

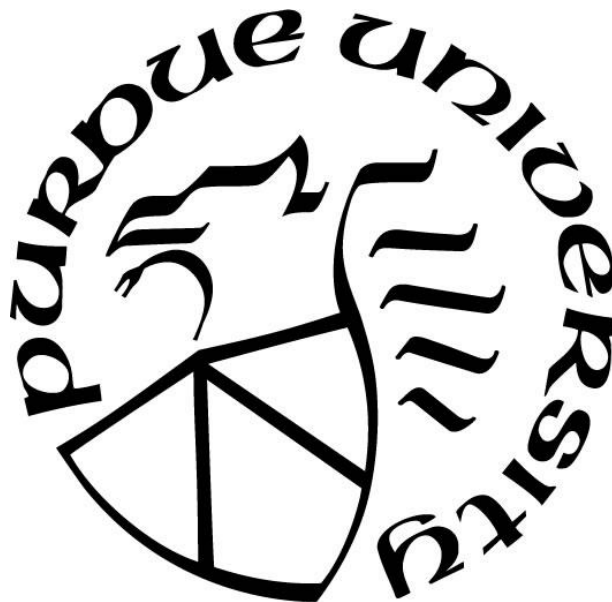
**EXAMINING THE INTERCULTURAL UNDERSTANDINGS OF
ADOLESCENTS WITH GIFTS AND TALENTS ATTENDING A
MULTICULTURAL SUMMER ENRICHMENT PROGRAM**

by
Corinne Green

A Dissertation

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THE PURDUE UNIVERSITY GRADUATE SCHOOL
STATEMENT OF COMMITTEE APPROVAL

Dr. Marcia Gentry, Chair

Department of Educational Studies

Dr. Anne Traynor

Department of Educational Studies

Dr. Lisa Snodgrass

Department of Educational Studies

Dr. Nielsen Pereira

Department of Educational Studies

Approved by:

Dr. Janet M. Alsup

Dedicated to the WAVE Magnet School Class of 2007

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ABSTRACT

Scholars in the field of gifted education have identified that summer enrichment programs can have academic and socioemotional benefits for adolescents with gifts and talents. Although some studies have pointed to the intercultural benefits of such programs, few have focused directly on the intercultural benefits multicultural enrichment programs can provide.

This mixed-methods study had three purposes: (1) to identify and adapt an instrument capable of measuring cultural responsiveness in adolescents with gifts and talents, (2) to examine if adolescents with gifts and talents change in cultural responsiveness over the course of a multicultural, residential summer enrichment program, and (3) to explore effective pedagogical strategies for teaching multicultural groups of adolescents with gifts and talents.

The Miville-Guzman Universality Scale-Short (Fuertes et al., 2000) was selected as the instrument of focus. The instrument was piloted, and the data analyzed using confirmatory factor analysis and reliability analysis. Cognitive interviews with participants were also used to revise the items. A combination of canonical function analysis and qualitative responses were used to analyze participants' ($n=308$) growth in cultural responsiveness over the course of the summer enrichment program. Finally, interviews with teachers and open-response answers from students were used to find the most effective pedagogical strategies for educating multicultural students.

Findings include a revised M-GUDS-S instrument for adolescents with gifts and talents (AM-GUDS-S), evidence that multicultural enrichment programs can have a positive effect on student intercultural relations with profiles for how those relations develop over a two-week period, and a series of pedagogical strategies that can be used by educators to facilitate learning for groups of domestically, internationally, and linguistically diverse students.

CHAPTER 1. INTRODUCTION

Multicultural Studies in Education

In light of the exponential growth of globalization in the past century, educational researchers have continually called for educators to incorporate multicultural and ethnic studies into the standard curriculum (e.g., J. A. Banks, 2013; Ford et al., 2018), for teachers to increase their intercultural competence and responsiveness in the classroom (Gay, 2015; Ladson-Billings, 2006; Townsend et al., 1996), and for teachers to help students expand their intercultural responsiveness and competency (Banks 1993; C. A. M. Banks & Banks, 1995; Gibson et al., 2008).

Cultural difference theorists have referred to the term cultural responsiveness as a key component of multicultural education (Banks, 2013; Bevan-Brown, 2005; Ford et al., 2008; Gay 1994). These theorists believe culturally equitable pedagogy, also referred to as culturally responsive teaching (Gay 1994), will allow teachers to value students from different cultural groups with different strengths (Banks, 2013). Culturally responsive environments are highly important to students' feelings of belonging and are places where their culture is "valued, affirmed, and developed" (Bevan-Brown, 2005, p. 152). In gifted education literature, Ford et al. (2018) proposed a culturally responsive, equity-based bill of rights. Though the researchers did not define cultural responsiveness within the article, they used the term 11 times to describe how educators should respond to students of color. Recommended actions included removing systemic barriers that keep these students from success and nurturing these students' talents within the contexts of their cultures. Interculturalists have referred to similar terms including intercultural competence and intercultural sensitivity, to describe how people can learn to understand each other's cultural differences and similarities to facilitate communication and

cooperation across groups (e.g., Deardorff, 2006). People form intercultural sensitivity through a combination of knowledge, external outcomes, and attitudes related to others' cultures (Gierke et al., 2018).

Although this call for action began more than 60 years ago, mainstream educational institutions in the United States have not adequately backed this initiative. Multicultural education theorists have argued that the slowness to incorporate ethnicity and culture into standard studies results from the majority culture's motivation to remain in power and perpetuate boundaries related to race and ethnicity (Ladson-Billings, 2018). These motivations exist even though race is a manmade concept that only describes phenotypic differences in human appearance (Feldman et al., 2003). Some researchers have even described race as a type of economic currency used to keep a White, Anglo-perspective in power, while those of color continue to suffer (Ladson-Billings, 2018). In many public schools, culture is an afterthought in Western-centric curriculum (Zywicki, 2013). Textbooks may pay tribute to a few important heroes in Black, Latinx, or Native American history, but this does not teach students about the societal contributions that average Black, Latinx, and Native peoples have made (Ladson-Billings, 2018). This perpetuates the idea that heroes of color are exceptions to the rule, and that average people in these populations are inherently bad.

Inequities for students of color in school are not only present in the curriculum, but also school systems. Students of color are more likely to be disciplined (Hernandez Sheets & Gay 1996; Wald & Losen, 2003), ignored (Zywicki, 2013), and sent to prison (Wald & Losen, 2003) compared to their White peers. White and Asian students are more likely to achieve at greater levels than their Black and Latinx (Plucker et al., 2010) and Native American (Wu, 2015) peers, with the gap among the groups growing larger the longer they are in school (Gay, 1997). In

addition, Wyner et al. (2009) found that high-achieving, low-income first graders exist proportionally across races. Gentry et al. (2019) found that students of all races, but especially Black, LatinX, and American Indian/Alaskan Native (AIAN) youth, are missing from gifted identification throughout the United States. This makes the achievement gap even more despicable, as academically talented students are present in all races and socioeconomic strata, but school systems continue to leave talented students of color behind.

To change these detrimental environments, educators must shift how educational systems portray culture and race. In his history of multicultural education, J. A. Banks (2013) described how multicultural studies took hold in the 1940s and 1950s when American people wanted to end war and create peace through better intercultural relations. Teachers began teaching students about intercultural competence. Desegregation changed the direction of multicultural education towards training White teachers to instruct Black, Hispanic, and Native students. As of the 2015–2016 school year, 80.1% of America’s teachers were White, 6.7% were Black, 8.8% were Hispanic, 2.3% were Asian, 0.4% American Indian, and 1.4% were of Mixed Race (U.S. Department of Education, 2017). Therefore, the majority of teachers may not identify with students of color. Teacher preparation has become fixated on preparing teachers to instruct students of color (C. A. M. Banks, 2015; Gay, 2015; Ladson-Billings, 2006). If instead, teachers educated children to be interculturally competent, those children would show preparedness for careers requiring intercultural interactions, including teaching, by the time they reached adulthood.

The US now faces a cycle in which children learn with a White-centric curriculum (Ladson-Billings, 2018; Zywicki, 2013), instructors are not prepared to help students of other cultures in their classrooms (Gay, 2015; Kaplan, 2011; Ladson-Billings, 2006), and children

receive little experience in understanding each other, because educators do not change the curriculum to incorporate intercultural sensitivity and competence (Banks, 2013; Ladson-Billings, 2018). To break this cycle, educators must begin integrating culture into curriculum for young students. The question becomes, how can educators begin to nurture something that society has historically hidden, ignored, and belittled?

Gifted Education, Race, and Culture

Gifted education has played a role in retaining segregation in public schooling. Built on a foundation of eugenics research (Burks et al., 1930; Galton, 1869; Terman & Oden, 1947), education for youth with gifts and talents has often meant further educating individuals from wealthy White families who already had resources to exceed expectations (Davis et al., 2014). Although students of color do not always come from low-socioeconomic circumstances, many do, due to institutionalized boundaries (Ladson-Billings, 2017, 2018). Only within the past 20 years have researchers begun to recognize how identification methods for gifted programs result in an excellence gap among races that will take many years to ameliorate (Plucker et al., 2010; Wu, 2015). Although gifted researchers have suggested various solutions such as eliminating cut-off scores on ability tests (Ford et al., 2008), referring to group norms (Peters & Gentry, 2012), using portfolio methods (Callahan, 2005), or designing instruments that are more culturally fair, like the Having Opportunities Promotes Excellence (HOPE) scale (Gentry et al., 2015), public schools have been as slow to adopt these reform measures as they have to embrace multicultural curriculum.

Still, gifted education has many opportunities to advance multicultural education and close the excellence gap. The National Association for Gifted Children's (NAGC, 2010) Pre-K–Grade 12 Gifted Programming Standards have stated that culturally relevant curriculum is

essential to prepare students for living in a "multicultural, diverse, and global" society (p. 5). They also state under Standard 4, Learning Environment, that cultural competence should be emphasized so students learn to value their own culture, cultures of others, and discover how to effectively work with a variety of people in different settings (NAGC, 2010). This means teachers should give students the opportunity to work with peers from different backgrounds towards a common goal. It is clear in NAGC's directives that students' cultural backgrounds should be of utmost priority for educators of youth with gifts and talents, but just because this is a priority of NAGC, does not mean that gifted educators can easily integrate culture into their teaching practice.

If schools are not identifying students of color for gifted programs at proportional rates, how will teachers provide opportunities for students with gifts and talents to engage with peers from different backgrounds? Because current education policies leave many students of color underserved, it is unlikely that racially heterogeneous gifted classes frequently exist to encourage global awareness and intercultural learning. Teachers may not even know how to work with students of color who have gifts and talents and may unintentionally imply that they should leave their culture behind to assimilate to the gifted classroom (Kaplan, 2011). This attitude further degrades culture's place in the gifted classroom and suggests students must be from the majority culture to succeed.

In the face of culturally homogenous classrooms, teachers may lean on written sources from textbooks or the Internet to serve as information concerning multicultural education. However, the direct teaching of cultural competency as a series of facts about groups of people can backfire and reinforce negative stereotypes (Simpkins et al., 2017). Often, these resources filter history through a majority-culture lens that people can easily construe. Researchers of

cultural openness and responsiveness find that the best way to nurture these skills is through direct interaction with others (Medina-Lopez-Portillo, 2004; Mellizo, 2017; Simpkins et al., 2017). Because gifted programs are less likely to identify students from different cultural backgrounds, it is more likely students with gifts and talents will lose out on opportunities to interact with peers of different cultural backgrounds in their everyday classrooms.

Researchers have suggested different ways of integrating cultural responsiveness into the gifted curriculum. Schellenberg and Grothaus (2009) recommended integrating affective and culturally based curricula into the existing curriculum, so students could work on academic content and cultural responsiveness at the same time. Bernal (2001) suggested bilingual gifted programs would increase equity but did not specifically mention intercultural responsiveness. Other researchers have suggested that teachers could pair with an international class to work on a project concerning a global issue (e.g., Gibson et al., 2008). Although these projects may begin to open students' minds to people of other cultures, they may not have a great effect on the students' understandings if the activity is only a unit long and the students do not have the opportunity to meet each other in person. Therefore, no matter the strategy, classroom settings can limit the possibilities for changing students' intercultural beliefs.

Opportunities in Enrichment Programs

Although school settings can limit the development of multicultural curricula, gifted and talented researchers recommend a spectrum of programs that can educate different aspects of the whole child (e.g., Bernal, 2001, Ford & Harmon, 2001; Gentry, 2009). Youth with gifts and talents can gain more experience with diverse peers through specialized enrichment programs. Enrichment programs can take place in a variety of settings and focus on a wide range of topics, not only academic, but also socioemotional and affective topics specific to being youth with gifts

and talents. Students of color may find enrichment programs accessible as admission requirements can be more flexible compared to public school programs. Well-implemented enrichment programs can result in lifelong benefits for those who attend (Kaul et al., 2016) and inspire students to be more open to others from different backgrounds (Rich et al., 1995). Due to these outcomes, enrichment programs may also serve as a reasonable place to begin research about effective multicultural education within enrichment programs for youth with gifts and talents.

Residential enrichment programs that bring a wider population of students to one location may provide more opportunities for youth with gifts and talents to develop intercultural competence. Researchers have found that experiences in multicultural summer residential camps can open the minds of students to what peers from other races, regions, and countries experience (Mickenberg & Wood, 2009; Rich et al., 1995; Wu & Gentry, 2014). Additionally, if camp staff use quality socioemotional curricula, campers are more likely to mention cultural differences as students discuss their individual experiences of a shared developmental challenge (Jen et al., 2017). Other opportunities for cross-cultural development at residential enrichment camps include cultural showcases or talent shows, because they open the door for students to ask questions and share experiences. This makes enrichment programs a wonderful place to research the intercultural development of youth with gifts and talents.

Researchers have evaluated the effectiveness of enrichment programs for students with gifts and talents in the areas of academics and socioemotional outcomes (e.g., Kim, 2016), but few have evaluated cultural outcomes for their programs (Dahl, 2009; Rich et al., 1995; Wu & Gentry, 2014). If programs are not directly addressing culture, even in a multicultural setting, there is a risk that students may form more biases rather than expand their worldview (Simpkins

et al., 2017). Therefore, it is prudent that administrators of enrichment programs for youth with gifts and talents examine how the cultural context of these programs affects students' intercultural attitudes and beliefs.

Studying Intercultural Development in Adolescents with Gifts and Talents

Theorists in intercultural competence and sensitivity have created instruments to measure constructs based in different theories of intercultural development. Many of these theories focus on adult development of intercultural competence, either within a particular career field that requires intercultural competence, such as medicine (Hamilton, 2009) or business (Ang et al., 2018), or in colleges where students travel abroad (Engle & Engle, 2003; Heinzmann et al., 2015; Medina-López-Portillo, 2004; Savva, 2017). Travel abroad experiences make up much of the research on gaining intercultural competence because these programs provide an easily accessible population. Although these scholars' attempts help improve understandings of intercultural competence overall, they fail to address intercultural competence in earlier stages of life when preconceptions of race and culture begin to solidify. Few scholars have created instruments that measure intercultural competence with adolescents in mind, even though adolescence is when many students begin searching for new identities and challenging beliefs they have accepted since childhood. Some of the measurements that do exist include the Multigroup Ethnic Identity Measure (MEIM) and other-group orientation scale (Phinney, 1992) and the Adapted Intercultural Sensitivity Inventory (Mellizo, 2017). There are also measures that researchers could potentially adjust for adolescent participants, such as the Miville-Guzman Universality Diversity Scale (M-GUDS, Miville et al., 1999). Still, quantitative measures cannot capture the richness of experience that occurs within intercultural development. Developing intercultural understandings is a continuous, cyclical process (Deardorff, 2006). Therefore, it is

imperative to use qualitative measures that can capture the depth of someone's development in addition to quantitative measures that indicate a change in scores. Therefore, interviews, observations, reflections, and artifacts are critical to understanding intercultural development (Deardorff, 2006).

Through this mixed-methods study, I intend to evaluate the effects of a residential summer enrichment program on the intercultural understandings of multicultural adolescents with gifts and talents. Multiple sources of data including pre/post surveys, interviews, observations, and student reflections will allow me to conduct a well-rounded analysis of the dynamics at play in a residential enrichment program that is rich in domestic and international diversity. Once there is more knowledge about how intercultural responsiveness takes place at this camp, the program's administrators can discuss the strengths of the program for developing intercultural competence and create supportive curricula if desired. Coordinators of other enrichment programs for adolescents with gifts and talents may also wish to apply the findings to their own settings.

In this study, I intend to uncover whether adolescents with gifts and talents who are racially and nationally diverse learn intercultural responsiveness. If so, how do they respond to cultural differences in an enrichment camp setting? I also adapted one self-report survey from a previous instrument to study the research phenomenon. The purpose of this study is to find the answers to the following:

1. Does the Miville-Guzman Universality Diversity Scale-Short yield reliable and valid data when adapted for use with multicultural adolescents with gifts and talents?
2. How do adolescents with gifts and talents conceptualize differences in race and culture before, during, and at the completion of a summer residential enrichment program?
3. How do educators facilitate adolescents' understandings of cultures and races within a summer enrichment program?

By answering these questions, I will provide educators and researchers of youth with gifts and talents with information concerning whether and how students in a residential enrichment program setting grow in intercultural responsiveness. Findings may also uncover effective techniques for facilitating interactions among diverse students.

CHAPTER 2. LITERATURE REVIEW

Defining Culture, Race, and Ethnicity in the Context of Education

Before understanding how students of different cultural backgrounds interact, it is important to operationalize what culture means in society and in the context of this study. D'Andrade (1984) referred to culture as "learned systems of meaning, communicated by means of natural language and other symbol systems" (p. 116). Within the context of evolving complexity theory, Dai (2017) defined culture as "all cultural experiences and tools that allow children and adolescents to make meaning of the world and function as members of society" (p. 176). In addition, culture defines what is prestigious or advanced, meaning definitions of giftedness depend on their origin culture.

Ford et al. (2005) recognized that most definitions of culture share three specific themes: (a) that diverse pools of knowledge, shared realities, and norms constitute meaning within a society; (b) norms are carried among the people of a culture and across generations through daily interactions; and (c) cultural norms allow a group of people to adapt to an external environment. Ford et al. (2005) also related culture to an iceberg, where the visible part of an iceberg represents cultural artifacts like holidays, foods, and ways of dress, and the larger portion of the iceberg below the surface represents nonverbal values, meanings, beliefs, traditions, and behaviors that remain invisible to outsiders. One can also envision cultural clashes as icebergs crashing and scraping together. Cultural clashes can lead to cultural shock or fatigue for those involved.

The metaphor of crashing icebergs portrays the everyday intercultural experiences that students and teachers in classrooms across the United States. In this manner, "culture" has also become an excuse for teachers to ignore the actions of some students, mainly students of color,

because they do not know how to interpret those actions (Ladson-Billings, 2006, 2018).

Similarly, educators have misused the term “diversity” to refer to teaching students of color (Ladson-Billings, 2018), even if a teacher’s class is comprised of only Black students.

In these examples, the words educators use to describe peoples’ ways of living likely refer to the outward characteristics of race, rather than deeper meanings within a student’s actions and behaviors. In the United States, this results from how perversely the mainstream culture has used and continues to use race in our history, and people often struggle to separate racial differences and individual differences (Ladson-Billings, 2018; Sun, 1995). Still, if race is only one part of the iceberg, what is it exactly, and why has it become so important?

Social scientists use race to discuss people with similar genetic phenotypes and similar social experiences (Lorusso, 2011; Sun, 1995), with broad implications of geographic origin (Lorusso, 2011). Scientists have emphasized that there are no significant biological differences among races (Feldman et al., 2003; Lorusso, 2011; Sun, 1995), and differences among DNA sequences have more variation within racial groups than among them (Feldman et al., 2003). Yet, because society heavily emphasizes physical differences, humans constantly make causal inferences between a person’s actions and their outward appearance (Ladson-Billings, 2018). People are more likely to assume the actions of one person from a race group reflect members of the whole race, even if there are more differences present within race groups than among races. This happens when humans try to rationalize visible differences among groups with an individual group member’s action (Lorusso, 2011).

Different countries stratify race in different ways. In the United States, the government categorizes race into American Indian/Alaska Native, Asian, Black/African American, Native Hawaiian/Pacific Islander, White/European American, or two or more races. Peoples of

Hispanic, Latin, or Spanish descent can identify as any of the five race categories (de Brey et al., 2019; U.S. Census Bureau, 2018). But many exceptions exist when someone does not identify with a country's conception of their race. For example, Middle Eastern and Indian peoples do not have their own category in the United States, and they must choose between Asian and White if the "Some Other Race" (SOR) category is not available. Although the U.S. Census Bureau intended the SOR category to fill a small need for people who do not fit into the five main categories, it has become the third largest census category (U.S. Census Bureau, 2017) that people of North African, Latinx, and Middle Eastern select the most.

Ethnicity is another term with a broad meaning and is another point of contention when people attempt to explain cultural differences. Anthropologists define ethnic groups as categories of people who share a common history, ancestral experiences, and important psychological and emotional components (Peoples & Bailey, 2011). Someone could identify as racially American Indian/Alaska Native but consider their ethnicity to be a tribe such as Cherokee or Diné. Some may identify as racially White but claim a mix of European backgrounds for their ethnicity. The U.S. Census Bureau holds a very narrow and problematic operational definition of ethnicity: Hispanic or Non-Hispanic (U.S. Census Bureau, 2018), but this does not account for the boundless other ethnic backgrounds with which people identify.

One can simply define nationality as a state of belonging to a country or holding citizenship to a country (Pehrson & Green, 2010), although this definition relies on the relative agreement of a country's people. Permanent residents may also claim nationality to the country they reside, and it is now more common to have multiple nationalities. For example, a child could be born in the United States to parents who are immigrants from Iran; therefore, she could claim United States and Iranian citizenship. Along with her nationalities, she still has a separate

ethnicity (Persian), and race (White, Asian, or “Some Other Race”), making it difficult to report on an U.S. census. Nationality can loosely relate to race and ethnicity but does not determine them. The constellation of these factors, race, ethnicity, and nationality can provide an overall idea of someone’s culture. Educators should make it their priority to learn how to respond to these differences through culturally responsive teaching and teach their students how to respond to others’ cultures in kind.

A Short Note on Religion

Although religion and privilege granted by one’s religion is an important part of cultural competence (Munk, 2005), religion does not fall within the scope of this study. Religion does not often arise as a prominent issue in a secular summer camp setting. It is complex and requires extensive study to understand the dynamics at work among those of different religions. Even within one religion, different peoples can practice it in different ways (Sasaki & Kim, 2011). Therefore, I will omit discussion of religion within this study unless the context of qualitative data requires its interpretation. Should that case arise, I will only discuss the religions of the involved participants and in the context of intercultural interactions among peers.

Perspectives on Culture in the Field of Gifted Education

Although theorists base definitions of giftedness on their cultural values, researchers and educators in gifted education have struggled with recognizing culture’s place in the field. This is partially because the foundation of gifted education stems from European theories of intelligence and eugenics (Burk et al., 1930; Galton, 1869; Terman et al. 1926; Terman & Oden, 1947, 1959). Intelligence quotient (IQ) testing made it possible to compare children’s cognitive abilities (Thorndike, 1986), and although IQ testing can help children obtain needed services, it often

favors students from economically wealthy families who have the resources to support their intellectual growth, and often have more and better opportunities to learn (English, 2002). Proportionally more students of color live in poverty compared to White students. In 2017, 33% of Black students, 33% of American Indian students, and 26% of Hispanic students were living in poverty compared to 11% of White students (National Kids Count Data Center, 2018). But academically excelling students living in low-income households exist proportionally across all races (Wyner et al., 2009). Still, some researchers have interpreted giftedness as an inherited trait rather than something achieved (Simonton, 2005).

Despite these problematic notions concerning culture in gifted studies, scholars are beginning to recognize its importance and call for its recognition (e.g., Dai, 2017; Persson, 2012). Persson (2012) called out the gifted education field for not being more willing to integrate culture. He reminded scholars that giftedness is not isolated, and that researchers must consider others' beliefs about giftedness to advance the field. He also warned that researchers may use scholarly posturing and dogmatism to place mainstream ideologies above others and silence new and innovative ideas. By abandoning these elitist ideals and listening to theories grounded in other cultural values, scholars' understandings can grow.

In the evolving complexity theory, Dai (2017) considered culture a crucial component of talent development that allows students to build on their skills through in-depth experiences. It is inseparable from talent development, as culture defines what talents people value over others and how instruction influences learning. Scholars have tried to respond to differences in culture by reforming definitions of giftedness to fit specific cultures or serve as a universal definition. Researchers have debated what is more important, with some theorists saying that the field cannot survive without a universal definition (Foreman & Renzulli, 2012), and others citing the

need for culture-specific definitions as more important for serving local norms (Sternberg, 2007). Foreman and Renzulli (2012) argued that because there are etic and emic perspectives of giftedness, there are dangers in relying solely on emic perspectives. One example they used was Nazi Germany, where the most gifted Nazi would be the one who could persecute Jewish people the best. Scholars of gifted education would probably not recognize that version of giftedness because it is unethical, but it may still serve as a Nazi's definition of giftedness. This extremist, hypothetical example does not support the idea that society should abandon cultural and local definitions of giftedness. In contrast, Sternberg (2007) directly tackled the idea of having a universal theory of giftedness. He asserted that a society's culture must support a definition of giftedness for the definition to have worth. He used the example of Esperanto, a universal language, as something that never took hold in society because of its lack of history and meaning. He predicted a universal definition of giftedness would have a similar failure. Although he supported the idea of a test that can broadly test for giftedness across cultures, he recognized that researchers will never successfully create one test that can serve students with gifts and talents worldwide.

Researchers within the countries of Iran (Karami & Ghahremani, 2016), India (Raina & Srivastava, 2000), and Greece (Ieridou, 2013) have already generated specific definitions for giftedness rooted in their own histories. Karami and Ghahremani (2016) used grounded theory to create an Iranian conception of giftedness based on the teachings of an important literary work, *The Gulistan*. They found five types of giftedness represented in the *Gulistan*: insightful, wit, practical intelligent, wise, and sage. They concluded that some Iranian perceptions of giftedness, such as silence and taking one's time, can clash with Western definitions of giftedness. They also

emphasized how important it is for educators to know these differences in understandings to better work with their students.

Raina and Srivastava (2000) explored traditional definitions of giftedness in India compared to present-day definitions. According to their review, giftedness, or excellence, happens when someone combines knowledge, positive attitudes, and deep thinking. They retained that academic merit does not serve as the only important component of giftedness and that autonomy, personality, intuition, and creativity play an equally important role. The authors felt that colonialism supported academic merit but suppressed other values of excellence. Indian educators and policy makers would need to recognize the other traditional values of excellence to move forward.

Ieridou (2013) also lamented the lack of a Greek definition of giftedness. The author recounted the history of repression of Greek culture by the European Union and mentioned that there are very few supports for students with gifts and talents in Greece. Parents are also uncomfortable with the label of gifted and do not want their child to be special compared to other children. They value the belief that every child is special. Ieridou (2013) believed that requiring mixed-ability classrooms without proper differentiation has limited Greece from exploring what gifted means in Greek culture. Much like in India, policy makers and educators would need to make a cooperative effort to provide these students with adequate recognition and support.

Even within nations, different perspectives and characteristics of giftedness exist in different racial groups. Peterson (1999) interviewed a sample of American high school parents and found Latinx interviewees believed in artistic giftedness, whereas Native American interviewees believed that giftedness was not morally correct because one should not place oneself above another. Al-Lawati and Hunsaker (2002) found five key experiences of Muslim

women with gifts and talents: social motivation, spiritual motivation, focus for change, role of learning, and barriers to change. These women defined their success within the bounds of social and community gains. They have a strong focus on civic involvement and find their connection to religion internally motivating. Trotman Scott (2012) also clarified the needs of Black students with gifts and talents due to differing intellectual and socioemotional characteristics. She discussed how Black youth with gifts and talents are more likely to hide their talents to gain social acceptance, and more likely to underachieve because of it. They are also more likely to ask questions and resist authority and because of this, teachers may view them as difficult to teach. Trotman Scott (2012) called for further understanding of these issues so educators may accurately identify and assist Black youth with gifts and talents.

Educators could not select only one of these theories to represent every student, but these conceptualizations could help teachers understand international students and students of color in their classroom. These definitions may also present a unique opportunity to educate students with gifts and talents about different perspectives of giftedness, so they can further understand their development.

Culturally Responsive Gifted Education

The NAGC has tried to bridge the gap between theory and practice with educational standards that incorporate culture. The NAGC 2010 Pre-K–Grade 12 Gifted Programming Standards call for Culturally Relevant Curriculum under Standard 3, Curriculum Planning and Instruction. The standards state that educators should develop a culturally responsive curriculum to create in-depth understandings of “cultures, languages, and social issues related to diversity” (NAGC, 2010, p. 5). In addition, under Self-Understanding, the standards state educators must use curriculum that differentiates for each student’s “developmental level and culture-based

learning needs” (NAGC, 2010, p. 1). To fulfill these requirements, teachers of youth with gifts and talents need to understand their students’ cultural differences and cultural expressions.

Ford et al. (2005) outlined some of the cultural differences that could arise within classrooms such as individualism versus collectivism, direct versus indirect communication styles, or objective versus subjective stances on morality. Teachers’ responses could encourage or discourage students from expressing themselves in certain ways. A teacher from an individualistic culture may not appreciate group work on assignments and scold students for collaborating. A student who has an internal locus of control may improve and be eligible for gifted programs, but an instructor with an external locus may not believe the student can change. Ford et al. (2005) emphasized that when educators increase their understandings of cultural differences “teachers and students will have relationships characterized by respect, acceptance, and cooperation” (p. 101).

Teachers may not respond well to cultural differences without guidance. For example, Kaplan (2011) discussed how the urban students, specifically Latinx and Black students, identified for gifted programming had difficulty in their new environment due to socialization. She said educators struggled explaining to these students and parents why the new environment is challenging and important. The example parents had concerns about their child missing important community events or other students ostracizing their child because of their membership in the gifted program. Although correct in suggesting that schools should prepare families for what will happen if their child is identified, Kaplan was unwise to imply these students are unprepared for the gifted classroom because of their race. The author presents an underlying assumption that educators need to transition students of color to act like a stereotypical White student in a gifted program. A more inclusive strategy would include

listening to those families about their children's needs and using those conversations to incorporate the students' backgrounds. Culturally responsive teaching allows students to make content personally meaningful (Gay, 2010), and does not require one to give up their identity.

Some teachers already use global and multicultural learning opportunities to support the development and intercultural competence of their diverse students. Bernal (2001) suggested using multicultural gifted curricula to help diminish the excellence gap, bilingual gifted programs to celebrate diversity, and teachers from underrepresented populations to identify with students of color. Teachers who use these positive learning strategies can use authentic learning experiences with those from other backgrounds, but success relies on proper implementation.

To engage in culturally responsive teaching, a teacher does not have to memorize facts about every cultural background. Despite some societies portraying teachers as the holders of all knowledge, the concept can be a false and dangerous notion in the context of culturally responsive education (Gay, 2013). Culturally responsive education begins when educators realize that each student has differences and similarities to others depending on their background and that the student has something positive to contribute, no matter how negatively their skin color has been perpetuated in society (Gay, 2013; Ladson-Billings, 2017).

Theories of Cultural Competency and Sensitivity

Researchers have defined cultural competency as a person's "ability to communicate effectively and appropriately in intercultural situations based on intercultural knowledge, skills, and attitudes" (Deardorff, 2006, p. 194). Simpkins et al. (2017) warned that teachers can misuse cultural competency if they present a list of trivia about a culture without additional explanation. This type of intercultural competence risks furthering stereotypes, because it does not convey a nuanced view of the peoples described. In addition, mainstream textbooks in the United States

perpetuate stereotypical cannons, leaving students with a further institutionalized and unidimensional view of their classmates and themselves (J.A. Banks, 1993). Still, intercultural competence is an important and often-studied concept that can contribute to a person's ability to interact with others. Several theories exist about how intercultural competence forms. The following sections review major theories of intercultural competence.

