpersonal interactions (Vygotsky's mediated social activity) and intrapersonal examination (metacognition and self-regulation) of behavior and knowledge during a learning event. Study abroad programs provide an ideal context for learning derived from mediated social activity, such as community discussions, small- and whole-group dialogues, debates, and community forums to drive us to deeper meanings of what we see, encounter, and experience on a daily basis (Pasquarelli, 2018, p. 47).

Bennett (2012) refers to Thomas Kuhn's (1967) interpretation of constructivism and perspectives in that our "perspective *constructs* the reality that we describe" (p. 99). He goes on to explain that:

> In a constructivist paradigm, the observer interacts with the reality via his or her perspective in such a way that reality is organized according to their perspective. Kelly (1963) suggests that experiences by themselves do not carry much meaning unless people "make something out of them." (p. 99)

In other words, unless one engages with the experience to construct meaningful perspectives, one does not gain much from that experience.

Experiential Learning Theory

Kolb defines experiential learning as "the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and

transforming experience" (Kolb, 1984, p. 41). Kolb's recursive learning cycle includes the following: undergoing concrete experiences, observing and reflecting on the experiences, forming abstract concepts or generalizations about those experiences, and trying out those generalizations in new contexts.

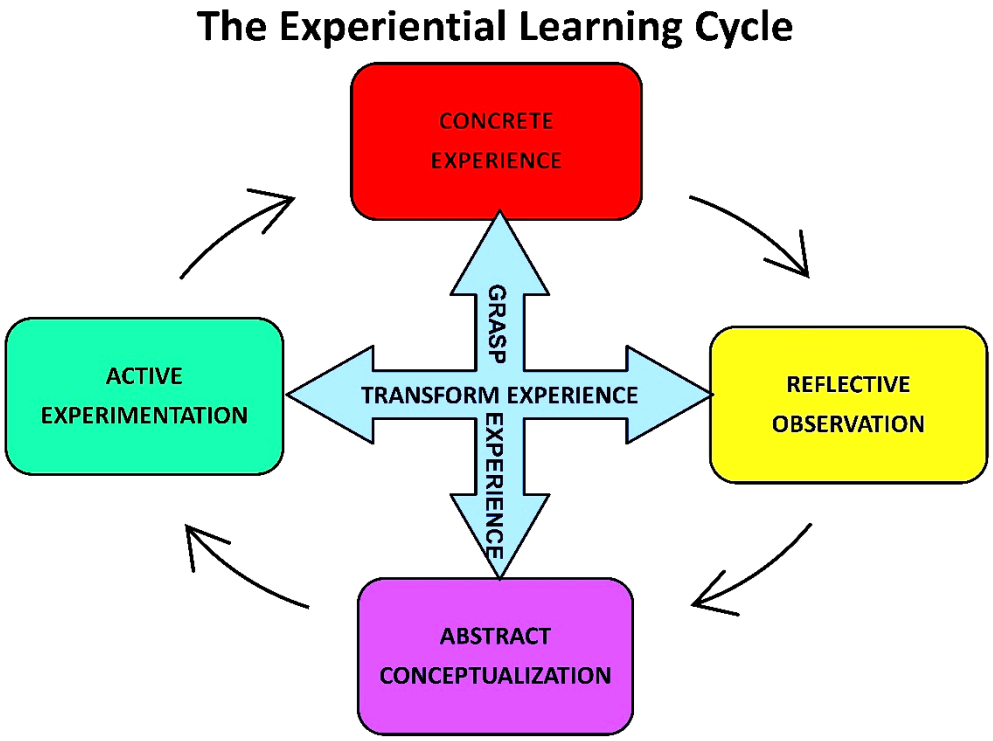

Figure 3.1: The Experiential Learning Cycle. Reprinted from Student Learning Abroad: What Our Students Are Learning, What They're Not, and What We Can Do About It, edited by Michael Vande Berg, R. Michael Paige, and Kris Hemming Lou. Sterling, VA: Stylus. Reprinted with permission.

According to Passarelli and Kolb, a learner in this learning cycle touches all the bases, experiencing, reflecting, thinking, and acting, in a recursive process that is sensitive to the learning situation and to what is being learned (Passarelli & Kolb, 2012). This postulate is based on the idea that the experiential learning cycle is in fact a learning spiral. When a concrete

experience is enriched by reflection, given meaning by thinking, and transformed by action, it becomes richer, broader, and deeper (Passarelli & Kolb, 2012). Continuous recurrences of the spiral learning process lead to more explorations and transfer of experiences to other contexts, thus enabling higher levels of learner development in the form of affective, perceptual, symbolic, and behavioral complexities.

Passarelli and Kolb (2012) explain each of these complexities in the context of study abroad as follows. Affective complexity arises from increasingly meaningful interactions with diverse people, especially when students are attuned to how they feel in the context of their relationships. Increases in openness to experience, sensitivity to beauty and aesthetics, bodily awareness, and the ability to be fully present in the moment contribute to the development of affective complexity. Students develop perceptual complexity as they learn to notice detail, attend to multiple stimuli, and embrace a multiplicity of viewpoints. The ability to locate oneself among an array of external data also contributes to perceptual complexity. Symbolic complexity can be marked by the mastery of a new language. Additionally, symbolic complexity can also be developed as students organize their experience into preexisting knowledge structures and begin to engage in systems of thinking, understanding interconnections among stimuli, analysis, and model building. Finally, the development of behavioral complexity occurs as students experiment with new, culturally relevant practices. Greater behavioral complexity is associated with increased flexibility in executing actions that match the demands of the environment.

The role of the teacher in the experiential learning spiral is that of a facilitator, that is someone who helps the students to become "autonomous, self-directed, and self-regulating learners" (Harvey, 2017, p. 113) and not someone who simply transfers their knowledge to the

students. The scholars who support Kolb's experiential learning theory, notably John Dewey, Jean Piaget, Lev Vygotsky, and others, offer a constructivist view of knowledge and learning that emphasizes the importance of organizing the educational process around the experience of learners. This entails meeting students "where they are" in their understanding and building their confidence and competence to the point where they become independent, self-directed learners (Passarelli & Kolb, 2012, p. 150).

Transformational Learning Theory

Mezirow (1991) posits that immersion in uncomfortable or disruptive situations, in tandem with deep reflection, critical thinking, and active learning, enables students to reassess their assumptions about the world and arrive at transformative perspectives with increasingly robust frames of reference (Strange & Gibson, 2017). In other words, in transformational learning theory, a specific disorienting dilemma sparks the need to understand an experience that is different and unexpected (Savicki & Price, 2018). Reflection can be employed to think about an event in an unconventional manner, thus paving the way for the students' meaning frame to expand, which is the definition of transformation (Hunter, 2008).

