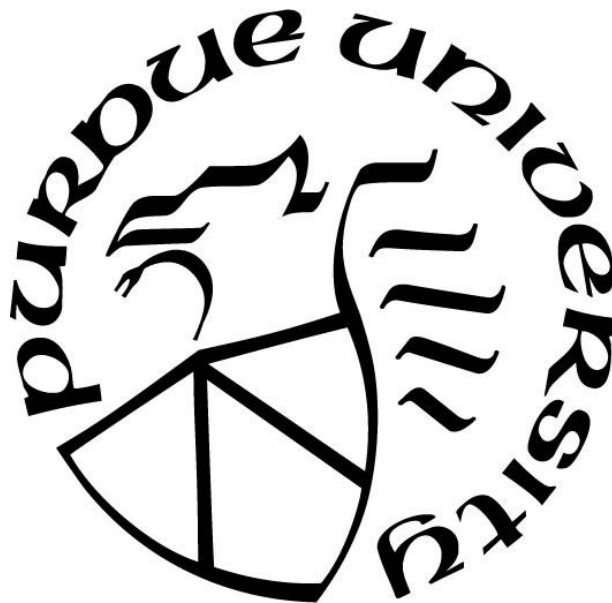# DEVELOPING A MULTICULTURAL READER FOR FIRST YEAR WRITING COURSES: A BACKWARD DESIGN APPROACH

by

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Dedicated to my parents, Trung Viet Tran and Minh Thi Hong Tran,

with gratitude and love

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ABSTRACT

This dissertation features a curriculum development project on redesigning a piloted multicultural reader which serves to cultivate intercultural competence in diverse domestic and international students in first year writing courses. My redesign process was guided by pedagogical implications from the preliminary results of the implemented multicultural reader and from composition scholarship on multicultural readers. Specifically, my redesigned multicultural reader must (i) achieve pedagogical alignment among learning objectives, assessment practices, and instructional materials and (ii) overcome the commonplaces in multicultural reader design regarding cultural and linguistic inclusivity of authorship, content and student audience, genre diversity, text sequencing vigor, and intervention authenticity. I adopted Wiggins and McTighe's (2005) Backward Design framework to the (re)design of the Multicultural Reader and illustrate my material development principles in one Sample Section that moves students from the Minimization of difference orientation to the Acceptance of difference orientation.

First, I converted the definition and indicators of intercultural competence emerged from Deardorff's (2006) study as well as the pedagogical implications from Bennett's (1986) DMIS into learning outcomes for the Reader to aligning learning outcomes and assessment. Second, I integrated the DMIS into the Reader to align assessment practices and instructional materials. I divided the Reader into four sections correspondent to the five stages of intercultural development on the DMIS, namely (i) *from Denial to Defense*, (ii) *from Defense to Minimization*, (iii) *from Minimization to Acceptance*, and (iv) *from Acceptance to Adaptation*. I selected, designed, adapted, and sequenced the readings and intervention tasks based on stages and strategies of intercultural progression as highlighted in the DMIS scholarship. In my Sample Section, I also provided guidelines on how instructors can map students' reflective writings onto the DMIS for both formative and summative evaluation. Finally, my redesign of the Multicultural Reader addresses the limitations in previous multicultural readers. To improve the social representativeness of authorship and content, my Reader showcases exemplary texts written by a diverse author group which foreground contemporary issues

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in different multicultural societies. Reading instructions do not forward any assumptions about the potential student audience, overcoming the issue of audience misrepresentation. The selected readings also exhibit genre diversity in terms of rhetorical modes and types of sources. Readings and interventions are sequenced based on the DMIS guidelines and projects a progressively complex trajectory of affective, cognitive, and behavioral practices for students' intellectual growth. Each multicultural reading is augmented with intervention tasks adapted from composition studies and intercultural training scholarship to sharpen students' academic writing and research skills. My interactive tasks also require students to move past passive reading by activating their reading knowledge into real world cross-cultural encounters and purposefully reflecting on their experiential learning in writing assignments.

CHAPTER 1: INTRODUCTION

Internationalization, Superdiversity, and Composition Studies

Institutions of higher education in the U.S continue to undergo an internationalization process. At many institutions, this process has manifested itself in different forms of administration: in their increasing recruitment of international students to US campuses (Rose & Weiser, 2018), in their establishment of international campuses and facilities beyond the country's borders, and in their partnerships with universities and academic programs all over the world (Martins, 2015). Internationalization also has a foothold in the dominant institutional discourse. Terms such as "diversity", "inclusion", "global campus" and their many variations have become part of the vocabulary used by administrators at different levels to talk about their missions for and the value of internationalization (Tardy, 2015). The immediate results of internationalization can be witnessed in both US institutions' physical spaces and virtual territories. While recruitment for diversity has brought a steady rise of international students to US universities and colleges in ten consecutive years (Institute of International Education, 2019), this agenda also connects US domestic students with peers around the world via transnational programs. In both ways, internationalization has expanded the already multicultural and multilingual student demographics of US institutions to various dimensions, putting all students into a situation that Vertovec (2007) coins as "[linguistic and cultural] super-diversity" (p. 1025). Therefore, it behooves US universities to adapt their administration and curricula to effectively prepare students for academic and professional success in this linguistically and culturally superdiverse context.

In most US institutions, writing programs are a prime space in which to offer systematic mentorship in diversity engagement to students. US writing programs administer first year writing courses, also known as first-year composition, freshman composition, or introductory composition, which is a required course for students from all disciplines. Students enrolled in first-year writing come from diverse socio-economic, linguistic and cultural backgrounds, including domestic majority and minority students as well as international students from all over the world. The learning

environment within first-year writing courses, therefore, is inherently rich for cross-cultural interactions, making these courses a critical space for the introduction and promotion of diversity engagement. However, when examining the internationalization of US writing programs, Rose and Weiser (2018) urge writing program administrators to consider if international students in their programs are receiving the customized writing and language support that they deserve to have, given that this population pays higher tuition than their domestic peers, bringing an attractive source of revenue to institutions (p. 4). Indeed, this question applies not only to international students, but also to other student groups matriculating in US writing programs. Under the impact of internationalization, all students, domestic and international alike, regularly encounter superdiverse academic contexts, writing classrooms included. Therefore, diversified and internationalized writing programs are responsible for providing all students with sufficient mentorship that can guide them to effectively engage in and capitalize on the multiculturalism and multilingualism within the writing classroom.

Not until recently did the field of composition studies begin its scholarly inquiry into issues of linguistic and cultural diversity. As early as the 1980s, cultural studies was a curricular approach in teaching writing that addressed issues of linguistic and cultural differences in the composition classroom (George & Trimbur, 2001). Cultural studies was present in the mainstream of composition studies in many ways, from being a syllabus approach and a criterion in literacy development practices to a conventional category for conference proposals and a recurrent theme in edited collections and scholarly books (George & Trimbur, 2001). Through cultural studies, the pedagogical ideology of multicultural education was channeled into composition and manifested in the existence of multicultural composition whose aim was to represent the disadvantaged, underprivileged, and stigmatized student population and to tie writing instruction to "the democratization of higher education" (p. 80). As the number of international students enrolled in US institutions continued to increase, the 1990s witnessed the founding of second language writing as a subfield in composition studies that specifically responds to the linguistic and cultural needs of a growing body of international students on US campuses and domestic English as a second language

(ESL) writers (CCCC Committee on Second-Language Writing, 2001). While second language writing has established itself in the 2000s and continues to thrive to this day, composition studies has expanded its exploration into language and culture connections through other new subfields such as comparative rhetoric (Mao, 2003) and translingualism (Horner et al., 2011).

Over the decades, composition theories and pedagogies have been responsive to the changing student demographics in American higher education. At the moment, due to longitudinal institutional efforts in recruitment for diversity, the student population at many US universities is composed of domestic students from majority and minority groups as well as international students from all corners of the world (Rose & Weiser, 2018, p. 4). To serve such a student population, US universities have been accelerating administrative initiatives of diversity, inclusion, and equity and terms such as "multiculturalism", "internationalization", and "intercultural competence" have become pervasive in institutional discourse (Geller, 2017). Though sharing connotational overlaps in promoting diversity, these terms reflect distinctive disciplinary origins, administrative attempts, and pedagogical focuses. Multiculturalism is an educational movement inspired by the Civil Rights movement in the US which pursues social justice and equal educational access for minority students (Nieto et al., 2006). According to Grobman (2004), multiculturalism in the field of English studies is concerned with specific politics, viewpoints, and texts that recognize white privilege and white supremacy, the power dynamics between whites and nonwhites, and "the demand by traditionally marginalized cultures to be heard and represented in the literary, cultural, and social history of America" (p. 257). Internationalization, on the other hand, is usually associated with international education and is defined by Nilsson (2003) as "the process of integrating an international dimension into the research, teaching, and services function of higher education" (p. 31). In the US context, internationalization refers to institutional efforts in enrolling international students at US campuses (Rose and Weiser, 2018) as well as expanding the presence of US universities in foreign countries via the opening of branch campuses or partnership programs (Martins, 2015). Since multiculturalism and internationalization aim to serve different student groups, i.e., minority students vs. international students, and both groups, together with domestic majority students, compose the student population

on US campuses, it is incumbent for American institutions to find administrative and pedagogical solutions that can capture and address the complex needs of complex student demographics. Within the last five years, initiatives of diversity, inclusion, and equity in many universities have increasingly connected with practices and approaches in intercultural competence, another independent field of study. Intercultural competence as a discipline is believed to have been founded in the 1950s with the initial aim of facilitating diplomatic endeavors of the US government evident in the formation of the Peace Corps in the 1960s and 1970s (Garrett-Rucks, 2016, p. 44). Under the impact of globalization, areas of inquiry in intercultural competence have gradually extended to include international business and study abroad programs, focusing on how to help expatriates, sojourners, and permanent settlers overcome cultural barriers in foreign countries (Garrett-Rucks, 2016; Vijver & Leung, 2009). Due to its eclectic and inclusive approach towards cultural difference with well-established scholarship, the field of intercultural competence has provided institutions and other disciplines with viable theories, pedagogies, and training practices to incorporate into their diversity engagement work. Composition studies is no exception. More and more composition specialists have integrated an intercultural competence component into writing research and curricula as well as programmatic assessment (e.g., Jordan, 2012, Martins and Van Horn, 2018), making this interdisciplinary area a promising direction of inquiry in the years to come.

Multicultural Readers and the Composition Classroom

Multicultural readers are the product of the incorporation of cultural studies into composition studies (George & Trimbur, 2001). These readers have become one of the conventional materials, or even a type of textbook, to teach culture in the writing classroom (George & Trimbur, 2001; Jamieson, 1997; Jordan, 2005). In the 1990s, new multicultural collections flooded the textbook market and were advertised regularly in composition journals (Lisle & Mano, 1997; Shapiro, 1992). A decade later, culture was still predominant in the products on publishers' exhibition tables and in their catalogs, which, as Jordan (2009) interprets, reflects "a sustained reliance on textbooks as aids to (if not replacements for) pedagogical innovation" (p. W465).

Multicultural readers have been facilitating the job of teaching composition in many ways. For writing program administrators, these readers prove to be handy to the work of mentoring novice graduate instructors or preparing for newly hired faculty to teach (Gale, 1999; Shapiro, 1992). It is common for new writing instructors to have very short intervals to juggle between arriving on campus, receiving some training in the orientation week, submitting their course syllabus, and running their first class of the semester (Bleich, 1999; Jordan, 2009). Under such time pressure, instructors will find the prepackaged nature of multicultural readers efficient and attractive: these textbooks can offload from them, to a certain extent, the laborious process of selecting reading materials for course development (Jordan, 2005). The pedagogical effectiveness and efficiency of readers is even intensified for instructors who are assigned to teach multiple courses (Jordan, 2009). Consequently, while some teachers only select certain parts from a reader to use as supplementary materials for their course, others structure their syllabi and design writing assignments based on the reader's organization (Jamieson, 1997).

At the classroom level, the pedagogical values of multicultural readers are beyond question due to their use as pedagogical tools for composition instructors to realize different teaching objectives. Rooted in multicultural education, multicultural texts operate on the ideology of student empowerment by encompassing a broad representation of ethnic cultures in their content (Jamieson, 1997; Shapiro, 1992). Therefore, these materials can educate mainstream students about class struggles and social justice as well as empower marginalized, minority students (Jamieson, 1997). Indeed, Grobman (2004) perceives multicultural texts as "sites of rhetorical struggle, not simply personal or cultural struggles", highlighting the effects of using these texts to teach students about social positioning (p. 258). In addition to raising students' cognizance of minority cultures, multicultural readers can also introduce students to the different social ideologies, cultural frameworks, and lifestyles outside of their familiar cultural spaces, communities, and home countries (Lee, 2017). In composition courses that enroll a culturally and linguistically diverse student group, multicultural texts help foreground the values of cultural differences and similarities and encourage

students to step out of their cultural comfort zone into a "contact zone" to learn about peers coming from other nations (Grobman, 2004; Severino, 1997).

Another practical use of multicultural readers is that they compile texts written by established authors which instructors can use as model writings to acclimate students into academic discourse. These readings present to students "exemplars of styles, triggers for rhetorical invention, springboards for personal narrative, and scapegoats for argumentative discussions and writing" (Jordan, 2005, p. 169). Personal narratives, the predominant genre in many multicultural readers (Shapiro, 1992; Jamieson, 1997), can help students develop an *emic* approach to learning about other cultures. Most of these pieces were written from the "insider's" point of view, meaning students are provided with the perspective of a participant, rather than an observer, of a culture; hence, they can enable students to indirectly experience and broaden their perspectives about another culture (Shapiro, 1992, p. 5). Jamieson (1997) acknowledges the value of using narratives to teach students about multiculturalism, reasoning that a well-written piece in this genre brings realism and can engage students in a "one – on – one correspondence with the narrator" and allow them to mentally interact with the cultural other. Moreover, this pedagogy is student-centered as it respects students' personal values and experiences expressed in their response to these narratives (p. 155). To Grobman (2004), a well-versed multicultural reader coupled with strategical writing instructions can enable students to accomplish several learning outcomes in a composition course, namely critical thinking, rhetorical sensitivity, social consciousness, and academic discourse.

Despite the administrative and pedagogical merits of multicultural readers, questions have been raised about whether these materials can sufficiently equip students with a comprehensive set of skills to effectively handle cultural encounters in and out of the classroom (Jordan, 2005; Liu, 1999; Shapiro, 1992). More and more compositionists express concerns about issues of audience awareness, text selection, text sequencing and task designing present in many collections (e.g., Jamieson, 1997; Jordan, 2009; Shapiro, 1992). One major problem of several multicultural textbooks lies in their misrepresentation of students' subjectivity towards the reading content (Grobman, 2004; Jamieson, 1997; Jordan, 2009). Despite the culturally and linguistically diverse student population

in composition classrooms, instructions in some collections still assume all students to be "middle-class and fully assimilated into the dominant culture" (Lisle & Mano, 1997, p. 13) or "mythically mainstream hometowners" (Jordan, 2009, p. W467). Other readers are critiqued to have the tendency to reinforce the central – marginal dichotomies (Grobman, 2004). With pieces by authors of color recursively profiling racial victimization and materials by white authors failing to problematize white supremacy, these textbooks are criticized for perpetuating the commonplace positioning of dominant and marginalized groups on the social hierarchy (Jamieson, 1997). The overwhelming inclusion of personal essays is another area for improvement of multicultural readers as this focus limits students' exposure to a variety of writing genres and discourses that they will encounter in their later academic and professional careers (Shapiro, 1992). And lastly, Jordan (2005, 2009) points out the disconnect between the reading tasks and their functions in mentoring students in intercultural encounters, arguing that multicultural textbooks lack vigorous interventions that teach students how to interact with cultural diversity inside and outside the composition course effectively.

Although drawbacks of multicultural readers have been reviewed and documented from different angles, this genre will not disappear from the writing classroom in the foreseeable future (Grobman, 2002, p. 815; Jordan, 2009, p.W465). The tradition of teaching culture in the composition course, the pedagogical practicality, and the profitability of publishing will secure multicultural readers "a comfortable home in composition studies" (p. W465). More importantly, inculcated in multicultural readers are the principles of established composition pedagogies. Shapiro (1992) identifies four pedagogical approaches embedded in the selection of texts and tasks in multicultural readers: (i) the cultivation of *self-reflection* in students via questions that connect one's prior knowledge and experience with the readings; (ii) a *relativistic* pedagogy that accommodates students of diverse socio-cultural profiles, allowing them to share their unique assumptions prior to reading and acknowledging the different way each student may process the text; (iii) the promotion of "*active reading techniques*" for better engagement through questions that require students to interact and "dialogue" with the text; and (iv) the celebration of *collaborative learning* via exercises and activities that encourage students to build a community in the classroom. The inherent connections

between multicultural readers and composition theories and pedagogies reinforce their role in materializing what the discipline values.

In the ongoing scenario of diversified and internationalized education in America, multicultural readers can serve as relevant and appropriate instructional materials in the composition classroom that teach domestic majority and minority as well as international students how to meaningfully engage in multiculturalism and multilingualism. However, it is important for compositionists interested in the use of multicultural readers to carefully analyze the organization, content, and underlying rhetorical ideology of these textbooks so that they can foresee and counter any general and local problems in the readings. In this way, they can fit the chosen materials to the particularities of their teaching contexts (Jamieson, 1997, p. 152).

Positionality Statement

My dissertation joins the conversation about customizing the content and design of multicultural readers to the multicultural, multilingual *rhetoric* that the diversified and internationalized composition classroom has been promoting and pursuing. My dissertation is a satellite project to a pivotal project entitled "Transculturation in Introductory Composition", which centers on developing intercultural competence in students enrolled in first year writing courses in Introductory Composition at Purdue (ICaP), the writing program at Purdue University in Indiana. In the Transculturation Project, the multicultural reader has been utilized as one of the main curricular interventions to cultivate intercultural sensitivity in students. Through multicultural readings, students are exposed to various situations and phenomena in multicultural societies and introduced to cultural concepts that allow them to gain a more refined understanding of cross-cultural communication and interactions.

Being a pedagogical and empirical research study, the Transculturation Project has undergone several stages of development, including piloting instructional models and materials, validating assessment instruments, and collecting and analyzing pilot data. Using pilot results, the Project is currently under curricular revision to prepare for the next round of implementation at ICaP.

As preliminary results indicate, there is room for improvement in the design and content of the existing multicultural reader to make selected readings (i) geared towards specified learning objectives of intercultural development, (ii) sequenced in a fashion that assists the developmental trajectory of intercultural competence that students were expected to take and were assessed on, and (iii) accompanied with effective reading tasks to invigorate students' intercultural growth. Grounded in the pilot results, my dissertation focuses on redesigning this Multicultural Reader to reinforce pedagogical alignment between learning outcomes, assessment, and instructional materials, which helps provide students with structured, purposeful intercultural learning experiences and steers them towards more plausible intercultural development.

The purpose of my dissertation is two-fold. First, my dissertation supports the ongoing work of the Transculturation Project by revising the Multicultural Reader as part of the Transculturation Curriculum for curricular streamlining and assisting the next cycle of implementation at ICaP. Second, via my redesign work with this Multicultural Reader, I propose a novel approach to developing instructional materials in culture-themed writing courses that utilizes the Backward Design method and relevant scholarship in both composition studies and intercultural studies. The accomplishment of these two goals will enable me to promote an empirically validated material development model that allows the design of pedagogically aligned, culturally inclusive, experiential learning-directed, and growth-oriented readers for first year writing courses.

The chapter outline of my dissertation is as follows: Chapter Two chronicles the evolution of the Transculturation Project, discusses the results of the pilot semester, and forwards my redesign directions. Chapter 3 describes the two theoretical frameworks underlying my redesign of the Multicultural Reader, namely the theoretical construct of intercultural competence and Bennett's (1986) Developmental Model of Intercultural Sensitivity, and explains how these frameworks are employed in my inquiry process. In Chapter 4, I present my literature review on the incorporation of intercultural competence and the DMIS into first year writing pedagogy as well as the existing scholarship on the use of multicultural readers in first year writing courses, based on which I identify the gaps of scholarship that my dissertation aims to bridge. I introduce Backward Design as my

methodological approach to redesigning the Multicultural Reader in Chapter 5, detailing its operational principles and empirical merits in pedagogical revision. Chapter 6 provides a Sample Section in my Multicultural Reader with proposed interventions focused on transitioning students from the Minimization of difference stage to the Acceptance of difference stage along the DMIS continuum. I discuss my results of inquiry in Chapter 7, in which I address the overarching design principles of the Multicultural Reader and explain how these principles are executed in the design of the Sample Section. I forward the summary, limitations, and pedagogical implications of my dissertation together with final conclusions in Chapter 8.

