DEVELOPING INTERCULTURAL SENSITIVITY THROUGH IMMERSION EXPERIENCES IN UNFAMILIAR CULTURAL MILIEUX: IMPLICATIONS FOR TEACHER EDUCATION AND PROFESSIONAL DEVELOPMENT

A dissertation submitted to the Kent State University Graduate School of Education, Health, and Human Services in partial fulfillment of the requirements for the degree of Doctor of Philosophy

by

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Educators play an important part in preparing students to understand and interact within a culturally diverse and interconnected world. Educators by their very profession are leaders. The word “educate” is derived from the Latin verb *educare*, meaning to lead out. Educators are responsible for the intellectual, moral and social instruction of their students. Culturally appropriate knowledge, behavior, and attitudes must be developed in both the educator and student of the 21st century. Despite this need to be more internationally minded, developing intercultural competence in pre-service educators is marginal at best. Developing intercultural competence is a life long journey. Accomplishing such growth means developing behavior, cognitive and affective skills which an enable an individual to interact effectively and appropriately with culturally diverse individuals or groups. Cultural immersion experience is one way for pre-service educators to develop intercultural competence.

The theoretical basis for this study is the Developmental Model of Intercultural Sensitivity (DMIS; Bennett, 1986, 1993). This study explored the development of intercultural competence of six pre-service educators through immersion experiences in unfamiliar milieux. This mixed methods study used data from the Intercultural
Development Inventory, (Hammer & Bennett, 2007, 2009), a measure of intercultural sensitivity grounded in the DMIS, as a pretest, post-test and post-post test, application form, pre- and post experience questionnaires, interviews and journals to ascertain development.

Findings from this study demonstrate that pre-serviced educators can benefit from developmentally effective immersion experiences. Several participants experienced a small gain in intercultural sensitivity as measured by the IDI after a regression upon re-entry. Intensive appropriate sequenced intercultural preparation prior, during, and after the immersion experience could enhance the impact of the experience on the intercultural competence development as measured by the IDI.
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Christine B. Kuskowski, my special mentor, Dziękuję bardzo!
Dedication

To my mother, Florence Matilda Victoria Urba Belovesick, who loved me unconditionally and encouraged me in all of my dreams.
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“In a freedom-loving society, a quality human life is realized through a holistic, disciplined, and personalized journey of understanding. Education facilitates this journey through disciplinary subject matter understanding embedded in democratic self and social understanding. Students are provided with active meaning making experiences that cultivate a personal responsibility for lifelong learning, a generosity for diverse others, and a commitment to fair play and social justice.” (Henderson and Gornik, p.2)

CHAPTER 1

INTRODUCTION

Statement of the Problem

It is not uncommon for many teachers to regard their profession as a vocation. This “calling” carries with it a desire to improve one’s skills in order to lead students, to aid in the transformation process of both teacher and student, and to promote change and growth in the world.

While many teachers are successful and effective in the field of education, teaching in the 21st century is presenting new challenges suggesting new skills and qualities successful and effective educators need. A prime example is the challenge of changing demographics in American classrooms as well as across the world. While the composition of the classroom has changed dramatically in the 21st century, the majority of educators in the United States are still white women of European-American background who are middle class and monolingual (Cushner, McClelland & Safford, 2009). Minorities are now majority populations in many American communities with many tracing their heritage to Africa, Asia, and the “other Americas” – Mexico, the Caribbean, Central and South America. The percentage of white public school students
decreased from 78 to 56 percent in the period of 1972 and 2007 and in this period the students from other racial groups increased from 22 to 44 percent (Planty, Hussar, Snyder, KewalRamani, Kemp, Bianco& Dinkes, 2009). Teachers across all subjects and levels are called to respond to this new reality in their teaching environment. While teachers are traditionally viewed as leaders in their classrooms as well as their communities, it is becoming increasingly difficult to understand the educational and pedagogical implications of this growing range of cultures and backgrounds appearing in our nation’s public schools.

**The Need for Intercultural Competence in Teachers**

According to Cushner (2008) most teachers have not developed an intercultural perspective in either the domestic context or the international sphere; in part this could be attributed to the reality that university programs which prepare teachers have seldom devoted sufficient attention to the development of intercultural and international knowledge and competencies in teachers in the United States. As Moodian (2009) states, “we live in a world that is embedded in ethnocentrism and androcentricity.” Vivien Stewart, Senior Advisor for Education at the Asia Society has, however, reported a significant change to this trend in our nation’s schools. In a recent keynote address, *Schools for Tomorrow: Excellence, Equity and Innovation in a Global Age*, she reported that twenty-one states have developed a task force and held statewide conferences to address the need for global education. This initiative is designed to impact teacher preparation and curriculum in the future. (Stewart, 2009)
According to Hammer, et al, (2003), intercultural competence is defined as the capability to understand and to adapt behavior to cultural differences and commonalities. Those who have acquired the attitudes and skills needed for culturally responsive teaching in the classroom have greater potential for engaging their students in meaningful learning.

One important goal of teacher preparation in the 21st century therefore must be to develop the cognitive, behavioral, and affective dimensions of intercultural competence leading to the development of culturally responsive pedagogy. Teachers must be able to effectively communicate in cross-cultural situations and to relate appropriately in a variety of cultural contexts. Multicultural education, global education, and international education have attempted to prepare future teachers to confront many of the situations common in today’s classrooms as a result of changes influencing American society and the world; namely globalization, changing demographics, and technology. Attitudes and values are changing as we find ourselves in a world of cultural pluralism and interconnectedness as well as international and economic competition. It is evident that intercultural development needs to be a key component of teacher education programs in the 21st century.

According to Cushner, McClelland and Stafford (2009, p.151), “…interculturally competent individuals are able to solve problems and take appropriate risks, shift their frame of reference as required, recognize and respond appropriately to cultural differences, listen empathically, perceive others
accurately, maintain a nonjudgmental approach to communication, and gather appropriate information about another culture.”

Students of the 21st century need teachers who are prepared to help improve their capacity for global understanding and meaningful interactions allowing them to view the world through many lenses of various experiences, values, and worldviews. The idea of preparing “global citizens” as overwhelming as it may seem at first glance is a reality. Teachers need to be able to develop curricula and educational arrangements to the increasingly global context in which Americans function. Their knowledge and skills must prepare them to relate to the array of cultures represented in the classrooms of today. Teacher education programs need to prepare them to observe, reflect, ask the right questions, and use this knowledge to motivate and to reach every child in their care. Most educational institutions of higher learning do not accept this responsibility to prepare students enrolled in the education programs. Schools of education design and implement undergraduate teacher training curriculum according to the standards set forth by National Council for the Accreditation of Teacher Education (NCATE).

Curriculum design committees comprised of deans, professors and outside stakeholders are not the only ones to blame for this deficiency. Cushner’s research, The Role of Study Abroad in Preparing Globally Responsible Teachers, (2009) revealed that state and professional accrediting agencies rarely require or encourage international competence for licensure. Instead, the state level licensing boards have been adding significant coursework preventing the students in education to find the time and money to engage in overseas study or educational experiences. How can pre-service educators
nurture the process of becoming interculturally competent when these definitive obstacles are put in place by the very institutions and boards who are responsible to prepare them to be globally responsible teachers? How can teacher education programs aid in the professional development of pre-service and in-service teachers in the area of intercultural sensitivity development? What unconventional affordable programs exist through foundations and other institutions concerned with education to fill this void?

The importance of intercultural competence of pre-service educators is reported in the research of (Dominquez, 2003; Emmanuel 2002; Lockhart 2002; Marx 2008; Moseley, Reeder and Armstrong 2008; Nieto 2006; Park 2006; Ross 2002; Song 2005 and Stiles 2004). Several studies have examined the development of intercultural sensitivity of students who participated in short-term stays and study abroad programs (Jackson 2008; Anderson, Lawton, Rexeisen, and Hubbard 2006; Stallman 2009). One study has been conducted on the impact of study abroad programs and the intercultural development of pre-service educators (Marx 2005).

Pre-service and practicing teachers need specific experiences of cultural immersion to help prepare them to deal with language barriers, culture shock, being in the minority, and viewing their own culture from a different perspective. The building of authentic relationships with people from other cultures is key to the development of intercultural sensitivity. Pre-service educators need to be prepared to learn how to learn these skills and how to continue to develop these skills throughout their lifetime and during one’s professional development as an educator in the 21st century.
What the Research Shows About Developing Intercultural Competence

Studies have shown the nurturing of intercultural competence does not come from simply exposing pre-service educators to assignments with an international theme. According to Deardorff (2009) intercultural experience alone is not enough; it is not enough to send someone into another culture for study or work, and expect him or her to return interculturally competent. The process of developing intercultural competence is not unlike the process by which one develops musical knowledge and skills; one does not become a musician by simply listening to music. Indeed, the skills one needs to be considered interculturally competent require time to develop as does music literacy. Like any human skill, becoming interculturally competent demands careful, mindful, and consistent practice and reflection.

The path to becoming an interculturally competent individual involves both life experiences and educational opportunities that prepare one to respond to cultural differences; to listen empathically; to perceive others behavior in a non-judgmental framework; to accurately gather appropriate information about another culture; and to maintain a nonjudgmental approach to communication (Cushner, McClelland and Safford, 2009). Teachers require both cognitive development and face- to-face experiences that will enhance an ability to effectively work with students from diverse backgrounds and to mediate cultural conflicts that may occur in their classrooms. The skills they will need to be an effective educators in the 21st century not only include expertise in their subject area, but a comprehensive understanding of their potential student population. In particular, pre-service and practicing teachers need specific
experiences of cultural immersion to prepare them to deal with language barriers, culture shock, being in the minority, and viewing their own culture from a different perspective.

The first step to becoming interculturally competent involves becoming more sophisticated in understanding one’s experience of cultural differences. This sensitivity involves a physical as well as a mental response to cultural difference and forms the basis of a worldview configuration complete with consistent appropriate and respectful behavior and attitudes.

The building of authentic relationships with people from other cultures is key to the development of intercultural sensitivity. Pre-service educators need to be prepared to learn how to develop these skills both in school and with the aid of professional development during their careers.

**Definition of Intercultural Competence and Models**

In this study the researcher defines intercultural competence as being able to access multiple ways of viewing and interacting in the world. A person who is interculturally competent can shift comfortably between cultures, demonstrates an understanding and comfort level in one’s individual culture, and can respond appropriately in different cultural settings.

Deardorff (2009) provides a description and history of the intercultural competence theories and models which attempt to explain the adjustment, assimilation, or adaptation processes that a person experiences attaining what has come to be accepted as intercultural competence, intercultural effectiveness, or intercultural adaptation. In the
last century many models of intercultural sensitivity have become known due to scholarly activity and research conducted all over the world.

Contemporary models include: Compositional Models, Co-orientational Models, Developmental Models, Adaptational Models and Causal Path Models. (See Chapter 2) The researcher has chosen the Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1993) as the theoretical foundation for examining the intercultural sensitivity development of pre-service educators. According to Bennett and Bennett (2004) the DMIS is a model of the development of cognitive structure and is visualized as a continuum with categories progressing from an ethnocentric worldview to an ethnorelative worldview. Bennett (2009) embraces an intercultural approach consisting of three principles: (identity, interaction and adaptation), five frameworks for recognizing relevant cultural differences and six stages of overcoming ethnocentrism.

Pre-service and practicing teachers need specific experiences of cultural immersion to help prepare them to deal with language barriers, culture shock, being in the minority, and viewing their own culture from a different perspective. The building of authentic relationships with people from other cultures is key to the development of intercultural sensitivity. Pre-service educators need to be prepared to learn how to learn these skills and how to continue to develop these skills throughout their lifetime and during one’s professional development as an educator in the 21st century. Each of the six stages describes how one responds to cultural differences. The Intercultural Development Inventory (IDI), version 2, “was constructed to measure the orientation toward cultural differences described in the Developmental Model of
Intercultural Sensitivity” (Hammer, Bennett, and Wiseman, 2003, 27 421-443). The Intercultural Development Inventory (IDI) was developed and has been validated as an, accessible, instrument capable of providing feedback based on the Developmental Model of Intercultural Sensitivity (DMIS). The researcher used both version 2 and version 3 of the (IDI) in this study to measure the intercultural sensitivity of six pre-service educators. Version 3 of the (IDI) became available for use by qualified (IDI) consultants during the course of this study in October 2009.

The importance of developing intercultural sensitivity of our nation’s teachers leading to intercultural competence is documented in the research, (Fickel and Jones 2002; Bayles 2009; Canfield, Low and Hoverstadt, 2009; DeJaeghere, Cao, 2009), and is reflected in the draft discussion document titled 2010 State Policy Implications of the Model Core Teaching Standards. This document outlines key goals for certified teacher preparation curriculums in American universities and colleges. Although it does not specifically use the term intercultural sensitivity, the draft document of teaching standards describes the skills and mindset of someone who has progressed significantly in their intercultural sensitivity development according to the developmental model of intercultural sensitivity put forth by Bennett. In the section of the document titled “Personalized Learning for Diverse Learners”, Hill, Stumbo, Paliokas, Hansen and McWalters, state the need for teachers “to recognize that students bring to their learning varying experiences, abilities, talents and prior learning, as well as language, culture, and family and community values.” They further assert these very traits are assets and need to be utilized by the teacher to promote their learning. The effective teacher is described
as an individual who possesses a deeper understanding of their own frame of reference (e.g. culture, gender, language, abilities, ways of knowing), the potential biases in these frames, and their impact on expectations for and relationships with students and their families.

How is intercultural sensitivity developed in the population of pre-service educators? This study focuses on the development of intercultural sensitivity of pre-service educators who volunteered for a unique four-week summer immersion program in Poland as assistants to certified teachers in an educational setting.

**Purpose of the Study and Research Questions**

A minimal amount of research exists regarding the intercultural sensitivity development of pre-service educators. This study utilizes the body of knowledge that exist about the process of intercultural sensitivity development in general and how it applies to teacher preparation programs and lifelong learning opportunities as one enters the classroom as a certified teacher in the United States. Many questions still surround the process of how one moves through the six stages of intercultural sensitivity of Bennett’s theory (DMIS).

Can a short term experience impact intercultural development of pre-service educators? Current literature regarding the impact of length of time of a study abroad or a similar immersion experience is unclear. Cushner and Karim (2004, p.300) summarized the research related to this variable as follows:

“…it appears that although both short- and long term study abroad programs have an impact on participants, the longer and more fully integrated the program, the greater
the potential for impact. Short-term programs may not be sufficient to affect psychosocial developmental outcomes or for the impact to remain after a period of time. There also continue to be conflicting results between quantitative and qualitative studies. In many instances, where quantitative analysis may reveal little in the way of impact, qualitative analysis demonstrates impact.”

This study examines pre-service teachers sensitivity development in an unfamiliar milieu where the pre-service educators interact with students in a classroom setting. This is not a study abroad experience nor is it a merely a tourist experience. This encounter is a unique pre-student teaching experience combining living in another culture overseas and practicing teaching with a certified teacher. The curriculum is also conducive to exposing differences through encounters with the arts of both countries.

This study examines three main research questions regarding the relationship between intercultural sensitivity development and cultural immersion experiences in unfamiliar milieu. The researcher employed two paradigms of research: qualitative and quantitative.

A. Can a four-week cultural immersion experience in an unfamiliar milieu act as a catalyst in the development of intercultural sensitivity of pre-service educators?

B. What implications does the findings have for future education curriculum aimed at the intercultural sensitivity development of pre-service educators?
This study examined the degree of development in cultural sensitivity of six American pre-service educators resulting from their cultural immersion experience in Poland during a four-week period.

This mixed method study of the short term cultural immersion experience of six pre-service educators presents both quantitative and qualitative data to assess their intercultural sensitivity development.

Significance of the Study

This study examines the process of intercultural sensitivity development of six pre-service educators who volunteered to serve as teaching assistants in an immersion experience in Poland for four summer weeks at the Arts Enriched English Language Camp developed and implemented by The Kościuszko Foundation, an American Center for Polish Culture, supported by UNESCO of Poland and Związek Harcerstwa Polskiego (ZHP), a scouting organization in Poland.

Understanding education from a foundational perspective takes into account the history, philosophy, politics, and sociology of education. According to Sadovnik (1994, p.12):

“new teachers need to understand the schools and the teacher’s place within them, to understand how the schools relate to others aspects of society, and to see how educational problems are related to other aspects of society, and how educational problems are related to other larger societal dilemmas.”

One important area studied by Cultural Foundation scholars is the effectiveness of multicultural education models in the transmission of culture in a pluralistic society. The
intensive immersion experience and the observation and participation of teaching in another country at The Arts Enriched English Camp in Poland was intended to broaden the cultural understanding of the six pre-service educators. One of the missions of the Arts Enriched English Camp is an innovative program to assist colleges and universities develop intercultural sensitivity among its pre-service educators at an affordable cost of time and money for it’s already over extended education majors.

While the camp has been viewed as valuable to Polish youth, American teachers have continued to volunteer because of the many benefits they receive through this cultural exchange. As an intercultural exchange, Americans live and work in an environment that contrasts greatly with their home and school environments. For many, volunteering at the Arts Enriched English camp is their first experience teaching in another culture. What they learn from working and communicating with Polish students. Polish staff and their experiences living in Poland provide an interesting contrast with American society. For many, this experience creates a new cultural awareness that helps them to better understand themselves. Will this understanding of themselves help to contribute to their understanding of their students’ culture and how it directly relates to their success in the classroom?

This study is one of the few to examine the intercultural development of pre-service educators prior to their student teaching experience. It may open the door for further quantitative and qualitative research in this area.

This research may help further validate the Intercultural Development Inventory (IDI) (Hammer and Bennett, 2007, 2009), a 50 item questionnaire with 16 demographic
questions. The IDI profile provided presents information to the individual on how one makes sense of and responds to cultural differences.

The intention of this study is to contribute a model of how cultural mentoring can be facilitated for future participants in the programs similar to the one studied here – short-term immersion programs. Knowledge gained through this study shall provide suggestions for the future development of intercultural/international curriculum experiences for pre-service educators as well as the design of pre departure and post departure classes for future participants.

**Limitations of the Study**

The number of the participants in the study is six. This is a small number of pre-service educators needed to staff the camp as compared to previous years. The reduction in the number of staff members is due to the limitations of the size of the camp and enrollment due to the unforeseen withdrawal of the Ministry of Education of Poland who was responsible for providing the funds for a large part of the budget for these camps. Due to the small size of the sample the researcher cannot generalize outside of this population of pre-service educators.

This study examines a single type of cultural immersion experience. It is considered a short-term immersion experience since it only lasts for four weeks. The timetable of recruitment, notification of acceptance in the program and formal acceptance by the participants allow only a few months prior to departure for pre-departure training and preparation. Contact with the participants is very limited due to time constraints of full-time student status at their perspective universities. Three universities are
represented, two in Ohio: Kent State University and University of Akron and one in New York: Syracuse University operating on three different academic calendars.

Another limitation in this study is my personal background and experiences in Poland. Both of these influence the researcher’s interpretations of the reality for the participants. The researcher has been involved with The Kościuszko Foundation Teaching English in Poland Program since 1995 and has spent the past fifteen summers in Poland as a teacher and staff leader. The high level of contact with the Polish culture will indeed influence the researcher’s thinking, personal assumptions, behavior, and the interpretations of situations.
“We are all citizens of one world, we are all of one blood. To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is a great folly. Desist, I implore you, for we are all equally human... Let us have but one end in view, the welfare of humanity; and let us put aside all selfishness in considerations of language, nationality, or religion.“

John Amos Comenius

CHAPTER 2

LITERATURE REVIEW

Introduction

Our situation as human beings living in a culturally diverse and interconnected world has changed dramatically since Comenius said these words in the mid-seventeenth century. What has not changed is the idea of survival of the human race which has become increasingly challenging due to the forces of technology, global economics, and global issues which are transforming our world. One of the greatest fears of human beings is the stranger. According to Lord Johnathan Sacks, Chief Rabbi of Great Britain, one will encounter in a ten minute walk down the average Main Street more anthropological diversity than an 18th century traveler would have encountered in a lifetime.

The same phenomena is true for the schools and classrooms of the 21st century in the United States as well as many countries around the globe. Educators need to understand what it means to be interculturally competent as they encounter and seek ways to engage students from diverse background in their classrooms, provide culturally congruent educational experiences, and prepare students for their journey towards intercultural competence and global citizenship. The purpose of this study is to examine
and analyze the development of intercultural competence in pre-service educators through short-term immersion experiences in unfamiliar cultural milieux. The literature reviewed in this chapter consists of five parts.

First, the review will concentrate on discussing the concept of intercultural competence and defining appropriate terminology. A second section presents an overview of the problem facing today’s educators as a result of globalization and the need for intercultural competence development of pre-service educators. In a third section studies examining the preparation of interculturally competent educators through cultural immersion experiences are presented. A fourth section will briefly describe two developmental theories of intercultural competence that describe how cultural immersion experiences can act as a catalyst in the development of an ethnorelative worldview. Particular emphasis in this literature review is placed on Milton Bennett’s Developmental Model of Intercultural Sensitivity, (DMIS), which is the theoretical framework of this study. Bennett’s developmental theory argues that as one’s experience with cultural differences become more sophisticated, one’s intercultural sensitivity increases creating the potential for increased intercultural competence. (Bennett, 2004) Finally, the review will focus on the Intercultural Development Inventory and its use in this study.

The Concept of Intercultural Competence and Terminology

Intercultural competence is a highly complex concept. Scholars have identified over twenty definitions and models of intercultural competence, primarily from the Western perspective. Many different terms exist to describe how one operates effectively in different cultural contexts and terms continue to emerge from specific contexts ranging
from education, business, conflict management, organizations/management, international
adjustment, counseling, psychology, healthcare, and communications. Intercultural
competence has been described as “cross cultural competence” (Greenholtz, 2000), cross
cultural sensitivity” (Bhwauk & Brislin, 1992), “cultural competence” (Diller & Moule,
intelligence” (Earley & Ang, 2003), “culture learning” (Paige, Cohen, Kappler, Chi &
(Hunter, White & Godbey, 2006), “global leadership competence” (Jokinen 2005),
“intercultural communication competence” (Hammer, 1989), “intercultural competence”
(Bennett, 2003; Deardorff, 2006; DeJaeghere & Zhang, 2008), “intercultural maturity”
(King & Magolda 2005), and “intercultural sensitivity” (Bennett & Bennett, 2004).

Greenholtz, (2000), uses the term intercultural competence and cross-cultural
competence interchangeably throughout his writings discussing Bennett’s conceptual
framework for understanding the developmental stages of intercultural competence,
namely the Developmental Model of Intercultural competence, (DMIS). In the same
article he also refers to the Intercultural Development Inventory, (IDI), as a psychometric
instrument for measuring cross-cultural competence, an empirical tool which aids
administrators of transnational educational programs assess training needs and
effectiveness of programs.

Diller and Moule, (2005), present a model of cultural competence and define the
developmental process based upon the fields of multicultural counseling and
multicultural education. The developmental process described by Diller and Moule
depends on the continual acquisition of knowledge and the development of new and more advanced skills and ongoing reflective self-evaluations. In the broadest sense, cultural competence for teachers is the ability to effectively teach cross culturally. Five basic skills identified by (Cross et al 1989), are necessary for effective cross cultural teaching: 1) awareness and acceptance of differences, 2) self-awareness, 3) dynamics of difference, 4) knowledge of the student’s culture, and 5) adaptation skills. According to Diller and Moule, one must develop an awareness of cultural differences and understand how these differences may affect the learning process. It is also important to accept the differences acknowledging the simultaneous existence of differing realities without placing judgment. Self-awareness in this context refers to acknowledging how one’s day-to-day behaviors have been shaped by cultural norms and values and are reinforced by the significant people in one’s life. Dynamics of difference is understanding and anticipating what can go wrong in cultural communication due to body language, past experiences between two groups or to the nature of current political relations between groups. Educators need to familiarize themselves about specific information about a cultural group or groups that is relevant to the teaching-learning situation so it can be understood within its own cultural context. Learning goals and practices need to be adapted or altered to better-fit cultural values. The student’s culture is always considered in the planning and execution of teacher practices and learning goals.

Cultural intelligence, according to Early and Ang, (2003), refers to a person’s capability to adapt effectively to new cultural contexts. The concept of cultural intelligence contains several features including the ability to construct innovative ways of
conceptualizing, data gathering and operating in a new culture. Operating within the framework of a business perspective, this specific model refers to cultural intelligence as CQ. A person who is able to generate new and appropriate responses in a foreign cultural context is referred to as having a high cultural intelligence or CQ. This model is used to provide a new direction by combining traditional cognitive views of intelligence with the fields of motivational and behavioral analysis.

Jokinen, (2005), working within the framework of global leadership describe successful managers as having global competencies. These competencies have been defined, according to Jokinen, as behaviors, skills, values, and knowledge enabling one to successfully meet the challenges of entering a global environment. The challenges encountered by this new global leader not only includes being able to conduct business in another country, knowledge of international business issues, ability to change leadership styles but also to operate from an ethnorelative mindset.

Culture learning, the term used by Paige, Cohen, Kappler, Chi & Lassergard, leaders in the Center for Advanced Research on Language Acquisition, (2006) describes the process and content in five main categories: 1) Learning about self as a cultural being, 2) learning about the elements of culture, 3) culture-specific learning, 4) culture general learning, and, 5) learning about learning.

Global competence, the term used by Hunter, White, Godbey, (2006), is understood as “having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside of one’s environment. (Hunter, (2006), p. 130-131. Their
work has centered on creating a curriculum designed to ensure college graduates are globally competent. Critical steps to becoming globally competent, according to Hunter, involves developing an understanding of one’s own cultural norms and expectations, self reflection focusing on the clarification of one’s personal cultural context and the exploration of cultural, social and linguistic diversity and finally developing a nonjudgmental open attitude toward difference.

Intercultural communication competence takes its root of Edward T. Hall’s term intercultural communication, which appeared in his classic book *The Silent Language* in 1959. Hammer (1989) added the word competence and assessed the role of process of becoming intercultural competent intercultural communication. This term also builds upon Spitzberg and Cupach’s (1984) notion of communication competence. Intercultural communication competence was one of the original terms used to describe what we have become to known as intercultural competence.

For many years a wide variety of terms were used in the literature and multiple perspectives existed on how one becomes interculturally competent. Lack of consensus in the literature on a definition of intercultural competence and what characteristics make someone interculturally competent still continues to impede a concise understanding within the intercultural field. In an attempt to establish clarity, Deardorff (2006) assembled a panel of 20 internationally known intercultural scholars for the purpose of generating a definition of intercultural competence and describing the components of intercultural competence. As a result of this conference, the group representing mainly the Western perspective was able to define intercultural competence in general terms and
identify common elements. According to Deardorff, “the definition deemed most applicable was one derived from Byram’s (1997) work on intercultural competence. It can be summarized as follows: “Knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and /or to interact; valuing others’ values, beliefs, and behaviors; and relativizing one’s self.” (Byram as cited in Deardorff, 2006, p. 247). Another important result of this study was the establishment of assessment methods by the group to measure intercultural competence. Scholarly research continues to disclose information leading to the enhancement and refinement of understanding intercultural competence in all of its dimensions.

In the context of this study intercultural competence will be defined as the ability to think and act in interculturally appropriate ways (Bennett 2004). Intercultural sensitivity is the ability to discriminate among and experience relevant cultural differences. (Bennett 2004). These definitions are linked to Bennett’s Developmental Model of Intercultural Sensitivity, (DMIS) and to the Intercultural Development Inventory, (IDI), both integral components used in this study.

**The Need for Intercultural Competence Development of Pre-Service Educators**

Our world is changing at an incredible pace. Access to knowledge and information on a worldwide level is available instantaneously due to technological developments in communications, thus having a strong effect on the pace of change. International travel can be achieved within hours. According to Bok, (2006), the number of people leaving their homeland and living in other countries has doubled since 1975. He also reports 175 million people left their homeland in 2002 to seek jobs in more
prosperous countries. It is not enough just to know about different cultures. To ensure our survival, humans must become interculturally competent in order to live and work in together in harmony as we address the challenges confronting the sustainability of our planet and ourselves. We must be able to think, act, and communicate interculturally.

Much has been written in recent years about the need for interculturally competent educators in classrooms for the 21st century. Cushner and Mahon (2009) concluded that education has attempted to address the needs of a changing society; however, concepts relating to intercultural understanding and competence still remain very low on the priority list of institutions responsible for educating the nation’s future teachers, administrators and other school personnel. Thus, need is just beginning to be addressed by the majority of institutions of higher education involved in the preparation of our teachers. Although federal legislation known as the No Child Left Behind (NCLB) calls for competent teachers and schools of higher education responsible for the education and programming of professional development for educators have set guiding standards in the area of diversity not much has changed. The reality is our schools still significantly lack interculturally competent teachers.

Deardorff (2006) observed that one meaningful outcome of the internationalization efforts at postsecondary institutions is the desire to develop interculturally competent students. However, few universities address the actual development of interculturally competent students. The lack of a clear definition of the concept of intercultural competence combined with a clear path on how to measure this complex construct at one time have allowed policy makers to easily ignore this important
component of teacher preparation. Fortunately, in the last decade clear targets have emerged among enabling institutions of higher education to develop a variety of experiences both on and off campus leading to the development of intercultural competence among pre-service educators.

Studies have shown that fostering intercultural competence does not simply happen by exposing the pre-service educators to assignments with an international theme. According to Deardorff (2009) intercultural experience alone is not enough; it is not enough to send someone into another culture to study or to work, and to expect him or her to return interculturally competent. It is however, one way to start the complex and complicated developmental process for students. An analogy might be the musical development of a student; one does not become a musician by simply listening to music. The skills one needs to have to be considered interculturally competent require time to develop as does learning to master any musical instrument and becoming musically literate. Like any human skill, the development takes careful, mindful, and consistent practice. It is a process that takes a lifetime and requires regular engagement in reflective practice. (Deardorff, 2006, Yershova, DeJaeghere & Metenhauser, 2002).

The path to becoming an interculturally competent individual involves both life experiences and educational opportunities that teach one to respond to cultural differences; to listen empathically; to perceive others behavior in a non-judgmental framework; to accurately gather appropriate information about another culture; and to maintain a nonjudgmental approach to communication. Teachers require preparation and face- to-face experiences, which enhance an ability to effectively work with students of
diverse backgrounds and to mediate cultural conflicts that may occur in their classrooms. The skills needed to be an effective educator in the 21st century not only include expertise in their subject area, but a comprehensive understanding of their potential student population. In particular, pre-service and practicing teachers need specific experiences of cultural immersion to prepare them to deal with language barriers, culture shock, being in the minority, and viewing their own culture from a different perspective. The building of authentic relationships with people from other cultures is key to the development of intercultural sensitivity.

Delpit (2006, p.182) explains that we need a basic understanding of who we are and how we are connected and disconnected from one another. Building authentic relationships starts with exploring one’s own beliefs and attitudes and learning how to value the experiences of other groups. (p. xxv). Delpit concludes with these recommendations for pre-service educators on the journey to becoming a culturally responsive educator:

“Teachers must not merely take courses that tell them how to treat their students as multicultural clients, in other words, those that tell them how to identify differences in interactional or communicative strategies and remediate appropriately. They must also learn about the brilliance the students bring with them “in their blood.” Until they appreciate the wonders of the cultures represented before them – and they cannot do that without extensive study most appropriately begun in college-level courses – they cannot appreciate the potential
of those who sit before them, not can they begin to link their students’ histories and world to the subject matter they present in the classroom.”

Delpit describes the culturally responsive teacher in the above quote. Contemporary modes of intercultural competence attempt to explain this process of the development of intercultural competence as one benchmark in the development of a culturally responsive educator.

**Definition, History, and Studies Examining the Development of Intercultural Competence in Pre-Service Educators Through Cultural Immersion Experiences**

Immersion experiences involve placing someone in a culturally unfamiliar setting to learn first hand about people from another culture.

A cultural immersion experience, at the most basic level, is working, learning, and engaging with another cultural group over a period of time. One spends time acquiring knowledge of the language, a place, its culture, different worldview, acceptable behaviors, and the local rules as well as participating in activities and traditions of a particular group. What has changed in the last fifty years is the definition of the goals of such immersion programs. Effective intercultural communication involves more than just knowledge about another culture or its language. Intercultural understanding has become necessary for our very survival. It is imperative for one to grasp a full understanding of the meaning of intercultural competence and how to develop it, moving beyond merely cross-cultural contact. Intercultural competence is an emergent learning outcome of cultural immersion and study abroad programs. (Cushner & Mahon as cited in Deardorff, 2009, p. 346).
According to Goodman, (2009), American educational institutions did not value cultural immersion experiences for students until after World War II. In 1946, The Fulbright Act (Public Law 584; 79th Congress) created the first international educational exchange program. The Fulbright Program is the largest exchange program promoting international good will through the exchange of students in the fields of education, culture, and science. The Consortium for Overseas Teaching, (COST), established in 1973, places thousands of pre-service educators in international settings along with the International Teacher Education Program, (ITEP) and the Cultural Immersion Projects. (Cushner, 2009).

The United States Senate issued a resolution designating 2006 as the Year of Study Abroad. The purpose of this recognition was twofold: to recognize the long-term national benefits of sending American students abroad and to raise awareness to ensure the continuation of study abroad programs. Study abroad programs were deemed important and necessary on a national level and the responsibility for ensuring that the citizens of the United States are globally literate was placed on the higher educational system of the United States. The resolution encouraged institutions of higher education to seek out successful study abroad programs to supplement the educational experiences offered at their institution.

(http://vistawide.com/studyabroad/year_of_study_abroad2006.htm.)

There has been a recent surge on the part of universities, and other educational institutions to offer special certificates to their graduates or set themselves above other schools by claiming to produce globally competent citizens as a result of the specialized
curricula and programs offered by their institution. Trends such as these reflect not only historical circumstances such as 9/11, requiring new measures to protect citizens, but also the reality of our globalized world creating the demand to become more internationally oriented in order to remain competitive in the world market. Several new initiatives have sprung up to describe and support the phenomena of internationalization drawing attention from the top of our government to the local elementary school advertising itself as “going global.” In 2011, First Lady Michelle Obama announced President Obama’s 100,000 Strong Initiative promising to increase the number and diversity of American students studying in China. The purpose of this initiative, according to the First Lady is to prepare young people to succeed in the modern, global economy. Furthermore, she underscores the importance of building relationships and creating mutual understanding around the world. Emphasis is now placed on building a stronger world rather than just a stronger America as well as projecting a positive image of America to the rest of the world. According to Assistant Secretary of State for Educational and Cultural Affairs, Ann Stock, “Students who study and learn abroad learn firsthand how critical international exchange programs are to developing the next generation of global citizens.” (http://www.whitehouse.gov/the-press-office/2011/01/19) One unique aspect of this initiative is to provide this opportunity to study in China to under-represented groups such as minority and community college students.

Major funding for this project comes from the support of private individuals and by large corporations such as Motorola Solutions Foundation, Citigroup, Caterpillar Inc. and the U.S. – China Education Trust. Several new efforts have also joined in to
supplement this initiative with funds and support such as the Ford Foundation, Green Point Group, Van Eyck Global, the Chinese government and the State Department.

What does it mean to become more internationally minded, to develop 21st century skills, to understand and interact within a culturally diverse and globally connected world? A local district’s initiative, “Bridge to the World Project” claims to do that and more for the students enrolled in their school. As part of this project students are learning about foreign currency, how stocks are traded in other countries, raising funds to help clean water in foreign villages, addressing global issues, and developing cross-cultural communication skills. Learning outside the classroom is critical component to the 21st century education. Students embark on travel across the world on community service missions, go overseas on learning opportunities to experience other cultures, examine global sustainability issues, and learn how a country healed itself through its art and culture in order to resolve conflicts among groups.

Since 2003, National Association For Study Abroad: Association of International Educators, the leading association in the field of international education and exchange, has been giving U.S. colleges awards for their campus internationalization efforts. The Senator Paul Simon award for Comprehensive Internationalization is awarded annually to three educational institutions for their exemplary model and implementation strategies. Internationalization according to NAFSA, is the conscious effort to integrate and infuse international, intercultural, and global dimensions into the ethos and outcomes of secondary education. (www.nafsa.org/about/default.aspx?id=16296). A few examples of evidence of successful internationalization are found in the curricula initiatives, faculty
and scholar exchanges, international partnerships, education, teaching, research and work abroad by U.S. students and faculty.

The demand for graduates of our educational systems to be “global citizens”, prompting internationalization initiatives, has led to the increase in programs that provide students with intercultural learning opportunities. Educational professionals charged with implementing curricula and other programs associated with responding to this need should have a clear understanding of the link between intercultural education and intercultural competence development.

**Various Kinds of Cultural Immersion Programs**

Pre-service educators have a variety of cultural immersion programs available to them through their colleges and universities. Students can pick from an array of programs situated in countries across the globe, in their own country, or simply within the parameters of their own campus. Cultural immersion programs can occur in a different country. This design requires the students to travel to another country and live for a specific time and possibly study at a university located in the country. Cultural immersion program models are also available in the country of residence of the student. The Concordia Language Villages is the premier language and cultural immersion program in the United States. Since its inception in 1961, the Concordia Language Village, located in Minnesota, has expanded the offering to fifteen different languages and cultural immersion experiences.

Some universities have designed immersion programs on their own campus to reduce the expense incurred by traveling outside the borders of the United States. Over
thirty states hosted some type of summer language and cultural immersion camps for students on university campuses in 2009. Kent State University offered Arabic, Chinese and Hindi at its main campus in Kent, Ohio. The program was run by the Regents Summer Language Academy: Problem-Based Learning Academy. In addition to the 4-week summer residential program nine mini-immersion sessions were held during the academic year. (http://fla.mcls.kent.edu/) The National Foreign Language Center provides policy and planning for languages in the United States, with its headquarters located at the University of Maryland, where a complete list of programs available in various institutions in the United States is provided to students of all ages. The length of time a student is engaged in a cultural immersion experience varies from a few weeks to a full semester, or even longer in some programs if requirements so dictate.

Commonalities Among These Programs

Study abroad, exchange student programs, on-campus cultural immersion camps, and short-term overseas experiences share many common goals. Some of the goals include: learning another language while meeting new people and forming lasting relationships, challenging one’s assumptions and getting new perspectives about world issues, learning about the world and cultures, learning skills one can apply in future academic and professional endeavors, stepping outside of one’s comfort zone, experiencing new environments, as well as learning about yourself. (Paige, Cohen, Kappler, Chi & Lassergard, 2002) Student learning can occur in second language acquisition if the experience takes place in a country where the student’s native tongue is not the official language. Cultural immersion experiences on campus and in specially
designed camps located in one’s own country can also provide extensive second language acquisition. Participants have the opportunity to meet new people, form relationships, and exchange ideas and experiences. Students are challenged to observe other cultures and compare them to their own. These programs offer students a chance to step out of their comfort zones and find new solutions to problems. Exploration and travelling can enhance one’s self-learning experiences. (Cushner & Mahon, 2002).