Pyramid and Process Models of Intercultural Competence

Deardorff (2006) proposed a pyramid model and a process model to intercultural competence. Both are based on the same four steps to achieving competency: (a) requisite attitudes, (b) knowledge and comprehension, (c) desired internal outcome, and (d) desired external outcome. In the context of the pyramid model, requisite attitudes such as openness and curiosity form the foundation from which students can gain knowledge of other cultures and the skills to understand others' perspectives. Once students have knowledge, they can begin to make internal changes to their cognitive and affective processes. These internal changes can result in external outcomes such as effective communication and achieving one's goals while working with others.

The process model uses the same four steps but reflects that these changes do not just take place once within a person; they are cyclical in nature. No one person can gain the maximum amount of cultural competence by completing the cycle one time. Rather, once a person's experiences result in observable behavior changes, he will likely encounter new information requiring him to open his mind to new ideas and repeat the process.

Deardorff (2006) also emphasized how institutions interested in developing intercultural competence in their students need to ensure they are using multiple assessment methods to see if students are reaching desired outcomes. They should choose methods that are qualitative in

nature, such as interviews, observations, and case studies. Deardorff (2006) also recommended that program coordinators interested in incorporating intercultural competency should consider their students' goals. If a program imposes goals on students without first asking what they want to accomplish, it places undue burden on the students to meet a goal they do not desire.

Administrators who understand what their students want to gain interculturally can implement interventions to serve those needs. Deardorff's (2006) models provide flexible ways to view intercultural competence development and a simple way to explain to program stakeholders how they can implement and assess this concept.

Bennet's Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (Bennett 2004, 2009) is another model that researchers have widely recognized. Bennett postulated that people's intercultural sensitivity exists along a continuum of ethnocentric to ethnorelative viewpoints, with six stages between them. Those in ethnocentric stages tend to ignore cultural differences and believe their culture is most important, and those in ethnorelative stages can recognize cultural differences and adapt in appropriate ways.

The six stages in order along the continuum are denial, defense, minimization, acceptance, adaptation, and integration. People in the denial stage ignore differences completely, and often come off as ignorant in expressing viewpoints about other cultures. Those in defense may recognize differences, but still believe their viewpoints are the most correct, and others should adapt to their perspective. Those in minimization recognize the existence of differences but believe the differences do not matter in the grand scheme, because in the end, we all believe the same things. Bennett (2009) considered minimization a transitional stage to ethnorelative viewpoints.

In the ethnorelative perspective, people can accept and change their viewpoints based on what they have learned. Those in acceptance have the full understanding that each person's background is as equally complex as their own. Those in adaptation can act in culturally appropriate ways towards others when cultural beliefs clash. Finally, those in integration have brought other cultural understandings into their own and look for new cultural perspectives to consider. An important feature of this model is that one's behaviors can fall into different categories depending on how the person acts in different settings. Some may express minimization in one area but are more adaptive in other situations. The same can happen with any other combination of the ethnocentric and ethnorelative stages, and people can move fluidly through the stages based on context.

Universal-Diverse Orientation

Miville et al. (1999) first proposed universal-diverse orientation, which they based on the concept of universal culture that argues that people all have similarities and differences in the shared experience of being human. There are cognitive, behavioral, and affective components of universal-diverse orientation. Universal-diverse orientation emphasizes that for group members to understand each other, they must accept that in some ways they are all similar. From there, people can begin to understand differences in experience based on various background characteristics.

These three models of intercultural sensitivity—process or pyramid model, the developmental model of intercultural sensitivity, and universal-diverse orientation—do not contradict each other. Rather these three perspectives form an integrative web of concepts that contribute to people's intercultural responsiveness. Pyramid or process theory reflects the experiences people go through to adapt their world view and act accordingly, the developmental

model of intercultural sensitivity shows a more holistic view of how people generally act and how they believe they act towards those of other cultures, and universal-diverse orientation reflects the internal feelings and intentions people have towards others. Universal-diverse orientation is more general than the developmental model of intercultural sensitivity, but one advantage is that it includes other forms of difference outside of race and culture, such as disabilities or sexual orientations. Choosing to use these frameworks in different ways could yield a multifaceted view of intercultural interactions, especially when research has supported that multiple methods are important to exploring the intercultural sensitivity efforts of an educational program (Deardorff, 2006).

Building Cultural Sensitivity With Learning Experiences

Scholars have found a wealth of knowledge on the development of intercultural sensitivity and cultural responsiveness through undergraduate study abroad opportunities. Engle and Engle (2003) found seven key features of global study programs that foster change in cultural responsiveness: length of program, target-language competence, language used in course work, context of academic work, types of student housing, provisions for experiential learning, and guided reflection on cultural experience. They recommended that program coordinators should not aim to develop the highest levels of all these features but look for a balance to suit their students' needs.

For example, some researchers have found that longer programs will result in deeper understandings of culture. Medina-Lopez-Portillo (2004) compared interviews from the study abroad experiences of students who stayed in Mexico for 7 or 16 weeks and found that the students who stayed 16 weeks had a much deeper understanding of Mexico's people and culture than the students who stayed for 7 weeks. Other researchers have found a U-shape in the

development of intercultural sensitivity across the time of a program, where short stays (1–6 weeks) and long stays (over 12 weeks) are effective in increasing intercultural sensitivity, but medium stays (7–12 weeks) can be detrimental because students run into problems they cannot resolve during their stay, leaving them frustrated with the experience (Heinzmann et al., 2015). Engle and Engle (2003) echoed this when remarking on the balance of the seven components, citing that short visits with students who have low to midlevel competency in the target language can enjoy themselves and form close bonds with those they are staying with, but month to semester long programs for those students may make them more likely to shy away from extended cultural events where they may not understand the nuances of how to participate.

Adolescent Development and the Potential of Intercultural Responsiveness

When researching a phenomenon within a specific age group, it is important to consider the developmental stage of one's participants. Developmental stages over a lifespan have markers that require different interpretations (Erikson, 1950). Although, historically, researchers studied children as miniature versions of adults (Beales, 1975), developmental psychologists and educators found that this was a false belief, acknowledging different age ranges are subject to different life events (Santrock, 2011). Researchers often characterize adolescence as a tumultuous period when people make decisions about their identities (Erikson, 1968) and beliefs (Marcia, 1980). Adolescents also grapple with formal cognitive operations (Piaget, 1952). They question information they used to take as fact from their parents or other authorities (Santrock, 2011), and their development becomes more dependent on peers than parents (Dishion & Piehler, 2009). These traits have implications for how adolescents interpret cultural diversity and peers from different backgrounds. In this section, I will briefly describe theories about adolescent socioemotional and cognitive development and how they relate to developing intercultural

competence. The following section will relay how distinct traits of adolescents with gifts and talents can help or hinder intercultural sensitivity.

Erikson's Theory of Lifespan Development

Erikson composed his theory of lifespan development into eight developmental stages, and people must face a certain challenge within each stage (Erikson, 1950). Erikson called the challenge for adolescence identity versus identity diffusion (Erikson, 1950, 1968). Adolescents face the challenge of accepting the belief systems their parents and authority figures taught them or finding new identities and ways of thinking through experimentation. At the end of this stage, adolescents have found their own identities and ways of being that remain relatively stable over the course of their lives.

To succeed in this developmental stage, Marcia (1980, 1994) theorized that adolescents must go through identity status changes or “crises,” during which they consider different ideologies. The four stages of Marcia’s theory are Identity Diffusion, Identity Foreclosure, Identity Moratorium, and Identity achievement. Diffusion is the stage prior to any change when adolescents are content in their old beliefs because nothing has challenged those beliefs. Foreclosure happens when adolescents decide to accept the ideologies passed down by their parents and do not experience a crisis that encourages them to change their views. Moratorium describes the process of crisis where adolescents consider other ideologies because their current beliefs are being challenged. Finally, identity achievement occurs when adolescents have finished their crises and adopt new ideologies. These individuals have committed to a new identity based on their experiences.

Piaget's Theory of Cognitive Development

Piaget's theory consists of four stages: three that almost everyone experiences and a final stage, formal operations that some may never reach. Most adolescents have completed concrete operations, during which they learn how to reason logically in the presence of concrete objects they can use to make conclusions. They can classify and order objects based on several different traits instead of becoming fixated on one trait. Due to this, they can better understand laws of physics like the conservation of mass and number with concrete representations. Adolescents may or may not complete the development of formal operations. Formal operations include being able to think of hypothetical situations to reason through situations in real life. These operations require an understanding of logic, but also the imagination to envision what would happen next and take others' points of view into account. Formal operations allow people to think abstractly and engage in metacognition. Therefore, those in formal operations can use deductive reasoning to test hypotheses in their head and come to reasonable conclusions without physical representations.

Not every person moves in distinct stages of cognitive development (Santrock, 2011). People may use a mix of formal and concrete operations depending on the situation. To label someone as a concrete thinker or a formal thinker is inadvisable. Still, formal operation has implications for intercultural interaction. To successfully anticipate how a conversation or activity with someone from a different background would play out, one must be able to envision that interaction and anticipate different outcomes based on their own courses of action. Someone in concrete operations would only be able to understand the logic of an interaction in hindsight. This could lead to further cultural clashes as described by Ford et al. (2005). Researchers have also shown students with gifts and talents can perform one to two Piagetian stages ahead of their average-intelligence peers (Carter, 1985). Therefore, those students are more likely to have

completed formal operations and may have greater success at anticipating intercultural interactions.

Cultural Considerations in Adolescent Development

Although Piaget's and Erikson's theories provide a foundation for understanding adolescence, scholars should consider other cultures' perspectives on development. In comparison to Western beliefs, some people believe in marriage, having children, and taking on adult roles at a much earlier age (Santrock, 2011). Additionally, adolescents who are bi- or multicultural may have to consolidate dual identities, that of their heritage culture, and those of the mainstream culture (Kasinath, 2013). These differences may come into play and affect how different adolescents understand others' culture compared to their own.

Adolescents with Gifts and Talents

Giftedness also plays a part in development. Although cognitively advanced compared to their age peers, asynchronous development has also been documented (Silverman, 1997) through which intellectually advanced adolescents develop socioemotional and affective skills at an average or slower pace (Shechtman & Silektor, 2012). This means they are just as susceptible to the emotionality that comes with being an adolescent and this emotionality could interfere with advanced cognitive functioning. In addition, they may deal with more academic stress (Peterson et al., 2009) and more bullying (Allen, 2017; Peterson & Ray, 2006) than youth with average intelligence. Still, there are various positive traits associated with giftedness that could give these students an advantage when learning intercultural competence.

Critical Thinking

Facione (1990) defined critical thinking as “purposeful, self-regulatory judgement which results in interpretation, analysis, evaluation, and inference, as well as explanation of the evidential, conceptual, methodological, criteriological, or contextual considerations upon which judgement is based” (p. 3). Thus, critical thinking involves being able to consider several pieces of information and make informed judgements about those pieces of information. Researchers in Turkey found that preadolescent and adolescent students identified as gifted score greater on measures of critical thinking (Dilekli, 2017). The effect increased the longer they attended the school program designed specifically for those with gifts and talents (Dilekli, 2017).

Additionally, Kettler (2014) compared the critical thinking skills of identified and non-identified Texas elementary students found that identified students scored significantly greater on two different critical thinking measures compared to their non-identified peers, and that this difference did not result from the students’ time in the gifted school program. Because critical thinking has also been associated with greater levels of intercultural competence (Goldberg & Coufal, 2009), those identified as gifted may be more likely to develop intercultural competence or sensitivity.

Empathy

Researchers have found that youth with gifts and talents are more emotionally sensitive and empathetic compared to others their age (Mendaglio, 2003). For example, researchers in Israel found that Israeli youth with gifts and talents scored significantly greater on measures of empathy than their age peers (Shechtman & Silektor, 2012), and Ruf and Radosevich (2009) recognized that global caring is associated with high intelligence. Within their sample of highly intelligent adults, women scored greater on the Bothered by Catastrophe and Problem Action

scales. Ingram (2002) also found that students with gifts and talents can develop more empathy for the lived experiences of others when instructors use sociocultural poetry in affective lessons. Empathy has also been associated with high intercultural competence or sensitivity in intercultural research (Deardorff, 2006; Miville et al., 1999). This indicates empathy is not only greater in those with gifts and talents but can also help them develop concern for global conflict and understand those different from themselves.

Wisdom

Gifted researchers have written about a handful of theories on wisdom. These theories include balance theory (Sternberg, 1998), WICS (Sternberg, 2003), and the Iranian Hierarchical Wisdom model (IHW; Karami & Ghahremani, 2016). In balance theory, Sternberg (1998) defined wisdom as an application of intelligence and creativity, mediated by balance among personal abilities and new environments to achieve common good. Sternberg (2003) further refines his theory with WICS, where he recognizes that a person must combine their intelligence, creativity, and knowledge and use them towards a common good to yield wisdom. IHW is based on Eastern philosophy, specifically that of the Iranian *Gulistan*. In IHW, a person can develop wisdom through external or internal methods that lead one through a process of gaining practical intelligence, wisdom, and sage (Karami & Ghahremani, 2016). Although the researchers formed IHW as an Iranian theory of giftedness, educators in other cultural contexts may still find it applicable. All these theories mention using one's understanding of the world to interpret life's situations and navigate interpersonal situations. IHW specifically mentions that wise people are tolerant, self-controlled, and critical thinkers who can balance interpersonal and intrapersonal interests (Karami & Ghahremani, 2016).

The Polyhedron model of Wisdom (Karami, 2018) combines established models and additional research on wisdom to yield eight essential components of wisdom: knowledge, reflectivity and self-regulation, pro-social behaviors and moral maturity, openness and tolerance, critical thinking, intelligence, creativity, and dynamic balance and synthesis. Three of these components—pro-social behaviors and moral maturity, openness and tolerance, and critical thinking—are also essential to developing intercultural responsiveness. Being a wise person can therefore contribute to one’s ability to navigate cross-cultural environments, and because wisdom is one of the most important factors of having giftedness (Sternberg, 2007), it is likely that students with gifts and talents can readily develop intercultural competence.

Adolescents with Gifts and Talents in Borderlands

Researchers have begun to recognize that there is a group of students with gifts and talents that live within “borderlands” (Carillo, 2013; Olenchak & Hébert, 2002). MacDonald and Bernardo (2005) define borderlands as “that figurative place where issues of who one is (identity) are made complex by the simultaneous presence of more than one way of knowing and being (culture)” (p.8). This definition describes the experience of minoritized students with gifts and talents who must negotiate multiple identities when asked to become part of a monoculture promoted by schools and institutions of higher education. Borderlands research originally focused on Latinx youth who live on the southern physical border of the United States as well as the metaphorical borders of culture. In grade school, teachers may see Latinx students with a deficit perspective because of their bilingualism, and their families also emphasize English comprehension as an accomplishment (Brown & Souto-Manning, 2007). These reactions make borderlands students feel as if their multicultural identities are not acceptable in the classroom and should be discarded. Carillo (2013) found that Latinx students with gifts and talents

positioned themselves as advocates for social justice, which helped them accept their multicultural identity and succeed academically. They referred to themselves as “ghetto nerds.” Although this may not be the ideal positive identity for students of color with gifts and talents, it helped these students conceptualize a place for themselves within the majority culture. As these students enter university settings, they must navigate more institutional challenges within academic programs. They may become at-risk for underachievement due to these challenges (Olenchak & Hébert, 2002). It is important that intercultural scholars recognize borderlands students as a special population in research on intercultural learning. Their heterogenous identities require unique responses from educators such as mentorship (Olenchak & Hébert, 2002) and bilingual education (Brown & Souto-Manning, 2007)

The borderlands term has broadened to include any space where cultural expectations overlap and interact, despite the existence of institutionalized monocultures. Allan (2002) conducted an ethnographic study of an international school in the Netherlands and found that a monocultural school climate can cause problems for minoritized students and inhibit intercultural learning for majority-culture students. Allan (2002) concluded that a pluralistic school climate that honors cultural identities and respects cultural dissonance can help all students grow in their intercultural learning. He asserted that cultural dissonance in borderland environments is something that educators should value. Doing so can foster a healthy learning environment for students living in physical and metaphorical borderlands.

Cultural Responsiveness in Enrichment Programs for Youth With Gifts and Talents. An adequate and exemplary enrichment program is one that “refers to a comprehensive set of responsive services spanning grade levels and subject areas, providing a variety of well-conceived opportunities to different students who have potential talent in many domains”

(Gentry, 2009, p. 262). Gentry (2009) emphasized a continuum of services to fully serve gifted development across lifespan. This continuum included enrichment programs of different subject areas as core components that can serve the various needs of learners with gifts and talents. This continuum emphasizes that no matter what talents students possess, services exist for them, compared to many one-size-fits-all programs that do not serve individuals' talents.

One type of program that exists on that continuum is summer camp. Enrichment camps can help facilitate changes in students' attitudes and values (Dahl, 2009). Dahl (2009) believed that because summer camps do not have to follow the same guidelines as mainstream schools, summer camps have more freedom and leverage when designing programs for youth growth and development. These can include transformative learning experiences that help students expand on their original perceptions and their value through motivation, reflection, exploration, and experimentation. Charles Elliot (1922), former president of Harvard, once said, "I have a conviction that a few weeks spent in a well-organized summer camp may be of more value educationally than a whole year of formal schoolwork" (as cited by American Camp Association, 2005, p. 3). His comment highlights the important role of camps and enrichment programs in the lives of youth.

Olszewski-Kubilius and Limburg-Weber (1999) presented a list of opportunities adolescents with gifts and talents can pursue including summer programs that provide benefits like career preparation, in-depth study, access to mentors, and cultural development. Although Olszewski-Kubilius and Limburg-Weber (1999) included summer programming in their list of academic opportunities for adolescents with gifts and talents, and they indicated summer programs provided many academic and social benefits, they did not identify summer programs as

one of the ways students could gain intercultural benefits. They also did not explain why they believed students could not gain intercultural benefits from summer programs.

Summer programs offer a unique environment for adolescents with gifts and talents to engage more with the socioemotional aspects of being high achieving. Peterson's Proactive Developmental Attention Model (2018) has been used in multiple studies and contexts, including a summer residential program (Jen et al., 2017). The researchers found that the small-group format of Peterson's model helped enrich the students' overall experience in the program. Peterson and Jen (2018) also concluded that the discussion-based model can help bridge differences in culture between groups of students with gifts and talents.

Despite the positive benefits reported from participation in summer camps, scholars cannot always identify the long-term effects of short-term programs, even if anecdotal evidence asserts deep personal significance of such programs. For example, when researchers studied the alumni of a 2-week intensive enrichment program for youth with gifts and talents in Germany (Hany & Grosch, 2007), they compared them with adults with gifts and talents who had not participated in the program. The researchers did not find longitudinal differences between the two groups in terms of academic success, but those who participated in the program commented on the positive impact it made in their lives. The researchers also speculated that by comparing the alumni to other individuals with gifts and talents, the programs did not show a significant additive effect on achievement by the time they reached adulthood. Therefore, qualitative effects of a short program may last longer than effects that surveys can measure.

Short-term programs can still show some measurable effects. In a study of youth who attended a residential university-based summer camp for youth with gifts and talents, students participated in small-group, affective discussions, and participants reported short and long-term

behavioral changes resulting from those talks (Jen et al., 2017). Results included stronger self-confidence and being more open to people. Students from low-income families also have reported the beneficial effects of annual participation in a summer enrichment program (Kaul et al., 2016). Looking back on their experiences, the alumni reported academic growth, such as selecting more rigorous course work and challenging themselves to attend higher education. They also reported social gains, saying that the friendships they made during these programs provided peer support that allowed them to believe in themselves to compete academically. The openness and social gains developed in these programs can help students develop intercultural competence and sensitivity.

Other camp programs have already started work on reducing intercultural bias. One such camp studied secular and nonsecular Israeli, Jewish children with gifts and talents over the course of a 6-week summer enrichment program (Rich et al., 1995). When students began the program, they showed signs of in-group bias for their religious status and gender. At the end of six sessions, students showed greater social acceptance towards religious outgroup members of in-gender groups. In other words, secular boys were more likely to accept religious boys and secular girls were more likely to accept religious girls. Therefore, giving students cognitive tasks that based on their talents can help break down outgroup bias. Although this program did not successfully eliminate all outgroup bias over a 3-hour-per-week, 6-week program, this study showed that enrichment programs can make a difference in adolescents' perceptions of others.

The presented research shows that it is possible to make a difference in students' attitudes and behaviors towards others with the influence of enrichment camp, but how can researchers measure the growth of those attitudes and behaviors? Because the development of intercultural

sensitivity is an internal process, it is important researchers have appropriate instruments and methods to examine outcomes.

Measuring and Studying Cultural Competence or Sensitivity in Adolescents.

Appropriate instruments designed to measure adolescent development of intercultural competence and sensitivity are rare. Scholars tend to adapt them from scales designed for adult participants. If researchers intend to design a scale for adolescents, there is usually little information about validity and reliability of the data. In the following section, I review the most common instruments for measuring intercultural competence or sensitivity among adolescents. I then explain the rationale for the instrument selected for this study and other qualitative methods that helped elucidate the constructs of focus. Although I only used one of the described instruments, it is important to recognize each researcher's contributions to the field and the strengths and weaknesses of each instrument.

The Intercultural Development Inventory (Hammer et al., 2003) is one of the most used instruments for measuring intercultural sensitivity in adults. Hammer et al. (2003) developed the instrument using the developmental model of intercultural sensitivity. It scores respondents in two of the five developmental model of intercultural sensitivity categories, their perceived category and their actual category. This well-structured instrument is not cost-effective. Dissertation students can receive training on the instrument for \$1,200 and \$11 per administration. This could mean costs up to \$4,400 for a sample of 200 students who take the survey twice. In addition, the researchers do not recommend it for use with students under the age of 15. Other researchers have developed freely available instruments that measure intercultural sensitivity. Mellizo (2017) developed the Adapted Intercultural Sensitivity Index (AISI) as a new version of the Intercultural Sensitivity Index (Olson & Kroeger, 2001) for

adolescents. Specifically, Mellizo (2017) simplified the language of the intercultural sensitivity index to fit a fourth- to eighth-grade reading level. Although the researchers found the instrument yielded valid and reliable data for her research, no other researchers have tested it since Mellizo published the original study. In addition, a 49-item instrument is long for adolescents and may lead to survey fatigue and a possible loss of valid data (Porter, Whitcomb, & Weitzer, 2004).

Phinney (1992) developed The Multigroup Ethnic Identity Measure (MEIM) and the other-group orientation scale to measure cognitive/developmental and affective components of adolescents' ethnic identities and their attitudes towards others from different backgrounds (Phinney, 1992). Although the researchers developed this scale for use with adolescents with gifts and talents, I did not select MEIM for use in this study. One reason is because this study focuses on ethnic identity more than intercultural exchanges. There are only six items on the other-group orientation scale (Phinney, 1992). These items had moderately acceptable internal consistency coefficients (.71 to .74), but researchers have not related the MEIM or other group orientation questions to established theory in ethnic identity and intercultural relations, and other instruments with more evidence for reliability exist for ethnic identity (Worrell, 2000). Therefore, even though Phinney (1992) developed these measures exclusively for adolescents in varying cultures, there is not enough support to substantiate using them.

Miville et al. (1999) developed the Miville-Guzman Universality-Diversity Scale (M-GUDS) to measure the cognitive, behavioral, and affective components of universal-diverse orientation. Miville defined universal-diverse orientation as,

...an attitude toward all other persons that is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experience of being human results in a sense of connectedness with people and is associated with a plurality or diversity of interactions with others. (p. 291)

The original survey had 45 items, but Fuertes et al. (2000) developed a short form of the M-GUDS survey (M-GUDS-S) and narrowed the instrument to 15 items. Factors associated with the behavioral, cognitive, and affective components of universal-diverse orientation were named “Diversity of Contact,” “Relativistic Appreciation,” and “Sense of Connection to Humanity” respectively, and they were each associated with 5 items on the M-GUDS-S. Strong correlations between the long and short form showed they measured universal-diverse orientation equally well (Fuertes et al., 2000). Researchers found the factor structure of the short form was close to the original, but they changed “Sense of Connection to Humanity” to “Comfort with Differences” to better express the affective component.

Diversity of Contact relates to one’s interest and dedication to participate in internationally focused social and cultural activities. An example of an item from the Diversity of Contact factor is, “I attend events where I might get to know people from different racial backgrounds.” Someone with a high score on the Diversity of Contact factor would regularly participates= in intercultural events and activities that expose them to people from different cultural backgrounds. Someone with a low score on this factor may avoid such activities or not find interest in them.

Relativistic Appreciation refers to how one values the similarities and differences in others and how those similarities and differences affect someone’s self-understanding and personal growth. An example of an item from the Relativistic Appreciation factor is, “I can best understand someone after I get to know how he/she is *both* similar and different from me.” Someone with a high score on this factor would greatly respect and appreciate the similarities and differences between themselves and people of other races and cultures. Someone with a low

score on this factor would not be interested in the similarities and differences between themselves and others. In addition, they may believe that differences hinder relationships.

Comfort with Differences refers to one's ability to critically reflect on how interacting with diverse peers makes one feel. An example of an item from the Relativistic Appreciation factor is, "Getting to know someone of another race is generally an uncomfortable experience for me." Someone with a high score on this factor would feel very uncomfortable interacting with people of different cultures and races. Someone with a low score on this factor would be very comfortable interacting with people of different cultures and races. It is important to note that this factor is reverse-coded as high scores indicate a low overall universal-diverse orientation.

Researchers have not revised the M-GUDS-S for use with adolescents, but its conciseness makes it potentially useful with younger audiences who have shorter attention spans. Its conciseness also makes the instrument easier to translate for students learning English. Once researchers revise the instrument and study it for evidence of yielding valid and reliable data, it could serve as a cost and time saving alternative to other measures of adolescent cultural responsiveness. Due to its flexibility and thorough development, I adapted and used the M-GUDS-S for this study. I present further details on the development of the M-GUDS-S in the methods section.

Administrators are very interested in quantitative measures with pre/post-test comparisons of intercultural sensitivity for a cultural competency program or an international experience program (Deardorff, 2006). Although pre/post-tests have a place, educators cannot use quantitative instruments alone to form a well-rounded understanding of the development of intercultural competency or intercultural sensitivity, as these constructs are process-based.

Therefore, educators should look for additional data in the form of interviews, reflections, observations, and artifacts to develop rich understandings of these experiences.

A Summary of Research Gaps

The fields of gifted education, multicultural education, cultural responsiveness, and adolescent development can all benefit from this research study. Although gifted researchers endorse closing the excellence gap and incorporating multicultural education, research has focused more on institutional boundaries and teacher preparation instead of how to develop students' understandings of races and cultures. This study aims to uncover how students with gifts and talents interact with peers of other cultures, how educators facilitate those interactions, and how students make meaning from those interactions. Findings could assist gifted educators support intercultural student groups.

Researchers have conducted many studies of cultural responsiveness with adults or college students (e.g., Medina-Lopez-Portillio, 2004; Savva, 2017). But if people's perceptions of other cultures form by adulthood, researchers may learn more by studying adolescents whose belief systems are still developing. By studying students at adolescence, researchers may gain insight into how adolescents develop intercultural understandings. Because students with gifts and talents can have high levels of empathy for others and for concerning themselves with global issues (Davis et al., 2014), this makes them an ideal population to observe for intercultural behaviors.

Study Context

The Advanced Education Center (AEC) Summer Shine program (SS; pseudonyms) has served gifted, creative, and talented adolescents since 1977. The SS program combines academic

and socioemotional curriculum to support holistic development of young people with gifts, creativity, and talents. Students may apply to one of three subprograms depending on their grade level at the time of application. Students in Grades 5 or 6 apply for the “RED” program. Each RED session lasts one week, during which students take one class of their choice for 6 hours per weekday. RED students may stay for two, one-week sessions. Local RED students may choose to commute from home if they do not feel ready for residential life. Students in Grades 7 or 8 apply for the “BLUE” program, and students in Grades 9–12 apply for the “GREEN” program. BLUE and GREEN sessions last 2 weeks each, and the students take one morning and one afternoon class during that time. BLUE and GREEN students may stay for two, 2-week sessions for a total of 4 weeks at camp. AEC requires BLUE and GREEN students to stay in the residence halls for the program duration, but they may return home between sessions. Classes do not build on each other across sessions, so students may choose whichever session dates work for their families. All three programs run concurrently in July. Table 1 shows the camp schedule by grade level.

Table 1. The AEC Summer Residential Program Schedule

	RED (5–6 Grade)	BLUE (7–8 Grade)	GREEN (9–12 Grade)
Week 1	RED I		
Week 2	RED II	BLUE I	GREEN I
Weeks 3–4	-	BLUE II	GREEN II

Academic Curriculum and Classroom Environment

Students choose classes based on their subject interests and enroll on a first-come, first-served basis. Classes serve from 8–18 students. AEC enrichment programs require small class

sizes, because individual attention is a central feature of the program. All teachers design 30 hours of advanced content for their courses, including hands-on activities so that students may engage processes unique to their talent areas. Teachers may use field trips, guest speakers, building projects, virtual reality experiences, programming, debates, service projects, and more. SS does not impose limits on class activities other than safety precautions and supply budgets. AEC program coordinators encourage teachers to feature one activity as the end-of-class project, so students may present their cumulative learning and have an artifact to take home.

Teachers do not grade student work but do complete evaluation forms for each student. These evaluations cover student critical thinking, creativity, teamwork, and social skills with additional notes that describe the student's strengths and weaknesses. Through these evaluations, SS aims to increase students' internal motivation for learning about what they are most passionate about and decrease anxiety related to grades. All classes end with a parent-teacher conference, where parents may meet their child(ren)'s teachers and discuss their class involvement.

Affective Curriculum and Dorm Life

Students come from all over the nation and world. They stay in the university residence halls during their one- or two-week program. For many students, SS is the first time they are staying away from home for more than one day. Therefore, it is important for staff to care for students' emotional well-being as well as their academic growth. Small groups are the most important unit on the dorm side of camp. Each small group has eight to 10 students from the same program (RED, BLUE, or GREEN), and a camp counselor leads each group. Although these groups have traditionally been divided by gender, 2019 program coordinators piloted coed groups with BLUE and GREEN students, as requested by repeat students. Counselors guide the

students through dorm activities and socioemotional curriculum. They also help with the logistics of residential life including taking medications, resolving conflicts, and contacting parents.

Evening activities are often a source of fun and empathetic sharing among students. Camp counselors regularly guide that sharing through structured curriculum. Dr. Jean Peterson designed a series of modules for supporting the emotional development of adolescents with gifts and talents (Peterson, 2008). These modules cover many topics, from academic competition, to stress, to career goals. Counselors use the modules to lead group discussion. During these discussions, students often become close to their groupmates and relate to each other's experiences. Small groups take part in this activity three to four times per week. AEC counseling staff assign small groups so that they are each composed of eight to 10 students from different cultural backgrounds.

In addition to socioemotional support, counselors also facilitate a schedule of daily games and activities designed to reach a wide range of interests and challenge students' minds and bodies. These activities include sports, campus tours, scavenger hunts, relay races, and trivia games. Small groups compete in certain activities for points towards an ice cream party prize at the end of the week. At the end of camp dance, students can celebrate their accomplishments with new friends. Counselors design these activities to engender teamwork and belonging within the camp experience.