Regarding transforming perspectives during the learning process, Mezirow (2000) offers useful insights into the ways that emotional responses to crises can serve as catalysts that lead to "frame shifts," a key component at the core of intercultural competence. For Bennett (2012) "the crux of communication … [is] the ability to transcend our own limited experience and embody the world as another is experiencing it" (p. 102). For Hammer (2009), cultural adaptation is the capability of shifting perspectives to another culture and adapting behavior according to cultural

context. This type of change in perspective and behavior requires self-reflection on the student's premises, presuppositions, and assumptions regarding the event (and the host culture).

Hawks (2021) summarizes the basic constructs of the transformational learning theory by stating that this theory is valuable to: a) cultivate experiential intelligence, holistic learning, and transformative perspectives; b) question and rethink assumptions about one's own worldview; c) be immersed in disruptive experiences and active learning; d) use critical thinking and reflection to foster understanding; and e) transform global perspectives and develop new frames of reference (as shown in Table 2 in Hawks, 2021). In other words, transformative learning theory can be considered beneficial for reframing higher-education pedagogy in times of systemic global dysfunction, such as the COVID-19 pandemic and ensuing study abroad dilemmas.

It may be useful to distinguish between a learning theory and a conceptual model. Often, the terms theory and model are used interchangeably, but we will make a distinction here. A theory is a set of ideas or concepts that "usually describes, explains and/or predicts phenomena" (Picciano, 2017, p. 166). A model, on the other hand, is a "visual representation of reality or a concept" (Picciano, 2017, p. 166). For our purposes, the three learning theories delineated in this section provide theoretical explanations of how intercultural learning occurs in study abroad contexts. The conceptual models in the following section will offer a visual picture of how these theories are put into practice. The learning theories and conceptual models together form the foundational framework within which an academic curriculum is designed and implemented.

CONCEPTUAL MODELS OF INTERCULTURAL COMPETENCE

Terms such as *intercultural competence* trace back to the 1970s, and a wide variety of conceptual models have been developed since the 1990s. These models describe the different elements that contribute to intercultural growth and transformation and can be categorized as compositional models, co-orientational models, developmental models, adaptational models, and causal process models (Spitzberg & Changnon, 2009). In this section, we will touch on a few influential models that are useful for reflecting on intercultural competence development with an eye toward education abroad. For an extensive overview of models, see Spitzberg and Changnon (2009). As Deardorff has observed, "three common themes can be found in most Western models of intercultural competence—empathy, perspective taking, and adaptability" (2009, p. 265).

Byram's Intercultural Communicative Competence Model

An early, influential framework of intercultural competence is Byram's (1997, revisited in 2009) co-orientational Intercultural Communicative Competence Model. This model posits that intercultural competence involves five factors (or *savoirs*): knowledge of self, others, and the processes of interaction (*savoirs*); attitudes that relativize the self and value others (*savoir être*); skills of interpreting and relating (*savoir comprendre*); skills of discovery and interaction (*savoir apprendre/faire*); and critical cultural awareness (*savoir s'engager*) (Byram, 1997, pp. 33-34). In the study abroad context, when we interact with an individual from another culture, we bring with us knowledge about our own and other cultures, about the process of interaction, and our cultural norms of behavior in specific situations. Byram's (1997) model underscores that learners must also be able to employ skills of interpreting and relating in order to navigate intercultural

encounters and relate comparable concepts between cultures. Skills of discovery and interaction involve building up new cultural knowledge that is encountered in texts or real-time social interactions. This model also emphasizes the cultivation of productive attitudes such as curiosity, openness, and the readiness to suspend judgment, which will lead to more successful intercultural interactions. Finally, critical cultural awareness involves the ability to critically evaluate and relativize cultural products, practices, and perspectives in one's own and other cultures. Byram (1997) describes "intercultural competence" as the ability to apply these skills and knowledge to communicate in one's *own* language with people from another culture, while "intercultural *communicative* competence" involves doing so in another language (pp. 70-71). For a pictorial representation of Byram's conceptual model of intercultural communicative competence, refer to the original figure 18.1 (Byram, 2009, p. 323).

Deardorff's Process Model of Intercultural Competence

While Byram's (1997) model continues to be an influential touchstone, Deardorff (2006) conducted the first study to document some consensus about how to define and measure intercultural competence as a student learning outcome of universities' internationalization efforts. Deardorff carried out a Delphi study in order to seek consensus among the opinions of 23 intercultural scholars as well as university administrators. The participants identified their top-rated definition of intercultural competence: "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (pp. 247-248). Based on the elements of intercultural competence that 80% or more of the participants agreed on, Deardorff (2006) generated a compositional model, the Pyramid

Model of Intercultural Competence, and a causal process model, the Process Model of Intercultural Competence (Figure 3.2).

Applied to a study abroad context, Deardorff's Process Model emphasizes prerequisite attitudes that are the starting point for intercultural competence development: respect for cultural diversity, openness, curiosity, an interest in discovering new cultures, and the willingness to withhold judgment and accept ambiguity. Students who go abroad without having cultivated these attitudes are less likely to make significant progress. Study abroad professionals also need to provide opportunities for students to acquire new cultural knowledge and develop cultural self-awareness and sociolinguistic awareness.

Beyond attitudes and knowledge, students must also continually work to develop and apply specific skills as they interact across cultures in new situations: listening, observing, interpreting, analyzing, evaluating, and relating. This ongoing interplay between personal attitudes, knowledge, and skills will allow students to continually improve on both internal and external outcomes. The internal outcome eventually leads to an informed frame of reference shift that involves empathy, adaptability, flexibility, and an ethnorelative worldview (Deardorff, 2006, p. 256). The external outcome of intercultural competence involves the ability to communicate effectively and to behave in culturally appropriate ways in intercultural situations (p. 255). This model emphasizes the ongoing process of developing intercultural competence, as improvements to each individual component will continually impact the outcomes (Deardorff, 2006).