Cultural immersion programs also strive to teach how to adapt and to function effectively in another culture. Orientation sessions provide the framework to engage the student in learning how to positively relate to activities of another culture. Topics for discussion often include: examining one’s own identity and perception of the United States, conversations with people from other cultures, activities geared to understand different aspects of culture such as concept of self, time, locus of control, and styles of communication. Students are encouraged to read literature, current newspapers, and watch films as well as to keep a reflective journal prior, during, and after their cultural immersion experience. Students are often given assignments to reflect on their assumptions, changes in their behaviors, challenges of living in another culture and being the “other.” The degree to which these commonalities are developed depends upon the knowledge of the faculty for responsible integrating these experiences into sequential, developmentally appropriate curricula. Effectiveness depends on the amount of time allotted to these culture general and culture specific activities as well as the feedback and monitoring offered by experienced educators and mentors as well as the student commitment. The goal of all of these programs is to advance global and intercultural
perspectives and to help understand how to act with one another to live in peace.

Researchers have attempted to describe how these various cultural immersion experiences can contribute to increased levels of intercultural sensitivity. The next section examines this research on pre-service educators’ intercultural development through various cultural immersion experiences.

**Cultural Immersion and Intercultural Sensitivity Development Studies**

Specific studies examining the intercultural sensitivity development of pre-service educators through cultural immersion experiences in the context of study abroad programs, student teaching, and domestic cultural immersion experiences are found in the literature (Caraway, 2009; Emert, 2008; Emmanuel, 2002; Fickel, 2002; Marx, 2008; Matthews, 2008; Moseley, Reeder & Armstrong, 2008; Nieto, 2006; Song, 2005; Stachowski & Brantmeier, 2002). Several intercultural development studies related to this study are reviewed herein.

Most relevant to this study is a dissertation by Helen A. Marx (2008) titled *Please Mind the Gap: A Pre-service Teacher’s Intercultural Development During a Study Abroad Program*. The study focused on the use of international immersion experiences in the intercultural development of a single pre-service educator. The author sought to identify aspects of the experience that challenged and supported the student’s development through a qualitative design case study. The Developmental Model of Intercultural Sensitivity (DMIS), (Bennett, 1986; 1993) was used as the theoretical framework for describing and analyzing the intercultural sensitivity development of the pre-service educator. The Intercultural Development Inventory (IDI), (Hammer, 2003)
was used to select the candidate for the case study and in confirmation of intercultural development. The study showed how study abroad experiences could provide intercultural challenges leading to transition to a more ethnorelative worldview and supporting the development of intercultural sensitivity. In her thorough examination of the evolution of one young women’s intercultural development, Marx also found the support system and guidance she received was vital to the development of a more ethnorelative worldview. She concluded the study with the recommendation that people and institutions responsible for preparing our future teachers should provide quality experiences with intercultural challenges and the necessary support both in and outside the classroom leading to intercultural development. The process of becoming interculturally competent that will allow them to teach in culturally responsive ways, needs to be continued and nurtured throughout the career of the educator through developmentally appropriate in-service programs.

Kimberly C. Caraway, (2009) conducted a phenomenological inquiry of five pre-service educators at an East Texas university who completed their student teaching in Costa Rica. The purpose of the study was to examine the experiences of the pre-service educators to understand whether and how their perceptions about their own culture in comparison to another culture were altered following a cultural immersion experience in Costa Rica. She conducted interviews and online synchronous chat to collect the data for the study. The pre-service educators identified what they thought were relevant changes in their understanding of culture, value belief systems and future practice. Caraway
concluded that cultural immersion does influence pre-service educators understanding of themselves and their own culture.

Moseley, Reeder, and Armstrong (2008) reported the results of a yearlong qualitative study of three pre-service educators’ cultural immersion experience as part of a student teaching experience in Costa Rica. The purpose of this study was to describe the transformational learning experiences and the importance of cultural immersion in an unfamiliar culture as a means of learning about one’s self. The study further demonstrated the importance of a support team for the pre-service educators throughout the experience to aid them in critical reflection and rational discourse.

Emert (2008) examined the development of intercultural sensitivity of twelve teacher participants in the Fulbright Teacher Exchange Program (FTEP) from 2005-2006. Six international teachers and six American teachers taught in another country for a period ranging from six months to one year. The researcher collected data in the form of journals, open-ended questions, and interviews from all the participants in the FTEP program to determine if teaching abroad had an impact on the development of a teacher’s intercultural competence. The Intercultural Development Inventory, (Hammer, 2003) was administered as a pre-test and a post-test. Results showed a slight increase (less than 1 point) from the pretest to the post-test in the IDI scores. The qualitative results, however, showed positive growth in intercultural competence overall. The teachers reported a heightened ability to interact appropriately with culturally diverse individuals as well as enhanced understanding of themselves and others as cultural beings. The
experience was challenging but beneficial to the professional development of the teacher participants.

A dissertation by Matthews, (2008) entitled *An Ethnographic Examination of Perspective Consciousness and Intercultural Competence Among Social Studies Student-teachers in Kenya, East Africa*, examined the impact of a five-week cultural immersion student teaching abroad experience of fourteen white pre-service educators. Matthews collected data through semi-structured interviews, observations, prior life histories, narratives, reflections, and researcher field notes. The data show that worldviews of the pre-service educators were often impacted during initial encounters, moments of cultural dissonance, and participant reflections on the process.

Stachowski & Brantemeier’s report delivered at the Annual Meeting of the Association of Teacher Educators in Denver, entitled *Understanding Self through the Other: Changes in Student Teacher Perceptions of Home Culture from Immersion in Navajoland and Overseas* examined cultural immersion projects in both domestic and foreign settings. The Cultural Immersion Projects at Indiana University-Bloomington were initiated in the early 1970’s as a practice to prepare pre-service educators to respond to the changing face of school populations. A key characteristic of effective teachers is to critically compare one’s own ethnic and cultural identities with those of their students in order to understand and best serve the youth in their charge.

In 2002, this project placed over one hundred pre-service educators in cultural immersion assignments in public schools across the Navajo Nation and in national schools of England, Wales, Scotland, the Republic of Ireland, India, Australia, New
Zealand, Taiwan, Kenya, and Costa Rica. The study involved a total of sixty student teachers placed in both the domestic and foreign settings. Reflection reports were collected and analyzed for changes in their perceptions and views in areas such as government policies, schooling, institutions, human relationships, customs, social structures and cultural values. It appeared to the researchers that student teaching in a culturally different setting, whether in the United States or outside its borders led the pre-service educators to analyze and question many aspects of their lives.

Cultural immersion can occur in a domestic or a foreign setting. The United States is a multi-racial, multi-ethnic, and multi-cultural society. There are several drawbacks to cultural immersion experiences for pre-service educators requiring one to leave the country for an extended amount of time. The expense of a passport, airfare, and loss of income can be prohibitive for some pre-service educators. Several innovative programs have been designed to enable pre-service educators to gain valuable intercultural experience within the setting of their own campus or in nearby communities. The following cultural immersion studies have been conducted in a domestic setting.

Emmanuel (2002) studied pre-service educators in the context of short-term immersion field experience in the Detroit public schools. In her dissertation titled, *A Music Education Immersion Internship: Pre-Service Teachers’ Beliefs Concerning Teaching Music in a Culturally Diverse Setting*, Emmanuel addressed the need for developing intercultural competence in future music teachers, specifically focusing on the beliefs and attitudes of pre-service teachers in the context of a short-term immersion field experience in a culturally diverse setting. The results of this qualitative study showed the
combination of academic coursework and a well-structured immersion field experience could provide an opportunity for pre-existing beliefs and attitudes of pre-service teachers concerning cultural diversity to be challenged. Emmanuel stressed the need for guided reflection under the supervision of an informed and experienced instructor.

Neito (2006) reported on cultural immersion activity called a *cultural plunge* developed and utilized by several professors at San Diego State University. A plunge is defined as a one hour exposure to persons or groups markedly different in culture (ethnicity, language, socio-economic status, sexual orientation, and or physical exceptionality) In a paper titled, *The Cultural Plunge: Cultural Immersion as a Means of Promoting Self-Awareness and Cultural Sensitivity among Student Teachers*, Nieto reports this experimental technique provides one means of helping sensitize student teachers to social and cultural realities, to their own values and biases, and to the students of today’s and tomorrow’s classrooms. This unique strategy is one direct response to the lack of teacher preparation for working with diverse students. Qualitative data in the form of surveys was collected from ninety-three pre-service educators enrolled in the multicultural education class in the spring and summer of 2004. According to Nieto cultural plunges enhanced with videos and lectures have positively affected many students.

*Alaska Content Standards and Guidelines for Preparing Culturally Responsive Teachers for Alaska’s Schools* prompted a unique project to assist teachers in meeting the challenges put forth by these two documents according to Fickel & Jones, (2000). In the summer of 2000 four-2 week summer institutes were organized by the University of
Alaska with the intent to increase teachers knowledge of Alaska Native Americans and specific subject matter including science, mathematics, English/language arts, and social studies. This qualitative study combined naturalistic inquiry during the institutes and follow-up interviews. In a paper titled, *The Tundra Is the Text: Using Alaska Native Contexts To Promote Cultural Relevancy in Teacher Professional Development*, Fickel & Jones, (2000) documented the qualitative investigation of this project. Several of the teachers experienced cultural immersion in local Native contexts. Data collection included observation, field notes, handouts, field-based interviews, and follow-up interviews with selected teachers. The researchers reported only teachers in the village institutes who experienced cultural immersion in Native contexts made changes in their classroom practices and approaches to Native students. Since grant funding supported this project, policy makers were strongly urged to provide the necessary professional development for teachers on a permanent basis.

Less directly pertinent but insightful is a dissertation by Song (2005) entitled *The Effect of a Cultural Immersion Program on Pre-service Teachers’ Attitudes About Teaching In a Radically Diverse Inner-City School*. The purpose of this study was to examine and analyze the effects of a cultural immersion program on pre-service teachers’ attitudes about teaching in a racially diverse urban setting. In this mixed study data was collected from pre-post questionnaire surveys, journal and paper scenarios and follow up interviews. Song concluded that the pre-service teachers’ attitudes toward diversity had significant positive changes after the cultural immersion experience and helped them to
move to a higher level of cultural sensitivity. This conclusion was determined by the researcher’s analysis of pre-service statements in journals, reaction papers and interviews.

**Theories and Models of Intercultural Competence**

In this study the researcher defines intercultural competence as the ability to access multiple ways of viewing and interacting in the world. A person who is interculturally competent can shift comfortably between cultures, demonstrates an understanding and comfort level of one’s individual culture, and can respond appropriately in different cultural settings. Many models and theories are found within the literature attempting to explain the process of intercultural development. A brief description of the various models follows, ending with particular attention given to Bennett’s (1986,1993) Developmental Model of Intercultural Sensitivity (DMIS) which has been chosen for the framework of this study. This model has been enormously influential for educators and researchers studying intercultural development program design development and assessment (Paige, R.M., & Goode, M.L., as cited in Deardorff, 2009).

Spitzberg & Changnon as cited in Deardorff, ed. (2009) provides a description and history of the Intercultural Competence Theories and Models. In the last fifty years many models of intercultural competence have become known due to worldwide scholarly activity and research but very few of them have been subjected to systematic tests of validity and cross-cultural generality. (Spitzberg & Changnon as cited in Deardorff, ed. 2009). Contemporary models of intercultural competence include:

Compositional Models list the desirable components of intercultural competence but do not describe the relationships between the components. Howard, Hamilton, Richardson, and Shuford, (1998), constructed a model consisting of attitudes, skills and knowledge necessary for intercultural competence. Other examples of compositional models include a Facework-Based Model of Intercultural Competence, (Ting-Toomey and Kurogi 1998), The Deardorff Pyramid Model of Intercultural Competence, (Deardorff, 2006) and Global Competencies Model, (Hunter, White, and Godbey, 2006).

Co-Orientational Models describe how one can adapt to another’s meanings and behaviors, or, in other words, co-orient oneself to different perspectives thus emphasizing the outcome of competent interaction. Linguistic components and verbal communication are very important in Co-Orientational models since they lean toward accurate understanding between two people of different cultures. The Worldviews Convergence Model, (Fantini, 1995), The Intercultural Competence Model, (Byram 1997), The Intercultural Competence Model for Strategic Human Resource Management, (Kupka, 2008) and the Coherence-Cohesion Model of Intercultural Competence (Rathje, 2007), all incorporate the outcome of skillful interaction between two people in the model.

Adaptational Models, according to Spitzberg & Changnon (2009), describe how one group adjusts or changes to meet to another in order to achieve competence in intercultural interaction. The Intercultural Communicative Competence Model, (Kim,
1988) shows how one group achieves competence by adapting to the other groups’ norms in behavior and thinking.

Causal Path Models show interrelationships among components of intercultural competence leading to the desired outcome of effective and appropriate communication and behavior in an intercultural situation. Spitzberg & Changnon (2009) state that casual path models “attempt to represent intercultural competence as a theoretical linear system, which makes it amenable to empirical tests by cross-sectional multivariate techniques.” (p. 29). The Model of Intercultural Communication Competence, (Arasaratnam, 2008), The Intercultural Communication Model of Relationship Quality, (Griffith and Harvey, 2000), The Multilevel Process Change Model of Intercultural Competence, (Ting-Toomey, 1999), The Anxiety/Uncertainty Management Model of Intercultural Competence, (Hammer, Wiseman, Rasmussen, and Bruschke, 1998), and The Deardorff Process Model of Intercultural Competence, 2006) are attempts to explain the development of intercultural competence in terms of cause and effect.

Developmental Models emphasize a progression to intercultural competence through stages over time. Bennett’s Developmental Model of Intercultural Sensitivity, (Bennett 1993), and King and Magolda’s Model of Intercultural Maturity, (King & Magolda 2005), are examples of developmental models identifying stages of growth that build sequentially over time.

**Intercultural Maturity Model**

Positioned in the work on intercultural maturity in the context of a holistic approach to human development using Kegan’s (1994) model of lifespan development as
a foundation, King and Magolda (2005) propose a Developmental Model of Intercultural Maturity. This model is a multidimensional framework that describes the development of intercultural maturity in an attempt to integrate three major domains of development (cognitive, intrapersonal, and interpersonal) over a progression of time. Three levels of intercultural development are identified: initial, intermediate and mature levels. An assumption of the model is that one progresses toward the mature level through observation, continued study, and interaction with members of the other cultures.

King and Magolda believe that in order to regard his or her culture as valuable, one must possess the ability to value interpersonal difference without feeling threatened by the other person or another culture. King and Magolda refer to this belief as the foundation that allows the acquisition of knowledge and skills to work in tandem leading to positive intercultural interaction. They also believe curricula designed to develop the intercultural competence of students which rely on dispensing information and teaching desirable behavior and skills have failed because the curricular goals of many educators do not consider one or more domains (cognitive, intrapersonal, interpersonal) of development. Through their extensive work with college students, King and Magolda, (2005) proposed a Developmental Model of Intercultural Maturity which identifies a “framework which not only identifies the desired outcome itself, but also includes two steps that lead to the achievement of the outcome with three benchmarks along a developmental continuum.” Next is a brief general description of the domains of development, and the developmental levels and the benchmarks of A Developmental Model of Intercultural Maturity.
The first domain, the cognitive dimension, “focuses on how one constructs one’s view and creates a meaning making system based on one understands knowledge and how it is gained.” According to Baxter and Magolda, this domain is based on the theories of Baxter, Magolda, 1992, 2001; Belenky et al., 1986; M. Bennett, 1993; Fischer, 1980; Kegan, 1994; King & Kitchner, 1994, 2004; Perry, 1968).

The second domain, the intrapersonal dimension, “focuses on how one understands one’s own beliefs, values, and sense of self, and uses these to guide choice and behavior.” This domain is based on the theories of Cass, 1984; Chickering & Reisser, 1993; Cross, 1991; D’Augelli, 1994; Helms, 1995; Josselson, 1987, 1996; Kegan 1994; Marcia, 1980; Parks, 2000; Phinney, 1990 and Torres, 2003.

The third domain, the interpersonal dimension, “focuses on how one views oneself in relationship to and with other people (their views, values, behaviors, etc.) and makes choices in social situations.” This domain is based on the theories of M Bennett, 1993; Chickering & Reisser, 1993; Gilligan, 1982; Kegan, 1994; Kohlberg, 1984; Noddings, 1984.

One major assumption of this model is that development of all three dimensions is required for a person to be able to use one’s skills (Kegan 1994). Magolda and King readily acknowledge that the framework is the result of integrating existing theories on human development, research on student development and intercultural competence, and personal experience teaching college students. It is important to note that this model has not been subjected to empirical analysis. This integrated development model is intended to aid educators in understanding and promoting intercultural maturity by describing how
people become increasingly capable of understanding and acting in ways that are interculturally aware and appropriate.

A recent dissertation by Brown, (2008), described King and Baxter Magolda’s developmental model of intercultural maturity as compelling because of its rigorous grounding in existing theoretical models of college student development, and because of its attention to illuminates the multifaceted dimensions of intercultural development.

It presumes a complex interplay between how individuals construct difference in the world, how they function in intercultural situations, and whether they make sense of themselves as cultural human beings. As such, this model is neither solely cognitive, intrapersonal, nor interpersonal, but rather, it is a holistic combination of all three dimensions (p. 37).
### Table 1.

**The Intercultural Maturity Model**  
*Source: Adapted from King and Baxter Magolda (2005 p. 576)*

<table>
<thead>
<tr>
<th>Initial Development Level</th>
<th>Intermediate Development Level</th>
<th>Mature Development Level</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cognitive</strong></td>
<td><strong>Cognitive</strong></td>
<td><strong>Cognitive</strong></td>
</tr>
<tr>
<td>◊ Assumes knowledge is certain</td>
<td>◊ Evolving awareness and acceptance of uncertainty and multiple perspectives</td>
<td>◊ Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames</td>
</tr>
<tr>
<td>◊ Categorizes knowledge as right or wrong</td>
<td>◊ Ability to shift from accepting authority’s knowledge claims to personal processes for adopting knowledge claims</td>
<td></td>
</tr>
<tr>
<td>◊ Is naïve about different cultural practices</td>
<td>◊ Views differing cultural perspectives as wrong</td>
<td></td>
</tr>
<tr>
<td>◊ Resists challenges to one’s beliefs</td>
<td>◊</td>
<td></td>
</tr>
<tr>
<td>◊ Views differing cultural perspectives as wrong</td>
<td>◊</td>
<td></td>
</tr>
<tr>
<td><strong>Intrapersonal</strong></td>
<td><strong>Intrapersonal</strong></td>
<td><strong>Intrapersonal</strong></td>
</tr>
<tr>
<td>◊ Lack of awareness of one’s own values and intersection of social (class, racial, class ethnicity, sexual orientation) identity</td>
<td>◊ Evolving sense of identity as distinct from external other’s perceptions</td>
<td>◊ Capacity to create an internal self that openly engages challenges to one’s views and beliefs</td>
</tr>
<tr>
<td>◊ Lack of understanding of other cultures</td>
<td>◊ Tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs</td>
<td>◊ Considers social identities (race, class, gender etc.) in a global and national context</td>
</tr>
<tr>
<td>◊ Externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices</td>
<td>◊ Immersion in own culture</td>
<td>◊ Integrates aspects of self into one’s identity</td>
</tr>
<tr>
<td>◊ Difference is viewed as a threat to identity</td>
<td>◊ Recognizes legitimacy of other cultures</td>
<td></td>
</tr>
<tr>
<td><strong>Interpersonal</strong></td>
<td><strong>Interpersonal</strong></td>
<td><strong>Interpersonal</strong></td>
</tr>
<tr>
<td>◊ Dependent relations with similar others is a primary source of identity and social affirmation</td>
<td>◊ Willingness to interact with diverse others and refrain from judgment</td>
<td>◊ Capacity to engage in meaningful interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences</td>
</tr>
<tr>
<td>◊ Perspectives of different others are viewed as wrong</td>
<td>◊ Relies on independent relations in which multiple perspectives exist (but are not coordinated)</td>
<td>◊ Understanding of ways individual and community practices affect social systems</td>
</tr>
<tr>
<td>◊ Awareness of how social systems affect group norms and intergroup differences is lacking</td>
<td>◊ Self is often overshadowed by need for other’s approval</td>
<td>◊ Willing to work for the rights of others</td>
</tr>
<tr>
<td>◊ Views social problems egocentrically</td>
<td>◊ Begins to explore how social systems affect group norms and intergroup relations</td>
<td></td>
</tr>
</tbody>
</table>
The Developmental Model of Intercultural Sensitivity

Intercultural communication theorist, Milton Bennett (1986, 1993) proposed a model of intercultural development in which he uses the term *intercultural sensitivity* to describe the way individuals construe meaning of cultural difference with increasing complexity. The Developmental Model of Intercultural Sensitivity, (DMIS) is a constructivist developmental model consisting of six stages. Figure 1 lists Bennett’s stages of Intercultural Development.

*Figure 1. Representation of the six stages of the Developmental Model of Intercultural Sensitivity as described by Bennett (1998 p. 26)*

As noted in Figure 1, the model is divided into two “stages”: the Ethnocentric Stage and the Ethnorelative Stage. Within each stage are three “elements”, or “steps” perceived to indicate progress toward intercultural competence (or ethnorelativism).

The ethnocentric side of the continuum contains three stages, Denial, Defense and Minimization. Bennett claims (1998), that in the ethnocentric stages “one’s own set of
standards and customs are used to judge all people, often unconsciously” (p.28). The three stages in the ethnorelative side of the continuum are: Acceptance, Adaptation and Integration. In the ethnorelative stages according to Bennett (1998), one begins to “think about the notion of cultural relativity—that their own behavior and values are not the only good way to be in the world” (p.28). Particular behaviors can only be understood within a cultural context. In Bennett’s vision of reality, intercultural communication allows for “different voices to be heard both in their uniqueness and in synergistic harmony” (p.31)

**Ethnocentric Stages of the DMIS**

**Denial (Stage One Ethnocentric Side of the Model)**

In the first stage of ethnocentrism one cannot distinguish cultural differences. A person in this stage, according to Bennett, tends to isolate himself into groups sharing the same values and attitudes. There is a genuine disinterest in people of different cultures and one tends to avoid anything beyond superficial contact. Individuals in denial exhibit a disregard and often disrespect for people of other cultures often by making dehumanizing comments. The toolbox for dealing with other realities is very limited. Their own worldview is front and center and superior to any other group. One understands their worldview to be the only one and only broad categories for different cultures exist such as “Asian” or “White” or “Black.” The lack of knowledge and unawareness can lead some individuals and groups to commit evil deeds toward another cultural group. A sense of sameness prevails; one seeks only superficial information and exhibits “a know it all” attitude when it comes to operating in another culture. The constant feeling of being threatened by other cultures causes one to purposely avoid noticing and interpreting

**Defense (Stage Two Ethnocentric Side of the Model)**

**Defense/superiority.** Characteristic of this stage is the recognition of difference and the frequent negative evaluation of aspects of another culture. During this stage one has a tendency to denigrate other cultures and feels a heightened sense of being threatened, thus often exposing superiority tendencies as evidenced by behavior and language. There is a heightened feeling of being on the defensive causing levels of criticism to rise. Personal identity at this stage becomes very important in maintaining a sense of defense against anxiety caused by interacting with another culture. Original worldview remains protected and intact. (M.J. Bennett, 1993, 1998, 2004).

**Defense/reversal.** Individuals experiencing reversal tend to separate themselves from their own group and begin to associate with people belonging solely to the other culture. The other culture is viewed as superior to one’s own culture. This withdrawal comes with negative verbal comments about their own culture and a longing to be accepted as one fitting in to the other culture.

**Minimization (Third Stage on the Ethnocentric Side)**

**Minimization/physical universalism.** Individuals in this stage do exactly as the title implies, they minimize the importance of cultural difference. Instead, the focus becomes fixating on the similarities of human beings. Although cultural difference is recognized and accepted it is relegated to the background and the belief all humans are the same due to physical commonality becomes the dominant theme. According to
Hammer, Bennett, and Wiseman (2003), “cultural differences are subordinated to the overwhelming similarity of people’s biological nature.” (p. 424)

**Minimization/transcendent universalism.** Stage three on the ethnocentric side of the developmental model is a very comfortable stage. The idea of universal values abound as the idea of sameness prevails. People at this stage will often remark about how all human beings are physically the same and come from the same creator. Individuals and groups exhibit comfortable and often-acceptable patterns, which reinforce the belief in human beings universality and similarity. The idea of universality permeates institutional policies for dealing with everyone in spite of obvious cultural differences. The thinking about and understanding of cultural differences within a context different than one’s own does not occur to individuals immersed in this stage. Hammer, Bennett and Wiseman (2003, p.425), point out “the experience of similarity might also be experienced in the assumed cross-cultural applicability of certain religious, economic, or philosophical concepts.”

**Ethnorelative Stages of the DMIS**

**Acceptance (First Stage on the Ethnorelative Side)**

**Acceptance/behavioral relativism.** The fear of a stranger with different behaviors and values begins to disappear and slowly is replaced with a curiosity and appreciation for another person from a different culture. One’s cultural preferences are being developed along with a respect for the other person’s cultural preferences, thus breaking the idea of universality among humans.
During this stage one begins to recognize the potential value of diversity to one’s self and society. The collection of cultural knowledge of both oneself and the other person becomes important. Creativity both in the workplace and society is seen as the result of the existence of these differences that at one time were viewed as threatening. In the workplace or social context, the language of the society and the workplace begins to reflect an understanding of cultural difference, but without concrete action of adapting the group to the diversity of others through corporate or institutional policies.

**Acceptance/value relativism.** Cultural relativity becomes a challenge as one learns how to negotiate one’s values and beliefs in the context of another culture. Culture frame of reference shifting begins to occur causing constant analysis of one’s values in the face of ambiguity.

### Adaptation (Second Stage on the Ethnorelative Side)

**Adaptation/empathy.** Adaptation implies a willingness by the individual to operate within other cultures with limited skills, flexibility, and confidence in both cultural perspective and behavior realms. Cognitive frame of reference and behavioral code shifting skills are being practiced in a cultural context different from one’s “own” culture as one exhibits a deep understanding of another culture. Intercultural communication between groups of different cultures becomes easier at this stage due to an increase in one’s confidence and skills in cultural frame shifting. Bennett, (2004, p.70) maintains “this shift is not merely cognitive; it is a change in the organization of lived experience, which necessarily includes affect and behavior.”
Sharing a common goal such as solving a dispute acts as a catalyst to engage effectively across cultures. Empathy is engaged as a tool to help understand the other person. A shift begins to occur where one can grasp on some level the integrity and the coherence of what may seem to us to be a totally alien world in the person of another; we are called upon to use our imaginations to enter into the other person’s world to discover how it looks and feels from the vantage point of the person whose world it is (Greene, 1995). Greene goes further to suggest it may well be the imaginative capacity that allows us to experience empathy with different points of view, even with interests apparently at odds with ours (Greene, 1995). Individuals begin to experience another’s cultural reality and start to exhibit authentic behavior and communication due to heightened levels of understanding and new feelings about the cultural worldview.

**Adaptation/pluralism.** One has learned to internalize more than one worldview and demonstrates the ability to think, and behave appropriately within the culture without considerable conscious effort. Hammer & Bennett (1998, p.16) state “when one or more alternative cultural frames of reference are readily available in one’s worldview, the worldview can be termed as “bicultural” or, more generally, “pluralistic.” The behaviors and actions of several cultures become seamless and familiar as category boundaries continue to expand allowing for more flexibility and taking more risk.
Integration (Third Stage on the Ethnorelative Side)

Integration/contextual evaluation. A person reaching this stage of development is searching for ways to hold on to each cultural framework they have internalized. Sometimes confusion arises in trying to keep track of all the possibilities each cultural framework brings to the table; identification with some frameworks diminish. Bennett (1993, p.60) describes the integrated person as “one who understands that his or her identity emerges from the act of defining identity itself.” One seeks ways to utilize one’s understanding of many worldviews through cultural mediation. Many answers to conflicts seem to emerge. One can successfully maneuver through situations by understanding and evaluating various contexts, but maintain seeing one’s own behavior in a cultural context.

Integration/constructive marginality. The person at this stage promotes a view of self-as process in regards to choices he/she will make regarding self and society. Bennett & Hammer (1998, p.16) point out that “constructive marginality refers to the experience of incorporating cultural difference into identity, thus enabling people to move among cultural frames while maintaining an integrate sense of self.” One does not accept one identity but seeks the creation of third cultures cultivating the imagination of new categories to allow for a variety of cultural points of view within boundaries. The ultimate desire is to promote peaceful integrations of cultures. Decisions are reached only after reviewing multiple frames of reference and deemed both culturally appropriate and within ethical boundaries.
The Intercultural Development Inventory

Dr. Milton J. Bennett and Dr. Mitchell Hammer developed the Intercultural Development Inventory in 1998 (Paige, et al. (2003). It is one of the many assessment tools of intercultural communicative competence. The Intercultural Developmental Inventory v3 is a fifty item paper and pencil (and online) assessment tool that measures intercultural sensitivity based on the Developmental Model of Intercultural Sensitivity (DMIS) by Milton Bennett in 1986 (1993). The Intercultural Development Inventory is widely used by qualified administrators in academic and corporate environments. The Intercultural Development Inventory has been rigorously validated by factor analysis, reliability and construct validity tests. (Paige et al. 2003) The Intercultural Development Inventory measures where a person falls on the intercultural sensitivity continuum from highly ethnocentric to highly ethnorelative, but is by no means a predictor of intercultural competence (Pusch p.76). The researcher chose this particular instrument due to its direct relation to Bennett’s theory and the Developmental Model of Intercultural Sensitivity. The researcher attended the three-day qualifying seminar required for persons who want to use the IDI.

This research instrument allows for the assessment of participants change in intercultural sensitivity and aids in assessing the effectiveness of cross-cultural interventions. It is important to note according to Hammer and Bennett (2002) you do not have to move sequentially through the five subscales of the Intercultural Development Inventory. For example, one could have only partially resolved the Denial subscale, while partially resolving the Minimization subscale. These are referred to
Trailing Orientations by Hammer in the version three profiles. According to Hammer, Trailing Orientations represent those orientations that are in back of the individual’s Developmental Orientation that are not resolved. The individual, in certain circumstances may use of the trailing orientations to help make sense of cultural difference.

**Summary**

Teachers are expected to teach effectively, measure student learning, and possess a high level of knowledge of the subject they teach. An effective teacher is one who can assist all students in attaining their personal and professional goals. A major challenge for teacher education programs is to prepare future teachers to work with the increasingly diverse populations of students by developing global perspectives, in addition to obtaining a high level of subject knowledge and assessment strategies. The development of a global perspective or ethnorelative worldview enables educators to think and act in culturally appropriate ways in order to effectively engage students from diverse cultural backgrounds.

A review of the literature here suggests that cultural immersion experiences can have many effects on pre-service educators. However, more studies examining the development of intercultural competence of pre-service educators education majors are needed since the majority of them do not participate in study abroad, teaching abroad, or cultural immersion programs. What the studies presented here do establish is some evidence that in order for pre-service educators to become interculturally competent they need to have real life experiences with culturally diverse people.
CHAPTER 3
RESEARCH DESIGN AND METHODOLOGY

Introduction

The intent of this study is to sharpen the lens through which we observe how pre-service educators develop intercultural sensitivity as participants in a unique four-week cultural immersion experience in an unfamiliar milieu. Hopefully, this study will contribute to the literature on pre-service teacher preparation in the area of cultural competence as well as underscore a sense of urgency in developing these skills in the classrooms of the 21st century.

Understanding the complex developmental process of intercultural sensitivity and developing meaningful curricula which nurtures the mind and develops a skill set is critical to higher education institutions engaged in the preparation of culturally responsive teachers. The information gained from this study can contribute scholarly research to the field of global competency development and influence future developmentally appropriate curriculum designs involving intercultural experiences.

Chapter 3 includes the general context of the study, a description of the participants and the process by which they were selected. It also outlines the design of the research, the research questions, and a discussion of the data collection and analytic methods used to conduct this study. Additionally, the chapter includes an overview of the Developmental Model of Intercultural Sensitivity (DMIS) Bennett, (1993) and the Intercultural Development Inventory (IDI), version 3 developed by Milton Bennett and
Mitchell Hammer (1998, 2001, 2009), which provide the theoretical framework for the assessment instrument used to measure intercultural sensitivity.

**The General Context of the Study**

The *Teaching English in Poland Program* and the Arts Enriched English Camp

The Kościuszko Foundation, dedicated to the promotion of educational and cultural relations and exchanges between the United States and Poland, is an American Center for Polish Culture founded in 1925, and headquartered in New York City. The goals of the Foundation are to strengthen understanding, goodwill, and friendship between the United States and Poland by promoting closer educational and cultural relations; to increase knowledge and appreciation for Polish culture, history, language and traditions; to enhance knowledge of Poland’s contribution to the world civilization; and to encourage and to promote the study of Polish culture, history, language, and traditions in the United States.

These goals are achieved through a variety of educational and cultural programs. One such program is the *Teaching English in Poland Program*, which was developed as a response to the dramatic changes in Eastern Europe, specifically Poland in 1989 after the dissolution of the Soviet Union. The peaceful overthrow of communist domination began the transformation of Poland into a western style market economy and democratic system. The political, economic, and social changes that emerged during this transitional period created a need for students to acquire skills in conversational English as preparation for new developments brought about by the extraordinary changes in all aspects of life in Poland.
The Kościuszko Foundation has worked with the Polish Commission of UNESCO and the Polish Ministry of Education to sponsor the *Teaching English in Poland Program* since 1991. This American English language immersion program started at the high school level and expanded throughout the years to include junior high and elementary levels. Though the primary focus for Polish students is to practice their English language skills, the program is also designed to introduce students to American culture and democratic principles. Over the past eighteen years The Kościuszko Foundation, in collaboration with the Polish Ministry of National Education, and the Polish National Commission for UNESCO have organized a total of 100 camps located across Poland. As of 2008, a total of 1,720 American teachers and teaching assistants of diverse backgrounds from all regions of the United States have volunteered their services in Poland. Approximately 10,150 Polish students (fifth grade through high school) have been able to refine their English language skills and their knowledge of American life and culture as well as to be introduced to democratic and entrepreneurial principles and techniques.

Primarily because of the lack of communication with the Western world, many myths and misconceptions existed about the West and particularly the United States prior to 1989. The information Polish students received from the general media, for example, did not accurately portray the average American. Because Poland is predominantly a homogenous country, composed mainly of white Roman Catholics, it is especially important that Polish students have the opportunity for exposure to a greater scope of cultural, social, racial, and geographical diversity.
In 2000, the suggestion was made by one of the American Staff leaders to the National Director of the Teaching English in Poland Program, Christine B. Kuskowski, to expand the arts portion of the curriculum and to shift the focus from conversational English to intercultural exchange through the arts. In 1999, many teachers and staff leaders observed that the Polish students participating in the Teaching English In Poland Program demonstrated steadily increasing levels of English proficiency since the pilot program in 1991. The study of the English language was now implemented in the Polish Education System from zero level through gymnasium. Also, many parents employed a private tutor for their children to supplement the English language instruction their children received at school. By diminishing the language barrier that existed in 1991 over the course of nine years, the mission of the Teaching English in Poland Program could begin to evolve to a more sophisticated level of promoting the mission of the Kościuszko Foundation in the promotion of cultural and intellectual relationships between Poland and America.

Nine years of planning and two pilot camps preceded the implementation of the Arts Enriched English Camp in Poland. The original concept of this camp was Music for Peace and Understanding. It is now referred to the Arts Enriched English Camp. In contrast to the previous years the Teaching English in Poland Program, specifically the Arts Enriched English Camp is designed to forge a new direction by placing intercultural exchange at the focal point of its curriculum.
The Specific Context of the Study: The Arts Enriched English Camp

The *Teaching English In Poland Program* Arts Enriched English Camp, in which data for this study was collected, was held from June 27 – July 17, 2009 in Nadwarciański Gród, Załęcze Wielkie, Poland. The main supporters of the Camp were The Kościuszko Foundation Inc., New York, the Polish Scouting Group and the Związek Harcerstwa Polskiego (ZHP). The Polish National Commission of UNESCO endorsed the program.

The Arts Enriched English Camp at Nadwarciański Gród was open to students, ages fourteen through sixteen, from all regions in Poland. The Polish students received instruction in diverse areas of the arts while being immersed in conversational English within an American cultural context as opposed to or any other particular English speaking culture. All students were accepted regardless of their prior educational experiences in the arts. The American teaching team consisted of Staff and Program Director Mary Kay Pieski (this researcher), six additional teachers, and six pre-service educators serving as teaching assistants. The American teaching team designed a program of varied learning experiences and activities in the Arts based on the following curriculum goals.

1. Experience American culture through arts-based activities that incorporate American history, literature, art, music, geography, traditions, and diversity found in American cities.
2. Involve the students in experiences in the arts designed to investigate personal and group identities within American and Polish cultures.

3. Emphasize collaborative activities that combine and interrelate all of the arts.


5. Develop lessons employing the imagination.

6. Develop arts skills.

7. Improve English language conversational skills.

Courses offered at the 2009 Arts Enriched English Camp

1. Music I – Instrumental Music (Orff Instruments)
2. Music II – Guitar
3. Visual Arts: Collage Art
4. Language Arts (Poetry, Short Story, Song)
5. Aesthetic Expression-Creative Visualization Through the Five Senses

The Camp Curriculum

Each of the six teacher’s individual areas of experience, knowledge, and skills contributed to shaping the content of the curriculum for the Camp. The common factors among the teachers were interest and focus on the power of aesthetic expression through the Arts to engage students in a process of self-discovery, group interaction, and cultural
sharing. The Polish campers attended six forty-five minute classes daily in the courses listed above for three-weeks.

The Music I (Orff instruments) and Music II (Guitar) followed a geographical and historical approach to teaching about American culture through traditional songs, involving the students in playing and singing activities, writing verses in English, improvisation and composition activities, and the development of basic music reading skills. Both courses relied heavily on music from American Jazz and Blues traditions.