Counselors take students on weekend field trips, during which students socialize freely. Examples of previous field trips include those to Chicago or Indianapolis museums, the on-campus bowling alley and arcade, the local mall, or the university recreation center. Students may organize even more time together during free time or movie nights. As students make

friends, they share more about their families and home lives. They relay personal stories and may find they have more in common than they previously thought. These unstructured opportunities let students develop a sense of community and togetherness over the course of the program.

On the last day of camp, students often gather in groups to exchange phone numbers and hugs. They create incredible bonds with each other at camp, often across races and cultures. Some of them have been friends for multiple camp years and have formed lasting friendships despite cultural divides. Because of this phenomenon, it is important for researchers to study students' with gifts and talents perceptions of cultures and races to gain a better understanding of how they navigate intercultural differences with their peers.

CHAPTER 3. METHODS

Mixed-methods research is one method researchers can use to help them understand complex phenomena, such as intercultural experiences. By combining qualitative and quantitative data, researchers can enhance the strengths and ameliorate the weaknesses of both data types. Mixed methodologists refer to this concept as complementary strengths (Johnson & Christensen, 2008). More specifically, I used convergent parallel design for this study, in which qualitative and quantitative data are collected simultaneously and then compared.

In this study, I used a combination of student surveys and reflections; student, staff, and chaperone interviews; and teacher and counselor observations to create an in-depth account of the intercultural experiences of adolescents with gifts and talents.

I combined positivistic and constructivist methods to analyze the data. The positivistic paradigm allows researchers to search for one, evidenced truth, usually associated with quantitative data (Jones et al., 2013). In this study, I gathered quantitative data from student surveys to inform instrument development and analyze student intercultural development. Qualitative data are usually associated with the constructivist paradigm, which allows researchers to analyze the data from various perspectives. Constructivism emphasizes that researchers can understand truth by studying how individuals make meaning (Jones et al., 2013). Qualitative data from interviews, observation forms, and student responses aided in forming greater understanding of participants' perceptions and how those perceptions combined into a larger picture of intercultural development in the enrichment program. Using this mixed-methods framework, I endeavored to answer the following questions.

1. Does the Miville-Guzman Universality Diversity Scale-Short yield reliable and valid data when adapted for use with multicultural adolescents with gifts and talents?

2. How do adolescents with gifts and talents conceptualize differences in race and culture before, during, and at the completion of a summer residential enrichment program?
3. How do educators facilitate adolescents' understandings of cultures and races within a summer enrichment program?

Participants

The participants of this study included students, teachers, counselors, and staff members of the Advanced Education Center's (AEC) Summer Shine (SS) program.

Students

Students selected for the AEC SS program have shown evidence of high achievement in subject-based talent areas, such as the sciences or humanities. Students included at least two supporting documents in their applications, such as test scores, transcripts, recommendation letters, creative projects, or awards from other activities and achievements. These students generally have shown to perform in the top 10% of their class. They also had to write an essay about their motivations for attending the program and their course selection. Many students attend this program to advance their abilities in their chosen career field, such as engineering, psychology, physics, or political science. They may learn about the program through their school, specialized international programs, search engines, or word of mouth.

Beyond their talents, these students come from a multitude of backgrounds. In 2019, 312 students from 10 countries, 24 states, three Native American communities, and one U.S. territory attended AEC SS. The students also represented domestic racial diversity; Asian, Black, Latinx, Native American, and White adolescents attended over the course of the month-long program. Table 2 lists the countries, states, reservations and territories represented in the camp population.

Table 2. 2019 AEC SS Program National and International Representation

U.S. States and Territories	Native American Reservations	Countries
Alaska	Navajo Nation, AZ	Brazil
Arizona	Lakota Tribe, SD	Canada
California	Ojibwe Tribe, MN	China
Colorado		Colombia
Connecticut		Greece
Georgia		India
Illinois		Spain
Indiana		Turkey
Kentucky		Taiwan
Maryland		
Mississippi		
Minnesota		
Missouri		
New Mexico		
New York		
Ohio		
Pennsylvania		
Puerto Rico		
South Carolina		
South Dakota		
Tennessee		
Texas		
Vermont		
West Virginia		
Wisconsin		

In 2019, approximately one third of all SS students attend on scholarship due to financial need. Some students applied for partial scholarships funded by the camp, determined by the

National Free and Reduced Lunch guidelines; whereas others qualified for full scholarships from grants or foundations that serve students from specific backgrounds. The proportion of students who receive scholarships has remained steady over the past decade.

Beyond race, nationality, and family income, students also vary in their levels of English proficiency. Some domestic students come from English-speaking homes in the United States, whereas others come from homes where they learned a different first language (e.g., Chinese or Spanish). There is also observed variation in the English proficiency levels of the international students; some students with little English proficiency, some in the process of learning English, and some who speak fluent English. Students in need of translation assistance come from Colombia and China, and volunteer translators are present throughout the course of camp to help students with limited English abilities.

Student Data

Student data were obtained using an exempt, data-retrieval protocol. All data were deidentified by a non-researcher AEC staff member prior to analysis. Therefore, parental consent was not required for the analysis of deidentified, preexisting data.

Teachers

Teachers form close relationships with their students over the course of camp and must adapt to a range of student personalities and behaviors to teach effectively. SS teachers are graduate students, professors, and schoolteachers, who are experts in their field. Some of these teachers are certified in gifted education. Teachers' experience levels range from first-time teachers of adolescents with gifts and talents to teachers with more than 30 years of tenure in public schools. All hired instructors receive training on the characteristics and needs of students

with gifts and talents, the various cultural backgrounds represented at the camp, and safety precautions involving working with minors. Through their class experiences, teachers observe how students form relations with peers over the duration of camp and can provide insight on the students' intercultural development through anecdotal evidence.

Counselors

Most of the program's counselors are undergraduate education students at the university where the program takes place, but counselors may apply from other locations. Some counselors participated in the program as adolescents and understand the unique experiences of their students. Licensed school counselors serve as "head counselors" to provide direction to new counselors. Head counselors handle the larger problems that may arise at camp. Like SS teachers, all counselors receive training on the socioemotional characteristics of adolescents with gifts and talents, the students' backgrounds, and safety precautions regarding work with minors. The counselors observe their students in informal settings, such as the cafeteria and student lounge, and they can provide unique insights into the day-to-day intercultural interactions of their students.

AEC staff

AEC camp coordinators and staff serve the students at SS differently than teachers and counselors, who have continual close contact with the students. Coordinators act as administrators. They make a large difference in the student experience from behind the scenes, ensuring camp runs smoothly. Coordinators and staff are all graduate students in the doctoral program for gifted, creative, and talented studies at Midwestern University and gifted education scholars. They come from varying backgrounds, domestic and international, many of them like

our students. Coordinators design the annual course layout, advertise the program, hire and train teachers and counselors, talk to parents concerning registration and travel arrangements, transport students, buy course supplies, arrange field trips, reinforce schedules and safety policies, help with complex behavioral difficulties or special needs of students, and bring the program to a close when all the students have returned home safely. Despite working behind the scenes, coordinators and staff provide comfort, guidance, and encouragement to students involved in difficult situations that come up during camp. Coordinators and graduate staff are the first people to meet students and the last to see them go, and as a result, they can often examine dynamics among larger groups of students and verbalize how those dynamics result in different intercultural interactions among students.

Intercultural Training for Teachers, Counselors, and Staff

Intercultural training for teachers and counselors prior to the program was made up of (1) two online modules focused on working with students learning English and underrepresented students with gifts and talents, and (2) two in-person hours devoted to students learning English and student cultures. Teachers and counselors complete their online training in their own time, approximately four months before the start of the program. Online modules cover different methods of bridging language differences and information about underrepresented groups of students with gifts and talents. There is also a recommended reading of Sherman Alexie's *The Absolutely True Diary of a Part-Time Indian* via audiobook, so teachers and counselors could better understand the perspectives of their American Indian students. Completion of the online modules is verified by AEC staff.

Teachers complete their in-person training one month before the start of the program. The training hour on how to work with students who are learning English and the hour on how to

work with students from different cultures are part of a training day containing everything they need to know to be successful. AEC staff guide the training day. The hour dedicated to working with students who are learning English is led by an English as a second language teacher from a local public school. This teacher shares their experiences working with high school students whose native language is different than English, and what strategies help those students the most in an English-speaking classroom. The training hour on culture focuses on special student groups coming from various countries and American Indian reservations. This is so that teachers are attuned to key cultural differences that pertain to how they present classroom material and manage classroom behavior. AEC staff members obtain short presentations from the chaperones of the cultural groups in advance and present them to the teachers. These presentations talk about important components of the students' cultures that may not be apparent to a majority American audience. One example includes how students from China are more likely to accept the teacher's lessons as facts and take more encouragement to shift to an active-learning classroom. Another example is how American Indian students sometimes face incredible hardships regarding family and access to resources. AEC staff emphasize that these presentations represent generalizations about a group of students, and that teacher should treat students as individuals while respecting key aspects of cultural backgrounds.

Counselor in-person intercultural training is integrated with other training required for being a counselor. Cultural awareness is integrated into sessions on team building and leading small group discussion. Similar to the teacher in-person training, counselors view a presentation on the student groups coming from different countries and regions of the United States. They also engage in activities related to confronting personal biases on race and gender. They are asked to question their biases regularly when working with their student groups, and they are

reminded that students are still individuals even if they come with a larger group of students from a particular area.

Intercultural training for AEC staff prior to the program is informal and learned from tenured grad students and professors. AEC staff is usually taught how to reach out and communicate with chaperones and groups from other regions and countries. They also learn about different culture and race groups within the context of gifted education by participating in research. They regularly discuss issues of underrepresentation, personal bias, and racial inequities in their graduate courses.

Researcher Positionality

As I was a staff member and the primary coordinator of the camp, it was necessary to examine my own positionality in relation to the intercultural experiences of adolescents with gifts and talents. It is important to recognize one's positionality as a qualitative researcher to identify how one influences the research process. I am a White, female, American, graduate student. I recognize my own White privilege and privilege that comes from being a native English speaker. This study's participants may or may not have had those privileges. Some came from marginalized backgrounds and experienced historic victimization by White oppressors. Therefore, I need to recognize my own privileges and biases while analyzing data and respect students who discuss their cultural heritage in qualitative responses.

I grew up as an identified gifted student in a wealthy Texas school district, with many resources for gifted education. Therefore, I have had advantages in my schooling that many of my participants may not have had. Still, I can relate to some of my participants' experiences as adolescents with gifts and talents, which helped me build strong rapport with them.

I also served as a coordinator of the AEC Summer Residential camp for 3 years, from 2017-2019. Therefore, I have the advantage of being familiar with the program and the types of situations that occur there. I organized all teaching staff during the years I was a coordinator, which gave me substantial authority. To minimize the effects of my authority during the study, I purposefully removed my access to the camp surveys and allowed my assistant coordinator to handle survey distribution. I also ensured I was not present when students responded to other data sources used in this study. Before interviews with teachers, counselors, and staff, I reminded my participants that the interview was optional and confidential. Interviewees were informed that what their responses would not affect their employment or future camp involvement. This statement did not erase my place of authority but may have increased participants' willingness to speak freely about their experiences.

In addition to these measures, I implemented bracketing to minimize the effects of my own bias. Qualitative researchers can bracket through journaling and interviewing to identify and set aside their own biases and look at the data in different ways (Tufford & Newman, 2012). Again, this did not eliminate my biases, but it did allow me to be explicit in my own perspectives. I kept a research journal to reflect on my personal thoughts throughout data collection and analyses. Through bracketing, I hoped to provide balanced analyses of the intercultural phenomena at play.

Teacher, Counselor, and AEC Staff Recruitment

Four months following the conclusion of the 2019 program, the assistant coordinator emailed interview recruitment information to teachers, counselors, and staff members, who served in the program over the past two years. In the recruitment information, I specified that participation was voluntary, the interviews would take no longer than one hour to complete, and

each participant would receive a \$10 Amazon gift card following the completion of their interview. Twelve volunteers answered the recruitment letter and were interviewed for the study. This study fell under an exempt protocol, so consent forms were not collected.

Data Collection

Table 3 presents an overview of the research questions and their corresponding data sources. In the following sections, I discuss data collection and analyses for each research question.

Table 3. Data Sources by Research Question

RQ1 AM-GUDS-S Adaptation	RQ2 Students' Concepts of Race and Culture	RQ3 Educators Facilitating Intercultural Development
Reading-Level Revisions	Pre/Post Program Survey Results	Teacher, Counselor and Staff Interviews
AM-GUDS-S Phase I Survey Data	Open-Ended Responses on Observed Student Intercultural Behaviors	End-of-Camp Reflections
Cognitive Interviews		
AM-GUDS-S Phase II Survey Data	End-of-Camp Reflections	

Research Question 1: Does the Miville-Guzman Universality Diversity Scale-Short yield reliable and valid data when adapted for use with multicultural adolescents with gifts and talents?

Miville et al. (1999) developed the 45-item M-GUDS to measure the cognitive, behavioral, and affective components of universal-diverse orientation. They are: (a) having a “Relativistic Appreciation” of oneself and others, (b) seeking “Diversity of Contact” with others, and (c) feeling a “Sense of Connection” with humanity. Someone who develops these traits will increase their willingness to accept differences between themselves and others.

Miville et al. (1999) developed the M-GUDS in a four-part study. The first three samples were made up of college students ($n_s = 93, 111, 153$) who were taking introductory psychology classes at a university in the mid-Atlantic region. The last sample was made up of students from a historically Black college in the Southeast ($n = 135$). In part one of instrument development, participant scores correlated significantly and as expected with their scores on subscales of the White Racial Identity Attitude Scale: Contact ($r = 0.45$), disintegration ($r = -0.56$), reintegration ($r = -0.60$), pseudo-independence ($r = 0.42$), and autonomy ($r = 0.48$), as well as measures of homophobia ($r = -0.33$) and dogmatism ($r = -0.27$). This means the measure of universal-diverse orientation correlated positively with open and accepting aspects of White identity, negatively with close-minded aspects of White identity, and negatively with dogmatism and homophobia. M-GUDS scores were not significantly correlated with verbal intelligence as measured by the SAT Verbal ($r = -0.04$) but correlated moderately and negatively with SAT Math scores ($r = -0.21$), meaning those who showed greater intelligence in math were less likely to be open minded to those of different backgrounds. The instrument showed evidence of yielding reliable data, with an alpha level at 0.92 for the overall scale, and 0.94 for test-retest reliability.

In part two of the development study (Miville et al., 1999), researchers focused on the M-GUDS ability to yield data with convergent and discriminant validity. Researchers examined correlations between M-GUDS scores, empathy, and personality scores for convergent validity and social desirability scores for discriminant validity. The researchers found significant correlations between participants' M-GUDS scores and their scores on the perspective taking ($r = 0.54$) and empathic concern ($r = 0.29$). The researchers also found significant positive correlations with the healthy grandiose self ($r = 0.49$) and the healthy idealized parental image ($r = 0.46$) subscales of the Inventory of Self Psychology. These correlations indicated that those

who score greater on universal-diverse orientation are more likely to be empathetic and have healthy personality traits. The researchers did not find a significant correlation between scores on the M-GUDS and scores on the Social Desirability Scale ($r = 0.17$). This means that participants were not responding to the M-GUDS based on a social desirability bias.

In part three of the development study (Miville et al., 1999), researchers looked to see if greater scores on the M-GUDS were related to attitudes about feminism and gender role identity. They expected universal-diverse orientation to be positively related to feminism and androgyny, because these attitudes relate to respecting the similarities and differences between genders. As expected, the researchers found significant correlations between M-GUDS scores and attitudes towards feminism ($r = 0.39$), femininity ($r = 0.35$), and androgyny ($r = 0.24$).

In the final part of the development study (Miville et al., 1999), the researchers focused on the scale's potential to yield valid data for people of color and those who have been targets of discrimination. Researchers recruited these participants from a Southeastern, historically Black college. The participants in the final sample were 100% Black and 71% female. Participants responded to the Black Racial Identity Attitude Scale, Social Desirability Scale, and measures of personal and collective self-esteem. Positive traits of Black identity, known as emersion ($r = 0.26$) and internalization ($r = 0.29$), were significantly correlated with higher scores on the M-GUDS. One negative trait of Black identity (i.e., immersion) was significantly correlated with lower scores on the M-GUDS ($r = -0.22$). The Black participants' responses on the social desirability scale correlated significantly with greater scores on the M-GUDS ($r = 0.26$). Therefore, Black students' responses on the M-GUDS were more likely influenced by their perceptions of social desirability. The authors clarified that when they controlled for social desirability scores in their model, the relationships between M-GUDS-S scores and other

variables did not change, so it is likely that social desirability did not interfere with the other variable outcomes. The results of all four parts of the development study further support that the M-GUDS scores are valid and reliable, can discriminate between universal-diverse orientation and responses due to social desirability, and can correlate moderately to other social acceptance variables.

Fuertes et al. (2000) developed the short form of the M-GUDS survey (M-GUDS-S) in three consecutive studies. In the first study, the authors explored the factor structure of the original M-GUDS to see if the structure fit the three theorized subscales: Diversity of Contact, Relativistic Appreciation, and Sense of Connection. The participants for the first study came from a sample of undergraduate students in psychology and counseling from a Northeastern university. As predicted, the researchers found three factors within the data. The Diversity of Contact factor was similar in structure to the original Diversity of Contact subscale on the M-GUDS. Although some items moved to the Diversity of Contact factor from the Sense of Connection subscale, all items that loaded onto the Diversity of Contact factor related to connecting with diverse peers. The second factor, Relativistic Appreciation, contained the same items as the original subscale. The authors renamed the third factor as Comfort with Differences instead of Sense of Connection, because it loaded items that were related to being comfortable around different people.

In the second study (Fuertes et al., 2000), the researchers recruited a random sample of freshmen from a different American university ($n = 206$). From the data, they selected the items with the top 5 factor loadings on each factor for the M-GUDS short form (M-GUDS-S). This resulted in a 15-item M-GUDS-S. Alpha coefficients were $\alpha = 0.82$ for Diversity of Contact, $\alpha = 0.59$ for Relativistic Appreciation, and $\alpha = 0.92$ for Comfort with Differences. The long and short

form shared 77% variance, meaning the short form of the instrument measured universal-diverse orientation in a way that was close to the long form and is worth the trade-off for the efficiency of the short form.

In the third study (Fuertes et al., 2000), the researchers used confirmatory factor analysis to verify the factor structure of the short form. Graduate students in counseling psychology ($n = 186$) participated in this portion. Through confirmatory factor analysis, the researchers found the structure of the short form had good fit $\chi^2(87, (n = 184)) = 123.43, p < .006$; CFI = .95) when compared to the fit statistics from part two of the study. Table 4 lists the M-GUDS-S items, their associated factors, factor loadings, factor coefficients, and communalities of the items. Factors were not highly correlated. Table 5 shows the factor correlations.

Table 4. Original M-GUDS-S Items With Factor Loadings (Fuertes et al., 2000)

Factor	Item	Factor Loading	Communality
Diversity of Contact ($\alpha=.82$)	1) I would like to join an organization that emphasizes getting to know people from different countries.	.76	.62
	2) I would like to go to dances that feature music from other countries	.76	.58
	3) I often listen to the music of other cultures.	.68	.47
	4) I am interested in learning about the many cultures that have existed in this world.	.68	.54
	5) I attend events where I might get to know people from different racial backgrounds.	.68	.52
Relativistic Appreciation ($\alpha=.59$)	1) Persons with disabilities can teach me things I could not learn elsewhere.	.62	.44
	2) I can best understand someone after I get to know how he/she is <i>both</i> similar and different from me.	.58	.36
	3) Knowing how a person differs from me greatly enhances our friendship.	.56	.40
	4) In getting to know someone, I like knowing <i>both</i> how he/she differs from me and is similar to me.	.54	.29
	5) Knowing about the different experiences of other people helps me understand my own problems better.	.53	.29
Comfort with Differences ($\alpha=.92$)	1) Getting to know someone of another race is generally an uncomfortable experience for me.	.70	.56
	2) I am only at ease with people of my own race.	.69	.48
	3) It's really hard for me to feel close to a person from another race.	.68	.56
	4) It is very important that a friend agrees with me on most issues.	.59	.36
	5) I often feel irritated by persons of a different race.	.57	.45

Table 5. M-GUDS-S Factor Correlations (Fuertes et al., 2000)

	1	2	3
1) Diversity of Contact	-	-	-
2) Relativistic Appreciation	.21	-	-
3) Comfort with Differences	-.04	-.14	-
4) Overall Scale	.53	.52	-.76

M-GUDS-S Revisions for Adolescents

According to McCoach et al. (2013), there are 16 steps to instrument development as follows: (a) Specify the purpose of the instrument, (b) confirm there are no existing instruments that will adequately serve your purpose, (c) describe the constructs and provide conceptual definitions, (d) specify dimensions of the construct, (e) develop final conceptual definitions based on existing literature, (f) generate operational definitions and select items, (g) select a scaling technique and generate response scales, (h) match items to dimensions and ensure content representation, (i) conduct a judgmental review, (j) develop directions, (k) pre-pilot instrument, (l) gather pilot data, (m) conduct EFA and other statistical analyses for scale properties, (n) revise instrument, (o) conduct a second pilot study and statistical analysis, (p) and prepare test manual or manuscript.

In this study, the M-GUDS-S for adolescents (AM-GUDS-S) came from a predesigned instrument. Therefore, development for the AM-GUDS-S began with Step (i), Conduct a Judgmental Review. The review included a readability analysis of the M-GUDS-S items to simplify item vocabulary for adolescent students from domestic and international settings. Using online software recommended by linguistic specialists, I calculated a Lexile score for the revised items, and I made further revisions as needed so that the items met a seventh-grade reading level.

By simplifying the item language, it increased the chances that students learning English and younger students could answer accurately.

The pilot of the AM-GUDS-S consisted of two phases. In Phase I, I distributed the survey online to 144 students between the ages of 11 and 18. The survey was emailed using the AEC program listserv and state gifted organization Facebook pages. Additional international educators sent the survey link to their school's listserv or chat application. Parents of eligible participants read the study information and passed it along to their children to complete.

The Phase I survey is contained in Appendix A. These students received recruitment information by email and completed the survey online. This sample was six participants less than the recommended number for a pilot survey with 15 items (McCoach et al., 2013). Using the Phase I data, I conducted a confirmatory factor analysis and an internal consistency reliability analysis. A confirmatory model was chosen to see if the instrument had the same factor structure as the M-GUDS-S when used with adolescents. Using purposive sampling, I selected five of the 144 participants to complete an additional cognitive interview. Two students had the highest total AM-GUDS-S score, one had an average AM-GUDS-S score, and two had low AM-GUDS-S scores. I selected the students by these criteria to see if the attitudes expected from them based on their scores matched the attitudes they show while discussing their answers with me. During these semi-structured interviews, they described thoughts they had while filling out the survey and identified any items they struggled with. Measurement theorists recognize cognitive interviewing as one way to generate evidence for validating score meaning (Cizek, 2016; Miller et al., 2014). I made additional edits based on their feedback. After Phase I revisions, students attending the AEC SS program in July 2019 took the revised scale in Phase II. In Phase II, I analyzed the data from the pre-camp iteration with an additional confirmatory factor analysis and

reliability analysis to provide additional evidence that the AM-GUDS-S yields reliable and valid score interpretations of the data.

For the final step of this research question, I applied the newly revised CFA model from Phase II to the data from Phase I. This step was intended to provide additional evidence that the revised instrument could be applied to multiple samples of students and yield reliable and valid data.

Research Question 2: How do adolescents with gifts and talents conceptualize differences in race and culture before, during, and at the completion of a summer residential enrichment program?

I used a combination of AM-GUDS-S survey responses, responses to one open-ended question from the Scholar Identity ModelTM survey (Whiting, 2006), staff interview data, end-of camp reflections, and open-ended written responses from teachers and counselors about students' intercultural behaviors to answer this question.

Measures

AM-GUDS-S. I ran a canonical correlation analysis to observe the correlation between pre and post AM-GUDS-S scores for the three factors of universal-diverse orientation: Relativistic Appreciation (RA), Diversity of Contact (DC), and Comfort with Differences (CD). Gender, race, and grade level were included as model variables. Canonical correlation was most appropriate as it provided the overall test of significance along with more specific profiles for how students' perceptions changed. The overall test of significance indicated whether camp experiences were associated with changes in the responses of the students from pre- to post-survey. I examined the canonical variates to find the most common profiles of students'

intercultural responsiveness over the course of the camp. I analyzed reliability and validity data as described in RQ1.

Scholar Identity Model Survey. Whiting (2006) developed the Scholar Identity Model™ (SIM) as a method of conceptualizing and improving the academic achievement of Black male youth with gifts and talents. There are nine components to the model: self-efficacy, future orientation, willingness to make sacrifices, internal locus of control, self-awareness, need for achievement, academic self-confidence, racial identity, and masculinity. Mentors, families, communities, and schools act as important influences for students developing the nine components. The most important component of the SIM to this study was racial identity. Whiting developed open-ended questions to assess students' perceptions of the components of the SIM, including one question about race. The camp collects these responses annually as a part of the pre-camp survey, so the question did not require separate distribution. The open-ended item related to racial identity is "Please write a few sentences about what you know about your race, others' races, and what this knowledge means to you."

Open-Response Question. Teachers and counselors responded in writing to an open-ended question about whether they observed anything interesting about individual students' interactions with peers of different cultures while in class or in the dorm. These questions were given to the teachers prior to the program so they would be prepared to answer for each student by the end of the program. For teachers, the question was phrased,

Consider the camper for whom you just completed the inventory. Please describe anything that stood out to you about how this camper interacted with peers from different cultural backgrounds. Describe any unique situations that occurred in your classroom involving this camper and intercultural experiences. All responses are confidential.

For counselors, the question was phrased,

Consider the camper for whom you just completed the inventory. Please describe anything that stood out to you about how this camper interacted with peers from different cultural backgrounds. Describe any unique situations that occurred in small group activities or free time involving this camper and intercultural experiences. All responses are confidential.

By answering this question, teachers and counselors provided insight into how students express intercultural responsiveness in the classroom, as well as educator perspectives on those topics.

End-of-camp reflections. Counselors distributed the End-of-Camp reflection in the first 10 minutes of the students' final small-group activity. On the reflection sheet, the students completed five open-ended questions about their perceptions of race and culture, as well as things they learned from others about race and culture while they were at camp. Table 6 presents the five items, and these are also available in the full form in Appendix B.

Table 6. End-of-Camp Reflection Items

1) What is the most important thing you have learned from someone from a different culture than your own while at camp?
2) Do you plan to keep in touch with anyone from a different cultural background after camp? If so, how?
3) Think of the counselors you met while at camp. Did they help you understand an intercultural similarity or difference? If so, how?
4) Think of the teachers you had while at camp. Did they help you understand an intercultural similarity or difference? If so, how?
5) What is your race/ethnicity and nationality?

Qualitative Analyses

The Scholar Identity Model™ (Whiting, 2006) open-response question, open-ended responses from teachers and counselors, and End-of-Camp reflections yielded qualitative data to help answer research question two. Each data source reflected a timepoint over the course of the enrichment program sessions. The SIM open-response question indicated students' initial

feelings concerning race. Open-ended responses indicated student behaviors during the enrichment program. End-of-camp reflections indicated student intercultural learning at the end of the program. Therefore, the themes within each data source were determined separately to show change over time. I completed three rounds of coding for each data source: Precoding, In Vivo coding, and Axial coding. After I completed the three cycles of coding, I decided on final themes. Precoding focused on highlighting rich sources of information within the data. In Vivo coding was used for the second cycle to capture the students' responses in their own words. Axial coding was the final step and helped determine the major categories and themes in the data. For more information on each of these types of coding, please see Saldaña (2009).

Trustworthiness is an important part of qualitative data analyses, comparable to validity and reliability measures in quantitative analyses. Four separate concepts contribute to trustworthiness: Credibility, transferability, dependability, and confirmability (Morrow, 2005). Each of these four components played an important part in the integrity of the study analyses.

Credibility. Credibility means that participants in the study or those with experience in the field of study can verify the study's findings (Jones et al., 2013). Researchers can use a variety of strategies to add credibility to a study, such as prolonged engagement, member checking, and triangulation (Korstjens & Moser, 2018). In this study, I established credibility through data triangulation and persistent observation. I triangulated the data using different combinations of the qualitative data sources (i.e., SIM open-ended responses, open-ended responses, camp reflections) to ensure themes and categories were present across sources. I also used member checking to ensure participants had the chance to make edits and additions to anything they said within interviews. I used persistent observation to consistently reexamine my data with the key ideas of the study in mind.

Transferability. Transferability is the usefulness of a qualitative study to other contexts that are meaningful to the reader (Jones et al., 2013). I used rich descriptions of the setting, the participants, and the relations among participants to provide an idea of whether this research is applicable to or in other contexts (Korstjens & Moser, 2018).

Dependability and confirmability. Dependability requires transparency about the analytic methods (Jones et al., 2013) and alignment of analyses with the study design (Korstjens & Moser, 2018). Confirmability requires the researcher to present a logical line from data, to analyses, to findings (Jones et al., 2013). To fulfill these two requirements, I kept a detailed audit trail of my research process including decision making, journaling, memos, data notes, and analyses.

Mixed Methods Analysis

Qualitative and quantitative data are important to answering the second research question, but the primary methodological focus of this study is a mixed methods approach. After I completed the Canonical Correlation analysis, I examined data from students with the top score increases and top score decreases on each of the three AM-GUDS-S factors. Two students per factor, one with the most growth and one with the most regression, were chosen for a miniature case study based on the availability of their qualitative data (i.e., SIM answer, open-ended response, and End-of-Camp reflection). This was a form of purposive sampling, which resulted in a subsample of six students who mirrored the various demographics represented in the program (i.e., grade level, gender, race, and nationality). For each student, I constructed a case of their intercultural development, based on their available quantitative and qualitative data. My interpretation of these cases provided greater detail of how students developed intercultural responsiveness over the course of the program.

Research Question 3: How do educators facilitate adolescents' understandings of cultures and races within a summer enrichment program?

Data Sources

A combination of interviews and End-of-Camp reflections guided my analyses for this research question. Interview data for this question came from interviews of teachers, counselors, and AEC staff members. The final sample contained interviews from 12 adults: Five teachers, three counselors, and four staff members. These took place as follow-up interviews, four months after the program ended. Interviews were conducted four months after the program so that my positionality as a program coordinator would be unlikely to affect their answers. My tenure as program coordinator had ended by the time of the interviews, therefore I no longer affected their employment with the program. Questions from the staff interviews are available in Appendix C. End-of-camp reflection data came from two questions that asked students how their teachers and counselors facilitated their understandings of intercultural similarities and differences. Those questions were, "Think of the counselors you met while at camp. Did they help you understand an intercultural similarity or difference? If so, how?" and "Think of the teachers you had while at camp. Did they help you understand an intercultural similarity or difference? If so, how?"

Analyses

Analyses of the qualitative data in this section followed the same procedures as the qualitative data analyses described in RQ2, with an emphasis on adult facilitation of students' intercultural interactions. I compared overarching themes from the educator interviews and teacher interviews to see if students and educators view the same strategies as effective for intercultural learning. This comparison served as a form of data triangulation.

CHAPTER 4. RESULTS

The results of this study are presented in the following sections, which are organized by research question for the purpose of clarity. Research question one includes data for the instrument adaptations of the AM-GUDS-S. Research question two includes data concerning how students' intercultural attitudes change over time. Research question three includes data concerning educator strategies for facilitating intercultural learning within enrichment programs.

RQ1: Does the Miville-Guzman Universality Diversity Scale-Short yield reliable and valid data when adapted for use with multicultural adolescents with gifts and talents?