CHAPTER 2: THE TRANSCULTURATION IN INTRODUCTORY COMPOSITION PROJECT

In this chapter, I provide an overview of the Transculturation in Introductory Composition Project with respect to its developmental stages, the Transculturation Curriculum and the Assessment Plan. I also present the preliminary results from the Pilot Semester, Spring 2017, and discuss what these results indicate about areas for revision in the Multicultural Reader. I conclude this Chapter by identifying the directions for redesigning the Reader.

The Development of the Transculturation in Introductory Composition Project

The Transculturation in Introductory Composition Project ("Transculturation Project") is a pedagogical and empirical research project designed to develop both research-based writing skills and intercultural competence in undergraduate students who take Introductory Composition courses at Purdue University. With regard to curricular rationale, the Project responds to the increasingly internationalized and diverse context of Purdue University where there has been a mismatch between the institutional promotion of recruitment for diversity and the limited programmatic support for mentoring students in diversity engagement. To bridge this gap, the Transculturation Project focuses on improving students' intercultural competence via writing and research activities. This task is realized by exposing students to diverse multicultural texts, structured intercultural interactions, and sequenced writing assignments supported by team-taught pedagogical interventions.

The Transculturation Project is administered under Introductory Composition at Purdue (ICaP), the writing program in the English Department at Purdue University. ICaP offers different options for first year writing, including ENGL 106, the mainstream sections usually enrolled in American domestic students, and ENGL 106-I, the second language specific sections designed to support international students. ICaP employs directed self-placement which permits students to enroll in their preferred section, i.e., an international student can enroll in ENGL 106 and ENGL 106-I.

The creation of the Transculturation Project was multiphasic. Being both pedagogical and empirical research in nature, the Project underwent different phases of design and evolution, each of which had a specified focus, as presented in Table 1.

Table 1. The Transculturation Project Timeline

Time	Tasks	Project Focus
Fall 2016	• Designing the Transculturation Curriculum	Curriculum
Spring 2017	• Piloting the Transculturation Curriculum • Designing and conducting assessment-oriented research on the Transculturation Curriculum	Curriculum and Research
Summer 2017	• Refining research instruments for assessing the effectiveness of the Transculturation Curriculum	Research
Fall 2017 and Spring 2018	• Implementing the Transculturation Curriculum in multiple first-year writing sections • Continuing research on the Curriculum • Analyzing pilot data collected in Spring 2017	Research
Summer and Fall 2018	• Finalizing pilot results of Spring 2017	Research
Spring and Fall 2019	• Analyzing data collected in Fall 2017 and Spring 2018	Research
Spring and Summer 2020	• Revising the Transculturation Curriculum	Curriculum

In what follows, the phases of design and development of the Transculturation Project will be explained in detail. In *Fall 2016*, the Transculturation Syllabus Approach was initiated by a team of graduate instructors at ICaP. These instructors worked to establish the pedagogical architecture of this syllabus approach. In particular, they determined a major learning outcome of the curriculum, alongside other writing and research-oriented learning outcomes set by ICaP, to be intercultural competence development. Simultaneously, they created curricular interventions to engage students in intercultural learning and foster their intercultural competence.

In *Spring 2017*, the Transculturation Curriculum was piloted in a linked course unit which comprised one ENGL 106 section and one ENGL 106-I section. While pedagogical implementation was targeted, team members started working on the *research aspect* of the Project in order to assess the effects of the Curriculum on student learning. At the end of Spring 2017, students from both sections were recruited to participate in the Project. Data was collected from two sources: (1) students' writings, including their reflective journals, course reflections, and major course projects, and (2) semi-structured interviews with students conducted 3-6 months after the course concluded to inquire about their learning experience in the course and whether or not they transferred the course concepts and skills to other academic and social contexts. Assessment instruments that helped analyze this data set were designed during *Summer 2017* to gauge how effectively the Transculturation Curriculum had improved students' intercultural competence.

The pedagogical implementation and data collection process continued in *Fall 2017* and *Spring 2018* with the Transculturation Syllabus Approach being adopted in *three* linked-course units. During these two semesters, the analysis of the pilot data of Spring 2017 was carried out. At the end of *Fall 2018*, the assessment instruments were validated, and the pilot results finalized. The Team continued to process data collected in Fall 2017 and Spring 2018 during *Summer* and *Fall 2019*. As this dissertation is being written in *Summer* and *Fall 2020*, the Transculturation Project is at the stage of curricular revision based on the preliminary results.

The Transculturation Curriculum

To realize the learning outcome of intercultural competence development in ICaP students, the Transculturation Project pursues three *curricular goals*:

1. Promoting meaningful cross-cultural interaction and collaboration among Purdue first-year undergraduates,

2. Strengthening students' communication skills for multicultural audiences and eventual global employment, and

3. Preparing students for an increasingly internationalized workplace.

Specifically, the Transculturation Curriculum is pillared by *four* pedagogical interventions as presented in Table 2.

Table 2. Interventions in the Transculturation Curriculum

Categories	Content	Pedagogical goals
Intervention 1 (Course format)	Linked-Course Model and Paired Meetings	• Providing cultural exposure and interactions • Developing cross-cultural communication and collaboration skills
Intervention 2 (Reading materials)	Multicultural Reader	• Providing cultural exposure • Providing culture-focused theoretical frameworks and concepts • Developing skills to analyze and evaluate cultural phenomena and issues
Intervention 3 (A research – based writing assignment sequence)	Case Study Report of Cultural Ambassador Partner	• Providing cross-cultural interactions • Helping students recognize stereotypes and misconceptions of cultural others
	Cultural Inquiry Project on an Unfamiliar Culture	• Providing cultural exposure • Developing research-based, analytic, and evaluative skills to approach cultural phenomena and issues effectively
	Digital Remediation Project	• Providing cultural exposure • Developing multimodal literacies in processing and composing cultural texts
Intervention 4 (Additional writing assignments)	Reflective Journal Entries and Course Reflection	• Reflecting on course materials, learning experiences and cross-cultural encounters

The first intervention is a **linked-course model** that pairs an ENGL 106 section with an ENGL 106-I section for intercultural learning purposes. Paired meetings are set up every three weeks in which students from the two sections meet, and the two instructors co-teach to engage students in cross-cultural communication and collaboration.

Second, a **multicultural reader** was designed which invites students to explore controversial themes and concepts across different cultural contexts such as gender, identity, language, globalization, individualism vs. collectivism, relationships, technology, and education. These readings provide students with the theoretical frameworks and concepts that help them understand the power dynamics in multicultural, multilingual societies and make more informed evaluations of cultural issues.

Third, a **research-based writing assignment sequence** was implemented that requires a significant amount of collaboration between international and domestic students. The first project is a *Case Study Report* in which one domestic student is paired with one international student. Students conduct secondary research about their partner's original culture and fieldwork research through peer interviews and peer observations, resulting in a sociocultural profile of their cultural ambassador partner. This project raises students' awareness of their potential stereotypes, misconceptions or hasty conclusions about a representative coming from a particular culture or community. Here, the importance of doing research towards understanding a person more comprehensively is emphasized.

The second project is a *Cultural Inquiry Project* which requires students to investigate an unfamiliar cultural phenomenon in a culture different from their own. For this project, students write a research proposal, compile an annotated bibliography, and finally, report their findings in a research paper. This project increases students' cultural sensitivity in evaluating and interpreting cultural phenomena and events.

The assignment sequence ends with a *Digital Remediation Project*, in which students remediate their second project, the *Cultural Inquiry Project*, in a digital format, such as a website or an InDesign poster. For this project, students employ multimodal materials including texts, pictures and photos, graphs and charts, audios and videos. This project develops students' rhetorical and multimodal literacies as they are asked to exhibit sensitive cultural content in a different medium for a different audience.

Alongside the three major writing projects, students write four *reflective journal entries* throughout the semester and one end-of-course reflection. These are short reflections on students' experiences with the course, responses to the readings or evaluations of concurrent cultural encounters that happen outside of the course. Students are encouraged to connect the course themes and concepts with their reflections to enhance their intercultural sensitivity and competence.

Curricular Assessment

With regard to curricular assessment, the Transculturation Project uses a mixed-methods research design to assess the curricular effects on students' intercultural competence development. Data were collected from two sources: (i) students' writings, including their major writing projects and reflective journals, and (ii) interviews with consenting students three to six months after the course concluded to learn about their experiences with the curriculum and whether they transferred the course concepts to other academic and social contexts. These data were then analyzed using two instruments: a grounded theory coding scheme developed from a sample of the pilot data, and the Developmental Model of Intercultural Sensitivity (DMIS) created by Dr. Milton Bennett (1986) and further developed in his joint efforts with Dr. Janet Bennett. The analysis of data was set to happen at two levels:

➢ *First*, students' writings were coded based on the grounded theory coding scheme. This level of coding helped trace the students' learning experiences that they shared in their writing – for example, what kind of experience (past vs. classroom vs. concurrent), what degree of cultural experience (exposure vs. interaction), what aspect of intercultural competence (curiosity, empathy, attitudinal change, behavioral change), what learning outcomes (writing skills, critical evaluation, multimodal composition), etc.

➢ *Second*, students' documents were mapped onto Bennett's (1986) Developmental Model of Intercultural Sensitivity (the DMIS) for understanding students' larger-scale changes across the entire semester. This model situates one's intercultural competence along a continuum

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of developmental stages that move from an **Ethnocentric** to an **Ethnorelative** orientation to cultural difference. The Ethnocentric orientation represents three attitudes, namely *Denial* to difference, *Polarization/Defense* of difference, and *Minimization* of difference, while the Ethnorelative orientation includes *Acceptance* of difference, *Adaptation* to difference, and *Integration* of difference. The DMIS helped to determine the stage a student's intercultural competence was at based on their particular writing document. As each student provided a variety of writings throughout the course, mapping these documents onto the DMIS allowed for the observation of each student's trajectory of intercultural development over time. The interview results collected from some participants were also mapped onto the DMIS for data triangulation purposes as they offered additional insights into the students' learning experience. We believed that the results at this mapping stage would indicate whether participating students' intercultural competence developed after the curricular interventions, what their developmental trajectories were, and what evidence supported such development. The expected result for each participant was to finish the course at an ethnorelative orientation, as this indicates that the interventions succeeded in helping students recognize and respect cultural differences rather than ignore, reject, or downplay the value of cultural diversity as in an ethnocentric orientation.

Pilot Semester Results

During the pilot semester of Spring 2017, eight students, four from ENGL 106 and the remaining four from ENGL 106-I, consented to participate in the study. Later, two of these students, one from ENGL 106 and the other from ENGL 106-I, took part in the post-course interview. Data collected came from two sources: (a) the eight participants' writing materials; and (b) the interview responses of two students. For pilot results, the Transculturation Team only analyzed the 40 reflective journals and interview data of the participants.

Despite the small sample, the pilot data yielded positive results in terms of students' intercultural competence development. Six out of eight participants demonstrated substantive

intercultural advancement on the DMIS scale. These six students moved through at least one phase; some moved several phases, and all ended the study with a higher level of intercultural competence. Of the two students who did not show intercultural development, one already entered the course with high intercultural competence and remained at the same level throughout the intervention, while the other fluctuated between acceptance, minimization, and disengagement, ending the course with no net gain of intercultural competence. Through mapping student reflective texts onto the DMIS scale, it was clear that students were often not neatly in one phase or another but working at multiple points on the scale at the same time. This phenomenon resonates with the findings of Garett-Rucks' (2014) study and the theory underlying Acheson and Schneider-Bean's (2019) Intercultural Pendulum. While Garett-Rucks found inconsistent fluctuations between ethnocentric and ethnorelative stages in her learners' reflections, Acheson and Schneider-Bean documented intercultural competence instabilities in the case of expatriates and other cultural sojourners. Our findings, therefore, provide more empirical evidence for these scholars' argument that intercultural development does not necessarily occur in a linear fashion but may vary across contexts.

In summary, in the pilot group, most students made progress and only one continued to struggle with intercultural competence development. While the small sample did not allow for any broad generalizations, the findings suggest culturally responsive educational interventions like the Transculturation Curriculum can benefit certain students and achieve their diversity engagement aims. Specifically, there are students who come in struggling with intercultural competence and make significant progress during the semester.

Review of the Implemented Multicultural Reader

The pilot data, on the other hand, also reveal some issues to address in the implemented curriculum. At the end of the course, two out of eight students remained at an Ethnocentric orientation, and five out of the 40 reflective journals contained content that was unmappable onto the DMIS. An examination of these two students' data and these five journal entries reveal drawbacks in the design and content of the Multicultural Reader among other instructional issues.

In what follows, I analyze the problems in the two student cases and the five unmappable reflective journals as well as explain how these problems can be partially attributed to the configuration of the Reader.

Of the eight participants, two ended the course with an Ethnocentric orientation rather than the targeted Ethnorelative orientations: Student 6 maintained a Denial to Difference attitude in all four journal entries written throughout the semester before moving to the next stage of Minimization, whereas Student 7 fluctuated between Acceptance and Minimization and remained at Minimization, resulting in no positive intercultural development. The developmental trajectories of these two students are presented in Table 3 below:

Table 3. Students' developmental trajectories

Student	Journal Entry 1	Journal Entry 2	Journal Entry 3	Journal Entry 4	Course Reflection
Student 6	Denial, Defense	Denial	Denial	Denial	Minimization
Student 7	Acceptance	Minimization	Unmappable	Acceptance	Minimization

The reflective entries of these two students exhibit the following issues:

- There is almost no mention of the course content, such as a cultural concept or a reading;

- There is no interpretation of the meaning of the reflected event from intercultural perspectives besides a plain recount;

- When mentioning a course reading, the writer does not relate it to the recounted event to elaborate on the cultural aspects of the event; and

- In the end-of-course reflection, both students refer to the cultural dimension of the course only very briefly, commenting that it was similar to the features in other courses rather than critically evaluating how this dimension affected their learning experience or (inter)cultural perspectives.

Of the 40 reflective journals, five have content that was unmappable to the DMIS. The content and features of these five journals are presented in Table 4.

Table 4. Students' journal entries

Student	Journal Entry	Content
2	2	Reflection on writing development
2	3	Reflection on writing development
3	3	Reflection on the writing culture at Purdue
7	3	A Spring Break trip to California
8	4	A family vacation in Thailand

When closely examined, **three** of them (i.e., journal entries of Students 2 and 3) only discuss topics related to writing and there is no information related to cultural competence to be mapped onto the DMIS. It was for understandable and legitimate reasons that these students chose to reflect on their writing experience in the course because this is one among the instructors' reflection prompts. The **two** remaining unmappable entries (i.e., journal entries of Students 7 and 8), however, exhibit a *different* problem. Each of them is a narrative about the writer: Student 7's Journal 3 describes her Spring Break trip to California while Student 8's Journal 4 recounts an accident his family had during their vacation in Thailand. These two students chose to write about their exposure to an unfamiliar cultural location, which, indeed, could be the context for intercultural reflection. Nevertheless, neither of them went *beyond* recounting the specific event that happened. There is no critical analysis, evaluation, or interpretation of the meaning of the experience with an intercultural lens, nor any reference to the course, such as a theoretical framework, a culture-related concept, or a relevant reading. The lack of evidence of their intercultural development made it impossible for the Transculturation Team to determine where the student's competence stood on the DMIS scale.

While the expected result is that each participant reaches an ethnorelative stage in their intercultural development by the end of the course, it is worth noting that, as documented in the intercultural scholarship, only so much growth is plausible in a single semester. While some studies using intercultural assessment instruments with the DMIS as the underlying construct report varying results for students' intercultural growth (Bloom and Miranda, 2015; Demetry & Vaz, 2017), the general observation is that little significant growth resulting from short-term interventions, e.g., fewer- than- 8- weeks study abroad experiences, is not unusual (Bittinger, 2019; Bloom and Miranda, 2015). For semester-long programs, IDI gains can be possible with structured reflection, mentorship, and intentionally designed content (Vande Berg, Paige and Lou, 2012; Jones, Campbell, and Acheson, 2019). Given that the Transculturation Curriculum was embedded in a writing course with other writing-oriented learning outcomes, its intercultural training aspect might not be as intensive as that in a study-abroad or an intercultural training program. More importantly, participants' individual variations in results were to be expected as each participant's learning process would be influenced by uncontrollable contextual variables. In other words, their intercultural development in the intervention courses was not entirely dependent on the effects of the curriculum, with clear-cut results unlikely or even suspect.

Putting uncontrolled contextual variables aside, however, the entries of two student participants who did not move past an Ethnocentric orientation and the features of the two unmappable entries suggest room for improvement in the implemented curriculum and instructional methods. As my dissertation focuses on the role of the Multicultural Reader in the curriculum, in what follows, I identify some problems inherent in this intervention in light of curricular design and intercultural training scholarships. These problems are related to the lack of learning objectives, the drawbacks in design and text sequencing, and the absence of effective interactive tasks.

In the examined entries, the student writers either rarely mentioned the cultural component of the course (e.g., culture-related frameworks or concepts, course readings) or did not reflect on the recounted events from an intercultural perspective. These phenomena indicate that the intercultural knowledge that the instructor imparted to students via the instructional materials, multicultural

readings included, did not *stick* with their memory or become part of their cultural repertoire. This incidence might be caused by (a) the design of our materials and/or (b) the way these materials were utilized. When reflecting on these possible causes, I found problems in how the Multicultural Reader was developed in the Transculturation Curriculum. Specifically, the implemented Reader has drawbacks in learning goals, text sequencing and accompanied tasks.

First, there were no concrete learning objectives for each reading, as students were only assigned to read and answer guided questions. Regarding this problem in ELT materials development, Tomlinson (2012) commented that many experienced materials developers rely on their intuition and expertise repertoire in choosing activities rather than on a set of articulated learning principles (p. 270). The Transculturation Team seems to have made the same mistake in their curricular design. Particularly, when selecting a reading to include in the multicultural reader, no clear objectives were set for what students were specifically expected to take away from it in order to expand their cultural repertoire. Similarly, when a text was used in the course, whether as a home reading, a topic for reflection, or a topic for class discussion, there was no explanation from the instructors about what objectives students were supposed to achieve in processing the text, and how doing so would help develop their intercultural competence. Consequently, the examined entries demonstrate a lack of student engagement with the course readings. Of the 11 entries, only two mention a reading but do not go beyond citing the title. There is no elaboration, evaluation, analysis, or interpretation of the cited reading.

Second, there were drawbacks in the *design* and *text sequencing* of the multicultural reader. The texts included in the reader were chosen based on the following criteria:

- They discuss controversial culture-related themes, topics and concepts;

- They address cultural issues in various multicultural settings (e.g. US and non-US, local and global, developed and developing countries);

- They were written by a diverse group of authors with regards to *nationality* (e.g., American and non-American), *gender* (e.g., male and female), *socio-cultural status* (e.g., US citizen

and immigrant, majority and minority), and *language background* (e.g., native and nonnative speakers of English, monolinguals and multilinguals, speakers of standard English and speakers of English varieties)

The above criteria were used to ensure that the Reader was culturally representative and inclusive. The readings were then organized into themes of identity, language, education, globalization, technology, gender, relationship, and marriage.

The design of the implemented Reader represents the tension between multiculturalism and interculturalism in material development: While it achieves cultural representativeness and inclusivity, which is the goal of multiculturalism, it fails to address interculturalism, given that it is the material utilized for an intercultural competence-oriented writing course. This lack of intercultural effects lies in the inappropriate sequencing of the readings. Specifically, the way the readings were sequenced based on themes was relatively arbitrary and intuitive, and thus, problematic (Tomlinson, 2012). According to Bennett (1986), inappropriate sequencing of materials is one of the prominent pitfalls in intercultural training. He points out that much intercultural training is done on the basis of "a potpourri of exercises and ideas" (p. 180). As he claims, without rigorous material selection and sequencing, the training will not enable learners to know where they started and where they should finish in terms of intercultural development (p. 180). This critique can be applied to the case of the implemented Reader because one could ask how and to what extent the reading sequence in the multicultural reader could affect students' development of intercultural competence. In other words, while the Transculturation Team assessed whether students developed their intercultural competence at all and what developmental stages they went through, ***the texts were not sequenced in the way that prompted students to develop their intercultural competence in the expected trajectory.*** Therefore, there was a *mismatch* between how we designed the reader and sequenced the materials to make students' learning happen, i.e., in a theme-based fashion, and how we assessed their learning of these materials, i.e., in DMIS trajectories.