The Visual Arts (Collage Art) course focused on the collage art of African-American artist Romare Bearden (1911-1988). Students studied how the visual artist used artistic expression to express points of view, personal values, and describe social issues. Students were introduced to arts vocabulary, and special focus was placed on Bearden’s expression based on musical inspiration. Three collage projects were completed in this course and presented to the class by the creator. Student collages were displayed as part of the Arts Expo held on the final day of the camp.

The Language Arts course focused on the investigation of personal and group identity as exemplified in poetry, short stories, and songs. Culminating activities involved dramatic presentations written by the students based on identity. Small groups at the Arts Expo performed the short skits for parents, friends, and community members.

Aesthetic Expression focused on creative visualization through the five senses. Students were involved in creative dance, Tai Chi concepts, music composition, and art projects. The final project was the creation of body masks worn by their creators in
performances involving dramatic movement. The body masks represented in symbols significant areas of the student’s identity.

In the Contextual Arts course students learned photography and videography skills. Ideas on how to incorporate computer technology to enhance their photographs and video were also presented through hands on activities. The campsite, situated in a scenic densely forested area with its rich variety of flora and fauna, served as the subject for the creation of photographic art projects. The students worked on a video project involving activities within the other classes resulting in documentation of the camp. Individual creation and exploration of values became evident in the photographic renderings of the students.

**Cultural Immersion Experience of the Pre-Service Educators**

In addition to the goals for the Polish students attending the camp, the Arts Enriched English Camp experience focuses on the intercultural socialization of American pre-service educators who volunteer as teaching assistants. Indeed, while the *Teaching English in Poland Program* language immersion camps sponsored by The Kościuszko Foundation has been viewed as valuable to Polish youth, American pre-service teachers have continued to volunteer because of the many professional benefits derived from this cultural exchange.

As an intercultural exchange and immersion experience, American educators live and work in an environment that contrasts greatly with their individual home and school environments. For many pre-service educators and teachers, it is their first experience teaching in another culture. What they learn from working with the Polish students and
Polish staff while experiencing Polish culture provides an interesting contrast with American society. For many pre-service educators and in-service educators this experience creates a new cultural awareness that enables them to better understand themselves. This is especially true among pre-service educators who serve as teaching assistants, all of whom are college students.

The teaching assistants worked daily under the direction of professionally experienced teachers in the development of their individual teaching skills. The pre-service educators participated for three intense weeks in pre-service teaching experiences such as teaching partial lessons under the guidance of a professional teacher. The six American pre-service educators who served as teaching assistants also interacted with Polish campers on a daily basis for three weeks. In addition to helping the American teachers in conducting six classes per day, the pre-service educators were engaged with the Polish students and staff at meals, in activities, on trips, and in various other events throughout the camp experience.

Aside from the formal activities of the mornings and afternoons, the evenings were spent in recreational activities and conversation with the Polish students, and with the American teachers in preparation of instructional materials. The pre-service educators, Polish students and members of both the American and Polish staff would informally gather around the campfire or in the dorms to discuss important topics relevant to living in Poland and the United States as well as the news of the day from both countries. This relaxed atmosphere enhanced uninhibited conversation topics and
discussion as well as time for cultural sharing through campfire songs, customs and stories.

In addition to refining their classroom skills this cultural immersion experience provided an opportunity for the American staff to study the Polish language, history, and culture of Poland. Classes were offered to the American staff on a regular basis as a group and individually with a private tutor. Another dimension of the program included working with the Polish staff of the facility, educators, counselors, and special support personnel of the on a daily basis. The American pre-service educators attended and participated in cultural related activities organized by the Polish personnel including Polish Day, historical lectures, and parties having cultural significance such as Name Day celebrations.

The pre-service educators were an integral part of the planning function and the execution of special activities at the Art Expo, presentations for special guests who visited the classrooms, and American-specific celebrations were held during the course of the camp. The Arts Expo was the culminating event at the camp planned and executed by the American staff and Polish students. It featured student art exhibitions, musical performances and dramatic renderings and presented on the last evening for residents of the camp, family, friends, and dignitaries as well as representatives of the community. The American staff leader engaged the pre-service educators on a regular basis in meetings to discuss the classroom experiences as well as observations related to educational excursions attended by the entire camp population comprised of students and staff members from both the United States and Poland.
Daily life presented different situations for the students to communicate with the Polish speaking staff, experience new cuisine, and refine cultural expectations in a domestic social environment. Special field trips were arranged to supplement classroom activities. The entire camp population participated in these excursions. Upon completion of the camp, the American staff comprised of both pre-service and in service educators embarked on a week’s tour of Poland visiting famous cultural and historical sites. The Polish staff accompanied the American staff and often served as tour guides, offering personal stories regarding the cultural and historical sites of their country. Many of the topics concerning Polish culture and history continued at dinner, during long bus rides and at informal social gatherings. Constant contact with the Polish staff and students in a relaxed nonthreatening atmosphere formed the basis for many lasting relationships. Email addresses and Face book links were exchanged and relationships were enhanced by the ease of international electronic communication.

**Participant Selection and Description**

The study examines the levels of development of intercultural sensitivity of six American pre-service educators resulting from their cultural immersion experience in Poland at the Arts Enriched English Camp during a four-week period. Over thirty candidates representing all regions of the United States applied for six teaching assistant positions at the camp. Demographic data such as gender, age, and amount of previous experience living in another culture, education level, national and ethnic background as well as descriptive data was collected from a written application submitted by the potential participants. (See Appendix B for The Kościuszko Foundation Teaching
English in Poland A Language Immersion Program Application.) The potential participants were also required to submit two reference letters attesting to their academic achievement, accomplishments and personal traits that would qualify them for the position.

An informational flier describing the program was distributed electronically through various college campus international study offices and informational fairs. Several recruitment and informational meetings were held at university campuses in Ohio and Pennsylvania. (See Appendix A for the Kościuszko Foundation Teaching English in Poland recruitment flier). The application was available on The Kościuszko Foundation website. Each candidate wrote and submitted a personal essay on why they wanted to participate in the program. The committee that reviewed and evaluated each application consisted of the Director, the American staff leader of the Arts Camp, and the curriculum coordinator of the Arts Camp. The researcher and the curriculum director conducted phone interviews with the group applicants who met the initial criteria for selection. The initial criteria for selection included complete applications, strong reference letters, and prior volunteer service. Additional criteria for selection of the pre-service educators were subject area, experiences related to the curriculum of the arts camp, desire, maturity level, commitment to the program, and a willingness to participate in staff planning sessions prior to departure.

After much deliberation, the committee selected six female pre-service educators comprised of 5 White, European-American students, and 1 Native American student. All were born in the United States. English was their first language and only one reported
being able to converse in a second language on an elementary level. The participants fell in the age range of 20-23. Four of the six applicants were not of Polish heritage. Two pre-service educator’s mothers were of Polish descent. The six pre-service educators had completed either their sophomore or junior year as Education majors. Four universities were represented in the sample. Five of the six participants live in the Midwest; one lives in the northeast section of the United States. None of the six participants have been to Poland. Two of the six participants have ever traveled outside the boundaries of the United States. One spent a month in Germany at the home of a foreign exchange student who lived with her family in the United States for nine months. Three of the participants knew each other; three of them did not know any of the other participants prior to the Arts Enriched English camp experience. The researcher did not possess any knowledge of the individuals prior to receiving their applications to participate in the program. All individuals who were selected agreed to participate in the study after they were notified of their acceptance as teaching assistants.

**Preparation for the Immersion Experience**

A preliminary meeting was scheduled with the pre-service educators to determine their willingness to agree to the terms of the study. In addition, three orientation meetings provided them with instructions and discussion for maintaining a daily journal of reflections on the cultural immersion experience, and further specific information related to travel, packing, housing, the camp and tour environment, and performance expectations as a teaching assistants. The students were asked to keep a journal prior to and for the duration of the cultural immersion experience in Poland. Personal journal
writing guidelines as modified from the guidelines developed by Dr. Kenneth Cushner were distributed and discussed with each of the participants (Appendix D). Pertinent information was shared about very specific items of importance to any traveler in a foreign country such as money exchange, how to contact home, details of the location, teaching assignments and what to pack. One day was spent at the Polish American Cultural Center in Cleveland. The pre-service educators met with Halina Juniak, a member of the Home Army during the Warsaw Uprising. She shared her experiences during her term as a prisoner and memories of Warsaw during World War II. Maria Szonert-Binienda, author of the book, “Null and Void”, which documented Halina’s life, presented a brief historical outline of Poland’s involvement in World War II to the pre-service educators. A question and answer period afforded a first line account from a survivor of this tragic historical event connected with World War II in Poland. Ms. Juniak encouraged the pre-service educators to learn the history of Poland and visit certain important historical and cultural sites dear to her heart.

A curriculum guide was distributed to the pre-service educators in order to offer historical information about Poland and The Kościuszko Foundation as well as practical preparation for the cultural immersion experience at the camp and outlined their responsibilities as teaching assistants.

**Overview of Data Collection Procedures**

Data was collected during a period of eleven months in three segments from January 2009 to December 2009. Segment one took place from January 2009 to June 2009 prior to the cultural immersion experience. Segment two took place from July 1 to
July 31, 2009 during the cultural immersion experience. Segment three started at the point of re-entry to the United States from August 1 through December 31, 2009. The following is an overview of the three segments of data collection.

**Timeline of the Three Segments of Data Collection**

**Segment One**

October, 2008 – January, 2009 Pre-service educators (participants) completed the application for the *Teaching English In Poland Program* and specifically the Arts Enriched English Camp.

January, 2009 – February, 2009 Applications were reviewed by the Director of the *Teaching English in Poland Program*, the Staff Leader, and Curriculum Specialist of the Arts Enriched English Camp. Phone interviews and/or in-person interviews were conducted with the finalists.

March, 2009 Six pre-service educators were notified of acceptance in the *Teaching English in Poland Program* and placement at the Arts Enriched English Camp.

April, 2009 Six pre-service educators accepted positions and confirmed airfare reservations for Poland.
April, 2009  Researcher contacted the six pre-service educators by phone. The six pre-service educators who were selected by the committee agreed to participation in the camp and the study. Participants read and signed the Kent State University Institutional Review Board Human Subjects Form prior to the administration of the Intercultural Developmental Inventory. (#09-252)

May, 2009 – June, 09  Researcher scheduled the Intercultural Developmental Inventory (IDI) under the guidance of Dr. Kenneth Cushner, Kent State University. The participants completed the Intercultural Development Inventory online. The pre-experience questionnaires were sent to all participants by email. Researcher conducted pre-experience interviews with six participants in the study and conducted three orientation meetings.

Segment Two

July, 2009  The American staff, including the six pre-service educators, departed for the four-week cultural immersion experience in Zalęcze Poland at the Arts Enriched English Camp during which the pre-
service educators completed daily journals.
Researcher observed participants at the camp.

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Intercultural Development Inventory (v.3) to the six pre-service educators.

**Design of the Research**

According to Wiersma and Jurs (2005), educational research has the definite purpose of explaining phenomena with the intent of improving educational practice. The goal of this study is to examine the intercultural development process of six pre-service educators during a cultural immersion experience in the hope of making a significant contribution to the understanding of the process of intercultural sensitivity development.

According to Hoopes (1980), a global mind consists of knowing what your cultural values are and being able to affirm them as well as to respect different values in others. Experiential learning relies heavily on developing specific communication and behavioral skills needed in successful intercultural interactions. With these descriptors in mind, the researcher developed the following questions to examine how a unique experiential learning experience in Poland for pre-service educators acts as a catalyst in the complex process of becoming a more culturally responsive educator who has begun the development of globally competent communication and behavioral skills. The main questions guiding this study are as follows:

*A. Can a four-week cultural immersion experience in an unfamiliar milieu act a catalyst in the development of intercultural sensitivity of pre-service educators?*
B. What implications do the findings have for future education curricula aimed at the development of intercultural sensitivity in pre-service educators?

Specific supporting questions are as follows:

A1. In what ways, if at all, does intercultural sensitivity development among six pre-service educators change during a four-week cultural immersion experience at The Kościuszko Foundation Arts Enriched English Camp in Poland as measured by the Intercultural Inventory (IDI) v.3?

A2. What meaning is derived from this cultural immersion experience by the pre-service educators?

A3. Is there growth in attitude and behavior of the pre-service educators in terms of intercultural sensitivity over the course of the study?

A4. Does the data from the IDI support this change?

B1. How can this knowledge concerning the complex process of intercultural sensitivity development of pre-service educators assist higher education leaders to integrate developmentally appropriate experiences and course work for nurturing intercultural competence in curricula designs for pre-service educators?

Following Cresswell (2009) who writes about the influence of personal experiences in the choice of an approach for conducting research, the design of this research results, in part, from the researcher’s personal and professional experiences as a teacher and as one who has for a long time been familiar with the global nature of the
Arts Camp experience in Poland. In 1959, Campbell and Fisk initiated the idea of mixing both quantitative and qualitative approaches in the study of the validity of psychological traits, (Cresswell, 2009). Since the development of intercultural sensitivity entails several elements that may be said to be “internal,” or psychological, e.g., acquisition of knowledge, adjustment to new and unfamiliar ways, and the emotional qualities of curiosity, distaste, and even fear (Cushner, et al., 2007), it’s very complexity suggests that a mixed methods approach be used. Thus, both qualitative and quantitative methods and data were used in this study.

The Qualitative Dimension: Questionnaires, Interviews, Observations, Field Notes

The qualitative approach to this study was designed to provide multiple sources of data on the meanings that students attached to their immersion experiences in Poland, and on the various ways in which they understood the transitions from American to Polish and back to American culture.

Glesne and Peshkin (1992) report the use of multiple-data collection methods to the trustworthiness of the data. They explain, “the more sources tapped for understandings the more believable the findings” (p. 24). Sources of this data can be divided into three categories: pre-experience data, immersion experience data, and post experience data. Pre-experience data included a questionnaire comprised of both closed and open-ended questions and a 75- minute interview based upon the questionnaire.

The questionnaire included demographic questions (Appendix E), several questions that asked the participants to elaborate on specific experiences they have had.
with individuals from different cultures as well as a description of their own cultural background.

The questionnaire was sent by email to all the participants allowing ample time to complete it prior to a scheduled interview. The completed survey was read by the researcher prior to conducting the interviews with each of the six pre-service educators with the intent to prepare questions to help draw out of the respondent in-depth responses. As Johnson and Weller (2002) note it is important to structure the interviews in order to make comparisons across people and to summarize in a meaningful way. Reading the questionnaires ahead of time, enable the researcher to prepare questions that would both help draw in-depth responses from each participant and be similar enough to provide a structure for comparison and summary.

A qualitative interview employs three kinds of questions: main questions that begin and guide the conversation, probing questions in order to clarify answers or request for further examples, and follow-up questions that pursue implications for answers to main questions. Interview questions were chosen from questions developed for a pilot study conducted in 2005 and from the interview protocol used to accompany the Intercultural Development Inventory developed by Hammer and Bennett, (1999). In addition to several demographic questions the participants were asked to describe the ethnic composition of their prospective educational institutions from elementary school through high school and specific cultural encounters they may have experienced. Several questions were designed to have the participants describe any multi-cultural classes they
may have taken in college and their recollection of content or relevant experiences connected to the course content.

The purpose of this interview was to collect data about students’ past experiences with cultural differences as reflected in their educational and life experiences. Lasting about 75-minutes, each face-to-face interview was conducted at a location mutually agreed upon by the researcher and the participant. All interviews were held in Ohio with the exception of the interview of the participant from Massachusetts. Her interview was held at the camp on arrival.

Qualitative data collected during the cultural immersion experience included: daily reflection journal entries by the students, from the day they agreed to participate in the study to the conclusion of the cultural immersion experience; field notes taken during and after discussions with the pre-service educators in informal camp settings. Because of the informality of the camp experience, the researcher had the opportunity to enter into an easy relationship with the respondents. Upon agreement, the researcher and the respondents began to meet on a regular basis, at least once a day, during the duration of the program in Poland. The researcher observed all six classes every afternoon for a period of three weeks. Field notes were recorded using a hand held tape recorder as well as hand written. The notes were used to record observations of the students’ behavior and comments in the classroom, at activities, during excursions, and in formal and informal meetings as well a description of the setting and context. The field notes were used to formulate questions for future one to one private conversations with each of the participants during bus rides, at mealtime or informal evening gatherings in the camp.
housing facility. The field notes contained the researchers’ ideas and thoughts regarding particulars of the immersion experience as well as biases and insights due to extensive contact with the Polish people and culture.

After returning to the United States, pre-service educators completed a post experience questionnaire consisting of a combination of 22 closed and open-ended questions related to the cultural immersion experience in Poland. (Appendix F). The questions were formulated after extensively reviewing the participants’ journal entries, researcher field notes, literature on cultural competence, and the Developmental Model of Intercultural Sensitivity. The questions were designed to detect changes in the participant’s worldview as a result of the cultural immersion experience as well as personal impact on the student. Several of the open ended questions probed for a detailed description of the challenges they may have faced during the experience, possible adaptations, relationships formed, and differences detected between American and Polish culture.

In addition, the participants completed the post-experience questionnaire online and emailed the responses to the researcher. The combination of closed and open-ended questions contained in this questionnaire again served as a springboard for the researcher and participants to tell their stories and thus delve deeper into the meaning and significance of the cultural immersion experience to the students.

Within two weeks of receiving the responses, the researcher conducted a face-to-face on interview with five of the participants and a phone interview with the sixth one. Each interview was about an hour long, and was based upon the 22 questions answered
prior to the interview. One phone interview was held due to scheduling difficulties and physical distance between the researcher and the participant.

The post-experience interview focused on drawing out of the participants their personal reflection on the cultural immersion experience after some time of recalling events and people in stories and photographs shared with family and friends. During all three data collection segments the researcher kept detailed field notes in the journal section of the NVivo 8 software. The field notes became an invaluable resource of the researcher’s ideas, hunches, “aha” moments, and references prior to constructing and conducting interviews with the six pre-service educators.

Treatment of the Qualitative Data

All interviews were taped and transcribed in a timely manner. The researcher reviewed assistance from the Research Bureau of Kent State University and an independent transcriber due to the large of amount of data collected. The researcher read all the transcripts and made corrections before the transcriber prepared the final document. The respondents were asked to read the transcripts providing a member-check of the data in order to ensure quality and accuracy.

In addition, a project database was set up in NVIVO 8 (Bazely, 2007) qualitative software program. NVivo is a computer-assisted software program that aids the researcher in the analysis of qualitative and mixed method data. The program aid in obtaining knowledge of the data through the development and utilization of a code system as well as making connections across the qualitative and quantitative data gathered in the study. The researcher utilized the program to search the text for patterns
of words contained in all the pieces of data collected ranging from interviews, journal entries, field notes and questionnaires. The recording feature of the program was used to record interviews, spontaneous thoughts, and impressions while analyzing the data. External data, such as photographs, video and transcripts were stored in the project library for easy accessibility by the researcher.

The Quantitative Dimension: The Intercultural Development Inventory (IDI)

The major underlying goal of most efforts to offer students the opportunity to spend time in another culture is to increase both cultural awareness and cultural (or intercultural) competence. For pre-service educators, this is of particular importance since the skills of culturally responsive teaching are emerging as central to the expectations for 21st century teachers.

In this study, Milton Bennett work on intercultural sensitivity, (Bennett, 1998; Bennett and Bennett, 2006; Bennett, 2004), provides the framework for the Intercultural Development Inventory (IDI), which was used to measure the effect of the pre-service educators’ cultural immersion experience on their levels of sensitivity to cultural difference.

The Intercultural Development Inventory (IDI) is an online or paper assessment tool adapted from Bennett’s theory Development Model of Intercultural Sensitivity (DMIS) with selected demographics that can be completed in about 15-20 minutes. The test includes 50 statements using a 5-point Likert scale. One must rate his or her agreement or disagreement with the statements. Once the IDI is completed its automated analytic structure generates an individual profile. The Intercultural Development
Inventory Profile presents six areas of information regarding the individual and group in regards to the perception and potential responses to cultural differences. The six areas of information include the following: Perceived Orientation, where one places oneself along the intercultural development continuum, Developmental Orientation, one’s primary orientation toward cultural differences and commonalities along the continuum, Orientation Gap, the difference along the continuum between your Perceived Orientation and your Developmental Orientation, Trailing Orientations, those orientations that are in the back of your Development Orientation and not resolved, Leading Orientations, orientations that are immediately in front of your Developmental Orientation, and Cultural Disengagement, it is not a dimension of intercultural competence along the continuum but indicates how you feel toward your own cultural community.

The Developmental Orientation (DO) is the perspective most likely to be used in situations where cultural differences and commonalities need to be bridged. In a modified Development Continuum of the Intercultural Development Inventory five specific competence orientations are identified with three of them being on the Ethnocentric side of the continuum (Denial, Polarization, and Minimization), and two orientations reflecting increasing Ethnorelative perspective and skills (Acceptance and Adaptation). This continuum identifies specific orientations that range from the monocultural to more intercultural or global mindsets. Figure 2 illustrates the Developmental Continuum.
Table 2.

circumstances may use of the trailing orientations to help make sense of cultural
difference. Figure 3 illustrates the five scales of the Intercultural Developmental
Inventory Scales and their relationship to the Developmental Model of Intercultural
Sensitivity.

**Figure 3**: Representation of the relationship between the IDI Scales and the
DMIS.

Dr. Kenneth Cushner, a qualified administrator of the Intercultural Development
Inventory, assisted with this process for pre and post assessments of intercultural
sensitivity of the six pre-service educators. The Intercultural Development Inventory
version 2 was administered as a pre-test one month prior to departure for the cultural
immersion experience. The post-test Intercultural Development Inventory was
administered within three weeks of re-entry of the six participants to the United States.
The researcher completed the Intercultural Development Inventory Qualified
Administrator seminar training session and subsequently administered the Intercultural Development Inventory in the post-post-assessment. The post-post test was administered to the six pre-service educators in the fifth month of re-entry to the United States.

**Treatment of Quantitative Data**

The quantitative data supplied by the IDI was used equally with the qualitative data collected in the pre-service educators’ journals documenting the four weeks of the immersion experience and the pre and post experience interviews utilizing both closed and open-ended questions to support, explore and explain how intercultural sensitivity could develop during the course of a cultural immersion experience. The qualitative data collected during all three segments is connected to the primary elements of the Intercultural Development Inventory. Both the qualitative and quantitative data are presented concurrently for each pre-service educator in all of the three segments.

This mixed methods research study is specifically designed to build upon previous research and fill a gap in the literature by investigating the development of six pre-service educator’s intercultural sensitivity by combining both quantitative and qualitative data in order to examine the complex process of intercultural development. This study uses Milton Bennett’s (1993) Developmental Model of Intercultural Sensitivity (DMIS) as the theoretical framework for describing the intercultural development of six pre-service educators in conjunction with the Intercultural Development Inventory (IDI) Hammer and Bennett to broaden the understanding of this complex concept. The journals and interviews are used specifically to enrich the knowledge by providing a rich description of the experience as it unfolded. The
transformative mixed methods approach is employed in this study as evidenced in the researcher’s use of the Developmental Model of Sensitivity to explain phenomena. The information gleaned from the both the quantitative and the qualitative data is integrated in the interpretation of the overall results.

**Assumptions of the IDI**

The IDI was constructed to measure the orientations toward cultural differences described in Bennett’s Developmental Model of Intercultural Sensitivity. According to Hammer and Bennett, (1998, 2001), there are several assumptions underlying the Developmental Model of Intercultural Sensitivity, (DMIS) that are related to how it is measured by the Intercultural Development Inventory. The model is described as being phenomenological in nature meaning it captures the experience of cultural difference, not objective behavior. Second, intercultural sensitivity is developmental and can be facilitated through training and education. Third, individual’s orientation towards cultural differences exists in terms of social identifications, which are based on group membership. It appears that the IDI is not systematically influenced by gender differences. In responding to the IDI questions it requires honesty on the part of the individual and that he or she is a stable position void of any significant professional or personal transitional experience.
CHAPTER 4

DATA

Introduction

In this chapter, findings of the study will be reviewed in terms of the research questions set forth in Chapters 1 and 3.

First, can a four-week cultural immersion experience in an unfamiliar milieu act a catalyst in the development of intercultural sensitivity of pre-service educators? If it does, in what ways does intercultural sensitivity development among six pre-service educators change as measured by the Intercultural Inventory (IDI) v.3? Is there change in attitudes and behaviors of the pre-service educators in terms of intercultural sensitivity over the course of the study? Does the data from the IDI support this change? And what meaning is derived from this cultural immersion experience by the pre-service educators?

Second, what implications does the findings have for future education curriculum aimed at the intercultural sensitivity development of pre-service educators? And how can this knowledge concerning the complex process of intercultural sensitivity development of pre-service educators assist higher education leaders to integrate developmentally appropriate experiences and course work for nurturing intercultural competence in curricula designs for pre-service educators?

To begin this chapter, a description of each of the participants in the study will be given. This information has been taken from pre-experience questionnaire, and interview data obtained from the participants prior to the orientation meetings held before their departure to Poland. Participants are introduced in random order, pseudonyms have been
used to insure anonymity, and all of the quotes are presented as recorded. No changes have been made by the transcriber to correct grammatical errors.

**Immersion Experience (July 2009)**

During the immersion experience the researcher obtained data from the respective individual daily journal entries about the experience and compiled field notes. In the Re-Entry, the researcher collected qualitative data from the answers of the pre-service educators in a post-experience questionnaire and interview. The Intercultural Development Inventory was administered twice to the pre-service educator’s during the period between August 2009 and December 2009. The quantitative data from the Intercultural Development Inventory is presented in terms of the primary elements of the Intercultural Development Inventory Profile which includes: Perceived Orientation (PO), Developmental Orientation (DO), Orientation Gap (OG), Trailing Orientations (TO), Leading Orientation (LO), and Cultural Disengagement (CD).

![IDI Scale](image)

**Figure 4. IDI Scale**

The pre-service educators are introduced in random order; their names have been changed to insure anonymity and to maintain the integrity of the data. All of the quotes are presented as recorded. No changes have been made by the transcriber to correct grammatical errors.
Collette

Collette was born in 1989 and lived all of her life in a mid-size suburban town on the east coast known for its affluent influential residents. Her sophomore year of study was completed at a small private co-educational college on the east coast. Her travel experience is very limited having visited only one country for a week. She mentioned both her Polish ethnicity on her mother’s side and her father’s American background as being treasures.

My Mom is very Polish. I think nationally she considers herself more Polish than American I think. My dad is Anglo-Saxon, came right off the Mayflower. His nationality is American, he’s not typical American; some people mistake him for being British sometimes. He’s very reserved; I think he almost seems more if I would like of a nationality I wouldn’t give him American. He’s or American maybe like a couple of centuries ago. I treasure my Polish background as much as I hold dear my American background.

She recalled celebrating ethnic traditions at her grandmother’s house during Christmas and Easter.

We go to New York City at Christmas and Easter. My grandmother’s house, yeah like we’ll say a blessing before I’m not sure. I guess it is Christmas and Easter. We do the whole waiver thing and praying and exchanging a kiss and then you break off the wafer.
Many references were made in both her pre-experience questionnaire and companion interview to the competitive nature of her environment both in her home life and school community.

There’s sort of, there is almost like an aura, just an air of it’s almost like a snobbiness almost like a real pride to be in (her city’s name) sometimes. The parents are very competitive to get their children in the best places possible. Best classes, best teachers, it’s all who can get their children to have the best opportunities. And it seems all focused around education, wealth, or being well off.

She described herself as an intellectual with very little time for social activities as contrasted to some of her friends’ situations and choices.

My family’s culture was/is very much like the community is: a push to learn as much as given opportunity to… getting good grades, read a lot. More focused on intellectual way of life less so from being social. More like work before play.

Languages were important to her development having studied Spanish extensively from fourth grade through high school, and more recently, two semesters of Polish in college and a brief encounter with Japanese. Although Polish traditions and customs are not observed in her home she regretted not being able to speak Polish.

Apparently Polish was my first language. I started developing a strange accent by the time it really started me speaking English correctly when it really counted in school. My Mom just stopped it cold turkey, no more Polish speaking. Well, I don’t know. She has always pushed for my sister and me to learn Polish and my
dad he has picked up a couple of words…. I regret it, I wish I’d been speaking
Polish in my life; I wish so much I could be fluent. To walk the side street and
pretend you are from Europe, it would be so fun.

Japanese I took private lessons. I had a friend who was obsessed with manga the
whole Japanese everything. That was cool, Japanese manga and Anime all that.
So I took Japanese lessons with her and another girl for like a year and a half
maybe. I know a little bit of like the word formation and sentences but too bad. It
could have been cool to go far in that, or like pursue it.

Many children of different ethnic backgrounds attended her elementary and
middle schools. She had several Chinese, Indian, and African-American acquaintances
although admitting she lacked any close friends from these groups with the exception of
one family, her neighbors next door.

There were Chinese, a lot of Chinese, white Caucasian and black students and
Indian. They had a program where they bused kids in from Boston. I didn’t get to
know a lot of the African American kids so well. I remember a couple of them
that I liked but I got there was distance sort of. They weren’t too friendly I guess.
There was like a definite distance and also I mentioned there are big clicks and
yeah clicks and they stuck to the ethnic part for the most part. The Chinese kids, I
am trying to remember I think the Chinese kids actually they mixed completely
within their clicks because half the school was Chinese.

I didn’t really have close friends, my closest friends growing up was you know
was my first friends ever and they were very much like families. Their parents
were very much like my parents educated wise and so we’d known each other forever. I grew up with many friends of different ethnicity.

Yeah we had neighbors next door that were Chinese and they treated me as there own child basically. Like running around the table with a fork to try to get me to eat, like that kind of really close. Also skating trips I mean skating teams, my close friends the closest friend I had was Chinese and we hung out a lot.

Collette noticed differences between her culture and the Chinese culture, the arrangement of furniture and decorations in their home and of course the food.

Food is the first thing that comes to mind. Different arrangement of furniture in the house. Different furniture all together actually and different styles of decoration. Culture, even the parents weren’t as friendly actually. They didn’t take too much effort to talk to me. They were very polite and friendly but now that I think of it they didn’t make as much as an effort to get to know me, I just knew her.

Arranged friendships seem to be the norm for her as a way to insure she was hanging out with the “right kids.”

It was whomever the moms could arrange to the networking. It was the best kid, the smartest kids, which parents went to Harvard, that kind of thing. It really was true that way; Or the soccer, the soccer games. Who could get themselves to be on the teams with the right kids.
She was very involved in skating and travelled to France for a competition in her freshmen year of high school. At this event, Collette met new people from all over the world and soon connected with them since she considers herself open and friendly.

Amazing things happen in this town and skating, the highest level of skating. These girls are like world champions, amazing stuff. So very competitive, but great stuff happens, and you, yea I don’t know, it’s very sensitive too I don’t know. Yea and yea having the background of my Mom raising me to be kind of like the Polish open person and friendly, it kind of set things to be more aware of it I guess in a different perspective for sure. To be more sensitive. I traveled to France for one week. It was a skating competition and I remember I loved being around there, the beautiful architecture, the beautiful people, and the fashionable. There were a lot of girls from all over the country, all over Europe. Trading pens, that’s kind of a hobby of all skaters.

In addition to the cultural exposure at school, through languages, skating competitions, parents who travelled internationally, Collette also dabbled in Irish step dancing, opera performances and was an avid reader. She often travelled to New York City to visit her grandmother and she even attended a Harlem Jazz conference camp one summer at in the Bronx. Collette exhibits a strong curiosity and high intellectual abilities. She understood the idea of changing one’s mindset as it related to her experiences in college with the culture of sororities and the competitive nature of her academic life.
Ida was born in 1988 and grew up in a small rural midwestern town in the Appalachian Mountains mostly comprised of Caucasian blue-collar working class families with modest income.

I grew up in a small village in the Appalachian Mountains in southeastern Ohio. My school district contained students from a dozen small towns who were nearly all white Christians from blue-collar families.

Mainly of Hungarian-American descent, Ida experienced a setting where Orthodox holidays and traditions were celebrated in her home.

With my family being Russian Orthodox that’s from my father’s side though my mother is also converted. We celebrate the church holidays which go by the Gregorian calendar so our Christmas is on January 7. And our Easter is not on the same date as normal I guess Easter. So as a family we go to church and just I guess do things the more religious ceremonial stuff. Like on Easter we get the basket of food blessed, things like that. It’s kind of dropped off a little since my grandparents have passed away, but when I was younger we were more involved in our I guess religious celebrations.

The very small population of both her elementary and middle school was primarily Caucasian and Christian.

For five years I attended an elementary school with the same class of 18 students all white. There was one African-American family in the community with children one year older and one year younger than me. I did not recognize the
homogeneity of my school or realize that the one family was an extreme minority. Middle school contained around 100 students in my grade, all who were white. None were from other nationalities or non-Christian religions. I still did not notice the limited diversity in the population.

She mentioned repeatedly hearing her peers expressing bigoted comments and ideas directed toward the one African-American student who was in her class from elementary through high school.

Many of my peers frequently expressed bigoted ideas. There was an issue when I was in high school with students in the year below me making racial comments towards one of the African American girls in the family that I mentioned previously. In their minds they said they were trying to reinstate the KKK or something like that, but it was a lot of talk and nothing. They just would kind of I guess haze her in a way, so that was an issue.

This incident involving one of her female classmates left a very big impression on Ida in terms of her social reality. Ida mentioned this incident about the harassment of her African-American classmate several times during the interview and linked it to one of the reasons for pursuing a degree in education. She felt a separation from her community in that she felt her community was limited and backward in their thinking.

By that point I had kind of since been involved in some of those student organizations I had kind of gone out and experienced a lot of different things, and I think at that point was when I was realizing how limited that community was in terms of diversity. And I think that just kind of fed more into my perception that a
lot of these people were just kind of stuck in that area, and their families had always been there and they had those same kind of backwards ideas about things that weren’t even really relevant for today’s society I guess.

In 2005 Ida moved from a rural homogeneous setting to attend a large state university in a midwestern city about a two-hour drive from her hometown, having attained the status of junior. Several courses in her educational curriculum addressed cultural issues and how to deal with them in the classroom.

I took one multicultural education course entitled Educational Equity and Excellence. Most of my education courses addressed issues in the classroom including but not limited to Introduction to Education, Educational Psychology, Educational Technology, literacy courses, etc. Well I mean I think our student populations are becoming more diverse as time goes on, and as teachers we I mean we need to know how to teach all of our students regardless of I mean their backgrounds. So I think they just try to show how that relates to every course we’re taking whether it be a technology course or a psychology course or a literacy course.

Her travel experience included participating in the People to People Student Ambassador Program, spending 19 days in England and France in her junior year of high school. Heavily influenced by her grassroots morals Ida has been extensively involved in community outreach. Ida gained experience with other cultures through volunteering to converse in English with exchange students and teaching English to Burmese refugees as well as many other cultural and civic volunteer service activities such as the English
Conversation Partner Program and College Democrats, Relay for Life and Leap Up Program.

That is something I learned coming to (name of city) to go to college. When in the community I grew up in was very much kind of like help your neighbor like even to this day like my entire block we’re all really close. I see all my neighbors everyday basically. They just come over and things like that. We’re a very close-knit community. You kind of see someone that needs help, you do it. It’s kind of not a question like that. And when I came to college I made a lot of friends from different suburban areas, and I just realized there was different sort of I guess view on people in general. I think I was raised in a way that you like to think that people are genuinely good, and that you should try to help. Like your purpose here is to help others, and that’s like the primary thing you live by whereas a lot of the friends I have made their primary goal especially in college and their career choices is to better themselves. And so either like they’re going to pick a career with the highest paying or I guess the most personal success. And that was kind of it made me step back a little and think about well why do I not think that way? Why are my friends from high school like not thinking that way? I mean most of the people I know even went to college are like nursing majors, teachers, like kind of things like that were social work actually. And I just kind of thought that I never realized how big of a part those sort of like grassroots morals are in my life. She completed four years of Spanish in high school, but admits not retaining any of her language skills. Her desire to become comfortable with non-native speakers of
English in the classroom was evidenced in her stated reasons why she wanted to participate in the Arts Enriched English Camp.

I believe that this program would help my development as a pre-service educator by allowing me to interact with a different population of students and to also help me become more comfortable with non-native speakers of English. I am also interested in learning more about Polish culture and feel this program would help me do so within a meaningful context.

Ida’s life experiences were very different from Collette’s. She prided herself as being very independent and involved in social justice and service learning experiences within her community. Her concentration in reading exposed her to an extensive repertoire of literature. Although she grew up in a small town in the mountains she continued to expand her horizons while continuing to hold on to her roots steeped deep in moral traditions and caring for the welfare of others.

Dora

Dora was born in 1989 and lived all of her life in a racially mixed neighborhood in a suburban midwestern city. From a young age Dora was taught to feel threatened by the African-Americans in her neighborhood. She was forbidden to cross the street and mix with the African-Americans due to parental concerns for her safety. Most of the people that lived around us were above the age of 50, but there were a couple of kids that were my age. And we were right on the border. We were all Caucasian, but there was right on the next road over was mostly African-Americans. So they were there, but we didn’t usually cross over so we really like
we had the different culture there, but we didn’t really experience it too much because our parents didn’t let us and their parents didn’t let them just to be safe. They told us we couldn’t go past the stop sign that took us to the next road, and they didn’t really explain why, but we figured it out by the time we were older. Like we had bikes and they said we weren’t allowed to go past the stop sign or we would be grounded for the weekend. They kept it pretty light so we didn’t know that they were like protecting us necessarily, but by the time we were 10 they just told us they didn’t want us up there cause it wasn’t safe.

Her mother raised her as a single parent since her father left the family when Dora was one year old. The resultant consequence of this separation restricted Dora’s ability to be with her father only once a year for the Christmas holidays. Dora described her limited memories of her father and her contact with Native Americans.

When I was 10 my dad came back into the picture. And my grandfather was Native American so I got to experience that a little bit. He’s not really in touch with it, but his mother was the last child born on the reservation that they were living on so I did get a little bit of that. Like he had the real long hair and the braid and then wore all the cool beads and that, but he wasn’t hugely into it. But he told me some of the little stories, but I can’t really remember any of them. But he was a little different in like he seemed to be a little bit off sometimes like interacting with people who weren’t Native American. He didn’t stay. We only visited him a couple times. Like when I would visit my dad we’d spend a week with him out of the four-week trip out West. We would visit him in Iowa. And he lived in a kind
of a trailer park thing, but not really like that. That’s kid of what the feeling was of the place but they weren’t really trailers. They were like ranches but it felt like a trailer park. And there were a lot of paintings and dolls and decorations were very Native American and the beads and the big head feathery things that they wore and all of that all over the place. And he ha all these blankets, that had the designs that just felt very Native American. His now wife wasn’t Native American, but she really got into it more than he did, and she was the reason they had all the decorations everywhere.