AM-GUDS-S Adaptation

Several steps were required to update the M-GUDS-S instrument for adolescent use. I revised the instrument for age-appropriate language using a readability analysis. This was followed by a Phase I initial pilot study, accompanied by cognitive interviews. I conducted a confirmatory factor analysis using this data. After a second round of revisions, the instrument was added to the pre- and post-AEC camp survey. Student responses to the AEC pre-camp survey served as data for Phase II. I completed a second confirmatory factor analysis and reliability analysis and suggested final revisions for the future use of the instrument.

Reading Level Analysis

The items of the original M-GUDS-S were analyzed using the Automatic Readability Checker application of the website “readabilityformulas.com.” The Automatic Readability Checker analyzes a text using seven different readability scales: The Flesch Reading Ease score, the Gunning Fog, the Flesch-Kincaid Grade Level, the Coleman-Liau Index, the SMOG Index,

the Automated Readability Index, and the Linsear Write Formula. This application then calculates a collective readability consensus score. The M-GUDS-S was scored at a 10th grade reading level, judged as “fairly difficult to read,” appropriate for youth 14-15-years-old. Although there were 14-15-year-old participants in this study, there were also participants as young as 10-years-old. Therefore, a tenth-grade reading level would not have been appropriate for these younger students. Additionally, these participants included students learning English, who have lower English reading comprehension than their grade-age peers. After making minor adjustments to each item, I lowered the readability consensus score to a seventh-grade reading level that was “fairly easy to read” and appropriate for participants between 11- and 13-years-old. This level was suitable for middle school students to understand without obfuscating the meaning of the original items. At this level, the items would also be accessible for students learning English in combination with the in-person translation assistance they receive while taking the survey. Table 7 contains the original M-GUDS-S items and the revised AM-GUDS-S items.

Table 7. Readability Revisions to the M-GUDS-S Items

#	Original Items	Revision 1: Readability
DC1	I would like to join an organization that emphasizes getting to know people from different countries.	I would like to join a club or team about getting to know people from different countries.
DC2	I would like to go to dances that feature music from other countries.	I would like to go to events or parties that play music from other countries.
DC3	I often listen to the music of other cultures.	I often listen to the music of other cultures.
DC4	I am interested in learning about the many cultures that have existed in this world.	I am interested in learning about many cultures from around the world.
DC5	I attend events where I might get to know people from different racial backgrounds.	I go to events where I might talk to people from different races and cultures.
RA1	Persons with disabilities can teach me things I could not learn elsewhere.	People with disabilities can teach me things I could not learn from others.
RA2	I can best understand someone after I get to know how he/she is both similar and different from me.	I can understand someone best after I learn how that person is both the same as me and different from me.
RA3	Knowing how a person differs from me greatly enhances our friendship	Knowing how a person is different from me makes our friendship better.
RA4	In getting to know someone, I like knowing both how he/she differs from me and is similar to me.	When getting to know someone, I like knowing both how that person is the same as me and different from me.
RA5	Knowing about the different experiences of other people helps me understand my own problems better.	Knowing about the differences in the lives of other people helps me understand my own problems better.
CD1	Getting to know someone of another race is generally an uncomfortable experience for me.	Getting to know someone of another race usually makes me uncomfortable.
CD2	I am only at ease with people of my own race.	I am only comfortable with people of my own race.
CD3	It's really hard for me to feel close to a person from another race.	It's really hard for me to feel close to a person from another race.
CD4	It is very important that a friend agrees with me on most issues.	It is very important that a friend agrees with me on most things.
CD5	I often feel irritated by persons of a different race.	I often feel annoyed by people of a different race.

AM-GUDS-S Phase I

The revised items from the readability analysis were randomized and prepared for the Phase I survey with demographic questions placed at the end of the Phase I survey. These questions can be found in Appendix A.

Participants responded to the AM-GUDS-S items on a six-point, Likert-type scale. The possible answers for each item in order are “Strongly Disagree,” “Disagree,” “Somewhat Disagree,” “Somewhat Agree,” “Agree,” and “Strongly Agree.” In the demographics section, participants provided their gender, age, grade level, race, ethnicity, country of origin, country of residence, first language and other languages spoken, time spent outside of home country, and if they ever moved away from their hometown.

Participants. Adolescents ($n=144$) ages 11-18 responded to the Phase I survey. Of the participants, 82 participants were from the United States and 62 were from various countries including Brazil, China, Colombia, India, Japan, Peru, the Philippines, Sri Lanka, Turkey, and the United Kingdom. By race, the participants were American Indian/Alaska Native American (AIAN) ($n=4$), Asian ($n=15$), Black, ($n=7$), Indian ($n=42$), Latinx ($n=4$), Two or More Races (TMR; $n=18$), and White ($n=53$). One student from Turkey identified as “Other” ($n=1$). Of all participants, 67 identified as female, 71 identified as male, 4 identified as non-binary, and 2 did not report gender. Of the participants, 11.8% reported being in Grades 5-6, 33.4% reported being in Grades 7-8, and 54.8% of participants reported being in Grades 9-12. Of the participants, 20.8% attended the Summer Shine program in past years. Phase I participant demographics are contained in Table 8.

Table 8. Demographics of AM-GUDS-S Phase I Participants

		Frequency (<i>n</i> =144)	Percent
Gender	Female	67	46.50%
	Male	71	49.30%
	Non-Binary	4	2.80%
	Did Not Report	2	1.40%
Grade	5-6	17	11.80%
	7-8	48	33.40%
	9-12	79	54.80%
Race	AIAN	4	2.80%
	Asian	15	10.40%
	Black	7	4.90%
	Indian	42	29.20%
	Latinx	4	2.80%
	TMR	18	12.40%
	White	53	36.80%
	Other	1	0.70%
Nationality	Brazil	3	2.10%
	China	2	1.40%
	Colombia	1	0.70%
	India	47	32.60%
	Japan	1	0.70%
	Peru	1	0.70%
	Philippines	1	0.70%
	Sri Lanka	1	0.70%
	Turkey	4	2.80%
	UK	1	0.70%
	USA	82	56.90%
Previously Attended SS	Yes	30	20.80%
	No	114	79.20%

Descriptive statistics. I examined descriptive statistics from the data to determine the mean, spread, minimum, maximum, and skewness of each item. If each item had a perfectly normal distribution, the mean score would have been 3.50. All items had means greater than 3.50, indicating a negative skew of the response distribution. The least-skewed item was CD4, “It is very important that a friend agrees with me on most things.” This item also had the lowest mean score. Conversely, the item with the strongest skew was CD5, “I often feel annoyed by people of a different race.” This item had the highest mean score, as it was reverse coded, and many participants answered “Disagree” or “Strongly Disagree.” This outcome is expected, because the item addresses explicit race-based attitudes. Participants used full range of responses from “Strongly Disagree” to “Strongly Agree” on all items, except two. On item RA4, “When getting to know someone, I like knowing both how that person is the same as me and different from me,” no participants responded with “Strongly Disagree,” so all participants recognized the slight importance differences play in relationship building. On the reverse-coded item CD1, “Getting to know someone of another race usually makes me uncomfortable,” no participant responded with “Strongly Agree,” meaning no participant was so uncomfortable getting to know someone of a different race that they felt the need to use that answer choice. Item-level descriptive statistics are contained in Table 9.

Table 9. AM-GUDS-S Phase I Item-Level Descriptive Statistics

#	Mean (n=144)	SD	Min	Max	Skewness	
					Statistic	Std. Error
DC1	4.65	1.29	1	6	-0.95	0.20
DC2	4.67	1.20	1	6	-0.93	0.20
DC3	4.35	1.43	1	6	-0.53	0.20
DC4	5.11	1.00	1	6	-1.94	0.20
DC5	4.58	1.31	1	6	-0.94	0.20
RA1	5.07	1.14	1	6	-1.73	0.20
RA2	5.05	1.02	1	6	-1.54	0.20
RA3	4.70	1.24	1	6	-0.88	0.20
RA4	5.19	0.92	2	6	-1.33	0.20
RA5	4.74	1.04	1	6	-0.91	0.20
CD1	5.38	0.82	2	6	-1.66	0.20
CD2	5.30	1.20	1	6	-2.14	0.20
CD3	5.22	1.05	1	6	-1.83	0.20
CD4	3.67	1.33	1	6	-0.14	0.20
CD5	5.39	0.99	1	6	-2.47	0.20

Confirmatory factor analysis. The Structural Equation Modeling function of Stata 12 was used to estimate the CFA model. Loadings of the items onto their respective factors ranged from 0.25 to 0.86. Several items did not have as strong of a loading as would be preferred in a CFA. According to Comrey and Lee (1992), factor loadings above 0.71 are “excellent,” loadings above 0.63 are very good, loadings above 0.55 are good, above 0.45 are fair, and above 0.32 are poor. Diversity of Contact items DC1 (0.46), DC4 (0.42), and DC5 (0.43) were not as strong as preferred, with two items falling in the “poor” category and one in the “fair” category. Relativistic Appreciation items RA1 (0.43) and RA5 (0.49) were not as strong as preferred, with one poor and one fair item. Comfort with Differences items CD2 (0.46) and CD4 (0.25) did not meet this standard with one fair item and one very poor item. Most of the items that did not have strong loadings still had loadings of 0.42 or greater, but item CD4 only had a 0.25 factor loading.

CD4 was originally phrased, “It is very important that a friend agrees with me on most things.” Comparing this item to the others on the same factor, this item is the only one that does not mention race as a component and seems to ask more generally about forming friendships. These findings indicate CD4 needs to be revised or removed from the instrument. Because CD4 had such a low loading, it was removed from the instrument thus forth. The other items remained for reliability analysis and to see if they could be improved with further revisions. Factor loadings and errors can be found in Table 10.

Table 10. Factor Loadings of the AM-GUDS-S

Factor	Item Number	Loading	Error
Diversity of Contact	DC1	0.46	0.79
	DC2	0.76	0.43
	DC3	0.57	0.68
	DC4	0.42	0.83
	DC5	0.43	0.82
Relativistic Appreciation	RA1	0.43	0.81
	RA2	0.60	0.64
	RA3	0.56	0.69
	RA4	0.64	0.59
	RA5	0.49	0.76
Comfort with Differences	CD1	0.61	0.63
	CD2	0.46	0.79
	CD3	0.86	0.26
	CD4	0.25	0.94
	CD5	0.78	0.39

Each of the three factors had moderate, positive intercorrelations with each of the other two factors. This was an expected outcome, because the factors targeted cognitive, affective, and behavioral aspects of the same construct. Diversity of Contact and Relativistic Appreciation shared the strongest intercorrelation ($r=0.52$). Relativistic Appreciation and Comfort with

Differences shared an intercorrelation of 0.44. Comfort with Differences and Diversity of Contact shared an intercorrelation of 0.24. Factor intercorrelations can be found in Table 11.

Table 11. Phase I AM-GUDS-S Factor-Correlations

	DC	RA	CD
DC	1.00	x	x
RA	0.52	1.00	x
CD	0.24	0.44	1.00

Goodness of fit. Based on the CFA of the Phase I data, the three-factor structure is not the best structure fit for the data. The RMSEA, a measure of error between the hypothesized correlation matrix and the actual matrix (Chen, 2007), is too high at 0.09. It should be less than 0.06 (Hu & Bentler, 1999). Additionally, the chi-square estimate was also significant ($X^2(87) = 189.66, p < .0001$), meaning the model structure was significantly different than the data. The RMSEA for the model was 0.09, indicating a higher error rate than desired (Hu & Bentler, 1999). The SRMR is the square root of the difference between the model and sample covariance matrices (Hooper et al., 2008). Ideally, the SRMR should be lower than the standard cutoff of 0.08 (Hu & Bentler, 1999), and in this model, it was 0.09. The Tucker-Lewis Index (TLI) and Comparative Fit Index (CFI) are both incremental fit indices (Cangur & Ercan, 2015). The TLI is less affected by sample size compared to the Normed Fit Index. The CFI measures how much better the measured model is compared to the alternative model (Chen, 2007). The desired statistics should be greater than 0.95 for the TLI and greater than 0.90 for the CFI (Bentler, 1999). Here the TLI of 0.74 and the CFI of 0.79 indicate poor model fit. Based on these findings, the data did not yield adequate evidence to support the three-factor structure for the adolescent revision of Fuertes and colleagues' instrument.

Reliability. In the reliability analysis of Phase I data ($n=144$), the affective factor, Comfort with Differences, showed fair reliability ($\alpha=0.76$), but the cognitive factor, Relativistic Appreciation, ($\alpha=0.65$) and the behavioral factor, Diversity of Contact, ($\alpha=0.64$) had lower reliability coefficients than preferred. All items for the Diversity of Contact factor contributed positively to the factor's alpha reliability score. Almost all of the items for the Relativistic Appreciation factor contributed positively to the factor's alpha reliability score, except for item RA1, "People with disabilities can teach me things I could not learn from others," which resulted in a 0.01 decrease in alpha reliability. Almost all of the items for Comfort with differences contributed positively to the factor's alpha reliability score, except for item CD2, "I am only comfortable with people of my own race," which resulted in a 0.02 decrease in alpha reliability. These findings indicated that RA1 and CD2 needed revisions to better fit their corresponding factors or to be eliminated from the survey.

The full list of factors, their item-response percentages, and their alpha reliability coefficients are contained in Table 12.

Table 12. Reliability Statistics of the AM-GUDS-S Phase I Data

Construct	Item	Response Percentage						M (SD)	Cronbach's Alpha With Item Deleted	Alpha Reliability
		1	2	3	4	5	6			
Diversity of Contact (Behavioral)	DC1	2.10	7.60	5.60	22.90	31.90	29.90	4.65 (1.29)	0.60	0.64
	DC2	1.40	6.30	6.30	23.60	35.40	27.10	4.67 (1.20)	0.51	
	DC3	2.80	11.10	11.80	24.30	22.20	27.80	4.35 (1.43)	0.58	
	DC4	2.10	1.40	1.40	11.10	46.50	37.50	5.11 (1.00)	0.62	
	DC5	3.50	4.90	10.40	20.10	34.00	27.10	4.58 (1.31)	0.62	
Relativistic Appreciation (Cognitive)	RA1	2.10	4.20	1.40	11.80	38.20	42.40	5.07 (1.14)	0.66	0.65
	RA2	2.10	0.00	4.20	16.00	40.30	37.50	5.05 (1.02)	0.56	
	RA3	1.40	6.30	6.30	25.00	29.20	31.90	4.70 (1.24)	0.63	
	RA4	0.00	2.10	3.50	11.10	39.60	43.80	5.19 (0.92)	0.56	
	RA5	1.40	1.40	7.60	25.70	39.60	24.30	4.74 (1.04)	0.60	
Comfort with Differences (Affective)	CD1	0.00	1.40	2.10	6.90	36.10	53.50	5.38 (0.82)	0.70	0.76
	CD2	2.80	2.80	4.90	2.10	26.40	61.10	5.30 (1.20)	0.78	
	CD3	1.40	2.10	3.50	9.00	34.00	50.00	5.22 (1.05)	0.65	
	CD5	2.10	0.70	2.10	5.60	30.60	59.00	5.39 (0.99)	0.67	

Cognitive Interviews

Of the participants who took the Phase I survey, 13 volunteered for an online interview. I examined the mean factor scores for each participant. Five volunteers, two with very high scores on each factor, two with lower scores on each factor, and one with average scores on each factor, were selected to take part in the cognitive interview portion. Three of the five students came from the United States, one from China, and one from Turkey. Out of those five, two identified as female and three as male. Two of the five students attended the enrichment program in the past and planned to attend in July of 2019, one month following the interview. One student had not previously attended but planned to attend in the following month. Two had not attended previously and did not plan to attend in the future.

A list of the interviewees by pseudonym and their demographics can be found in Table 13. One domestic and one international student scored greater than the sample average on the

Diversity of Contact (\bar{x} =4.67), Relativistic Appreciation (\bar{x} =4.95), and Comfort with Differences (\bar{x} =5.32) factors. “Katherine,” a domestic Chinese student, scored at about an average level on each factor compared to the sample average. “Dominique,” a Black U.S. student scored lesser than the average on Relativistic Appreciation and Comfort with Differences, but greater than average on Diversity of Contact; and “Ricky,” a White U.S. student scored very low on all three factors.

Table 13. Participants of the AM-GUDS-S Cognitive Interview

Name	AM-GUDS-S Level in Comparison to Mean Score	DC Mean	RA Mean	CD Mean	Race	Nationality
Peter	High	6.00	5.60	6.00	White	USA
Deniz	High	5.00	5.00	5.50	White, Other	Turkey
Katherine	Average	4.20	5.00	5.25	Asian	China
Dominique	Low-Average	5.40	4.60	4.00	Black	USA
Ricky	Low	2.60	4.40	4.75	White	USA

Interview responses. I asked participants about the clarity of the questions along with why they chose to answer in the way they did. Many times, the students’ explanations of their responses aligned with their scores, and they could provide examples from their own lives related to the content of the question.

Students with high scores on the AM-GUDS-S, such as “Deniz” and “Peter,” had several international experiences traveling and relatives from different cultures. Their level of exposure to various cultural mindsets and backgrounds corresponds with the scores they received on the AM-GUDS-S. Peter is a transgender student with a Latin American girlfriend. He expressed enjoyment in getting to know people from different cultures and backgrounds. For example, he

participated in the culture club at his school. He reported that he enjoys listening to Japanese and French music and expressed a curiosity for learning about different cultures. Additionally, his family has taken several trips outside the United States, which he said engendered this curiosity and respect for others' lifestyles. He has Chinese relatives and spends much of his holidays with them, celebrating Chinese traditions. He finds that his Chinese relatives understand mental health and emotions better than his White family and friends.

Deniz is a Turkish student, who expressed interest in meeting people from different countries. He reported that he met international peers through study abroad programs and liked to keep in touch with them over the internet. One of his hobbies includes keeping track of time zones to know when his international friends would be available to chat. He also said that he likes to know what cultural commonalities he shares with others so that he can engage in conversations that everyone enjoys.

Katherine had an average score and reported mixed experiences with culture. Her family is Chinese, but she is an U.S. citizen and has lived in the U. S. her entire life. She explained that her friend groups consisted of primarily other Chinese students during elementary school, but she started making more diverse friendships in middle school. Katherine expressed that, "...getting to know people of different cultures is probably one of the best experiences of my life. Everything would be a bit more bland without these experiences." She also had reservations about fully absorbing herself in another culture. For example, she had trouble listening to music from different cultures and being in clubs that talk about other cultures, because she may not understand what people are saying. Even so, she expressed acceptance of cultural differences and her belief that understanding those differences could help make her friendships stronger.

Dominique had a below-average score on Relativistic Appreciation and Comfort with Differences but a higher than average score on Diversity of Contact. Dominique is a Black and Muslim high school student. She lives in a southern metropolitan area of the United States. Some of her reflective comments relating to survey questions were very open minded about differences, but she had reservations about interacting with people from races and cultures outside of her own. She said she enjoys international music from Japan and food of various cultures. She mentioned experiencing racism within the Muslim community of her town, saying that the non-Black Muslims did not see her as “Muslim enough.” Due to these experiences with discrimination, she limited her time building relations with people of different races and preferred forming friendships within the Black community. Her statements correspond with a lower-than-average AM-GUDS-S score. Although she did express respect for cultural differences, she also had qualms about forming relations across racial and cultural borders.

Ricky is a White male and is from the same metropolitan area as Dominique. He had the lowest score out of the interviewees and struggled with answering the interview questions, more so than the other participants. He said that he generally did not seek out information about people from different cultures, nor was he interested in being a part of groups that explored these topics. What he did know of other cultures, he reportedly learned from his Spanish and history classes at school. He cited textbook illustrations as what he knew about different cultures in history. He expressed that his city has a large Black community, and that there are cultural differences between White people and Black people in the city. He mentioned the accent the Black community used with a negative connotation, but he tried to express this as a neutral difference between White and Black people. Additionally, he expressed anxiety about my interpretation of his statements, and being seen as racist. He mentioned having Black friends when he was young

but otherwise did not have many examples about making friends with those of different races and cultures. Overall, Ricky appeared uncomfortable addressing the subject of culture and race, which corresponds with his AM-GUDS-S score, which was lower than the sample average.

Themes

Enjoyment. Participants discussed how they enjoyed learning from people of different cultures. Deniz liked mixing intercultural music to make a, “mega cultural musical form” in his spare time. He also reported watching YouTube videos that informed him about various cultures and religions. Peter discussed his school’s culture club and how being a part of it was a positive experience for him. Peter also said he has enjoyed making friends with peers of different cultures at school. He said that “vocaloid” was his favorite style of music, and it is a uniquely Japanese music style. Katherine noted that when she attends parties, she has to make an effort to meet people who are not Chinese. When she goes out, she is willing to listen to things she has not heard before, but she would rather listen to her own music at home. Dominique expressed a similar sentiment about listening to intercultural music. Thus, Dominique and Katherine’s willingness to expose themselves to different cultures is context dependent. Katherine still remarked she would rather “go around and experience different kinds (of culture) instead of being a non-cultural person.” Ricky reported that he was open to learning about new cultures when the option was presented to him but would never participate in cultural events out of his own volition. Enjoyment seems to be an important component of the behavioral aspect of cultural responsiveness and relates to respondents scores on the Diversity of Contact factor.

Curiosity. All five of the participants expressed feelings surrounding curiosity, interest, or motivation to seek out information about different cultures. Peter said he was interested in learning about new cultures, especially Japanese and French cultures. He also participated in a

culture club at his school, which organized an event each year about learning from different cultures. Deniz expressed intense interest in learning about what his friends from different cultures liked and disliked. It allowed him to talk about cultural topics that interested them both. Katherine said it was helpful to know more about her friends' cultures so that, for example, when she goes out to eat with them, she can try what they like. She expressed that knowing someone's differences can help one build a stronger relationship with that person. She also mentioned that knowing more things about the person was a way to explore different activities with them. Dominique expressed that she wanted to learn more about people from other cultures, because it would allow her to have "enlightened conversations" with others about different cultural aspects. Dominique also discussed learning about cultural similarities and differences in terms of mental health awareness in the Black community. She reported this knowledge has generally helped her form stronger relations with people of her own race but has not added to her knowledge of people from other races and backgrounds. Ricky said he did not have the motivation to seek out information about cultures. He understood that knowing the cultural similarities and differences between himself and another person was important for feeling connected to that person. When asked about understanding his own problems from the perspective of someone from a different cultural background, he could not think of an example but decided that they could have a different way of looking at things. These examples show those scoring highest on the Relativistic Appreciation factor had heightened interest and curiosity for intercultural information. Those who scored close to the average may have understood the importance of cultural differences but did not always seek out new information. The participants who scored lowest were least likely to seek out new information about intercultural differences and were least likely to explain why

these similarities and differences were important. This aligns with the fact that the Relativistic Appreciation factor is supposed to reflect cognitive differences in universal-diverse orientation.

Comfort. All participants discussed their comfort levels when learning about cultural similarities and differences between themselves and others. The highest scoring participants, Peter and Deniz, said they needed to know about people's cultural differences and similarities to be comfortable with individuals from different backgrounds. Katherine expressed that she still felt uncomfortable in intercultural relations, even if she did understand the similarities and differences. For her, this occurred when her friends discussed a cultural subject; she felt she could not contribute to because of her lack of knowledge. She perceived this as a way of being isolated from her friends rather than an opportunity to understand more. Dominique reported that she disliked her closest friends at first, but she could become comfortable once she learned more about how their cultures were similar and different to hers. Ricky vaguely explained why one may wish to know about another's cultural differences, but had difficulty giving concrete examples. He expressed that he was most comfortable in his own culture, listening to U.S. pop music, and eating U.S. foods. He expressed little motivation to explore intercultural differences and found one of his friend's religious reasons for not eating pork "weird." These examples showed that the level of comfort interviewees expressed with people of different cultures shared a direct relationship with their Comfort with Differences factor score.

Revisions to AM-GUDS-S based on Cognitive Interviews

Wording. Some basic wording was altered between Phase 1 and the Phase 2 to update the instrument for young people in the 21st century. For example, the Diversity of Contact questions primarily referred to music as a form of cross-cultural media, but young people now have access to a wide range of media beyond music. For example, Netflix offers various movies and

television shows from different countries that people can use to learn about cultural differences. Therefore, the third item was altered to read “I often listen to the music of or watch movies from other cultures.”

I also considered that because the students were minors, they may not have been able to attend events where culture is shared without access to transportation. Therefore, items discussing attending events were reworded from “I would like to go to events...” to “I would like to attend events...” Additionally, the fifth Diversity of Contact question was updated from “I go to events where I might talk to people from different races and cultures” to “If my school offered an event where I might talk to people from different races and cultures, I would go.”

In the Relativistic Appreciation factor, item (RA1) regarding learning from people with disabilities was reworded to “People who are a different race than me can teach me things I could not learn from others who are the same race as me.” I made this revision because the participants’ responses to the question about learning from people with disabilities did not correspond to the level of intercultural competence they expressed on the other race-based questions. Dominique scored very high on the question about learning things from others with disabilities. She discussed having a deaf friend in elementary school and learning sign language, so she could become friends with that person. This did not relate to her friend’s culture or race. Peter discussed being a part of his school’s “Sparkle” program, through which he has often interacted with students who have special needs; an experience from which Peter reports he learned patience and compassion. Katherine did not have personal experience knowing someone with a disability, but she viewed people with disabilities as an example to increase her own perseverance in life. Ricky viewed understanding people with disabilities as a way to learn about privilege and what he may have taken for granted. It seemed there was a slight mismatch

between the interviewees' attitudes about people from different races and people with different disabilities. Therefore, it was difficult to see how this question effectively added to the AM-GUDS-S instrument. I revised it to focus on race.

In the Comfort with Differences factor, only one item was altered. The original item read "It is very important that a friend agrees with me on most things." This item focuses on whether a respondent can make friendships despite disagreement, it is not specifically focused on race and culture. In the cognitive interviews, all participants expressed that a person's race or culture did not matter in disagreements, if they could work through the disagreement respectfully. Although the original item may work for general Relativistic Appreciation, it does not focus on bridging cultures and races. So, I reworded the item to say, "If I want to be friends with someone of a different race, they need to agree with me on most things."

Clarifications. Ricky and Katherine each expressed during their interviews that they did not mean to answer a question in a certain way. Katherine originally selected "somewhat disagree" to the statement "Knowing how a person is different from me makes our friendship better," but when asked for an explanation about why she answered that, she responded, "...I feel like once I know someone's differences, it allows me to have more fun with them I guess?" The explanation she gave did not match her original answer. When I mentioned this, she said "Oh, I think I accidentally...put something wrong on that-sorry." She said that she meant to select "somewhat agree." It was challenging to interpret Katherine's reaction. She may have misread the scale when answering the question, or she may have been uncomfortable with her answer during the interview. However, as the other participants did not struggle with this question, I did not revise it.

Ricky answered, “somewhat agree” to the item, “It’s really hard for me to feel close to a person from another race.” At first, he said “I don’t know why I put ‘somewhat agree’...because people from another race I don’t really mind.” He went on to say, “...with race it’s always an ongoing thing. It’s just because I’m worried about it. I don’t want to portray myself as a racist. I don’t know. I don’t know why I would put that answer.” I asked him if when he answered he was thinking by hanging out with more people of different races, there may be more opportunity to accidentally come off as racist. He replied with “I don’t know. It’s because, I don’t really judge people by their race, but I still like, I still feel like I have the stereotypes in mind.”

Ricky struggled explaining his answers. He never identified it as a mistake he made in responding, rather he had a hard time understanding and expressing why he answered in the way he did. In this moment, he seemed to struggle, as he tried to understand himself and his opinions and to adjust for how he might be viewed for his response. He expressed anxiety about his response when speaking directly with me about it. He also did not express the need to change his answer like Katherine did, which supports the conclusion that his initial response was genuine. The other interviewees did not express difficulties with this question, so I did not revise the wording.

Conclusions of the AM-GUDS-S cognitive interview. The results from the cognitive interviews provided qualitative evidence for the validity of the AM-GUDS-S scores when used with high-ability adolescents. The students’ range of explanations and experiences matched well with the quantitative scores they received on the instrument. Changes in item wording included revising two items to focus on race and culture. One item was updated to include common intercultural media other than music, because intercultural movies and television shows are now readily available, but they were not in 1999, when the instrument was first designed.

Revised Instrument. Revisions were made to the AM-GUDS-S based on evidence from the Cognitive Interviews and the Phase I confirmatory factor analysis. These revisions are shown in Table 14, alongside columns that show where I found evidence indicating the need for revision.

Table 14. Revisions to the AM-GUDS-S Items

#	Revision 1) Language Edits	Revision 2) Phase I	Revision Evidence	
			CFA	CI
DC1	I would like to join a club or team about getting to know people from different countries.	I would like to join a club or team about getting to know people from different countries.	-	-
DC2	I would like to go to events or parties that play music from other countries.	I would like to attend events or parties that play music from other countries.	-	X
DC3	I often listen to the music of other cultures.	I often listen to music or watch movies from other cultures.	-	X
DC4	I am interested in learning about many cultures from around the world.	I am interested in learning about many cultures from around the world.	-	-
DC5	I go to events where I might talk to people from different races and cultures.	If my school offered an event where I might talk to people from different races and cultures, I would go.	X	X
RA1	People with disabilities can teach me things I could not learn from others.	People who are a different race than me can teach me things I could not learn from people who are the same race as me.	X	X
RA2	I can understand someone best after I learn how that person is <i>both</i> the same as me and different from me.	I can understand someone best after I learn how that person is <i>both</i> the same as me and different from me.	-	-
RA3	Knowing how a person is different from me makes our friendship better.	Knowing how a person is different from me makes our friendship better.	-	-
RA4	When getting to know someone, I like knowing <i>both</i> how that person is the same as me and different from me.	When getting to know someone, I like knowing <i>both</i> how that person is the same as me and different from me.	-	-
RA5	Knowing about the differences in the lives of other people helps me understand my own problems better.	Knowing about the differences in the lives of other people helps me understand my own problems better.	-	-
CD1	Getting to know someone of another race usually makes me uncomfortable.	Getting to know someone of another race usually makes me uncomfortable.	-	-
CD2	I am only comfortable with people of my own race.	I am only comfortable with people of my own race.	-	-
CD3	It's really hard for me to feel close to a person from another race.	It's difficult for me to feel close to a person from another race.	-	-
CD4	It is very important that a friend agrees with me on most things.	Item Removed.	X	X
CD5	I often feel annoyed by people of a different race.	I often feel annoyed by people of a different race.	-	-

AM-GUDS-S Phase II

Students ($n=308$), Grades 5-12, completed the pre-camp survey of the Summer Shine program. The pre-camp survey contained a battery of instruments, one of which was the revised AM-GUDS-S. The participants were 52.27% female students, 47.73% male students, 30.52% 5th and 6th grade students, 31.49% 7th and 8th grade students, and 37.99% 9th through 12th grade students. The students were 70.78% U.S. citizens and 29.22% from other countries. Racially, 11.03% of the participants identified as Black, 0.97% identified as Alaskan Native, 11.36% identified as American Indian, 23.70% identified as Asian, 0.97% identified as Brazilian, 29.22% identified as White, 2.60% identified as Indian, 8.44% identified as Latinx or Hispanic, 11.04% identified as two or more races, and 0.65% identified as Turkish. It should be noted that Brazilian, Turkish, and Indian students are not usually placed in their own category. These students chose to mark “Other” and then specify their country of origin. There were a few other students within the sample from Brazil, Turkey, and India, who chose one of the larger categories such as Latinx/Hispanic, White, or Asian. Table 15 contains the demographic information of the participants.