Lastly, the chosen multicultural readings were not accompanied by effective supportive tasks. For each reading, students were often asked to write reflective answers to guided questions in order to prepare for class discussion. This kind of autonomous and independent tasks may not be stimulating and effective enough in raising students' awareness of applying the reading concepts, knowledge, and skills in spaces outside the course. Consequently, in the examined entries of disengaged students, I saw no application of intercultural knowledge and skills, which students were supposed to gain from the readings, when they interpreted past events or concurrent cultural encounters outside the course. Student 6 wrote about cultural exposure experiences in the 4 journal entries but did not mention any reading beyond the title, and consistently demonstrated a Denial attitude toward cultural differences. Student 7 diligently recounted political events without any reference to the course readings, expressing an attitude that fluctuated between Acceptance and Minimization of cultural differences before ending the course at the Ethnocentric stage of Minimization. These students' resistance to transferring the knowledge and skills embedded in the readings to other intercultural contexts raises a question about the tasks designed for the readings. Here, these tasks fit with Jordan's (2005) critique for many multicultural readers: that these readers only offer students cultural exposure rather than prompt them to activate the knowledge gained from this exposure in real world interactions. Hence, Jordan suggests that multicultural reader designers should consider accompanying the readings with more interactive tasks to move students past the stage of recognizing and tolerating differences to the stage of interpreting and compehending the origin of these differences (p. 171). Again, the implemented Reader can address multicultural goals but not yet intercultural goals.

In summary, there are three drawbacks underlying the design of the implemented multicultural reader:

1. *Unclear learning objectives for each reading:* Learning objectives for each reading are not clear in how students can benefit from it in developing their intercultural competence;

2. *Inappropriate sequencing of texts:* The sequence of texts does not align with the desired trajectory of intercultural competence development that students are assessed on;

3. *Ineffective reading tasks:* Tasks are limited to being autonomous and independent rather than expanded to become interactive, and thus they do not encourage the transfer of knowledge and skills to intercultural spaces beyond the course.

Due to the urgent need to address the lack of intercultural training at Purdue University and the history of the Project being initially a pedagogical attempt, the design of the Transculturation Project proceeded in an *incremental* fashion: ***The curriculum was to be designed with readings selected and piloted before the assessment plan was articulated and finalized.*** This context-generated feature of the Project led to one issue, though unavoidable, that affected the curricular effects: Because assessment was left until the end, the alignment between instructional objectives, course design and implementation, and assessment was not as well-calculated, and thus not as effective as it could have been. This is one of the common pitfalls of intercultural competence assessment that some interculturalists have addressed (e.g., Deardorff, 2009), suggesting that curriculum developers of intercultural training should consider an approach that places assessment planning before content design so that the entire curriculum builds toward learning outcomes. According to Fantini (2009), the relationship between instruction and evaluation of intercultural competence has always been a pressing issue left unresolved among intercultural experts and practitioners. Therefore, Fantini suggests streamlining in intercultural training work, among other issues, the alignment between instructional objectives, course design and implementation, and assessment (p. 458).

Through examining the pilot data and reviewing the pros and cons of the implemented curriculum, I was able to identify curricular areas that need improvement. The review showed that what made the implemented reader not as effective as desired, which manifested in students' data, was the *design* of the reader. In particular, the existing reader created a gap between instruction and

evaluation as well as between instruction and course outcomes. Therefore, the overarching task in the stage of curricular revision is to redesign a multicultural reader in a way that facilitates the alignment between instruction, assessment, and course outcomes.

CHAPTER 3: THEORETICAL FRAMEWORKS

In this chapter, I present the theoretical frameworks underlying my dissertation and explain how each framework is utilized in my research. I first discuss intercultural competence as a theoretical construct, the definition of this construct in the field of intercultural learning, the operationalization of this construct in the curriculum and assessment plan of the Transculturation Project, and how the design of my Multicultural Reader is connected to this theoretical operationalization work. Next, I present Bennett's (1986) Developmental Model of Intercultural Sensitivity, its theoretical underpinnings, and its stages of intercultural development together with the diagnostic and developmental strategies corresponding to each stage.

Intercultural Competence

Defining Intercultural Competence. Intercultural competence is a complex theoretical construct. Even in the field of intercultural studies, little consensus has been reached with regards to how intercultural competence should be defined (Deardorff, 2006). The current scholarship on intercultural competence documents the variety of terminology used and the practical and scholarly objectives pursued across disciplines and institutions when intercultural work is being discussed (Bennett, 2009; Spitzberg & Changnon, 2009; Deardorff, 2011).

Spitzberg and Changnon (2009) present a comprehensive review of conceptualizations of intercultural competence. According to these scholars, theories and models of intercultural competence operate around certain basic concepts, including *motivation* (affective, emotion), *knowledge* (cognitive), *skills* (behavioral, actional), *context* (situation, environment, culture, relationship, function), and *outcomes* (perceived appropriateness, perceived effectiveness, satisfaction, understanding, attraction, intimacy, assimilation, task achievement). The first three concepts came from models of human competence developed in the 1950s while the last two were added by Spitzberg and Cupach (1984) to capture factors that influence human competence (p. 7). The development of theories and models of intercultural competence, therefore, began with an

individual-based orientation and gradually expanded to more inclusive orientations that recognize the importance of other factors.

However, it is commonsensical in the field of intercultural learning that defining or conceptualizing the construct of intercultural competence involves various challenges. One challenge may come from the componential term "competence" in "intercultural competence" which, as analyzed by Spitzberg and Changnon (2009), is itself "a contested conceptual site" with "many semantic and conceptual landmines" (p. 6). These authors documented various criteria with which scholars have equated competence. These criteria range from understanding (e.g., accuracy, clarity, co-orientation, overlap of meanings), relationship development (e.g., attraction, intimacy), satisfaction (e.g., communication satisfaction, relational satisfaction, relational quality) to effectiveness (e.g., goal achievement, efficiency, institutional success, negotiation success), appropriateness (e.g., legitimacy, acceptance, assimilation), and adaptation (Spitzberg & Changnon, 2009, p. 6). Most commonly, competence is referred to as "a set of abilities or skills" but this conceptualization is problematic because, as argued by Spitzberg & Changnon (2009), "the same behavior or skill may be perceived as competent in one context but not another or one perceiver but not another" (p. 6). Thus, they conclude that there is no particular universally "competent" skill or ability and broaden the conceptualization of "competence" to those attempting to "produce more appropriate and effective individual, relational, group, or institutional outcomes" (p. 6). That means defining the component "competence" in "intercultural competence" alone is already a tricky task that requires contextualization.

Five decades of intercultural studies only provides definitions of intercultural competence in various iterations rather than an agreed upon definition among scholars (Deardorff, 2006). When reviewing the work of intercultural competence conceptualization in the field, Spitzberg and Changnon (2009) faced diversity in terminology, models and frameworks. Fantini (2009) also testified to the same challenge when his search in the literature generated a wide array of terms equating intercultural competence, some of which are *biculturalism*, *multiculturalism*, *cross-cultural adaptation*, *intercultural sensitivity*, *cultural intelligence*, *international communication*,

transcultural communication, *global competence*, *cross-cultural awareness*, and *global citizenship* (p. 457). This terminological diversity is attributed to the fact that the concept of intercultural competence has been examined by different disciplines, in different approaches, and via different assessment tools (Deardorff, 2011). In other words, different disciplines pay attention to differing attributes of intercultural competence and address this construct with different terminology. People in engineering, for instance, tend to use "global competence" while the field of social work prefers "cultural competence" (Deardorff, 2011, p. 65).

Acheson and Schneider-Bean (2019) draw our attention to the tension between global and local applications of intercultural competence, which divides scholars and practitioners of intercultural competence into two camps. Advocates for intercultural competence as a globally applicable construct refer to the transferability of attitudes and skills while those proposing a locally applicable construct argue that "linguistic and cultural knowledge does not necessarily transfer to other localities" (p. 45). In corporate and military contexts, intercultural competence is more often seen as cultural intelligence, intercultural effectiveness and global competence since people care more about broadly applicable or globally transferable skills (Acheson and Schneider-Bean, 2019). On the other hand, scholars in the field of language acquisition pay more attention to the local aspects of intercultural competence (Byram et al., 2001; Genc and Bada, 2005). Due to the nature of their professions, they put more emphasis on the role of language skills and specific cultural knowledge to ensure successful intercultural communication. This divide demonstrates that scholars' stance on the global/local debate can be affected by the paradigm that their field adopts (Dervin, 2010).

The Association of American Colleges and Universities have developed an intercultural knowledge and competence value rubric based on their consultation of many institutional rubrics and faculty feedback. A look at this rubric reveals that IC is a holistic concept that includes various aspects of knowledge, skills and attitudes; therefore, it is important in both defining and assessing IC to break down what discrete attitudes and skills are being targeted.

Zooming into intercultural work at postsecondary education institutions, Deardorff (2006, 2011) detects some problems in the way intercultural competence is defined and assessed. First, she

claims that definitions at some institutions were only coined based on faculty discussion rather than the scholarship of intercultural studies (Deardorff, 2006). Second, she points out a paradox in internationalization efforts in postsecondary institutions: While these institutions promote internationalization in their administration and recruitment for diversity, they have only a vague idea about how to produce interculturally competent students and lack an articulated, specific definition for the concept of "intercultural competence" (Deardorff, 2011, p. 241). The lack of specificity in defining intercultural competence entails two consequences. First, it does not allow institutions to identify what components of intercultural competence they should seek to develop in students. Second, it prevents them from designing the appropriate assessment method(s) to determine whether their students, after receiving training, have become interculturally competent. As Klemp (1979) wrote, "competence can be measured. But its measurement depends first on its definition" (p. 41), stressing the important, inescapable work of defining intercultural competence in relation to how an institution could assess this learning outcome.

Deardorff's (2006) study is the first intercultural work that documents "the consensus among top scholars and academic administrators on what constitutes intercultural competence and the best ways to measure this complex construct" (p. 242). The project involved administrators of internationalization strategies from 24 postsecondary institutions and 23 intercultural scholars in a wide range of disciplines. In particular, participating administrators responded to a questionnaire on how their institutions address intercultural competence as a student outcome, while intercultural scholars participated in a Delphi study (i.e., an iterative process of validation via repeated questionnaires sent to a panel of experts) to (i) define and propose assessment methods for the concept of intercultural competence; and (ii) rate the most relevant and important components of intercultural competence. Finally, both administrators and intercultural scholars were asked to accept or reject a given set of assessment methods generated from the Delphi data. Deardorff's (2006) study yielded several crucial findings about how intercultural competence should be defined and assessed.

In terms of defining intercultural competence, the participating administrators and scholars put forth different insights. For administrators, Byram's (1997) definition of intercultural

competence was viewed as most applicable to their institutions' internationalization strategies. His definition categorizes the components of intercultural competence into "*knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self. Linguistic competence plays a key role*" (p. 34). For the scholar group, Deardorff's (2004) definition of intercultural competence: "***the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes***" received their highest level of agreement (p. 248). Other definitions that were highly rated by the scholar group revealed their emphasis on "communication and behavior in intercultural situations" (Deardorff, 2006, p. 248).

Regarding elements that constitute intercultural competence, the participating administrators showed the highest agreement on three elements, which are "awareness, valuing and understanding of cultural difference; experiencing other cultures; and self-awareness of one's own culture", indicating the important role of cultural awareness of one's own and others' cultures and the *cognitive* dimension in intercultural competence (p. 247). On the other hand, there was only one element of intercultural competence that received 100% consensus from the participating scholars, which was "***the understanding of others' world views***" (p. 248). Nevertheless, these intercultural experts strongly shared the view that intercultural competence should involve more than one component. Thus, they propose several personal attributes and skills as components of intercultural competence to be developed (p. 248).

Based on the findings of the study, Deardorff (2006) designed a framework, the Process Model of Intercultural Competence (Figure 1), that demonstrates the process of intercultural competence acquisition (p. 256).

Process Model of Intercultural Competence (Deardorff, 2006, 2009):

Individual

Attitudes:
Respect (valuing other cultures);
Openness (withholding judgment);
Curiosity and discovery (tolerating ambiguity)

Knowledge and Comprehension:
Cultural self-awareness, deep cultural knowledge, sociolinguistic awareness

SKILLS: To listen, observe and evaluate; To analyze, interpret and relate

Process Orientation

Desired External Outcome:
Effective and appropriate communication and behavior in an intercultural situation

Desired Internal Outcome:
Informed frame of reference shift (adaptability, flexibility, ethnorelative view, empathy)

Interaction

Notes:

- *Begin with attitudes; move from individual level (attitudes) to interaction level (outcomes)*
- *Degree of intercultural competence depends on acquired degree of attitudes, knowledge/comprehension, and skills*   **Copyright 2006 by D.K. Deardorff**

Figure 1. Deardorff's (2006) Process Model of Intercultural Competence

As Deardorff (2006) explains, this framework starts with **Attitudes** (Respect, Openness, Curiosity and Discovery) at the **individual level** as a prerequisite for the acquisition of **Knowledge and Comprehension** (Cultural self-awareness, Deep cultural knowledge, Sociolinguistic awareness) and **Skills** (Listen, observe and evaluate; Analyze, interpret and relate) The attitudes, knowledge, comprehension, and skills will then enable learners to generate the **Internal Outcome,** which is an informed frame of reference shift that enables adaptability, flexibility, an ethnorelative view, and empathy. The Internal Outcome, subsequently, will prepare learners for the **interaction**

level to achieve the **External Outcome**, which is effective and appropriate communication and behavior in an intercultural situation. The desired External Outcome in this framework is indeed generated from the most agreed upon definition of IC by the interculturalists in Deardorff's (2006) study.

From her study, Deardorff (2006) puts forth some guidelines on how institutions and educators should carry out the task of defining intercultural competence.

First, she suggests consulting the multiple definitions that exist in the intercultural scholarship rather than creating a new definition without any influence from the field.

Second, despite the definition shared by several interculturalists garnered from her 2006 study, Deardorff (2011) recommends defining the concept of intercultural competence "within the context in which it will be used", emphasizing the need for *contextualizing* the definition (p.68) because the concept of competence varies across institutions, programs, and courses (p. 73). Thus, the process of contextualizing the definition of intercultural competence ensures that the definition aligns with the particular missions, goals and values that an institution, a program or a course, pursues.

Third, Deardorff (2009) asks that administrators and educators "prioritize goals related to intercultural competence" and translate them into specific, measurable objectives (p. 481). As evinced in Deardorff's (2006) research findings and Spitzberg and Changnon's (2009) review, the components that constitute intercultural competence based on interculturalists' opinions and established models can culminate in a very lengthy list. This suggests that one curriculum or training program cannot successfully develop *all* aspects of intercultural competence in learners. Instead of using intercultural competence as the goal generally, designers should select certain aspects of this concept as the focus of the program or course and state these aspects as measurable learning outcomes (Deardorff, 2009, p. 482).

Fourth, she puts a strong emphasis on bonding the definition and assessment of intercultural competence. Both institutional administrators and intercultural scholars participating in Deardorff's

(2006) study shared the view on "the importance of analyzing the situational, social and historical contexts when assessing intercultural competence" (p. 253). Therefore, contextualizing the definition of intercultural competence also allows a more feasible assessment plan to be realized within the targeted setting. Deardorff (2011) calls for "**a multimethod multiperspective assessment plan**" to capture the complexity of intercultural competence (p. 73).

Since the Transculturation Project aims at developing IC in students, IC is the theoretical construct incorporated into every aspect of the Project. Like any theoretical construct, IC can hold a wide range of denotations and connotations (Spitzberg & Changnon, 2009). It is important, if not imperative, for an IC-oriented curriculum and/or research project to operate with an articulated definition of this construct which determines the focus and direction of the work. This definition can also assist in detailing what aspects of IC the project is targeting and how these aspects are factored into the project. In the next section, I give a detailed explanation on how this construct was operationalized in the Transculturation Project. Since the Project has been pursued by a team of curricular designers and researchers, myself included, I use the pronoun "we" to denote our collective efforts.

How Intercultural Competence is Operationalized in the Transculturation Project. The work of operationalizing IC as the theoretical construct in the project spanned different developmental stages of the Transculturation Project. From determining a definition of intercultural competence for the curriculum to developing the curricular content and choosing the methods to assess students' intercultural competence, we consistently referenced the guidelines put forth by Deardorff and other interculturalists to integrate the construct into the project.

In defining the concept of intercultural competence for the Transculturation Project, the Team took into account the implications put forth by Deardorff (2006, 2011). In particular, the existing definitions of intercultural competence in the field of intercultural learning were consulted as recommended by this scholar. The contextual particularities of Purdue University and ICaP, the Writing Program, were also reflected upon and factored into the chosen definition (Deardorff, 2011). Certain aspects of intercultural competence were identified as the curricular focus (Deardorff, 2009).

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Lastly, following Deardorff's (2006, 2011) suggestions, the Transculturation Team aligned their assessment plan with their defining of intercultural competence.

After much consideration, the definition of intercultural competence that was determined for the Transculturation Project is "***the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes***", which is the most agreed upon definition among interculturalists that was generated from Deardorff's (2006) study. As explained by Deardorff (2006), the two concepts of "effectively" and "appropriately" should be understood as in Spitzberg's (1989) work where "appropriateness is the avoidance of violating valued rules and effectiveness is the achievement of valued objectives" (p. 256). Several reasons led to the selection of this definition. First, it has been documented in the literature as the definition that captures the insights of several scholars in the field (Deardorff, 2006, p. 259). Second, the synthetic nature of this definition makes it utilizable in different contexts across disciplines, including the first-year writing classroom. Third, this definition reflects the work of intercultural training taking place at Purdue University, the institution where the Project is being conducted. Specifically, this is one of the definitions used by the Center of Intercultural Learning, Mentorship, Assessment and Research (CILMAR) at Purdue University, helping us connect our work with how IC is conceptualized in our institutional context (Deardorff, 2011, p. 73). This takes us to the second step of operationalization – contextualizing IC for our Project.

In addition to aligning a definition of IC used in the Project with CILMAR's practices, the contextualization of IC as a construct happened at other levels of curricular development, such as curricular rationalization, architecture, and assessment plan. Specifically, for curricular rationales, the Transculturation Project was not developed haphazardly but as a response to diversity and internationalization issues at Purdue University. In the last decade, Purdue has been promoting diversity and internationalization work on both the recruitment and curricular development fronts. The university prides itself on serving a diverse student body of 40,000 students, with 20.5% being international students and 22% diverse minority students. In 2015, the University's Educational Policy Committee approved the implementation of an undergraduate outcomes-based curriculum

detailing foundational and embedded learning outcomes to be referenced and incorporated in departments' programs and courses[4]. In this curriculum, "human cultures" is a foundational learning outcome and "intercultural knowledge" an embedded learning outcome.

Despite these administrative endeavors, few programs exist within the university to provide students with substantial instruction on how to function effectively in multicultural, multilingual classrooms around campus. A research study conducted by Purdue faculty reveals that undergraduates on campus continued to live in parallel academic and social worlds, meaning they only socialize with peers belonging to the same socio-cultural and linguistic groups rather than with people from other backgrounds (Lehto et al., 2014, p. 844). These cultural bubbles deprive all students of the benefits of a more inclusive and meaningful educational experience where they get to be exposed to and interact with multiculturalism and multilingualism, realities that they will soon encounter in their future internationalized workplace (p. 851). To address the mismatch between the institutional recruitment for diversity and the availability of programmatic support for diversity engagement, the Transculturation Project was created to promote curricular interventions dedicated to developing IC in students and mentoring them to participate in cross-cultural situations more productively.

The architecture of the Transculturation Project was closely contextualized by utilizing the existing institutional/programmatic logistics. As mentioned above, ICaP, the writing program at Purdue, offers both mainstream and second language specific sections of FYW. We drew on these programmatic resources by pairing these two versions of FYW via a linked-course model. In this way, we could capitalize on the diversity not only within each section but also across sections to exponentiate the amount of cross-cultural interaction and communication for students to engage in.