Dora does not identify herself with any culture, but is proud to be an American. Her father is Native-American specifically Sioux, and her mother is French, but feels connected to her Italian great-grandparents.

My great grandparents are Italian. That’s a pretty big thing. Their house like feels very Italian. I keep saying that, but they have a lot of music playing. It’s the Italian marches that they play and my grandfather always sings these old Italian melodies and just sings them out of nowhere. And they’re always baking lasagnas and pastas and homemade pizza and all this stuff from scratch because my grandmother wouldn’t dare buy something and bake it. And we go over there a lot, at least once a week so growing up that was a big thing.

Dora studied Spanish for two years in high school, and never traveled outside of the territorial boundaries of the United States. The racial composition of both her elementary and high school was mostly Caucasian, however, she remembers a few Muslim and African-American students in her classes.
She graduated from high school in 2007, applied and was accepted into the education program at a local regional campus. College life was an easy transition for Dora allowing her to live at home. Dora completed her sophomore year at a regional campus of a large midwestern university. Her part-time job during her college career afforded her opportunity to associate with co-workers who spoke primarily Chinese and Spanish in the workplace. This experience made her uncomfortable and frustrated, especially when she could not understand the conversation in her work environment. The level of her discomfort and frustration is amply recognized in certain comments/observations relative to her experience.

I work in a Chinese restaurant. I’m the only English speaking person that works there so the cooks are Mexican and the boss is from Taiwan, and then I’m an American trying to talk to these people and it’s a little hard to deal with. It kind of bothers me. I worked there a year ago and was able to pick up on a couple of the words like I know “what” in Taiwanese. I know when they are saying that I know they are saying “what” but I don’t know anything else anymore. And it only gets really nerve racking when I hear them say my name in the middle of the gibberish I don’t understand. I’m like oh that’s good. They’re talking about me in Taiwanese. They usually speak to me in English when they talk to me, and the boss does, too, but when they’re talking to other people and it feels kind of lonely that they’re not talking to me.

Dora was encouraged to participate in the Arts Enriched English Camp by one of her professors at the regional campus of the university. The professor helped Dora to find
creative means of making this dream a reality. Her father, on the other hand, was a bit weary of her traveling to another country because he feared something would happen to her. Dora recalls this conversation shortly after telling him of her plans.

He just said be careful like cause that movie “Taken” had just come out where the girl gets kidnapped from France so he’s like don’t go anywhere by yourself. They haven’t seen any of the tame areas of Europe or heard anything about it so it will be good.

She expressed a desire to learn about other cultures so she could as a teacher be a positive force in the lives of her future students and raise awareness of the violence caused by misunderstandings of differences in people’s cultures and values.

Well, in the class I took with Dr.(name) there was a always there was the book we had “Introduction to (name ) Teaching”. And it was always talking about how people want culture in their classrooms or how you’re supposed to talk about Africa and talk about Jamaica and how those musical influences are really big in America because like you have reggae and all that. And you can’t really teach that stuff without knowing it and being familiar with it so they want you to take classes, do research, really get to know everywhere that you can so you can teach your kids about it. And then hopefully someday we won’t have fighting anymore because everybody will understand and we won’t have problems. So they’re trying to use the teachers to do that, which I think is a really good idea cause kids usually listen to teachers.
Dora was taught to fear people of different races and ethnicity at a very early age. She is working on overcoming this fear and exhibits a genuine desire to learn about other cultures. Dora is making a sincere effort to broaden her horizons by seeking out first hand experiences allowing her to meet knew people and learn about different cultures. She enjoys poetry, writing and possesses a passion for teaching. Her depth of reflection is limited in regards to her own identity, ethnicity and place in the world.

Flo

Born in 1987, Flo grew up on a farm in the midwest. Her maternal great grandparents emigrated from Wales. Flo’s father was adopted and raised by German immigrants and he identified himself with the culture and traditions of Germany. Flo could not recall any ethnic traditions being practiced in her home and does not identify with any culture; even though she recalled many migrant workers from Mexico attending her elementary, middle and high school.

It wasn’t like there weren’t many different racial groups there. I lived in like the rich white people part of town kind of thing, out in the middle of nowhere, the farmers basically. We had all different kinds come to school, in terms of like cliques, I guess you would say. But the only other quote on quote race that we had was the migrant children when they came through, and that was dependent on the migrant season. We would have the Mexicans come in and you know when they were in town they would go to school with us. And then they had to move because they didn’t have work anymore. But it was just kind of they were there and it was kind of an accepted fact. And some people looked at them like they
were weird, others looked at them like oh whatever. I was just like it’s cool you know. They want to talk to me, they can find a way to talk to me. I’m there. And I always made it sure that they knew that I was there so.

Flo noted difficulty in learning languages and influencing her decision to switch from Spanish to French in high school. A personal friendship with a young man she met in one of her classes led her to study one semester of the Russian language in college but she found herself switching again to German in the second semester of sophomore year. She readily admits she is not fluent in any of these languages.

Language is very difficult for me to learn by the book, I have to have a merchant experience for me to actually understand it, get it, and apply it. So I took French, because it was necessary for graduating with honors from high school. And then I kind of was like, ”Ah French, we’re good.” Like I had the basics and I could get along conversationally with it. But then I was like I want something else. So I switched to Spanish.

Her parents told her she would encounter various cultures in college. She recalled a conversation with her parents on what to expect.

And so they always told me, they were like, “You know when you get to college, your are going to have this whole other like pool of people that you’re basically interacting with on a regular basis in your classes.” So I knew I would have some sort of cultural difference in there but I didn’t think that it would be that much because, you know it is quote on quote our culture and so they would be trying to
change to us and whatever. So like I thought it would be, but I didn’t think it would be that much when I first started out.

In a discussion of what it means to be American during the pre-cultural immersion interview revealed Flo’s disconnection with culture.

American to me is a little bit of everything all balled up into one. Like we don’t really, we’re somewhere in between. I don’t want to say we’ve lost our true heritage, because we remember, but we don’t have the traditions. It’s not like my mom and dad were born in another country and they met over there and they married over there, then all of sudden they came over here. Like we’re not immigrants or racing off the boat. We’re a couple of generations off. So we still know that, yes, we’re Welsh. Yes we have these traditions, yes we identify with German, and we have those traditions. But at the same time we do not practice those traditions as somebody who would live in the country, and so we know where we came from, but we are kind of everything together. Like because of the fact we have so many different cross-cultural references and we have so many different abilities to talk to other people. I mean we’re very, we have all sorts of different like exchange students and gone to the college. We have other cultures in us, but don’t really identify with one in particular so.

Volunteer experiences as a camp counselor and teacher at vacation bible school allowed her to meet new people through her high school and college years.

I taught Vacation Bible School multiple years at multiple churches and I was the camp counselor at (place) for the past five summers. I think it is important to
connect with as many individuals as possible. What better way to do this than travelling and teaching?

Flo views herself as being very social and outgoing. She did not attend many of the cultural activities offered by her university. The majority of exposure to cultural difference came primarily from acquaintances encountered in classes in her major field of study.

I learned about cultures not through cultural activities, maybe some in the language classes. I got a little bit here and there, but basically my culture came from I was in band, and so we had intercultural people there. I was in the music building all the time and we had people from other places there. And so like I knew about different cultures, but I didn’t really know like I got the essence of other cultures, but again it wasn’t much. Really like the only, truest kind of other culture that I got in contact with was one of my friends is Jewish, and she grew up in Israel and thing like that, and she went back there all the time. And so I got a lot of that, just because we became very close, and so it was all of sudden, this girl grew up in the United Church of Christ, who has, you know no idea, barely any idea about the Jewish holidays or communities or anything. All of sudden I’m hearing about everything. So that was kind of a culture shock for me.

Flo considered herself a bridge between people but lacked a deep understanding of their culture. She had very high expectations for this cultural immersion experience and anticipated growing and learning about herself and her future direction in life.
Born in 1988, Cici grew up in a suburb in a major city in the midwest. Her parents divorced at a young age and Cici fondly remembers being raised by her Polish mother and grandmother. She identified her ancestry as Polish-American.

We sing “Sto Lat” at every family birthday. Polish food is always served at major holidays you know like the golombki and the sausage you know, but that’s the only thing that I can really think about. If I go to Poland I probably recognize a whole lot more because I’ll be more accustomed to it.

She attended a private religious elementary school and a large suburban public high school. The racial composition of her school was primarily Caucasian. Due to her exceptional artistic abilities, Cici attended special afternoon classes in a different high school comprised of mainly African Americans.

I went to an all white Catholic school with small classes where everyone knew everyone. I was not sure what people were. In high school I went to a public school mostly white with few African-Americans, but then in my junior and senior year I went to (name) high school for art classes half of the school day. It was with mostly African-Americans.

Cici graduated from a large high school located in a major city in the midwest and completed her sophomore level of study at a large midwestern university within an hour driving distance of her hometown. Cici completed two years of Spanish in high school and did not study any languages in college. She admits to knowing a few words in the
Polish language. At college, Cici started to notice differences, in particular, those of her African-American roommate.

I think going to college was like my firsthand cultural experience. Like when I went to high school, I actually went to two high schools, because I went to an art class for like half of the day, and that was at (name of school) which was like dominantly black, and it wasn’t much of a change, because everyone seemed the same, but when I went to college I roomed with this roommate where I had no idea who she was. And she ended up to be black, and her cultural experience was completely different than mine.

She recalled stories of relating to her African-American roommate in the freshman year and attending functions at the university where she would be the only white person present.

Yea, actually the first semester we kind of didn’t know each other, we were still testing the waters. If I’m allowed to do this or do that, but the second semester we started playing off each other. We’re all alike. Oh, yeah I am going to borrow your stuff because .. When I was rooming with my roommate she invited me to all those different things. Like there was a fashion ball that she was in so I went and saw it. But I mean, I mean of course I was like the only white person there but I mean I wasn’t scared or anything. It was fun just they overreact a lot. That’s all I can say. Yea, I fell like I’m less arrogant, and less, just I guess I have a better sense of who they are instead of just judging them on what I see. Because my dad was definitely one of those people you would call a racist, and I kind of grew up
with that. But I kind of whined back away from that and so I have. I feel that I just understand that better and what they’re going through sometimes. So I’m not making an assumption they’re that way.

Her travel experience included several cruises to the Caribbean and Mexico accompanied by her mother. She spoke of meeting someone from Canada on the ship and an experience in Mexican restaurant in Mexico.

The only person I really met on the cruise was someone from Canada. It wasn’t like anybody from Europe or anywhere. When I was in Mexico it seems like people were definitely more less privileged than anybody I’d met before and in Jamaica they were really eager to please you, with all the merchants. They were like, “Oh come over here you know I’ll do this for you and do that for you.” That’s the kind of things that I noticed, but not anything else I guess. When we went to Mexico we went to a restaurant and they were a little bit different but I can’t really describe how different. I don’t know just they were eager to please I guess too the Americans.

**Georgine**

Georgine moved only twice in her lifetime once at age two and the second time at age 10. The first move was from a bordering state to the state she currently resides and the second was to a bigger house on the same street. She was born in 1987 and attended pubic schools through her senior year in high school.

I grew up in a very suburban middle class obviously. There were no cultural groups like that were predominant. There were I mean at least from what I
remember we were all white. There were no minorities in my elementary school at all. Once I got to middle school well fifth grade is where we all go in, all of the elementary schools go into one school. There was a little more diversity there, but really not very much, and it stayed that way all the way through. But no real cultural groups of anything of that nature that I can remember. Essentially everyone was white including the teachers, staff, and students.

She was proud of her mother’s southern roots and described the positive attributes of southern people.

My family is big on hospitality and feeding people. Everyone is always welcome and encouraged to bring their appetite. When I have friends over there is always just ridiculous amounts of food at our house. Like just she makes crazy amounts of food when my friends come over, and I actually had a friend stay with me for a couple of days over spring break and she’s like “I gained five pounds when I was at your house.” You think of the south and you think southern hospitality I guess is kind of how I would describe it.

Her dad’s family is German on one side and English-Welch on the other. Both sets of grandparents on her mother’s side are from northern Germany. She could not recall practicing any ethnic traditions in her home.

I can’t think of anything. I just think of us as American so I don’t know. Just everything we do. I mean it’s a combination of a bunch of different cultures that kind of just become our type of thing.
Georgine identified herself at first as American, but spoke of her interest in the German culture.

I would describe myself as being American. I do not have any specific ethnic traditions to speak of. American, I mean, I think it’s a combination of a bunch of different cultures that have kind of just become our own type of thing. Like I mean we have our Christmas tree. Most of don’t put like candles on them as they do in Germany, but we still have a tree. I’m sure they do that every, well not everywhere, lots of places. And then I don’t know. I feel like it’s just a whole bunch of different things that came together and now it’s we feel like they’re our traditions. They could very well be somebody else’s I don’t know really, so but I think that we make them our own. I do identify myself with my German heritage and enjoy learning about that specific culture.

Georgine studied German in high school. A female exchange student from Germany lived with Georgine and her family during her junior year in high school. She described the host family experience as being somewhat positive.

Well I wanted a foreign exchange student to live with me for a while and so my parents were finally like ok you know whatever. So my parents said ok and they have some friends in Rotary, and they had been talking to them and they found out that somebody from Germany was coming and it was a girl. That was a must for them. And so I had just recently started taking German in school. My junior year I took German for the first time, and so we thought it would be really neat. We were the same age and in some of the same classes. I was used to having the
house to myself just me and my parents, and then she came in and she would borrow my clothes and put them back in my closet dirty and stuff like that without asking me to borrow them to begin with. And then once it kind of went on she made her own little group of friends, and they were seniors because she was an honorary senior. Even though she was the age of junior she did everything with the seniors.

Georgene and her family visited Germany and Italy in the summer of 2005. They stayed in the foreign exchange student’s home for a few weeks.

I got to go over there and see their culture and everything that is German, and I thought it was so cool. I don’t know. Just seeing something so different is I mean. I guess they’re not that different, but just the culture and all the history and everything there cause I mean America is only what 300 years old as opposed to ancient. I don’t know I just think it’s really cool.

In college, Georgene took an additional two semesters of the German language. Prior to her cultural immersion experience, she completed her junior year at a large midwestern university and continued to live at home.

During the winter break of her sophomore and junior years of college Georgine travelled to the Dominican Republic for a week as a representative of her church youth group. She described the experience at length in her pre-cultural immersion interview. I was in the villages of the sugarcane fields in the middle of the country. I mostly interacted with the children there giving Bible lessons, doing crafts and playing. Also attended the church services in Spanish. We were there mostly to do
Vacation Bible School which is we would do just a lesson at the beginning for about 15 minutes, which is all we could hold their attention. My church arranged the trip and we stayed in a compound that is owned by a man from Pennsylvania, which is like dorm rooms and a cafeteria essentially in it. I was with other people from my church. We just went into the fields where nobody I mean there was one village that we went to the second year they had never seen white people type of thing. Like they were just like who are these people? And. (pause). They were really scared like they wouldn’t come near us for a little while. It was really weird. Like I don’t know. I’ve never experienced that before. They’ve never seen anybody other than what is in their village, which is they’re all Haitians so they’re really dark and you know they’re just. And to see us which I’m a very pale person and our hair is so different; there were blonde people with us. I’m sure they had never seen blonde hair. You know? They were just in shock that there was something else cause I’m sure they don’t have TV or anything so they’ve probably never even seen somebody on TV that is Caucasian or whatever, anything other than black so they were just in shock. So but these villages were just way out in the cane fields and they essentially have nothing; kids were walking around with no shoes and stuff like that. It’s just so different than here.

Georgine took several multicultural classes in college ranging from Music of Non-Western Cultures, World Music and Education in a Democratic Society. She planned to student teach in the fall semester of 2009 after returning from the cultural
immersion experience in Poland. She expressed a desire to teach about different cultures in her music classes.

Well, I mean music is such a huge part of I think any culture no matter what they music for whether it’s just as fun entertainment or if it’s kind of like a ritual think as like it is in Africa or other places Jamaica and stuff like that, which I’ don’t know that I’d want to teach those rituals to students but. Or if it’s a celebration of something. It’s just a great way to teach students about different cultures and how they may be different than us or could be the same as us. And I think that music can really show what people sometimes maybe can’t say in words they’re able to express through their music so the students can really truly understand. I mean I think that they’ll really truly be able to understand the culture through their music cause it’s kind of more of feeling thing that a words describing it thing. Culture is kind of how you identify yourself, the things you do, the clothes you wear, the food that you eat, who you identify yourself with. It’s just a way to show others kind of who you are I guess.

**Intercultural Development Inventory Profile: Pre-Cultural Immersion Experience**

**Immersion Experience (July 2009)**

During the immersion experience the researcher obtained data from the respective individual daily journal entries about the experience and compiled field notes. In the Re-Entry, the researcher collected qualitative data from the answers of the pre-service educators in a post-experience questionnaire and interview. The Intercultural Development Inventory was administered twice to the pre-service educator’s during the
period between August 2009 and December 2009. The quantitative data from the Intercultural Development Inventory is presented in terms of the primary elements of the Intercultural Development Inventory Profile which includes: Perceived Orientation (PO), Developmental Orientation (DO), Orientation Gap (OG), Trailing Orientations (TO), Leading Orientation (LO), and Cultural Disengagement (CD).

The pre-service educators are introduced in random order; their names have been changed to insure anonymity and to maintain the integrity of the data. All of the quotes are presented as recorded. No changes have been made by the transcriber to correct grammatical errors.

**Collette**

Collette’s Perceived Orientation (PO) for her Intercultural Development Inventory Profile score placed her within Acceptance Orientation. Her score was indicative of how she rates her own capabilities in understanding and appropriately adapting to cultural differences. The Developmental Orientation, (DO) score however, indicated her primary orientation toward cultural differences is within Minimization Orientation. Common behavior in this orientation emphasizes commonalities across cultures. This behavior can lead to the ignoring of important cultural differences in values, perceptions, and behaviors. The Orientation Gap (OG) between the Perceived Orientation (PO) score and the Developmental Orientation (DO) score was greater than 30 points. An Orientation Gap (OG) score 7 points higher than the Developmental Orientation (DO) score is considered a meaningful difference according to Hammer. Collette greatly overestimated her level of intercultural competence. The next scores reported on the Developmental
Inventory Profile are the Trailing Orientation/s scores. Not everyone has trailing orientations and some profiles can indicate more than one Trailing Orientation. A score between 1:00 and 3.99 indicates an unresolved trailing orientation while a score between 4.00 and 5.00 indicates a resolved orientation. Collette’s Intercultural Development Inventory revealed trailing orientations in the orientations of Denial, Defense and Reversal. These scores were all less than 4.00 points, but more than 3.00 points indicating she was close to resolving these Trailing Orientations (TO). The Leading Orientations (LO) for Collette was Acceptance through Adaptation meaning she would need further work to develop her cultural self-awareness, learn culture general and specific frameworks, and look for ways to shift cultural perspective and behavior around cultural differences. The Cultural Disengagement (CD) score for Collette indicated she identified with, and felt attached to her own cultural group. Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.

![Bar Chart](image)

**Figure 5:** Collette Pre Cultural Immersion Experience: PO & DO
Ida

Ida’s Perceived Orientation (PO) score on the Intercultural Development Inventory placed her within the Acceptance Orientation. In this orientation, she considers herself as one who can recognize and appreciate patterns of cultural difference in one’s own culture and other cultures in values, perceptions, and behaviors. The Developmental Orientation (DO) score for Ida clearly placed her at the cusp of the Minimization Orientation. According to Hammer, at the cusp of Minimization one exhibits a relative early tendency to emphasize commonalities across cultures. The Orientation Gap (OG) between the Perceived Orientation (PO) score and the Development Orientation (DO) score for Ida clearly indicated she greatly overestimated her level of intercultural competence. The gap between the two scores was over 34 points; a 7-point difference indicates a meaningful difference. Ida’s Individual Profile on the Intercultural Development Inventory revealed three Trailing Orientations (TO) due to a score lower than 4.00 points. All three scores, however, were above 3 points indicating she was close to resolving her Trailing Orientations (TO). The Trailing Orientations (TO) were in the following areas: Denial, Avoidance of interaction with cultural difference, and Reversal. All three scores were greater than 3.00 with the Reversal score being the lowest of three scores. If the Denial Orientation is not resolved one does not notice deeper cultural difference and may avoid or withdraw from cultural differences in certain situations. An unresolved Reversal Orientation can lead one to view cultural differences in terms of “us” and “them”; often one is overly critical of one’s own cultural values, and practices an uncritical view toward other cultural views and practices in certain times, topics, or
situations. For Ida the Leading Orientations (LO) are Acceptance through Adaptation indicating more work is required in the areas of increasing cultural self-awareness and learning culture general and specific culture frameworks for more deeply understanding patterns of difference. The Cultural Disengagement (CD) score for Ida indicated an attachment to one’s cultural group. Although, according to Hammer, the Cultural Disengagement is not a dimension to intercultural competence along the developmental continuum, the researcher will discuss its possible relevance to this study in the analysis section of Chapter 5. Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.

Figure 6: Ida Pre Cultural Immersion Experience: PO & DO

Dora

Dora’s Perceived Orientation (PO) placed her within the Acceptance Orientation. Her primary orientation toward cultural differences is at the cusp of Polarization Orientation. The Developmental Orientation (DO) score on the Intercultural Development Inventory indicates within this orientation one reflects a relatively early expression of an “us” and “them” judgmental viewpoint toward cultural differences. Her responses further indicated a greater percent of resolution of Polarization from a Defense
point of view. Dora’s Orientation Gap (OG) was the highest of the six-pre service educators with over a 45 point difference between the Perceived Orientation (PO) score and the Development Orientation score (DO). Her Trailing Orientations (TO) were described as Denial and specifically disinterest in culture difference and avoidance of interaction with cultural difference. All three scores were above 3 points. The Leading Orientation (LO) for Dora is Minimization through Acceptance indicating more work needs to be competed to seek out commonalities and examine them from a framework of increased cultural self-awareness. Dora’s Cultural Disengagement score was significantly low indicating a sense of disconnection or detachment from one’s cultural group. Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.

Figure 7: Dora Pre Cultural Immersion Experience: PO & DO

Flo

The highest Perceived Orientation (PO) score on the Intercultural Development Inventory indicated Flo rated herself on the cusp of Adaptation. She viewed herself as capable of deeply understanding differences. In Adaptation one can shift cultural perspective as well as being able to adapt one’s behavior across cultural differences and
Flo’s Developmental Orientation (DO) profile score indicated she was within Minimization Orientation. The Orientation Gap (OG) between the Perceived Orientation (PO) score and the Developmental Orientation (DO) score was reported over 25 points. One Trailing Orientation (TO) existed in her profile indicating Reversal with a score just barely over 3 points. The Leading Orientation (LO) for Flo as indicated on the profile was Acceptance through Adaptation. Flo was one of the two six pre-service educators who had a sense of disconnection or detachment from one’s cultural group as evidenced by her Cultural Disengagement (CD) score. It was reported barely over 2 points on a scale of 0-5 indicating an unresolved state of lacking involvement in core aspects of being a member of a cultural community. Figure 4, on page 88 includes the pre-immersion experience intercultural development scores for orientations reported on the individual profile.

Figure 8: Flo Pre Cultural Immersion Experience: PO & DO

CiCi

CiCi’s Perceived Orientation (PO) score placed her at the cusp of Acceptance. She viewed herself as being able to recognize and to appreciate patterns of cultural difference in one’s own as well as other cultures in values, perceptions, and behaviors. The Developmental Orientation (DO) score placed her at the cusp of Polarization more
specifically, 49 percent of resolution of Polarization perspective is from a Defense view, and 51 percent is from a Reversal orientation. Cici considerably overestimated her level of intercultural competence. The Orientation Gap (OG) between the Perceived Orientation (PO) and Developmental Orientation (DO) was well over 45 points. Trailing Orientations (TO) were listed in the areas of Denial, Disinterest in Culture Difference, and Avoidance of Interaction with Cultural Difference. The lowest score was recorded in Avoidance of Interaction with Cultural Difference with a score under 3 points. Cici’s Leading Orientation (LO) was Minimization through Acceptance. The profile reported a score of 4 points thus indicating Cultural Disengagement (CD) as being resolved. Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.

Figure 9: Cici Pre Cultural Immersion Experience: PO & DO

Georgine

Georgine’s Perceived Orientation (PO) score placed her within Acceptance Orientation. This orientation implies one understands and appropriately adapts to cultural differences. Difference in one’s own cultural patterns such as values, perceptions, and behaviors; cultural patterns of others is recognized and appreciated. The Development
Orientation (DO) score for Georgine indicated her primary orientation toward cultural differences at the cusp of Minimization. A gap of more than 7 points between the Perceived Orientation (PO) score and the Development Orientation (DO) score according to Hammer indicates an overestimation of one’s own level of intercultural sensitivity. Georgine’s gap between her Perceived Orientation (PO) and Development Orientation (DO) score was over 30 points. Hammer goes on to explain Trailing Orientations (TO) as representing alternative “currents” that flow through one’s varied experiences with cultural differences and commonalities. Georgine’s Trailing Orientations (TO) not resolved include: Defense and Reversal Orientation. Both scores for the Trailing Orientations (TO) were above 3 points. The Leading Orientations (LO) indicated in her Individual Profile of the Intercultural Development Inventory are Acceptance through Adaptation. The Cultural Disengagement (CD) score for Georgine described her as also being disconnected or detached from one’s own cultural group at the time of this assessment. Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.

*Figure 10: Georgine Pre Cultural Immersion Experience: PO & DO*
Cultural Immersion Experience: June 28, 2009 - July 31, 2009

The pre-service educators’ data is introduced following the same order as in Segment One-Pre-Cultural Immersion Experience. The qualitative data presented in Segment Two-is a result of matching the themes generated by the descriptions of the orientations of the Intercultural Development Inventory Profile with the individual journals written by the participants during their intercultural immersion experience. The themes were chosen by the researcher for evidence of development of intercultural sensitivity among the six pre-service educators during their cultural immersion experience. The definition of intercultural competence for the purpose of this study is the capability to accurately understand and adapt behavior to cultural difference and commonality. Although considered as one of the long-term goals of intercultural education, intercultural competence is quite complex and multifaceted (Cushner & Mahon, 2009). The themes were developed from the Developmental Model of Intercultural Sensitivity proposed by Bennett and from the Intercultural Development Inventory, the assessment tool used in this study both constructed with a western context and understanding of intercultural competence. During the process of intercultural development one moves along the continuum from the more Monocultural orientations of Denial, Polarization through the transitional orientation of Minimization to the Intercultural/Global orientations of Acceptance and Adaptation. The Monoculutural orientations according to Hammer (2011) reflect a view that one’s own culture is central to reality and operate “from a less complex set of perceptions and behaviors around commonalities and differences (p.2).
The six pre-service educators were given constant encouragement by the researcher to record their daily thoughts reflections and reactions to cultural differences in their journals. The researcher supplied each pre-service educator with a journal. Each pre-service educator had a very unique style of writing ranging from a very descriptive style to a more factual style of recording thoughts and reflections. Cici struggled with expressing herself in written form and preferred to speak directly to researcher about her photos and sketches.

Five of the six pre-service educators travelled together from a midwest airport. Collette left her hometown one day prior to the group and was met at the airport by her mother’s family who lives in Poland. We start with her as we enter the study realm cultural immersion and discover what really happens in a short-term cultural immersion experience.

**Collette**

Collette’s first journal entry describes meeting her Polish relatives at the airport in Warsaw. She is overwhelmed by an outpouring of love complete with kisses presents, and flowers. Her emotions and thoughts surrounding this significant event are recorded in great detail as she initiates her cultural immersion experience at the airport. Collette clearly recognizes the visual dimensions cultural differences as she indicated in her pre-cultural immersion interview, but how she reacts to the Polish culture in the form of her relatives’ behavior in greeting her is of interest.

My family didn’t recognize me at first when I came out of baggage claim. But when they realized it was me they swarmed and encircled me with such ecstatic
faces I had to question if it was real. Surprisingly accurate to movies involving foreign families… My Big Fat Greek Wedding… something like that. They kissed me over and over, had me take 3 bouquets, brought me water. And it was almost difficult for me I couldn’t even match their enthusiasm. It was like telling me to merge on a highway when I hadn’t even touched car keys before. A welcome and expression of love body language I didn’t know hadn’t tried before and new dance of communication. A new language, actually not just verbally but physically, visually.

She goes on to comment on how we are all the same clearly underscoring her Developmental Orientation (DO) status within Minimization. She is already motivated at this point in time with a desire to at least think and reflect about the behavior of her relatives of the airport but still considers this behavior awkward. She feels embarrassed; she does not know how to change her behavior in a culturally appropriate and authentic way when meeting and greeting a family member. This gesture of welcoming family to Poland for the first time, or returning to the homeland in this manner with the three kisses and showering of flowers is a characteristically common expression of Polish cultural communication.

But I wanted to so desperately to make them know, that I really appreciated it, that they meant a lot to me. I had to take the leap; that culture leap knowing that I looked awkward. I was in a new dimension we all watch the same movies I think, (pause) well a good portion of the same. They watch ours, but we don’t really watch theirs, (pause). As in the situation of most USA produced media, food,
fashion, (pause) they understand me more than I understand them and that’s embarrassing.

She begins to question the inequity in her thinking about Polish culture clearly indicating her view of “us” vs. “them” taking on a superiority tone, but with reservation. The Polarization Trailing of Defense orientation appeared quite strongly in this journal entry.

The inequality about it. I mean they don’t really have a problem with it, they don’t expect Americans to learn that much of their culture. I mean they have real pride and sophistication. They think (I mean this is my hunch) that learning about America is an area of enriching and advancing. And I suppose it’s true, so why aren’t we more savvy about Polish life, movies and music, (pause) how did that happen? I listened to Polish rock on the radio and I hate to say it but, inside I cringed a little, was it because Americans and the English created it that it seems so wrong and odd? That it didn’t belong and “tasted” bad.

Collette continues her thought process about why her feelings of defense have surfaced but eventually switches gears to an attitude of acceptance as identified in her following comments characterized with reversal overtones.

I’ve attached Polish to folk music and my kinda uncool grandparents. It takes some readjusting to accept that something I identify as cool (like my favorite genre of music) can be mixed with a characteristic (such as Polish language) that’s kinda uncool and that it ends up being a legitimate something that I love (music). That’s bewildering, an eye opening realization “jeese louise” I’ve been
so ignorant, I though I knew it all” (pause) the music I heard on Polish radio, (pause) Or if we do want I’m sure it would cost a lot of money. I’ve ended up more sophisticated I think as the Poles are. Americans don’t own the music in the world, my world I guess, (pause) the Polish rock has been swept from reach until now, (pause) and who decides that?? Why the heck don’t we have Polish radio? The U.S. is just too obsessed with listening to its own voice.

In the days following in the first week of the cultural immersion experience many of her journal entries showed evidence of the reversal orientation, a trailing orientation, as evidenced by her comparisons of Poland and the United States. Poland’s culture is favored over the United States by Collette as she took many unsolicited opportunities to express her thoughts and feelings.

The kids haven’t talked to me yet. There’s a shyness involved. (pause). I should make more of an effort. I know I for one am definitely curious and want to get to really know them. Here’s a corny observation I’ve noticed of the beautiful forests, and comparing them to the U.S. Our forests are hard to see through… you got so many species and vines, bushes, everything is everywhere and its all mushed together. My point is you can’t so easily look through into a forest in the U.S. But here, the trees are taller; and the forests… you can see through them for miles but are so densely populated as well. There is so much forest. So I paralleled this to the people…Poles are open (seeing through them) (not hiding so much) there is more forest (more sophistication in learning of other culture) and they stand so close together a real feeling of community and fraternity (where there’s one tree
there’ll be another). So there’s that for a quaint analogy for the mystical forests of Poland.

Collette continued to notice changes in her speech pattern trying to imitate the preferred cultural group as well as making comparisons about the food and how sensible the Poles are compared to the Americans.

I’ve noticed in the last two days that after teaching classes listening to the kids talk, I myself pick up the same inflection I hear in the children’s speech. When I say hello and thank you especially there’ll be twist in different syllables. The junk food is better in quality… less junky, possible worse for your diet, but leaves you more satisfied. I think this is superior. It makes more sense.

Collette’s comments in her journal over a period of several days indicated a fluctuation within the Polarization Orientation between Defense and Reversal. She was overcritical of the coffee served in her relative’s home and about the personal hygiene of some of the Poles. This sarcastic criticism of the choice of coffee served and personal hygiene were indicative of the Defense Orientation where the other culture’s flaws are exaggerated.

Instant coffee is more common than actual strained coffee, or so it seems. When I asked for coffee over tea (this was at Stanek’s house) given instant? I took it graciously I actually think it is pretty good. It makes me nostalgic for vacations in motels. But it jostles me once again the different conceptions we have in, I guess in this case, social meetings. When in the U.S. a meeting, especially one rather formal as mine with my family in Poland was, the best classiest coffee you could
make available is searched for. Instant coffee is an embarrassment almost one should apologize for having to give instant. Rather amusing…

Oh! There are a good number of stinky Poles ha ha deodorant isn’t as necessary a product as I thought I guess. Could have left mine home!

A feeling of frustration engulfed Collette when it came to communicating in the Polish language. Collette continued to validate with her words and feelings more of a Defense Orientation,

An almost shocking display occurred at the opening ceremony. I still have to ask… “Is this normal/customary in camps in Europe? When addressing the camp the children are addressed to like the military “Attention!! They stand rod straight. “At ease!!” they exaggerate their slouches. I found it comical, I may have giggled a few times, (pause) Um but it was crazy that is such a taboo thing to treat children like soldiers, and in the Polish context it reminded me a bit of German World War II. So I’m like registering: “okay so I can separate these two things? I still don’t understand the military enactment thing, (pause) what is it supposed to symbolize, (pause) why is it important in this camp?? I will think about it more. I’m still not used to it, (pause) The associations I have to European children being trained to be soldiers like doesn’t mean what it means (to them). I have these Polish people and I’m not comfortable comparing them to Nazi’s even though just on some tiny level.

She continues to recognize behavioral differences between American and Polish kids and makes these comments.
Americans are more casually noisy in semi-formal settings like classes, similar jokes have different twists, kids take off hat to apologize, the boys bow a lot.

The first full week of the camp was very busy. Adjustments had to be made on the part of the American staff in terms of being away from home, menus, sleep periods, environment, language differences, and sharing a room with someone they have never met before. The weekends were a bit more relaxed and time was allowed to visit Poland with the kids. At the conclusion of the first full week of classes the entire camp went on a trip to visit the town of Częstochowa and the Jasna Gora Monastery. This visit enabled her to identify a gap in her understanding of a sacred place for Poles; Jasna Gora (Bright Mountain), a Marian shrine since the 15th century, continues to be the destination of annual mass pilgrimages.

Częstochowa has been referred to as the religious capital of Catholic Poland. Częstochowa was enlightening. So much emotion tied to the religious icon. It was overwhelming. A little bit like the Emerald City in the Wizard of Oz except of everything being green it was Christian. I feel very conscious, (pause) worried if I wasn’t being respectful enough. Once again, I found myself not expressing enough emotion. They really understand what is’s like for things to really have meaning. I just didn’t understand Częstochowa the way they did, (pause) or most Poles did. I saw a woman in tears in front of the Black Madonna really crying. And people bowing and making the sign of the cross everywhere. It is very hard to imagine a place like Częstochowa in America. It was very refreshing for me though. It felt slightly magical and really exciting to see so
much and feel so much faith around me. It was a really holy place. After going there I felt more Christian.

In the second week of the cultural immersion experience, Collette continues to fluctuate between the two adjacent orientations (Trailing Orientation and Leading Orientation) to Minimization. She makes comments that reflect the views of someone in the Polarization Orientation (Trailing Orientations) exhibiting an overcritical view of her own culture and the Acceptance through Adaptation Orientation of the Intercultural Development Inventory scale (Leading Orientations) as indicated in her Intercultural Development Inventory Profile.

Watching the movie with the Polish campers last night was great. I got really excited at some parts and might have said some inappropriate things. They must have laughed at me largely because it was so American. I said something like “Eat his balls!” in a glorified cheer when the good guys finally killed the bad guy (pause) (though it was funny because the movie started off with the men of the village daring each to eat a boar’s balls). Anyway the kids would laugh they actually responded well to my outrageous American outbursts.

My family came to visit me! They came to the camp. Six of them! Five hours away! I had met all of them but two, though another I hadn’t seen since I was very young. But mostly it was the same people that met me at the airport when I arrived in Poland. Stanek, my Mom’s cousin, brought fishing supplies and went fishing and ate at the camp before saying hi to me. Which struck me as odd. Maybe they needed to freshen up and he wanted to show off his fishing skills. I
mean, as odd as I thought it was I liked it and thought it was funny. He actually caught a fish too! We spent a good portion of the visit looking at photos of my mom’s cousin’s daughter’s wedding (after buying me an ice cream). She spoke English. I asked how she spoke English so well and she said just from school. And that amazes me. In the U.S. it is so hard for students to actually become fluent just from the classes. Is it they’re more dedicated? I asked and she just said she had a really good teacher. My family was so warm and kind, gave me more gifts than before. Clothes, money, candy, jewelry (pause) it still showed me one thing I learned is well, I hope I picked this custom up right and actually understood that when given gifts, especially money, you don’t need to know the amount. I think maybe cause it’s embarrassing. But when they were giving me gifts... it wasn’t so much about my reaction to the actual gift but to the action of giving alone that got most attention and had the biggest importance.

Collette continued to notice many differences between Polish and American cultures. She commented on how Polish kids did not seem to care about stereotypes, lacked enthusiasm, desire, and athleticism especially among the girls when it came to participating in sports; similar attitudes were evident relative to wedding customs, treatment of gays and lesbians, how celebrities are viewed by the common folk, religious taboos, different treatment of girls, obsession with certain dogs, and pop culture. One significant experience involving a level of appropriateness and perception regarding painting one’s face black occurred during the Halloween celebration. The dressing up as a black man with a painted black face by the Polish children and staff member caused
much controversy among the American staff especially the ones in the age range of 19-30.

What disturbed me at the Halloween party disco that many people dressed up as black men. Can you imagine a black person observing? They’d say oh wow they’re dressing up as me for Halloween. It was slightly outrageous (pause) but it also made me question it, hmm, perhaps we’re all over sensitive about it? Even a counselor dressed up as a black man. He had an afro wig. I couldn’t believe it!