Table 15. Participant Demographics

	Frequency (<i>n</i> =308)	Percent
Gender		
Female	161	52.27%
Male	147	47.73%
Total	308	100.00%
Grade Level		
5th-6th	94	30.52%
7th-8th	97	31.49%
9th-12th	117	37.99%
Total	308	100.00%
Race		
Black	34	11.03%
Alaskan Native	3	0.97%
American Indian	35	11.36%
Asian	73	23.70%
Brazilian	3	0.97%
White	90	29.22%
Indian (Asian)	8	2.60%
Latinx/Hispanic	26	8.44%
TMR	34	11.04%
Turkish	2	0.65%
Total	308	100.00%
International Status		
Domestic	218	70.78%
International	90	29.22%
Total	308	100.00%

Descriptive statistics. Participants in the Phase II sample completed the AM-GUDS-S prior to beginning the enrichment program. They were instructed to answer the questions using a six-point, Likert-type scale, where one indicated “strongly disagree” and six indicated “strongly agree.” The means for each item ranged from 4.6 to 5.34, and all the items had a negative skew, meaning students were more likely to agree or strongly agree with the items than they were to disagree. Although the entire response range was used for each item, the Kolmogorov-Smirnov test revealed that the distributions for each item did not match a normal distribution. Upon closer

examination, I realized two items had been left out of the Phase II survey, DC3, “I often listen to music or watch movies from other cultures,” and RA5, “Knowing about the differences in the lives of other people helps me understand my own problems better.” These items were removed from the analysis. Descriptive statistics for each item are shown in Table 16.

Table 16. Descriptive Statistics of Items in the Phase II AM-GUDS-S

	Skewness					
	Mean					Std.
Item	(<i>n</i> =308)	SD	Min	Max	Statistic	Error
DC1	4.60	1.24	1	6	-0.75	0.14
DC2	4.91	1.11	1	6	-1.09	0.14
DC4	5.26	0.91	1	6	-1.67	0.14
DC5	4.87	1.20	1	6	-1.40	0.14
RA1	5.05	1.07	1	6	-1.80	0.14
RA2	4.91	1.07	1	6	-1.38	0.14
RA3	4.99	1.08	1	6	-1.34	0.14
RA4	5.21	0.88	1	6	-1.25	0.14
CD1	5.12	1.20	1	6	-1.67	0.14
CD2	5.13	1.35	1	6	-1.81	0.14
CD3	4.99	1.28	1	6	-1.45	0.14
CD5	5.34	1.06	1	6	-2.00	0.14

Confirmatory factor analysis. Results of the CFA indicated moderate to strong factor loadings for each of the items. Table 17 shows the factor loadings and error terms for each item. RA1 had the lowest factor loading at 0.42 and the highest error statistic at 0.83. The other loadings ranged from 0.61 to 0.86. Most of the items that fell into the “fair” or “poor” category for their factor loadings in the Phase I CFA improved to a “very good” or “excellent” category as noted by Comrey and Lee (1992). Table 18 shows the correlations among the factors in this model. Diversity of Contact and Relativistic Appreciation factors had a correlation of 0.73; Comfort with Differences and Relativistic Appreciation had a correlation of 0.06; and Comfort

with Differences and Diversity of Contact had a correlation of 0.10. The chi-square was significant ($X^2(51) = 105.19, p < .0001$), however this is common for studies with large sample sizes and acceptable if the other fit statistics meet the desired cutoffs (Gatignon, 2010). The RMSEA for the model was 0.06, indicating a low error rate (Hu & Bentler, 1999). In this model, the SRMR was 0.05, which is lower than the standard cutoff of 0.08, indicating good fit (Hu & Bentler, 1999). Here the TLI of 0.96 and the CFI of 0.97 indicate exceptional model fit. The three-factor model fit the data well.

Table 17. Factor Loadings of the Finalized CFA

Factor	Item	Loading	Error
Diversity of Contact	DC1	0.83	0.31
	DC2	0.80	0.36
	DC4	0.79	0.37
	DC5	0.67	0.55
Relativistic Appreciation	RA1	0.42	0.83
	RA2	0.61	0.62
	RA3	0.76	0.42
	RA4	0.79	0.37
Comfort with Differences	CD1	0.75	0.43
	CD2	0.74	0.46
	CD3	0.75	0.43
	CD5	0.86	0.26

Table 18. Phase II Factor Correlations

	DC	RA	CD
DC	1.00	x	x
RA	0.73	1.00	x
CD	0.10	0.06	1.00

Conclusions from Phase II. The evidence from Phase II indicates that the AM-GUDS-S can be used with adolescents to yield valid and reliable data about their cognitive, behavioral, and affective traits of universal-diverse orientation. The Phase II confirmatory analysis showed stronger factor loadings for the items, indicating that the revisions to item wording improved the strength of these items within their respective factors for this sample of students. Evidence from the Phase II CFA showed that RA1, “People who are a different race than me can teach me things I could not learn from people who are the same race as me,” is not necessary item to include in the measure, as it had a relatively low factor loading as it did in Phase I. Therefore, it should be removed from the instrument in future analyses, leaving the AM-GUDS-S with 11 items. I concluded that the revised, 11-item AM-GUDS-S can yield valid and reliable data when used with adolescents with gifts and talents.

Confirmatory Factor Analysis Phase III

To ensure the final model can be used across various sets of data, a third confirmatory factor analysis was completed using the data from Phase I and the final factor model as revised in Phase II. The descriptive statistics for the data remained the same as in Phase I.

Results of the CFA indicated poor to excellent factor loadings for each of the items. Table 19 shows the factor loadings and error terms for each item. CD2 and DC5 had the lowest factor loadings, each at 0.44. The other loadings ranged from 0.49 to 0.88. Most of the items had lower factor loadings in this model than they did with the Phase II data, except CD3, which had a higher factor loading with this data. Table 20 shows the correlations among the factors in this

model. Diversity of Contact and Relativistic Appreciation factors had a correlation of 0.56; Comfort with Differences and Relativistic Appreciation had a correlation of 0.35; and Comfort with Differences and Diversity of Contact had a correlation of 0.33. The chi-square was significant ($X^2(41) = 82.203, p < .0001$), as it was in the first two CFA models. The RMSEA for the model was 0.084, indicating an error rate higher than the desired 0.06 (Hu & Bentler, 1999). In this model, the SRMR was 0.078, which is lower than the standard cutoff of 0.08, indicating good fit (Hu & Bentler, 1999). Here the TLI of 0.84 and the CFI of 0.88 indicate poor model fit.

Table 19. Factor Loadings of the Finalized Model With Phase I Data

Factor	Item	Loading	Error
Diversity of Contact	DC1	0.55	0.70
	DC2	0.59	0.65
	DC4	0.49	0.76
	DC5	0.44	0.80
Relativistic Appreciation	RA2	0.54	0.71
	RA3	0.61	0.63
	RA4	0.69	0.53
Comfort with Differences	CD1	0.60	0.64
	CD2	0.44	0.81
	CD3	0.88	0.22
	CD5	0.77	0.41

Table 20. Phase III Factor Correlations

	DC	RA	CD
DC	1.00	x	x
RA	0.56	1.00	x
CD	0.33	0.35	1.00

Conclusions and Future Revisions. Evidence from Phase II indicates that the model can yield valid and reliable data specific to the sample of this study. This sample contained a wide range of students from different grades and backgrounds, but all of the Phase II students were attending the same enrichment program. When the same model was used with Phase I data, it did not fit the revised model as well as intended. The Phase I sample was more broadly drawn from a mix of middle and high school students with gifts and talents. This indicates the AM-GUDS-S may need further revision to be fit for participants from other contexts than a summer enrichment program.

RQ2: How do adolescents with gifts and talents conceptualize differences in race and culture before, during, and at the completion of a summer residential enrichment program?

I answered this question with quantitative, qualitative, and mixed methods approaches. The quantitative approach included a canonical correlations model comparing students' pre-camp to post-camp scores on the AM-GUDS-S factors of Diversity of Contact, Relativistic Appreciation, and Comfort with Differences. The qualitative approach included analyzing data collected at the beginning, during, and at the conclusion of the enrichment program. At the beginning of camp, students responded to a question from the Scholar Identity ModelTM (Whiting, 2006) instrument about their thoughts on race and how that affects academic achievement. During camp, teachers and counselors observed student intercultural behaviors in the classroom and in the dorm, respectively, and completed an open-ended question in

accordance with those observations. On the last day of camp, students completed the End-of-Camp reflection form. The form asked them to write the most important thing they learned about culture while at camp and if they planned to keep in touch with students who are from different cultural backgrounds after returning home. The mixed methods approach included six miniature case studies of students selected based on their AM-GUDS-S scores.

Universal-Diverse Orientation (Change Over Time)

The following sections contain the results of the AM-GUDS-S survey Canonical Correlation quantitative analysis between the pre-camp and post-camp survey.

Assumptions

Six assumptions were required for a canonical correlation analysis as noted by Tabachnick et al. (2007). No missing data, normal distribution of data, no outliers, linear relationships between variables, homogeneity of variance, and a lack of multicollinearity.

Missing data. The original sample contained 308 correspondents. Out of those 308 participants, 13 did not complete their post-test. This could be due to several reasons, such as illness or being picked up early on the last day of camp. There were another 11 students who missed one question on their pre or post-test. The students seemed to miss these questions at random, and the students were not related to each other by any of the demographic information. Due to the missing data, 24 of the records had to be removed for this analysis, leaving a final pool of $n=284$.

Adequate sample size. Tabachnick et al. (2007) recommends 10 respondents per variable for canonical correlational analysis. The number of total variables after dummy coding

was 16, bringing the minimum sample requirement to 160. Therefore, the number of respondents in this study surpassed the preferred minimum sample size.

Nonexistent outliers. The data for this project was measured on a Likert-type scale with six points. I took each participant's mean on each factor for pre and post scores. Although there were some outliers in the data, the outliers were not extreme. To ensure the outliers did not have a significant effect on the results of the canonical correlation analysis, I calculated the descriptive statistics for each factor including the mean and 5% trimmed mean for each of the three factors at each of the two time points. The difference between the two means for each factor and time point are shown in Table 21. The difference between the mean and the trimmed mean at each timepoint and factor ranged from .06 to .12, indicating a small difference.

Table 21. Range Between Mean and Trimmed Mean

	Diversity of Contact		Relativistic Appreciation		Comfort with Differences	
	Pre	Post	Pre	Post	Pre	Post
Mean	4.91	4.94	5.03	5.08	5.14	5.12
5% Trimmed Mean	4.97	5.01	5.10	5.15	5.26	5.22
Difference	-0.06	-0.07	-0.07	-0.07	-0.12	-0.10

Multivariate normality. According to the Shapiro-Wilk test of normality, the data for each factor and timepoint was non-normal. Therefore, the data did not meet the stipulation for multivariate normality. Each variable at each time point showed a negative skew, meaning most students were more likely to answer at the upper end of the scale for each factor. This indicates the results of the canonical correlation analysis should be interpreted with some caution, because the data were not normally distributed.

Linear relationship. In a canonical correlation analysis, it is required that each pair of dependent variables within each time point share a linear relationship. By examining scatterplots,

I discovered that Diversity of Contact and Relativistic Appreciation share a linear relationship at the pre- and posttest, but Comfort with Differences does not share a linear relationship with Relativistic Appreciation or Diversity of Contact at either pre- or post-test. This indicates that the correlation analysis lost some statistical power from the dependent variables; in particular, from Comfort with Differences having a nonlinear relationship with the other variables.

Lack of multicollinearity. Bayesian Pearson correlations were used to examine correlations among factors on the pre- and post- test. For the pre-camp survey results, Diversity of Contact and Relativistic Appreciation had a factor correlation of $r=0.57$; Relativistic Appreciation and Comfort with Differences had a factor correlation of $r=0.05$; and Diversity of Contact and Comfort with Differences had a factor correlation of $r=0.07$. For the post-camp survey results, Diversity of Contact and Relativistic Appreciation had a correlation of $r=0.50$; Relativistic Appreciation and Comfort with Differences had a correlation of $r=-0.02$; and Diversity of Contact and Comfort with Differences had a correlation of $r=0.03$. These Pearson coefficients indicate there is some correlation between factors on the pre and post-test, and Diversity of Contact and Relativistic Appreciation share a moderate correlation. This is not so concerning, as Tabachnick et al. (2007) recommend that any correlations above 0.90 are cause for concern, and for more sensitive analyses, a cut off of 0.70. Here, no correlation between factors is above 0.60, which means the variables are fit for canonical analysis under this criterion.

Descriptive Statistics

Sample demographics are contained in Table 36 of the RQ1 data section. Table 22 shows the sample mean scores for each factor on the pre- and post-camp surveys. This is also broken

down by race, gender, and grade level. All score means ranged between 4.5 and 5.5 by pre- and post-test and factor.

Table 22. Group Means by Factor and Time

		DC1		DC2		RA1		RA2		CD1		CD2	
		M	SD	M	SD	M	SD	M	SD	M	SD	M	SD
Grade	5-6 (RED)	4.82	0.85	4.85	0.86	5.00	0.74	5.01	0.92	5.18	1.01	5.23	0.95
	7-8 (BLUE)	4.99	0.93	5.05	0.90	5.11	0.88	5.20	0.76	5.05	1.10	4.98	1.05
	9-12 (GREEN)	4.91	0.99	4.93	1.02	5.00	0.86	5.03	0.86	5.19	0.98	5.15	0.97
Gender	Girls	5.08	0.80	5.06	0.90	5.09	0.82	5.10	0.83	5.12	1.13	5.16	0.92
	Boys	4.72	1.02	4.81	0.97	4.97	0.85	5.06	0.88	5.17	0.89	5.08	1.06
Race	AIAN	5.13	0.80	5.00	1.01	5.12	0.64	4.96	0.86	4.85	1.15	4.99	1.00
	Asian	4.99	0.89	5.09	0.91	5.14	0.79	5.13	0.87	4.90	1.14	4.77	1.23
	Black	5.08	0.81	5.08	0.81	5.29	0.68	5.33	0.80	5.12	1.06	5.04	0.92
	Latinx	4.83	0.92	4.96	0.81	4.86	0.94	5.20	0.69	4.94	1.24	5.10	1.00
	TMR	4.88	1.24	4.85	1.22	4.96	1.06	5.10	0.87	5.54	0.54	5.27	1.02
	White	4.71	0.93	4.76	0.89	4.89	0.84	4.95	0.89	5.41	0.80	5.47	0.80
Total		4.89	0.93	4.94	0.94	5.03	0.84	5.08	0.86	5.14	1.01	5.11	0.99

Note. Here “DC” refers to “Diversity of Contact,” “RA” refers to “Relativistic Appreciation,” and “CD” refers to “Comfort with Differences.”

Model

The canonical correlation model for this study included 16 variables split into two sets. One set of dependent variables included the posttest mean scores on the Diversity of Contact, Relativistic Appreciation, and Comfort with Differences factors. The second set of covariates included the pretest mean scores of students on the Diversity of Contact, Relativistic Appreciation, and Comfort with Differences. It also included the dummy coded demographic variables of gender, grade level, and race. Because grade level and race had more than two nominal categories, they were split into separate, binary variables for each grade level (i.e., RED,

BLUE, and GREEN) and each ethnicity (i.e., AIAN, Asian, Black, Latinx, TMR, and White). In the final model there were three canonical variates in one group and 13 in the other.

In the overall multivariate test of the model, the model tested significant for Wilk's Lambda ($F=20.93$, $df=33$, $p<.0001$), meaning there is a significant difference in AM-GUDS-S factor scores from pre- to post-test when controlling for gender, grade level, and race.

Canonical Functions

Three canonical functions were generated from the correlation analysis, and all three functions tested as significant. The three canonical functions for dependent variables and covariates shared a moderate amount of variance. The first canonical functions shared 61.33% variance. The second canonical functions shared 41.24% variance. The third canonical functions shared 30.12% variance. Additionally, all three functions tested as significant. The first function tested as significant at the $p<0.001$ level ($F=20.93$, $df=33$, $p=.0001$). The second function tested as significant at the $p<.001$ level ($F=15.19$, $df=20$, $p=.0001$). The last function tested as significant at the $p>.001$ level ($F=13.03$, $df=9$, $p=.0001$). This shows that the three functions are significantly related to each other and explain a substantial amount of variance in the data.

Dependent Variables

For the first canonical function on the dependent variables, all three AM-GUDS-S posttest factor scores correlated positively. The Diversity of Contact posttest score correlated with the first canonical function at 0.92. The Relativistic Appreciation posttest score correlated with the first canonical function at 0.64. The Comfort with Differences posttest score correlated with the first canonical function at 0.34. This function explained 45.92% of the variance in the dependent variables. The profile for this canonical function seems to be a student who, by the

end of the program, is strong on Diversity of Contact and Relativistic Appreciation and has a moderate Comfort with Differences score. This student would participate in activities that would place them around multicultural peers regularly. They would be able to appreciate the differences and similarities between themselves and others. They would also usually be comfortable in forming relations with peers of multicultural backgrounds.

For the second canonical function, the Diversity of Contact and Relativistic Appreciation score correlated moderately positively with the second factor at 0.29 and 0.31 respectively. The Comfort with Differences score had a strong negative correlation with the second canonical function at -0.94. This function explained 35.29% of the variance in the dependent variables. This combination of correlations seemed to indicate that a student with this profile would have a moderate posttest score for the first two factors, but a very low Comfort with Differences score. A student with this score may have spent time with diverse peers and gained appreciation for the differences between themselves and others, but they would be very uncomfortable forming relations with peers outside of their own race and nationality.

For the third canonical function, the Relativistic Appreciation posttest score correlated strongly and positively with the function (0.71). The Comfort with Differences posttest score did not share a strong correlation with this function (0.07). The Diversity of Contact score shared a moderate negative correlation with the function (-0.25). This function explained 18.79% of the variance in the dependent variables. This indicates that a student with this profile ended the program with great appreciation for intercultural differences, but low willingness to seek out new intercultural experiences.

Covariates

Covariates in this model include AM-GUDS-S pretest factor scores and the demographic variables of gender, grade level, and race. The three canonical functions explained 11.23%, 10.11% and 4.38% of the variance in the covariates respectively.

The first canonical function correlated strongly with all three pretest AM-GUDS-S factor mean scores. The Diversity of Contact pretest score correlated with the first canonical function at 0.92. The Relativistic Appreciation pretest score correlated with the first canonical function at 0.63. The Comfort with Differences pretest score correlated with the first canonical function at 0.41. Gender had a negative correlation with the canonical function at -0.17, meaning a student with this profile was slightly more likely to be a girl. The canonical function shared very low correlations with all grade levels at -0.06 for RED, 0.07 for BLUE, and -0.01 for GREEN. Therefore, this canonical function was not correlated with a particular grade level. Additionally, the canonical function did not share a strong correlation with any racial group. The correlations for racial groups are as follows: AIAN (-0.01), Asian (0.04), Black (0.06), Latinx (0.02), TMR (-0.03), and White (-0.06). These scores indicate that students classified under the first canonical function began with strong Diversity of Contact scores and moderate Relativistic Appreciation Scores and Comfort with Differences scores. They ended with greater scores on all three factors. They were slightly more likely to be female.

The second canonical function correlated moderately positively with the Diversity of Contact and Relativistic Appreciation pretest scores at 0.30 and 0.35 respectively. It also had a strong negative correlation with the Comfort with Differences pretest scores at -0.85. Gender did not share a strong correlation with the second function (0.02). Students who represented the second canonical function were less likely to be RED students (-0.15), and slightly more likely to be BLUE students (0.20), but being a GREEN student did not have a strong correlation with this

function (-0.05). Most of the race categories did not share a moderate or strong correlation with the second canonical function, but White students were moderately less likely to be associated with this profile (-0.34), and Asian students were slightly more likely to be associated with this profile (0.35). These scores indicate that students falling under the second profile began with average Diversity of Contact and Relativistic Appreciation scores and low Comfort with Differences scores. They ended with similarly moderate scores on Diversity of Contact and Relativistic Appreciation and low Comfort with Differences scores. Additionally, these students were more likely to be Asian middle school students.

The third canonical function had a low negative correlation with the Diversity of Contact pretest score (-0.20). It had a moderate positive correlation with the Relativistic Appreciation pretest score (0.65), and a low positive correlation with the Comfort with Differences pretest score (0.14). Students whose data correlated with this function were slightly more likely to be boys (0.13). They were also slightly more likely to be Black (0.14), and slightly less likely to be Asian (-0.10) and slightly less likely to be Native American (-0.15). This function seems to indicate students who had less interest in learning about different cultures and seeking out intercultural experiences, but a strong respect for the differences between themselves and others.

Table 23 shows the correlation for each canonical variable on each canonical function.

Table 23. Canonical Function Correlation Coefficients

	1	2	3
Covariates			
DC Pretest	0.92	0.30	-0.20
RA Pretest	0.63	0.35	0.65
CD Pretest	0.41	-0.85	0.14
Gender	-0.17	0.02	0.13
RED	-0.06	-0.15	0.02
BLUE	0.07	0.20	0.05
GREEN	-0.01	-0.05	-0.07
AIAN	-0.01	0.07	-0.15
Asian	0.04	0.35	-0.10
Black	0.06	0.08	0.14
Latinx	0.02	0.02	0.09
Mixed	-0.03	-0.08	0.07
White	-0.17	0.02	0.02
Dependent Variables			
DC Posttest	0.92	0.29	-0.25
RA Posttest	0.64	0.31	0.71
CD Posttest	0.34	-0.94	0.07

Comparing and Naming Canonical Functions

Three types of student experiences were defined by the canonical functions. The first function was associated with a student who received moderately strong scores on all AM-GUDS-S pretest factors, moderate scores on Comfort with Differences and Relativistic Appreciation on the posttest and very strong scores on the Diversity of Contact posttest factors. This type of student was also slightly more likely to be female. This function explained the most variance in the model, making it the most common type of student experience. I am naming this function “Overall Growth.”

The second function was associated with students who received moderate scores for Diversity of Contact and Relativistic Appreciation on the pretest, but a very low Comfort with

Differences Score. They ended the program with similar scores. These students were more likely to be middle school students, more likely to be Asian, and less likely to be White. This function explained the second most variance in the model, making it the second most common type of student experience. I am naming this function “Low Comfort.”

The third function was associated with students who received a low Diversity of Contact score and a moderate Relativistic Appreciation pretest score. Comfort with Differences was not as strongly associated with this function. These students ended the camp with a moderately low Diversity of Contact score and a very strong Relativistic Appreciation score. They were slightly more likely to be Black and Male students, and not very likely to be Asian and Native American students. These students were not interested in learning more about different cultures and did not seek out intercultural experiences during the program, but they did gain appreciation for the similarities and differences between themselves and others. Their comfort with those of different races and nationalities remained neutral. This was the third most common student experience and explained the least variance in the model. I am naming this function “Appreciation of Differences.”

All three functions seemed to indicate that the scores students received on their pre-test indicated the areas they would grow or regress in during their time in the program. Additionally, demographic covariates were not strong predictors of how their scores changed. It should be noted that these results are correlational and do not provide evidence for causation.

Regression Coefficients

Regression coefficients for covariates showed that for every point greater a student received on the Diversity of Contact pretest score, their posttest Diversity of Contact score increased by 0.75 points ($t=14.91, p=.0001, 95\% \text{ CI } [0.65, 0.85]$). Additionally, for every point

greater a student received on the Comfort with Differences pretest score, the Diversity of Contact posttest score would increase by 0.08 ($t=2.01$, $p=0.045$, 95% CI [0.001, 0.15]). This means students with higher Diversity of Contact and Comfort with Differences pretest scores, were more likely to increase their posttest Diversity of Contact score.

Regression coefficients for covariates also showed that for every one-point increase in Diversity of Contact pretest score, the Relativistic Appreciation posttest score would be 0.11 points higher ($t=2.03$, $p=0.04$, 95% CI [0.003, 0.21]). Also, for every one-point increase in pretest Relativistic Appreciation score, the Relativistic Appreciation posttest score would be 0.58 points greater. This shows that the higher a student scores on Relativistic Appreciation and Diversity of Contact when beginning the program, the more likely they would be to increase their Relativistic Appreciation score by the end of the program. Demographic regression coefficients also showed that identifying as Latinx was associated with a 0.42 increase in posttest Relativistic Appreciation score ($t=2.53$, $p=0.01$, 95% CI [0.09, 0.75]).

Finally, the regression coefficients for covariates also showed that for every one-point increase in pretest Comfort with Differences score was associated with a 0.60 increase in posttest Comfort with Differences score ($t=1.08$, $p=0.0001$, 95% CI [-0.05, 0.21]). This means students who entered the program with a higher Comfort with Differences score were more likely to grow their Comfort with Differences during the program.

Intercultural Development Throughout the Enrichment Program

Three types of qualitative responses were gathered from students to gain understanding of how they develop intercultural attitudes and behaviors over the course of the enrichment program. At the beginning of camp, students responded to an open-ended question from the Scholar Identity Model that asked, “Please write a few sentences about what you know about

your race, other's races, and what this knowledge means to you." These responses provided information about student knowledge and attitudes about race and culture. During the program, teachers and counselors observed their students' intercultural behaviors in classes and in the dormitories and completed open-ended responses based on these behaviors. At the end of each form, counselors and teachers wrote about any interesting intercultural experiences they witnessed the student have. These responses provided information about how students navigated relations with multicultural peers during the program. Finally, at the end of the program students completed the End-of-Camp reflection form, which contained four questions related to intercultural learning. The first question asked students what the most important thing was that they learned about intercultural differences or similarities while at camp. The second question asked if they would keep in touch with friends of other cultures after leaving camp, and if so, how. The responses to these questions provided information about what the students' perceived as most beneficial to their intercultural learning during the program and if it influenced whether they wanted to maintain relations with their multicultural peers. The third question and fourth question on the End-of-Camp reflection asked if the student's counselor or teacher did anything to help them understand intercultural similarities or differences. These final two questions were analyzed for Research Question 3.

Coding

Each of the three questions was coded separately before being brought together for thematic analysis. For the Scholar Identity Model open-ended question, I analyzed 308 students' responses. For the open-ended question, I analyzed 366 responses. For the two questions on the End-of-Camp reflection, I analyzed 222 student responses. Each set of responses had its own set

of themes representing student intercultural development at the beginning, middle, and end of camp.

Pre-Camp Beliefs About Race and Culture

Students came to the program with basic understandings of race and culture. They could identify their own race and cultural heritage and what it meant to them. I identified three major themes within these responses: Pride in Racial Identity, Knowledge of Differences, and Minimization of Racial Significance. In 19 cases, students expressed apathy or negative feelings surrounding the idea of races and cultures. These cases were exceptions to the themes. Theme frequencies and response percentages are shown in Table 24.

Table 24. Components of Pre-Camp Student Interracial Attitudes

Component	Frequency	Percentage
Pride in Racial Identity	144	46.75%
Knowledge of Differences	78	25.32%
Minimization of Racial Significance	32	10.39%

Pride in racial identity. Pride in Racial Identity refers to students' sense of belonging in their ethnic heritage and what it means to them. This theme was expressed 144 times in the SIM qualitative responses. For example, one Native American student said

For me, my family is Native American. We are a tribe called Navajo and our culture is something I take very seriously. My family and I are religious to our culture and try to keep with our native cultures.

This student considered their Native American heritage as important and something to be preserved. More generally, Black, Native American, and Asian students tended to refer to their racial identities with pride. Latinx students expressed indifference. White students expressed a mix of feelings, some positive, some negative, but mostly indifference.

Knowledge of differences. Knowledge of differences refers to the understandings students have about various races and cultures. This theme was expressed 78 times within the student SIM responses. Students who wrote about Knowledge of Differences discussed learning about their own race and other races. One TMR student said,

I know I am Hispanic and Asian, and some of that is shown through foods I eat and events I celebrate. In the Chinese calendar, I am a Boar. I know quite a bit about races like African American, Mexican, Asian, White, Native American because of an assignment I took. These helps me know about people I meet that are these races and know about them.

The student recognized that he claimed two different cultures and could recognize those cultures through artifacts like holidays and food. The student also sought out knowledge of other races through a research project. Other students who expressed knowledge themes discussed cultural artifacts.

Minimization of racial significance. Minimization of Racial Significance refers to the belief that culture or race does not matter because all humans share the same experiences. This theme was expressed 32 times within the SIM responses. The students who minimized the differences between themselves and people of different races viewed race as a skin tone that does not affect anything in someone's life. For example, one student remarked, "My race is simply just like others. It has no effect on academic performance nor is it something anyone should wish to change. We're all the same inside." This student, and other students who minimized differences, emphasized sameness in their beliefs about race and that race "doesn't matter."

Exceptions. A small number of students expressed apathy (10) or negative feelings (9) about the idea of race. Apathetic students did not believe that race was an important issue they needed to concern themselves with. They said things like, "...I don't know much about other people's races, but I do know that it doesn't matter," and, "...I'm Puerto Rican, and I don't know much about my race, but it's Hispanic so it might be Mexican. This information doesn't mean

much to me.” The first student took a minimization approach, expressing that they are not interested in learning any more about race because it is not an important part of their life. The Puerto Rican student struggled with identifying what race he could be categorized under, but also did not care about the topic of race.

Nine students expressed negative feelings surrounding the idea of race such as internalized stereotypes, guilt, or fear. One Asian student felt the stereotype of being smart, meant he had to continue to be smart to be better than other students: “I want to get higher grades than the others because being better than them makes me special.” Two other Asian students expressed similar academic pressures based on racial stereotypes, but they did not express that fulfilling stereotypes of academic achievement made them better than their peers. One White student discussed her feelings surrounding the history of oppression and racism Whiteness carries, “What I know about my race is that we were very cruel before the 1950’s. My race discriminated up and down about others, which I don’t understand why.” Another student expressed that he felt being White meant he did not have much of a culture,

My race is White, or Caucasian. Every race has different traditions and there isn’t anything remotely dedicated to the white race as far as I know. Other races have traditions or specific religions but when you’re white you don’t really have anything set for you.

One Black student discussed how negative stereotypes affected his life,

As a Black male in America, it is a fact that I have a target on my back, one that people shoot negative and evil stereotypes, false ideas, and bullets at. I have to be extra careful and diligent and gracious.

Overall, students could identify their race and cultural heritage. Their opinions of their own race and heritage differed depending on the amount of associated pride they felt and if they had to deal with stereotypes on a regular basis. Students could also identify knowledge they had about their own race and other’s races and how those created similarities and differences among

groups. There were students who did not believe race and cultural differences were important and said that the most important thing was that people were the same on the inside. There were also students who reportedly did not care at all about race.

Student Development of Intercultural Relations

Students navigated linguistic and personal differences to share cultural differences and strengthen relations over the program. I found three overall themes within the open-ended responses: Openness, Overcoming Individual Differences, and Responsiveness. In a small number of responses, teachers and counselors reported that their students expressed negative feelings related to intercultural responsiveness. These four cases were exceptions to the themes. Table 25 shows the frequency of each of these themes across the responses.

Table 25. Educator Observations of Intercultural Behaviors- Themes

Theme	Frequency	Percent
Openness	231	63.11%
Overcoming Individual Differences	192	52.73%
Responsiveness	101	27.59%

Openness. Openness can be defined as students willingly spending time with peers from other cultures and races. Teachers and counselors mentioned student Openness towards peers of different cultures in 231 open-ended responses. These comments were usually short sentences about the level of willingness or friendliness students showed when working with peers of other cultures, such as, “Stacy was paired with a student from China, and I was impressed how she tried to include her and discuss the projects with her,” or “Henry voluntarily spent time with an African American classmate. They seemed to get along well.”

Overcoming individual differences. Overcoming Individual Differences refers to the various personal characteristics, such as language differences, comfort zones, and personality characteristics, that students work through to bridge cultural barriers. Overcoming Individual Differences was mentioned 192 times within the open-ended responses. This was the second most common theme.

Teachers and counselors mentioned that a student worked to overcome language differences or engaged less because of language challenges. Teachers often commented if a student struggled with speaking English, especially if it hindered a student's ability to interact with their peers. For example,

David was initially very hesitant to participate in class or partner with students from other cultures. It seemed like this was most likely a result of a language barrier, as he seemed nervous about speaking English in front of other students.