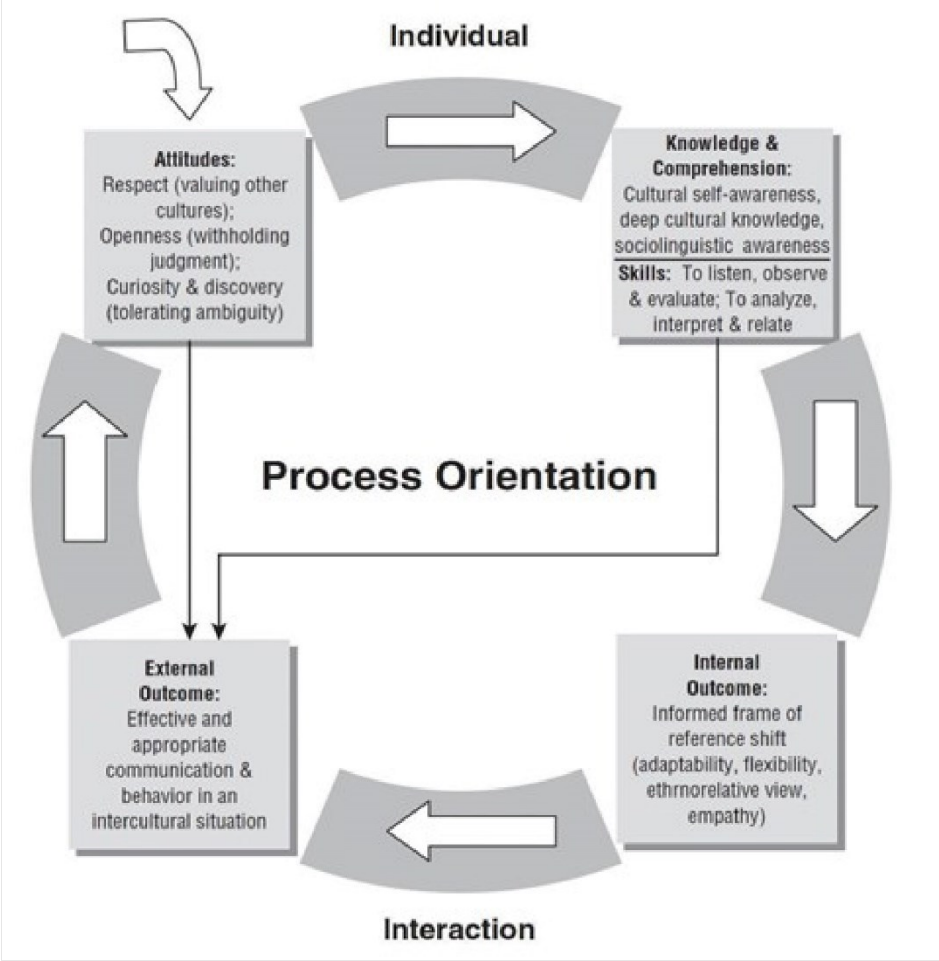

Figure 3.2: Process Model of Intercultural Competence. From "Identification and assessment of intercultural competence as a student outcome of internationalization," by D.K. Deardorff, 2006, Journal of Studies in International Education, 10(3), 241-266. Copyright 2006 by Sage Publications. Reprinted with permission.

Another influential framework is M. J. Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) (Figure 3.3), which was also adapted for Hammer's (2012) Intercultural Development Continuum. M. J. Bennett's (1993) model emphasizes stages of personal growth and proposes "a continuum of increasing sophistication in dealing with cultural difference," ranging from ethnocentric stages, in which one's own culture and worldview are viewed as universal and uniquely valid, to ethnorelative stages, in which other cultures' beliefs and behaviors are accepted as viable in their own right (p. 22). The DMIS establishes six

perceptual orientations, including two ethnocentric stages (Denial and Defense), a transitional stage (Minimization), and three ethnorelative stages (Acceptance, Adaptation, and Integration) (Bennett, 1993, p. 29). Individuals must reconcile different aspects of their perception of cultural differences in order to advance along the continuum.

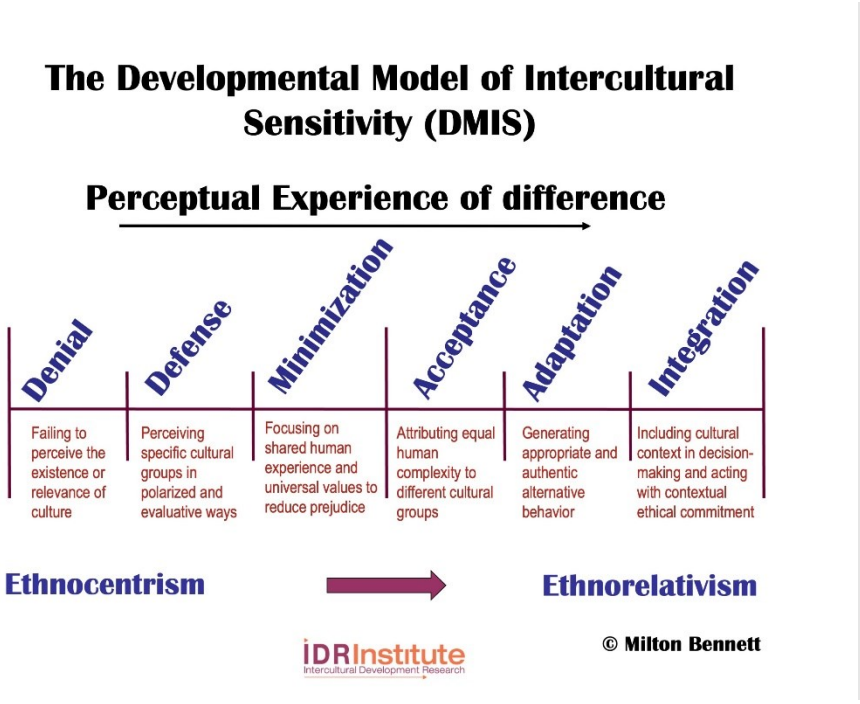

Figure 3.3: The Developmental Model of Intercultural Sensitivity. From Basic concept of intercultural communication: Paradigms, principles, & practices by M. Bennett (2013), Boston: Intercultural Press; www.idrinstitute.org; used with permission of the publisher.

Hammer's Intercultural Development Continuum

Hammer's (2012) Intercultural Development Continuum adapts the DMIS, also emphasizing the stages of Denial, Polarization, Minimization, Acceptance, and Adaptation as individuals move from a monocultural mindset towards an intercultural mindset. In its application to education abroad, this model advocates for intercultural competence development as a primary mission

and stresses the use of specific pedagogical strategies to help students navigate each stage of growth.