One of the final entries in her journal indicated a significant validation of Collette’s potential movement toward Acceptance through Adaptation Orientation on the Intercultural Development Inventory scale. It appeared she was beginning to enter into a basic level of understanding and appreciation of the Polish point of view.

Mihal told me a Polish joke as a sample of their humor. It’s this: Two eggs in a frying pan. One says: God, it is hot in here. You wait for the person to laugh and then you carry on. And the other says holy crap! A talking egg! Ha ha, funny right (pause) not over there, that’s the joke. My first American reaction was a small smile. Yeah that’s sort of dumb but cute, okay, (pause) But then I saw it from the Polish point of view and it becomes different, I appreciated it a lot more. The humor is more delicate and its rather sophisticated, (pause) in searching for the simplicity, knowing how the mind works, (its awareness of process of thought). They’re (the Poles) conscience of how we overlook things sometimes, how we get caught up and completely miss a detail. The joke catches that moment that we missed. It’s great. It’s modestly pointing out fault and being free to enjoy
and laugh about it, (pause) having in your own mind overlooked the simple fact that two eggs are talking. Americans get impatient “What?” You’re trying to be clever or something. Duh of course eggs don’t talk (pause) not amused, that’s lame (pause) But the Polish humor has a more open mind, (pause) more amusement in the simple things. And I like that, we all need to be amused. It keeps us younger, happier, more forgiving.

Ida

Ida’s first journal entry documented her desire to learn more about how to be an effective teacher in dealing with diverse populations in her future classrooms. She eagerly prepared for her journey by reading about Poland and talking with friends, but readily admitted she anticipated the experience would surpass any knowledge gained from secondary sources such as books, speaking to people, articles on line, brochures, and the curriculum guide. Her journal entry at this point supported a preparatory attitude.

My initial motivation for applying for this program was that I was looking for a memorable opportunity that would help me prepare to be a quality educator by gaining experiences with a diverse population of students. I prepared for my experience in Poland by reading Polish language and history books, and by speaking to Polish immigrants and my close friend who visits family in Poland. Though I have extended my knowledge of Poland since knowing I would be visiting; I know that no amount of preparation through reading would equal the knowledge I will gain about Poland and Polish students from this trip.
She was very interested in monitoring and comparing her own preparation to be a culturally competent educator to the other five pre-service educators participating in the cultural immersion experience. The other five pre-service educators were enrolled in different universities. Ida remained very focused on her growth during the experience.

Since I am very focused on my growth as a culturally responsive educator throughout this experience, I am also very aware of the views of my teaching assistant peers. Most of us are going to be educators and therefore the TA’s may end up as my colleagues. Also, I strongly believe that my teacher-training program has greatly guided me in my cultural awareness and responsiveness, so I am curious to see how the pre-service educators are prepared in comparison to my program. However, thus far I have already heard remarks from several of my peers that expressed racial profiling and cultural prejudices. I know that prior to several of my teaching program classes I would not have most likely recognized their comments as inappropriate for pre-service educators in a foreign teaching experience. Therefore, I am now monitoring my own cultural awareness and unavoidably recognizing the potential change in my peers.

Her initial feeling of being in the minority was evident in the journal account detailing her initial experience at the airport in Chicago at the Lot Polish Airline gate waiting to board the plane to Warsaw. She was one of the small numbers of passengers not conversing in Polish. She started to notice cultural differences immediately upon her arrival in Warsaw and continued to express anticipation of gaining knowledge about herself and the Poles during the cultural immersion experience.
Thus far, I am thoroughly enjoying my immersion into a culture that I am only somewhat familiar with. The first instance that I recognized that I would be in the minority was at the Chicago airport while waiting for our flight to Warsaw. While waiting, I overheard numerous conversations that were solely in Polish and I realized that I may have severe difficulty in communicating with other people during this trip. Also, while I was on the plane, the first emergency instruction video was solely in Polish and I found that I had to piece together the images to gain meaning. As we discussed, the airport in Warsaw was very calm and quiet, which is very unlike American airports and cities. However, the traffic in Warsaw was unlike anything I had seen in America, and I noticed that the Polish drivers were much more daring and aggressive than I expected. As of yet, I have had little personal contact with any native Poles and I am excited to gain the knowledge I desire.

Ida’s Developmental Orientation (DO) score on the Intercultural Development Inventory Profile placed her primary orientation at the cusp of Minimization. One would expect her to be looking for similarities in the two cultures; however she continued to search for differences by the process of observation without making any judgments. As Ida approached her second day, which incidentally was in Warsaw with the American staff and several Polish staff representatives she continued to notice cultural differences; she recorded her observations in her journal.

The food served was unlike anything I have seen in a typical American breakfast, and included lunch meat sandwiches. We then visited the Warsaw Uprising
Museum which allowed me to further learn about a very important event in Poland’s history. Though I found the museum to be interesting and well arranged, I also recognized that I felt very little personal connection to the people who were a part of the historical event, which is unlike experiences I’ve had in similar museums (such as the United States Holocaust Museum). I attribute that lack of connection to my general lack of knowledge about the uprising, since I had never learned about it in any of my schooling and only had a brief understanding from our orientation meeting with Halina. Though I recognized that I may not have felt a personal connection to the topic, I still strove to be respectful to the Polish visitors who were visiting the museum. While at the museum, I noticed that though the museum was busy, the Polish visitors were calm and moved so that every visitor could view all the exhibits and artifacts.

She continued to have similar observations at the Royal Palace in Warsaw and commented on the female guards at the palace contrasting them to their male counterparts in American museums. The American staff spent the entire day in Warsaw and in late afternoon boarded the bus for the three-hour ride to the camp, which was to be their home for three weeks. On the bus ride to the camp, mostly on back roads, Ida continued to make observations about the Polish countryside and commented on how observation skills would enhance her ability to understand her students.

We then ate lunch, and rode the bus several hours to the camp. During the bus ride I paid attention to the scenery in order to further absorb a part of Poland. I was surprised to discover that much of the passing view reminded me of
southeastern Ohio. I did notice that the residential areas seemed to be clustered together, which is unlike rural areas that I am familiar with in America. From this experience I realized that observation can be a powerful tool in order to gain some insight into a person’s culture, and I recognize that this could be used in a future situation where I have a student from a culture I may be unfamiliar with. I could observe the student at school or pay attention during a home visit in order to gain knowledge about a culture without being intrusive.

The first full day at the camp was spent getting the classrooms ready. Ida volunteered to help one of the male American teachers in preparing equipment for the guitar class. They engaged in a conversation where she discovered that his wife came from the same area where she grew up as a child. This was important to her because she felt someone understood what it was like to be raised in a similar community culture. It also gave her a chance to contemplate the significance of being accepted and understood by her colleagues on this trip.

I soon discovered that Mr. ( )’s wife is from a town near the one where I grew up and that we had similar family histories. I felt pleased in meeting someone who understood what it was like to be raised in that community culture, since I have lately realized that few people do. I therefore, learned about the importance of feeling a sense of common culture understanding and belonging to a person, which is something that I can translate into a future classroom situation to better understand a student.
Ida served as the teaching assistant in a class with an experienced educator in the field of language arts who chose to develop a syllabus designed to discover one’s own identity and to incorporate artistic forms to express aspects of one’s own identity. She was eager to learn more about the Polish students.

Since our unit is centered around identity and artistic forms to express identity, I feel that Ms. ( ) and I may be able to learn more about our students’ culture, since the students will have the chance to openly express their views of their culture. I am excited to begin teaching and further immerse myself in the Polish culture.

The language barrier made Ida feel uncomfortable; she never experienced this feeling in the United States. Ida experienced this feeling of otherness many times during the camp in both informal situations with the students; formal situations with the dignitaries who visited the camp, and the senior Polish staff members.

This day was interesting due to the visit of Polish dignitaries to camp. From their visit, I was able to view how the Polish people respond to people of authority and how they treat those people. The dignitaries were given recognition at a special ceremony, where many long speeches were given to acknowledge and thank one another. Following the ceremony, several of the staff members (including me) went to a luncheon with the dignitaries. I felt very uncomfortable the entire time, since I was unable to communicate with people who I thought deserved respect. From my whole experience in Poland thus far, I have been able to feel what it is like to be unable to communicate in the dominant spoken language. Since English is a fairly commonly spoken language, I have never been
in a situation where I could not communicate with someone. I now, more than ever, recognize how difficult learning can be for students who may not understand or be fluent in the instructional language.

Ida continued throughout the weeks to notice cultural difference. Two separate experiences involving the portrayal of blacks by the students and one staff member sparked some strong words and impressions not necessarily factually substantiated.

Though I was aware of racial homogeneity of Poland, I was not previously aware of the racist and incorrect assumptions that several of the Polish students make about black people. At the Halloween disco (and even at the July 4th bonfire) several of the Polish students were painted to be black (including one adult Polish staff member). Also a few of the student’s costumes perpetuated racial stereotypes, which I found to be offensive. In modern America, I believe that the ignorance and blatant racism shown by the students would not have been allowed. I was very surprised that these students who have previously shown themselves to be kind and polite would also be racist. Though I recognize that the ignorance may stem from just lack of opportunity to interact with people from a variety of races and cultures, I still was shocked that these young people would be that unaccepting and bigoted.

It is important to note that Ida did not ask any of the Polish staff members fluent in English to explain these situations to her from the Polish viewpoint. She rarely interacted with the Polish staff that spoke English. She preferred to watch from as a distant observer and draw her own conclusions. It seemed at times she was more
interested in gaining pedagogical knowledge rather than true cultural knowledge. Several Trailing Orientations were reported in Ida’s Intercultural Development Inventory Profile connecting to her prevailing attitude. Her Denial, Avoidance of Interaction with Cultural Difference, and Reversal scores were all well below the level of 4.00-5.00 necessary to indicate resolution. During the four weeks her verbal interaction was minimal outside the classroom although she related well to her roommate.

From my experiences these past four weeks, I feel that I have grown as an educator and as a human being in society. I challenged myself by pushing my comfort level in situations with a language barrier, and I learned about my abilities to adapt to unexpected events. I believe that this whole experience was beneficial for me as a pre-service educator, but only because I made an effort to learn all I could. However, I do think that many of the TA’s did not make an effort to expose themselves to cultural learning experiences and therefore most likely did not gain much from this trip. I know that I learned things that will benefit me in my future teaching experiences, which was my intention from the beginning.

Dora

Dora’s journal entries were very sparse compared with the content of her interviews. She seemed at times overwhelmed by the cultural immersion experience. She spent most of the time outside her comfort zone both in the classes and the environment. She had difficulty coping at times, and experienced sleep-related issues. Two difficult situations occurred in Dora’s life during the cultural immersion experience, one situation
involved a family member at home and another situation involved with a staff member from the Teaching English in Poland group servicing the elementary students on the same campus. Dora seemed to be in survival mode at times. She mentioned not feeling or acting like herself many times in the post-cultural experience interview. Her Intercultural Development Inventory Profile scores placed her on the cusp of Polarization Orientation. Also the score indicated more specifically her perspective is more from a Defense view leading to a negative judgment viewpoint toward cultural differences, or at times overly critical of one’s own culture. The one trailing orientation most prominent in terms of needing resolution enabling her to recognize cultural difference was the avoidance of interaction with cultural difference.

The common thing I notice about the streets and the airport is that the Polish people are much more relaxed and quiet than any American I know. Despite this, I get the impression their “personal space”/ “bubble” is maybe half of mine-they step much closer on the sidewalks and don’t move as far out of their original path to pass you.

Her observations noted in her journal continued to be about food, dress, and time. Her comments were sprinkled with a romanticized snapshot of Poland tending towards Reversal Orientation.

We got to walk around and get a little bit more observing in so I was able to see that there are a lot of weddings that just materialize out of nowhere, but none of the locals, seemed remotely phased. Also, as was pointed out to me by Dr. ( ) after I mentioned it to her, everyone carries flowers upside down. There also seemed to
be a difference in the way the men dress— their “casual is more akin to American semi-formal. I never saw ripped jeans. Instead it was all dress pants, button-up shirts with collars and neckties. Skirts and dresses are much more common here than my home and are much more colorful as well. I think that all the women are gorgeous, but I feel like they all look the same.

We went to see a street performance, but it ended right as we showed up. Instead we headed down the road to get ice cream and we were lucky enough to find a vendor who could speak so-so English. Second best ice cream ever, since it’s a little less sweet than I would have preferred, but it was a great texture and it was very refreshing.

As far as life in the bigger cities in Poland goes in comparison to the U.S., I definitely think there are things we could learn. Outdoor dining is much more common and the facilities are much cleaner that what I’ve seen in the states. The overall air in Warsaw and Krakow is old, but aged in a precious way that has spared it from computers and flashy billboards. Time is slower, and the locals move through it just as slowly. Given more time to settle into that, I think it could be quite therapeutic and relaxing. My own life feels unnecessarily fast-paced compared to the paces of the Polish people. I think the reason is that technology is so removed from the mainstream culture, so news and conversation rely on each other instead of piggybacking on the Internet.

In both cities men pushed baby carriages and carried shopping bags—overall it feels like women are respected and honored in the slightly old-fashioned way
here, and while a part of me hates the thought I’m honestly a bit jealous of the Polish girlfriends and wives.

Dora exhibited a high level of ethnocentrism in her observations and written accounts in her journal. Her level of intercultural development and inflated perception on intercultural sensitivity may have prevented Dora from taking in more from the cultural immersion experience. Dora did not mention any conversations with the Polish-English speaking staff, or with the students other than conversations revolving around classroom content. Her level of distraction with her personal problems combined with the sleep issues mentioned previously appear to be some of the reasons why Dora did not spend much time in reflection of her experience during the camp. Her journal entries were very sparse. The researcher will expand on the impact of journal observations in the analysis section of Chapter 5.

Flo

Flo’s first journal entry is quite intriguing; it was important to include this entry in order to set the tone, and therefore possibly lead the reader to some insights into the anticipation of this pre-service educator to participate in the cultural immersion experience in another country. She radiated excitement at each orientation meeting and phone conversation we had prior to the departure.

The following pages hold a journey. Not only a physical trek through space and time, but an emotional change and mental evaluation. I’ve been chosen to participate in a program which is relatively unique at this time. Our group is traveling to Poland. No not Poland, Ohio-Poland the country. While there, we are
teaching English to kids (my group will be 14-16 year old). Seems common enough. Our approach however, is to use music as our primary medium. Music is universal—the use is not. Art is universal—the use is not. Creativity is universal—the use is not. Our approach is to use music as a springboard to all creativity. Art, crafts, poetry, drama, dancing and beyond. We will nurture and guide all of these and there bridge the cultural gap as well as break the language barrier. I am very excited for this experience. Since I’ve been to church camp, I’ve always wondered what it was like to be on the other side. To be in a foreign country, not knowing the native language or customs or assumptions. My prayers have been answered. I will gain this knowledge. I will finally be on the other side.

The tone of her entries abruptly changed to one characterized by anxiety and fear. Flo is conscious of the potential language barrier and wonders if she will be liked in spite of her limited communication ability, a strength she heavily relies upon in her familiar surroundings. Her awareness of “self” and “other” become evident in the first sentence in her journal.

This will be a test of my true personality? Am I approachable? Am I nice? Will I be an outcast? All of this I assume, but what will happen when I’m not comfortable or in a situation I know, or when I can’t just say something to provide a smile or a comforting word? The thoughts running in my head and feeling in my heart are all mixed. I’m excited, impatient, and overjoyed. I’m blessed, led and Comforted. On the other hand, I’m also nervous, anxious, and worried. I’m scared and unsure.
Observations of her own feelings and of others were important to Flo. She continued to comment on her concern about learning the language. She was focused on how many languages she heard at the airport. She made a very detailed list of all the languages in her journal and continued with relevant observations. At the end of this journal entry came one important comment validating her Developmental Orientation (DO) of Minimization reflecting a tendency to highlight commonalities across cultures.

I’ve never been fluent in any other language. I learn best when I have practical applications. Book learning only goes so far. From my experiences, I predict I am going to learn and retain much more because of the practical use of the knowledge. I will be learning and using everything all day, every day.

Dzien Dobry! Greetings from Warsaw, Poland! It has been a crazy 24 hours. So much culture and differences to take in. I’m so far past my previous maximum level of absorption. I am enjoying every second of it. Walking through O’Hare we got to hear over a dozen languages. I enjoyed people watching. It was intriguing how I could tell who was happy, sad, angry, worried, and other emotions. I saw teens and fighting parents frustrated over things. I saw reunions of old friends as the planes would arrive. I saw a small child fall and cry, only to be comforted by his parents, (pause) Humans are the same, culture is different. We forget that at times.

Mihal, one of the Polish staff members fluent in English met us in Warsaw. Flo made friends with him quickly and relied on him throughout the camp for discussion, clarification of directions given to the group, and learning the Polish language. Her
outgoing personality and eagerness to make new friends significantly impacted her cultural immersion experience. The Openness is a key component proposed by Hunter et al. (2006), as being essential to the development of intercultural competence and leading to a more ethnorelative mindset.

I got to chit-chat with Mihal for almost two hours tonight. It will be fun to get to know him better over the next month… After the museum, we got back on the bus. I got my first of what I hope to be many Polish lessons from Mihal. I’m excited. I hope I can learn much more. Now that the language is being broken down a bit, I can begin to get more words…

Today the kids showed up. Really, that’s the whole reason we are here. I got to meet with some of them as they arrived. I was amazed at how much they knew what I was saying. It makes me want to learn all the Polish I can so I can switch languages that easily. At one point I was with Mihal and they had to do a roll call of sorts. The kids stood in two lines, very quietly and got done what they needed to get done. They are so disciplined, I asked if they did that naturally and Mihal said they were just taught it today. We wouldn’t have been that good and organized when I was in high school. There are also so many similarities between this group and teens back home.

As Flo settled she increasingly observed the students and continued to operate from within the Minimization Orientation, her Developmental Orientation (DO) as indicated by her score on the Intercultural Development Inventory Profile. In
Minimization Orientation one tends to highlight commonalities across cultures. She expresses repeatedly the sameness of the Polish kids compared to American kids. Her outgoing personality allowed her to quickly become friends and develop a relationship with the Polish students and staff. Flo’s curious nature and enhanced self-confidence continued throughout the four-week cultural immersion experience.

First day of classes! This is exciting. We teach in English. Molly hasn’t told them she knows Polish yet. In the class we did introductions and an activity with lines. I was never bored. All of the kids can speak English. And whenever someone didn’t know a word, everyone would pitch in to help translate. The sense of teamwork was so automatic. I’ve already begun to know the kids a bit more. They sometimes stare at me like I am a crazy person, but I am beginning to be more accepted. One girl even open up to me about a problem she is having in her personal life. This is another of the many statements I have concerning the similarities of culture and people. People in Poland have personal issues too. Go figure!

I got to talk to some of the Polish staff and bond with them; lots of backgrounds and back stories. Again, just like Americans.

The kids are so fun. We are in a different place, time zone, culture, everything. Yet they are still kids.

Flo started to notice cultural differences in personal space and time relationships between the Americans and the Poles and made these comments in her journal.
The people here don’t have the same space tendencies as we do at home. I’m so used to having at least eight inches leeway between myself and another person. Here, people get right by you and stay. I’m starting to get used to it. Sort of. I like my space and I don’t like people being in it usually.

The pace is markedly different here. There is still urgency to getting things done. But it is more concentrated. A feeling of “This needs to be done and I’m getting it done now” rather than “Ah! So much to do!!” It is my style more than stress at home. I’d rather be sure of getting something done than stressed because it needs to be done.” I don’t want to go home. Can I stay here?

Flo continued to notice differences but lacked general and specific culture frameworks to deeply understand patterns of difference that emerged from her continuous interaction with the Polish staff and students. The unresolved reversal Trailing Orientation (TO) and Cultural Disengagement (CD) areas of her Developmental Orientation (DO) score on the Intercultural Development Inventory Profile influenced many of her comments and actions during the immersion experience. Further detailed discussion of this phenomenon will be addressed in the analysis section of Chapter 5.

CiCi

Cici’s approach to recording her experiences deviated from her colleagues in that she preferred to express herself through photographs rather than in written form. This approach gave Cici a higher level of comfort due in large part to her highly developed visual sense. Cici’s journal entries consisted of drawings with a few words scribbled under them. The researcher tried several times to assist her with this task. It caused her
much anxiety to write her thoughts on paper. An arrangement was developed and agreed upon by both the researched and Cici to meet in the evening and discuss her observations and reactions. She agreed to audiotape her journal. The audio taped journal together with a photo journal, and an interview about the photos at the conclusion of the experience completed her requirement for participation in the study. Her first photos of Poland and comments exclusively compared the American and Polish landscape both on the plane and on the ground.

Cici noticed the food, gas prices, police cars, graffiti, and sex shops; she made verbal comparisons between the United States and Poland in her interview. Her photos from the first day in Warsaw contained visual representations and shapes that reminded her of home or something familiar. She was disturbed by different color schemes on the buildings that she felt just did not go together and unfamiliar road signs, yet the trains intrigued her.

I’ve been in Chicago and New York, but Chicago everything’s up high and New York everything is down low. Having it intersect and they have to stop like it’s a bus. It’s probably like a bus train, but just the way it makes a star shape in the road and they just overlap each other is different. It looked dangerous.

In Warsaw she continued to talk about the buildings, the food, the signs and monuments for familiarity. I asked her why she had taken a particular photo on a small street in Warsaw, her reply.

I don’t know, I just thought the color contrast between the piano and the bike was beautiful. That looked like a ferret, that’s why I took it because I used to own one.
In the midst of looking for the familiar she started to notice difference. The following photos taken in the Warsaw Uprising Museum were discussed.

Ghetto. I took a picture of the ghetto because it’s different from ours. Polish ghetto (pause) U.S. (pause). I was definitely thinking black people (pause) ghetto, (pause) then they’re like yeah (pause) ghetto. Then there’s an airplane. I actually took pictures of the uniforms because it’s a habit. Back in the day when I was dating the guy that was a re-in actor, he would kind of love to see all of this and hear about all of this. I took a picture of this girl because she looked like my friend Kailey. I took a picture of this woman because she looks like someone I know named Paige. She’s actually 100% Polish maybe that could have been an ancestor to her. Yeah, I take a lot of pictures because they remind me of something else or something I have experienced.

Cici’s pre-cultural immersion Developmental Orientation score (DO) on the Intercultural Development Inventory Profile placed her in the Denial Orientation. This indicated she possessed the lowest level of intercultural sensitivity. Cici took many photos of the food and made connections to the dishes her mother and grandmother cook for her. Cici could recognize some observable cultural differences (e.g., food), but may not notice deeper cultural difference. She was continually searching for something to comfort her, a familiar face or food. Cici was the one person in the group that insisted on going to McDonald’s at every opportunity. It was clear she missed the familiar. One day French fries were served as part of the afternoon meal; she was absent but, offered the following explanation.
The French fries… oh the French fries.. I cried over them. Because I crave grease. I don’t know. It’s just back home that something I ate everyday and from me to have some greasy food, my body craves it I guess I got emotional over it. Then I cried, cause I missed out.

Cici made the following observations of her first meeting with the students from the camp.

It was emotional.. I don’t know, it was just like, well these are the kids I’m going to be hanging out with for the next three weeks or so. I don’t know. I looked around, not just at them, but in general. I don’t know. Just looking at the different styles at first and how they dressed. It was pretty normal (pause) I mean, (pause) I don’t know. They didn’t dress differently like in Japan or Tokyo where they wear wigs and stuff. I wasn’t expecting that (pause). I was trying to see if there similarities and differences in the way Polish people or kids would like to dress differently than some of us here do.

She made a connection with one of the students in the class and talks with her on Facebook. This was an uncharted area for Cici having friends from another country. As she began her relationship with this new friend; she expressed anxiety and uncertainty.

It’s really cool. I mean, yeah, I have friends everywhere, but I don’t have friends that are across the country or across a different water and stuff. It’s just neat. I don’t know. I don’t know how to describe it. Its’ just like a vacation if you go and visit them. That’s how I kind of see it. You want to go hang out with them and see them, but it’s a whole different. I can’t describe it. Like if you go and visit
your friend and you expect what’s going to happen, not in that like area. If you go
to visit your friend that’s forty-five minutes away the same stuff happens where
you are. Knowing it’s going to snow there. But in Poland it’s like you don’t know
who’s going to talk to you in English, who going to talk to you in Polish, I don’t
know, I can’t describe it, it’s unpredictable. Yeah. I don’t know, I guess I’ll
figure it out. I mean it’s hard to talk about, oh yeah, how are the Polish people or
whatever. I mean they’re pretty much the same as us. It’s hard for me to say that
they’re completely different. Like, if we were in India, then they, (pause) I don’t
know, would be all covered up or something or they were embarrassed about
doing something. I don’t know. I can’t describe it. They’re almost the same as us.

Many times my conversations with Cici required continued prodding to determine
her thoughts about during the immersion experience at the camp; as expected, Cici would
use spatial analogies and the language of an artist to describe her observations and
feelings. She often would get very frustrated because she could not find the right words.
We met for several evenings and audio taped our conversation that substituted for her
written journal. She did write in her journal sparingly, but mostly reverted to sketching a
scene with some words scribbled in at the bottom of the sketch. The following is an
example of one such conversation where her words can be linked to her placement in
Developmental Orientation of Denial as assessed by the Intercultural Development
Inventory Profile.
I think all was normal. It was all normal for me, it was all stuff I’ve experienced back home. Nothing really seemed different. Maybe the guys were a little more open. The girls acted like girls.

One situation did make an impression on Cici. She talked about it for a long time expressing her feeling of otherness and not being able to communicate in Polish. She ends with a comment criticizing her own culture and favoring the more permissive Polish tendency to allow their children to experience things without worrying about potential danger or harm.

Then it was interesting to learn about something different. It was awesome to learn about the Polish traditions of marriage and all of those superstitions. That was fun. It was interesting to play the games they were doing. Making it and stuff. They were really willing to make stuff for us. Like, I’ll make that for you. That guy wouldn’t let me whittle a bird, but this little kid can. I thought that was strange. Then there’s blood on the ground. They would have tried to clean that up in the states and have all the kids put all their stuff away. Having kids whittle birds with pocket knives at like, what, ten, that one little boy was ten and younger, that would never happen in the states. Not at all. Then it was weird they wouldn’t let me do it because I wouldn’t understand what he was saying. But he would let a ten year old whittle a bird because he can understand Polish. I thought that was interesting. I came and started picking it up and he was like no, no, no, and I was like okay. They’re more trusting in Poland I feel. They let their kids do stuff a lot
sooner, let them experience it and not hold them back the way American parents do.

Georgine

Georgine, like Ida, completed her junior year at college and would be student teaching in the Fall semester 2009. Her observations were about pedagogy in the classroom and cultural differences. She was very meticulous about recording her thoughts in bullet points throughout her journal. The following comments are a representative sample of her numerous short bullet-point entries.

Yesterday at the airport, I noticed that people do not get in a rush to do things. Everything was very laid back and casual. I also noticed how many people were waiting for someone to come through the doors. People come to pick others up in the states, but they usually just sit in the car and wait. These people brought the whole family and a bouquet of flowers for them. While in town, we got lost looking for the Internet café and every person we asked was very willing to help. They seem very accommodating here.

I’ve noticed that the eating habits here are very different. For example, yesterday we had breakfast at 9, but then didn’t eat lunch until around 3 p.m. No one snacked. They don’t really seem to eat between meals. They do, however eat huge amounts of food at meals. Their meals also seem to be more formal than ours. The birthday celebration was enjoyable. They make a big fuss over it, though not with gifts and such, just making sure it was celebrated. I guess we kind of do, but
I feel like they were more excited and sincere about it since it wasn’t all about gifts, but about a celebration of living.

Today I have seen many parents dropping their children off. The kids don’t cry when they leave them, and the parents don’t either. Not that they don’t love each other. I just feel like they are able to be away from one another easier than at home. I still freak out when I leave home. They seem like they are not dependent upon one another’s presence.

The students listen very well while authority figures talk. Students at home would have sat and talked through the entire session of speakers, but these students listened attentively to do what they said. They one time they did start talking, as soon as they were told to quiet down, they did so. They listen to authority very well.

The students are all very eager to be in class. They are very respectful toward the teacher, they do not talk back, talk to each other, etc. They are very attentive and do as they are told. I feel like this would never happen in the states, especially during a camp like this.

Georgine also commented on the incident with black face. Her comments were in line with her Developmental Orientation score, which placed her on the cusp of Minimization. A touch of reversal can be detected in several of her continued comments in her journal.

Tonight we had a celebration of the 4th of July. We went to the bonfire pit in the woods and the students all had costumes on. It was a complete surprise to us that
they had created the entire show about American history. The students chose events in American history that they think of when they think of “America.” Some of the choices were interesting and not something many of us would choose. The first ones included Christopher Columbus and the Civil War. Both of these would be chosen by an American. However, whenever there was a black person being portrayed, the student was painted in black. In American theatre and culture in general, blackface is unacceptable. We view painting the face black as disrespectful and inappropriate. Here, no one seems to be phased by it. The scene I think many Americans wouldn’t think of when they think of America. And again, there was someone dressed in blackface as Jimi Hendrix. It’s just interesting to me that do not see a problem with this. I guess in America we are just brought up to think this is wrong. We know that if we were to do that, there would be some kind of lawsuit about racism/discrimination filed. And I know they aren’t trying to act inappropriately, it is just apparently not taboo here.

Georgine related a second experience with a similar reaction to validate the reasons why she felt the Polish students were not acting inappropriately.

We had a disco today. It was very cold out. No one wanted to dance, so we stood behind the building and talked to some of the boys from our camp. I ended up leaving to go to the girls dorm room. We looked at magazines, watched videos on You Tube and listened to music. The video we watched was a couple of scenes from a Polish soap opera set to music. The scenes were of a boy with Down Syndrome talking. It had been made into a “remix.” It was making fun of this boy.
I think a lot of problems would come of this at home. It’s just like how they did blackface for the skits they did. It’s not they are doing maliciously, I don’t think, but more than it’s more widely accepted to act and say things like this.

Many experiences at the camp provided a glimpse of Polish culture, behavior, and differences between American and Polish cultures. Cultural values and preferences provide impetus for behavior; Georgine commented on the behavior of the students concerning a religious practice of attending mass at the camp.

Today, we went to mass at a sacred place in the woods. All of the students had to go to mass. There is no way this would fly in America. A summer camp (except church camp) would never hold a religious ceremony and tell all of the students they have to go. This is unheard of in the U.S. They know that everyone here is brought up Catholic and that the families of the campers probably would approve 100% of this. We also walked about 2 miles to get there, which would probably not happen in the U.S. either. I live less than half a mile from my church and I never walk there. The students did not complain about having to walk either, which is astounding to me. It’s almost guaranteed that if you a group of 100 American students and tell them to walk two miles to church that almost none of them would actually do it, especially not willingly. They simply seem to do what their counselors tell them to do without question.

The disco starts out just like any dance in the U.S. All of the girls dancing and the boys stand in the corners, too embarrassed. The teaching assistants finally convince a couple of boys to join in, so they all enter the dance floor. The main
difference is the type of music/dancing occurring. In the U.S., it would all be rap, but here it is techno/pop. This influences the type of dancing occurring. The dance here is not inappropriate like it is at home. The students are very respectful of one another and boys and girls interact in a decent manner.

Georgine was very outgoing and talked to many of the students during informal activities. She discovered this cultural difference in regards to appearance and the level of openness between American teenage girls and their counterparts in Poland and also about the boys’ fashion choices and level of comfort in engaging in activities and behavior that in America maybe considered feminine.

Today after lunch, I went to one of the girl’s rooms in the dorms. I was taught a little bit of Polish by them while I was there. They were very excited for me to be there trying to learn their language and they asked me questions about English. We also talked about their lives. I found a “gurtle” on one of their beds. There is a style of pants in style right now that has a detachable waistband (“gurtle”) that goes up past your belly button. I asked them what it was, and they told me. I asked why they wore them and they said because it covers their fat. Now, these girls weigh no more than 110 pounds to begin with, but they think they are fat. Later on at dinner, they chose not to eat. I did see them eat on numerous occasions, so I don’t know why, but they don’t eat tonight. This just demonstrates their idea of what a woman should look like, fueled by magazines full of super skinny, super beautiful women. It diminishes a girl confidence and a sense of self worth.
The fact that all of the boys play soccer is different than home. Plus volleyball. It seems that guys here don’t have a problem doing things considered feminine at home. Examples of this: soccer, volleyball (somewhat), singing/music, and wearing Capri’s. I know that’s just a stupid fashion thing, but no man in America would be caught dead wearing Capri’s. Many wouldn’t play soccer because it’s “not manly” as football. I think they just don’t care and do whatever it is they like to do, which is how it should be.

In these informal conversations she also discovered some background about one of the boys in her class. The interesting result of the conversations of the informal activities and related conversations enabled Georgine to realize how she would be able to make adaptations to meet his needs in the classroom.

I also met some boys tonight, talked to them for the first time. The conversation with them was much different. We talked about school and Poland. They asked me what I knew about Polish history (which is essentially nothing) and talked about their towns. One of the boys (there were 2 of them) was not confident in his English skills, so he talked through the other boy. He told me he doesn’t know very much English and that’s why he didn’t want to talk. But when the boy translating the word for something, the boy who didn’t know want to talk knew right away how to translate. “Terrible teacher” was the translation. He told me he has a terrible English teacher and that is why he hates English speaking. He has been having trouble during our class, and now I think I know why. His English skills are not as developed as the rest of the kids in his class, so he just shuts down.
and doesn’t try. Now that I know this, I will be able to better help him learn in class. Instead of talking to him, I can place his fingers where they need to be and explain things visually when necessary. I will also make a point of talking to him every day so that he can be thinking about improving on his English. This just shows how incredibly important it is to know each one of your students and their background not only with your content area, but others as well. If I had not discovered this about this student I would not know that he needs special attention during the lessons.

By week two of the cultural immersion experience, several of her comments started to indicate a preference for Polish culture and an overly critical viewpoint of her own culture. This tendency is indicative of the Reversal Trailing Orientation (TO) not being resolved in Georgine’s Intercultural Development Inventory Profile.

While volleyball was going on, I was talking to two students. We talked about previous camps they had been to and found out one of them had friends in Ohio. It’s funny that that is possible. Then we were asked about America and what is interesting about it. Ida and I couldn’t think of anything. We asked them, then, something interesting about Poland. They told us all about their president. We learned a lot about the Polish president tonight.

Tonight we had a bonfire with the flood kids. They made presentations of their groups, just like our kids did at the first bonfire. Only these ones were in Polish. I find it interesting that they always have a performance and make a big deal out of
their introductions. I don’t think that much creativity goes into things like this at home.

I absolutely love how creative these people are and the fact they make all of their props/costumes from what they have around them instead of buying everything. It is amazing to me the ideas they come up with for these different activities.

By week three of the cultural immersion experience Sam wrote less and less in her journal. The intensity and flurry of the final week at the camp with dress rehearsals, a major performance, packing classroom equipment and personal items, farewell ceremonies and parties may have been the one of the reasons.

**Reentry and Post Cultural Immersion Experience: August 2009-December 2009**

Four units of data comprise the Segment Three: The Intercultural Development Inventory Profile assessment scores of six pre-service educators within four weeks of their re-entry to the United States, a post-experience questionnaire consisting of both open and closed-ended questions completed in November 2009, a post-experience interview completed in a time frame of late November through mid December, the post-post Intercultural Development Inventory Profile scores completed in late December of 2009.

The data presented in Segment Three concludes the examination of research Question A: Can a four-week cultural immersion experience in an unfamiliar milieu act as a catalyst in the development of intercultural competence of pre-service educators? (page 22). Segment Three follows the same data presentation pattern of Segment One and Two. The researcher presents the data in the same order highlighting the movement on
the Intercultural Development Inventory taken in August, 2009 and substantiating it with data from the post-immersion questionnaire, interview and field notes. The post-post Intercultural Development Inventory scores will be reported and discussed as each unique cultural immersion experience of the pre-service educators unfolds through their words from their journal and interview.

**Collette**

Collette’s Developmental Orientation (DO) score in the pre-immersion experience placed her within the Minimization Orientation. The Development Orientation (DO) score reported in August 2009 indicated a movement in the negative direction of over ten points and designated her primary intercultural competence orientation is within the Polarization (Defense & Reversal) Orientation. It is the second orientation in Bennett’s developmental continuum and indicates a monocultural mindset. Minimization is now conceived by Hammer as transitional orientation “that is more effective around recognizing and responding to cultural commonalities but is challenged when complex cultural differences need to be adapted to through deeper understanding of the values and behavior patterns of the other cultural community (p.3). One can either take an uncritical view of one’s own culture, and values while being overcritical towards another culture or as in reversal, views one’s own culture as being inferior to another culture. Collette’s scores indicated in her resolution of Polarization perspective she leaned toward the Defense view. In addition, her Orientation Gap (OG) rose over 7 points indicating she overestimated her level of intercultural competence. Collette’s Developmental
Orientation (DO) rose over 7 points in the post-post Intercultural Development Inventory placing her at the cusp of Minimization.

Her words are now more reflective of someone who has a tendency to highlight commonalities across cultures. The initial meeting with her family was stressful, since she didn’t know how to react. She felt a new sense of her family in Poland and saw them in a different light than before the experience. In talking about the immersion experience she wrote these comments in the post-experience questionnaire validating her Developmental Orientation of Minimization.

From the experiences I’ve had, my image of Polish people, the image I had formed from my relatives I had met, had changed. These people, now, these Polish people are less Polish, and more…me; whatever I am like. Like more American?? Not American, it’s just the dividing lines now seem less divided. More grouped as one now, together, not so different.

The post-experience questionnaire and interview conducted in November revealed Collette’s desire to learn about other countries and people.

It was so good, almost too good to be true, I’m finding it hard to believe any other place in the world could be as cool. But hey that can’t be true. I know now how different people, the culture, or everything can be; that there is TON to learn out there, TONS of kinds of people out there. Yes, this contributes to my desire to learn more about other countries.
Many of her colleagues and superiors at work noticed a difference in her. She reflected upon this change in herself. Collette felt more mature and aware of her strengths and weaknesses. She enjoyed making her own choices and new sense of independence.