Some students preferred to stay around students from their own country or race: "Will mostly gravitated to other people from his area and stayed in his comfort zone. He didn't challenge himself much to cross cultural boundaries." Other students preferred to seek out new company: "There were only two Chinese students in the class, but Xuemei rarely spent time with the other Chinese student. He was more in touch with American students."

One teacher talked about how his student's enthusiasm helped him work with others, "Terrance worked very well with whichever student he worked with. He was a very enthusiastic student and that transferred to whomever he worked with." Another teacher discussed how one student's shyness prevented her from connecting with others.

One thing I noticed is that Sally is shy and, therefore, she is reluctant to speak with anybody who does not share the same language as her. This prevents her from interacting with other students from different backgrounds and leads her to work in isolation. She fears that nobody will understand her and, therefore, she will either feel embarrassed or people will make fun of her.

It was clear that teachers viewed shyness or introversion as a deficit when commenting on student attempts to overcome cultural boundaries.

Counselors and teachers commented on 15 students who “opened up” over the course of their program and improved their willingness to spend time with students of other cultures.

It was really fun to watch Emilio’s personality emerge in class. He went from practically silent to quite funny and creative! He even led a small group of students from a variety of cultures in trying to say tongue twisters in Spanish one day when they were waiting to be picked up for lunch.

Responsiveness. Responsiveness refers to a student’s ability to express empathy and relatedness to their peers of different cultures. In 101 responses, teachers and counselors mentioned a student going above and beyond to respond to intercultural differences of their peers by showing empathy or offering help.

Bailey is very comfortable discussing cultures and backgrounds with other people in the class and has a mature ability to engage in such conversations about other cultures and languages. She also had one consistent friendship with a person of a different cultural background.

Sometimes responsiveness through empathy came up in class discussions. In a class about mass murderers, a teacher reported that the subject of missing and murdered indigenous women came up in class. A group of non-Native students expressed concern as most of their classmates were from a Native American reservation. The teacher reported that one student, Kelly, asked what she could do about the problem. The native students and the instructor told Kelly that she can educate herself and others on the issue. Kelly seemed genuinely concerned about this issue and wanted to understand how this affected Native communities. This was a very powerful example of responsiveness to intercultural peers.

According to teachers, 50 students shared parts of their cultural heritage with the other students. One teacher mentioned how a particular student, “...was closest with a classmate of another race, and she brought her cultural heritage to some art activities that she shared (making

a kaiju based off of Latin-American folklore, etc.).” Students’ sharing their culture with peers also shows responsiveness, because the students who are sharing feel comfortable enough to relate to their peers by comparing and contrasting cultures.

Exceptions. Teachers and counselors remarked about only four students whose behavior poorly affected their intercultural relations. They usually involved a student being overly assertive or aggressive when expressing their feelings in class or in the dorm. For example, a counselor mentioned one of the Chinese students was “a bit overbearing with his constant claims of, ‘China #1,’ where other students would replace the number 1 with other numbers of show that China was #1 in something bad.” A teacher remarked that a student, “...may have been slightly aggressive when others disagreed with him and attempted to impose his thoughts.” Overall, these negative attitudes towards intercultural responsiveness were very uncommon among students in the program, but they did happen occasionally.

Counselor and teacher comments reflected that many students were very open to interacting with peers of different cultural backgrounds, and some even expressed empathy for their peers’ cultural struggles. Individual differences in comfort zones, language, and personality affected students’ abilities to be open and responsive. Teachers and counselors mentioned students enjoyed sharing their cultural backgrounds with others and did so when it was appropriate. They also described students who became more comfortable interacting with others over time. According to teachers, only a small number of students expressed negative opinions or feelings related to culture or were aggressive with their own beliefs regarding culture.

End-of-Program Intercultural Lessons

By the end of the program, students gained more knowledge about individual cultures, the ability to communicate across cultures, form friendships, and recognize the strengths and

talents of peers from different backgrounds. I identified three major themes in the student End-of-Camp responses. These were Cultural Knowledge, Building Intercultural Relations, and Intercultural Strengths. A small group of 19 students reported they learned “nothing,” these were exceptions to the themes. The frequency and prevalence of these themes can be found in Table 26.

Table 26. Important Intercultural Lessons-Themes

Theme	Frequency	Percent
Cultural Knowledge	67	30.18%
Building Intercultural Friendships	46	20.72%
Intercultural Strengths	30	13.52%

Cultural knowledge. In the End-of-Camp reflections 67 students mentioned learning about cultural artifacts such as food, holidays, and traditions. These responses were concise without much elaboration. Students listed things such as Native American frybread, dancing, and lifestyles that were a part of cultural differences.

Building intercultural friendships. Building intercultural friendships through different activities was mentioned 46 times. This theme came through in examples describing the emotional support students received in multicultural friendships.

“The most important thing I have learnt from another person here in camp is friendship, relationships with others, and confidentiality. I have developed connections with others in a short time, which makes me feel comfortable in other places, this allows me to learn more from my environment.”

In this example, the student valued their time with new friends from different cultures. They also valued how they could apply their new learning outside of the program.

Students also discussed how they would keep in touch with their new friends from different races and cultures after the program has ended. Table 27 shows a distribution of their

answers. The most common methods were phone, social media, and email. Three students said they would be willing to visit their friends in their hometown or home country.

Table 27. Keeping in Touch- Themes

Theme	Frequency	Percent
Phone	125	56.31%
Social Media	56	25.23%
Email	15	6.76%
Visit	3	1.35%

Students kept these answers simple and expressed their preferred method of contact in one or two words, but a few students talked about the friends they made and the enrichment of their experiences from having made friends of different cultures. One student from China said, “Yes, I want to be friends for long time.” Another student said, “I plan to stay in touch with those who were extremely kind to me. I hope to learn more from them and become friends.”

Intercultural strengths. Students mentioned Intercultural Strengths 30 times within their responses. They discussed what they learned about intercultural strengths and what it meant to them.

Throughout my years at GERI, I've learned a lot about other cultures. Specifically, interesting to me has been the Native American Cultures. I love how they still embody their tribal ways and practices. I think that is the most important. They inspire me overall.

Twelve students mentioned they realized that people have different talents and strengths in different cultural groups and that they learned to respect those talents. “I learned that regardless of one’s ethnicity or culture, your skills will make you stand out amidst the crowd.”

Conclusions about student intercultural development from qualitative data.

Qualitative responses from the pre-camp survey, open-ended responses, and End-of-Camp reflection provided evidence about how students progress through their intercultural learning

over the course of the program. When students began the program, they came in with varying amounts of knowledge about races and culture. They had some understandings of their own cultural identities and what those meant in the context of other identities. Several strongly held the belief that everyone is the same no matter their skin color and that race does not matter because of the similarities everyone shares. During the program, they spent time with multicultural peers in classes and the dormitories. They learned to navigate differences in language, comfort levels, and personalities. In some instances, they learned to show empathy for peers from races and nationalities outside of their own and became responsive to the needs of peers outside their own group. When the program ended, students reported gaining new knowledge about cultural traditions and artifacts. Many formed friendships across racial and national barriers and intend to keep in touch with those friends. They also gained a greater understanding of how people from different races and cultures may have different strengths and talents.

Miniature Case Studies

Selected cases. I selected six students based on their Phase II AM-GUDS-S factor scores for case study analysis. First, I identified ten students per factor, five with the strongest factor score increase between pre- and post- test and five with the strongest factor score decrease between pre- and post- test. I chose one student from each set of five based on a mix of demographics and the availability of their qualitative data. Each student had a response to the SIM open-ended race question and at least one other qualitative data source (i.e., an open-ended response or an End-of-Camp reflection).

Table 28 includes the profiles of the selected students: Their gender, grade level, ethnicity, and AM-GUDS-S scores. The six students included four U.S. students, one Brazilian

student, and one Chinese student. The U.S. students were two White students; one Asian and White student; and one Black student. Three students were girls and three students were boys. The U.S. students spoke English as their first language; the Chinese student spoke Chinese as his first language; and the Brazilian student spoke Portuguese as his first language. One student was in the fifth and sixth grade program (i.e., RED). Two students were in the seventh and eighth grade program (i.e., BLUE). Three students were in the ninth through twelfth grade program (i.e., GREEN).

For Diversity of Contact, I chose Miguel for his growth in score between pre- and post-surveys and Hannah for her regression in score between pre- and post-surveys. For Relativistic Appreciation, I chose MacKenzie for her score growth between surveys and William for his score regression between surveys. For Comfort with Differences, I chose Desiree for her score growth between surveys and Xiaoming for his score regression between surveys.

Table 28. Miniature Case Study Student Profiles

Pseudonym	Grade Level Program	Pre/Post Score Difference			Race	Gender	Country	Native Language
		DC	RA	CD				
Miguel	BLUE	2.25*	-0.25	-2.75	Latinx	Boy	Brazil	Portuguese
Hannah	GREEN	-2.00*	-1.00	4.50	White	Girl	USA	English
William	BLUE	-0.75	4.50*	0.00	White	Boy	USA	English
Leah	BLUE	1.00	-3.50*	0.25	AIAN	Boy	USA	English
Desiree	GREEN	0.00	0.00	3.50*	Black	Girl	USA	English
Xiaoming	GREEN	0.25	0.25	-4.25*	Asian	Boy	China	Chinese

**Indicates factor score chosen for analysis.*

Diversity of Contact.

Miguel. Miguel is a Latinx boy from Brazil who speaks Portuguese. He was in the BLUE program. Miguel's Diversity of Contact score went up by 2.25 points between the start and the

end of his two-week program. This means Miguel engaged in more behaviors like attending events with students of different cultures and became more interested in learning about different cultures. Miguel experienced the second greatest growth in Diversity of Contact in the entire camp. His Relativistic Appreciation score decreased by 0.25 points. This means he became less likely to appreciate the similarities and differences between himself and his multicultural peers. Miguel's Comfort with Differences score regressed by 2.75 points, reflecting the second greatest decrease in a Comfort with Differences score out of the entire camp. This means over the program he became more uneasy with feeling close to people from different races and he became more annoyed by people of different races.

Along with his response to the SIM open-ended race question, one of Miguel's teachers and his counselor completed an open-ended question based on their observations. Miguel's counselor did not collect an end of camp reflection from him.

Miguel answered the SIM question with the response, "My day race and always study, help mom in the house and play videogames." It is clear from his response that he did not understand what the question asked. The Portuguese students completed the survey with the help of their chaperone and Google Translate. Miguel may not have wanted to bother someone for help, or he may have thought he read and responded correctly. His teacher also commented on Miguel's English ability on the open-ended question.

Very good student and did wonderful work, but had difficulty speaking English. Very sweet and he tried to complete assignments in English, but he just had a lot of difficulty speaking English. Another student who spoke Portuguese as well was a great help with this student.

From this comment, it seems Miguel found a way to work with his friend from Brazil to participate in class. His teacher does not expand further on what this looked like for Miguel, but it does show that despite working through language differences, he was able to engage with his

classmates in a positive way. Miguel's counselor had more insight into how he built relations with students of different cultures.

During small group time and transition, he would often talk to me or the other campers in my group and share about Brazil or Portuguese. In the beginning, he used to sit with his friends that he came with but as time went on, he started to sit with the group during meals and not leave. During free time, I only saw him hang out with friends from his own cultural group.

Miguel's counselor reported that he mainly stuck with his group from Brazil for the first part of camp, but as he started talking to his peers in small group, he became more involved with others and started sitting with them during mealtimes. This information provides insight into why his Diversity of Contact score and Relativistic Appreciation score increased. Miguel gained some level of confidence in interacting with peers from different backgrounds, even though he struggled with speaking English.

It is unclear why Miguel's Comfort with Differences score dropped so drastically between the pre- and post- survey. One reason may be that items on the Comfort with Differences scale were reverse coded, and he may have struggled with understanding the differences among those items. He may also have struggled with reading the survey because his native language is Portuguese. If he did understand the question format and marked his responses correctly, he may not have been as comfortable with the cultural differences of his peers. The fact that he returned to his group from Brazil when he had free time shows that he remained most comfortable with peers from his own background.

Hannah. Hannah is a White girl from the United States who speaks English. She was in the GREEN program. Hannah's Diversity of Contact score decreased by 2.00 points over the course of camp. This means she was less interested in attending events with people of different cultures, and she became less interested in learning about different cultures. Her Relativistic Appreciation score decreased by one point. This means she lost some appreciation for

understanding the cultural similarities and differences between herself and others. Her Comfort with Differences score increased by 4.50 points. This means she became more comfortable interacting with students of other cultures, and it became easier for her to feel close to peers of other cultures. She had the third greatest decrease in Diversity of Contact in the entire camp and the greatest increase in Comfort with Differences in the entire camp.

Along with her response to the SIM open-ended question, Hannah responded to the End-of-Camp reflection. Her counselor and teachers did not return an open-ended response for her.

On her SIM question, Hannah said, “I know that my race is seen as the majority and that other races are very commonly underrepresented. This is a huge societal issue because it is something someone shouldn't be judged for.” Her answer shows that she has some understanding of privilege within race. She knows that she is part of the majority culture and that other cultures struggle to be represented in different aspects of society. She has the moral conviction that these differences in representation are wrong and that no person should be judged based on their race.

Hannah said the most important intercultural thing she learned at camp was, “not to assume anything and always try and understand someone's culture.” Hannah started out with an attitude of “no judgement” towards those of other races, but she may have had little understanding of other people's cultures before her camp experience. During the program she learned that she should not assume anything about someone's culture until she gets to know them. She said her counselor helped her learn this by, “explaining things to me and helping integrate me with people of other cultures.”

Hannah also reported that she plans to keep in contact with her Native American friends from camp. “I have Navajo friends at camp who I plan to call.” Showing that her efforts to understand peers of different cultures helped her build friendships with other students.

Relativistic Appreciation.

William. William is a White boy from the United States who speaks English. He was in the BLUE program. His Relativistic Appreciation score increased 4.50 points over the course of the program. This indicates he gained more appreciation for the similarities and differences between himself and peers from other cultures. He had the strongest increase in Relativistic Appreciation out of the entire camp. His Diversity of Contact score decreased slightly by 0.75 points, and his Comfort with Differences score remained the same. This means he became slightly less interested in learning about peers from other cultures and attending intercultural events, and his comfort levels interacting with peers of other cultures did not change.

William's teacher completed an open-ended response. William also completed an End-of-Camp reflection.

On the SIM question, William reported that he believed race was just a color, and it does not affect how he thinks of people. This indicates he came into camp with the overt opinion that everyone is the same regardless of race.

Additionally, in William's second class, his teacher said he sat with a group of Colombian students and worked to overcome language differences so they could interact together. He played with the same Colombian students during breaks. This example shows one area where William increased his Relativistic Appreciation. He was willing to learn about the language differences between himself and his Colombian peers, so they could enjoy class together and bond through their similarities.

On his End-of-Camp reflection William said that the most important thing he learned is that "we are all equal," and that he would keep in touch with his multicultural friends on social media. These responses show that he was focused on learning about his peers differences and

similarities in the understanding that everyone is equal no matter their race, which is the core of relativistic appreciation.

Leah. Leah is an American Indian girl from the United States who speaks English. She was in the BLUE program. Her Relativistic Appreciation score decreased 3.50 points over the course of the program. This means she lost some appreciation for understanding the similarities and differences between herself and other students. She had the third strongest decrease in Relativistic Appreciation out of the entire camp. Her Diversity of Contact score increased by 1.00, and her Comfort with Differences score increased by 0.25. These scores indicate that she was more interested in attending events with people of other cultures and became more interested in learning about other cultures. She also became slightly more comfortable interacting with peers of other cultures.

Leah responded to the SIM question. She also had one counselor and one teacher complete an open-ended response for her. She did not complete an End-of-Camp reflection.

Leah answered the SIM question with, "...I am Native American. I want to know more about different races. My heritage is very important to me and knowing and teaching more about it is something that is of interest in the future." Her response shows how invested she is in Native American culture and how that affects her life. She also believes it is worth investing her energies into educating others about her culture.

In the open-ended response, Leah's teacher said that they did not get the chance to observe Leah interacting with respect to cultural differences, and that she was quiet, but seemed to get along with everyone regardless of cultural differences. Leah's counselor said in the open-ended response that Leah preferred to be alone, and did not seem to interact with anyone, even other Native American students. She only engaged when the topic was personally interesting to

her, and she rarely shared her experience out of her own initiative. These responses show that Leah showed minimal expressions of intercultural responsiveness, and her quietness may have affected how often she engaged in these behaviors.

From Leah's teacher's and counselor's responses it seems that Leah did not go out of her way to engage with others and talk about their similarities and differences. Although she was friendly with her peers, it was uncommon for her to engage them in conversations about cultural differences. This evidence may explain why Leah's Relativistic Appreciation score decreased so significantly. It is possible that she did not form strong relations due to being quiet, and therefore did not learn about any similarities between herself and others while in the program. It is also possible, even if she did form relations with others, that she did not find learning about similarities and differences useful in that process and devalued information about similarities and differences over the course of the program.

Comfort with Differences.

Desiree. Desiree is a Black girl from the United States who speaks English. She was in the GREEN program. Her Comfort with Differences score increased 3.50 points over the course of the two-week program. She had the second strongest increase in Comfort with Differences out of the entire camp. This indicates that she became much more comfortable interacting with peers of different cultures and races, and more at ease being around people with different viewpoints than her own. Her Diversity of Contact and Relativistic Appreciation scores did not change. This indicates that she did not become more interested in learning about different cultures, and she did not become more appreciative of learning about the cultural differences between herself and her peers.

She responded to the SIM open-ended race question. Each of her teachers completed an open-ended response. Desiree did not complete an End-of-Camp reflection.

Desiree answered the SIM question “My race has always given me questions as to why people say I can't do something. I had to realize that I am who I am, and I wouldn't change my race/ethnic background to fit other people's standards.” Desiree came into the program with a clear sense of self. She reported that she was confident in her identity as a Black person. She also said that she resists societal messages telling her she needs to be someone different.

Her first teacher reported, “...she was closest with two other classmates of color (all three different races), talking and sitting with them.” Desiree’s second teacher shared a unique and detailed story related to Desiree’s intercultural development.

Desiree made a documentary about being Black in the United States. A student tried to give her some comments on her film concept, but he did not realize that his experiences came from a place of White privilege. She explained her concept to them, what White privilege was, and how her experiences were different from theirs. She did this without getting angry or upset and was able to help the other student understand these concepts.

This story highlights Desiree’s maturity and wisdom. She made a class project about her experience as a Black adolescent and was able to explain her choices to a White student who misunderstood her perspective. Her explanation helped her peers learn about the challenges people of color face in the United States, and she gave her peers an understanding of how they fit within that narrative. The anecdote clearly displays Desiree’s growth in Comfort with Differences. Her ability to talk about sensitive issues, even when her peers have different experiences than her own, shows how she grew her ability to form relations with those of different backgrounds.

Xiaoming. Xiaoming is an Asian boy from China who speaks Chinese. He was in the GREEN program. His Comfort with Differences score decreased 4.25 points over the course of

the two-week program. He had the strongest decrease in Comfort with Differences in the entire camp. This means he became less comfortable with interacting with peers from other races and cultures and became less tolerant to being around peers who have different viewpoints. His Diversity of Contact score and his Relativistic Appreciation score increased by 0.25 points. These two score increases indicate that he became slightly more interested in learning about different races and cultures, and slightly more appreciative of the similarities and differences between himself and others.

Along with his response to the SIM open-ended race question, Xiaoming completed an End-of-Camp reflection. Xiaoming's teacher also completed an open-ended response for him.

Xiaoming answered the SIM question, "I know nothing about this." This is not a surprising response from a student from China coming to the United States for the first time. U.S. culture is incredibly diverse. This program may be the first time Xiaoming interacted with non-Chinese students. It is understandable that he did not have knowledge about racial identity on the first day of the program.

Xiaoming's teacher commented,

"As with the total of the class, there was very little interaction with students from different cultures. Further, there was very little interaction with students outside the same culture. The majority of the communication was with peers from the same culture and at times was distracting to the entirety of the class. Nothing significant to highlight or call to question. Xiaoming kept to himself."

The response from this teacher is unique in that they spoke to the entire class climate, not only Xiaoming's behavior. This class was taught by a university professor, and it was the teacher's first time teaching middle and high school students. The teacher wrote similar comments on the other students' forms. It seems the teacher struggled with having the students interact with peers outside of their own cultures, and this may have been a function of her students' personalities. Additionally, the teacher found student conversations to be disruptive to

class, which speaks more to the teacher's inexperience with classroom management than it does about Xiaoming's behavior. Considering this may have been Xiaoming's first time in an U.S. classroom, it is not surprising that he did not spend much time with peers of other cultures, especially if the teacher was not equipped to encourage those interactions.

On the End-of-Camp reflection, Xiaoming answered that he learned "nothing" important about culture during the program. He did not plan on keeping in touch with anyone of a different culture, and he did not perceive that his teachers or counselor taught him anything about intercultural differences and similarities.

Xiaoming did not express any negative feelings about the program in his responses, but when considering the information provided by his teacher and his End-of-Camp reflection responses, he did not appear to have an enriching social experience meeting peers from different backgrounds. Xiaoming's counselor did not return an open-ended response for him, so his behavior in the dorm is unknown. Comfort with differences depends on a students' willingness to form relations with students of other cultures. According to his teacher, Xiaoming reportedly kept to himself and had trouble forming relations with students outside of his comfort zone. This explains why his Comfort with Differences score dropped over the course of the program.

Conclusions

A mix of quantitative, qualitative, and mixed analysis provided information about how cultural responsiveness developed in adolescents with gifts and talents over the course of the residential summer enrichment program. Students experienced some gains in Relativistic Appreciation for other cultures during this program. These gains varied based on students' genders, ethnicities, and grade levels. At the beginning of the program, most students had some knowledge of race, their own ethnic identity, and the ethnic identity of others. During the

program they interacted with peers in class and in the dorm to form intercultural relations. By the end of the program, they developed better understandings of cultural traditions. Some of the students spoke to the importance of the friendships they made with students of other cultures. Individual students grew in different ways over the course of the program, and it is difficult to say how the program affects intercultural development for all students.

RQ3: How do educators facilitate adolescents' understandings of cultures and races within a summer enrichment program?

I used a combination of qualitative data sources (i.e., educator interviews and End-of-Camp reflections) to answer this question. Educator interviews included the perspectives of teachers, counselors, and staff members on how they best facilitated intercultural learning within the program. End-of-Camp reflections asked students one question about if counselors helped them understand an intercultural similarity or difference and one question about if teachers helped them understand an intercultural similarity or difference. I analyzed interview and reflection data for overarching themes and compared themes across the two data sources to see if the students perceived the same strategies used by the educators as helpful. I used this verification method as a form of triangulation in answering the research question.

It is important to note that in this section, “educators” refers to a mixed group of teachers, counselors, and staff members, otherwise the educators are referred to by their specific titles (i.e., teachers, counselors, or staff members).

Interviews

Twelve participants completed in-person interviews: four staff members, three counselors, and five teachers. The counselors and teachers had experience with various grade

levels, and their tenure with the program ranged between one and 14 years. A table of interviewee pseudonyms, demographics, and experience can be found in Table 29.

Table 29. Demographics of Interviewed Participants

Role	Pseudonym	Grade Level	Program Tenure (years)	Gender	Education Level
Counselor	Gemma	RED/BLUE	2	Female	Undergraduate
Counselor	Eun	BLUE	1	Female	Undergraduate
Counselor	Jordan	RED	8	Male	Bachelor's
Teacher	Andrea	GREEN	2	Female	Master's
Teacher	Winston	BLUE/GREEN	1	Male	Bachelor's
Teacher	Mary	RED	14	Female	Ph.D.
Teacher	Sara	BLUE/GREEN	1	Female	Bachelor's
Teacher	Hershel	GREEN	1	Male	Master's
Staff	Callie	All	7	Female	Bachelor's
Staff	Jane	All	6	Female	Master's
Staff	Kavon	All	1	Male	Master's
Staff	Sven	All	5	Male	Master's

Coding

Two rounds of coding were used for the interviews. The first round was open coding, through which I identified rich sources of information pertaining to teacher and counselor strategies. These sources described something the educators actively did and saw as helpful for working with multicultural students. In the second round of coding, I identified 12 common forms of intercultural educational strategies. From these, I gleaned four overarching ways that educators facilitate intercultural learning: enhancing personal understandings, communicating to facilitate change, collaborating through learning opportunities, and integrating effective intercultural pedagogy. Each overarching theme contained two to four subthemes. Enhancing personal understandings contained the subthemes of “awareness” and “reflection.”

Communicating to facilitate change contained the subthemes of “language scaffolding” and “conversations.” Collaborating through learning opportunities contained the subthemes of “implicit vs explicit training” and “collaboration.” Integrating effective intercultural pedagogy contained the subthemes of “rapport,” “mixing,” “representation,” and “technology.” The frequency and representation of these themes is contained in Table 30.

Table 30. Themes Found in Educator Interviews

Theme	Subtheme	Frequency	Interviewees
Enhancing Personal Understandings	Awareness	14	6
	Reflection	26	9
Communicating to Facilitate Change	Language Scaffolding	49	9
	Guided Conversations	47	11
Collaborating Through Learning Experiences	Implicit vs Explicit Learning	40	6
	Collaboration	17	8
Integrating Effective Intercultural Pedagogy	Rapport	30	9
	Mixing	18	8
	Representation	21	9
	Technology	14	4

Enhancing personal understandings. This theme encompasses the ways in which educators enrich their own intercultural understandings to help their students. Two main methods stood out as ways of enhancing personal understandings: awareness and reflection.

Awareness. Awareness consisted of the efforts teachers and counselors made to become knowledgeable about their students’ cultural backgrounds, such as research. Awareness was discussed 14 times by six of the interviewees. An example of these efforts is provided by what one staff member reported having done; “Kavon” said, “...so, I had to read about Colombia,

Brazil, and its latest politics. That's something that intrigued me and knowing these things so that you don't say something silly was very important.” Kavon emphasized the perceived need to know about these topics out of personal interest and so he could be culturally informed and sensitive to his students’ heritage. “Callie,” a staff member and former counselor, also emphasized the importance of knowing her students’ backgrounds.

I know one of my kids had participated in Standing Rock [a protest of the Dakota Access Pipeline that resulted in the physical injury of many Lakota tribe members], and so she was on the foreground of that happening. I know that she and a lot of her classmates dealt with issues related to that, like the environment and the structure of "the man" kind of thing. Like the overarching structure of authority and things like that. And so, being aware of that was really helpful.

In this case, Callie’s students were directly involved with a major historical event, six months before attending camp. The students’ Native American identities within that situation may have predisposed them to certain attitudes and behaviors when faced with authority, which Callie found important to understand in her counseling practice.

Along with being aware of students’ cultural backgrounds, staff found it was useful to be aware of students’ individuality. “Sven,” a staff member, recognized, “I think it's important to validate that, first of all, they are individuals.” Even though the students brought a diverse array of experiences to the table, the individuality of each student was more important than their shared cultural heritage. For example, a teacher, “Hershel,” had this experience:

I got to know a student whose parents are from South Africa and that always intrigued me. One of my favorite film directors is from South Africa, so I was asking him about that, and we had conversations about that even though he's totally ‘East Coast.’ I don't think he's even been to his parents' homeland.

This teacher recognized that although his student has a different national ancestry he has primarily grown up in the United States. The teacher and student had an open dialogue about South Africa, but the teacher was able to respectfully recognize the limits of his students’ cultural knowledge, while showing the student he valued his perspective.

In these examples, teachers and educators reflect that awareness is essential for responding to their students' needs and feelings. The awareness activities they mentioned included conducting background research to avoid being insensitive or to have conversation topics prepared. Awareness also includes understanding that students are individuals, and they may not always act in the same way as their peers from a similar background.

Reflection. Teachers, counselors, and staff members discussed reflection as an opportunity to think about one's personal biases and beliefs about others from different cultures and backgrounds. Reflection also included educators thinking about how they would improve their classroom, small group, or program to better facilitate intercultural differences. Reflection was mentioned 26 times by nine interviewees.

A first-year teacher, "Andrea," experienced the need for reflection first-hand when she learned she had a highly diverse class of students who were learning the English language. The majority of her students were either from Colombia or China. She described her students as highly curious and wanting to learn more about the subject she was teaching. Regarding her plans for curriculum, she said that she had to plan on a daily basis because of the challenges she faced in an intercultural classroom. She found that adapting to her students' cultural needs improved the overall quality of the class. "It was super fun. I had a great time with it. I think if I didn't have that diversity in my classroom, we would have just been doing these canned lectures that I do for my college kids."

"Mary," a long-term teacher for the program, mentioned that not all students respond to the same teaching strategies. In her reflections, she compared working with students from diverse backgrounds to fishing. "The whole fishing idea is that you can't use the same thing on all the children all the time. You use a different bait depending upon the kid, depending upon the

culture also, depending upon their gender.” She recognized that different students have different motivational needs, and she tried to respond accordingly.

Sven remarked that even when he prepared in advance, different situations required him to reflect on his understandings of students and their situations.

I was making many assumptions, and that, with time, helped me become more open-minded and more flexible. So whenever a situation would come up, I would sit down with a person, either the counselor or the student and have them explain to me or teach me and give me feedback on how I could improve my work without affecting others. Of course, trying to satisfy whatever need they had.

Reflection also occurred after the program. When I asked Kavon what he planned to do in the future to improve intercultural responsiveness in the context of the program, he answered:

(I) definitely plan on developing a habit of reflecting, and I think I need to do that more on my, on my individual level before institutionalizing it...probably including something on cultural openness in the program schedule would help. I think we need to talk to children and stuff about the subtle things. For example, we need to talk to students about microaggressions.

Kavon, a first-year staff member, voiced the need for more experience with the program before revising activities and curriculum. He understood that many intercultural interactions happened among students in the program. Teaching the students about how to process these interactions could assist the students in recognizing when they occur. Kavon added, “...the best teachers look at these opportunities, and at times they make passing comments about what happened, and at times they actually spend some time teaching students about reflecting more on what happened.”

Kavon’s comments highlighted that reflection not only benefits the educator and their practice but can help the students understand the nuances of their intercultural interactions.

Communicating to facilitate change. The theme of communicating to facilitate change encompasses the forms of communication educators used to bridge cultural gaps and facilitate intercultural discussion. The two most common forms were language scaffolding and intercultural conversations. Educators used language scaffolding to assist ELL students. They

also overcame language barriers and had conversations about students' backgrounds and cultures. This allowed students to expand their understanding of and respect for each other.

Language scaffolding. Language scaffolding consisted of using translators and other resources to mitigate language differences. Nine teachers, counselors, and staff members mentioned language scaffolding 49 times. Teachers mentioned using visual aids, translators, translation apps, vocabulary sheets, and grouping to succeed in language scaffolding.

Human and virtual translators served an important role in camp for ELL students. Staff member and former teacher, "Jane," recalled that ELL students used their phones in her class to translate the material. Although teachers typically discourage phone use in class, Jane reports she, "...had to readjust the, 'Hey, put away your phone!'" dialogue, because the students often used their phones for translation. Sometimes, volunteer translators were available. These translators were either counselors or volunteers who had a first language other than English or knew a second language other than English. One counselor, "Gemma," recalled, "...I asked her (a student) to contribute in Mandarin if she wanted to, and we could have Lin translate, which did happen a few times." In this example, Gemma encouraged a student to contribute in Chinese, because they had a translator available. This strategy invited the student to contribute to the class using her first language, so she would not be limited in their communication due to language differences.