For our assessment plan, we took into consideration intercultural assessment practices at our institution. When choosing assessment instruments for the Project, we consulted and worked closely with intercultural experts at CILMAR. These exchanges exposed us to several frameworks that CILMAR was utilizing in their assessment work for our institution. We decided to use the DMIS because its features are compatible with our curricular and research aims and design, which I will

elaborate more later, and we also wanted our assessment practices to dovetail with our institution's practices in assessing intercultural competence.

As suggested by Deardorff (2009), the next step of defining intercultural competence is prioritizing certain components of this construct as the focus of the program or course (p. 482). Since the Project adopts Deardorff's (2006) definition of intercultural competence which was presented by this scholar in her Process Model of Intercultural Competence (p. 256), the Team also uses the components embedded in this definition, as the curricular foci. Specifically, the targeted affective components are respect, openness, curiosity, and empathy; cognitive components are cultural self-awareness, deep cultural knowledge, and sociolinguistic awareness; and behavioral components are to listen, to observe, to evaluate, to analyze, to interpret and to relate cultural issues. When designing the curriculum, however, we integrated the targeted attributes in our interventions *holistically* and *multidimensionally*. That means, each intervention aims at developing more than one attribute of IC, and each attribute can be enhanced by more than one intervention.

The multicultural reader of the Transculturation Curriculum is one example of such multifaceted interventions. The reader, which comprises readings such as How to Tame a Wild Tongue by Gloria E. Anzaldua, My First Passport by Orhan Pamuk, or Mute in the English-Only World by Chang Rae Lee, serves to educate students about issues of cultural identity and power dynamics in multicultural societies. These readings aim to enrich students with knowledge about values and beliefs in different cultures (*deep cultural knowledge*), or the social struggles, risks and rewards experienced by the bilingual/bidialectal and bicultural population such as immigrants and minority groups in fitting in with the major culture (*sociolinguistic awareness*). From that, students are encouraged to reflect on their cultural identity and positions in both their home countries and the US to gain more *cultural self-awareness*. In other words, the information students gain from the multicultural reader develops the targeted cognitive components of intercultural competence. However, at the same time, these readings can also evoke students' attitudes such as *respect, openness, curiosity, and empathy*, which are the targeted affective components of intercultural competence. And by interacting with the readings via activities such as class discussion or writing

reading reflections, students perform the targeted behavioral skills *of listening, observing, evaluating, analyzing, interpreting, and relating cultural issues*.

Our curricular interventions, throughout the semester, work synergistically to help students increase their adaptability, flexibility, ethnorelative view, and empathy. Essentially, this process prompt students to practice shifting frames of reference - the Desired Internal Outcome in the Model – as they face and respond to intercultural experiences. Interacting with socio-culturally different peers during the paired meetings, being exposed to social, political and academic dynamics in multicultural societies through readings, interpreting their paired cultural ambassador's testimonials in the Case Study Report, evaluating and decoding a culturally unfamiliar phenomenon in the Cultural Inquiry and Digital Remediation Projects, and reflecting on intercultural encounters in Reflective Journal Entries reciprocally and recursively requires students to critically examine the meaning of the experienced difference through various lenses from their home culture and others'. This frame of reference shifting process fosters students' intercultural mindset. Concomitantly, our curriculum also offers students a safe space to practice their intercultural acquisition. They are encouraged to activate their intercultural mindset into real-world interactions in the successive paired meetings or into written communication in reflective assignments. By sharpening both students' intercultural mindset and skillset, our curriculum provides opportunities for them to achieve the Desired External Outcome in the Model, which is the ability to generate effective and appropriate communication and behavior in intercultural situations.

Regarding our assessment of students' intercultural growth as intervention results, we took Deardorff's (2011) advice to design "***a multimethod, multiperspective assessment plan***" and to bond defining IC with assessing it (p. 73). These practices manifest in the types of intercultural evidence in learners' performance that we collected, the forms of assessment we conducted, and the utilized measurement instruments.

First, our assessment of students' intercultural competence was based on multiple sources of evidence, both direct and indirect (Deardorff, 2011, p. 74). For *direct* measures, students' critical reflections were analyzed (Deardorff, 2011, p. 75), whereas interview data from students were

treated as *indirect* measures (Deardorff, 2011, p. 76). These multiple data sets were used for observing students' perceptions of intercultural learning and intercultural development.

Next, we assessed evidence of students' intercultural competence at different points of the semester instead of one point (Deardorff, 2006, p.257), generating three types of assessment: formative, summative and delayed. For *formative* assessment, we measured students' intercultural competence in their reflective writings, which they completed at *four points of time* throughout the semester. For *summative* assessment, students' intercultural competence was measured in their *end-of-course* reflections. We also interviewed some students three to six months after the conclusion of the courses to learn about their experiences with the curriculum and whether they transferred the course concepts to other academic and social contexts. This is to measure their IC for *delayed* assessment. Thus, our assessment was conducted at multiple points during the intervention to capture the developmental nature of this competency (Deardorff, 2011, p. 68).

Lastly, our assessment package is *multi-method* as it included two instruments of measurement: (i) a robust grounded theory coding scheme developed from the data, and (ii) the DMIS, an internationally established measurement scale (Deardorff, 2006, p. 258). Our use of these instruments also conforms with Deardorff's advice on bonding definition of IC with assessment of it as there is alignment between the definition and prioritized goals of IC incorporated in the curriculum and the selected assessment instruments. Both the coding scheme and the DMIS revolve around assessing the cognitive, affective, and behavioral attributes of IC embedded in our definition of the construct.

Our grounded theory coding scheme was developed from a sample of the pilot data and was validated on a larger portion of data with the participation of outside coders (for the complete coding scheme, please visit writeic.org). This coding scheme enables us to apply thematic coding analysis of students' reflective writings (Saldaña, 2016). The scheme captures the recurrent themes in students' reflective writings and helps us trace frequencies of codes as it consists of codes referring to different aspects of cognition, affect, and behavior derived from the definition which our curriculum targeted to cultivate in students. For example, to trace **cognitive** indicators of IC, we use

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codes such as *prior knowledge*, *attitude change* and *stereotypes* whereas **affective** indicators can be reflected in *emotional response*, *cultural empathy* or *openness* and **behavioral** indicators in *behavioral change* or *cultural interaction*.

After the level of thematic coding, we mapped students' journal entries onto Bennett's (1986) DMIS. For each entry, we determined which stage of intercultural sensitivity on the DMIS the writing indicates. This level of mapping allowed us to observe the trajectory of intercultural development taken by individual students. The DMIS is both effective in assessing the success of our curricular interventions, i.e., whether students did improve their IC throughout the course, and compatible with our chosen definition of IC. As indicated in J.M. Bennett (2008), the underlying conceptualization of IC in the DMIS is Deardorff's (2006) definition, which is to help learners develop their ability to respond appropriately and effectively in intercultural situations (p. 97), meaning the ultimate goal of the DMIS conforms with that in Deardorff's definition.

This multi-method approach enables us to conduct both qualitative and quantitative assessment. The coding scheme allows qualitative and quantitative analysis of students' intercultural improvement: While we can observe emerging themes of IC from students' writings, we can also trace frequencies of codes to understand what indicators of IC were prominently developed during the course of intervention. The DMIS treats qualitative data effectively by helping us situate students' IC in each writing at a particular developmental stage and observe individual students' trajectory of intercultural progression.

With all decisions that were made, the operationalization of intercultural competence in the Transculturation Project reflected our attempts in aligning practices of curricular and assessment design with the scholarship of intercultural competence development. Since the Multicultural Reader is a satellite project to the Transculturation Project, I will continue applying Deardorff's definition of intercultural competence and her Process Model of Intercultural Competence, which have been utilized in the Transculturation Project, in my redesign of the Reader. Specifically, I will operationalize the cognitive, affective, and behavioral attributes of intercultural competence

identified in Deardorff's Model into the curricular rationale and objectives as well as the instructional methods for each Unit of the Multicultural Reader.

The Developmental Model of Intercultural Sensitivity

The field of intercultural communication competence has undergone five decades of scholarship. Researchers, educators and practitioners through their work have addressed a wide range of crucial issues, from defining the construct of intercultural competence (Deardorff, 2006) to creating models that represent the process of intercultural development (for a comprehensive review of these models, see Spitzberg & Chagnon, 2009) to designing tasks and activities for intercultural learning (e.g., Berardo & Deardorff., 2012). While this body of work has established the disciplinary infrastructure, much remains to be done. With regard to intercultural training, Bennett (1986) claims that this body of works needs to be made more systematic. Many intercultural training programs, he remarks, only reached the level of providing "a potpourri of exercises and ideas" instead of selecting and sequencing materials that vigorously facilitates students' learning development (p. 180). Thus, Bennett recommends that intercultural instructors and trainers should consider choosing a pedagogical approach that offers clear guidance to classroom or workshop design and management. It is also important that this approach specifies how to determine where the learner starts and is expected to end up during their subjective learning experience (p. 180).

After years of observing and working with learners on intercultural development in different settings, e.g., training courses, workshops, exchange and graduate programs, Bennett (1986) designed the Developmental Model of Intercultural Sensitivity (DMIS) (Bennett & Bennett, 2004). This model presents a continuum that helps with diagnosing cultural sensitivity and sequencing training materials with a developmental agenda. The DMIS has become one of the most influential models in assessing intercultural competence and designing interventive pedagogies to make intercultural progression possible.

Theoretical Underpinnings. Milton Bennett's (1986, 1993) DMIS is one of the most widely used models that measure intercultural competence progression. The model operates based on the

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core concept of ***cultural difference*** and the perceptual principle that cultures are fundamentally different in the way they create and maintain world views. Taking a grounded theory approach, the DMIS is rooted in two domains of scholarship: 1- Constructivist psychology and communication theories, and 2- Milton Bennett's and Janet Bennett's body of research focusing on how people became more interculturally competent communicators (Bennett & Bennett, 2004). To create the DMIS, Milton Bennett adopted a grounded theory approach that allowed him to interpret systematically observed patterns based on theoretical concepts and translate these patterns into stages of intercultural competence development (Bennett, M., 2004). Later, through her collaboration with Milton Bennett, Janet Bennett established stage-based pedagogy scholarship that provides the heuristics for treating individuals at each stage on the DMIS (e.g., Bennett & Bennett, 2003; Bennett & Bennett, 2004).

In terms of theoretical underpinnings, the DMIS is informed by different constructivist psychology and communication theories, namely (i) personal construct theory, (ii) cognitive constructivism, (iii) cognitive complexity, (iv) communicative constructivism, and (v) experiential constructivism. These domains form basic theoretical assumptions underlying the model.

Personal construct theory was formulated by Kelly (1963), who held that experience is a function of our categorization, or construing, of events. According to this theory, a person can only be seen as truly experiencing an event when they can make meaning of it. In other words, it is not their witnessing the event that makes them experienced, but their successive construance and reconstruance of what happened that expanded their life experience. Therefore, what the personal construct theory highlights is the need for one to construe the meaning of an event in order to become experienced at it.

Influence from ***cognitive constructivism*** forms the second assumption of the DMIS (Bennett et al., 2003). Cognitive constructivism argues that people do not perceive events directly but via templates or sets of schemata which we use to organize our experience in order to perceive the events. Therefore, the DMIS assumes that experience, cross-cultural experience included, is subjectively constructed. An example is that if an American attends a Japanese event but does not have any

Japanese categories to construct their experience, they may not have a Japanese experience of that event. Rather, they will use their own culture to perceive the event, resulting in having an ethnocentric experience (Bennett, M., 2004).

The third theoretical dimension underlying the DMIS is that people can be more or less sensitive to cultural differences, which comes from *cognitive complexity* (Bennett et al., 2003). Cognitive complexity holds a principled assumption that a more cognitively complex person can construct their experience with more complex categories and can better discriminate phenomena within one domain of experience. For example, people who are knowledgeable about wines can distinguish between different types of red wine, whereas most would only be able to differentiate red wine from white wine. Similarly, a more interculturally sensitive person may have more developed sets of categories to perceive and discriminate different cultures. The more complex and sophisticated the categories are, the more interculturally sensitive one's perception becomes (Bennett, M., 2004).

Another constructivist theory that factors into how the DMIS assesses intercultural competence development is the theory of *communicative constructivism* (Bennett, M., 2004). This theory explains the relationship between intercultural sensitivity and successful intercultural communication. It holds that more cognitively complex and interculturally sensitive people are more capable of delivering "person-centered" and "perspective-taking" communication. These qualities are considered the ingredients for effective interpersonal communication because intercultural competence involves taking on culturally different perspectives from others and understanding the equal legitimacy of different cultural perspectives (Bennett, M., 2004).

Experiential constructivism is the last dimension that contributes to the DMIS (Bennett et al., 2003). This theory argues that we co-create our experience through our interactions at the corporal, linguistic and emotional levels with natural and human environments, all of which can lead to intercultural adaptation. People who only have monocultural interactions will only hold a monocultural worldview and find it difficult to see things from other cultures' perspectives. On the contrary, those involved in multicultural socialization may have the ability to create an "alternative

experience" that people from other cultures have. The DMIS therefore models "a mechanism of intercultural adaptation" (Bennett, M., 2004).

Since its underlying theories of cognitive complexities, communicative constructivism, and experiential constructivism associate more sophisticated worldviews with higher intercultural competence, the DMIS operates with *directionality*. That is, the framework places people's intercultural competence based on how comfortably and effectively they deal with cultural differences. More important, the DMIS also views intercultural growth as unidirectional.

Stages of Intercultural Sensitivity Development. The DMIS positions people's intercultural competence along a 6-stage continuum of increasing sensitivity to cultural difference, from an ethnocentric orientation to an ethnorelative orientation. The first three stages in the DMIS are ethnocentric, meaning that interactants regard their own culture as central in understanding the reality. The ethnocentric orientation includes (i) a parochial denial of difference, (ii) an evaluative defense against difference, and (iii) the universalist position of minimization of difference. The last three stages present an ethnorelative orientation, which is the opposite of ethnocentrism. Ethnorelativism refers to an orientation in which interactants experience their own culture in the context of other cultures and perceive their own culture as "one organization of reality among many other viable possibilities" (Bennett, M., 2004). The ethnorelative orientation includes (iv) the acceptance of difference; (v) the adaptation to difference; and (vi) the integration of difference into one's world view (see Figure 2).
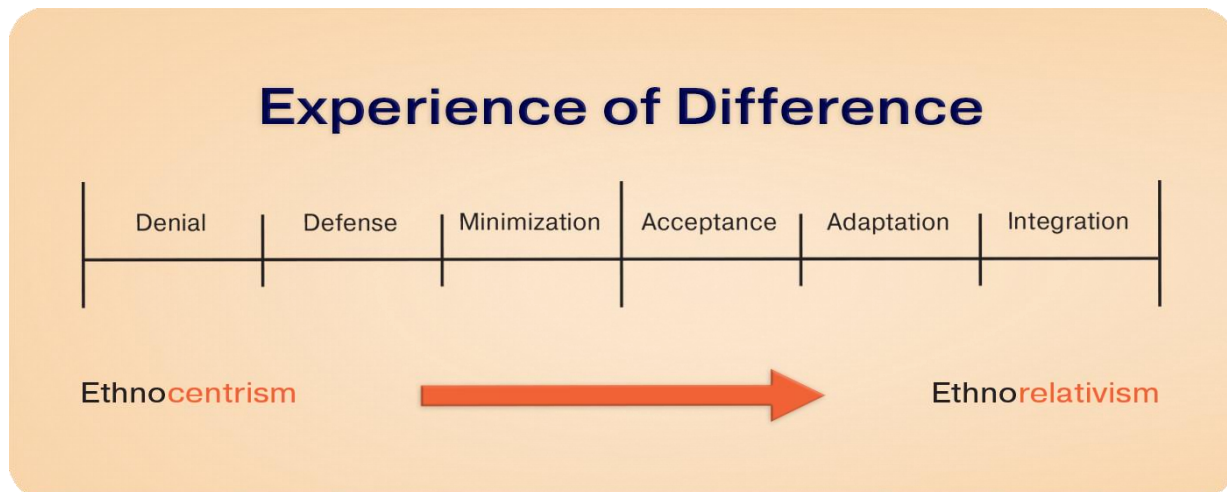
Figure 2. The Developmental Model of Intercultural Sensitivity by Bennett (1986, 1993).

In short, Bennett (1986, 1993) "presents a complex model of intercultural development framed in terms of the phenomenology of an individual's affective, cognitive, and behavioral construal of, as well as response to, cultural difference" (Paige at al., 2003, p. 469).

The DMIS has marked a significant theoretical advancement from early works on conceptualizing and assessing intercultural competence (Paige et al., 2003; Spitzberg & Chagnon, 2009) and been utilized in different areas of intercultural scholarship, namely theorization and assessment of intercultural competence, research on intercultural development and curriculum design for intercultural training. First, it has become an internationally renowned scale for assessing intercultural progression, especially in corporate environments, in the form of the Intercultural Development Inventory (IDI) and the Intercultural Development Continuum (Hammer & Bennett, 1998; Hammer, 2012). Based on the DMIS, the IDI was created as an instrument to assess individuals' intercultural sensitivity and place them on the DMIS spectrum (Hammer, 2009). Later, based on the empirical data gathered from the IDI, Hammer (2012) introduced the Intercultural Development Continuum (IDC) (Figure 3). The IDC both confirms the basic tenets of the DMIS and at the same time revises a few critical aspects of the DMIS. First, the IDC views intercultural competence as a 5-stage continuum from Denial to Adaptation and excludes Integration due to a lack of empirical support for this stage. Data from the IDI also indicates that Minimization is neither

ethnocentric nor ethnorelative but its focus on commonalities tends to mask the recognition of difference. Therefore, Minimization becomes the middle stage on the IDC and the tipping point that transitions from ethnocentrism to ethnorelativism; thus, it is represented as a transitional orientation (Hammer, 2012, p. 119). This theoretical change in the IDC also leads to a terminological change: Instead of viewing intercultural competence as a movement from ethnocentrism to ethnorelativism as in the DMIS, the IDC terms it as a development from a monocultural mindset of Denial and Defense to an intercultural mindset of Acceptance and Adaptation with Minimization being the transitional orientation. This terminological simplification, i.e., using less academic jargons, also reflects a strategic effort of Mitchell Hammer and colleagues in making the IDI appeal more to a corporate audience ("The roadmap," n.d.).
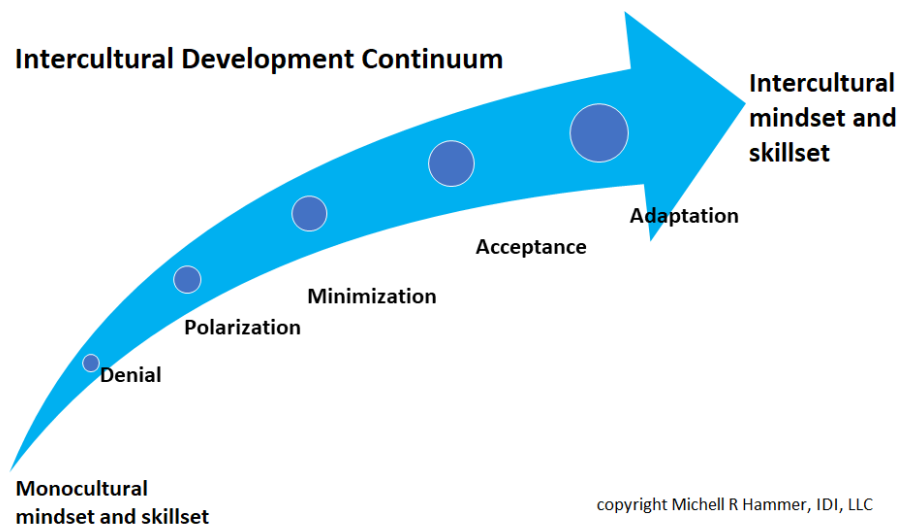
Figure 3. The Intercultural Development Continuum (IDC)

Recently, Acheson and Schneider-Bean (2019) proposes a more recent review on the theorization of intercultural development of the DMIS. Their proposal is inspired by the feedback from DMIS users that the intercultural competence progression in some participants did not occur in linearity from ethnocentrism to ethnorelativism but show regression or a co-existence of the two orientations (e.g., Garrett-Rucks, 2014; Krishman et al., 2017; Van Der Poel, 2016). Examining the

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expat experience of Schneider-Bean, these two scholars also find intercultural fluctuations between ethnocentrism and ethnorelativism as she stepped in a foreign cultural context (pp. 11-15). To illustrates these intercultural fluctuations, Acheson and Schneider-Bean (2019) forward the Intercultural Pendulum Model that swings between a focus on Similarity (for individuals at Denial and Minimization) and a focus on Difference (for individuals at Defense and Acceptance) and balances at Adaptation (see Figure 4). The Pendulum Model opens a new direction in conceptualizing intercultural competence and at the same time evinces the generative power of the DMIS in theorizing intercultural competence.
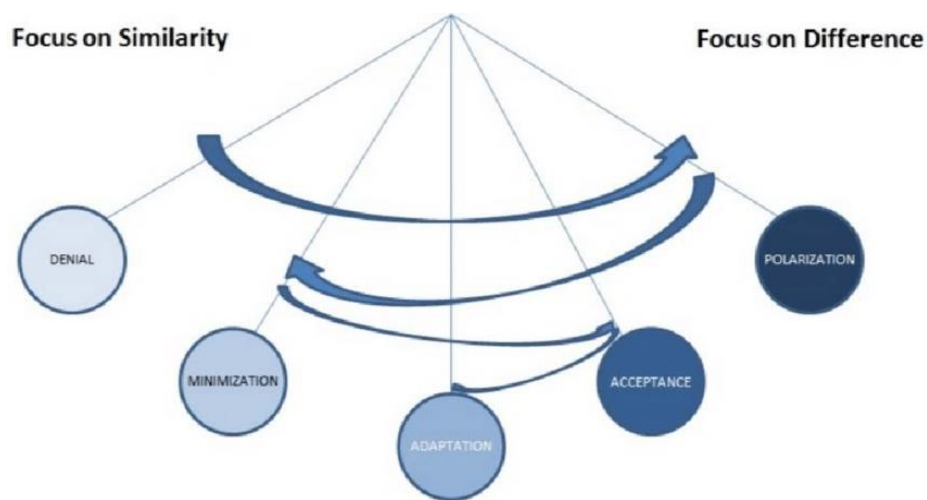
Figure 4. The Intercultural Pendulum by Acheson and Schneider-Bean (2019).