When I came back, my boss noticed a difference in me. More independent, matured, he said. I felt that I guess. I felt I had lived more, and seen more, like my life had reached a newer level or outlook. I think I felt healthier too. Going to Poland was good for me; not just because I got sunshine, good food, and exercise. There was a surround therapy going to the new country and teaching, it was good to test myself and adapt…

One of the biggest challenges for Collette was not being fluent in the Polish language. She expressed several times in the questionnaire a desire to speak and to be treated like a Polish speaker. The lack of language skills, in her mind, prevented getting closer to the students. Although lacking in language skills, Collette expressed pride in her newfound confidence and self-awareness.

Frequently I found myself wishing deeply and the Polish natives as well, that we could communicate freely and be confident that we were expressing all and understanding all the way our words were intended. This was you know, troubling and made us try harder. The surprise was maybe sometimes we actually understood each other correctly. If we were communicating perfectly, what a surprise! And a pleasant one! Something that keeps on coming up again, and again in my mind was the challenge of just ordering ice cream!!!! I’d start in Polish and the person behind the counter would just respond in English with
impatience. I don’t blame them, but this happened a couple of times. This just drives me to study harder. I’ve formed a mission to order ice cream and be treated like a Polish speaker. I was jealous of the Polish staff. They got closer to the kids than we did. This may have been because of the language barrier. Not really sure exactly, but the Poland trip was a milestone in life. Comparatively I’d say that the old me, before the trip, is lacking compared to me I now know. I am more confident. Confident with relation to working and cooperating with other people. I found a part of me in Poland that liked myself. Which is totally odd to say, but it’s like where I was and who I was with, that all introduced me to this additional me, who has been sticking around so far. Like a chemical reaction, I responded well with Poland, and covalently bonded with new elements that became myself. But the whole trip, traveling abroad it just has that affect, being away from home. You know making my own sort of self in position in life. Like among others what my purpose is you know. It’s to test yourself, you know if you can be without those who you’ve depend upon your whole life you know. Or those who’ve always just kind of stepped in and did everything for you and it just seemed in some ways, by doing everything for you I mean like my mom and my aunt, huge worriers. My grandmother, everybody, my other aunt, like everybody in my family was so worried about me. Making every plan for me and finally you like being away from that. I’m not saying it was funlike. “Yes! I’m finally away from my family. Don’t need that hovering over me.” It wasn’t like that it was just okay
now I actually can test out my own wings. Like what choices can I make on my own? Can I protect myself? Like my own choices even down to what I eat. You know like I get, what I buy how much money I spent? And also just like learning you know making your own networks. Like talking with people. It’s no so much like your automatically associated with who your sister’s hanging out with or something. It’s just like everything’s brand new. Being away and you make your own life your own situation. Your own branches and to test yourself and adapt. You know you have to survive. Testing yourself and adapting.

Collette lost contact with her family and newfound friends upon returning to the United States due to her busy schedule at the university. She continued however to articulate the desire to learn more about other cultures and how to understand cultural cues such as body language and mannerisms.

    I try to keep in contact with my cousins in Poland that I met especially. I really want to keep those people the whole connection in touch. But yea it’s yea through Facebook, not too much though. It’s not as much as I like. It’s once I got back in the U.S. it’s vey, “I’m in the U.S. now,” and it does seem kind of separate.

    In Poland, one situation caused much discomfort for Collette and she admitted relying on her American lens to interpret the situation a certain way.

    Well, I had a bit of a scare; a creepy experience involving some Polish men that I crossed while jogging. Upon reflection it may have been a difference in body language. It might of just been the body language, I don’t know. I looked like the guy, a switchblade that he was transferring from pocket to pocket, who knows but
maybe he was up to no good but may he had no intention of relating anything to me maybe that was it. But just the fact that the body language was suggesting something to make me uncomfortable of that it means when someone is starring at you for a little bit too long and in Poland that actually didn’t mean anything. They may have been a little unaccustomed to seeing young women running in their countryside early in the morning. They stared too long and made me uncomfortable. Well, I supposed that I read people according to my American body language. I will judge people and their intentions according to my American principles, perhaps. Which I don’t really like, this would be something I would want to adjust, to not be so limited and singular in familiarity with my fellow humans!

She noticed a heightened level of acceptance of difference among the kids in Poland unlike her experience in the United States having grown up in a very competitive environment characterized by criticism and rejection.

I was fascinated with the Polish culture, the kids the way they joked and sometimes rather often that was all in Polish. I honestly was intrigued by this. Though I tried to steer it back to English, I always felt a bit guilty, and not completely sincere! These kids seemed, in my memory, more open and accepting of each other than I feel the tweens in USA are. A Polish culture was present in the classroom, values present that were a little unique.

I got a sense of the girls’ world. I’m not sure if it was a European thing, or a Polish thing, or a universal tween thing, but alot of the girls were very concerned
about their figure. And did not hide from us that they were watching what they ate. In America you hide from that type of talk, other than in magazines. It was a different view of the world, and there may have been more pressure regarding looks in Poland than one in the U.S. They were really conscious about it. They weren’t trying to attach to a man, it was just like a general maybe an ego thing. A self respect kind of thing. For being the right size.

One kid was like it was kind of curious. I don’t know if you even know whom I’m talking about. Like it was kind of curious if he was gay. And in the U.S. that would have been like sort of a scary moment I think. Not scary, but like it would cause just a little uncomfortableness sort of. And when they saw his collage nail polish and glitter, and I don’t know there might have been Barbie dolls, but like also cars. It was like a mixture of, it wasn’t too clear. But it was just like hints of it that I feel like it would have been talking a little more harsh, harshly in America. But here it was you know kind of, they laughed at it. They didn’t it didn’t go unnoticed; they didn’t just brush it by. They acknowledged it and they weren’t mean about it, there wasn’t harshness. It was just you know. They were all close they all accepted each other. As in you know they all meant something to each other and it was kind of, yes they acknowledged it as being strange, something to note about. They did put their finger on it you know, but it wasn’t they didn’t you know like put him down. He was okay. He, well you know as far as I could tell. It just he wasn’t exiled. He was still with them. Values. Yea there.
Just because somebody’s a little bit strange, they don’t have to be exactly socially punished for it.

Collette exhibited a keen skill for analyzing her cultural immersion experience. This was her first experience travelling to another country and being completely on her own. She commented on the positive relationships she had with meeting her relatives in Poland, working with the American and Polish staff and drew these conclusions.

We all got along with another. Maybe it was purposeful we are that almost the point of the trip to you know differences in culture and sharing with each other. And maybe in some ways it had an affect in our own ways in, you know, resolving conflicts. Even if with people with our own culture. It is something that applies in every circle of life. Resolving more conflicts. Maybe not conflicts exactly, but just learning to work with others. And the whole set of skills maybe even values and recognizing how we can help one another.

In spite of one negative experience Collette repeatedly expressed her desire to be Polish and her comments carried a suggestion of reversal orientation. She was able to immerse herself in her ancestral culture and encountered her roots and family on the other side of the Atlantic for the very first time.

My identity has changed even, I feel more Polish! Very Polish, even. I want to grow more Polish too. Learn the language fluently, and travel more. I’m quite familiar now, I feel with the differences between the cultures, and find it comfortable to be part of both.
I discovered such love in knowing and being with them and the country too. They are more like me, like what is the difference. You know what I am saying? Yeah, like more American, not American? It is just the dividing lines seem less divided, more grouped as one now. Not so different, less divided. I would say it is kind of meshed together now. Yeah they have their own tendencies, their own habits of maybe acting, you, we all have, we have a fashion almost, like we go by different fashions of acting but the differences have (She struggles with this thought and abruptly stops). I just found a part of me that adjusted well to myself, you know, I grew up a little bit and I added more layers, if you want to, like a candle of waxing, it is just more of me now.

Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.

![Graphs showing PO and DO scores for Collette](image)

**Figure 11**: Collette Pre, Post, Post-Post Cultural Immersion Experience: PO & DO

**Ida**

Prior to the cultural immersion experience Ida’s Developmental Orientation (DO) scores on the Intercultural Development Inventory placed her in the Polarization Orientation, but very close to the Minimization Orientation. Her post cultural immersion
experience Development Orientation (DO) score indicated only a slight loss of under two points. The post post Development Orientation (DO) score rose by over 4 points placing Ida on the cusp of Minimization Orientation. The Perceived Orientation (PO) scores remained within a 2 point variance. Ida exhibited an inflated perception of intercultural sensitivity believing herself in the Acceptance Orientation throughout the study.

Two main themes dominated Ida’s responses both on the post-experience questionnaire, and in the post experience interview. She felt she learned how to differentiate instruction to account for language barriers and different learning styles of students due in part to cultural differences. The theme dominating her responses on the post-experience questionnaire and post experience interview was her disappointment in the American teaching assistants who did not in her eyes behave appropriately as professionals and representatives of America. She noticed very little cultural difference between the Polish and American staff members.

Since I received a sample of what it is like to teach students from a culture different from my own, I recognized that I enjoyed learning about other cultures and testing myself as an educator and therefore would like to have similar experiences. I feel I learned a lot about American culture while in Poland through my experiences with the American staff, and I learned that sometimes stereotypes of Americans are only perpetuated instead of proven incorrect. I found very few differences between the staffs (besides the obvious language differences) except that the Polish staff seemed to be slightly more strict with the students. The only negative thing that I can think of from my experience in Poland was my disappointment in the failure of other American staff
members to behave as appropriate professionals and representatives. I discovered that a few were very ungrateful for the experience and behaving inappropriately in public instead of being aware of the accepted behaviors in Polish culture. The European stereotype of American is being loud and impolite and obnoxious. I think I noticed the Polish people would be more reserved where as alot of our staff members weren’t afraid to be kind of loud on the street. Obviously that kind of making that stereotype worse if you are walking about being loud and noisy. People are going to think you are a loud noisy American.

Ida noted she was able to face challenges and to push herself to perform in a manner she may not have originally thought possible while in Poland. She barely mentioned the language barrier and only a few references were made to her problem with the food. This cultural immersion experience merely validated what she already knew about culture from her university classwork.

The only times I felt I had a hard time communicating with the students was in class when we would use terminology in our lessons that the students did not know of similiar Polish words to relate the new knowledge to. My partner teacher and I therefore had to stretch ourselves to find more terms to help the students understand our lesson.

The biggest challenge I faced was the adjustment to the food since I have a sensitive stomach.

In our classroom we dealt a lot with culture and identity and how that related to art. Therefore the kids were always relating what we were talking about to their
own experiences and what they are familiar with. So I think we spent a lot of time talking about Polish culture and how that created their own identities as Polish youngsters. I think they were very proud to be Polish. I know a lot of times they said they thought Polish people were more polite than other cultures.

Well, I think my education process had really stressed trying to learn more about other cultures and what not. So I think that just verified a lot of what I had thought prior to my experience. There may be differences but you should try to learn about them and respect them.

It is important to note it was difficult for the researcher and Ida arrange an appropriately agreed upon appointment for the post-interview due to exam week at the university; also, she had a deadline to move from her dormitory. Finally, an interview was conducted over the phone, and did not yield the same results as a face-to-face interview. She seemed very rushed and anxious at times. And so as to insure a more productive interview for all parties concerned a discussion ensued about scheduling an interview during the first week upon her return to the university of the second semester (early January). Unfortunately, this time element suggestion was rejected primarily because of student responsibilities. Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.
Figure 12: Ida Pre, Post, Post-Post Cultural Immersion Experience: PO & DO

Dora

In her application for the Arts Enriched English Camp, Dora expressed an interest and a desire to expand her cultural horizons. She started with very good intentions, but suffered some adjustment problems as evidenced in her disrupted sleep patterns prompting her atypical behavior at the camp. Two major negative experiences, one at home and one at the camp as mentioned previously, prevented Dora to concentrate and to reflect on her experiences at the camp as evidenced by the lack of detailed daily journal entries. In the post cultural immersion experience questionnaire and post cultural immersion interview Dora was both candid and explicit regarding her interpretations of the cultural immersion experience. Dora received one of the lowest scores on the Intercultural Development Inventory with a Development Orientation (DO) score placing her in the Denial Orientation. Her post Development Orientation (DO) score plunged nearly 7 points upon re-entry into the United States together with a significant loss of over 2 points in her Cultural Disengagement (CD) score. Dora’s Development Orientation (DO) score surprisingly rose over 8 points between her re-entry and the post post Intercultural Development Inventory assessment ending up with a gain of 3 points at
the conclusion of the study. The cultural immersion experience was very challenging for Dora on many levels. She was one of the youngest pre-service educators with limited teacher education preparation and experience. The teaching experience with a veteran teacher whom she respected and felt comfortable led to a positive outcome in terms of Dora’s desire to continue in the field of education.

This was my first experience working with students I did not know previously. It was also my first experience with a group whose first language was not English, which was very new to me. Not only was I trying to teach music they didn’t know, I was doing it in words that were not always 100 percent familiar to them. Having experienced that, I now feel that I could be successful in a similar setting, should I find myself thrown into something challenging like that.

Her experience with the Polish students and staff was also very positive and she expressed once again emphatically her interest in other cultures demonstrating an open-mind.

I have always been interested in other cultures, but not quite so much as I am now. Before I have learned what I have, I want to know more. I’m not sure if there is enough time in one’s person’s life to learn about the entire world, but I would very much like to continue to learn about Poland. Polish culture was very apparent in the way the students and staff acted toward us in the classroom while we were in Poland. They are much more respectful than any American students of their age, and the staff were unimaginable cooperative and always willing to help us deal with issues either with the students or with the facilities.
The two difficult situations referenced on page 121 led to Dora to share a personal confidence with an American teaching assistant on the elementary staff. He became a source of comfort and a confidant. She put the preparation for the class as the first priority and did not socialize with the Polish students as much as she would have liked under different circumstances.

I spent most of the trip outside of my comfort zone, having had as little experience in front of a class as I had at that time. I didn’t get to spend a lot of time talking with the children, as there was a lot of preparation that had to go into the expo at the end of the three weeks. But I feel like, um, if I was more secure in myself I might have stepped out and participated more with the kids and gone to more stuff and um.. been more open to them, where I wasn’t.

Dora does make an interesting comment about the lyrics of a song made up by the kids and comes to a conclusion on her own without asking for an explanation.

We did an exercise where the students had to create lyrics to go over a twelve-bar blues, and many of the groups had violent or gruesome lyrics that I assume are a factor of the rather violent past that Poland has had. A lot of them had people dying. And it was, I don’t think any of the mothers in the songs died, I think it was always the fathers. And it wasn’t just the boys who said stuff like that. It was the girls too. All of them. But five out of six groups did something violent.

The greatest impact of the cultural immersion experience was both personal and professional level. The classroom experience was extremely positive being parred with a veteran teacher who modeled for Dora an exemplary teaching style and technique.
Separation from relationships at home enabled Dora to step back and examine her present situation a different perspective.

This was very much a growing experience for me. I came to realize what kind of an adult and educator I will be, as well as helping me to see some of the issues in my life from a completely detached place. I could see that some of my characteristics would not be acceptable in a classroom or the real world, and I also came to see that some of the relationships I had waiting for me in America were not as good as I had thought.

I think I’m very different now compared to how I would be if I hadn’t gone. Before I guess I, I honestly don’t think I would have continued the education track before. Because I had only experienced working with students I knew. And now, I’ve seen what is like to be in a different classroom and really, like help a group of students who didn’t know you. Because at the end of the trip everybody was so upset that we were leaving and I had never experienced something like that. That was the biggest thing to say is that I’m much more certain that I’m going to continue in education now. Um, because of this,because I know the reward of working with people you don’t know, who you then have to leave and having that on there, it kind of gets broken is bittersweet, but it’s worth it.

Dora’s observations of cultural difference were very limited. Her Orientation Gap (OG) scores, the difference between the Perceived Orientation and the Development Orientation remained very high in all three of the Intercultural Development Inventory Profiles. The difference in the two scores were over 40 points in all three Profiles. Dora
had a inflated view of her intercultural sensitivity. Metacognitive competence was not very developed in Dora. The Cultural Disengagement score for Dora was also very low indicating a disconnect from her own culture. This score dropped significantly after the cultural immersion experience and remained unchanged at the end of the study. Dora’s words support these scores.

I don’t really feel that my beliefs were challenged. I did not know enough about Poland to have passed judgement, so there was nothing there to challenge. I have always been respectful of my lack of understanding other cultures, so again there isn’t much to have changed, merely expanded.

Well (pause) cultures not big with (pause) Like I know everybody has a culture, but I’m not hugely focused on mine right now, it’s just not (pause) Like I don’t step out of my box often and I understand there are lots of different cultures in the world and I’m never going to know all of them and I don’t really know any of them right now.

Over the course of the study Dora’s Developmental Orientation (DO) progressed from the Denial Orientation to the Polarization Orientation with a retreat upon re-entry to the United States. This phenomena of retreat was experienced by all six of the pre-service educators. Readaptation to the home culture is a very important piece of the total experience (N.Adler 1976, 1981; Gullahon and Gullahorn 1963; Uehara 1986). Researchers agree that cultural adapatation is similiar to other adult transitions and emphasized the importance of returnees’ examining their experiences (Koester 1984; La Brack 1986, Martin 1986a; Westwood and Lawrence 1988).
In the post cultural immersion questionnaire and post cultural immersion interview Dora’s words firmly established her Polarization Orientation. At the conclusion of the study, she leaned toward Reversal Orientation. Polish culture seemed more attractive to her and her words expressed an overly critical view of American culture.

Well, on a slightly personal note, I broke up with my boyfriend shortly after returning because I was able to take a step back while in Poland and really look at my life. The camp was a great environment for this, and I received a lot of support from the rest of the staff. Other than that, the biggest consequence is just that I really miss it and had a hard time getting back into rude American culture after spending such a great month with those kids. I trusted people much more in Poland than I have ever trusted anyone in America, which I did not know that I could do.

I really missed Poland. It was a big surprise for me that I missed it as much as I did. Because I usually bounce back from things like that, but, it was for a good month and a half after I got back I just was very depressed and it was rough for me to bounce back.

I am still very small in the grand scheme of things, but I feel like now I have at least had a taste of what the rest of the world is like. I am more optimistic about people in general now that I know that rude solitude is mostly an American thing. Polish culture is much more polite and open, which is what I prefer. This gives me a hope that I didn’t really have before.
Dora’s final comment in her post-cultural immersion interview underscored the need for regular debriefings and preparation for reentry as recommended by the current research on intercultural sensitivity development.

Polish culture is much more polite and open, which is what I prefer. Yeah. Um(pause) I guess I’m sort of like a bitter old person, like, hiding in my house all day, not talking to anybody. Um, (pause) I just didn’t really care to much to be around people before. Which was interesting considering I wanted to be an educator. Um,(pause) but I’ve just noticed that being out in the world that, (pause) or in America that people are very rude and don’t like to go out of their comfort zone at all. Like I didn’t because I’m an American. Um, (pause) and I when I got to Poland it seemed like everybody was so much more willing to talk everybody also, and not just the kids. It’s like sometimes being out, like in Częstochowa or the Salt Mines. Everybody was willing to talk. It might have been because we were American tourists and they think that we’re cool or something, I don’t know, but it just seemed even the strangers we didn’t know always wanted to talk. And that was very nice because in America you go to talk to somebody and you get maced. So, (pause) it was, (pause) it just made me a lot more optimistic about people in general because I know that some places in the world people are happy and they want to talk to each other and get along.

Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.
Flo’s pre-cultural immersion experience Development Orientation (DO) score was the highest of the six pre-service educators placing her over the midpoint of the Minimization Orientation on the Intercultural Development Inventory Profile. Her midpoint score indicated a transition from an ethnocentric to a ethnorelative worldview. Many factors both internal and external may have contributed to Flo’s loss of over 20 points on the Development Orientation (DO) scores over the span of the study. Flo had never traveled outside of the United States and this was her first time away from home and parents. She struggled with self esteem at times and received the lowest Cultural Disengagement (CD) score indicating a disconnect with her own culture. The Orientation Gap (OG) rose considerably reaching over 37 points at the final assessment. The post cultural immersion questionnaire with its companion interview, firmly established Flo’s Orientation in Minimization. One Trailing Orientation (TO) Reversal may have also been a factor during this cultural immersion experience causing Flo’s digress in her cultural sensitivity development. Many of her comments reflected a tendency to highlight
commonalities across cultures and validate her American culture as being the favored culture.

This confirmed my deep seeded desire to travel and learn about other cultures. There are many differences, but even more similarities between cultures I found this through experience. I think it is of the utmost importance to study and learn as much about other cultures as I can so I can personally strive to achieve a world culture and share that with others I meet.

She experienced deep feelings of being an outsider due to the language barrier, and with members of the American staff which bothered her throughout the cultural immersion experience.

The trip itself, being my first major trip and taking it without family, was a major challenge for me. In addition, everyday had its own challenges. I experienced language barriers-not being able to talk to those around me, barely keeping up with conversations. Being in a culture where I am the "outsider" was a fun, but challenging experience.

Everyone could have a secret conversation at any point in time. The computers, something which I am most comfortable with were in Polish and therefore I could not access them as easily as usual. The head of the camp, Pani (name), I could not talk one on one with because of the language barrier.

Language barriers of course was the biggest challenge for me. I’d never been that far from home and family for that long. I faced challenges with other people,
personality conflicts between my personality and others as well as others among themselves.

Flo spent a lot of time out of her comfort zone in her words being the “other“. In her past experiences at church camp back in the states, she was in charge of the international students helping them to adjust to a new environment.

Well, I thought one of my biggest issues would be being the “other“ person, because, we have in the other camp that I go to every summer we have international students that come over and it’s been one of those where they kind of go.“You get to go with them because you do the intercultural thing, have fun.“ So, I’ve always been the one... it’s the home turf for me. I know the culture. I’ve lived the culture. I grew up in the culture, I know the language, obviously quite fluently and I’m good to go. One of the only things that really made me nervous before we went over was being (pause) having that idea of being the other person. Well, (pause) nervous, I was also excited at the same time. I was stretching myself just because I couldn’t be always be the one to be like „Oh yeah, I know exactly what I’m doing, which for me, (pause) I’m not a control freak, but I know what I’m doing all the time or I can figure out what I’m doing all the time and fake it until I get there. So, not knowing what to do, not being able to read the signs, not being able to be like we need to go here and now or whatever, it’s just definitely that’s one of the biggest things that stretched me out of my comfort zone was not being able to be the one who knows or who could figure it out. I had to rely on other people and that scared me for the first couple of days. I was like I
don’t know if I can do this the entire time. But, obviously I learned a little bit and I’ve let go of my insane tendencies a little bit. It all worked out well in the end.

Yeah.

Two trailing orientations remained unresolved for Flo: the Trailing Orientation of Denial and Avoidance of interaction with cultural difference. These orientations stood in the way of Flo’s progress in cultural sensitivity development. Her focus of cultural difference remained at the tip of the iceberg noticing only outward differences and ignoring the invisible parts of a culture.

I wasn’t sure what to expect. I had an underlying expectation of sorts that Americans are better in some ways than the rest of everyone else. Of course, this was quickly and decisively proved wrong. I found out that people everywhere are generally the same, just a few differences on the outside.

Flo’s Perceived Orientation, (PO) placed her at the end of Minimization. She felt she understood and could adapt appropriately to cultural differences. Her own words reflected the inflated perception of her Development Orientation (DO).

I think I have a very long way to go to be truly an international person who can fit in anywhere, but I am well on my way. Compared to some individuals I know who can’t handle anything out of the ordinary, I am doing quite well.

When asked about cultural differences Flo could not come up with concrete examples and possessed a naive level of knowledge about Polish cultural differences. They were teenagers, they did the exact same thing as we do here in America. But, some of the other differences were just... it was more of a I don’t know...
don’t know how to explain it specifically. It was more of a tradition based. Where it was kind of a feeling of you knew exactly what to do even though nobody was telling them to do it at times, with the camp opening and closing for instance. Everybody knew that you went in and stand and then this would happen and the kids knew it was going to be longer than we thought it was going to be. Then we would be done at the end of the day. It was interesting.
The topic was posed a second time to Flo about cultural differences and her reply once again validated her Developmental Orientation (DO) of Polarization with the Trailing Orientation (TO) of Avoidance of interaction with cultural difference.
Um.. let me think of one. There were alot of them. Not as many as I expected though interestingly enough. There were a lot more similarities than differences... that I personally noticed. Um. I was thinking that I was going over there and everybody would run around in tradtional clothing, waving the flag and talking about World War II. Like, I don’t know. It was just that was one of the random pictures I had in my head. Because that’s all we ever hear about over here. Is that Polish is traditional and it finally won back after so many wars and then they had World War II where the Nazis came in..sad face.. but then we won Poland. It was more than that. They were normal people who had normal relationships with each other and we saw some of the random sparks just like we see at camp here. They had everyday classes. They have, you know, they’re all going to high school and they were nervous abou that, going into high school in the fall. A lot of them had issues with friends back home. A lot of them had issues you know, “ Well my
parents said I can’t do this and I want to this anyways“ blah, blah, the teenage thing. It was just they were normal people, they were normal individuals that went about their life, that it was basically the same here, it’s just they speak another language and they live in a different part of the world and that, I mean it was one of those where I knew that was the case, but I didn’t really know that was the case. It actually hit home when I got there and started talking to people and I realized that, you know, just because I live on the other side of the world doesn’t mean that they don’t have bad days.

During the post-cultural immersion experience interview Flo revealed having been raised in an environment of Polarization where American culture and Americans were believed to be superior. She quickly acknowledged her attempt to suppress these subconscious ideas and was quick to criticize those in the group who exhibited these same tendencies.

Well, I don’t want to call it propaganda, but I think propaganda, not negative propaganda in general would be the best way to describe it. We kind of have an expectation in, at least when I was growing up.. where I was grouping up of well we’re better than everyone else because we’re Americans. We’re the strongest people in the world because we’re Americans. We have the best economy because we’re Americans. No matter where you go in the world you can get along because you’re American and you can speak English. Oh, those Mexicans coming in illegally, blah, blah, well we’re better than them because we’re Americans. Well, Canada, to the north they’re cool, but we’re Americans. Like it’s just every single
thing has this underlying tone of we’re better than everyone else because we’re American. No matter where you go that’s going to stay true because you’re American and you’ll be fine because you’re American and if you’re not okay, its because those countries, everyone in that country where you would get hurt or get robbed, whatever, then that country is horrible because they would do it to an American, and who would do that? It’s constant and if you think about it, it’s much more than a lot of people realize. I don’t know. It is there that I, I didn’t catch myself doing, like consciously thinking, well, I’m better than you. I wouldn’t do that. I’d be as humanly possible. I saw a couple of other people on staff, sort of be like, well in America we would do this and it wasn’t the teaching side of it. It was the snotty, why aren’t you doing it this way kind of thing.

Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.

Figure 14: Flo Pre, Post, Post-Post Cultural Immersion Experience: PO & DO

CiCi

CiCi described herself prior to the cultural immersion experience as a very shy person when around new people. A strong visual learner, CiCi would often explain her
thoughts in terms of shapes and space. When referring to differences she would first say it was different, it had different sides, and then quickly noticed what was in the foreground. Her artistic background often transferred into how she would notice and describe differences. Cici Developmental Orientation (DO) scores on the Intercultural Development Inventory Profile was the lowest of the six pre-service educators throughout the study which placed her in the first Orientation of Denial. The Orientation Gap (OG) ranged between 43 and 50 points. Her inflated perception of her intercultural sensitivity, (PO) placed her on the transitory side of the Minimization Orientation, almost at the Acceptance Orientation. Throughout the post-cultural immersion questionnaire and companion interview Cici experienced difficulty expressing her thoughts both on paper and in a face-to-face setting. This definitely may have been due to the fact she was a child of the late 80’s and 90’s growing up during a time of testing in which only short answers were given or required selecting an answer from a bubble sheet form. Her inability to reflect on her cultural immersion experience and to adequately express herself in verbal and written form was quite evident. Cici left many of the questions on the post-cultural immersion questionnaire blank, but offered short answers in the consequent post-cultural immersion interview. Her eyes lit up when she briefly described what she learned about herself as a result of the cultural immersion experience.

I learned I could be more outspoken. Well, that I can make new friends. I can be more outgoing, because normally I would just not talk and just be more of an observer, because growing up that was like my job because I was an only child. I
also learned that I can wear the same outfit over and over again and I can shower in cold water.

She expressed a desire to return to Poland in the future to further her learning. In Poland she felt as if she was not judged on physical appearances as her experience had been in the United States. This non-judgmental environment contributed to a more comfortable feeling with new people.

I want to go back to Poland. I want to because I don’t feel like I learned enough. I want a second look. Yeah, because like you keep going back and basically did all of the stuff that I did, so I feel like I want to see the other side. Just, another part that I couldn’t experience. Go to different places that I didn’t have time to go to. Maybe learn new words, I don’t know. Just knowing that no one is going to judge me there, I guess. Because the U.S. is pretty judgmental. Just like, I mean, with the kids now: my peers are very judgmental. Just what girls are wearing or how that girl looks or what that guy is doing. Just stupid stereotypical. Like I don’t want to talk to that girl because she is wearing black pants. I don’t know. Or that guy looks scary because he is wearing dreadlocks and black makeup. I know sometimes I have to stop myself from being judgemental because I don’t want to be like that. You kind of have to stop judging people. In Poland I felt like, I don’t have to do it. Even they didn’t give me that vibe of them judging me. They didn’t give me that vibe at all.
Cici’s photos contained many clues about what she was noticing during the cultural immersion experience. The photos were used to stimulate conversation between the researcher and Cici and aid in her reflection on the cultural immersion experience. We viewed over 500 photos taken by Cici and interrupting her to give reasons why she took the photo or its personal significance. Sometimes a detailed story would flow from the memory stirred by the photograph allowing the researcher to evaluate some of Cici’s innermost thoughts. Her idea of a ghetto was challenged in one photo of the ghetto which she photographed in the Warsaw Uprising Museum. She realized her idea of ghetto was limited only to her experience in the United States. Now, she had a different construct for the idea of ghetto.

That’s the wall that was bleeding or shooting or something. I’m not quite sure what that says. I took it because there’s a lot of signs and posters on there. Yeah, ghetto, I took a picture of the ghetto because it’s different from ours. Polish ghetto (pause) U.S. (pause) I definitely was thinking black people, (pause) ghetto then they’re like, yeah, ghetto.

Old buildings impressed Cici, she was fascinated with castles and the medieval tapestries hanging on the oversized walls overflowing with history as well as the images of famous kings and other important historical figures. She commented on how Americans do not preserve old buildings in the United States often destroying the old to make way for the new. During the interview her reflections were led by the comparison of things such as buildings, cars, graffiti, flowers, road signs and store signs, and food; when it
came to the friendships she made at the camp, her recognition of differences were still limited.

I learned alot about some people I met in Poland. But their views of the world seem close to mine and my friends back home. Mihal, he was totally into rock climbing, I have a lot of friends who are athletic. Really, there was nothing different. He has interests, he’s sporty, I mean I have friends who are just like that. Nothing really stood out other than he speaks Polish. And oh, their schooling was different. So talking about school and just their family culture, that was a little bit different. Well, they are more together. Like their family is more together. Even the marriage thing. Like growing up and you turn eighteen and you are supposed to get married and that was really different. You get married really young and they get married in groups. That was a little bit different too. I mean that’s not really an interest thing, it’s more a cultural thing. Their life stores are different, but still we have the same conflicts. I mean the kind of stuff, like backstabbing friends.

The Leading Orientations for Cici are Polarization(Defense/Reversal) through Minimization. At this point in time her Developmental Orientation (DO) rose over 7 points placing her at the very end of the Denial Orientation and very close to Polarization Orientation. Evidence of growth and movement into Polarization(Defense/Reversal) Orientation became evident in her reflection during the post cultural experience interview.
I haven’t really made friends with other people that speak another language. Like it always felt like they wouldn’t understand me, just like my vocabulary and stuff like that. But, well I am either going to be in the U.S. and learn it, but being in Poland I was like, well they don’t have to learn English to talk to me. They can totally just be like, get out of my country because you can’t speak Polish. Because that’s how some people are because here there are some people that can’t speak English. That’s how I felt. I felt like. Yeah, I was on the other side and I felt like I shouldn’t- yeah – I don’t know. I can’t explain it (Pause) Like, I don’t want to bring up Mexicans, but there’s (Pause) There’s a lot of people saying you know, Mexicans are taking over and Spanish is everywhere and they expect us to learn Spanish to talk to them in the U.S. Like it’s our job to learn Spanish to talk to them in our own country. And then, I felt like, since, sometimes – I don’t like that, I am like, Why do I have to learn your language in my own country? And I felt like when I went to Poland they were going to feel the same way. And they are going to be like, Well why do I need to talk to you in English or why do I need to learn English to talk to you if you’re in my own country. You should talk to me in Polish.

While on tour, Cici experienced frustration with the language while in the shops. She also recalled an instance where personal space became an issue.

Well, they just went in front, there was no line barrier. They were just like oh, there’s space, I guess I’m gonna cut in front of you and to the cashier before you. And I couldn’t be like, hey stop, or. They were like my age sometimes. They were
older too. But I remember being at a clothing store, and I was waiting in line. In American culture people don’t get that close to other people. That’s just kind of creepy if some guys behind you, you think he’s going to steal something from you. But in that culture you can get close and it doesn’t really matter. But because I wasn’t as close to the register, but I was still waiting in line, this girl just came up out of nowhere with her friend, and she looked at me and she knew I was American because we were talking in English and she just swooped in front of me when the other girl in front of me was done. This same thing happened in food places too. Everyone swarms in there and you don’t know who was first, and their just like oh, I’m going to go first anyway.

Cici made significant progress during the four week intercultural immersion experience in Poland. She continued to be involved with the activities of Polish organizations in her community. This positive cutlural immersion experience sparked an interest in her to learn and appreciate on a deeper level her Polish heritage. She returned to the Poland in 2010 to participate in the program a second time with a renewed interest in becoming an Art teacher. Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.
Figure 15: Cici Pre, Post, Post-Post Cultural Immersion Experience: PO & DO

Georgine

Georgine’s Developmental Orientation (DO) remained relatively unchanged according to the Intercultural Development Inventory Profile. The Developmental Orientation (DO) for Georgine in the Polarization Orientation very close to the Minimization Orientation. Her Perceived Orientation (PO) remained at the cusp of Acceptance with a Orientation Gap (OG) over 35 points. A stressful situation due to illness in the family may have affected the scores of the post-post Intercultural Development Inventory. The Trailing Orientations (TO) of Defense and Reversal remained unresolved. Georgine anticipated student teaching in the Spring semester of 2010. As a pre-service educator ready to embark on her career in education she was quite mindful of matters of pedagogy. She often made comparisons between American and Polish students from her observations in American schools and the students in the classes at the camp.

Well, the kids were fabulous. I don’t know that our students would be quite cooperative. I think they are alot more, not that our student are awful, but I think that they are just very respectful towards teachers. Where as, here students may
not be. Especially, what? Fourteen, fifteen, sixteen year old kids are not going to be as respectful as they were. They were just, like seriously, had no behavioral problems at all with any of them. They were really respectful towards teachers. I think that is just how they were taught to act around their teachers. It is really not like that here in the United States. Students don’t usually like their teachers here. And they were really excited to learn. Kids don’t want to go to school in the United States.

Georgine did not have any prior contact or knowledge of Polish culture prior to her cultural immersion experience. Everything was new to her regarding Poland and its culture although she felt a bit fearful since the country was located close to Russia.

I knew nothing about Poland or Polish culture. Uh, usually I don’t know. I never thought about Poland in everyday life, you know. It’s just not, it’s not my heritage at all and it’s just not something I ever thought about. And kind of when I would think about Poland I would think of Russia and I was kind of afraid. I was like am I going to be okay there? Just thinking about Russia is kind of scary. It’s not scary now, but you think of it, whatever. And um, but it’s just now like I kind of see Polish things around or like names that are Polish that you can recognize that are Polish names or foods like the pierogi. I used to work at the grocery store and we would sell those and I would see the box and I would be what on earth is this? I still don’t know about Polish stereotypes, but everybody would be like Oh, you’re going to Poland to hang out with the Polacks. I was like Okay, I don’t really know what you are talking about, but okay. I don’t know. I don’t know
what the stereotypes are. I still don’t know what they are. I just know that
everybody has some type of view of Poland or Polish people. The older people
said this to me. I really don’t remember learning about Poland in history. I
seriously, when I heard about this program and I got the paperwork I went home
and I was like, Hey Dad, there’s this program, you know, blah blah blah, it’s in
Poland. I was like I don’t even know where Poland is or any major cities in
Poland. Which is really sad to me because I was a German minor. And now I do!
Now I can say I have been there, but I really knew nothing about Poland, which is
just amazing to me. And especially because there are so many people of Polish
heritage just everywhere you go. It’s just, I don’t know. I just recognize the things
now that are Polish.

At times her comments seemed to come from her Trailing Orientation of Denial
causing her not to notice cultural differences. When asked if she had made any specific
plans for future cultural experiences she responded she had no specific plans but would
like to go to England or possibly Russia.

I would actually like to go to England which really isn’t a different culture or I
think Russia would be cool. Kind of scary, but cool. Scary because of what you
think of when you think of Russia. Like the Cold War era of Russia and
communism and stuff like that—it’s just unfamiliar. I don’t know because I still
think of communism even though it’s not there anymore.

Georgine felt she had extended out of her comfort zone by meeting and
interacting with new people in the comfortable environment of the camp.
I think it was really just the people and how, because they are so welcoming. They’d do anything they can for you no matter what it is. Um, and that, you know, made me feel comfortable around them and able to actually talk to them because it’s really not something I ever do. I have been around the same people my entire life. I have lived where I’ve lived forever and still have the same friends from childhood. So meeting new people and actually, you know, befriending them and talking to them is a big deal.

I formed many relationships while in Poland with both the staff and students. I formed great friendships with my roommates, one in particular that I still see here at home. I also formed stronger bonds with two of my professors at school, as well as a community member that I have seen in choir for many years, but did not ever talk to before. I also formed many relationships with students. There is one boy in particular that I still email with on a regular basis. We talk about many different aspects of everyday life in our respective cultures, including school, music, TV, and politics.

She witnessed a more relaxed level between the Polish staff in the dorms when it came to the boys' and girls' shower situation. She cited this as one major difference between the American and the Polish staff.

Before they went to bed one night, they were, because of the flood kids came in part of their rooms were taken over the bathroom or something in our kid’s building. Something, I don’t know was all messed up, So there were girls walking around in towels. And I was like, umm that’s kind of weird. To me it was weird
having them just walk around in towels and talking to the boys as they’re walking
around in towels. And the Polish staff just thought nothing of it. And here,..
pause.. I don’t know they just walked around in their towels. Like they left their
room to go to the shower, but they never, I mean it took them like 20 minutes to
get to the shower that was five steps away. They were just like talking to the boy
outside in their towels. And I was like, if this was at home, the staff would have
definitely done something about it. Like they would not be standing there in their
towels. And I said something to one of the Polish staff members, and they’re like,
oh yea, It’s fine they do it all the time.