When a translator was not available, counselors found creative ways to communicate with their students in small group sessions. "Eun," a counselor, recalled,

At first, I was going to use a curriculum given by the GERI program, like following all the directions they sent out in the packet. And most of them I did, but because I had lots of international students who were not familiar with English, just following the step-by-step process would not help the majority of my students. What's the point of doing these activities if they don't understand? So, for most of the activities I created some accommodation plan for English

language learners. It was really simple. I used lots of pictures and images and did lots of crafts.

Eun worked with GERI staff to create an accommodated plan for the socioemotional curriculum using visuals and hands-on activities.

Gemma also used interactive and visual materials that did not require “the need for language.” This provided additional support for ELL students in small group sessions. She elaborated further to say,

We did some stuff where they sorted what they thought, so they had cards. That was a way for her to participate without necessarily saying anything. Like, I could see what she thought about things just from where she like put her tokens.

Counselors and teachers found ways to speak their students’ languages whenever they could. The educators used this strategy to provide ELL students with a sense of belonging. Andrea, a teacher, stated, “...I welcomed my students every day in Spanish, Chinese, and English.” Andrea grouped her students so they could present class topics in their native language(s). “Every group would have an English speaker, Chinese speaker, and a Spanish speaker. And if I could, I would incorporate two of them so that they could translate if needed.” Two other teachers, Mary and “Winston,” also paired like-language students together and, then, assigned pairs to work together in larger, mixed-language groups.

Even when teachers paired students with a peer who spoke the same language, it could be intimidating for ELL students to speak aloud in front of their peers. Mary had a solution for this.

If any student answers (a question), instead of me repeating it, I have the whole class repeat it...so that I'm not the one talking. It's the students talking. Many times, the student whose second language is English will be afraid to talk. But they're not afraid to talk if they're repeating in a group.

Seven of the nine interviewees, who discussed language scaffolds, mentioned the value of Google Translate in navigating language differences. Eun described,

I typed what I want, what I wanted to say and translated it to Chinese, and they read it, and then they would roughly understand what I was doing...the same thing I tried with the girl coming from Brazil.

Eun also mentioned how she could translate announcements to her small group's online group chat, so everyone could understand where they needed to be and when. Google Translate became such a popular resource that Callie found a way to expand the teaching strategy. "One thing we really worked hard on was getting those key counseling words that we use a lot. We translated those into Spanish and Chinese and Korean, which was an adventure...I really hope it was helpful for the counselors."

In these examples, educators demonstrated how important it is to create a sense of belonging through language. By navigating linguistic-based differences, students and staff had more opportunities to have conversations about intercultural similarities and differences.

Conversations. Eleven interviewees mentioned intercultural conversations 47 times during interviews. Educators used conversations to connect students of different cultures and increase student understandings of cultural differences. In class and in the dorm, educators facilitated conversations related to cultural responsiveness, especially when managing culture-based challenges.

When racial stereotypes came up in small group, one counselor, Jordan, used it as an opportunity to discuss people's talents. "Jordan" recounted, "...a student said, 'because you're Asian, you're good at math.' The student was Korean, but they did not take it as offensive. I think that's sort of the learning that happens there. Then trying to guide that, 'we all have different gifts and that's why we're here...'" As Jordan worked with younger students, he did not feel the need to explicitly talk about stereotypes but redirected the students in positive ways that focused on students' strengths.

More hurtful stereotypes were used by older students in various situations. In one instance, Gemma heard an Indian American student say, "...you're ching-chong out," when playing water dodgeball with the Chinese students. Gemma removed the student from the game to speak to him about his comment. "Students of that age are not always educated about what is politically correct to say. I talked to him about it." She described his reaction as, "...very serious...I said, 'that is unacceptable behavior.'" The counselor reported, "...that was the only time that I noticed any, racial slurs happening, or any differences with the way my students interacted." The counselor recognized how the maturity of a student affects the way they process conversations about internalized stereotypes and racism. She took it as an opportunity to help the boy learn from the experience.

Kavon also saw opportunity for directly discussing race and culture at the beginning of camp, so students could be more proactive in intercultural situations.

We can encourage counselors and teachers also to discuss these moments in classroom or in the dorm. Explain what happened and talk about these things more openly. I think that will help students process, experience this, and recognize that they have experiences yet to come.

Sven agreed that intentionality was an important part of guiding students through unexpected social situations.

There's only one assumption we can make about our students, and that is they are here because they want to learn, and if they face challenges learning, whatever the learning is, learning to respect others or learning in their classes, we can help them. I think that the power and intentionality of the camp is to talk about it, to show examples, because we put them in the building, and we expect that they interact well...we give training to the teachers, but maybe we need to have a conversation with the students and be intentional about the expectations.

In the classroom, conversations provided opportunities for extending intercultural understandings within the course content. Jane, while teaching her geology class, asked her students "What is this kind of geology? Would you find it in your state?" This question allowed

the Chinese and Native American students an opportunity to speak about their home in a way that directly related to the course.

Some teachers taught culture-specific classes, and conversations about background naturally stemmed from the course topics. “Sara” taught a class on Japanese Culture. Though she originally thought the students would only be interested in Japanese cartoons, she found they had interests in other Japanese culture topics. One of the topics involved Japanese understandings of race.

When I was talking about survival Japanese (language), I made sure to include things about discussing your background, like people of racial minorities would have to do. For a lot of them I had to teach them how to say African American or Asian American, Native American, just tailor it that way.

Sara wanted to make the class personally relevant to the students. For a United Nations debate activity, she assigned students to countries based on their level of interest.

And that went really well actually. I picked a real-world issue, and I didn't tell them how it got worked out. It was like, North Korea shot missiles in Japan's general direction, and they fell into the ocean. So, I gave them time to research their relationship with other countries depending on what country they were assigned and like some basic questions to find answers to.

Sara said the activity provided a positive experience, but also noted that if she had a Chinese student, the debate could have been more contentious and would have required more intervention on her part.

Overall, these conversations within classes provided intercultural learning opportunities for the students and the teachers. Educators understood that conversations may need to be handled differently based on the composition of their class or group.

Collaborating through learning opportunities. Educators discussed the various learning opportunities that took place within the program. The theme of collaboration through learning opportunities encompasses the way educators work through intercultural learning

experiences with other members of the learning environment. In this theme, there were two prominent subthemes, implicit vs explicit training and collaborating with other educators.

Implicit vs explicit training. Teachers, counselors, and staff members discussed the tension between learning by experience and receiving direct instruction about intercultural responsiveness. Implicit training refers to any sort of improvised solutions educators must come to when faced with intercultural dilemmas within the enrichment program or otherwise learning by experience. Explicit training refers to planned, direct instruction about intercultural pedagogy that occurs prior to the enrichment program and allows educators time to ask questions and reflect. Educators mentioned learning by experience 11 times and mentioned explicit training 29 times. I combined these categories because educators often mentioned explicit training as something required to lessen the need for implicit training. Although the educators recognized that learning by experience had its place, educators from all three roles believed that additional, explicit intercultural training would have been useful.

Learning by experience occurred when staff members experienced an unexpected issue. Counselor, Gemma, described a specific instance with a group of students from Brazil.

I know like, eventually, they were just staying with their chaperone and then they would go do things whenever they could go. That may not have been the most successful outcome we could have hoped for, is them sticking with their chaperone...”

Gemma said the Brazillian students clung to their chaperone and did not want to make friends with non-Brazillian students. The students’ lack of willingness to be with their peers affected counselor’s schedules and created confusion about who should be watching the students. Gemma witnessed her fellow counselors struggle to keep the group together. They had to improvise ways of working with these students in a constructive manner. At the end of her statement, Gemma requested more clarity between staff and counselors about the chaperone and his role.

Staff member, Callie, remembered that counselor training had greatly improved since her time as a counselor,

...we participated in some training regarding students from diverse populations. It wasn't super thorough. By the time I became an AEC staff member, we had been more thorough about it and talked about differences, a bit more and similarities and things of that nature.

Despite the training that now exists, counselors continued to struggle with the differences in culture and language, as Eun reports:

Recently, I met one counselor who worked at SS camp. She worked for the first two weeks, and I worked the last two weeks. And she had a hard group that also had lots of students who could not speak any English, and they were from Colombia. She said she also struggled a lot. And like I agree with that struggle, and then like we related to our struggles.

Eun also reported that she took a Multiculturalism in Education class in her college's teacher preparation program, but the course did not prepare her for working with multicultural students. This is concerning because most of the counselors hired for the enrichment program were students in the education college at the university.

Sven, the staff member in charge of counselor training, understood that most of the intercultural training happened by experience, but over his tenure he did try to increase explicit intercultural responsiveness training. He created activities to help counselors recognize their own biases and hold back from making assumptions about the campers' lifestyles. "I would give them names or ages and ask them to describe that person based on the limited information I have given to them. Another one was having them draw either the school or the house of the student."

Sven reported that during counselor training, new counselors often drew tropical huts when they imagined Colombian students' houses, so he corrected them and explained that the high-income students live in very well-constructed apartments and homes. He said his goal as a staff member was to, "...make sure that, at least in the training, my counselors would know what

to expect from the students, know how to react to the students and also how to be proactive to those students' backgrounds.”

Staff members used a similar approach for training teachers. Kavon described teacher intercultural training as a session, during which staff members from different cultural backgrounds explained the cultures of the different students. A Colombian staff member explained what life is like for students in Colombia. An Indian staff member explained what life is like for students coming from India. Videos of teachers in schools with Native American populations explained life on reservations. These innovations in teacher training happened within the past two years. Jane recounted an important learning moment from her fourth summer working for the program, before teacher intercultural training improved.

I ended up getting put in the classroom with a teacher who was not handling our native students well. It was not a very good situation, and that teacher couldn't make the shift and allow the kids to be kids. Because they, I mean, I honestly, I think he would have struggled with any kids that weren't, perfectly his stereotypical norm.

Jane noted that teachers without explicit intercultural training may not be able to adapt their perception of how students with gifts and talents look and behave, especially when those students come from marginalized backgrounds. “He had a square peg idea of how these kids should be and wasn't able to go outside of that. And, when you have a mixed crew of kids like what we have in AEC, he can't do that.”

She also expanded on how the teacher's lack of understanding affected the students. She spent most of her days in the classroom trying to redirect the students to what they enjoyed about theoretical physics concepts. When I asked what affected her most from that situation, Jane responded,

One of those students died a week later, and I had helped him endure sitting through that fucking class for the last week of his life. That fucking sucks. There's

just no better way to put it, but I think we all walked away knowing we needed to do a better job.

I would like to clarify that the student in this situation the student passed away from an accident that happened when he returned home. Still, the experience of losing a student made AEC staff realize that teachers' and counselors' abilities to respond to culture profoundly affect the students' potential to have a positive program experience.

Kavon held strong beliefs about students learning through implicit or unstructured experiences. He recognized, "...openness is very hard to be taught through direct instruction," but at the same time, "...two weeks is not enough for them to realize these matters, unless they were shown particular instances of learning they could achieve."

Kavon, Sven, and Callie all discussed how placing the students together and expecting them to get along without preparation could be a confusing and frustrating experience. Kavon likened this type of unstructured experience to a swimming lesson.

If you want to teach someone swimming, throw them in a well, and they will learn how to swim in that well once the water goes in their nose and then they start coughing and they start drowning. That's when they realize how to swim, how to fetch for themselves, how to start moving hands and legs. So that's how I think unstructured experiences help students understand the value of openness.

Although accurate in describing those unstructured experiences, the metaphor of drowning is not an ideal way for students to learn, especially when proper instruction can make initial unstructured experiences easier. Kavon also recognized, "...we can do a better job of explaining to students because we can't expect them to be in these unstructured experiences and learn about it. Someone needs to help them process it."

To help students process intercultural responsiveness, Jane believed AEC leadership must understand their own intercultural development, but even their training was more implicit than explicit. I reflected with Jane that in my own training, I learned intercultural responsiveness by

observing the program coordinators before me, and I did not have formal training on the best ways to incorporate intercultural pedagogy or how to confront my own biases.

Jane echoed this feeling and noted that AEC leadership needed to make the intercultural aspect of AEC more intentional, explicit, and focused. Overwhelmingly, interviewees agreed that more explicit intercultural training should be provided to staff and students.

Collaboration. When educators found themselves learning by experience, they found it helpful to seek out help from fellow teachers and counselors. Collaboration happened when educators worked together to solve dilemmas of intercultural pedagogy. Collaboration happened in the context of implicit and explicit learning experiences, and it was mentioned 17 times by eight interviewees.

In one example, Gemma mentioned, "...I think I've gotten more into asking other counselors for help to see what they do." This past year she used a counselor from Taiwan as a resource to help her young Chinese students. She specifically asked the assistant counselor about media references the students could relate to, so she could add those into her small-group sessions. "Michael Jordan is super big in China and here, so I knew they definitely would understand him. One of my Chinese students was super into basketball, so once I said 'Michael Jordan,' they were super into it."

Teachers and counselors collaborated to foster one's knowledge about students' behavior and other issues. Teacher, Mary said, "...there was one girl from the reservation, she laid down on the floor and got underneath her chair, which meant she didn't want my help." She mentioned this kind of behavior happened every so often with students who had not previously experienced challenge, and when it did, she knew to use the counselors as a resource. "The counselor will

come in...and I will have pulled the child aside with the counselor and, and I'll explain the situation...For the most part, I have found it works really, really well.”

Mary emphasized that working with the counselors gave the children a sense of accountability as they move between the classroom and dorm environment. Kavon also recounted a situation when the behavior of a student from China created issues in the student's small group. The student insulted an assistant counselor from Taiwan by adamantly voicing that Taiwan was not a country and did not belong on their group flag.

I remember in that meeting, you being the chief coordinator, I, being the assistant coordinator, two head counselors and the group counselor and the assistant counselor who came from Taiwan...we discussed the possibility of altogether, uh, dismantling the name that the group was proposing...and reinforce what the kid was saying, or we actually make an effort to explain to the kid, ‘what you were saying was not inclusive’. I think we strongly agreed that we wouldn't go with option one. And we take this as a learning moment for the kid and we helped the kid understand.

By working together, the staff members, including myself, found common interest in facilitating a peaceful resolution for the group. The Chinese student learned that her perspective of Taiwan was different than others' perspectives. Educators depended on each other to construct a global understanding of the problem and decided the best approach from there. Kavon elaborated on the resolution,

It's fine if the child was raised in an environment where she was taught that Taiwan was an integral part of China. I don't think we can blame her. And that is why we took it as a developmental moment, a learning moment, where she could learn that there would be people at the table and in the rest of the world probably who do not think the same as she does.

In this case, working as a group also helped reinforce to the child that people have many different perspectives, and it is not always our individual outlook that is the most important.

Teachers and counselors also collaborated with their students to foster intercultural

understandings. Eun found that one of her students had a talent for facilitating language differences.

This American guy, he was really clever. I got lots of ideas from him. He would type what he wants to stay in Google translate, and then copy and paste the Chinese, and paste it onto the WeChat.

Teacher, Sara, noted the students can have more knowledge than staff when contributing to cultural class activities.

The Chinese American student knew more about like Kanji than the other kids. She was kind of more knowledgeable with the calligraphy and the language portion of it. So, she was able to help her classmates more with that. It was really helpful for me.

These collaborative learning opportunities have given educators and students an opportunity to grow in their cultural responsiveness. It is through these opportunities that educators discovered new ways of facilitating diverse perspectives in the program.

Integrating effective intercultural pedagogy. Beyond their own personal reflections, communication strategies, and learning opportunities, teachers and counselors developed targeted strategies for facilitating intercultural learning. Some of these strategies were reinforced during their training sessions prior to the enrichment program, and some they developed after years of tenure within the program. The most prominent strategies included building rapport, mixing students, fostering representation, encouraging multiculturalism, and using technology.

Rapport. The educators described building rapport as relating to students to build respectful relations, especially with students of color and international students. Building rapport was mentioned 30 times across nine interviewees. In this example, Winston discussed his process of getting to know international students.

Being an immigrant myself, I love to learn about different cultures, and if I know about another culture, I try and relate to them. So if I know someone is from India, I go, ‘Oh, whereabouts in India are you from?’ You know, and try and be

like, I know roughly where some things are, so I can maybe have a conversation about where they feel more comfortable.

Andrea also agreed that showing an interest in her students' lives was part of building strong teacher-student rapport. "People really care if you just make even the slightest effort to understand where they're coming from or who they are."

Jane used the same method to include Chinese and Native students in her class, by, "...making the extra effort to engage them and let them know they're welcome to participate."

Building rapport was also a common strategy among counselors. Jordan said, "...showing them that I'm making an effort to learn pieces about their language and their culture and then trying to model that. And then encouraging students to do that. I think that's one of the first things I did." He considered this process crucial to building a team atmosphere. Even if students were hesitant to participate, it gave them the option and let them know they were welcome in that space.

Mixing. After initial relationship building, educators employed more intensive strategies. Eight interviewees mentioned mixing students of different backgrounds 18 times within the interview data. Primarily, they grouped students in various combinations to break cultural boundaries.

Sven mentioned that the camp leaders before him would assign counseling groups based on background for better language comprehension, but the students were not learning from each other in homogenous groups. "One of the first things I did was getting students' ethnicities and backgrounds according to the roster and mingling the students in the counseling groups."

Teacher, Winston, also remarked that mixing students of different backgrounds was crucial for breaking down cultural barriers in class, "...I've put them altogether as a mishmash, because then they work together."

Sometimes mixing strategies did cause conflict, such as in Andrea's class. A group of Chinese and Colombian students struggled with communication in their group project. Colombian students said "no" to ideas more directly than the Chinese students were used to. The Chinese students perceived that the Colombian students devalued their input. Andrea consulted the Colombian teaching assistant, and he explained that indirect forms of communication were difficult in Spanish. Andrea and the teaching assistant worked together to teach the students better ways to communicate in group projects. When reflecting on her initial strategy of mixing groups, Andrea believed it to be helpful despite the conflicts. "Maybe that sounds intimidating and it probably was, but at the end of the day, they were talking to each other."

Counselors mentioned that camp administrators' choices, like disallowing students to choose their roommates and having larger school groups attend across multiple sessions, improved students' tendencies to interact across cultural boundaries. Gemma referred to a group of students who came from the same school in Chicago. The students from that school tended to stick together when more of them were present, but in the most recent camp year, the school group divided into two sessions. "A lot of the time it was better this year because it was split up, they weren't all there like one week...so it was more successful that way...I did see them branching out more and interacting with other students."

Teachers, counselors, and staff members all saw the value of mixing student groups as it encouraged communication and engagement in camp activities.

Representation. Representation refers to educator diversity and willingness to hire teachers and counselors that are representative of the student body. It also includes educator willingness to integrate culturally representative course material. Representation was mentioned

21 times by nine interviewees. It appeared in various forms throughout the camp: representation in staff members, representation in class content, and representation in activities.

Two counselors and three staff members noticed the importance of hiring counselors and teachers whose races were representative of the students' backgrounds. Counselor, Jordan, remarked on the subject:

...to try to even more intentionally make the counselor staff exhibit what the demographics of the students are. I think that it's a hard thing, but I think it's important. Even if we get one person better each year, it's probably worth the time...yes, we want them to be engaged differently, but I think it's also helpful to just have a natural fit as well.

He specified that even though AEC educators want students to stretch their comfort zones during the program, having at least one staff member per cultural group could help support the students' linguistic and cultural needs. Jane felt similarly and said, "...we're getting better at recruiting counselors and teachers from multicultural backgrounds and from multi socioeconomic backgrounds. It's getting better, but we still have a way to go."

Beyond staff representation, teachers tried to increase representation in course content. Three teachers mentioned that adding cultural representation in their course content was important for students' sense of belonging.

Hershel, who taught a creative writing class, introduced the students to a Native American poet through a YouTube video. I asked him how the Native American students responded. He said, "...their heads came up from their computer." Hershel said he found the video of the poet because he was inspired by the Native American portion of teacher training and empathized with the teacher who spoke about her students so passionately. Still, he seemed to struggle with the idea of having a conversation about the poet he introduced. He specified that he, "...didn't make a big deal about it either. I just wanted to share to something that was on my

mind for next time.” This comment indicated that, although he wanted to use the poet to engage his Native American students, he did not know how to facilitate an effective discussion.

Sara also said she encouraged representation in the students’ group projects.

So the African American in anime one (presentation) talked about how anime was perceived in Black American communities...and one's talking specifically about schooling. That was interesting because the two people who did that were Native Americans... and the other one went to the public school in the South. So, it was two very different learning environments that they were comparing.

Students also experienced cultural representation outside of the classroom. Three staff members mentioned Global Gala, an event designed to encourage intercultural learning through talent sharing. Jane said that the event allowed for the presentation of individual cultures as well as how those cultures come together in the program setting,

I think it's always a good to watch the kids when they do the global gala. When some of the counseling group teams get together and put on a performance and include things that may not super overtly come from somebody's traditional background or somebody's culture, but actually shows how they blend.

Kavon also said that he enjoyed Global Gala because it provided a chance for students to support one another in intercultural personal endeavors.

I remember the kid from Taiwan, he was presenting his art, uh, and he missed that (yo-yo) two or three times, but the audience still cheered for him. And that was amazing that students realized his struggle...I just loved how he was trying to present his own culture, and how when he failed, students cheered.

Staff member, Sven, said he would like to extend the intercultural activities with some sort of bazaar or presentation to show diversity within U.S. culture, and have the students think critically about those issues. He believes the event will help students revise misconceptions surrounding what it means to be “American.”

Sometimes international students because they want to improve their English, they only want to talk to and hang out with “American” students, but that sometimes for them means White students. So, a couple of times I had a hard time having, let's say, international students paired with Native American kids or African American kids because they said, ‘Well, I cannot understand her English.’

Sven also spoke to the importance of identifying and sharing specific aspects of U.S. culture. For example, Fourth of July is a cultural holiday that happens during the program.

I think American culture has a lot to offer and we, we need to be more intentional in identifying what those things are...the other group that celebrates independence during that time is a Colombian group on the 20th of July...maybe at some point that would be a good conversation for that week. What is independence and how their countries have gotten independent.

In these ways, the counselors, teachers, and staff are finding ways to improve multicultural perspectives in camp, internationally and domestically, and expose students to points of view they may not have experienced before. These strategies of representation help the students become more willing to engage with peers across cultures.

Technology. Teachers and counselors frequently used technology to make their learning environments more culturally inclusive. In this case, technology refers to educator use of electronic media to encourage student responsiveness to various forms of cultural expression and cultural knowledge. Four teachers and counselors mentioned technology 14 times in their interviews. Translation and group chat apps were the most used technologies to assist with language differences. Hershel said, "...I was experimenting with Google translate audio and visual, and they liked it. I did multiple languages." His response echoed those of other counselors and teachers who used the apps to connect with their students.

In addition to translations, teachers used websites like YouTube useful for intercultural learning. Mary used YouTube videos as a resource in her class so students could expand their geometry skills once they returned home.

I teach them how to fold online so that when they go home, no matter where, that no matter what country they go back to, they can find that on the web and learn how to fold...I find someone (a teacher) who is good. I teach them (the students) how to, for example, you may want to fold this, but the teacher online isn't very good.

Mary also used YouTube for a spontaneous and unique intercultural strategy, playing instrumental music.

One thing I changed this past year... I love music, and I love the guitarist Jesse Cook. So, as they were folding, I put Jessie Cook on, and I started that on Monday, and I did it on Tuesday. Wednesday, I got there late or something and I forgot to turn Jesse Cook on...And they started to work and one of the kids said, where's Jesse Cook this morning?

Mary discussed how the guitarist had traveled the world and spoke of meeting other musicians who did not speak English, but they could communicate feelings through music. Mary applied this to her class content.

Math is a language. Math is a music, and it's all patterns. And I'd have them listen to the pattern and listen to the pattern of the drums in the background. Every culture plays drums, and probably every culture plays some type of string instrument.

Mary not only used music to create a shared, enjoyable working environment, but she also explained how music and math are universal experiences. By using technology to access music, she helped her students move beyond cultural differences and understand the shared experience of humanity.

A Narrative of Educator Intercultural Responsiveness

It is useful to discuss various strategies educators use to facilitate intercultural learning but witnessing how educators use these strategies over the course of an event is also critical. One teacher provided a valuable narrative about their experience with intercultural responsiveness during the enrichment program. Due to the specificity of the anecdote, I removed the teacher's pseudonym and gender to further protect their identity. Their story touches on all aspects of the major themes found within the educator responses. It shows how the strategies educators use can positively affect their students and the adults around them. I have included the condensed text as follows:

During that two weeks there was an overlap of the ICE training, Immigration and Customs Enforcement, so my students were aware of that, and they asked me if they needed to worry about it. So, we had a 15-minute conversation at the beginning of class of me saying 'No, they're here just like you guys. They're here to learn. They're not going to do anything. Don't worry. And if you are scared, you can come to me. You can come to the TA. You come to anybody at AEC and tell us what you're thinking. We can always close the door,' and we did actually close the door that day because I think it made them feel more comfortable.

[The next day, at lunch], I think I was at the back of the line, but my students were around me. All of a sudden, I saw this crew of ICE high schoolers come in and cut the line right in front of my students. And my students they ask, 'What's going on? What happened?' They saw all these kids in uniforms acting like that.

I think I said something along the lines of, 'Hey, are you just going to let them do that?' to the university ID people. The guy scanning the IDs was just like, 'Oh no, they're allowed to do that.' And I asked, 'Why are they allowed to do that? Because we have the same lunch privileges that they have.'

Then the ICE guy in charge, basically my position, but for the other people turned around and said, 'Stay out of this business. This is not on you. You don't know what you're messing with' or something...it was something aggressive that made me feel uncomfortable.

So me and the manager and that ICE guy sat down at a table (sic), and I finally got him to listen to me. He apologized to me, but he wouldn't apologize to the students. He gave me his card, and said, 'Hey, I respect you and I appreciate this,' because I came at it from a different approach. I said, 'Listen, my dad's in the military, I come from a military family. I get that you have a job, and you have a place to be and you're under time constraints, but we are too, and I just need you to identify that we're in the same position, right? We only have an hour for lunch just like you.' I think when I laid it out in terms that he would understand, he started to get it. We ended up being okay. And I was still super angry because I think that my students were already scared.

The next day, we had a conversation in my class about, you know, having to stand up for yourself, and how it may not always be safe, and how I was privileged because I am a White person in America whom can stand up to someone. We talked about privilege in my class, and we talked about what to do if you don't feel safe. It was a great opportunity to educate them on something that is important, and unfortunately it has to be taught.

I made it a huge thing, and I get it. Maybe a lot of people didn't feel comfortable and didn't want me to do that. But also, I felt like if I'm not going to stand up for my kids, like who is? And that's part of my job, to make sure that they are safe, and they are informed, and they are taken care of.

This unique situation presented an opportunity for the teacher to exercise their knowledge surrounding intercultural responsiveness. The teacher recognized the vulnerability of the students, being young people in a foreign country. The students may have experienced additional distress due to the United States Administration's treatment of refugees, specifically involving ICE. The teacher made a quick decision to stand up for their students, recognizing that privilege gave them an immunity the students did not have. By debriefing what happened with the students and making explicit the underlying forces of privilege and authority, they were able to ease the students' minds and restore a safe learning environment. In the end, the teacher knew they may have compromised their fellow teachers' opinions about them, but they recognized this was the right thing to do. They used their personal awareness, turned the situation into a learning opportunity, and implemented appropriate strategies to keep the students aware and safe.

The teacher mentioned that this event profoundly affected their experience as a teacher. I witnessed the event and also found how the teacher quickly acted to protect the international students meaningful. Rarely is it necessary to intervene at the level this teacher did, but this story shows how teachers can break down social structures involving race and help their students understand what it means to be part of a multicultural community.

This situation and those presented in the interviews were used to create a model that incorporates the four major themes. The model is shown in Figure 1. In this model, educators enhance their personal understandings for working with multicultural student populations. Then, they communicate with students to open intercultural and cross-cultural discussions. They collaborate with other educators to work through intercultural learning experiences, planned and unplanned. Finally, they can use the pedagogical strategies they learned during those experiences to nurture intercultural responsiveness.



Figure 1. Educator Strategies for Culturally Responsive Pedagogy

End of-Camp Reflections

Counselors returned 216 End-of-Camp responses completed by campers on the last day of their programs. One question asked campers what they learned from their teacher about intercultural differences, and one question asked campers what they learned from their teacher about intercultural differences. The counselor and teacher questions were coded separately and then the results were combined. Although the questions were open-ended, several students gave a direct “no,” “yes,” or “maybe” answer. The frequency of those responses can be found in Table 43.

In response to whether counselors taught students anything about an intercultural similarity or difference, 31.94% of students wrote “no,” 1.85% of students answered “yes,” and 2.31% of students wrote “maybe” or “kind of” without elaboration. This left 138 responses, 63.89%, for qualitative analysis.

In response to whether their teachers taught them anything about an intercultural similarity or difference, 43.98% of students wrote “no,” 1.39% of students answered “yes,” and 1.39% of students wrote “maybe” or “kind of.” This left 115 responses, 53.24%, for qualitative analysis. These frequencies can be found in Table 31.

Table 31. Student End-of-Camp Responses to Counselor and Teacher Strategies

	Counselors		Teachers	
	Frequency	Percent	Frequency	Percent
No	69	31.94%	95	43.98%
Yes	4	1.85%	3	1.39%
Maybe	5	2.31%	3	1.39%
Full Response	138	63.89%	115	53.24%
Total	216	100.00%	216	100.00%

I identified four major themes within the End-of-Camp reflections: (1) students learned from educator-led discussions and activities about intercultural similarities and differences within multicultural peer groups; (2) students valued educator efforts to bridge language differences and enhance communication; (3) students viewed educators as role models for cultural expression and intercultural relations; and (4) students valued educators integrating cross-cultural content into academic and interpersonal lessons.

Coding

In the End-of-Camp reflections, I found 59 individual codes in the responses. Eight of these codes occurred more frequently than the others. These components and their frequencies were as follows: small group (11), class content (15), modeling (70), differences (36), similarities (21), diverse staff (37), language scaffolding (31), and learning (11). I sorted less frequent codes into the larger components based on relatedness. Consolidating minor

components under the eight major components increased the frequency of each component to small group (38), class content (26), modeling (108), differences (72), similarities (34), diverse staff (44), language scaffolding (34), and learning (53). I merged the themes of similarities and differences because they included similar topics.

Although these eight components described the content of the students' responses, I did find some overlap among the components, and they were regrouped into the four major themes. I combined "modeling" and "diverse staff" to create the theme, "students viewed educators as role models for cultural expression and intercultural relations." I combined "small group" and "differences and similarities" to create "students learned from educator-led discussions and activities about intercultural similarities and differences within multicultural peer groups." I combined "class content" and "learning" to create the theme, "students learned from educators integrating cross-cultural content into academic and interpersonal lessons." Finally, I gave "language scaffolding" its own theme, "students valued educator efforts to bridge language differences and enhance communication." Table 32 shows the four major themes and their frequencies within the student responses. Few exceptions were found to the themes, but four of the students responded apathetically to the educators' intercultural efforts. These are discussed separately.

Table 32. Themes Expressed in End-of-Camp Surveys About Educator Intercultural Strategies

Theme	Frequency	Percent
<i>Students viewed educators as role models for cultural expression and intercultural relations.</i>	152	35.19%
<i>Students learned from educator-led discussions and activities about intercultural similarities and differences within multicultural peer groups.</i>	144	33.33%
<i>Students learned from educators integrating cross-cultural content into academic and interpersonal lessons.</i>	106	18.29%
<i>Students valued educator efforts to bridge language differences and enhance communication.</i>	34	7.87%

Students viewed educators as role models for cultural expression and intercultural relations. This theme refers to the way counselors and teachers, especially minoritized and international teachers, set examples for how to have positive interactions with students from various cultural backgrounds. This was the most prominent theme, was present 35.19% of the responses.