In the area of research, the DMIS is also utilized as a tool that treats qualitative data. For example, Garett-Rucks (2014) uses the stages of intercultural development in the DMIS to analyze students' Discussion Board posts in a French communicative language course. In particular, she codes the posts line-by-line for evidence of intercultural sensitivity based on the description of each developmental stage in the DMIS and determines a holistic intercultural orientation (i.e., ethnocentrism or ethnorelativism) for each student. Wang (2013) conducts an intercultural intervention in her Business Communication course by having students propose a resolution to

multicultural conflicts in a company via business memos. She then identifies each student's intercultural competence status based on the DMIS stages.

With respect to curricular design for intercultural training, the DMIS has also been adopted as a framework for sequencing instructional materials. Milton Bennett and Janet Bennett's stage-based pedagogy, which utilizes the DMIS as the underlying theoretical construct, provides curricular designers and instructors with an ostensibly logical direction in diagnosing and placing learners' intercultural competence, understanding their cognitive, affective, and behavioral needs, and determining intervention strategies. Milton Bennett and Janet Bennett's stage-based pedagogy has been applied in a wide variety of settings all over the world. These settings range from assessing students and teachers' intercultural sensitivity (e.g., Straffon, 2003; Roberson, L. et al., 2002) to developing intercultural competence among physicians (e.g. Altshuler et al, 2003) and expatriates (e.g., Cassiday, 2005), from the US classroom (e.g., Mahoney & Schamber, 2004) to study abroad programs of US undergraduates in Europe (Anderson et at., 2006) and to service learning courses in Hong Kong (Westrick, 2004).

Since Milton Bennett and Janet Bennett's stage-based pedagogy is valuable in its heuristics for advancing learners along the DMIS, in what follows, these heuristics will be detailed. Each developmental stage of intercultural competence of the DMIS will be described with respect to concept, diagnosis of individuals at that particular stage, and intervention strategies to help learners move to a higher level of competence on the scale.

Stage 1: Denial of Difference.

This is the purest form of ethnocentrism. In the Denial stage, one considers one's own culture as "the only real one" and legitimate and avoids considering other cultures. They express a lack of interest in or even a hostile perspective towards differences in other cultures. It must be noted, though, that Denial is the natural or natal form of human experience as most people grow up in their cultural groups. Hence, humans are generally wired to understand the world from their intergroup interactions, except for the case of very diverse or xenophilic cultures, such as indigenous tribes

where intermarriage with other cultural groups is valued for the purpose of maintaining the healthy existence of the group, e.g., avoiding inbreeding.

According to Bennett (1986), a denial of difference takes place when exposure to or contact with other cultures is absent or limited. Without encountering cultural differences, meaning for such phenomena has not been constructed (p. 182), or constructed in broader terms such as "foreign" or "minority". People at this stage may adopt a physical isolation strategy that prompts them to stick to their homogenous cultural group and become disinterested in other cultures. Alternatively, they may choose a separation strategy by erecting physical or social barriers to cope with cultural differences to protect their own worldview. Even staying in the same physical space with cultural others, separationists mentally and internationally distance themselves from "foreigners" to maintain the denial state. Examples of the separation form are ethnically selective neighborhoods or religious cults (Bennett, 1993, p. 32).

Diagnosis. Learners at the stage of Denial either neglect, ignore or show indifference to cultural differences (Paige et al., 2003). They can raise naïve questions about other cultures, such as "Do you live with wild animals (in Nairobi)?", which are not ill meant but simply uninformed, or they may make thoughtless, benign statements like "live and let live" (Bennett et al., 2003, p. 248). It is also challenging for learners to differentiate cultures and thus not be able to tell people of the same color apart. When asked about their own culture, people at this stage tend to show perplexity as they never consider the impact of culture on their lives or on others'. Some people in Denial may not recognize that they are cultural beings and perceive themselves as individuals rather than members of cultural groups (Bennett, 1994).

Example statements from individuals at the Denial stage

- "Tokyo and New York are not different because they both have a lot of cars and buildings" (Bennett, 1986)

- "Society would be better off if culturally different groups kept to themselves" (Paige et al., 2003, p. 470)

- "I do not like to socialize very much with people from different cultures" (ibid.)

Developmental strategies. The best technique to help people move out of Denial is to use activities focusing on "cultural awareness" to prompt the recognition of cultural differences in learners (Bennett, J., 2003, p. 161). The activities should expose the learner to more surface features of a culture such as music, costumes, foods and allow them to notice the differences between their home culture and the targeted culture (Bennett, 1993). For more sophisticated audiences, materials related to area studies such as history lectures and travelogues can be utilized. The purpose of such activities is not yet to improve their communicative skills in intercultural contact but to help learners avoid premature perception and discussion of cultural differences, and at the same time, notice and recognize them (Bennett, 1993). Bennett, J. (2004) also notes that the tasks should be built upon learners' prior knowledge yet have to arouse their curiosity in learning about other cultures. Instructors should also conduct tasks in an inclusive, non-threatening, non-blaming climate.

Stage 2: Defense Against Difference

At the stage of Defense, cultural difference is perceived in a stereotyped and polarized way. Interactants at the Defense stage start recognizing the legitimacy of other cultures but adopt an Us vs. Them perspective. People with a defensive orientation may perceive their culture as being *superior* and other cultures as threatening, and thus may become fervent supporters of their primary socialization and reject other values systems and practices. They tend to be highly critical of other cultures and blame cultural difference for social ills. Defense also happens in *reversal* when people heavily criticize their home culture and romanticize other cultures, thinking that the host cultures are superior to their original one. This might be the case of those who tend to only have limited experiences with the other culture or, on the other extreme, expats who entertain the idea of "going native" in the host culture (Bennett & Bennett, 2004, p. 154). Although people with a reversal defense orientation perceive cultural differences more positively, they have not developed sophisticated categorization of cultural differences in their worldview. Therefore, their

differentiation between cultures is often superficial, reductive, and based on stereotypes of other cultures (Yamamoto, 1996).

Diagnosis. Learners at the stage of Defense perceive the world with a polarized "We-They" mindset. Those in the superiority of Defense state may have statements that appeal to cultural pride. One form of this attitude is to see one's own culture as being the standard for the entire world. The reversal defense stage is a tricky defense stage to dislodge because individuals at this stage give credit to other cultures at the expense of their own culture and balancing out their view by emphasizing the good sides of their own culture may lead them to the Superiority orientation. This problem occurs because even if interactants acknowledge other cultures in a Reversal Defense state, the core of their worldview is still ethnocentric and divisive (Bennett, 1993, p. 40).

Example statements from individuals at the Defense stage

- "So what's wrong with being an American?" (Bennett, 1986, p. 188)

- "What a sexist society!" (Bennett, M., 2004)

- "Boy, could we teach these people a lot of stuff!" (ibid.)

- "These people are so urbane and sophisticated, not like the superficial people back home" (ibid.)

- "I am embarrassed by my compatriots, so I spend all my time with the host country nationals" (ibid.)

Developmental Strategies. The strategy to move learners out of the Defense stage is to first help them recognize their overemphasis on differences between cultures without a nuanced understanding of these differences (Hammer, 2012, p. 122). It is recommended that intercultural mentors to point out to people at Defense "the stereotypic nature of [their] perception and experience of the other culture" (Hammer, 2008, p. 208). The second strategy for individuals with a defensive mindset is to emphasize the commonalities between their own views, needs, and goals with those of their cultural others. By focusing on commonalities shared among representatives from different

cultures, the intercultural mentor can develop in defensive individuals a less evaluative stance when approaching differences.

Stage 3: Minimization of Difference

This is the last stage of an ethnocentric orientation and "the last attempt to preserve the centrality of one's own world view" (Bennett, 1986, p. 183). At this stage, interactants acknowledge cultural differences and are more tolerant of cultural diversity. However, they accentuate similarities among cultures and promote the view that all cultures share basic principles, values, and beliefs.

There are two forms of minimization: physical universalism and transcendent universalism. People adopting the former strategy perceive human behaviors as mainly innate and that a basic understanding of human behavior patterns is sufficient for successful intercultural communication. Those who utilize the latter strategy believe that all humans, regardless of the cultures they come from, are "products of some transcendent principle, law or imperative" (p. 184). Examples of this form of minimization are religions that propagate the belief that "all people are creations of a particular supernatural entity or force" (p. 184). People with a transcendent universalism worldview also assume that all human beings, deep down, share the same values and beliefs, irrespective of their cultural backgrounds.

Both forms of minimization represent a certain degree of recognition and toleration of cultural differences. But since interactants at this stage feel pressure to stress similarities, they tend to *trivialize* differences and mask their overemphasis on similarities behind a false assumption that doing so means they are treating all cultures equally (Acheson & Schneider-Bean, 2019, p. 48).

Diagnosis. Minimization is indicated by learners' superficial recognition of differences and a strong interest in cultural similarities (Paige et al, 2003). Perceiving that all cultures are similar, someone at the Physical Universalism phase may express the belief that "cultural differences are superficial" and stick to one's "basic humanity" as the "one size fits all" strategy to handle intercultural communication. Individuals at the Transcendent Universalism phase, on the other hand, may express the view that cultural values are similar logical processes. Bennett (1986) notes that

people exhibiting physical universalism tend to be more empirically - and technically - oriented while transcendent universalism tends to occur more in those maintaining firm philosophical perspectives such as religious zealots and political partisans. Within a multicultural community, individuals may adopt a Minimization perspective as a way to mask their resistance to considering and engaging with cultural differences. Depending on where an individual's home culture stands in the cultural hierarchy, i.e., dominant vs. nondominant cultures, they may employ Minimization for different reasons. People belonging to dominant cultures may highlight similarities to mask a deeper awareness and consideration of their 'privilege', whereas those from nondominant cultures, cognizant of how privilege functions in a community, utilize the survival value in Minimization and "go along to get along" (Hammer, 2008, p. 208). For nondominant members, Minimization is a strategy to help them accomplish some shared goals in a dominant cultural context. Minimization is even advantageous for minoritized populations to promote in cases when difference can be risky for them and lead to them being Otherized, negatively evaluated, or even forced into assimilation.

Example statements from individuals at the Minimization stage

- "I am sick and tired of hearing all the time about what makes people different; we need to recognize that we are all human beings, after all" (Paige et al., 2003, p. 470)
- "While the context may be different, the basic need to communicate remains the same around the world." (Bennett, M., 2004)
- "Customs differ, of course, but when you really get to know them they're pretty much like us." (ibid.)

Developmental Strategies. There is a "paradigmatic barrier" for people to cross if they want to move from Minimalization, the last stage of ethnocentrism to Acceptance, the next stage and also the beginning of ethnorelativism. As indicated in Hammer's (2008) Intercultural Development Continuum, Minimization is the transitional stage and tipping point for interactants to move from a monocultural to an intercultural mindset (p. 119). Research on using the IDI to measure intercultural competence regularly reports that most participants are placed in the Minimization stage either pre-test or post-test, or both (e.g., Bittinger & Ynge, 2019; Jones et al., 2019; Kruse et al., 2014; Wang

2018), indicating this is the hardest stage to move beyond. To surmount this barrier, therefore, individuals are required to have a conceptual shift which directs their worldview away from absolute principles to relativity (Bennett, 1993, p. 45).

The developmental strategy for individuals with a Minimization worldview is to help them gain a balanced focus on cultural similarities and differences (Hammer, 2012, p. 123). This strategy is also supported by Acheson and Schneider-Bean's (2019) Intercultural Pendulum Model when they point out the risk that culture-crossers may experience when they swing from a focus on similarity in Minimization all the way to an exclusive focus on difference, which might pull them back into Defense/Polarization. Therefore, a balance between commonalities and differences proves to be a viable training strategy for Minimization individuals. On the one hand, they should deepen their cultural self-awareness, including achieving a nuanced awareness of issues revolving around power and privilege. On the other hand, it is necessary for these individuals to increase their knowledge of culture-general frameworks (e.g., collectivism vs. individualism), patterns of cultural difference (e.g., conflict resolution styles), and culture-specific patterns (Hammer, 2008, p. 209), and growth in empathy so that they can engage in perspective-taking to better understand cultural others. Therefore, instructors are recommended to push the development of more sophisticated intercultural competencies in learners, including "open-mindedness, cultural self-awareness, listening skills, nonjudgementalness, and accurate perception" (Bennett, J., 2004, p. 164). Activities and materials that illustrate substantial cultural differences through the interpretation of behaviors, e.g., simulations and reports of personal experience, can be effective. Representatives of other cultures can be used as resource persons who can evince cultural differences and facilitate small group discussions (Bennett, 1986, p.191).

Stage 4: Acceptance of Difference

This is the beginning of an ethnorelative orientation. Interactants at this stage accept that their culture is only one among many cultures; thus, they recognize and respect cultural differences. They also feel curious about other cultures and acknowledge that "differences are fundamental,

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necessary and preferable in human affairs" (Bennett, 1986, p. 184). Acceptance process tends to occur at two sequential levels. First, they respect the behavioral differences in other cultures, including those in language, communication style, and nonverbal patterns. Second, they respect differences in deeper, underlying cultural values. This sequence can be explained by Hall's (1976) Iceberg Model. In this model, culture is analogized as an iceberg with visible aspects such as activities and customs being above the waterline and invisible aspects such as underlying values of these activities and customs hidden beneath the surface. Therefore, people will find it easier to accept the surface level differences as legitimate when they dig deeper and understand them as valid expressions of the underlying values.

People at the Acceptance stage acknowledge difference and have the willingness to grapple deeply with cultural difference. However, acceptance does not equate to moral relativism, i.e., a blind kneejerk validation of any and all cultural behavior. Instead, these individuals are willing to grapple deeply with understanding cultural differences. Therefore, acceptance does not necessarily mean agreement or guarantee they do not have negative judgement of difference. This is because individuals at this stage may not have made balanced progress in approaching difference in all three domains of cognition, affect, and behavior. Individuals with an Acceptance mindset may appreciate difference cognitively but still face difficulties in accepting it affectively, making it challenging for them to translate their cognitive appreciation of difference into corresponding behaviors. That is why, while they accept the reality that cultures are different, interactants at this stage are not clear about how they should adapt to different intercultural contexts (Hammer, 2012, p. 123).

Diagnosis. People at the Acceptance stage often show an enthusiastic recognition of cultural differences as well as excitement in exploring these differences. They express a fair tolerance towards ambiguity through willingly accepting generalizations about cultural differences and do not demand absolute explanation. They may ask ingenuous questions about dissimilarities in culture, but the intention behind the questions is to learn rather than to uphold stereotypes (Bennett, 1986).

The Acceptance stage also poses certain perceptional obstacles to individuals as they learn to see the world from more than one cultural frame. Students will face ethical or moral dilemmas

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between respecting the other culture and maintaining the system of values and beliefs in their own culture, especially when behaviors accepted in the other culture may challenge the moral standards in their own (Bennett, J., 2004; Hammer, 2012).

Example statements from individuals at the Acceptance stage

- "It is appropriate that people from other cultures do not necessarily have the same values and goals as people from my own culture" (Paige et al., 2003, p. 471).

- "The more difference the better – it's boring if everyone is the same" (Bennett,M., 2004)

- "Sometimes it's confusing, knowing that values are different in various cultures and wanting to be respectful, but still wanting to maintain my own core values" (ibid.)

Developmental Strategies. Development for learners at this stage should focus on deepening their knowledge about cultural differences at both culture-general and culture-specific levels and expanding their skillset in adapting to these differences. Instructors should engage learners in authentic intercultural interactions for exposure to cultural differences in practice. Intervention could stress learners' acknowledgement and nonevaluative respect for culturally specific communication styles manifested in customs such as greetings and introductions, body language, and other nonverbal communication gestures. Instructors should also encourage learners to practice applying ethnorelative acceptance to intercultural communication. Relevant activities can involve discussion of values, such as a discussion between domestic and international students with pertinent value differences. To engage learners in comparing and contrasting cultural patterns, instructors can use videos that present authentic and complicated intercultural encounters for critical analysis.

An important strategy at this stage is to help learners reconcile the ethical dilemmas they face when interpreting cultural difference from two cultural frames of reference. According to Bennett (2004) and Hammer (2008), these dilemmas can be resolved by teaching students about the mindset of ethical relativity and having them apply it in practice. Ethical relativity begins with an acceptance of "the relativity of values to cultural context" and of "the potential to experience the world as organized by difference values" while understanding the need to maintain an ethical

commitment on the basis of such relativity (Bennett, 2004, p. 69). Instructors can make students understand that certain behaviors are acceptable within the context of a particular culture and make sense to the members of that culture, but don't necessarily fit with the students' own cultural system of values and beliefs (Bennett et al, 2004, p. 262).

Developmental strategies to help students reconcile this relativistic stance revolve around reinforcing their reflective consideration of their own and others' cultural values in order to make ethical judgements. To reach this end, learners need to deepen their perceptions of both their own cultures and others', maintain a willingness to learn about new, different, and even abhorrent cultural practices, and increase their capacity to "weigh [their] own cultural values alongside the values from the other cultural perspective" so that they can evaluate the phenomenon from another culture's perspective without losing their own (Hammer, 2008).

Stage 5: Adaptation to Difference

Adaptation to difference is the next developmental stage of intercultural competence following and facilitated by acceptance, which refers to the ability to act ethnorelatively and perform culturally appropriate behaviors. Interactants in this stage can act outside of their native culture as they acknowledge and accept cultural difference. It involves cultural empathy that enables an individual to experience the world as a member of another cultural group. This act of empathy allows the interactant to understand what appropriate social behavior looks like in intercultural social contexts. As interactants can shift from one worldview to the other, they also shift their behaviors to be more culturally appropriate, and to interact more effectively with people from other cultures (Hernandez & Kose, 2012). Therefore, adaption happens at both the mental level, enabling culture-crossers to ask appropriate questions, and at the behavioral level, allowing them to have appropriate verbal or nonverbal communication and actions. However, it is worth noting that these generated behaviors tend to be more appropriate in the target culture than in the native culture, which may pose challenges for interactants as they may feel their previous identity and/or acceptance by their cultural groups of origin is threatened or in question. In the case of minority groups, they may experience

the "dilemma of betrayal" to their native culture" if adapting to the dominant culture (Bennett, 1993, p. 56).