Georgine’s teaching style changed as a result of her experiences in the classroom
at the camp. She related this story in her post cultural immersion interview. She
discovered how to adapt her teaching style to students who may not understand the
language, however, she feels it is unlikely the students in the United States will not
understand English.

I learned that not every student is doing what you want them to do in classes and
going to be I can’t understand what your’re saying type of thing. Not that
students here will not understand English necessarily, I guess they could not
understand English, but they just might not understand and I’ll make sure that
particular student is helped and that they understand what they need to
understand.
Her closing remarks of her post-cultural immersion interview, Georgine exposed her fears of leaving her familiar suburban environment. She felt she changed and now possessed a heightened awareness in able to recognize of different languages. I would describe myself prior to the cultural immersion experience as someone who loves to learn about and observe different cultures and people. Someone who loves staying in her comfort zone of home and childhood friends, just loved familiar things. Definitely not a risk taker. Not one to develop new friends, but usually just acquaintances that I see at school. I am very structured and organized. I now feel I am still that person, only I am more open to new situations. I think I feel I’m a lot more open, but I’m becoming more open with people with other people, which is seriously something I’ve never done in my life. But I really think I’m the same person. I’m just kind of a little more aware of what’s around me. I mean I was aware before, I’ve always been a very observant person, but maybe not of the same things. I enjoy meeting new people and making friends with them. I realize that not everything needs to be so structured and stressful, though I still like organization in most things. I’m going to be I’ve been in suburbia my whole life and I’m going to continue apparently, at least through student teaching. But I think that I would be, I don’t know inner city kind of scares me, but more because just the actual city itself, but just like the area and just like if I was in Akron, I would be worried that I would get shot. But I think that I would be fine with a mixture of students.
I’m more aware of people and the differences they might have or where those differences might come from. Mainly Polish because I went to Germany afterwards or like German which I kind of already knew because that’s I’m a German minor and background and everything, but you know I kind of notice those things a bit more. And when I hear someone speaking a different language, or see them doing something different I always try to figure out. I was like. Ooo what kind of language is that? I want to know that type of thing. And I try to figure out what it is, but you know there’s a million obscure languages that I just don’t know about. You know I try to figure those things out, which I think I kind of would have done before but maybe not to the same extent.

Figure 4, on page 88 includes the pre immersion experience intercultural development scores for orientations reported on the individual profile.

![Figure 4](image)

**Figure 16:** Georgine Pre, Post, Post-Post Cultural Immersion Experience: PO & DO
Summary

The data has been identified, coded, categorized, classified and labeled in and attempt to answer the research questions and gain an understanding of how intercultural sensitivity develops in a cultural immersion experience. The interpretation of the findings now follows in Chapter 5 as well as recommendations for future research and implications for the design of curricula to supplement the cultural immersion experience for pre-service educators.
CHAPTER 5

INTERPRETATIONS OF THE RESULTS AND CONCLUSIONS

Introduction

This study examined the intercultural sensitivity development of six pre-service educators during a four-week cultural immersion experience in Poland. The study used the Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1993) as the theoretical foundation for examining the intercultural development of the six pre-service educators. Intercultural sensitivity, “the ability to discriminate and experience relevant cultural differences” is considered a foundation to intercultural competence, “the ability to think and act in interculturally appropriate ways.” (Hammer et al., 2003 p.422) The DMIS conceptualizes intercultural sensitivity as a continuum ranging from an ethnocentric worldview to an ethnorelative worldview within six stages. The DMIS suggests a cognitive developmental progression that is accompanied by changes in behavior and attitude congruent with movement through the stages. The Intercultural Development Inventory (IDI) version 3 developed by Hammer (2007, 2009) was used to determine the worldview orientation to differences. This instrument measured the intercultural sensitivity of the pre-service educators prior to the cultural immersion experience, upon reentry, and five months after the experience. The information gathered from the IDI scores in addition to questionnaires, interviews and personal journals and the researchers field notes were used to determine if there had been any change in the pre-service educators’ intercultural sensitivity development over the time of the
immersion experience. I argue that a four-week cultural immersion experience in an unfamiliar milieu can act a catalyst in the development of intercultural sensitivity of pre-service educators. This chapter presents a summary and discussion of the findings from the data analysis, limitations of the study, strengths of the study, implications for teacher education and recommendations for future research.

The Findings

The Group

An analysis of the study participants’ IDI scores indicated that 5 of the 6 pre-service educators were identified as having Developmental Orientation scores lower than 100 placing them on the Monocultural mindset side of the Intercultural Development Continuum as illustrated in the Individual IDI Profile (p.3). One pre-service educator scored over 100 placing her in the transitional phase of Minimization considered by Hammer (2009) on the Intercultural mindset side of the Intercultural Development Continuum. The Developmental Orientation scores in the pre-immersion experience ranged from 67.55 to 102.23. All of the six pre-service educators scores placed them on the ethnocentric side of the Developmental Model of Intercultural Sensitivity continuum. A person with an ethnocentric perspective contends “that one’s own culture is experienced as central to reality” Hammer et al, 2003 p.421). Participant journal entries during the immersion experience, pre and post interviews and questionnaire responses, and the researcher’s field notes confirmed each of the six pre-services educators developmental orientation as indicated by their IDI scores as presented in Chapter Four.
The Perceived Orientation score, one of the two composite scores of the IDI, is a rating of one’s intercultural sensitivity and specifically one’s capability in understanding and adapting to cultural differences. In contrast, the pre-service educator’s Perceived Orientation scores were extremely inflated ranging from 112.60 to 127.25 placing all of them on the intercultural mindset side of the Intercultural Development Continuum and on the ethnorelative side of Bennett’s Continuum of Intercultural Sensitivity. An ethnorelative perspective, according to Hammer et al, (2003) is when “one’s own culture is experienced in the context of other cultures.” (p.421) Yeun and Grossman’s (2009) study of student teachers in three cities in China reported overinflated development orientations as indicated by their IDI scores. In the present study, all six pre-service educators’ estimated their intercultural sensitivity to be two developmental orientation stages beyond their actual developmental orientation. According to Jackson, (2010), research has shown that “people who are incompetent may lack sufficient metacognitive ability to be aware of their incompetence and this can lead to inflated self perceptions.” (p.190)

Cici

Cici’s pre and post IDI scores placed her in Denial, the first developmental orientation. Her Perceived Orientation score revealed that her perception of her level intercultural sensitivity was extremely inflated. This remained consistent throughout the study. She also had the most difficulty expressing herself in written form. She preferred to communicate her thoughts and ideas by the way of photographs and drawings. Her perspective of the world was very limited as was her exposure to different beliefs, ideas
and values. In my observation of Cici in the beginning of the immersion experience, I would often notice that she would isolate herself from the students and the group. She did not interact much with the Polish staff even though most of them were fluent in English. This tendency shortly diminished and she soon experienced a comfort level enabling her to increase interaction with the Polish students and staff.

In examination of Cici’s IDI scores pre, post, and post-post, she showed the most gain in her Developmental Orientation score with an increase of nearly 5 points, placing her in Polarization, the second Developmental Orientation. Upon reentry, Cici cited many personal benefits of her cultural immersion experience in her post immersion interview and in numerous phone conversations as recorded in my field notes. Cici emphasized how the cultural immersion experience aided her in self-discovery, an important first step in the development intercultural competence.

It helped me to understand myself. The experience has helped me to come out of my shell. It helped me to open up and see the world from a different angle. I learned that I can make new friends. I can be more outgoing, because normally I would just not talk and just be more of an observer. I feel like I have not learned enough. I want a second look.

Cici did return for a second look in 2010. She volunteered as a teaching assistant at the camp in Zalecze for the summer of 2010. Cici’s cultural immersion experience acted as a catalyst for intercultural sensitivity development. Placed in a welcoming environment, participation in this cultural immersion experience early in the preparation stage of becoming a teacher proved beneficial to Cici on several levels. The short length
of the program, (four weeks), was an ideal length for her to be away from her family,
friends, and environment. Polish culture was familiar through shared connections on her
mother’s side of the family, added to her comfort level. Adjustments were readily made
to account for the language barrier, new kinds of food, and living life with cultural others.
She learned how to seek out innovative means of communication with the non-English
speaking staff. The progression from Denial Orientation, where according to Hammer &
Bennett, (1998, 2001), one assumes there is not real differences among people from
different cultures to Polarization Orientation, with a more explicit recognition of
differences, constitutes significant intercultural sensitivity development in a short period
of time. Cushner (2009, p.152) suggests that cultural immersion experiences can provide
the “prior knowledge” learned in an educational experience and is a necessary building
block “that can facilitate pre-service teachers’ abilities to learn more about the world and
become more interculturally effective.”

Dora

Dora also had a high level of ethnocentricism prior to the cultural immersion
experience with an IDI score placing her in the Denial Orientation. She struggled with
identity issues and was taught at an early age to feel threatened by cultural and racial
differences. Although she admitted she had very little opportunity to learn about other
cultures, she was eager to begin the process as evidenced by her answers on the
questionnaire and application. Dora was distracted by significant life events happening at
home that were out of her control. In dealing with the stress of these situations and bouts
of homesickness, she often made poor choices that further hindered her socialization with
the students and Polish staff. She was preoccupied with preparation for the classes rather than engaging in social interaction. Her initial journal entries in the first week of the camp were much more detailed and descriptive in contrast to the sparseness of the entries in weeks two through four. The first week entries team with examples of her attention to cultural differences. Perhaps intervention on the part of a skilled facilitator at this point may have helped Dora understand and cope with some of the overwhelming circumstances preventing her to keep focused on reflection and completing her journal assignments. Early on, Dora exhibited many of the behaviors exhibited with the Denial Orientation. She also struggled with culture shock as evidenced by her sleep disturbances, anxiety, and insecurities as evidenced in the post experience questionnaire. In spite the external and internal conflict that Dora was experiencing throughout the immersion experience her Developmental Orientation score increased by 4 points at the conclusion of the study advancing her to the Polarization Orientation. At first, I thought the challenges of this experience may have been too great for Dora to overcome and I feared she would have to return to the United States prior to the group. Positive support from the American staff and Dora’s strong will helped to avert the situation. In the post immersion interview Dora opened up and shared with me most candidly and truthfully what she felt she gained from the experience.

I learned that I have a lot more to learn about educating and music, as well as about myself in general. I learned that I am not the best decision-maker for myself and that I should learn to accept other’s opinions more easily. I trusted people for the first time in my life. Now that I have had a taste of the world outside America,
all I can talk about is getting out and seeing more. This experience was a great, safe and encouraging start for my development.

As with Cici, the cultural immersion experience in an unfamiliar milieu acted as a catalyst for intercultural sensitivity development. Dora’s oral and written accounts correlated with the actual IDI scores that she received pre-cultural immersion experience and at the conclusion of the study.

Georgine

According to the Intercultural Development Inventory (IDI), Georgine was at the high end of the Polarization Orientation and maintained this Orientation throughout the entire study with a small regression of 4 on the final Developmental Orientation score. Her perceived level of intercultural sensitivity was highly inflated as reflected in her Perceived Orientation score on all three profiles of the IDI. Her attitude was overly critical of her teaching situation and often times of her culture as recorded in several entries of her journal. She fixated herself on learning “about” other cultures but rarely invested herself in getting to know about values and beliefs of the other cultures she encountered. Unlike Cici and Dora, Georgine was about to embark on her student teaching but was unable to make any connections between the cultural immersion experience and how she might incorporate any thing about cultural differences of children in her teaching style. She did not appear to be flexible in her behavior or attitude towards cultural differences. She often described her self as being very structured which was also indicative of her authoritative teaching style. I was able to observe this on several occasions at the camp. I have a strong reason to believe that the scores on the
final IDI may not be reflective of truthful answers or a combination of a traumatic event that occurred in the final stage of the study. Georgine’s inflated perception of herself may have been a barrier to her intercultural sensitivity development.

I would describe myself as someone who loves to learn about and observe different cultures and people. Someone who loves staying in her comfort zone of home and childhood friends. I feel I am still that person only I am more open to new situations.

Ida

Ida’s IDI Developmental Orientation score prior to the immersion experience placed her just barely in the Minimization Orientation on the IDI Developmental Continuum. Throughout the study she maintained an inflated perception of her level of intercultural sensitivity. Often, she would comment on the younger participants immaturity and disrespect for the host culture. This overt display of her high level of ethnocentrism was frequently communicated in lengthy and detailed journal entries and lack of interaction with the younger pre-service educators. According to Bennett (1998, p.26), she would “use her own set of standards and customs to judge all people, often unconsciously.” Ida had a tendency to over generalize and to overreact to many cultural situations involving the Polish students and staff without exploring alternative reasons or multiple perspectives for certain behaviors. Her prior intercultural interactions and related college course work indicated she had much exposure in her college years to a variety of means of intercultural development and her awareness, knowledge, and skills were in line with the scores on the IDI. Ida exhibited a strong sense of self- awareness, and
knowledge and appreciation of her own culture as revealed in her questionnaire, interview and journal entries. She prepared herself by reading Polish language and history books and speaking to Polish immigrants and friends. In her written narrative, she explained that she realized that “no amount of preparation through reading would equal the knowledge that I will gain about Poland and Polish students from this cultural immersion experience.” (journal entry). Ida was very focused on her growth in becoming a “culturally acceptable educator” the term she used to describe an educator who is willing and adaptable to adjust lessons and other aspects of the educational experience to the student cultural backgrounds. At the conclusion of the study Ida’s IDI Developmental score gained three points placing at the beginning of the Minimization Orientation on the Developmental Continuum. The cultural immersion experience acted as a catalyst in the development of intercultural sensitivity. Ida’s last journal entry provided an unsolicited response reflecting on the experience and her perception of personal growth.

“From my experience these past four weeks, I feel that I have grown as an educator and as a human being in society. I challenged myself by pushing my comfort level in situations with a language barrier, and I learned about my abilities to adapt to unexpected events. I believe that this whole experience was beneficial for me as a pre-service educator, but only because I made an effort to learn all I could. However, I do not think that many of the pre-service educators made the effort to expose themselves to cultural learning experiences and therefore did not gain much from this trip. I know I learned things that will
benefit me in future teaching experiences, which was my intention from the beginning.”

Collette

Collette’s IDI score prior to the immersion experience placed her in the Minimization Orientation on the Developmental Continuum. At the beginning of the immersion experience she was overwhelmed with the language barrier and often felt that she was an outsider. Even though she was raised by a mother who was born in Poland, she experienced a severe disconnect with her Polish identity. She was fascinated with Polish culture and wanted to be accepted as a Pole but at the same time grappled with the complexity of the culture and was totally unprepared to adapt her behavior. She seemed to be in an endless cycle of conflicting emotions. Collette would carefully examine each situation through her own lens and reach a conclusion based on her own worldview, beliefs and values, often misunderstanding the situation. She had difficulty making sense of intercultural encounters that made her feel uncomfortable. Her journal is full of accounts of when she admitted to judging people according to her American cultural lens, as well as the desire to change and adjust her attitudes.

In the third week of the camp she experienced a frightening and traumatic encounter with a few local men while jogging alone one morning at the camp. Throughout the four weeks she steadily regressed to the Defense/Denial stage as reflected in her Developmental Orientation score dropping twelve points. This danger or threat according to Dr. Hammer, per phone conversation, could have been instrumental in her Developmental Orientation score retreat.
After four months, Collette’s Developmental Orientation score returned to the Minimization Orientation with an increase of 7 points prior to the post-post interview. She describes her self in the questionnaire revealing an increased sense of awareness of her identity and awareness of cultural differences.

I was doing alright, (prior to the experience), but I’ve come a ways along. Not really sure exactly, but the Poland trip was a milestone in my life. Comparatively I’d say that old me, before the trip is lacking compared to the me I now know. Like I said above, it’s hard to say. I was/am more confident? Confident with relation to working and cooperating with other people. I found a part of me in Poland that liked myself. Which is totally odd to say but it’s like where I was and who I was with, that introduced to me this additional me, who has been sticking around so far. Like a chemical reaction. My identity has changed even, I feel more Polish! Very Polish, even, I want to grow more Polish too. Learn the language fluently, and travel more. I’m quite familiar now, I feel with the differences between the cultures, and I find it comfortable to part of both…

Collette was searching for clarity and an understanding of her cultural immersion experience. Her experience, as with each pre-service educator’s experience, was unique. Did the cultural immersion experience act a catalyst for intercultural sensitivity development? Even though the quantitative data points to significantly no gain overall from on the IDI in the pre and the post-post Developmental Orientation score, the qualitative data proves otherwise.
Flo

With a pre-cultural immersion IDI score of 112.2, Flo was at the midpoint of Minimization on the Developmental Continuum and considered by Hammer as a transitional orientation confirmed by the most recent validity testing of the Intercultural Development Inventory (IDI v3). (2011). Hammer explains, “minimization is thus more accurately conceptualized as not being ethnocentric (monocultural) yet also not as interculturally competent/sensitive as Acceptance or Adaptation” (p. 8). Early on in her journal, Flo’s belief that deep down all people are essentially the same regardless of their culture resounded on almost every page of her journal. The reflections in her journal were sparse at times, only a line or two indicating she was limited in critical thinking and written expression, rarely reflecting on the meaning of her experiences. Her interviews responses were sometimes difficult to follow often lacking in depth and cohesion of thought.

As time passed at the camp, Flo became overtly absent during free time from the American group, spending most of her time with the Polish staff and students. The dramatic drop in her Developmental Orientation score of over 25 points over the course of the study can be attributed to a number of factors many of which may have not been addressed in her journal entries and interviews. Bennett (1993) states, “it is not assumed that progression through the stages is one way or permanent” (p. 27). Her attitudes and behaviors shifted dramatically during each transition segment of the study. Midway during the immersion experience Flo exhibited behavior, which demonstrated strong negative feelings of her own culture. In a phone conversation, Dr. Hammer
recently clarified that the Cultural Disengagement scale score may provide further insight into understanding Flo’s significant retreat from Minimization to Polarization. According to Hammer, (2011), “Cultural Disengagement is an additional scale within the IDI; but not one that is located along the Developmental Continuum” (p. 1). Cultural Disengagement (CD), as defined by Hammer (2011), “is a sense of disconnection from one’s cultural community” (p.1). In a recent validity study of the IDI it was found that “the Cultural Disengagement scale has some correlation to Reversal as it is likely capturing a shared sense of emotional distance from one’s own cultural group. Flo’s Cultural Disengagement score remained unresolved and relatively low compared to the other participants in the study. This possible correlation was confirmed by a closer look at her final IDI Individual Profile Report indicating only a 46% resolution of Reversal in the Polarization Orientation.

America is for me a country of parallel cultures rather than the more traditional, narrower view that portrays it as a land of the majority surrounded by minorities. It is a country of parallel peoples, each creating a significant literature out of their own unique yet universal qualities. Therefore, it is must be a land where all cultures and all ethnic groups are of equal value and of equal importance to our children, who are descendants of the world’s peoples.

-Virginia Hamilton, Many Faces, Many Voices (Highsmith Press, 1992)

**Strengths**

The results of the study provided ample documentary evidence in support of the basic question of the study namely, can a four-week cultural immersion experience in an unfamiliar milieu act as a catalyst in the development of intercultural sensitivity of pre-service educators? The qualitative data described the development of intercultural sensitivity of six pre-service educators in a cultural immersion experience where the
learning process of the students was not incorporated into the design of the program. As there is no single instrument to measure intercultural competence two measures were used to describe the cognitive component of intercultural sensitivity development at three different immersion stages as identified as pre, post and post-post immersions. The post-post immersion scores of the IDI identified the need to continue support of the pre-service educators’ journey from ethnocentrism to ethnorelativism with debriefing sessions and education possibilities.

As institutions seek ways to prepare globally competent students in the 21st century, it becomes imperative to understand what this actually means and how can it be accomplished within the framework of the university by choosing innovative and effective experiences at home and abroad that promote intercultural sensitivity development. Institutions need to become acutely aware to design and promote quality programs, this study illuminates the need for such research based designed curricula that delineate and document desired outcomes. Although there is a growing research base of the development of intercultural sensitivity, few studies currently exist that examine the intercultural sensitivity development of pre-service educators in a short-term cultural immersion experience. Examining the results of this study while considering prior research allows a more complete understanding of pre-service educators’ experiences to emerge and areas of similarity and contrast to be established. The results of this study support past research, and suggest new areas to consider for future researchers of the development of intercultural sensitivity of pre-service educators.
**Implications for Teacher Education and Intercultural Sensitivity Development**

What implications do the findings have for future teacher education aimed at the development of intercultural sensitivity in pre-service educators?

There is an increasing need for institutions of higher learning to prepare pre-service educators to become culturally competent in an educational setting. The goal of intercultural competence is to maximize the potential for successful interaction between educators and students. A number of institutions of higher learning as well as elementary and secondary schools in the United States have begun the process of internationalizing the campus by introducing policies and curricula into many stages of a student’s studies. This can be accomplished by providing learning opportunities to students that link theory and practice for a deeper understanding of living a globalized world. Strategic plans for the internationalization of education have been drafted which include goals aimed at the preparation of pre-service educators. Mahon and Cushner (2009, p.305) explain many of the problems currently surrounding the implementation of an institution-wide goal setting and programming designed to address intercultural competence is a lack of “a readily-identifiable or discipline based core.”

Many of the content aspects of intercultural competence are being explored through viable research in the field of psychology, education, international studies and healthcare and significant contributions have been made in the past decade. Many questions still remain how to develop knowledge, skills and attitudes in pre-service educators necessary components of intercultural sensitivity/competence. In (2006, p.248) Bok offered this synopsis of the current state of affairs
“Global understanding (for a want of a better term) is a relatively new arrival among the goals of undergraduate education. Its meaning is still imperfectly understood, with no consensus that adequately defines the body of skills, attitudes, and knowledge needed to help students understand and negotiate a more interdependent world. At best, educators have identified a set of educational experiences that would appear to be relevant and useful. How to put them together in the most effective, mutually reinforcing way remains obscure. It is much like knowing some of the ingredients for baking a cake but not what the finished cake would look like nor even what amounts and proportions of the ingredients to use.”

A recent surge of research and literature are making a positive impact to refine the of design and implementation of appropriate curricula concerned with the goal of developing intercultural competence in students.

This study closely examined the cultural immersion experience in which six pre-service educators were placed in an environment different from what they were accustomed. The data presented in this study provided both qualitative and quantitative evidence of the benefits of a cultural immersion experience in the development of cultural sensitivity in pre-service educators. The pre-service educators gained an understanding of another culture, an appreciation for their own culture, and learned more about themselves as a cultural being. In the immersion experience at the camp in Poland afforded daily contact with the Polish students and staff in a teaching environment provided enhanced conditions for dialogue and discovery of each other’s culture. The intensive program exposed the pre-service educators to Polish culture, celebrations, rituals, values and beliefs, and gave them the opportunity to understand and to work as a diverse group. “Hands on” experience and real life circumstances afforded the pre-service educators several opportunities to deeply reflect on their own values and beliefs as well as those of
different culture as evidenced in pre-service educators’ journals and interviews. Bennett (2009) states cultural self-awareness is a necessary precursor of intercultural learning, which involves recognizing cultural differences. If students do not have a mental baseline for their own culture(s), they will find it difficult to recognize and to manage cultural differences. These experiences can be later recalled as they progress to a more sophisticated understanding to accept and respect cultural differences. This cultural immersion experience acted as a catalyst leading to the formation of coherent assumptions about culture, cultural identity, intercultural relations, and the development of intercultural competence.

The pre-immersion scores indicated they were in the ethnocentric stages according to their pre-immersion scores on the IDI. The scores identified four of the six pre-service educators made modest gains in the IDI Development Orientation scores as measured by the IDI in the post and post-post immersion. The qualitative data revealed a rich description of each individual experience prior, during and after the immersion experience illuminating the complex nature of intercultural sensitivity development as a lifelong goal. Although the study did not include a structured and thorough orientation, support during the experience or debriefing after re-entry many examples can be found in the data to emphasize the need for sequential structures as a means of strengthening the potential for maximum development, and should be an important consideration for those involved in teacher preparation and in-service programs for in-service teachers. The pre-service educators’ IDI scores can be used as a diagnostic tool providing valuable
information to a faculty or facilitator in designing specific goals for each participant in line with their intercultural sensitivity development scores obtained from the IDI. In addition to these structures strong program goals should be outlined and presented to the participants. Comprehensive data collection, research, and reviews should be developed utilizing reliable instruments to measure the development of intercultural sensitivity. Future research studies should examine each one of these components and their impact on the development of intercultural sensitivity in pre-service educators.

Many universities are seeking ways to expand the programs offered to their students as part of the internationalized curricula. The question becomes which types of programs have the potential to provide the maximum benefits to the students and why? One significant finding of this study was that short-term cultural immersion experiences have the potential to act as a catalyst for the development of intercultural sensitivity. Two of the six pre-service educators scores on the Intercultural Development Inventory showed a modest gain and progression from Denial to Polarization Developmental Orientation at the conclusion of the study; one progressed from Polarization to Minimization Orientation; one remained stagnant in Polarization, one remained stagnant in Minimization, and one retreated from Minimization to Polarization. The qualitative data revealed a rich description of the experience at three phases of the development: pre immersion experience, immersion experience and post immersion experience. The mixed method using both the qualitative and quantitative approaches together with regard to the theoretical framework of Bennett’s (1986) Developmental Model of Intercultural
Sensitivity served the purpose of answering the research questions with more clarity allowing for stronger inferences and multiple perspectives.

Recommendations from the research on how best to design a cultural immersion experience or study abroad program in order to maximize the positive impact on intercultural sensitivity development are already having an impact on the design of some programs offered to students at various universities. (Jackson, 2010; Cushner, 2009; Anderson, 2009; Marx, 2008; Brown, 2009; Stachowski, 2007). Study abroad programs and cultural immersion experiences have recently become popular options among many students wishing to fulfill requirements of institutions in the implementation of preparing culturally competent students. As these programs become more accessible to students the market has become flooded with many options some well designed and others lacking in well-defined goals, research-based curricula, and accountability and trained faculty. Intercultural competence implies certain knowledge, skills, and behaviors needing a lifelong process of development. The process of developing intercultural sensitivity is complex and sometimes vague in the description and meaning of what the program will and will not achieve in terms of specific skills attributed to intercultural competence. Clearer learning goals for short-term immersion experiences should include pre and post assessment and benchmarks tailored to the individual’s IDI Developmental Orientation starting with the orientation and continuing well beyond re-entry. Some institutions are opting for very limited experiences, accountability, or both. The complicated process leading to intercultural sensitivity/competence needs to be adequately understood.
Many experts in the field agree that comprehensive preparation for the students within the form of intensive coursework or seminars, at all phases of the experience should be offered and taught by competent faculty as part of the total package. Students should be taught first of all how to critically think and to reflect about their experiences as well as set realistic goals for themselves as they develop intercultural sensitivity/competence.

Proper methodology should be based on sound theoretical research on what is intercultural competence, how it is developed, how students learn, what to teach, and how to teach it. Once sequential objectives are developed, consideration should be given to measuring and evaluating students’ level of intercultural competence. The process of how one learns to be interculturally competent involves understanding how a student consciously constructs labels and make sense of their learning. The road to intercultural competence is a lifelong endeavor with no clear blueprint available on how to achieve it. The challenge today for leadership of the institutions responsible for preparing teachers to become educated to what constitutes intercultural competence and about the best practices in the field of preparation of teachers in the development of intercultural sensitivity.

All students should take the IDI as part of the admission requirements and updates should be required each year the student is registered. IDI scores should become part of a student’s record following them throughout their educational journey. Faculty from all disciplines should have access to these scores especially if a campus wide initiative to develop interculturally competent individuals is adopted
by the institution. At least one team member from each discipline should be trained to evaluate the IDI profiles and be responsible for reporting to the other faculty members as well as serving as a resource for curriculum implementation of specific goals deemed by the university in the development of intercultural competence of the students. Ideally, all faculty members should be trained to administer and to evaluate the IDI profiles. In addition to the training on the IDI, faculty should learn to productively interact across differences, develop a deep respect for the complex identities of others, their histories and their culture. It does not only take knowledge to teach others how to thrive in a global society.

**Closing Thoughts**

The development of intercultural sensitivity involves a lifelong process. Cultural knowledge does not equal intercultural experience. What is the right combination of knowledge, attitudes, and skills necessary to become intercultural competent? Can one become intercultural competent and what does this mean? Do the instruments accurately measure the skills, knowledge and skills? What teaching and learning models work best in developing intercultural sensitivity/competence? Is it possible one can have an aptitude for certain skills considered to be integral to intercultural sensitivity/competence? Can involvement in the Arts cultivate these skills necessary for intercultural sensitivity? What is the connection between the imagination and emotions? How does one develop empathy? How does one learn to notice deeply?
The importance of developing intercultural sensitivity in pre-service educators cannot be overlooked in the recommendations for further research. It is important for teachers to increase their intercultural sensitivity impacting professional practice and teacher efficacy in dealing with cultural diverse students in the classroom, designing appropriate curriculum, and modeling intercultural competent attitudes and behaviors for their students. There is a need for research on whether the skills, attitudes and behaviors associated with intercultural competence is transferred to the learning environment. What is standing the way and what is nurturing the intercultural competence development of both teacher and student? According to Romano and Cushner (2007), “The key is to cultivate an appreciation for difference, and to help the new teacher situate herself as a subject, unfinished and changing, willing to learn new ways of seeing not only teaching but also the world as well (p.219). The question remains how is intercultural competence addressed within the framework of the teacher in service program offered by school districts in the 21st century? Is the idea of teacher leadership in the classroom disappearing? What do we really know about cultural competence levels of the pre-service educators in the United States and the curricula aimed at developing cultural competence at the educational institutions preparing our future teachers?

How can we develop intercultural competence in students in the classrooms of the 21st century? What innovative curricula will foster intercultural sensitivity development and competence? These are areas in need of future research. In addition to cultural immersion what other ways can we stimulate the growth of intercultural competence?
Ideas and research are shared throughout the world addressing these issues. Can our minds be rewired at all ages? Can the arts alter our realities and our worldviews? The Europeans are approaching intercultural competence in education by examining the way intercultural teaching in the arts can offer a form and level of dialogue between youth of neighboring countries. In a recent study conducted by Jaroslaw Chacinski (2010), approximately 500 students from Poland, Ukraine and Germany examined the effectiveness of a series of lessons based on the canon of musical national cultures of Poland, Germany, Ukraine and Jewish culture in order to develop competences for intercultural dialogue through the symbolical medium of music. The research questions addressed if this approach can affect one’s awareness of one’s identity and worldview. Although the results of this study have not been released there is research being conducted on how the arts may help to develop intercultural sensitivity. Unfortunately, in the United States many arts programs are disappearing or suffering from drastic cutbacks at an alarming rate. Many school systems that seem to maintain their programs have allowed the arts to be comprised by the demands placed on them by standardized testing. Many students are pulled out of their music and art classes to receive remedial work in mathematics.

The Lincoln Center Institute for the Arts in Education (LCI), established by Maxine Greene, believes the arts enrich our schools and engage our students in exploring wondrous possibilities. Aesthetic education, according to Greene, “is education for more discriminating appreciation and understanding of the several arts.” Can the arts enhance our ability to notice differences and refine a sense of empathy, thus increasing
understanding of the meaning to be a culturally competent citizen of the world? Learning
opportunities such as travel, cultural immersion experiences lead us to new perspectives
regarding human differences. The end of creating globally aware and culturally sensitive
educators and students is in the hands of our imagination and courage. Is it time to leave
the campfire? “Know your enemy: it is you, scared”. (Liu and Noppe-Brandon p.46)
APPENDICES
APPENDIX A

INFORMATION FLIER FOR THE TEACHING ENGLISH IN POLAND AND THE ARTS ENRICHED ENGLISH CAMP
APPENDIX A

Information Flier for the Teaching English in Poland and the Arts Enriched English Camp

A Cross-Cultural Opportunity
in Poland for American Teachers and Students
Summer 2009

The Kosciuszko Foundation, an American Center for Polish culture, invites American teachers of art, music, drama, dance, conversation and American sports in public, private, and parochial schools and in colleges or universities to apply for participation in a unique four-week summer English language and cultural exchange program in Poland. American college, university, and high school students who will be at least 18 at the time of departure for Poland may apply as teaching assistants.

THE ARTS ENRICHED ENGLISH CAMP (AEEC), sponsored by the Kosciuszko Foundation in conjunction with the Polish National Commission for UNESCO and Związek Harcerstwa Polskiego (Polish Scouting and Guiding Association, ZHP), will provide approximately 48 Polish students (ages 12-15) with a three-week, specialized camp dedicated to arts enrichment with instruction in the arts and practice in conversational English within an American cultural context. The Teaching English in Poland Program (TEIP), in its twenty-first year and the AEEC, in its third year, will also enable American teachers and American students to become acquainted with the people, history, and culture of Poland. Now in its third year, the AEEC is part of the Kosciuszko Foundation’s Teaching English in Poland Program, an educational-cultural exchange that has given American teachers and students the opportunity to become acquainted with the people, history, culture and educational system of Poland over the past twenty summers.

Program Dates: Thursday, June 24th – Saturday, July 25th

The three-week English Language immersion term of the program will take place at Ośrodek Szkoleniowo-Wypoczynkowy ZHP “Nadwarciański Gołd,” a ZHP camp in Poland from June 24th through July 21st.

The AEEC staff will provide experiences in art, instrumental music, dance, and theater. All staff members will also organize and lead popular American extracurricular activities and accompany students on field trips. Various aspects of American life and culture are to be integrated throughout the program. In addition, our American staff will work together with Polish educators and Polish university students. American student participants will serve as teaching assistants in classrooms and extracurricular activities and as companions to the Polish students especially during meals, special events, free time, and field trips.

Polish ancestry and knowledge of the Polish language are NOT pre-requisites.

Participants must be citizens or permanent residents of the U.S.A. Our Polish hosts will provide American participants with room, board, a modest stipend and a tour of Poland’s important cultural highlights (July 21st-25th). Airfare is at the expense of the participants. The Kosciuszko Foundation arranges group flights for TEIP participants, which will depart for Poland on June 24th and return to the United States on July 25th.

For further information and to download or print an application, please visit our website:
http://www.thakf.org

Click on “Summer Programs” then Arts Enriched English Camp

APPLICATION DEADLINE: Postmarked no later than JANUARY 15th, 2009

Teaching English in Poland Program
Christine B. Kaslowski, Director
The Kosciuszko Foundation
15 East 65th Street
New York, New York 10021
Email: ppkrig@msn.com
Tel: (212) 734-2130

Mary Kay Pieski, American Staff Leader
313 Havens Court
Tallmadge, Ohio 44278
Email: mjtekki@aol.com
Tel: (330) 633-3579
APPENDIX B

THE KOŚCIUSZKO FOUNDATION TEACHING ENGLISH IN POLAND
APPLICATION 2009
APPENDIX B

The Kościuszko Foundation Teaching English in Poland Application 2009

THE KOŚCIUSZKO FOUNDATION • TEACHING ENGLISH IN POLAND
A LANGUAGE IMMERSION PROGRAM • Application: SUMMER 2009
All responses must be printed legibly. Use additional pages where space on form is limited.

This application is for:  ☐ Teacher  ☐ Teaching Assistant  (Check one)

1. NAME:
   Last Name  First Name  Middle Name  Maiden Name

2. PRESENT ADDRESS:
   No. & Street
   City, State, Zip
   Home Tel: (___) ______ Work Tel: (___) ______ Cell Tel: (___) ______
   The address is valid until: month________ day________ year________
   E-mail (Home):________________ E-mail (Work/School):________________

3. PERMANENT ADDRESS:
   No. & Street
   City, State, Zip
   Home Tel: (___) ______ Work Tel: (___) ______ Cell Tel: (___) ______
   E-mail (Home):________________

4. DATE OF BIRTH:________________

5. COUNTRY OF CITIZENSHIP:________________

6. U.S. PASSPORT NUMBER:__________ Valid Until__________
   OTHER PASSPORT (if applicable) Country:__________ No:__________ Valid Until__________

7. NAME AND ADDRESS OF A PERSON TO BE CONTACTED IN AN EMERGENCY:
   Name
   Relationship________________
   No. & Street
   City, State, Zip
   Home Tel: (___) ______ Work Tel: (___) ______ Cell Tel: (___) ______
   E-mail (home):________________ (work):________________

8. MARITAL STATUS: Single  Married  Divorced  Separated  Widow/Widower
   Do you have any dependents under the age of 21?  Y or N  How Many?  _______ Ages?  _______

Revised 10/2008 © The Kościuszko Foundation, Inc.
9. EDUCATIONAL BACKGROUND:
Institution/Location Degree Received/Expected Date Received/Expected Major/Minor

Current Level or Year of Study

10. PROFESSIONAL TEACHING EXPERIENCE (List most recent employment first):
Institution/Location Position Dates

Current Administrator:
Name: __________________________ Title/Position: __________________________

No. & Street Address: ______________________________________________________

City/State/Zip: __________________________ Telephone: __________________________

E-mail: __________________________

11. OTHER PROFESSIONAL WORK EXPERIENCE (Include volunteer service):
Employer/Organization/Location Position Dates

12. PLEASE LIST OTHER EXPERIENCE, TRAVEL, AND ACTIVITIES WHICH YOU CONSIDER RELEVANT TO TEACHING ENGLISH IN A FOREIGN COUNTRY:

Revised 10/2006 © The Kraszna Foundation, Inc.
13. LIST SUGGESTIONS FOR EXTRACURRICULAR ACTIVITIES WHICH YOU WILL ORGANIZE AND LEAD. Teaching Assistants should list activities in which they have experience. (Draw upon your own talents and experiences such as hobbies, interests, travel, and involvement in sports.)

14. FOREIGN LANGUAGE SKILLS: List foreign languages you speak or have studied and briefly describe your current level of proficiency in each. (Polish language is not a prerequisite for participation.)

Are you of Polish ancestry? Y or N ____ in what way? ________________________________

(Polish ancestry is not a prerequisite for participation.)

15. LIST HONORS, PUBLICATIONS, AND ACHIEVEMENTS:

16. LIST MEMBERSHIPS/PARTICIPATION/LEADERSHIP IN EDUCATIONAL, CULTURAL, EXTRACURRICULAR, CULTURAL, CIVIC AND OTHER ORGANIZATIONS:
17. WHY DO YOU WANT TO PARTICIPATE IN THE TEACHING ENGLISH IN POLAND PROGRAM?