Individuals with a Denial mindset have a lack of awareness and/or understanding of culture and its relevance, as well as a diminished ability to notice, understand, and respond appropriately when they encounter different cultural values and behaviors. They generally view their own culture as the only viable one, and they often apply stereotypes or broad generalizations about other groups, avoid interactions with people from other cultures, and can quickly become overburdened with feelings of misunderstanding, confusion, and frustration in a new cultural environment. To help study abroad students overcome a Denial mindset, Hammer (2012) suggests facilitating increased interaction with diverse peoples and providing opportunities for reflection on cultural similarities and observable differences (pp. 120-121).

During the Polarization stage, individuals have a judgmental *us versus them* mindset which "can take the form of Defense ('My cultural practices are superior to other cultural practices') or Reversal ('Other cultures are better than mine')" (Hammer, 2012, p. 121). During the Polarization stage, study abroad facilitators can help students identify commonalities and recognize when they adopt a polarizing attitude toward cultural differences without fully understanding them. Individuals with the transitional Minimization mindset often have limited cultural self-awareness, tend to believe in the basic similarity of all peoples, and concentrate on "cultural commonality and universal values and principles that can mask a deeper understanding and consideration of cultural differences" (Hammer, 2012, p. 122). The development strategy at this stage is to help students increase their cultural self-awareness, engage in a deeper analysis of cultural differences, and reflect on issues related to power and privilege (Hammer, 2012).

Both the Acceptance and Adaptation stages represent an ethnorelative worldview. Individuals with an Acceptance orientation understand their own culture as just one of many equally valid cultures and that values and behaviors exist in a cultural context. They can appreciate and value cultural differences and commonalities, but they may be unsure about how to adapt appropriately and have difficulty reconciling behaviors that may be viewed as unethical in their own culture. The pedagogical strategy at this stage is to help students develop strategies for making ethical judgments and to increase their engagement in intercultural interactions so that they can gain more knowledge and adaptation skills (Hammer, 2012, pp. 123-124). An Adaptation orientation involves the ability to shift one's cultural frame of reference, change behavior appropriately to accommodate others' expectations, and engage in meaningful interactions with conscious consideration of adaptation strategies (Hammer, 2012, p. 124). Bennett's model also includes the Integration stage, which involves internalizing aspects of other cultural worldviews and developing the ability to move between cultures and act as a cultural intermediary.

Regarding this model's implications for study abroad facilitators, research using Hammer and Bennett's Intercultural Development Inventory assessment tool has found that mere immersion in another culture only results in marginal gains in intercultural competence development when students are left to their own devices (Hammer, 2012, p. 126). Research has shown that to produce larger gains, programs should encourage active involvement in the host community and include thoughtful pedagogical interventions before, during, and after the trip abroad, such as cultural mentoring and guided reflection on cultural comparisons and critical intercultural experiences (Hammer, 2012, p. 133).

FACILITATING INTERCULTURAL DEVELOPMENT DURING STUDY ABROAD

Stage-Appropriate Interventions and Self-Reflection

Much like Hammer's suggested pedagogical interventions for different stages of development, Bennett (2008) underscores the importance of exploring stage-appropriate topics based on the Developmental Model of Intercultural Sensitivity (DMIS) and Sanford's (1966) model of challenge and support. Sanford's (1966) model underscores "the essential balance required between the challenges any individual faces in a new situation and the level of support required for that person to adjust effectively" (Bennett, 2009, p. 131). This approach considers the risk of challenging study abroad participants who are in the ethnocentric stages of development with lessons that may make them feel threatened or alienated. They may put up resistance or simply disconnect from learning if they perceive the intervention to be a strong challenge to their worldview and mindset. Similarly, a student in the ethnorelative stages of development may become bored and disconnect from a basic exercise about the importance of noticing and valuing cultural differences. Bennett's summary of the principal intercultural competencies that one must develop is also useful to consider when planning targeted pedagogical interventions:

- The cognitive dimension, or *mindset*, includes knowledge of culture-general maps or frameworks, of specific cultures, of identity development patterns, of cultural adaptation processes, and of cultural self-awareness.

- The behavioral dimension, or *skillset*, includes the ability to empathize, gather appropriate information, listen, perceive accurately, adapt, build relationships, resolve problems, and manage social interactions and anxiety.
- The affective dimension, or *heartset*, of attitudes and motivation includes first and foremost, curiosity, as well as initiative, non-judgmentalness, risk taking, cognitive flexibility, open-mindedness, tolerance of ambiguity, flexibility, and resourcefulness (Bennett, 2008, p. 97).

The vast majority of students who are embarking on their first trip abroad, especially those who have had limited experience with other cultures, will be in the ethnocentric stages of development, so careful planning of supportive, low-risk interventions is advisable at the outset. For learners at the Denial stage, this might entail introducing them to the concept of culture, instructing them on how to recognize cultural differences, and acquainting them with how intercultural competence is relevant to their future careers (Bennett, 2008, p. 101). At the Defense stage, the primary goal is to promote recognition of cultural similarities, help learners manage anxiety, and develop patience and tolerance in intercultural encounters (Bennett, 2008, p. 102). Learners at the transitional Minimization stage tend to overemphasize universal similarities among cultures, so the goal is to help them develop cultural self-awareness, open-mindedness, listening skills, and deeper cross-cultural knowledge and understanding through exercises like "Description, Interpretation, and Evaluation" or DIE (Bennett, 2008, pp. 102-103). These exercises ask people to observe a photograph, object, or other stimulus that has cultural significance, but not for the participants. People are asked to "first 'describe' what they see, then 'interpret' possible meanings, and finally to 'evaluate' by giving their value judgments" (Nam &

Condon, 2010, p. 81). The exercise fosters cultural self-awareness, promotes frame-shifting when encountering the unfamiliar, and helps individuals recognize the difference between objective descriptions, subjective judgments, and emotionally laden reactions based on one's own cultural worldview (Nam & Condon, 2010). While most first-time study abroad participants are not likely to fall into the ethnorelative stages of development, the process and cultural content of interventions at those levels can present a deeper challenge to their cultural norms and worldviews without running the risk of causing students to disengage from learning.