Diagnosis. Learners with an adaptation orientation demonstrate the ability to intentionally shift their frame of reference in order to understand the "insider's" point of view (Bennett, 1986). People with an empathetic mindset can generate appropriate questions about cultural differences and show an understanding for dissimilar values, beliefs, and behaviors of other cultures. Those capable of *pluralism* have internalized more than one frame of reference which they use to comprehend issues of the corresponding culture. Therefore, these pluralistic individuals can shift their behaviors back and forth among different cultural frames to understand people from other cultures without much effort (Bennett et al., 2004).

People reaching the Adaptation stage may have a multilingual, multicultural background. However, it should be noted that being pluralistic does not automatically qualify a person as having an Adaptation orientation (Bennett, J., 2004). Nor does empathy alone signify this stage: A minimization-oriented attitude can also be masked in expressions of empathy such as "All you have to do is just listen to what they're saying" which, upon more thorough interrogation, reveals an underlying universalism orientation (Bennett, 1986).

Example statements from individuals at the Adaptation stage

- "I feel there are advantages in identifying with more than one culture" (Empathy) (Paige et al., 2003, p. 472)
- "Although I am a member of my own culture, I am nearly as comfortable in one or more other cultures" (Pluralism) (idib.).
- "I know they're really trying hard to adapt to my style, so it's fair that I try to meet them halfway" (Bennett, M., 2004).

Developmental Strategies. Individuals at the Adaptation stage have learnt to evaluate intercultural encounters from more than one cultural frame and are cognizant of moderating their behaviors and communication accordingly to the situation. Therefore, instructors should use tasks that enhance their skills of cultural observations, intercultural interviewing, and various

ethnographic techniques which allow them to interpret and respond to the intercultural interactions more effectively. Additionally, learners with an adaptation mindset also need to practice frame of reference shifting and intercultural empathy, which can be achieved through tasks of examining case studies and critical incidents (Bennett, J., 2004).

Individuals at this stage also tend to show excitement in applying their knowledge of cultural differences, value differences included, to communication. Therefore, intercultural training can accentuate face-to-face interactions. Potential in class activities include role-plays of real life communicative and interactive situations, conversational dyads with partners from other cultures, facilitated multicultural group discussion, negotiation tasks (Andy, 1998). Outside assignments can involve interviewing people from other cultures, homestays, or developing friendships in the other culture. A more advanced competence-building task is conflict resolution on cross-cultural misunderstandings, which helps students practice adaptive strategies and experience more productive relations across cultural diversity.

Stage 6: Integration of Difference into One's Worldview

This is the stage where interactants are able to integrate other cultures' values and beliefs into their own worldview. Interactants at this stage are capable of shuttling among different worldviews to interact more appropriately and effectively in different cultural contexts.

At this stage, people develop the skill of *contextual evaluation*, which means they can evaluate phenomena contingent on the cultural context. In other words, they are able to "manipulate multiple cultural frames of reference in [their] evaluation of situation". Therefore, they can come to different evaluations of one situation: A situation could be evaluated as "good" for this culture and "bad" for another culture (Bennett, 1986).

As interactants at the Integration stage do not have an absolute cultural identification, they also experience "cultural liminality" or cultural in-betweenness. This position is called "constructive marginality", meaning that they can utilize their in-betweenness as a tool in cultural mediation. In other words, interactants at the integration stage are capable of embracing difference as an essential

and joyful aspect of life. They are versatile in understanding other cultures and using communicative skills to become competent in other cultures. However, counterevidence to the benefits of Integration can be found in the cases of "Third Culture Kids" or "Global Nomads" who have an international upbringing experience and live a major part of their developmental years outside of their countries of citizenship due to parental occupation. While these individuals can be accustomed to cultural change and adaptable to new contexts, they may suffer from the lack of belongness, undurable social relationships caused by geographic shuttles, and the risk of living on the margins of any culture. These experiences, subsequently, may pose challenges to their self-perception and self-identification processes ("Third-Culture kids/Global nomads", 2015).

Diagnosis. At this level, individuals are comfortable with intercultural encounters and no longer see cultural difference as a threat. They usually have become multilingual and multicultural, feel at home in more than one culture, and are capable of shifting their frame of reference to analyze and resolve intercultural conflicts. Living on the edges of two cultures, however, people may experience a lack of strong cultural identification and cultural marginality. This is the last frontier for their intercultural exploration (Bennett, J., 2004, p. 166). Individuals at this stage vary in their ability to maintain healthy self-concepts and their self-conception operates along a continuum. On one end of the continuum are those satisfied with an individually defined identity; they are able to change their behavior and communication style according to various situations. The other end of the continuum consists of those who are troubled by their cultural fluctuations and inability to culturally identify with others or who feel isolated and anxious about the cultural difference. People in the Integration stage experience their identity as a vital process that encourages them to make decisions at each stage of communication. What makes people on this continuum different depends on their perception of whether they view their choices as a privilege or a disadvantage (Bennett, 1993).

Example statements from individuals at the Integration stage
- "While sometimes I feel marginal in groups, I am able to move in and out of them with relative ease" (Bennett, M., 2004)
- "Everywhere is home, if you know enough about how things work there" (ibid.)

Developmental Strategies. Since people at this last stage of intercultural sensitivity experience a plethora of possibilities of cultural reference frames, they tend to struggle with constructing a system that can guide their choices and actions. Thus, the central developmental work for them should involve the area of ethics, i.e., helping them establish an ethical system that allows them to "set personal boundaries for their identity, adhere to a set of values, and still live in the multicultural self that has evolved for them" (Bennett, J., 2004, p. 166).

In summary, the three ethnocentric stages represent an orientation of avoiding cultural difference manifested in a denial of its existence, different forms of defenses against it or an act of minimizing its importance. The three ethnorelative stages, on the other hand, represent an orientation of seeking cultural difference manifested in an acceptance of its importance, an adaptation to the frame of reference in other cultures or the act of integrating this concept into one's self-identification (Bennett & Bennett, 2004, p. 153).

For each stage of intercultural development on the DMIS scale, Bennett et al. (2003) recommend using certain interactive tasks or activities designed by intercultural experts. These tasks aim at helping learners recognize the constraints of their cultural worldviews and move them into the next stage of intercultural growth. Table 5 below lists some of these tasks and their corresponding stages:

Table 5. Examples of interactive tasks for individual stages of intercultural competence in the DMIS (Bennett et al., 2003; Bennett & Bennett, 2004)

Orientation	Stage of Intercultural Sensitivity	Task/Activity (Authors)	Learning Outcomes: Students Will Be Able To...
Ethnocentrism	*Denial*	"Grocery Store Ethnography" (Kluver, 1998)	• Notice and observe the cultural dimension in the daily operations of another culture's artifact (i.e., an ethnic grocery store). • Briefly experience cultural differences in values and beliefs via the grocery's operations to verify their assumptions/stereotypes about the targeted ethnic culture. • Practice basic ethnographic research and interpretive analysis on the relationship between cultural values and symbolic expression of culture (pp. 23-25).
		"Aba-zak" (Fantini, 1997)	• Explore the notion of "worldview", which is "the idea that different societies perceive and interpret the world in various ways" (p. 297). • Gain insights about the interrelationship of speakers, language, and meaning and the challenges of effective and appropriate cross-cultural entry (p. 297).
	Defense	"Building a Tower" (Fennes and Hapgood, 1997)	• Understand how people have different perceptions of the same thing. • Understand that there are different interpretations and meanings of the same – verbal or nonverbal – expressions. • Experience misunderstanding of others and being misunderstood. • Learn to communicate nonverbally. • Learn to cooperate in a specific task across communication barriers (pp. 264-266).

Table 5 continued

		"One Way-Two Way Communication" (Pusch, 1979)	• Understand how one-way communication, while more efficient, is less accurate than two-way communication. • Become aware of the imprecision of language and the difficulty in describing one's experiences to others to achieve identical understanding by two parties (Bennett and Bennett, 1998, p. DEF 9).
	Minimization	"Description, Interpretation, and Evaluation" (Bennett and Bennett, 2004)	• Familiarize themselves with the concept of description, interpretation, and evaluation. • Become aware of value judgements. • Experience the personal and cultural relativity of interpretations and evaluation.
		"Piece of Culture" (Fennes, Helmut, and Hapgood, 1997)	• Become aware of own cultural identity. • Get to know other cultures. • Become aware of a variety of identities within own culture/country; • Become aware of the connection/coherence between cultural identity and values; • Become aware of differences between cultures (pp. 203-204).

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Table 5 continued

Ethnorelativism	*Acceptance*	"The Culture Compass" (Chu, 1996)	• Understand dimensions for measuring worldviews; • Be aware of how unconscious assumptions may affect interactions; • Assess the culture of their organization and how it may affect cultural members; • Apply cultural awareness in maximizing communication and organizational effectiveness.
		"The Cocktail Party: Exploring Nonverbal Communication" (Blohm, 1997)	• Explore relationships between nonverbal language, culture, and worldview. • Experience the effects of nonverbal behaviors as part of the whole communication process.
	Adaptation	"General Values" (Stringer and Cassiday, 2003)	• Identify how age affects values, behaviors, and cross-age perceptions. • Identify how perceptions and conflict in any work team may be affected by age-related values (p. 61).
		"Negotiating Across Cultural Boundaries" (Ady, 1998)	• Understand the two broad cultural frameworks of individualism and collectivism. • Experience how cultural differences, described through the lens of invidualism-collectivism, can affect negotiation across cultures (p. 111).

Table 5 continued

	Integration	Perry's (1970) ethical scheme, a meta-ethical model that helps construct a personal ethic (Perry, 1970)	For encapsulated marginals (i.e., individuals who have integrated at least two worldviews but face difficulty in shifting between them), they will be able to: • Think critically. • Distinguish between "connected knowing" and "separate knowing". • Explore decision making methods. • Experience cultural issues that require synthetic thinking. • Explore boundary expansion and contradiction. For constructive marginals (i.e., individuals who have moved to relativism but need to develop effective decision-making skills based on their own multicultural value system), they will be able to: • Think in context. • Synthesize "connected knowing" and "separate knowing". • Explore cultural mediation methods. • Experience cultural issues that require reflective judgement. • Explore commitments and boundary setting.

In the Transculturation Project, the DMIS was used as an instrument to measure students' intercultural competence and assess the curricular effectiveness. To achieve that end, the Transculturation Team mapped each student's reflective writings and interview responses onto the scale to qualitatively determine which developmental stage their intercultural competence is at. However, as mentioned above, the DMIS is not only a measurement scale but also a research tool that treats qualitative data related to intercultural competence and a curricular tool for sequencing instructional materials. In my dissertation, I will utilize the two latter functions of the DMIS in structuring the revised multicultural reader as well as assessing its intervention effectiveness.

CHAPTER 4: LITERATURE REVIEW

In this chapter, I explore how intercultural competence development, the DMIS, and multicultural readers have been incorporated into the administration, pedagogical choices, and teaching practices of first year writing courses. From the springboard of discussing intercultural competence in second/foreign language education, I examine different course platforms of first year writing that address culture as part of the pedagogy. I also review empirical studies on writing courses that utilize the DMIS in developing and assessing intercultural competence in students. Lastly, I investigate the disciplinary discourse revolving around the role of multicultural readers in the composition curriculum. While acknowledging the accomplishments of the existing scholarship in addressing culture, adopting the DMIS in curricular development, and using multicultural readers as instructional materials in first year writing courses, I also identify the gaps of knowledge in those areas. Subsequently, I propose the direction my dissertation takes to fill in those gaps and forward my inquiry.

Intercultural Competence in First Year Writing Courses

Second/Foreign language courses. In the broad area of language education, intercultural competence development has become one of the well-received curricular approaches to address issues of linguistic and cultural diversity in the multicultural, multilingual classroom. Intercultural competence has frequently been referred to as one of the learning outcomes in different language course settings such as English as a foreign language and English for Specific Purposes courses in EFL contexts (Candel-Mora, 2015, p. 27), foreign/world language courses (Garette-Rucks, 2016), and English courses in study abroad programs (e.g., Shiri, 2015).

Michael Byram is among the pioneers in raising awareness of the intercultural dimension which is inherent in language teaching and learning but had not gained much attention. Before Byram (1997) introduced his Model of Intercultural (Communicative) Competence, the field of language instruction was very much focused on the linguistic and functional dimensions of language, meaning instructors helped students improve their communicative competence through applying their knowledge of a language's abstract linguistic system (grammar, lexis, morpho-syntax, phonology and pragmatics) to communication. Byram (1997) pointed out that language

does not exist in isolation but in relation to many factors in the learners' background and language teaching and learning dynamics. Thus, he created the Model of Intercultural (Communicative) Competence that promotes teaching communication with reference to contexts and cultural settings. The Model consists of five *savoirs* or dimensions of knowledge, skills and attitudes, including *knowledge, attitudes, skills of discovery and interaction, skills of interpreting and relating*, and *critical awareness or an evaluative orientation* (see Byram (1997) for a thorough description of these savoirs). It is recommended that language teachers foster these five savoirs in students to help them become "intercultural speaker[s]" (Byram & Wagner, 2018, p. 145). Byram's Model has become influential on both the theoretical and pedagogical fronts. While it has changed the way language education is theoretically perceived, it also inspires the rethinking of how materials and assessment in language teaching should be developed (Porto, 2013).

Other intercultural theorists, researchers and educators have also expanded the scholarship on intercultural competence in language education in various directions and investigated the relationships between intercultural competence and several factors, such as identity, emotions and affect, imagination, and linguistic imperialism, to name just a few (e.g., Kramsch, 1995; Porto, 2013). The correlation between language acquisition and intercultural development has also been discussed and examined most rigorously in the sub-area of education abroad. This body of research has generated important findings on creating instruction and learning conditions conducive to simultaneous language and intercultural development (e.g., Engelking, 2018). In sum, scholarship on intercultural competence in the second/foreign language class has significantly articulated the theoretical and pedagogical underpinnings of the nexus between second language acquisition and intercultural development. Over the decades, scholars have discussed the connections between language and intercultural competence on all fronts of language education, from theories to practices, from pedagogies to classroom management, from curricular design to assessment, and from programmatic and institutional administration to educational policies.

Despite the abundant literature on intercultural competence in language education, US writing programs have taken up this topic in limited ways. Indeed, when it comes to engaging in linguistic and cultural diversity present on campus and in the writing classroom, the field of composition studies has taken *different* approaches which were drawn from several related disciplines such as multicultural education, World Englishes, and cross-cultural communication.

Multicultural composition courses. One traditional approach could be found in *mainstream composition courses* which enroll students from a diverse array of sociocultural and language backgrounds, including domestic majority, minority, immigrant and international students, and where the instructor adopts a *multicultural* pedagogy (e.g., De & Gregory, 1997; Hesford, 1997; Severino, 1997). The ultimate goal of a multicultural composition pedagogy, as stated or implied in publications in this line of scholarship, is to build a *multicultural literacy* in students. Therefore, in these multicultural composition courses, students worked with purposefully chosen materials and discussion and writing topics that they could identify with their socio-cultural backgrounds (Severino, 1997, p. 107; Hesford, 1997, p. 137). Activities and assignments were designed to help students "articulate and understand their culture-specific experiences" (De & Gregory, 1997), see the role of social struggles against racism and social inequalities (Chappell, 1997), self-position in the social hierarchy, navigate through identity negotiations, and challenge the status quo in dominant discourse (Hesford, 1997, p. 134).

Global competence composition courses. Similar attempts have also been witnessed in *second language writing courses* that were specifically designed for second language/international student writers. Siczek and Shapiro (2013) piloted a writing intensive course with a focus on global English at two institutions – George Washington University and Middlebury College. The course at George Washington University, themed "English in the Global Context", engaged international, second language writing students in investigating the global use of English (p. 336). By reading texts selected from several disciplines such as sociolinguistics, applied linguistics, anthropology, culture studies and education, students were led through academic conversations about the historical evolution of English, the functions of English in global society, and different perspectives and attitudes towards the hegemonic power of English in the global arena (p. 337). The course assignments, which included short papers addressing different writing purposes and audiences and big research projects, were built on both the theme of global English as well as the required research and writing skill set (p. 337).

The variation of this course at Middlebury College was titled "The English Language in a Global Context" and had a slightly different administration: The enrollment was opened to U.S. American domestic students. The course content revolved around a World Englishes focus with readings coming from a variety of social sciences and humanities. Students started the assignment sequence by profiling a particular variety of English, such as Boston English, Chicano English,

African American English, and Englishes in the outer and expanding circles in Kachru's Concentric Model, with reference to course readings and relevant outside sources. For the second assignment, students addressed controversial topics related to linguistic imperialism, language death or governmental policies on English as an official language. The last assignment required students to tackle more focused issues on bilingual education, language loss, or linguistic prejudice. In addition, students also wrote a course reflection on their learning experiences as part of the final project (p. 339).

As Siczek and Shapiro (2013) analyze, this global English-oriented pedagogy not only raised students' awareness of the position and power of English in the global arena but also pushed them to challenge their own assumptions about language use, the ownership of English, and one's identity or to critically question global inequalities and "perhaps envision the world as a community with a shared future" (p. 340). Of equal importance, the course succeeded in capitalizing on the diverse personal experiences of international students using English in the global context, and, as testified to by many L2 students from both course variations, making them feel "empowered". Siczek and Shapiro further suggest the possibility of administering this course in a classroom space shared by both L1 and L2 students, reasoning that each student group could benefit from the curriculum's global nature as monolingual, monocultural students would be forced to "look beyond their own understanding of the [English] language, and to consider how it is perceived in other contexts" (p. 340).

Cross-cultural composition courses. Pursuing the same pedagogical goals of engaging students in linguistic and cultural diversity, *cross-cultural composition* courses have a more systematic, structured administration approach (Matsuda & Silva, 1999; O'Bryan, 2003; Reichelt & Silva, 1996). In order to "foster cross-cultural understanding, communication and collaboration" alongside meeting their needs for writing instruction (Reichelt & Silva, 1996, p. 17), both native and nonnative speakers of English were enrolled in the same first year writing section in a US-based writing program. The enrollment was regulated by the program administration to ensure that a balanced number of both domestic students of diverse backgrounds and international students attended the course. The assignments were designed to prompt students to learn more about the socio-cultural backgrounds of their peers and expose them to cross-cultural encounters. For example, in the cross-cultural course presented in Reichelt and Silva (1996), students completed five assignments revolving around their personal and academic experiences and their evaluation

of the American and their home educational systems. These assignments also engaged them in collaborative writing to learn about each other's culture. Students were mentored to frequently discuss their ideas, responses, and writings with their classmates. In this way, cultural exchange was embedded in research and writing development activities (p. 18).

Matsuda and Silva (1999) documented the same course configuration with 8 domestic students and 12 international students but with a different sequence of assignments. The first assignment was a cultural profile in which students of dissimilar language and cultural backgrounds were put in a group of 3 and interviewed one another to discover cultural dissonance and productive conflicts and learn about "cultural practices that were different from their own" in a broader social context (p. 21). Students in this course continued with investigating how nonverbal communication is conducted in different cultures for the second project by "[observing] interactions among a group of people with similar linguistic and cultural backgrounds" and working collaboratively with a classmate coming from a different culture. This project served to place students in cross-cultural communication and interactions, learn the style and writing process of another person, gain first-hand co-authorship experience and contribute differing perspectives about the same observed phenomena. In the third assignment, students conducted survey research to examine a cultural issue that caused them confusion or aroused their curiosity and shared what they had been learning about cross-cultural communication with outsiders in the form of letters, flyers, etc. for their fourth project. Lastly, students compiled a cross-cultural portfolio presenting "their development as writers and cross-cultural communicators" through a cover letter, revisions of previous projects and a reflective commentary (p. 22).

Both cross-cultural composition courses in Reichelt and Silva (1996) and Matsuda and Silva (1999) received positive responses from students. Although ESL students had initial worries about studying with their native English speaking (NES) counterparts for fear of the language proficiency gap (Matsuda & Silva, 1999, p. 23) or students tended to cluster with peers from the same background at the beginning of the course (Reichelt and Silva, 1996, p. 18), the situation changed rapidly in a propitious direction. Both NES and ESL students in Reichelt's class moved to work with peers from different cultures and ESL students in Matsuda's class expressed increasing self-confidence, enjoyment, and comfort in interacting with NES peers. ESL students in Reichelt and Silva's (1996) study liked the course's "diversity, openness and discussion" while those in Matsuda and Silva's (1999) study found the course "an ESL friendly environment". For

NES students, the course expanded their knowledge of the world around them, making them feel curious and wanting to know more about their international counterparts' home cultures (Reichelt and Silva, 1996, p. 18). The course also gave them the chance to empathize with the language and culture challenges that their ESL peers encountered, and to share their hesitation in interacting with ESL peers and to reflect on their behaviors (Matsuda and Silva, 1999, p. 25). Finally, both groups greatly appreciated the cross-cultural learning opportunities which, as they testified, developed their cross-cultural awareness and international understanding as well as enabled them to become cross-cultural communicators (Matsuda & Silva, 1999, p. 25).