Counselors and teachers modeled positive intercultural interactions for their students. One GREEN student said, “They welcome those students who are different and even try to learn from them too.” Additionally, they taught students how to express themselves while remaining kind towards others. Another GREEN level student mentioned their counselor helped, “...by giving us the freedom to express our cultures using multiple resources such as music and language.” The students appreciated the amount of respect and patience teachers showed towards international students, and it made them feel welcome and at home.

Students specifically mentioned that counselors and teachers from different cultural backgrounds facilitated their understandings of culture and race. In some instances, the students

only stated the country their educator was from, but in other responses, students talked about how the counselors told stories from their own backgrounds that made them interested in culture. One BLUE student commented, “yes. I communicated with Eun sometimes. I told her about the traditions of China and taught her a few Chinese words. She also told me something about South Korea.”

Students also reported learning about intercultural differences from teachers who came from different countries. A GREEN student commented, “One of my teachers helped me understand intercultural similarity. He is Colombian. He has an accent and can be difficult to understand, but it gave me perspective.” In this case, the student had to navigate learning from someone who spoke with an accent and found value in that experience.

Three students struggled with the idea that a U.S. teacher could convey lessons about culture and race. One GREEN level student responded, “...my teachers weren't intercultural.” This indicates that U.S. teachers were less likely to explain intercultural differences or students were less likely to see U.S. teachers’ cultural perspectives as valuable.

Students learned from educator-led discussions and activities about intercultural similarities and differences within multicultural peer groups. This theme is defined by the time educators spent discussing similarities and differences in small groups of multicultural students and engaging the students in activities that required them to mix and learn from one another. This was the second most common theme in student responses about how their teachers and counselors taught them about intercultural similarities and differences. It was mentioned in 33.33% of the responses.

Students noted counselors encouraged them to interact with one another, share feelings and talents, participate in activities and games, and form connections. During the small group

socioemotional curriculum, a RED counselor facilitated a discussion about bullying across cultures. Two RED students mentioned this in their responses, saying “she helped me understand bullying can happen in different countries, and I've never thought of that.”

Students also mentioned learning about differences in the subjects of cultural traditions, foods, hobbies, language, media, school, religion, and values. One BLUE level student mentioned that their teacher, “...taught me that race/nationality does not matter in a brain, and that everyone has the same mental capacity.” This is an important observation for a student with gifts and talents to make because they may not have previously considered the talents of peers from other cultures.

Students benefitted from educators integrating cross-cultural content into academic and interpersonal lessons. This theme refers to activities educators used to guide academic and interpersonal lessons that dealt with intercultural understandings. It was the third most common theme, appearing in 18.29% of the students’ responses. For example, RED teacher applied intercultural concepts to math. “Yes, our teacher taught us about different cultures have a different way of writing numbers and counting.” Through this lesson, they learned mathematical concepts are transferrable across cultures. In a class about mass murderers, the discussion led the GREEN students to an important historical event, “...my teacher along with some of the Native students talked about the Trail of Tears. I was shocked about how casually they talked about it.” In this case, the student was affected by the sensitive issue coming up in class and learned from her Native American peers’ accounts of how the event affected their families. In both examples, the students considered how different races and nationalities of people would perceive the course material and spoke about its personal relevance.

Students noted the specific intercultural lessons. A GREEN level student mentioned that “Counselors already understand the purpose of camp, they understand how important it is to open your mind to what others have to offer you.” Similarly, Teachers promoted these lessons by mixing the students in groups to work on projects. A RED student reported, “My teachers helped us understand the differences/similarities by making us work with students that we were not close to.” Other RED students remarked that teachers helped open their minds to overcome stereotypes. “I learned that some nations aren't as isolationist as they are thought to be, and that international people are well, people! They like things like we do, and you can't shove them into stereotypes for that.”

Students valued educator efforts to bridge language differences and enhance communication. This theme refers to the efforts educators made to bridge language differences using translators and other resources. Although it was least common out of the four major themes, mentioned in 7.87% of the responses, the students were very specific in mentioning these strategies. These strategies often involved the use of technology like Google Translate and WeChat. Students learning English found that the educators’ efforts to translate helped them understand the class content. One GREEN student said, “...sometimes I had questions or the words I don't know, and they will explain to me and let me know the subject deeper. Students who spoke English fluently also appreciated these efforts because it allowed them to make new friends across cultural boundaries. A RED student commented, “...they had translators to make sure we could all communicate with each other.”

One BLUE teacher took this to the next level with an online quiz game. A student of his said, “He showed us how the Chinese student felt when we did a Chinese Kahoot.” The whole class completed the quiz in Chinese. This allowed the students who did not speak Chinese to

develop empathy for their international peers and gave the Chinese students a moment to shine in class.

Exceptions. Although uncommon, four students voiced negative or apathetic opinions to their educators' attempts to engender intercultural responsiveness. One GREEN student responded "No, I've already been immersed in many cultures before, so what was discussed were things I already knew," and a student in the BLUE level admitted they did not pay attention. Two students in the same class expressed that their teacher "doesn't teach culture." This was a very small number of responses, but when combined with the percentage of students who answered "no" in response to the questions about educators facilitating intercultural responsiveness, this may show that some students simply did not learn about those topics from their counselors and teachers, and the students were not interested in those topics. Another reason these responses occurred may be that some teachers and counselors did not believe facilitating intercultural learning was important.

Some GREEN students expressed "that the counselors/teachers could have taught more about cultural differences."

One BLUE student shared a very honest sentiment about intercultural learning:

I'm more of the 'As long as nobody says anything about my culture...' which nobody does '...I don't say or really even think about other cultures.' Sorry for being insensitive. I'm just a regular American person. All this stuff about people from other cultures being able to teach us stuff embarrasses me and makes me feel insensitive.

This student expressed that they felt uncomfortable with discussing culture, because they were a "regular American person." They also feared coming off as rude or insensitive to others. Their genuine response indicates that students from the United States may need guidance in identifying what their culture is to be able to share it with others and enjoy that experience.

Conclusions

Coding schemes between the educator interviews and End-of-Camp reflections were compared for similarities and differences. Table 33 shows how theme components compared across the two populations. Students verified many of the educators' strategies as helpful, but they did not mention the awareness and reflection processes the educators went through prior to the program, and they were not aware of the implicit and explicit learning educators had to encounter to grow. In addition to the shared strategies, students found discussions of differences and similarities useful to their intercultural development. By using these strategies, educators facilitated student learning about culture in positive ways.

Table 33. Intercultural Learning Strategies Across Populations

Components	Students	Educators
Awareness		X
Reflection		X
Language Scaffolding	X	X
Conversations	X	X
Implicit vs Explicit Training		X
Collaboration		X
Rapport	X	X
Mixing	X	X
Representation	X	X
Technology	X	X
Small Group	X	X
Class Content	X	X
Modeling	X	X
Differences and Similarities	X	

Finally, the four major themes found in the teacher interviews supported the four major themes found in the End-of-Camp reflections. Figure 2 shows how these themes interact with and support each other. Here, educators' enhancement of their personal understandings supports their ability to guide discussions and activities in multicultural student groups. Their

commitment to language scaffolding allows students to value language differences and also supports intercultural discussions and activities. Improved communication allows educators to engage in collaborative learning experiences, both structured and unstructured, and become role models for students' intercultural expression and relationships. Finally, the strategies teachers take from their learning experiences allow them to enact effective intercultural pedagogy, which students receive in the form of cross-cultural content in academic and interpersonal lessons.

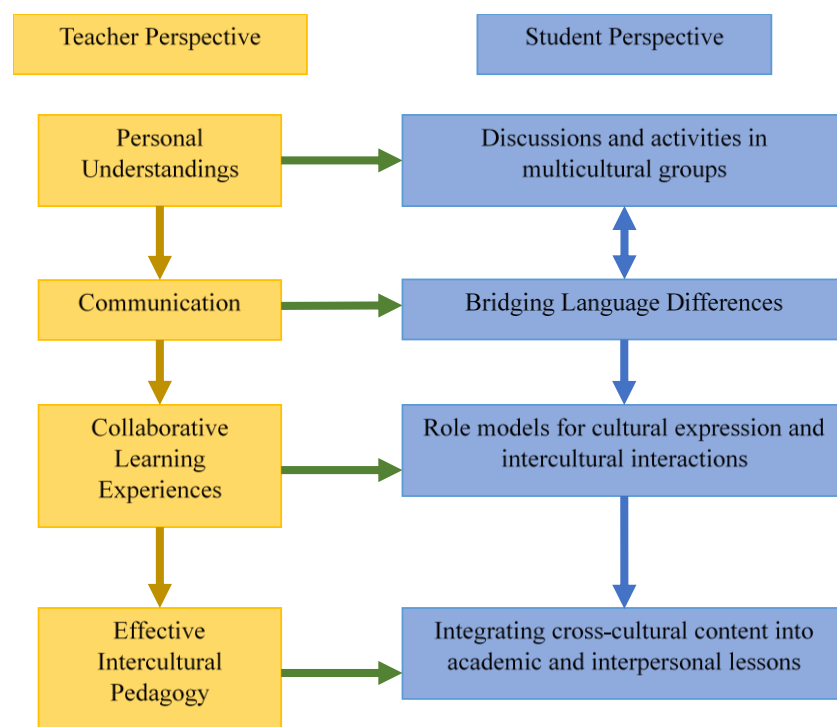


Figure 2. An Interdependent Model of Intercultural Pedagogy

CHAPTER 5. DISCUSSION

Several important findings from this study warrant discussion. These include the usefulness of the AM-GUDS-S adaptation; profiles of student intercultural development; student-reported intercultural gains; student attitudes about race and culture; and how educators' intercultural learning affects students. Further, this study is affected by a number of limitations including the specificity of the sample and context; portions of instrument development; the time between the pre- and post-test; the time between the end of the program and educator interviews; and the lack of additional perspectives to verify themes. The foundation for future inquiry has been developed through this investigation into implementing intercultural interventions for enrichment programs, pursuing in-depth student perspectives, verifying the intercultural pedagogical strategies, and extending this work into a longitudinal study of repeat-campers. These areas are discussed in the following sections.

Modifications to the M-GUDS-S enable measurement of Universal-Diverse Orientations among Adolescents

Prior to this study, no instrument had been designed to measure universal-diverse orientation in adolescent populations or in people with gifts and talents. Other instruments such as the IDI (Hammer et al., 2003), AISI (Mellizo, 2017), and MEIM (Phinney, 1992), have attempted to measure intercultural outcomes in adolescents, but each instrument had certain shortcomings. The IDI is a proprietary measurement, so it is difficult to use in schools and non-profit educational settings. The AISI has not been used since Mellizo's initial study in 2017, so researchers have found little evidence that it can be used to yield valid and reliable data. Additionally, the AISI had 49 items and may cause survey fatigue (Porter et al., 2004) if used

with adolescents alongside other measures. The MEIM attempted to measure adolescent perceptions of ethnic identity, but Worrell (2000) found this instrument lacked the ability to yield reliable and valid data.

The AM-GUDS-S solves many of the shortcomings found in former instruments. As shown in this study, the AM-GUDS-S can yield valid and reliable data for multicultural, adolescent students with gifts and talents with 11 items. It is non-proprietary, meaning that schools and non-profit programs may use it to study the intercultural abilities of their students without cost. Additionally, the AM-GUDS-S measures universal-diverse orientation on three factors, cognitive, affective, and behavioral. Other instruments meant to measure intercultural development do not consider these facets. By scoring the students on separate factors, educators can more accurately judge students' intercultural development. Educators can see what factor scores have changed over time and consider how students can improve those in the future.

Miville and colleagues (1999) identified a three-factor structure for the original M-GUDS instrument. Fuertes and colleagues (2000) later verified a three-factor structure in the M-GUDS-S, with only fifteen items. This study extends their work by adapting the M-GUDS-S for adolescent populations and verifies the three-factor structure of the instrument. Additionally, evidence from the cognitive interviews supports the existence of three factors, because students said that their intercultural development involved differing levels of enjoyment, curiosity, and comfort. These three themes mapped onto the factors of Diversity of Contact, Relativistic Appreciation, and Comfort with Differences, further supporting the three-factor structure.

Overall, findings provided evidence that the AM-GUDS-S instrument can be reliably and validly used with multicultural, adolescent students with gifts and talents. The use of this instrument can help educators identify their students' intercultural strengths and weaknesses in

cognitive, affective, and behavioral domains. Researchers may use the results from this instrument to design interventions for students related to universal-diverse orientation and intercultural learning.

Intercultural Learning as an Outcome of Summer Enrichment Programs

The findings of this study show that students improved in some aspects of their intercultural learning over the course of a residential enrichment program for youth with gifts and talents. Based on the results of the canonical analysis, the attitudes students entered with regarding Diversity of Contact, Relativistic Appreciation, and Comfort with differences were strengthened during the program. Those with higher universal-diverse orientation on particular factors were more likely to grow more on those respective factors. Although some groups of students may develop differently, the overall effect of the program experience on intercultural learning is positive. These findings align with the assertions of Mickenberg & Wood (2009) who found summer programs resulted in positive intercultural outcomes for high ability students. Additionally, Rich and colleagues (1995) found that enrichment programs focused on small group activities with students from different religious backgrounds could improve student attitudes about religious-outgroup, same-gendered peers. Jen et al., (2017) also found that small-group discussions within enrichment programs can help students improve socioemotional outcomes and bridge intercultural differences between peers. Overall, the findings of this study support the idea that enrichment programs can positively affect student intercultural development and promote positive intercultural relations among students.

This study also corroborates the findings of (Olszewski-Kubilius & Limburg-Weber 1999), who said enrichment programs can function as networks of social support for students with gifts and talents, and this support can also be achieved across ethnic and national

boundaries, as evidenced by the students' beliefs that friendship is one of the most important intercultural lessons they received from the program. Olszewski-Kubilius and Limburg-Weber (1999) did not classify summer programs as opportunities that could promote foreign language proficiency and global awareness. This study provides evidence that summer programs can provide these benefits when the intercultural experiences of students are scaffolded in healthy ways. This also helps students with gifts and talents from different backgrounds prepare for a world where 21st century skills are required to succeed.

Student-Reported Learning Gains Included Intercultural Knowledge, Friendships, and Strengths

Jen et al. (2017) and Wu and Gentry (2014) showed that Native students with gifts and talents used affective curriculum time to open up to their peers and share personal experiences. The findings from the End-of-Camp reflections in this study provided additional evidence that students make various interpersonal gains during small-group socioemotional curriculum and value those experiences. For example, one small group discussed international perspectives of bullying, and students reflected how this changed their understandings of bullying and why it happens to students with gifts and talents. Similarly, the results of this study suggest educators should encourage intercultural discussions during socioemotional curricula for students with gifts and talents. Discussions like these could show adolescents with gifts and talents that they are not alone in their experiences, even when compared to peers from different countries.

Students Minimized Racial Differences and had Different Levels of Comfort Discussing Race and Culture

Feldman (2003) described race as a phenotypical trait, a skin color. When responding to the SIM race question, students in this study also discussed race in terms of skin color, and how

someone's skin color is not associated with their inherent personhood or humanity. In these responses, students seemed to take a colorblind approach, and one student even called himself "colorblind" directly. Although it is encouraging the students said race does not affect who a person is, society still assigns certain expectations and stereotypes to people based on race that often result in discrimination. Furthermore, Bennett (2004) identified the colorblind approach as a type of "minimization," the midpoint in his scale of intercultural responsiveness. Mellizo (2017) studied adolescent populations intercultural sensitivity profiles and found that most students scored in the "minimization" profile. If adolescents commonly express a viewpoint of minimization, it may be valuable for researchers to study how these students can move grow into more ethnorelative viewpoints (Bennett, 2004). That way, they could still respect the shared humanity of their peers while valuing differences and respecting challenges that stem from race.

In Erikson's (1950, 1968) studies on lifespan development, he discussed that adolescents experienced a crisis of identity, putting away old identities from childhood and gaining new identities as part of a society. At the beginning of the camp, students discussed their racial identities in the SIM question. Although students from minoritized backgrounds wrote about their culture confidently, White students avoided the topic of race or wrote about their race's role in the systematic discrimination of others. In the End-of-Camp reflections, one White student expressed that intercultural discussions and activities made them uncomfortable because they felt they had nothing to share. A mixed race, White and Asian, student also expressed that she did not care about culture and her teacher, who was "White like her," could not teach her anything about culture. From these results it can be concluded that White students may need more help understanding the nature of culture and race. If adolescents understand from a younger age how culture affects their lives, they may develop healthier intercultural attitudes.

Educators Desire Direct Professional Development in Intercultural Pedagogy

One step that can be taken to ensure students of various backgrounds are gaining all they can from their educational experience, is by ensuring teachers are trained in intercultural pedagogy. Gay (1997) discussed the importance and necessity of multicultural teacher education. This study extends this argument by saying, not only is it necessary, but also teachers want to learn more about how to serve students' intercultural needs. Every educator included in this study expressed the desire to learn more so they could provide a better experience for students. In addition, they expressed needing more training to ensure students of minoritized backgrounds are not lost in the program environment.

Kaplan (2011) claimed that students of color need help assimilating to gifted pull-out classrooms, and that these students do not understand the culture of gifted education. The findings of this study refute that claim. In fact, students in this study flourished when their cultures were recognized, discussed, and celebrated. When educators neglected to understand their students' cultural backgrounds, students were more likely to be noncompliant and unwilling to engage in course material. Ladson-Billings (2017) emphasized that teachers should work to recognize the positive contributions of their students of color. The findings of this study support her claim and encourage educators to value the cultural strengths of their students to create a more inclusive learning environment.

The educators in this study facilitated intercultural learning for their students as best they could, but they also discussed going through their own cycles of intercultural development. Deardorff (2006) identified interviews as being crucial to understanding the cyclical process of intercultural development. This study extends Deardorff's finding, that not only is intercultural development cyclical, but individuals' intercultural learning cycles overlap and interact within

educational ecosystems. It is important that educators build self-awareness to adequately manage their own intercultural learning, so it does not negatively influence that of their students.

Intercultural facilitation through developing personal understandings was an important strategy that educators discussed. It helped them become aware of their students' backgrounds and needs, as well as mitigate their own perspectives and biases. Banks (2015) discussed self-knowledge as an important factor in becoming a multicultural educator. She found that having teachers critically reflect on media, personal narratives, and professional application projects helped educators prepare to teach in multicultural contexts. Interviewees of this study also mentioned internet media, personal understandings, and camp situations that guided their reflections to become more culturally responsive towards their students.

Communication was another strategy used by educators in the enrichment program to help their students. This came in the form of language learning and intercultural conversations. Bernal (2001) suggested that bilingual curriculum can make gifted education more equitable for culturally and linguistically diverse students. Staff members and students in this study found linguistic supports crucial to conveying content knowledge, building empathy, and establishing intercultural relations.

Ladson-Billings (2018) discussed how the social funding of race has resulted in a “heroes and holidays” approach to intercultural education. Sharing diverse experiences is one way the educators in this study stepped away from cultural-artifact based education and towards a more empathetic and perspective-taking approach to intercultural learning. Although the “heroes and holidays” frame of reference did appear in students' discussions of cultural artifacts, their discussion took the form of what those artifacts meant to them rather than definitions from a textbook. Simpkins et al. (2017) also recognized that allowing students to present culture on their

own terms increased the quality of culturally responsive after school enrichment programs. This is one way the educators in this study exceeded expectations for intercultural learning. By moving intercultural learning from direct teaching to discussion and experience-based learning, students gained greater perspectives on what it means to be part of various cultures and the shared experience of humanity.

Students also discussed their experiences learning about culture from teachers and counselors. Their notes about what was most important to them provided valuable information about the strategies educators used. Students specifically mentioned valuing their teachers' and counselors' discussions of intercultural similarities and differences. Miville et al. (1999) discussed the importance of appreciating similarities and valuing differences, otherwise known as universal-diverse orientation. In one case, two RED students said their counselor led a discussion that showed them how bullying happens across cultures. Allen (2017) identified that students with gifts and talents experienced more bullying average adolescents, and Peterson and Ray (2006) identified that students with gifts and talents experience multiple types of bullying between the beginning of their academic career and middle school. Educators' understandings of cross-cultural socioemotional issues could help students with gifts and talents understand how they can relate to peers from different nations.

Dishion and Piehler (2009) noted that during adolescence, students begin to learn more from their peers than they do from their parents and other adults. One student in this study expressed that he did not learn anything new about culture from his teachers and counselors, but he did learn from his peers. Even though teachers' intercultural practices are important, they may not be as influential as students' interactions with multicultural peers.

D'Andrade (1984) defined culture as a co-constructed system of meaning for a group of people. Although the students in the program of this study each had their own culture, they came together to create a larger program culture. This supports the findings of Allan (2002) who suggested a pluralistic cultural environment was healthier for multicultural students. The metaphorical borderlands that occurred within the enrichment program in this study created a positive environment for students to learn from one another. The findings also support the work of Olenchak and Hébert (2002) who found that mentorships were critical to the success of high-achieving students attempting to navigate cultural borderlands. When guided by educators who are responsive to culture, enrichment programs can become an open, blended, celebration of students with gifts and talents from all walks of life.

The students who participated in this study had high academic achievement. Students with gifts and talents are known for showing greater levels of critical thinking (Dilekli, 2017; Kettler, 2014), empathy (Ingram, 2002), and wisdom (Sternberg, 2003). These traits can also be helpful in guiding intercultural experiences. For example, Desiree used critical thinking to help educate her White classmate when he critiqued her film about Black identity. She learned new things about intercultural responsiveness by using their critical thinking skills. Additionally, Desiree displayed wisdom by knowing how to respond to the classmate in a productive manner. Karami (2018) and Karami and Ghahremani (2016) discussed the importance of wisdom development for students with gifts and talents. This example may indicate that wisdom-based intercultural interventions and activities could enhance intercultural responsiveness in students with gifts and talents.

Trustworthiness and Credibility

Korstjens and Moser (2018) discussed triangulation as a crucial component to increasing trustworthiness and credibility in qualitative analysis. Here, I used triangulation by combining pre-camp survey responses, teacher and counselor observation forms, and end of camp reflections. This provides trustworthiness to the study, supporting how students experience intercultural development over time. Miniature case studies, which combined the qualitative and quantitative data, provided evidence additional evidence of trustworthiness of the findings.

Transferability

The results of this study are highly specific to summer residential camps for adolescents with gifts and talents. The adaptations made to the M-GUDS-S survey could be transferrable to other populations of adolescents with gifts and talents and could serve as a starting place for an intercultural instrument for adolescents with average-ability. There is also potential for educators to use the intercultural pedagogical strategies mentioned in the results of the third research question to improve intercultural responsiveness in their educational practice. Based on the rich description provided of the camp environment, it is up to the reader to determine if the results of this study are applicable in their own educational context. Jones et al. (2013) defined reliability as the usefulness of the study to other contexts that are meaningful to the reader. The evidence presented in this study can help educators of adolescents with gifts and talents improve enrichment programs to serve intercultural needs.

Dependability and Confirmability

Morrow (2005) discussed the importance of quality and trustworthiness in qualitative research. Part of that trustworthiness is dependability and confirmability. In this study,

dependability and confirmability were ensured through triangulation. I compared the teachers' intercultural learning strategies against what students remembered as effective for intercultural their learning. Student responses verified that most educator strategies effectively taught them about intercultural similarities and differences. Teachers also identified additional strategies that helped them grow in their personal intercultural development, awareness and reflection. Once educators increased their personal understandings, they could transfer their knowledge to assist their students. The closeness in themes between student and instructor responses show that the identified strategies have validity for improving intercultural learning within enrichment programs for adolescents with gifts and talents.

Educators in the AEC enrichment program facilitated student understandings of culture and race using personal understanding, communication, learning opportunities, and intercultural pedagogy. Student responses verified that the sub-strategies of language scaffolding, learning opportunities, mixing, staff representation, technology, socioemotional and subject area pedagogy, and modeling were helpful to them in learning more about culture. Students also added teachers facilitating conversations about similarities and differences added to their understandings, which is a strategy the teachers and counselors did not specifically mention but falls into the category of intercultural discussions.

Limitations

There are several limitations that affect study. First, the context of residential, summer enrichment programs for adolescents with gifts and talents is highly specific, making the results difficult to generalize to other enrichment programs or students of average ability. Second, portions of instrument development were problematic. Specifically, the AM-GUDS-S lost two items due to human error when finalizing the survey. These items should be replaced in future

iterations of the instrument and additional evidence is required to support the instrument's ability to yield valid and reliable data with those items. Third, the time between the AM-GUDS-S pre- and post-test was very short, between five and twelve days depending on the student's program length. This may not be long enough of an intervention to see substantial changes in universal-diverse orientation, although some were found in this study. Fourth, the time between the end of camp and educator interviews was between four and eight months long, depending on when the interview was scheduled. This means the educators who were interviewed may have forgotten some aspects of their experience or may remember it in a different way than they would have directly after the camp. Additionally, the educators volunteered to complete interviews instead of being chosen. Most of the educators interviewed in this study expressed positive perspectives of the program and its effects on intercultural learning, but teachers who did not volunteer to interview may have had more negative experiences that they did not want to share with an authority figure of the camp. These perspectives may also be valuable to improving how educators promote intercultural learning. Lastly, the qualitative themes that I found within the data were supported with triangulation from other data, but I did not ask other experts in my field to review the themes. Therefore, the qualitative sections of this study could benefit from additional perspectives about what themes occurred in the data.

Future Directions

The results from this study can form the basis for future research in several areas related to the findings. First, now that it has been found that summer enrichment programs can help students with gifts and talents increase their intercultural responsiveness, direct interventions can be designed to help students learn about culture and race more specifically, therefore enhancing intercultural relations. Second, in-depth student perspectives of intercultural learning should be

pursued for additional understanding of the processes learners with gifts and talents undertake when attending a multicultural summer enrichment program. These in-depth perspectives could provide more details as to what students believe would be helpful to increase their intercultural competence. Third, researchers should further study educators in multicultural programs to see if the themes of effective intercultural pedagogy found in this study are effective in other contexts. Last, now that the AM-GUDS-S has been developed, a longitudinal study of multicultural summer enrichment programs can be conducted to see if multiple years of attendance effects adolescents' intercultural growth over time. The AM-GUDS-S survey could also be used to compare intercultural development in samples of adolescents with gifts and talents to a normative sample of adolescents.

Conclusion

Educators still have much work to do to understand how they can help students develop intercultural responsiveness and competence. Enrichment programs are one environment in which these phenomena can be examined. Adolescents in this study had the advantage of being learners with gifts and talents who are known for high levels of empathy, critical thinking, and wisdom. These are important factors for developing intercultural responsiveness and may have contributed to their changes in cultural responsiveness during program. More research needs to be completed on students with gifts and talents for educators to understand how they develop intercultural competence in different settings.

Researching and implementing opportunities for interculturally responsive learning environments may improve gifted education pedagogy and break down barriers of underrepresentation and racism that have plagued the system for decades via excellence gaps (Plucker et al., 2010; Wu, 2015), achievement gaps (Wyner et al., 2009), and missingness

(Gentry et al., 2019). My intention for this study was to humbly contribute a step towards overcoming these barriers. Strategies presented in this study, along with focused interventions to close excellence gaps and promote equal representation, may help preserve gifted education for all students who may benefit.

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APPENDIX A. AM-GUDS-S PHASE I SURVEY

Rate the extent to which you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
I am interested in learning about many cultures from around the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would like to go to events or parties that play music from other countries.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When getting to know someone, I like knowing both how that person is the same as me and different from me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would like to join a club or team about getting to know people from different countries.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Knowing how a person is different from me makes our friendship better.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
It is very important that a friend agrees with me on most things.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People with disabilities can teach me things I could not learn from others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It's really hard for me to feel close to a person from another race.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often feel annoyed by people of a different race.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I go to events where I might talk to people from different races and cultures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
I often listen to the music of other cultures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can understand someone best after I learn how that person is both the same as me and different from me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Knowing about the differences in the lives of other people helps me understand my own problems better.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Getting to know someone
of another race usually
makes me
uncomfortable.

☐☐☐☐☐☐

I am
only comfortable with
people of my own race.

☐☐☐☐☐☐

What is your current grade level? (If you are on summer
break, this is the grade you most recently completed)

What is your age?

What is your gender?

- ☐ Female
☐ Male
☐ Non Binary

What race and ethnicity do you identify as? (e.g.: White, European
descent, Native American, Lakota)

What race do you identify with most? Select more than one if multi-racial.

- ☐ African American
☐ American Indian/Alaskan Native
☐ Asian
☐ Hispanic/Latinx
☐ Native Hawaiian/Pacific Islander
☐ White
☐ Other (please describe)

What country do you live in?

What country were you born in?

What is your first language?

If you speak multiple languages, please write them here.

Have you ever spent time outside your home country? If so, please describe.

Have you ever moved away from your hometown and had to adjust to a new place? If so, please describe.

APPENDIX B. END-OF-CAMP REFLECTION

First Name: _____ **Last Name:** _____

Circle Program: RED BLUE GREEN

Please answer each of the following questions honestly while reflecting on your experiences.

Write as clearly as you can. If you need to write in your first language, please do, and we will translate it later. All answers will be kept confidential. Only GER²I staff will read them. If GER²I staff members have questions about your response, they may reach out to you and your parents.

This will not affect your current or future camp experience, so please be honest.

Note that here, differences in culture refer to differences in nationality, race, or ethnicity.

- 1) What is the most important thing you have learned from someone from a different culture than your own while at camp?
- 2) Do you plan to keep in touch with anyone from a different cultural background after camp? If so, how?
- 3) Think of the counselors you met while at camp. Did they help you understand an intercultural similarity or difference? If so, how?
- 4) Think of the teachers you had while at camp. Did they help you understand an intercultural similarity or difference? If so, how?
- 5) What is your race/ethnicity, and nationality?

APPENDIX C. TEACHER, COUNSELOR, AND STAFF INTERVIEW PROTOCOL

The following is a semi-structured interview protocol for the study Teacher, Counselor, and Staff Perceptions of Intercultural Responsiveness in a Summer Enrichment Program

Hello (Name of person), thank you for sitting down with me. I would like to interview you about your experience as a teacher, counselor, or chaperone for the GERI Summer Residential program. If you do not want to participate in the interview, that is okay. We can stop at any time. Anything you say in this interview will remain confidential. Once this interview is recorded, it will be transcribed using pseudonyms, and the original file will be destroyed, so no one will be able to access your identifying information. The transcriptions with pseudonyms will be stored on a secure hard drive until the study has been completed. They will then be destroyed. This will not affect your future employment and/or partnership with the enrichment program in any way, so please answer honestly.

- 1) There are many students from different cultures and racial backgrounds at GERI Summer Residential. How do you think this effects your experience with your classroom/small group/chaperone group?
- 2) What preparations do you make as a teacher or counselor working with such diverse individuals?
- 3) Has the way you prepared changed over time due to the mix of student nationalities and ethnicities in your classroom/small group/chaperone group? How so?
- 4) Have you observed interesting interactions between students in your classroom, small group, or chaperone group over the years due to differences in culture or race?
 - a) Could you tell me a bit more about that?

- b) Did you take any actions to participate or intervene in the event? If so, how did you take part in the event?
 - i) If the interviewee worked with the students, ask additional probing questions about what kind of guidance or assistance they gave. Was that planned or spontaneous?
How did their influence affect the event's outcome?
- c) What affected you most from that experience?
- d) Do you know why the students had that interaction? Please explain.
- e) How do you think the fact that these students had gifts and talents affected what happened? If the students had been average in their developmental level, how do you think this situation may have changed?
- f) Have you witnessed similar events with students in the past, or was this a novel event?
- g) Have you changed anything or do you plan to change anything in your educational practice as a (counselor/teacher/grad student) because of the interaction you witnessed?

Thank you for interviewing with me.