Unquestionably, one of the most important early pedagogical interventions is to help learners understand the components of intercultural competence, build self-awareness of their current strengths and weaknesses, and reflect on how they can cultivate the necessary attitudes, knowledge, and skills. Deardorff (2012a) provides advice on how to introduce these concepts using the Process Model of Intercultural Competence, emphasizing that development is a lifelong process and that each area of competence must be intentionally cultivated. Critical reflection is an essential tool, and Deardorff provides a sample self-reflection questionnaire that can be used as a starting point with new learners (Appendix 3.1), as well as a questionnaire that encourages educators to reflect on interculturally competent teaching (pp. 50-52). This type of self-reflection questionnaire not only raises learners' self-awareness but can also help study abroad facilitators tailor their interventions to their students and determine what components of intercultural competence to focus on. Once learners understand the basics of intercultural competence, facilitators can design interventions that focus on improving the individual components.

Deardorff (2012b) suggests helping learners question their own assumptions about intercultural situations with techniques like the OSEE (Observe, State, Explore, Evaluate) exercise (p. 58). The OSEE technique helps students to develop the essential skills to move beyond their assumptions, respond more objectively in intercultural situations, and understand the perspective and rationale underlying others' behaviors. The process involves 1) **O**bserving (and listening to) what is happening in a particular situation, 2) **S**tating objectively what is happening, 3) **E**xploring different explanations for what is happening, and 4) **E**valuating which explanation is the most likely (Deardorff, 2012b, pp. 58-59). The evaluation step can also encourage learners to build up culture-specific knowledge through follow-up research or conversations with people across cultures. This OSEE technique can be used in a variety of ways, such as to explore photos, film clips, critical incidents, or to reflect on behaviors that may differ from the learner's cultural conventions.

Cultural Mentoring

Hammer's (2012) research has called into question the so-called immersion assumption, which presupposes that merely being immersed in another culture is sufficient for intercultural learning. However, to experience meaningful growth, study abroad participants ideally need some form of cultural mentoring, which can be defined as "an intercultural pedagogy in which the mentor provides ongoing support for and facilitation of intercultural learning and development" (Paige, 2013, p. 6). Paige and Goode (2009) make several recommendations for study abroad facilitators to provide effective cultural mentoring. First, it is important to note that faculty often come to the table with an uneven understanding of intercultural concepts and theories. Faculty need to be provided with training so that they can better facilitate intercultural

competence development among their students (Paige & Goode, 2009). In fact, students often participate in study abroad programs that do not include any formal preparation for second language learning or intercultural competence development, which will produce lackluster results. Paige and Goode (2009) recommend that facilitators be familiar with Deardorff's (2006) process model of intercultural competence (see Figure 3.2), Bennett's developmental model of intercultural sensitivity (see Figure 3.3), and Paige's model of intensity factors in intercultural experiences. Paige (1993) presents ten variables that have the potential to cause significant stress for students while abroad:

1. the degree of cultural differences between the two cultures;
2. an ethnocentric mindset;
3. "culture fatigue" during longer-term cultural immersion;
4. a sense of cultural isolation;
5. a lack of essential linguistic competence;
6. a lack of prior intercultural experience;
7. unrealistic expectations about the host culture and themselves;
8. feelings of being more or less visible in another culture;
9. status dislocations;
10. issues of power and control

In essence, study abroad faculty need to account for and address these common stress factors of intercultural experiences and engage students in ongoing cultural mentoring that is rooted in intercultural models and theories. This calls for an intentional approach to intercultural learning and development, including orientation sessions before departure, cultural mentoring, and opportunities for reflection while abroad, as well as follow-up sessions after returning home.

Since face-to-face mentoring is not always possible, online cultural mentoring can provide another avenue for enhancing students' intercultural learning while abroad. Giovanangeli et al. (2018) call attention to the positive impact that cultural mentoring can have on intercultural competence development, describing the process for online mentoring during the "In-Country Studies" (ICS) program developed at an Australian university. They recommend a style of "formation mentoring" that goes beyond giving students useful information and advice about living in the host country, focusing instead on creating an online space for discussion and storytelling in which students engage in reflection and critical questioning to work through any issues and "threshold experiences" that they may encounter, which leads to greater consciousness and intercultural awareness (Giovanangeli et. al, 2018).

This program incorporates mentoring via an online course that students take while they are abroad. The course requires students to reflect on their intercultural awareness and engagement and develop a research project that involves fieldwork and data collection in the host country (p. 90). Faculty members work with students asynchronously using group and private emails, via synchronous communication technologies such as Zoom or Skype, and in one face-to-face meeting in the host country. This predominantly online cultural mentoring program encourages students to engage with the host society, reflect on intercultural

encounters, and "refine and challenge their ideas as they carry out the reflective and research-based assessment tasks" (Giovanangeli et al., 2018, p. 91). Whether cultural mentoring takes place in person or online, research has made clear that its positive impact should not be overlooked.

Interventions in Pre-, Mid-, and Post-Sojourn Phases

In principle, support for intercultural learning should not be limited to the time students spend immersed in the host culture. For instance, Hepple (2018) explores the benefits of pre-departure intercultural workshops, highlighting the approach that was implemented as part of the Global Networking Intercultural Capabilities (GNIC) program at the Queensland University of Technology in Brisbane, Australia. One point of concern related to the immersion assumption is that "study abroad researchers have found that mere *exposure* to other cultures, without adequate intercultural preparation beforehand, often leads to the deepening of existing prejudices rather than a more open mindset" (p. 19). The GNIC program addressed this potential problem by creating a series of three two-hour, pre-departure workshops that explore culture-general issues, adapting resources that were developed by the Intercultural Education Resources for Erasmus Students and Their Teachers (IEREST) project (http://www.ierest-project.eu).

The GNIC workshops incorporated three activities from the IEREST resources, one related to going abroad and connecting with a new community, one about encountering different values and navigating prejudices, and a final activity related to developing intercultural communication skills. These workshops emphasized peer learning by bringing local students and international students together and sought to enable the participants to "explore the ways in which individuals construct and negotiate their own and others' identities; recognize and analyze misunderstandings and misrepresentations caused by essentializing and stereotyping; set

realistic personal goals for their study abroad; identify and develop more effective and appropriate intercultural communication skills" (Hepple, 2018, p. 21). An analysis of the perceptions of workshop facilitators and students revealed the value of peer learning for local and international students, the benefits of guided reflection, and the advantages of helping students set their personal goals for their study abroad period.