Starting with Reichelt and Silva's (1996) and Matsuda and Silva's (1999) work in the late 1990s, "cross-cultural composition" has become the label for the first-year writing platform *in a US context* that enrolls a relatively equal number of domestic and ESL students *in a single course* with a learning outcome of cross-cultural communication among other writing development outcomes (e.g., Williard -Traub, 2018). However, Jordan (2012) introduced another platform for cross-cultural composition which linked his mainstream writing course in the English Department's Composition Program with a colleague's second language composition course in the Department of Linguistics and Applied Language studies. As they were housed in two separate departments, the two writing courses were different in curricular foci, content, assignment sequence, and scheduling. The linked aspect of the two courses happened during (i) the two big-group meetings at the beginning of the semester when the two instructors arranged for their students to gather in one classroom space to learn about peers in the other section (p. 98); and (ii) online peer reviews throughout the semester (p. 102). Responses from both groups showed students' interest in learning more about linguistic diversity issues and interacting with peers from the partnered section (p. 112). Jordan's analysis of students' reflections reveals their growth in cultural knowledge (e.g., they became aware of the life and academic experiences of their multilingual peers at a deeper level), in rhetorical savviness and writing proficiency (e.g., they discussed adjusting their writing to address a broader range of multilingual audiences), and in social interactions in general (e.g., they recognized the existence of and necessity to work through linguistic issues for successful communication) (pp. 102-112). Jordan (2012) then proposes an intercultural composition pedagogy built upon the scholarship of three fields: applied linguistics, rhetoric and composition, and second language writing (p. 119). When detailing the skills and attitudes of intercultural communicative competence (ICC) to be developed in intercultural

composition, Jordan (2012) refers to Byram's (1997) Model of Intercultural (Communicative) Competence with the five savoirs as specific components of ICC (p. 124). He advocates infusing intercultural communication and discovery into the composition pedagogy to "compose intercultural relationships" (p. 127). He suggests this pedagogy should start with a needs analysis and classroom demographics survey and include specific intercultural assignments and scaffolded peer interactions, the use of multimedia realia like websites on World Englishes and linguistic corpora for heuristics, and portfolios of not only course assignments but also students' self-reflection on their cultural adaptations in writing, speaking, and other modes of communication (pp. 128-138). Jordan, however, also acknowledges that changes in programmatic and institutional assessment norms were needed for such an intercultural composition pedagogy to be feasible (p. 127).

Transnational composition courses. With the internationalization of US universities, discussions have recently been initiated on a new platform called "*transnational composition*" courses that also enroll both native and nonnative speakers of English for cultural exchange and learning. While traditional cross-cultural composition courses were often administered in US-based writing programs, an "import" model of internationalization, transnational composition courses are the products of an "export" model (Donahue, 2009). These courses are usually built upon the partnership between a US writing program and a writing program in another country. The two writing programs can be connected through a main campus vs. branch campus relationship or a joint degree program of separate institutions (Martins, 2015). For example, Lee and Jenks (2016) present "an online classroom partnership between a US- based composition course (C1) and a similar course delivered in Hong Kong (C2)" where students exchanged drafts with their peers in the other course and provided feedback to the drafts via Google Docs (p. 325). The technologies used in the course, as they argue, not only helped bridge the geographical distances between two countries but also bridge cultural gaps and linguistic differences as they exposed students to the communication conventions in the culture their counterparts come from.

Besides studies published sporadically in academic journals like Lee and Jenks' (2016), the scholarship on transnational composition is concentrated in two edited volumes: "Transnational Writing Program Administration" by David Martins (2015), and "The Internationalization of US Writing Programs" by Shirley K. Rose and Irwin Weiser (2018). Two chapters in these volumes explicitly discussed integrating intercultural learning into the first-year

writing course. O'Brien and Alfano (2015) give an account of the Cross-Cultural Rhetoric project administered between the writing program at Stanford University and that in universities in Sweden, Russia, Australia, Egypt and Singapore to foster students' intercultural competencies in writing and speaking (p. 50), while Martins and Horn (2018) share their process of internationalizing the university first-year composition curriculum with a writing about writing approach on their US campus. The "transnational" aspect of their project comes from the fact that their redesign decision was inspired by a faculty member's complaint that the then curriculum no longer served the students in their institution's international campus due to its lack of social and cultural adaptation. In terms of pedagogy, O'Brien and Alfano's (2015) project integrated intercultural communication into the writing program's learning outcomes, emphasizing the development of students' writing and argumentative skills as well as intercultural competence. Particularly, there was a wide variety of themes that the participating courses took up, which focused on either intercultural issues (e.g., Visual Rhetoric across the Globe; The Rhetoric of Tourism, Global Controversies and the Rhetoric of Leadership) or more general topics (e.g., The Rhetoric of Food Science and Politics; Environmental Rhetoric; New Technologies of Identity). Additionally, classroom activities were designed to create space for asynchronous/synchronous, cross-cultural interactions and collaborations between students from different campuses, which were made possible by advanced technologies (p. 53). In the case of Martins and Horn's project, to highlight the social and cultural process in writing, these two administrators added two learning outcomes focused on building students' cross-cultural awareness in the university composition curriculum and redesigned both the reading interventions and the assignment sequence in the curriculum (p. 152). Specifically, they supplemented more multicultural readings containing non-standard English varieties to expose students to linguistic diversity, required students to interview and write a literacy profile of a peer in addition to their own profile, changed the focus of the final research paper to examining the impacts of the internationalization of English on literacy, writing, teaching, etc., taught students about cross-cultural communication via a linguistics-oriented workshop, and created a cross-cultural communication reflection as a new assignment (pp. 153-155). These recent projects reflect how the internationalization of American composition, either in an "import" or "export" model (Donahue, 2009), has been directing writing administrators', scholars', and practitioners' attention to the need for incorporating cross-cultural or intercultural learning into the composition pedagogy and curriculum. This administrative and pedagogical

move can provide students with opportunities to socialize, communicate, and compose more effectively in linguistically and culturally diverse spaces both inside and outside of their national territories.

Throughout the decades, scholars in the field of composition studies have created different course platforms to realize the goal of teaching culture in the writing classroom, respond to the increasingly diverse landscape of higher education, and cater to the needs of students from differing cultural and linguistic backgrounds. Although the administrative and pedagogical configuration in the aforementioned courses with a focus on multiculturalism, global English, and cross-cultural and transnational communication have achieved a varying degree of success in developing cultural sensitivity in students, there is still room for more dynamic solutions. As can be seen from these courses, cultural competence as a learning outcome was only discussed as a holistic and general concept without any articulation of its indicators. Similarly, the adopted curricular interventions through reading materials, writing assignments, and classroom activities, though synthesized from a variety of practices in several social sciences and humanities, need more theoretical back-up and empirical measurement so as to validate their effectiveness in cultivating cultural sensitivity in students. Such moves in curricular and assessment design warrant attention to provide a more ethical and academically sound response to the internationalization of American education.

Among several approaches, an incorporation of the intercultural competence scholarship into the composition course, first-year writing included, can be a viable option. This scholarship can provide composition specialists with empirically validated theoretical frameworks and heuristics that aim at building students' intercultural competence. More importantly, these frameworks operationalize the construct of intercultural competence into componential indicators (see Spitzberg & Changnon, 2009, for a comprehensive review of frameworks and indicators) which help composition instructors envision more clearly what specific knowledge and skills to develop in students to increase their cultural sensitivity. Finally, the scholarship of intercultural competence is also replete with assessment instruments that measure different aspects of intercultural competence. Composition instructors can refer to these instruments when designing an evaluation plan to assess their students' intercultural growth.

The DMIS in First Year Writing Courses

Bennett's DMIS is a recognized assessment tool and framework for material development in intercultural training work. In the field of language teaching, the DMIS is mostly used to measure learners' intercultural growth before and after study abroad programs focused on foreign/L2 and intercultural development (e.g., Dewey et al., 2014). The DMIS has also been utilized as an assessment instrument in EFL environments (e.g. Toffle & Ellen, 2014), or in foreign/world language courses in the U.S. (e.g. Garrett-Rucks, 2014). However, there have been few attempts in the field of *composition studies* to incorporate the DMIS into writing courses either as a framework to structure instructional materials or as an assessment instrument. As of the writing of this chapter, I was able to find only two publications that discuss the application of the DMIS as an *assessment instrument* in technical and business (not first-year writing) courses (Wang, 2013; 2018).

In her first article, Wang (2013) adopted both the DMIS and the IDI in her business writing class for curricular design and assessment of students' intercultural competence. In particular, at the beginning of the course, Wang used the IDI as a pretest to diagnose students' developmental stage of intercultural competence. When the test results indicated most students were at the Minimization stage, Wang developed teaching materials based on the profile of individuals with a minimization worldview as described in Bennett (1986) in order to help students to move forward on the scale. A year and a half later, she conducted the post-test by remeasuring students' intercultural competence with the IDI. The findings reveal that the student group was still in the Minimization stage but that they were moving in a positive direction with higher scores on the IDI.

Wang (2018) discusses different models related to cultural conflicts and cites the DMIS as one viable model to teach students about cultural conflict resolution. Adapting an activity from Locker and Kienzler (2013), Wang introduced the "food smell" dilemma in a multicultural workplace which addresses how employees usually complain about the smell of foods that their colleagues from other countries bring to the shared company kitchen. This problem is caused by cultural differences and if not handled effectively, as Wang analyzes, will lead to accumulative, escalating conflicts and affect daily interactions among employees. Wang then assigned her business communication students to draft a policy memo on microwave use to resolve the affective conflicts among workers. Wang intentionally used a simplified, four-stage version of the DMIS (Denial, Minimization, Acceptance, Adaptation) to raise students' awareness of ethnocentric and

ethnorelative orientations towards cultural differences and prompted them to consider the appropriate communication strategies for the policy. She asked students to build an inventory of possible actions and policies and match each of these with the type of developmental stage on the DMIS scale that it represents. For pre- and post- tests, Wang had students draft the memo before and after the introduction of the DMIS. Comparison results show an increase of over 20% of the students choosing Adaptation strategies while most students adopted Minimization strategies and no student used Denial strategies in the post-test, indicating the effectiveness of using the DMIS as an intervention to develop students' intercultural competence. Wang proposes that scholars in business and technical communication utilize existing conflict resolution models in teaching intercultural communication practices (p. 288).

Wang (2013, 2018) is among the rare scholars who have promoted the application of the DMIS in the writing classroom. In the age of internationalization and diversity, incorporating the DMIS into their pedagogy can be a viable option for first year writing scholars and instructors to cultivate intercultural competence in students. Specifically, they can consider introducing this framework as well as designing curricular interventions and assessment practices derived from it to not only raise students' awareness of cultural difference but also mentor them on engaging with difference effectively.

Multicultural Readers in First Year Writing Courses

Multicultural readers have a historical presence in the composition course as a traditional source of instructional materials which introduces students to cultural diversity in US society and other parts of the world. The pedagogical values of multicultural readers have been conventionally recognized for both programmatic administration and curricular development reasons. Scholarship documents the use of multicultural readers as a time-efficient, convenient way for newly hired faculty to prepare reading materials for new writing courses (e.g., Jordan, 2009). Similarly, composition instructors widely acknowledge the various functions multicultural texts play in the course from presenting model writings of conventions, language use, and style to students (Jamieson, 1997) and propelling class discussion (Jordan, 2005) to serving as reflection prompts for students to narrate about their similar lived experiences (Shapiro, 1992). When being used as cultural artifacts, these readings can expose students to the thought patterns, communicative strategies, and lifestyles of people from different social groups or nations to broaden their

worldviews, raise their cross-cultural awareness, and educate them about the values of diversity (Lee, 2017; Severino, 1997).

Despite the multiple administrative and pedagogical benefits that they offer, multicultural readers do not escape criticism. Concerns have been raised about how the content and instructions of existing readers do not sufficiently equip students with a comprehensive view and set of skills to effectively handle cultural encounters in and out of the classroom. Specifically, scholarly reviews and analyses of several multicultural readers reveal their drawbacks with regard to socio-cultural inclusivity, racial representations, audience awareness, genre diversity, text selection and sequencing, and intervention vigor.

In the late 1990s, some scholars took issue with the *ethnic or gender representativeness* of traditional multicultural readers, complaining that some anthologies lack writings produced by people of color or female authors (Jamieson, 1997, p. 150). More recent multicultural readers are made more multiethnic by including pieces by white women and authors of color or of Asian or Latinx descent to reflect the common demographic makeup of a composition class (Jamieson, 1997; Lisle & Mano, 1997; Jordan, 2005). However, as Lisle and Mano (1997) argue, "[this] additive approach is merely a quick fix" because "multivocality demands much more than token representation" (p. 13). A cross-cultural or multicultural approach accompanied with multiethnic readings will not work to address diversity in the writing classroom effectively if designers of such a pedagogy continue to "uncritically endorse familiar Euro-American rhetorical conversations" (Lisle & Mano, 1997, p. 13) and "suggest traditionally academic and "mainstream" U.S.-centered assignments for further reading or writing" (Jordan, 2005, p. 169), ignoring the multifaceted challenges inherent in cultural and rhetorical differences.

Additionally, many readers tend to present *stereotypical images about people of certain races or social classes*. Racial victimization is the recurrent theme to be seen across pieces written by authors of color, which reinforces a negative perspective that people of these races always lack power or agency. What is ironic, as Jamieson (1997) claims, is that while many readers focus on portraying the disadvantages of people of color and address racial victimization, they avoid asking instructors and students to interrogate the issue of "white privilege" or white supremacy and how it reinscribes the painful reality of racism. Consequently, students may continue to perceive racism as an issue of "others" who are victims of a corrupted system but "can be helped by good whites who are above that system" (p. 168). This perception perpetuates the status quo and the traditional

social hierarchy about who is in the center and who is on the margins, thus undermining the ultimate goal of multiculturalism.

Several scholars critique how multicultural textbooks mis-portray the imagined student reader, raising the issue of *audience awareness* of these materials. In the three readers that Jordan (2005) examined, as he claims, "the question of who the students who are reading the text [are] is left unasked" (p. 174). Some texts were written on the unwarranted presumption that the reader is "a middle class [student], and fully assimilated into the dominant culture [in the American society]", an arbitrary hypothesis that excludes or alienates other types of readers who may come from a working class, immigrant or bilingual background (Lisle & Mano, 1997, p. 13). With such embedded assumptions, some multicultural readers tend to oversimplify the "needs and interests – and sometimes even the existence" of linguistically and culturally diverse students (p. 12). Other readers send confusing messages about "who a student in a composition course is and should be, especially in relation to multicultural others" (Jordan, 2019, p. 171), indicating problems about teaching students the matter of positioning. Without identifying the targeted student audience appropriately, these textbooks leave out an important task of multicultural education: raising students' awareness of their subjectivity and how it may interfere with their comprehension of the readings.

In terms of *genre diversity*, some readers are criticized for their overuse of classic pieces (Jamieson, 1997, p. 150). Shapiro (1992) analyzed a corpus of multicultural readers popular in the 80's and early 90's and detected an emphasis on narrative prose over argumentative or expository writing (p. 7). Although the pedagogical value of narratives has been acknowledged by compositionists, Shapiro points out a tension between rhetorical and cultural diversity in the focus of multicultural readers, questioning if these texts aim to teach students about different modes of rhetoric, e.g., narration, persuasion, or argumentation, or to broaden students' cultural perspectives (p. 6). This narrow focus on genres is problematic, as she further argues, because personal narratives are not the only form of rhetoric, and students will encounter more complex disciplinary discourse once they move to higher level courses. Therefore, it is important to expand students' rhetorical repertoires by exposing them to readings of other rhetorical forms, such as analytic exposition, to acclimate them into intricate academic discourse.

Text selection is another crucial issue to examine in multicultural readers. To Jamieson (1997), the selected texts can affect students' perception of identity construction. As stated above,

with the inclusion of widely culturally representative texts produced by published writers (Jamieson, 1997), multicultural readers can considerably impact students' impression of model writers and writings. Thus, it is important that the reading materials do not project stereotypes of a representative writer or writing onto students' perception. However, this is not usually the case. In Jamieson's (1997) observation, as publishers rushed to release multicultural readers to meet the market demand, "many textbook writers have paid insufficient attention to the images these new inclusive 'models' represent, to the importance of their messages, and to the effect of their contexts" (p. 154). The expertise of these textbook writers who are usually composition specialists may distract their audience from interrogating the validity of their choice of texts: Will these readings bring equal benefits to a linguistically and culturally diverse student population? Thus, she concludes that unless writing instructors actively implement interventions alongside their use of multicultural readings, the juxtaposition and inclusion of these texts as instructional materials will not automatically empower students of diverse skills and backgrounds with equal effects. Furthermore, in the composition classroom, students are supposed to sharpen not only reading skills but also writing skills, and these literacies develop in a reciprocal manner. Therefore, if multicultural readers are tools for instructors to help students advance their writing and reading literacies, these materials should exhibit *a more vigorous text sequencing* to ensure the readings are organized with an increase in intellectual challenges (Shapiro, 1992, p. 8).

Jamieson's call for *more culturally responsive curricular interventions* turns the tables on the assignments or tasks accompanied with the readings in multicultural textbooks. Jamieson (1997) criticizes some multicultural readers for including follow-up tasks that distract students from discussing the contestable content by asking them to practice shallow writing. She cites an example of "Once More to the Lake", an essay by E. B. White that was included in different readers that she examined. As she notes, the follow-up questions only ask students to narrate a childhood memory or write a real or imagined account about returning to a place they have not seen for some time (p. 160). Jamieson argues that rather than using the essay as an opportunity for discussing topics of identity or identification, the textbook writer directs students to trivial issues in their personal experiences. This pedagogy is harmful in the sense that it distracts students from the central argument that the author, via narration, is trying to make and creates a false perception that students' narratives are more worthy of attention than the author's narrative. Thus, this pedagogical approach derails students from the focus of multicultural learning. For pieces revolving around

controversial issues such as Maya Angelou's "Graduation" or "Mommy What Does 'Nigger' Mean?" by Gloria Naylor, Jamieson claims that the post-reading questions only ask for commentaries on tone or style rather than give students space to voice their opinions about racism, sexism, or anger. Again, such heuristics deprive students of multicultural growth as it does not encourage them to question and challenge the status quo to gain a better understanding of their own and others' positions in the social hierarchy and reflect on their reactions towards cultural diversity. In that sense, multicultural readers seem not to be doing what they promise to do: While they claim to salute "diversity," what they celebrate is only "static ideas of 'diversity" (Jordan, 2005, p. 169). In fact, they have become "perpetuators of a dominant (read white, middle-class, largely male, standardized–English-speaking and -writing) pedagogy that recognizes a lot of different language and cultural practices but continues to admit only a very few as academically acceptable" (p. 169). This drawback of multicultural readers come from how they portray diversity and difference (Jordan, 2009). Some textbooks tend to locate cultural and linguistic diversity "in some parts of the US but not in others", which is contradictory with what happens in reality (Jordan, 2005, p. 180). As Jordan (2012) recounts, both his domestic students of diverse backgrounds and international students have encountered this "diversity" before entering his class and they have shared numerous experiences. Therefore, he advises writing instructors to not underestimate students' prior knowledge and experience with multiculturalism and multilingualism when they enter the composition classroom and treat them as a blank slate to be spoon-fed with the instructors' own beliefs and point of view. Rather, composition teachers should view students' diverse linguistic and cultural backgrounds as resources to draw from in their learning processes (Jordan, 2009, p. W473). He further recommends that writing instructors should design curricular interventions which capitalize on the linguistically and culturally diverse reality already present on campus and in their lives by moving students past only recognizing difference through reading multicultural texts and into interacting with the multifaceted difference inside and outside of their composition classroom (Jordan, 2005, pp. 180-182).