HOW DID YOU LEARN ABOUT THIS PROGRAM? (Please be specific)

Which level of students would you prefer to work with?

Please Rank: Upper Elem./Middle (age 10-12) _____ Jr. High (age 13-15) _____ Sr. High (16-19) _____

18. WHAT QUALIFICATIONS AND TRAITS DO YOU HAVE THAT ESPECIALLY QUALIFY YOU FOR PARTICIPATION IN THIS PROGRAM?

19. LESSON PLAN

Please develop and submit a lesson plan that you would use in this program. It should focus on an aspect of American life or culture and must include language immersion activities with student interaction. (See PROGRAM DESCRIPTION for suggested topics.) Optional for Student Teachers.

20. LIST THE NAMES, TITLES, AND ADDRESSES OF TWO PROFESSIONALS WHO WILL WRITE LETTERS OF REFERENCE ATTESTING TO YOUR PROFESSIONAL ABILITY, MATURITY, EMOTIONAL STABILITY, PEER RELATIONSHIPS, STAMINA, CHARACTER, RESPONSIBILITY, CREATIVITY, AND ADAPTABILITY. PLEASE REQUEST THAT THESE CONFIDENTIAL LETTERS OF REFERENCE BE SENT DIRECTLY TO THE KOSCIUSZKO FOUNDATION TEIP PROGRAM. TEACHING ASSISTANTS MAY REQUEST LETTERS OF REFERENCE FROM TEACHERS, PROFESSORS AND/OR COMMUNITY LEADERS.

Name: ______________________________ Title/Position: ______________________________

No. & Street Address: ______________________________

City/State/Zip: ______________________________

Telephone: ______________________________ E-mail: ______________________________

Name: ______________________________ Title/Position: ______________________________

No. & Street Address: ______________________________

City/State/Zip: ______________________________

Telephone: ______________________________ E-mail: ______________________________
21. PHYSICIAN'S CERTIFICATE (See Physician's Certificate Form.) Your physician must complete and submit the Physician's Certificate regarding your health and medical history. All information must be legible. You must sign and date the form.

22. COPY OF TEACHING CERTIFICATION
Please submit a photocopy of your teaching certification(s). If you do not have city, state, or national certification, please submit a letter from an administrator verifying your teaching experience in a private or parochial school, college, or university. This verification may be stated in one of the required letters of reference.

23. TWO PHOTOS (IMPORTANT)
Sign and clip one recent passport-type photographs of yourself to the upper right hand corner of the first page of the original application form and one on the duplicate copy.

24. COMPLETED APPLICATIONS (to be submitted in duplicate) are to be postmarked no later than February 21st, 2009. Faxed or e-mailed applications will not be considered.

Please mail the completed and signed application to:

The Kosciuszko Foundation
Teaching English in Poland Program
Christine B. Kuszkowski, Director
15 East 65th Street
New York, NY 10065
Tel: Ms. Anna Lyczak, Assistant Director, at (212) 734-2130
e-mail: cbleszkowskic@thekf.org

________________________________________
Applicant’s Signature Date

N.B. Registration fees, acceptance forms, and flight reservation forms are due immediately upon notification of acceptance to the program.

Are you interested in obtaining undergraduate, graduate, or service credit for participation in TEiP?

If you wish to be considered for placement together with another applicant, please indicate below:
PHYSICIAN'S CERTIFICATE
TEACHING ENGLISH IN POLAND • LANGUAGE IMMERSION PROGRAM • 2009

TO THE APPLICANT: This form is to be completed by a physician familiar with your health and medical history and on the basis of a recent physical examination. Please fill in Physician’s information legibly.

Applicant’s Name

Physician’s Name

Physician’s Street Address

City/State/Zip Code

Telephone Fax E-mail

TO THE PHYSICIAN: The person named above is applying for the Summer Teaching English in Poland Program under the auspices of the Kosciuszko Foundation. This program is organized to send American teachers and student assistants to teach English to elementary, middle or high school students in Poland for one month. This is a rigorous program in which participants will also engage in extracurricular activities and field trips that require stamina and physical fitness. The candidate’s ability to adapt readily to a new cultural environment and to situations requiring flexibility is important. We would appreciate your evaluation of the candidate’s physical health status and your certification that he or she is of sufficient health to participate in this program. Please note that it may be impossible to make provisions for a restricted diet or to obtain specialized medical attention. We also wish to be informed of any information that would be relevant in case of an emergency requiring medical treatment/hospitalization. Please return this form directly to the Kosciuszko Foundation. Thank you for your cooperation.

DOES THE APPLICANT SUFFER FROM OR HAVE A HISTORY OF ANY OF THE FOLLOWING CONDITIONS? IF YES, PLEASE CHECK. COMMENT SPECIFICALLY IF LEGIBLY, AND NAME PRESCRIBED MEDICATIONS TAKEN ON A REGULAR BASIS.

___ Epilepsy  ___ Coronary disease/disorder
___ Diabetes  ___ Hypertension
___ Asthma  ___ Physical disability
___ Thyroid disorder  ___ Drug/alcohol/addictive
___ Gastrointestinal disorder  ___ None of those listed here
___ Other

I CERTIFY THAT THE APPLICANT IS IN GOOD HEALTH, IS PHYSICALLY FIT, AND IS ABLE TO WITHSTAND THE RIGOROUS SCHEDULE OF THE PROGRAM. I FIND NO IMPEDIMENT THAT WOULD PRECLUDE HIS OR HER PARTICIPATION IN THE PROGRAM.

FOR MEDICAL REASONS, MY RECOMMENDATION IS THAT THE APPLICANT SHOULD NOT PARTICIPATE IN THE PROGRAM.

Physician’s Signature Date

ANY HISTORY OF PHYSICAL OR MENTAL ILLNESS THAT THE APPLICANT WITHHOLDS FROM THE PHYSICIAN MAKES THE APPLICANT WHOLLY RESPONSIBLE FOR THE STATE OF HIS OR HER HEALTH WHILE IN POLAND.

Applicant’s Signature Date

Please return to Teaching English in Poland Program
The Kosciuszko Foundation
15 East 85th Street, New York, NY 10028
Tel. Ms. Anna (212) 734-2130

Revised 10/2008 © The Kosciuszko Foundation, Inc.
APPENDIX C

PARTICIPANT CONSENT FORM
APPENDIX C

Participant Consent Form

Dear Potential Participants:

My name is Mary Kay Pleski, and I am a Doctoral Candidate majoring in Cultural Foundations of Education at Kent State University in Kent, Ohio. I am currently conducting research to examine the experience of preservice educators participating in the Arts Enriched English Camp in Poland. You will be asked to complete the following tasks as part of the research. Please read the list carefully and indicate your consent by placing your initials next to the item.

- Complete the Intercultural Development Inventory prior to the trip
- Participate in a audio taped interview (approximately 90 minutes)
- Keep a daily journal from June 24 - July 25 recording your daily thoughts
- Grant researcher access to your journal
- Allow researcher to use photographs of you at the camp for documentation
- Complete the Intercultural Development Inventory within one month of returning to U.S.
- Participate in an audio taped interview within one month of returning to the U.S.

If you take part in this study you will help in the understanding of the impact that this program has on its participants and beyond. Taking part in this project is entirely up to you, and no one will hold it against you if you decide not to do it. The interview data will remain confidential, and participants can request a copy of the tape or transcript. Please be advised that you may terminate your participation at any time.

If you desire to obtain more information regarding this research project, please call me at 330-672-2294 or email me at mpleski@kent.edu. You can connect with my advisor, Dr. Averil McClelland at amcclell@kent.edu or (330)672-2294. The project has been approved by Kent State University. If you have questions about Kent State University's rules for research, please call Dr. John West, Vice President of Research, Division of Research and Graduate Studies (330-672-2851).

You will receive a copy of this consent form.

Sincerely,

Mary Kay Pleski

I agree to take part in this project. I know what I will have to do and that I can stop at any time.

Signature ___________________________ Date ___________________________

I have been told that I have the right to (hear)/(see) the (audio)/(video) tapes before they are used and I have decided that I:  
_____ want to (hear)/(see) the tapes  _____ do not want to (hear)/(see) the tapes

IRB Study Number 09-252
Version 1, June 2009
APPENDIX D

JOURNAL WRITING GUIDELINES
APPENDIX D

Journal Writing Guidelines

Pre-Service Educators
Personal Journal Writing Guidelines

Daily Journal Entries (Due upon departure from Poland)

Directions: Please write, type or record your journal entries. Please feel free to use stories, photos or personal artwork to record your thoughts.

Your journal is an account of your observations, reflections, interpretations, translations and applications of what you have learned.

In your observation section you can talk about what you perceive and what you experienced for the day. To start your writing you may think about one event, or thought that stood out in your mind. Why did it stand out for you? Why was it significant?

In your reflection section you can talk about how you understand the experience. What are some of your thoughts, feelings, ideas and conclusions you have gained reflecting on your observations and reaction? Why do you think you feel this way? Have my thoughts changed?

In your translation and application section you can talk about what you have learned from this situation and how can you apply it to your personal and professional life. What conclusions have you reached after reflecting on your observations?

Mary Kay Pieski, Kent State University
IRB Study Number 09-252
Version 1
APPENDIX E

INTERVIEW QUESTIONS: PRE IMMERSION EXPERIENCE
APPENDIX E

Interview Questions: Pre Immersion Experience

Kosciuszko Foundation Arts Enriched English Camp
June 24 through July 25, 2009
Zalecze, Poland

Interview Questions: Pre-Experience-Pre-Service Educators

Please check the appropriate box and provide written responses as requested.

1. Male  Female

2. Age:
   18 - 20  21 - 23  24 - 26  27 - 29

3. Rank at your university:
   Sophomore  Junior  Senior

4. Graduation information:
   Anticipated degree:
   Estimated date of completion:
   Majors:
   Minors:
   What level of certification will you have?

5. What kind of community did you spend your early childhood (ages 5 - 14)?
   Rural  Urban  Suburban
   Describe: Be specific.

6. Have you ever lived abroad?  YES  NO
   Describe: Be specific.
7. Have you ever traveled abroad?  YES  NO
   Describe: Be specific.

8. Have your parents traveled abroad?  YES  NO
   Describe: Be specific.

9. Please describe in specific detail the nationality of your biological parents:

10. Do you practice any ethnic traditions in your home?  YES  NO
    Describe: Be specific.
11. What languages do you speak fluently other than English?


12. List any language classes that you have taken.


13. Have you ever learned to speak Polish?  YES  NO

If YES, what is your level of proficiency?


14. What was your first language?


15. Do you have dual citizenship?  YES  NO

If YES, list countries


16. What is the country of your birth?


17. What was the dominant language in your childhood home?


18. Has your family ever hosted an international student in your home?  YES  NO

If YES, describe:


19. Describe the ethnic composition of your elementary school and your experience:
20. Describe the ethnic composition of your **middle school** and your experience:


21. Describe the ethnic composition of your **high school** and your experience:


22. Did you attend any special ethnic schools?  

   [ ] YES  [ ] NO

   If YES, describe:


23. Have you participated in any ethnic dance group(s)?  

   [ ] YES  [ ] NO

   If YES, describe:


24. Have you participated in any ethnic performing group(s)?  

   [ ] YES  [ ] NO

   If YES, describe:


25. How would you describe your culture?

26. How would you describe your family's culture?

27. How would you describe your closest friend's culture?

28. Have you taken any multicultural education courses?  YES  NO

29. What are your future plans in student teaching and education?
APPENDIX F

INTERVIEW QUESTIONS: POST IMMERSION EXPERIENCE
Interview Questions: Post Immersion Experience

Kosciuszko Foundation Arts Enriched English Camp
June 24 through July 25, 2009
Zalecze, Poland

Interview Questions: Post-Experience-Pre-Service Educators

Please check the appropriate box and provide written responses as requested.

1. MALE ☐ FEMALE ☐

2. Age
   ☐ 18 - 20 ☐ 21 - 23 ☐ 24 - 26 ☐ 27 - 29

3. Rank at your university:
   ☐ Sophomore ☐ Junior ☐ Senior

4. What impact did the Arts Enriched English camp in Poland have on your preparation as a professional educator?

   

5. How do you feel this experience contributes to your desire to learn more about the world?

   

6. How do you feel that the Polish culture manifested itself in the classroom at the Arts Enriched English Camp in Poland?

   

7. Describe any experiences that you had that made you feel that you were stretching out of your traditional comfort zone.

8. Did you have any opportunity to learn about another’s view of the world? Describe in detail.

9. Describe the relationships that you may have formed during your stay in Poland.

10. How did this experience impact you on a personal level?

11. Were any of your beliefs about the world or its people challenged? If so please describe.
12. Can you describe any situations at the camp where you perceived there to be a language barrier? Please describe in detail.

13. Were there any surprise consequences of this experience in Poland for you?

14. What challenges did you face while you were in Poland?

15. What differences did you notice between the Polish staff and the American staff?

16. Did anything negative happen to you while you were in Poland? Please describe.
17. What did you learn about yourself as a result of this experience?

18. Has anything about your teaching style changed as a result of this experience? If so, please describe.

19. Are you planning any more international experiences? If so please describe.

20. How would you describe yourself prior to the experience in Poland?

21. How would you describe yourself after the experience in Poland?
22. Discussion about the IDI instrument and questions relating to the results:

1. As you reflect on your own experiences with cultural differences, where do you think your primary orientation is located along the intercultural development continuum?

2. If you were to develop a program to prepare you for your trip to Poland, what would it include and why?
APPENDIX G

PRIMARY ELEMENTS OF THE INTERCULTURAL DEVELOPMENT PROFILE ON THE IDI V.3
APPENDIX G

Primary Elements of the Intercultural Development Profile on the IDI v.3

Perceived Orientation (PO):
- The PO score reflects where you place yourself along the Intercultural development continuum.

Developmental Orientation (DO):
- The DO indicates your primary orientation toward cultural differences and commonalities along the continuum as assessed by the IDI. The DO is the perspective you are most likely to use in those situations where cultural differences and commonalities arise.

Orientation Gap (OG):
- The Orientation Gap is the difference along the continuum between your Perceived Orientation and Developmental Orientation.

Trailing Orientation (TO):
- Trailing orientation are those orientations that are “in back off” your Developmental Orientation (DO) on the Intercultural continuum.
- Trailing Orientation may or may not be “resolved.” When an earlier orientation is not resolved, this trailing perspective may be used to make sense of cultural differences at particular times, around certain topics or in specific situations.

Leading Orientation (LO):
- A Leading Orientation is that orientation that is immediately “in front of” your Developmental Orientation (DO). A Leading Orientation is the next step to take in further development of intercultural competence.

Cultural Disengagement (CD):
- The Cultural Disengagement score indicates how disconnected you feel toward your own cultural community. Cultural Disengagement is not a dimension of intercultural competence along the development continuum.
APPENDIX H

INTERCULTURAL DEVELOPMENT INVENTORY PRE, POST, AND POST-POST GROUP SCORES
# APPENDIX H

Intercultural Development Inventory Pre, Post, and Post-Post Group Scores

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APPENDIX I

INTERCULTURAL DEVELOPMENT INVENTORY PRE, POST, AND POST-POST GROUP GRAPHS WITH IDI SCALES AND SUBSCALE RESOLUTION SCALE
APPENDIX I

Intercultural Development Inventory Pre, Post, and Post-Post Group Graphs with IDI scales and subscale resolution scale
APPENDIX J

CICI PRE CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT

&

CICI PRE, POST, POST-POST CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT
APPENDIX J

CiCi Pre Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
CiCi Pre, Post, Post-Post Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
APPENDIX K

COLLETTE PRE CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DIENGAGEMENT

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COLLETTE PRE, POST, POST-POST CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DIENGAGEMENT
APPENDIX K

Collette Pre Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
Collette Pre, Post, Post-Post Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
APPENDIX L

DORA PRE CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT

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DORA PRE, POST, POST-POST CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT
APPENDIX L

Dora Pre Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
Dora Pre, Post, Post-Post Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
APPENDIX M

FLO PRE CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT

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FLO PRE, POST, POST-POST CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT
APPENDIX M

Flo Pre Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
Flo Pre, Post, Post-Post Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
APPENDIX N

GEORGINE PRE CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT

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GEORGINE PRE, POST, POST-POST CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT
APPENDIX N

Georgine Pre Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
Georgine Pre, Post, Post-Post Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
APPENDIX O

IDA PRE CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT

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IDA PRE, POST, POST-POST CULTURAL IMMERSION EXPERIENCE: DENIAL, DEFENSE, REVERSAL, MINIMIZATION, ACCEPTANCE, ADAPTATION, CULTURAL DISENGAGEMENT
### APPENDIX O

Ida Pre Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement

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Ida Pre, Post, Post-Post Cultural Immersion Experience: Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, Cultural Disengagement
APPENDIX P

POST IMMERSION INTERVIEW (COLLETTE)
APPENDIX P

Post Immersion Interview (Collette)

*Q signifies interviewer
*A signifies interviewee

*Q
Okay here we go I think. Right?
*A
Yea looks good.
*Q
Alright so we’re going to start. Today is November 21st, this is interviewee number three. It is the post interview. Alright in your response you said to the question number four, which is what impacted the Arts enriched English camp in Poland are you on your preparation as a professional educator. And we both understand now that this is possibly not where you’re heading. But now in the context of what I’ve explained that this is what it would be used for in terms of you know as far as intercultural sensitivity development. How do you feel that this camp has enhanced that in relationship to maybe what you might be doing in your profession?
*A
Yea. No matter what I’m doing, what I will be doing, I will use the same skills of adapting and working with others and seeing differences of our own values. We’re no differences between our values. If the experience of working with kind of a different you know, we’re definitely far away, there is a distance between use and different values, different culture. It is that experience has developed the skills that I could use not just as teaching, but you know whatever profession it is.
*Q
How do you see that coming into like say your work place? How do you see that?
*A
You know like to work with other professionals to succeed in any career field; you do need to work with your other colleagues. You know how else do you improve the whole profession as a whole. You know working with each other and other people, maybe even across the world. And you know like and let’s say for instance between teaching really and just working in general. It’s were all trying to learn things and share with others to improve whatever we’re doing.
*Q
Do you have any friends that are in other countries right now?
*A
Well not other than the people that I met in Poland. But.
*Q
I mean do you communicate? Do you have any pen pals? Or not pen pals, but anybody online that you talk with or chat with?
*A
Not really. I try to, as I said, my cousins in Poland that I met especially. I really want to keep those people the whole connection in touch. But yea it’s yea through facebook, not too much though. It’s not as much as I like. It’s, once I got back in the U.S. it’s very, “I’m in the U.S. now,” and it does seem kind of separate.
*Q
How about at school? Do you have any friends that are from other countries?
*A
Well my teacher is from Poland.
*Q
Oh really?
*A
Yea so that’s in some way, she’s very familiar with Poland and she’s very polish. All the common phrases are [inaudible] her own you know invention. Every morning it’s, “okay food people.” Love that. So that actually I work with a lot of people from China. And [inaudible] a lot I mean actually two that I’m
familiar with, but there are more that I don’t know of. Also last year, I worked at a dining hall with many international students from India, and they would teach me Indian phrases. I still remember a couple of them. And actually at the beginning of the year we had dinner together. They cooked us an Indian, my sister and I, an Indian meal which was a lot of fun. And I met some of their friends. So, but I haven’t seen them in a really long time. At the moment I haven’t been hanging out with too many people from other countries in the past two months or so.

*Q
Yea okay. And number five is how do you fell this experience contributes to desire to learn more about the world? And you said, “It is so good. Almost too good to be true.” Could you tell me what you meant?
*A
Desire to learn more. Maybe I was thinking about just the experiences were so good. Sorry.

*Q
Okay what one was so good that you remember? Could you give me one? One really good experience that sticks out in your head.

*A
Well I don’t know. Well first thing that like comes to me is just like food, and then like eating with the other people too. Just being with them I don’t know. And talking, different cultures, ways of acting with each other, like mannerisms, phrases, humor, how the humor differences. It’s just I find that really fascinating and it’s exciting I don’t know just to learn more. You know it’s an adventure.

*Q
You said the humor differences. What did you observe?

*A
Just mannerisms of like body language. I like my Indian friends, when they try to make a joke, I’ve noticed that, and this might be in the movies that they watch, that like they do this head bob thing. And I just find it interesting. And after a while actually I noticed myself almost wanted to do it, like the body muscles twitching almost just like very familiar with it. Not too much, it’s just their differences in body language. I don’t know you just get to know more, you feel richer, you feel, I don’t know, it’s a good feeling, an interesting, exciting I don know to know everybody’s uniqueness. Or not you know after a while if you find yourself wanting to do the same thing unintentionally. It’s like humor, and also the Polish humor is a little bit different. I haven’t quite pinned it down. Or if I did at one point I kind of forgot, because no [inaudible] are exactly coming right now. I don’t know I just. I bought like a humor a joke book in Poland that I still have to pick up and try to read. I don’t know. There are differences.

*Q
Okay I would say lets see now, “I find it hard to believe any other place in the world could be as cool.” And you’re referring to Poland.

*A
Yea.

*Q
Yea I would say. Like hey that can’t be true. So you’re kind of saying, really, really cool but.

*A
I guess I was thinking like specifically as Poland. Like what can be, why like as soon as I learned so much about Poland, what could I possibly want more? What else could there be and like nothing could top that.

*Q
Alright, and then but hey that can’t be true. So that’s an important statement because then you’re saying you know I’m still open but there’s other things out there. “I know now how different people, the culture everything can be. That there is a ton to learn out there. Tons of kinds of people out there, and yes this contributes to my desire to learn more about other countries,” Have you thought about what’s your next step there to learn about other countries and.

*A
I’ve tried twice now to go to London. So like yes I want to go desire. I want to just go places, especially Europe. I don’t know, anywhere. As I said there’s like differences out there that there’s a lot to see.
*O
Okay so kind of with the travel bug in you or whatever.
*A
Yea.
*O
Okay how do you feel that the Polish culture manifested itself in the classroom at the arts enriched camp, and I'm talking about specifically the children. Did you see any of the differences there?
*A
Polish culture. Well.
*O
You said, "I was fascinated with the Polish culture. The kids, the way they looked and sometimes rather often, that was all in Polish."
*A
Yea they did talk a lot in Polish with each other. And sometimes. One kid was like it was kind of curious. I don't know if you know who I'm talking about. Like it was kind of curious if he was gay. And in the U.S. that would have been like sort of a scary moment I think. Not scary but like it would cause just a little uncomfortableness sort of. And when they saw in his collage null polish and glitter, and I don't know there might have been Barbie dolls, but like also cars. It was like a mixture of, it wasn't too clear. But it was just like hints of it that I feel like it would have been taking a little more harsh, harshly in America. But here it was you know kind of, they laughed at it. They didn't, it didn't go unnoticed, they didn't just you know brush it by. They acknowledged it and they weren't mean about it, there wasn't a harshness. It was just you know. They were all close they all accepted each other. As in you know they all meant something to each other and it was kind of, yes they acknowledged it as being strange, something to note about. They did put their finger on it you know, but it wasn't, they didn't you know like put him down. He was okay. He, well you know as far as I could tell. It just he wasn't exiled. He was still with them.
*O
Okay. Yea you saw a lot with their collages.
*A
Yea I think that says something.
*O
Yea you had a very, very.
*A
Psychomental to through the collages.
*O
Yea I know. And this is what you said, "Okay Polish culture is present in the classroom, values present that were little unique." "Values present that were little unique." Is that what you were speaking about or was there anything else?
*A
Values. Yea there. Just because somebody's a little bit strange, they don't have to be exactly socially punished for it.
*O
Okay describe any experiences that you had that made you feel that you were stretching out of your traditional comfort zone.
*A
I wrote about the gifts that they kept on giving us. There's the whole, and also my relatives, it was so many so generous, so many gifts. I like you know I had to buy an extra suitcase for all that was there. And yea I was so thankful, it was totally unexpected and, but like so different from the U.S. Like who gives that many gifts? It's just like it was a shock really. Like that are we, what do they want from us? Like are we expecting to do something. Like I'm sure they weren't wanting us, they were so polite you know. Like so generous and welcoming, hospitable, but you know it's like we have this whole system. Like in the
U.S. I’m sure like if you give a gift you kind of expect something back in return. There’s this whole exchange thing, it’s almost an unwritten rule. And it’s kind of sensitive. I think Americans are more sensitive to it than Polish people I don’t know or maybe. I don’t know it was kind of just it boggled your mind when they gave you that many gifts. Like what am I suppose to do? I want to give back. I want to you know give and return. I might have this good relationship and tell them that it means something to me that they were giving and you know really helping us and being welcoming. But it was almost like a not knowing how to communicate you know. Like what do we do?

Did you have any opportunities to learn about another’s view of the world? “I got a sense of the girls world.” This was very interesting.

Oh yea. Yea and it’s kind of funny you know. H&M, they have all these European clothes and the pants size are like divide by two in the U.S. So or times two in Europe and American you divide by two. These girls are tiny and have. Like Lauren and I were both thinking, not just Lauren and I, but all the girls were noticing about this, that these girls were extremely conscious and talked about it freely. That was the thing that’s worth noting about. How freely they talked about dieting and not eating. And that’s something that usually that were so conscious of it here in the U.S. Dieting and figures, that’s something we don’t really talk about because then you look like superficial or something, but in magazines it’s all in there. Like you save that for the magazine, for your own private thoughts. And ye it’s still just as strong probably in Europe and U.S. we all go by the same fashion basically, but these just seem more freely and they were up and open about it. I don’t know what consequences that has, but yea it was.

And why do you think the girls were all.

They were really conscious about it.

This was so that they personally looked good or was it to impress you know a man or did they ever say that? What was the reason?

No it’s just that I’m assuming it’s just a general, not so much the boys, no they weren’t too crazy no. It wasn’t like directly to the boys they were trying to attach, it was just like a general maybe an ego thing. A self respect kind of thing. For being the right size.

that’s interesting yea. Okay describe the relationships that you may have formed during your staying Poland?

The relationships with Polish people or everybody?

Just anybody you want to speak about. Yea.

Well, we all got really close you know for that one month. It was just you know, we were with each other the whole time. And we traveled for hours on buses like one bus you know so we all ate every meal together. So and there weren’t too many conflicts. Were there any conflicts? Really like no. We were all respecting each other.

I think everyone did a nice job.

Yea it was so that’s significant to talk about. We all got along with each other. Maybe it was the purposeful we are that was almost the point of the trip to you know differences in culture sharing with each other. And maybe in some ways it had an affect in our own ways in you know resolving conflicts. Even if with people with our own culture. Which goes back to the first question that you asked me about
professions. It's something that applies in every circle of life. Resolving more conflicts. Maybe not conflicts exactly, but just learning to work with each other. And the whole set of skills may be even values and recognizing how we can help each other.

Q: How did this experience impact on a personal level? And you said, "Personal?" With a question mark. "When I came back my boss noticed a difference in me. More independent, mature he said. I felt that I've lived more and seen more like my life had reached a newer level or outlook." Can you describe that a little bit?

A: When I got back, this might have had something to do with mono. I had mono right before I went off to Poland. It went away as soon as I went there. Yeah, that was the last few weeks when he took, he has this board of all the pictures of all the employees and like [inaudible] underneath them, and he said there was such a dramatic difference that he actually had me take a new picture. And you know I had my hair cut too, that was a difference obviously. But I was just kind of it was funny. Like it was what I really changed that much. But yeah I guess I did. And he said I did act, I acted more mature and he I don't know, but he just went into a supervision position there too, so you know I was trying to be more mature you know it's my responsibility now. But the whole trip, traveling abroad it just has that affect, being away from home. You know making my own sort of self in position in life. Like among others what my purpose is you know.

Q: And then you said, "It was good to test myself and adapt." Can you talk a little bit about that? How did you test yourself? And when you said you know being on your own.

A: Yeah. The test yourself and being mature it. I'm finding it difficult to talk about. It's to test yourself, you know if you can be without those who you've depend upon your whole life you know. Or those who've always just kind of stepped in and did everything for you and it just seemed in some ways, by doing everything for you I mean like my mom and my aunt, huge worries. My grandmother, everybody, my other aunt, like everybody in my family was so worried about me. Making very plan for me and finally you like being away from that. I'm not saying it was fun like. "Yes! I'm finally away from my family. Don't need that hovering over me." It wasn't like that it was just okay now I actually can test out my own wings. Like what choices can I make on my own? Can I protect myself? Like my own choices even down to what I eat. You know like I get, what I buy how much money I spent? And also just like learning you know making your own networks. Like talking with people. It's not so much like your automatically associated with who your sister's hanging with or something. It's just like everyone's brand new. Being away and you make your own life your own situation. Your own branches and to test yourself and adapt. You know you have to survive. Find out what you need. I don't know it's just being on your own. Testing yourself and adapting.

Q: Were any of your beliefs of the world or its people challenged, if so please describe? You said that there were possibilities I held.

A: Yeah possibilities and then like not really sure if this is the way it is, possibilities that it might be this way, possibilities that it might not be this way. Like I didn't really have any strong beliefs.

Q: But the experiences I have had, my image of Polish people, the image I have formed from relatives I have meant have changed, in what way?

A: Well my mom's cousins had visited a couple times and I have met them once or twice a whole ago when I had gone to Poland and seen them again. It had been a long time. I remembered them and I formed my own sort of images you know just the way you have to when you have to make memories of like the way and look at a certain lens, and they were polish, that is polish for sure. They were really open, sort of like
European, I don't know, I need to be more specific. I know, yeah just maybe like certain ways that they talk. If they are talking out of their nose more, something like that or they way they smiled or when they expressed love, they would wrinkle their nose and move it around. Something like that, I would concentrate on a lot of insignificant things but they form a sort of image that you see. With the beliefs like, they were challenged because I got to see a whole bunch and it was refreshed, like a new way of looking at it, you know there is a lot more to Polish culture than just the relatives I have meant and you know they were old and a new generation comes out in Poland too. So it was all challenged. It was a whole new base of things to look at. You know beliefs, I guess yeah getting to know them again like yeah that was still all there except I didn't categorize it as being so specifically Polish it was being the Polish that they are, it encompassing being Poland.

Q

Doing well, you're almost finished.

A

Alright

Q

I know this is hard. I am, for me, whatever I am, you said these Polish people are less Polish and more me, whatever I am-

A

They are more like me, like what is the difference. You know what I am saying?

Q

Yeah, like more American, not American? It is just the dividing lines seem less divided, more grouped as one now, not so different.

A

Less divided

Q

Meaning you and them

A

I would say it is kind of messed together now. Yeah they have their own tendencies, their own habits of maybe acting, you we all have, we have a fashion almost, like we go by difference fashions of acting but the differences have, what was the question?

Q

Well the question was were any of your beliefs of the world of your people challenged? So that was kind of what it was. And you're talking about your relatives and you, and comparing yourself to them-

A

Yeah it is like what is the difference between America and Poland? They are more like me now, whatever that is.

Q

Can you describe any situations in the camp where you perceived there to be a language barrier? And you said it was frustrating at times because you said the closer everyone got the more we all wanted this barrier down.

A

And that meant I wanted to know Polish.

Q

Yeah so hey, this works well for the mission of the camp but yes frequently I found myself wishing deeply and the Polish natives as well that we could communicate freely and be confident that we were expressing all the ways that our words were intended. This was troubling and made us try harder. When there was a language barrier, how did that make you feel? You said frustrated but anything else?

A

Yeah frustrated and I guess it is a little depressing. Like is there no use? Should we even try, what is the point in this. But you just use what you have to base off of it. There is always body language, but for the
most part, just frustration. You can laugh over it and in some ways that makes you closer too and communication.

Q
Were there any surprises consequences of this experience for you in Poland? The surprise maybe-

A
Sometimes you actually do understand.

Q
So that was a surprise, anything else?

A
Yeah, no, nothing.

Q
No, ok, what challenges did you face while you were in Poland? You mentioned that the language was definitely a challenge for you, is there anything else?

A
A challenge? Ordering ice cream. Serious, I wanted ice cream and the embarrassment, that was obviously American.

Q
What difference did you notice between the Polish staff and the American staff? You said I was jealous of the Polish staff, they got close to the kids then we did, they may have because of the language barrier and because they actually ate and lived with the kids but man they were closer and more goofy. Americans after all were teachers and we had a sense of priority-

A
proprietary.

Q
Proprietary, sorry. So we Americans weren’t as loose and funny, I am ashamed to say. Ok, so if you can take that context out of dealing with the kids and you just looked at the Polish staff as people-

A
Then again they were bossy. Sometimes it was like the Gestapo, like get to attention, like attention, they salute them, we didn’t have that good of power. We were relaxed but strict. We were teachers but it was like we had to put a distance between them at some points. I don’t know, maybe that wasn’t necessary, what was the question again?

Q
Differences did you notice between the Polish staff and the American staff?

A
I thought we had to make an image for the American culture and the U.S. but also as a teacher we had to distance ourselves and not get to close otherwise they wont listen to us. I don’t know, the Polish staff, they were so free and joking and they got to be with the kids all of the time.

Q
Did anything negative happen while you were in Poland?

A
I had a creepy experience while jogging.

Q
Then you explained it as they starred too long and made me very uncomfortable but you justified it as-

A
It might of just been body language, I don’t know. I looked like the guy, a switchblade that he was transferring from pocket to pocket, who knows but maybe he was up to no good but maybe he no intention of relating anything to me maybe that was it. But just the fact that the body language was suggesting something to make me uncomfortable of that it means when someone is starring at you for a little bit too long and in Poland that actually didn’t mean anything.

Q
Did they confront you at all?
just a long stare and they were looking back a couple of times.

And you were running?

Yeah

Now did you stop?

No

You kept going?

Yep and keep a calm and keep a normal pace but I definitely kept going for it. I was like I am going to keep on going at a good speed, and then I would go a little faster.

Now how did this happen? Were they behind you and came up on you?

It was, I had gone all the way and I was just turning back and a guy was walking in the same direction as me and he was a little bit ahead of me. Then

(Knock on door... (inaudible)

Go ahead

So he was in front of me going in the same direction and he kept turning back to look at me and also he was transferring a long medal rode from pocket to pocket. And also they were dressed in army clothes, big boots and also wind breakers, track suits, it was weird looking. Also another guy came out of the corner and out of the fields and appeared and he was walking towards us in the opposite direction of us and then they just kind of started looking and shaking heads and they were communicating without speaking and they knew each other and it was like they were affirming or something and I don’t know, I just kept on walking by and it was creepy.

Ok, what did you learn about yourself as a result of this experience? You said I suppose that I read people according to my American language and body language, I judged people according to my American principles perhaps, which I don’t really like, this would be something that I would want to adjust, not be so limited and singular in familiarity with my fellow humans, ok anything else? Ok, has anything about your teaching style changed, this doesn’t really apply, you talked about public speaking in this one so we will kind of let this one go because this is kind of out of context too. Are you planning anymore international experiences and if so please describe.

I certainly hope so.

Do you think you’d go back to Poland?

For sure, I have too. And you know my mom too, she hasn’t been there in years. And my sister has never gone. My dad is always working but if we could go on a family trip that would be really something, see the other family.

I discovered such love in knowing and being with them and the country too. Who knows when they’ll and you hope this summer. How would you describe yourself prior to the experience, now this is where we are going to talk about this in terms of the IDI, how could you describe yourself, say on that continuum,
where would you put yourself?

*A
I can't really remember any instances, or know anything, or that is how I was, but I don't know that vision of me (inaudible) wanting of something, it just definitely more layers have been adding by going out of the U.S., out of the country, Poland especially because it is part of my heritage, I don't know, the people that I meant, the things that I saw and also I went clubbing for the first time. I was more of an adult, I could drink there, as opposed to here, I don't know I just found apart of me that adjusted well to myself, you know, I grew up a little bit and I added more layers, if you want to, like a candle of waxing, it is just more of me now.

*Q
How would you describe yourself after the experience of Poland? Like I said above, it was hard to say I was, I am more confident in relation with working and cooperating with other people. I found a part of me in Poland that liked myself which is totally odd to say but that is where I was and who I was with that all introduced to this additional being who has been sticking around so far, like a chemical reaction, I responded well with Poland. Anything else? You really said that eloquently, is there anything else you want to add to that?

*A
Thanks, no, I don't think so.

*Q
Ok we talked about this first actually (Tape cuts out)

*A
I understand the idea more now.

*Q
And I think this discussion of number 22, after you have a chance to read it, because right now you need sometime to really spend with it and read it and then we will do this piece over the phone possibly, maybe if we have a chance to come back to New York we can do it in person.

*A
I'll be here for Thanksgiving, you'll be other places

*Q
Oh, but we will leave this part because I think we can do this over the phone, the IDI, and I will send you your green (inaudible) looking about your pre-one first, where do you think you are after your experience?

*A
Digressing or you said regressing, there is not much of a difference, or advancing somehow.

*Q
The other thing that you'll see is you'll see what you feel that you are, in other words, how you perceive yourself and then where you actually are and what is kind of the norm, everybody kind of projects themselves way over the continuum than they actually are and you kind of said that there, you said it in the last question, I am over here, and that is very normal is what I want to say. And there has been studies done on that, well there are doing studies on teachers, find that they put themselves over here and they are actually here. So just keep that in mind as we talk again, and why do you think that is?

*A
Because we want to get somewhere maybe so we maybe kind of put ourselves in another kind of mindset, I don't know-

*Q
Just keep that thought and we will talk about that-

*A
It is interesting

*Q
It is very interesting and if I didn't see these studies and see the numbers and go wow myself like and then I could actually give you when it makes a difference in seven points. A lot of these people are 30
points out in what they think they are, which is majorly out there, we are talking 7, 14, 21, 28, four levels over than they actually are -

Q

A

Maybe that is part of our nature that we want to see a change and so subconsciously like -

Q

No like where you think you are

A

Ok

Q

So in other words, I think I view the world, this is how I think I act when actually you are here. So it is interesting, like saying, for instance, oh yeah I have 20/20 vision, and then you find out you need some really strong glasses, it is kind of like that thing, when you find out when you prescription is you think how can that be, I can see? So you'll discover that a little bit too.

A

Ok

Q

Well thank you Lexi this has been very good and again, I appreciate you participating in the study and hopefully we will be able to strengthen this program and the development of the pre and the post experiences for the staff that I take and transfer to other study abroad programs in what they do and come back. We are trying to find the components of what, what makes someone move on the continuum either way, either forward or backwards and then so how do you work with it in the context of structuring a program so that is the purpose. Ok, alright so I hit this and I stop it

A

the space bar does it too, you have to click on the whole program in word

Q

Like that


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