Beyond the pre-departure phase, support for intercultural competence development can be implemented while students are abroad and even after they return home. For example, Weber Bosley (2017) describes the development, implementation, and assessment of a three-stage study abroad intervention called FRILA (Framework for Reflective Intervention in Learning Abroad) that she developed at Bellarmine University in Kentucky. Drawing on personality theory, social constructivism, Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS), and Kolb's (1984) experiential learning theory, FRILA involves interventions at the pre-sojourn, sojourn, and post-sojourn stages. Before going abroad, all students take part in a workshop to learn about intercultural concepts, examine their own core values, and participate in group activities that lay the groundwork for fieldwork exercises to be completed abroad. Students also complete a pre-sojourn Intercultural Development Inventory (IDI) assessment, which allows the instructor to tailor instruction to each student's developmental stage (Weber Bosley, 2017, p. 162). During the intercultural experience, students take an online course that is also offered to international exchange students on the Bellarmine campus. Students are grouped with peers who are within a similar developmental range on the DMIS and complete weekly experiential and reflective assignments that are "designed to simulate engagement with the host culture" and

compel them to engage in activities that move them out of their comfort zone (Weber Bosley, 2017, p. 163).

After returning home, the final phase involves workshops that build an understanding of the transferability of intercultural skills and encourage continuous development via interactions with diverse groups within their home country. Weber Bosley tracked the impact of FRILA on intercultural learning over a four-year period, analyzing qualitative data from student assignments and reflections and comparing pre-sojourn and post-sojourn IDI scores for students who completed a study abroad program with the scores of students who did not. The IDI was given to 1,802 random students from freshman to senior year to track their intercultural competence development. The average freshman score was 81.89 (in the Polarization stage) while the average senior score was 87.19 (at the low end of the Minimization stage), a gain of 5.29 points (p. 164). However, the average score for seniors who participated in study abroad and completed the three-stage FRILA intervention was 100.37 (at the mid-point of the Minimization stage), a gain of 18.48 points over the average freshman year score (p. 164). By comparison, the comprehensive Georgetown Consortium Study (2003-2005) of IDI results before and after study abroad without any pedagogical intervention showed an average gain of only 1.27 points (Weber Bosley, 2017, p. 165). These quantitative data, which can be supported by qualitative data from student reflections and assignments that highlight their progress, reveal the importance of implementing well-designed pedagogical interventions to enhance intercultural learning for students, ideally at all stages of study abroad.

Intercultural learning also need not end when students return home, since advances in computer-mediated communication provide numerous ways to maintain contact with

individuals from the host culture. For example, Lee (2018) highlights the use of asynchronous and synchronous telecommunication tools such as Wikispaces, blogs, VoiceThread, and Zoom to promote cross-cultural dialogue and continue to improve students' intercultural competence and target language skills in the post-sojourn phase, weighing the benefits and challenges of this approach. Lee (2018) partnered with a university in Spain to connect study abroad returnees in an advanced Spanish class with native-speaker peers who were enrolled in an advanced English class. Throughout the semester following the U.S. students' study abroad experience in Spain, the groups used various computer-mediated communication tools to complete four task-based activities to get to know each other, share opinions about language learning, explore and discuss typical stereotypes about their home countries, and explore major cultural themes in movies, providing each other with ongoing peer feedback (Lee, 2018, p. 141). At the end of the semester, the participants reflected on the impact of telecollaborative exchange on their intercultural learning, and the researchers analyzed blog posts and oral recordings to identify recurring themes. Eighty percent of the students indicated that they benefited from the project and improved their cross-cultural awareness. Students also commented that they gained the confidence to communicate with people from other cultural backgrounds, learned about cultural differences and similarities, and some developed intercultural friendships beyond the assignments (Lee, 2018, pp. 144-145). While these types of post-sojourn exchanges may be challenging to organize, they can provide a way to capitalize on the heightened enthusiasm for the host culture that students naturally experience after a trip abroad.

Student Learning Outcomes (SLOs) for Intercultural Competence Development

In addition to designing and implementing sound pedagogical interventions, it is also vital to develop specific and measurable student learning outcomes for study abroad programs that address intercultural competence development. To find out how and to what extent faculty address intercultural learning, Niehaus et al. (2019) conducted a review of 663 student learning outcomes (SLOs) across a sample of 84 syllabi for faculty-led, short-term study abroad (FLSTSA) courses from around the United States. Short-term study abroad programs (those lasting eight weeks or less) are becoming more and more prominent in institutions' internationalization efforts to develop globally competent students, but research findings on their efficacy in enhancing intercultural competence have been mixed (Niehaus et al., 2019, pp. 122-123). Some FLSTSA programs may highly emphasize disciplinary learning over intercultural learning, creating a disconnect between the student learning outcomes and the institution's broader internationalization efforts.

To find out if this was the case, Niehaus et al. (2019) analyzed the 663 SLOs and categorized them as disciplinary, intercultural, both, or neither. For SLOs that related to intercultural learning or both disciplinary and intercultural objectives, they further categorized them as focusing on knowledge, skills, attitudes, or simply on gaining experience/exposure to other cultures without necessarily implying specific learning that would take place. Their findings revealed that "55.96% (n=371) of the learning objectives reflected some level of intercultural learning (alone or in combination with disciplinary content), and 71.79% (n=476) reflected some amount of disciplinary content (alone or in combination with intercultural

learning)" (Niehaus et al., 2019, p. 128). An analysis of individual syllabi showed that 52% had more of a disciplinary emphasis, 31% had more of an intercultural learning emphasis, and 17% had a very balanced intercultural/disciplinary focus. The researchers also found that 75% of the interculturally-focused SLOs targeted the knowledge component of intercultural competence, including country-specific knowledge and general knowledge about topics such as "cultural competency, cultural humility, diversity, ethnocentrism, and intercultural communication" (Niehaus et al., 2019, p. 129). Forty percent of the interculturally-focused SLOs highlighted the skills development aspect of intercultural competence (e.g., intercultural communication skills, foreign language learning, critical and comparative thinking skills), while only 14% targeted the development of attitudes that are essential for intercultural competence (e.g., respect for differences, cultural self-awareness, openness, empathy) (Niehaus et al., 2019, pp. 130-131). Nine percent of the interculturally-focused SLOs described "exposure" to a culture, people, or experience, but did not necessarily imply that learning was taking place. In addition to the heavy emphasis on knowledge over skills and attitudes, 44% of these syllabi contained SLOs that were *only* related to developing knowledge (Niehaus et al., 2019, p. 131), leaving out the skills and attitudes components that are emphasized in the models.

While culture-specific and culture-general knowledge are important components of intercultural competence, Deardorff's (2006) Process Model also highlights the importance of skills and singles out the attitudes of openness and curiosity as prerequisites for development. Niehaus et al. (2019) suggest that study abroad professionals might help to increase the coverage of intercultural skills and attitudes in FLSTSA courses by providing faculty members with sample SLOs and other forms of training and support while respecting faculty autonomy to

determine the content of their programs. They also encourage institutions to not over-rely on FLSTSA programs in their internationalization efforts, but rather as just one component of a broader constellation of efforts (Niehaus et al, 2019). Employing a wide array of initiatives will ensure the inclusion of as many students as possible, even those who cannot study abroad for financial and other reasons.

INTERCULTURAL COMPETENCE DEVELOPMENT IN CAMPUS INTERNATIONALIZATION

Despite the potentially great impact that study abroad can have on student development, intercultural learning should not be seen as something that only happens while abroad. Broader campus internationalization efforts could involve such initiatives as offering workshops that highlight intercultural theories and training, incorporating intercultural learning throughout the curriculum, coursework that enhances the intercultural experiences of international students, and university-wide quality enhancement plans that focus on improving intercultural competence development for the whole student body. Regarding the common campus-wide focus on producing competent global citizens, Gregersen-Hermans (2017) points out that although study abroad continues to be an important component of campus internationalization, many universities increasingly focus on embedding intercultural learning opportunities throughout the curriculum on campus in order to reach all students. The question then becomes how to design and implement these intercultural learning opportunities so that they will have the most impact, as well as how to assess student progress. In accordance with best practices and research on intercultural competence development, Blair (2017) advocates for enriching the

learning environment with pedagogical approaches such as Kuh's (2008) high-impact practices and Kolb's (1984) Experiential Learning Cycle. Regarding the assessment of a phenomenon as complex as intercultural competence, Blair proposes taking the broad categories such as knowledge, skills, and attitudes and breaking them down into their constituent parts to develop much more specific outcome statements while limiting assessment ambitions to a few specific elements (Blair, 2017, p. 119). Blair (2017) provides examples of targeted learning outcomes that can be assessed with a combination of the VALUE Rubrics developed by the Association of American Colleges & Universities (AAC&U), such as those created for Intercultural Knowledge and Competence, Global Learning, and Civic Engagement (AAC&U, 2007).

Ideally, targeted intercultural learning should begin early in students' university experience and continue throughout their studies. One strategy is to incorporate intercultural learning in freshman seminars. For example, Binder's (2017) course for first-year undergraduate students at Jacobs University in Bremen, Germany, combined faculty lectures with experiential workshops led by trained peers with the goal of introducing students to intercultural theories, enhancing their understanding of culture-general knowledge, developing their cultural self-awareness, and guiding them in adopting a personal intercultural practice. In addition, Binder's (2017) course introduced students to the personal leadership methodology developed by Schaetti, Ramsey, and Watanabe (2008, 2009) "with its two principles (i.e. mindfulness, creativity) and six practices (i.e. attending to judgment, attending to emotion, attending to physical sensation, cultivating stillness, engaging ambiguity, aligning with vision) as well as its core process of the critical moment dialogue (CMD) which encourages reflection along the six practices" (Binder, 2017, p. 152). Early pedagogical interventions such as these can provide students with the

knowledge and tools that they need in order to take advantage of intercultural learning in subsequent coursework and in their personal lives.

Regarding support for both local and international students in campus internationalization efforts, Golubeva (2017) details two variations of a course at the University of Pannonia in Hungary titled "Intercultural Communication for International Mobility," one for local students who plan to study abroad (or are considering it) and one to facilitate the cultural adjustment of international students. Drawing from all five *savoirs* of Byram's (1997) model, as well from Deardorff's (2006) Pyramid Model of Intercultural Competence, the course explores basic concepts of intercultural communication, cultural differences and similarities, the dangers of stereotypes and ethnocentrism, how to navigate culture shock, and developing cultural self-awareness and an ethnorelative view. Students engage in reflective writing on their experiences, analyze cultural incidents, participate in role-playing exercises, and discuss such topics as "1. the emotional dimension of living abroad; 2. the academic experience of studying in a different higher education context; 3. communication and language problems in social contacts with locals" (Golubeva, 2017, p. 188). These types of courses can not only serve local students who are about to go abroad, but also those who have the interest but not the means to do so. Furthermore, offering specialized versions of such courses for international students has the potential to greatly enhance their experience in the host culture.

Addressing the intercultural competence development of the entire student body can also be a worthy goal of campus-wide quality enhancement plans. For example, Togunde and Fall's (2017) case study highlights Spelman College's quality enhancement plan (2011-2017), which was called "Developing Intercultural Competence" or "Spelman Going Global." The overall objective

of the plan was to increase student global travel. Based on Deardorff's (2006) Process Model, this initiative's learning outcomes focused on developing the knowledge and attitude components of intercultural competence. Spelman College also developed several curricular innovations related to students' study abroad experiences: a mandatory, one-credit, pre-departure seminar; regular reflective blogging and journaling while abroad; required round-table discussions post-study abroad; and a required reflective essay about the experience in the host country. Students complete program evaluations and self-assess their progress in global knowledge and intercultural understanding both before and after global travel, and their reflective writing prompts are analyzed to gather assessment data. Some notable findings from the initiative include higher graduation rates for students who studied abroad and that "a semester abroad, living with a host family, taking a language course while abroad, being an honor student, and prior enrollment in an internationally focused course are associated with a higher level of intercultural competence" (Togunde & Fall, 2017, p. 273). Regardless of the approaches that are taken, whether they be small-scale workshops or large-scale quality enhancement plans, universities must address the need to increase their students' intercultural awareness and their ability to act as global citizens in an increasingly interconnected and interdependent world.

PEDAGOGICAL APPROACHES AND BEST PRACTICES RELEVANT IN THE CONTEXT OF STUDY ABROAD

In this section, we will offer the readers a panoramic overview of the eight most frequently employed pedagogical approaches by faculty leaders of study abroad programs across various disciplines. Many of these approaches are referenced by the authors in the 11 chapters that follow

in Section II of this volume. We hope the readers will recognize that the teaching approaches listed here are to be embedded in the larger framework of curriculum design and implementation guided by the learning theories and conceptual models that pave the way for their practical application during the study abroad program. Our goal here is to provide concise and clear definitions of these pedagogical approaches as cited in previous literature to the extent possible. The eight approaches are identified as the following

1. Backward design
2. Thematic-based
3. Reflection-based
4. Inquiry-based
5. Problem-based
6. Project-based
7. Performance-based
8. Collaborative learning

Backward Design

This approach places learning outcomes and assessment procedures at the center of the course-planning process (Wiggins & McTighe, 2005). This approach strategically puts focus on the questions and tasks that provide evidence of learning, rather than focusing solely on covering the content from the syllabus. This course design process starts with instructors identifying

student learning goals and then designing course content and assessments to help students achieve these goals. Rather than starting with exams or set textbooks, backward design argues that one starts with the end—the desired results (goals or standards) and then derives the curriculum from the evidence of learning (performances) called for by the standard and the teaching needed to equip students to perform (Wiggins & McTighe, 1998).

Thematic-Based

This approach is one where the main topic is divided into a series of stand-alone modules or units that are interrelated to each other by a recurring theme. Tohsaku (2010) defines a thematic unit as an instructional unit that organizes teaching around themes or topics and makes it possible for us to integrate instruction across such areas as language, culture, science, art, literature, and social issues.

Reflection-Based

Reflection refers to the process by which an individual builds meaning by analyzing an experience, evaluating its worth, and conceptualizing its relevance through the synthesis of additional viewpoints and information (Homan, 2006, p. 9). In this approach, students construct meaning or ruminate about experiences rather than regurgitate facts (Savicki & Price, 2018).

Inquiry-Based

Inquiry-based learning is an umbrella term that includes pedagogical strategies such as problem-based learning and case-based learning that prioritizes students exploring, thinking, asking, and answering content questions with peers to acquire new knowledge through a carefully designed

activity. Such activities create opportunities for students to authentically engage in and apply the scientific process as researchers rather than following a predetermined protocol (LaForce et. al., 2017; Yew & Goh, 2016). *See also problem-based learning, project-based learning.* According to the University of Buffalo website on Curriculum, Assessment and Teaching Transformation (2022), in an inquiry-based approach, learners formulate questions on the topic of their study and then search for answers based on research and first-hand observations. They seek to find answers to their questions by comparing the newly found information with an already existing body of knowledge. They eventually draw conclusions from their observations and discussions as well as identify paths for future investigations.

Problem-Based

Problem-based learning is a form of student-centered teaching that focuses on having students work through open-ended problems to explore course material. Students are asked to define the problem as part of the process, research content outside of class time, and iterate solutions to arrive at their final response (Nilson, 2016). According to the University of Buffalo website on Curriculum, Assessment and Teaching Transformation (2022), learners acquire knowledge by devising a solution to a problem. Problem-based learning (PBL) activities provide students with real-world problems that require students to work together to devise a solution. As the group works through challenging real-world problems, learners acquire communication and collaboration skills in addition to knowledge. Student groups conduct outside research on student-identified learning issues (unknowns) to devise one or more solutions or resolutions to problems or dilemmas presented in a realistic story or situation; for example, review and critique

research studies, work in groups/teams to solve a specific, open-ended problem, and conduct laboratory work.

Project-Based

Project-based learning is a form of student-centered teaching that engages students with course content as they work through a complex project. These projects are typically multifaceted, real-world scenarios. Project-based learning encourages interdisciplinary conversations and group work. Students apply course knowledge to produce something often paired with cooperative learning. They work in groups or teams to design or create something, for example, a piece of equipment, a product or architectural design, a computer code, a multimedia presentation, an artistic or literary work, a website, a research study, and service learning.

Performance-Based

Performance-based learning has students act out roles or improve scripts in a realistic and problematic social or interpersonal situation. Students play out, either in person or virtually, a hypothetical social situation that abstracts key elements from reality. They emulate real-life situations and scenarios, debates, interviews, frame simulations, and so forth.

Collaborative Learning

Collaborative learning is an umbrella term that covers many different methods in which students work together to solve a problem, complete a task, or create a product. Collaborative learning is founded on the concept that learning and knowledge-building are social and require active engagement from students (Smith & MacGregor, 1992). According to the University of Buffalo

website on Curriculum, Assessment and Teaching Transformation (2022), students work together in small groups to maximize their own and each other's learning. Cooperative learning differs from typical group work in that it requires interdependence among group members to solve a problem or complete an assignment.

In this chapter, our focus was on presenting an overview of the definitions, learning theories, and conceptual models related to intercultural competence from previous literature. Furthermore, we examined the research literature on the facilitation of intercultural competence in study abroad programs as well as its development as part of campus internationalization efforts in universities around the globe. In Section II of this volume, we present 11 chapters authored by short-term, faculty-led study abroad leaders who provide valuable insights into the design and implementation of study abroad curricula with program activities, tasks, and assignments that purposefully promote intercultural competence among the program participants.

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APPENDICES

Appendix 3.1: Intercultural Competence: Self-Reflection

Part 1: The items listed below are invaluable in developing intercultural competence and in interacting effectively and appropriately with people from other cultures. Please rate yourself on the following:

5 = very high 4 = high 3 = average 2 = below average 1 = poor

Intercultural Competence and Rating of 5, 4, 3, 2, or 1					
1. Respect (valuing other cultures)	5	4	3	2	1
2. Openness (to intercultural learning and to people from other cultures)	5	4	3	2	1
3. Tolerance for ambiguity	5	4	3	2	1
4. Flexibility (in using appropriate communication styles and behaviors, in intercultural situations)	5	4	3	2	1
5. Curiosity and discovery	5	4	3	2	1
6. Withholding judgment	5	4	3	2	1
7. Cultural self-awareness/understanding	5	4	3	2	1
8. Understanding others' worldviews	5	4	3	2	1
9. Culture-specific knowledge	5	4	3	2	1
10. Sociolinguistic awareness (awareness of using other languages in social contexts)	5	4	3	2	1
11. Skills to listen, observe, and interpret	5	4	3	2	1
12. Skills to analyze, evaluate, and relate	5	4	3	2	1
13. Empathy (do unto others as you would have others do unto you)	5	4	3	2	1
14. Adaptability (to different communication styles/behaviors, to new cultural environments)	5	4	3	2	1
15. Communication Skills (appropriate and effective communication in intercultural settings)	5	4	3	2	1

Part 2: Reflect on situations requiring intercultural competence—what helped make you more appropriate and effective in your interactions? Now reflect on how you can continue to develop your intercultural competence, especially areas you rated as lower.

Note. Based on intercultural competence models developed by Deardorff, 2004, "Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization," by D. K. Deardorff, 2006, *Journal of Studies in International Education, 10*(3), 241–266.