As multicultural readers will continue to be part of the teaching materials repository in composition studies (Jordan, 2009), the documented reviews of existing readers provide implications about issues remaining to be addressed in multicultural reader design. Specifically, the reviews have located issues related to the social-cultural representativeness of the content and targeted student audience, text selection for genre diversity and text sequencing for intellectual

development, and intervention vigor. These issues warrant the attention of developers of future multicultural collections or of any composition instructor who desires to compile a list of multicultural readings for their writing course.

In this chapter, I have reviewed the existing literature on the various approaches in teaching culture, the utility of the DMIS, and the values of multicultural readers in first year writing pedagogy. At the same time, I have also pointed out several gaps of knowledge in the current literature that propel further scholarly inquiry. Particularly, my review suggests that first year composition pedagogues consider integrating the scholarship on intercultural competence into composition curriculum design, selecting theoretical frameworks and indicators of intercultural competence to operationalize in the curriculum, and employing relevant, appropriate assessment instruments to measure intercultural progression in students. I also highlight the absence of work in first year writing scholarship that adopts the DMIS as a tool to develop intervention and assessment heuristics. Finally, the reviewed textual analyses of many existing multicultural readers reveal issues with the socio-cultural representativeness of content and the targeted student audience, as well as a lack of text selection for genre diversity, text sequencing for intellectual development, and intervention vigor.

My dissertation, which is concerned with (re)designing a multicultural reader for the Transculturation Project, aims to fill the aforementioned gaps. To that end, my dissertation pursues the following questions:

1. How can the definition and indicators of intercultural competence chosen for the Transculturation Project be incorporated into the (re)design of the multicultural reader?
2. How can the DMIS be incorporated into the (re)design of the multicultural reader?
3. How can the (re)design of the multicultural reader address the issues of socio-cultural representativeness of authorship, content, and the targeted student audience, text selection for genre diversity, text sequencing for intellectual development, and intervention vigor?

CHAPTER 5: METHODOLOGICAL APPROACH OF DESIGN

In this Chapter, I discuss Backward Design as the methodological approach that I adopt in redesigning the Multicultural Reader for the Transculturation Project. I first situate Backward Design in the field of curriculum development to delineate its pedagogical merits as opposed to the conventional forward design approach. I then review empirical studies that utilize Backward Design for curricular revision in the area of language education and argue for the need for more first year writing literature that employs Backward Design in pedagogical development, which is a gap in the scholarship that my dissertation aims to bridge. Next, I justify why Backward Design is a suitable methodological approach for the task of redesigning the Multicultural Reader in the Transculturation Curriculum. The Chapter concludes with my plan for collecting and utilizing materials and resources that serve the process of redesigning the Reader.

Backward Design in Curriculum Development

Backward Design is a curricular design approach developed and proposed by Grant Wiggins and Jay McTighe in 1998. The approach was later published in a fully fleshed out fashion in their book, *Understanding by Design*. Since then, the Backward Design approach has gained increasing popularity in different fields of education (Chiarelott, 2006, p. 31).

Before this time, curriculum development had traditionally followed a forward design approach (Hodaeian & Biria, 2015). This approach begins with identifying the lesson's objectives and content, moves to selecting the instructional methods and materials, and ends with determining the evaluation of the learning experience (Kang et al., 2019; Kantorski et al, 2019). In summarizing, Docking (1994), Richards and Rodgers (2001) detail this forward design process as follows:

> …the traditional approach to developing a syllabus involves using one's understanding of subject matter as the basis for syllabus planning. One starts with the field of knowledge that one is going to teach (e.g. contemporary European history, marketing, listening comprehension, or French literature) and then selects concepts, knowledge, and skills that constitute that field of knowledge. A syllabus and the course content are then developed around the subject. Objectives may also be specified, but these usually have little role in teaching or assessing of the subject. Assessment of students is usually based on norm referencing, that is, students will

be graded on a single scale with the expectation that they spread across a wide range
of scores or that they conform to a pre-set distribution. (p. 143-144)

From the description above, forward design can be seen as a linear sequence of lesson
planning, teaching and assessment. This approach puts a stronger focus on the coverage of content
than on instructional methods and assessment because decisions on how to teach and evaluate
teachers' teaching and students' learning are only made after the question of what to teach has
been taken care of (Hodaeian & Biria, 2015).

Although forward design has its merits and works well for particular teaching contexts (see
Richards (2013) for a comprehensive analysis of different effective forward design models in
language education), educators and instructors have expressed concerns about the way this
approach creates learning experiences for students (e.g., Graff, 2011). While learning outcomes
should theoretically be treated as the compass for the selection of course materials and assessment,
some instructors employing the forward design approach may skip that first crucial planning step
and move straight to determining the teaching content (Graff, 2011; Kantorski et al, 2019; Michael
& Libarkin, 2016). The primary drawback of forward design, therefore, lies in its content-focused
perspective, which may fixate teachers on what to teach, what activities to conduct, and what
resources to use rather than on what they are trying to accomplish and their desired results
(Hodaeian & Biria, 2015; Wiggins & McTighe, 2005). Without articulating the desired outcomes
of their teaching, teachers will not be able to know if their lesson design is "appropriate or arbitrary"
(Wiggins & McTighe, 2005, p. 14).

Content-based curricular design, as Wiggins and McTighe (2005) analyze it, may generate
what are called "the twin-sin of traditional design" (p. 16). The first sin is the activity-based
approach. Instructors adopting a forward design approach may create very interesting activities
that engage students in the learning experience, but these heuristics, due to unspecified purposes,
may not lead anywhere intellectually or may only lead to accidental learning. In other words, the
activities are "hands-on but not minds-on" (p. 16). The second sin is "coverage", which refers to
how the instructor feels the pressure to make students march through a certain amount of material
during a prescribed amount of time but without any concrete aims of what to accomplish (Hodaeian
& Biria, 2015; Kang et al, 2019; Wiggins & McTighe, 2005). Consequently, when assessment is
involved, learners' performance does not demonstrate the evidence of accomplishment that the
instructor is looking for. What's worse, without clearly stated learning objectives, instructors can

be at a loss concerning what to assess in students' performance (Kantorski et al, 2019; Wiggins & McTighe, 2005, p. 17). The twin sin of activity focus and coverage in forward design, subsequently, confuse the differences between "interesting learning" and "effective learning" (p. 14). As instructors focus more on the teaching, not the learning, students' understanding of key concepts of the lesson will not be treated as central, and, without instructors' intellectual guidelines, it will be more difficult for students to have meaningful, effective learning experiences (p. 16).

In addressing the shortcomings of a content-based orientation in curriculum development and the target of achieving the instruction-evaluation-objective alignment, Wiggins and McTighe (2005) propose a reverse approach in curricular design which they call the "backward design" approach (p. 17). Wiggins and McTighe (2005) delineate three stages of planning the Backward Design approach as illustrated in Figure 5.
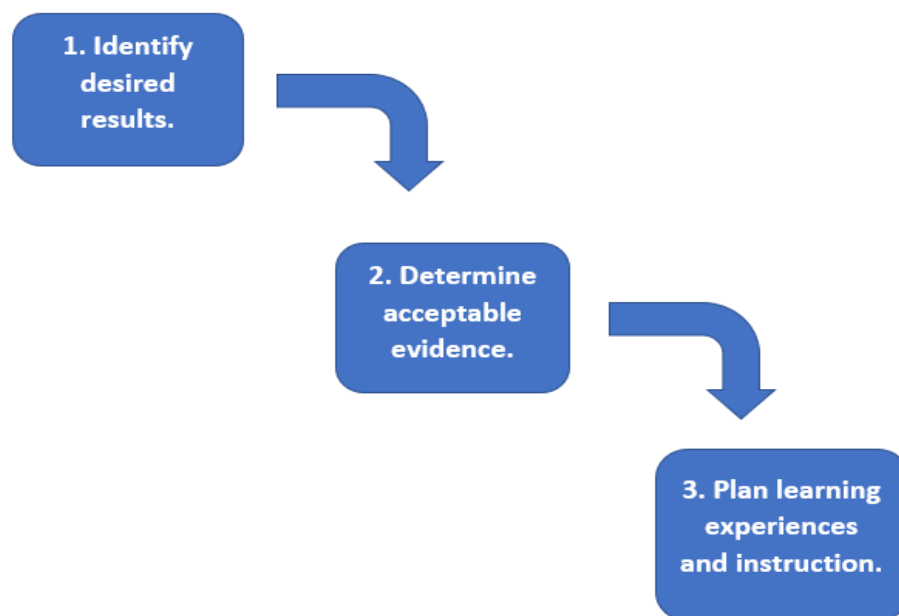
Figure 5. Stages of Backward Design (adapted from Wiggins & McTighe, 2005, p. 18)

Stage 1: Identifying the desired results

The first stage of a Backward Design process identifies what learning results need to be accomplished. Designers are encouraged to examine the particular requirements related to their teaching context, e.g., national and state standards, institutional missions, departmental

expectations, etc. in order to tie their course outcomes to the educational system and context in which the course is offered. As instructors tend to have more content knowledge to impart to students than time to teach the course, adhering to the learning outcomes will also help them funnel down to prioritize content.

Stage 2: Determining acceptable evidence

Instead of thinking about what materials should be covered or what activities conducted in each unit and throughout the course, backward designers are directed to think next about what in students' performance could be assessed as evidence for their accomplishment of the desired learning outcomes. At this stage, designers are advised to "think like an assessor". Putting on the assessor's hat in place of the instructor's hat, they need to visualize in what ways they are going to gauge to what extent students have achieved the desired understanding of the lesson or the course.

Stage 3: Planning learning experiences and instruction

After clearly defining the expected outcomes and determining the types of evidence of successful learning for assessment purposes, designers can start considering the specifics of curricular planning. This task includes choosing the suitable instructional method(s) and relevant materials and effective activities which synergistically enable students to achieve the targeted learning outcomes. This entails the selection of both knowledge (principles, concepts, information, etc.) and skills (processes, procedures, strategies, etc.) that will enable students to perform effectively and accomplish the expected learning goals.

The Backward Design approach prioritizes students' learning experience as it requires curricular designers to start with an articulation of the desired learning outcomes before turning to the design of the curriculum itself. After articulating the desired outcomes, designers are asked to identify what can be counted as "evidence" for the accomplishment of these outcomes; in other words, how they can assess students' performance and determine whether the learning goals have been achieved through their performance. Only then should instructors ask what students need to hear, see, practice, etcetera in order to reach the desired outcomes and be capable of producing evidence of their learning. The clear answers to the foundational questions can thus be translated

into concrete elements in the curriculum, which is the next stage of the design process. In this way, as students consume the materials and complete the tasks specified in the curriculum, they will be building capacities directly linked to desired learning outcomes and their associated assessments.

The shift from the traditional content-based approach to the results-based approach promoted in Backward Design is a shift in the type of questions that curricular designers need to answer. Instead of asking and answering the questions about *what materials to be covered* and *what tasks completed*, instructors and students should ask and answer the questions of (i) *what they should accomplish* at the end of the lesson or the course regardless of what materials or tasks are used, (ii) *what evidence* there might be for such an accomplishment, and (iii) *what instructional methods and materials* could generate such evidence. This methodological move from forward to backward design in curricular development and lesson planning more often results in well-aligned curricula and lessons (Graff, 2011, p. 164; Michael & Libarkin, 2016). More importantly, it helps create a more goal-oriented, focused, meaningful and beneficial learning experience for students (Linnell et al., 2016).

Backward Design in Language Education

Backward Design is one of the well-established curricular development approaches in general education. Cho and Trent (2005) trace the history of curricular development as a field and attributes the origin of a backward design approach to Tyler's (1949) work which asserts, "predetermined behavioral objectives serve as a driving force that controls the pedagogical and evaluative efforts that follow" (p. 105). Tyler's rationale has been very influential in the field of curricular development and evaluation for the last 50 years, and Wiggins and McTighe's "backward design" presents the same idea but in different forms to fit with the situation oriented towards standards and accountability measures after the issuance of the No Child Left Behind Act in 2001 (Chiarelott, 2006; Cho and Trent, 2005). As Richards (2013) observes, the backward design approach has re-emerged as a viable solution in curricular development in language teaching in recent years (p. 20). He acknowledges its suitability for teaching contexts geared towards competency-based assessment and cites the typical example of how language teaching in many European countries references the Council of Europe's Common European Framework for Reference for Languages (CEFR) (p. 25). Since the CEFR stratifies language competency into levels with a clear description of learners' performance at each level as indicators of competence,

Richards (2013) reasons that teachers can use the targeted levels as learning outcomes and the indicators as expected evidence of competence. They then can choose materials and design class activities that move students towards the targeted performance and outcome (p. 27).

Scholarship has documented successful adoption of backward design in English curriculum development. For example, Hodaeian and Biria (2015) compare the effects of forward design and backward design models in improving L2 reading comprehension skills in Iranian Intermediate EFL learners. To develop the backward design curriculum, the designers referenced the objectives for reading comprehension skill specified by the National Governors Association Center for Best Practices (NGA Center) and the Council of Chief State School Officers (CCSSO) and operationalized these objectives into learning goals for each lesson unit. They then selected different performance tasks to use as assessment tools to evaluate students' learning success. These tasks encompassed classroom observations, visual representations, self-assessment, and quizzes. Lastly, they designed the lessons based on the seven-step WHERETO model suggested by Wiggins and McTighe (2006). These steps include pedagogical moves such as informing students where their learning is headed, holding students' interest for engagement, equipping students with key concepts, honing students' revisiting and rethinking techniques, teaching students how to self-evaluate, and tailoring the instructions to students' abilities, needs and interests (p. 85-86). For implementation of the interventions, participants took a placement test as a post-test, and a sample of 60 students who scored at the same level of English proficiency was chosen and randomly divided into two groups of 30 students. The control group was taught with a conventional forward design method while the experimental group received instruction aligned with the backward design method. Additionally, a questionnaire was used to examine learners' attitudes towards the backward design method. The post-test results show a significant increase from pretest results in the experimental group compared to the control group, indicating the positive impacts of backward design method on improving students' reading comprehension skills (p. 91). Of equal importance, 90% of students in the experimental group confirmed the effectiveness of the method (p. 91).

The backward design approach is not only effective for curricular development and lesson planning but also applicable to revision of programmatic curricula and instructional materials when the existing infrastructure and configuration do not live up to objectives or expectations. Recently, some language learning programs have adopted Backward Design in curricular revision and programmatic restructuring and garnered positive results. Korotchenko and colleagues (2015)

gave an account of backward design – oriented curricular revision at the National Research Tomsk Polytechnic University in Russia. Specifically, curricular planners at this institution identified course outcomes from the requirements of the Ministry of Education and the scholarship on language learning, determined what could be counted as evidence of accomplishing these outcomes, selected the assessment instruments that could help detect this evidence in students' performance, and lastly, developed instructional activities, areas of focus, sequence of lessons, and resource materials for the curricula (pp. 214-216). This curricular revision approach boosted the enrollment in their foreign language courses, with 90% of students reporting increased motivation as they strived to achieve the course outcomes which had been clearly identified for them.

Paesani (2017) describes how backward design was employed as the frame for the revision of the introductory French program at Wayne State University. The goal of the revision was to align the course's assessment with pedagogical practices as well as to ensure that the course met the department's overarching goal of cultural literacy. The revision process started with an operationalization of "cultural literacy" in the course's context into "students' foundational knowledge of language, their communicative abilities, and their engagement with authentic texts" (p. 5). Having these course outcomes articulated, faculty in the program evaluated textbooks and selected one that could best aid in realizing these outcomes. Their next step was determining "acceptable evidence of having met stated learning objectives" and corresponding assessment tools that helped capture the accomplishment evidence in students' performance (p. 6). Lastly, these faculty worked to "create learning experiences that aligned with learning objectives and assessment" including discussing how to transition and adapt the textbook into classroom practices as well as what supplementary materials could assist the achievement of the course outcomes. Evaluation results of the revised curriculum indicated that students acknowledged that their completion of coursework helped them achieve the stated learning goals (p. 8).

Although Backward Design as a curricular development approach has gained interest among scholars and practitioners in the general field of education and language teaching, there has been little scholarship on the application of this approach in *composition studies*. Discourse on learning outcomes and programmatic assessment has been instrumental in the evolution of composition studies as a discipline (e.g., Harrington et al., 2005) and institutionalized via the WPA Outcomes Statement for First-Year Composition by the Council of Writing Program Administrators (2014) and the Position Statement on Writing Assessment by the Conference of

College Composition and Communication (2014). Yet, there has been scant discussion of aligning learning outcomes and assessment in composition studies. Similarly, little literature documents a direct, explicit, and systematic adoption of a backward design approach in curriculum development and assessment in first year writing courses. Considering the long-established tradition of composition studies in setting learning outcomes for first year writing courses and putting a strong emphasis on programmatic and classroom assessment, this gap of scholarly inquiry is worthy of attention from composition specialists and practitioners. My dissertation, which proposes an incorporation of Backward Design into materials development in first year writing courses, is, therefore, an attempt to fill in this pedagogical gap.

Adopting Backward Design for Redesigning the Multicultural Reader

The Transculturation Project has arrived at the stage of curricular revision based on piloting results. For my dissertation, I carry out the task of redesigning the multicultural reader in the Transculturation Project. This is to prepare for the next round of implementation of this curriculum at ICaP.

As analyzed in the Review of the Implemented Multicultural Reader, the relation between learning outcomes, instructional methods, tasks and materials, and assessment in the existing reader has shown a certain degree of arbitrariness. Since the Multicultural Reader is the main material intervention of the Transculturation Project, my work in redesigning the Reader is to ensure the coherence between the Reader's content and how it is presented to students and aligned with the Project's learning outcomes and assessment plan.

I chose Backward Design as my methodological approach for redesigning the Multicultural Reader for two reasons. First, existing studies in language education have illustrated the merits of Backward Design in curricular revision, which is the overarching rationale of my dissertation. Second, the curricular context of my Multicultural Reader has provided affordances for applying Backward Design. In order to engineer effective design, Backward Design as a curricular development approach requires the designer to identify and align *three* components of the curriculum: (a) the learning outcomes; (b) the assessment plan, including assessment method(s)/instruments and what evidence counts as qualified performance; and (c) the type of instructional materials that guide students to arrive at the desired performance. In the case of my Multicultural Reader, behind it is a preexisting teaching context, which is the linked courses of

first year writing at Purdue University, with predetermined learning outcomes revolving around writing and intercultural development. The Transculturation Project, the broader project in which my Multicultural Reader is situated, has a pre-existing assessment plan. Therefore, Backward Design proves to be a viable approach to enhance the pedagogical coherence for the Transculturation Project because two out of three elements required by Backward Design, which are learning outcomes and assessment plan, have been articulated and fixed in the Transculturation Project. In particular:

- The Project has a fixed desired *learning outcome*, which is the development of intercultural competence in first-year writing students at ICaP; and

- This Project has an established and validated assessment instrument, which is the Developmental Model of Intercultural Sensitivity (DMIS). The DMIS also provides the features of intercultural competence at each stage of development, which can be seen as the *evidence of qualified performance* at each particular stage.

What was left to work on lies in how the learning outcome of intercultural competence and the DMIS as the assessment method are *linked* to the Project's instructional materials, which in this case is the Multicultural Reader. This loose end in the existing curriculum can be tied up with Backward Design because the operation principles of this approach can assist in creating stronger connections between learning outcomes, assessment, and teaching materials. Therefore, for my dissertation, I focus on the **third stage** of the Backward Design approach, which is to operationalize the Transculturation Project's learning outcomes and assessment plan in the redesign of the Reader, which is the course material. This operationalization process serves the purpose of pedagogical alignment for effective curricular revision.

Collection, Selection, and Use of Resources

In order to prepare for the redesign of the Multicultural Reader, I collected materials which I could reference during my redesign processes and reuse in the Reader. Since I adopt Backward Design for the redesign, which requires the identification of (i) learning outcomes; (ii) assessment practices; and (iii) instructional materials, I gathered resources that helped me articulate these three elements of the Multicultural Reader. Below, I explain how I selected and utilized materials to develop each element.

Learning Outcomes. Although the overarching learning outcome of the Multicultural Reader is intercultural competence development as determined by the administrative context of first year writing at ICaP, I plan to operationalize this learning outcome into more specific learning outcomes which will be linked to assessment practices and specific interventions that I am going to include in the Reader. This is to ensure the pedagogical alignment requirement among learning outcomes, assessment, and instructional methods of Backward Design. To establish these specific learning outcomes, I came back to the two *theoretical frameworks* of my dissertation for reference: Deardorff's (2006) definition of intercultural competence and Bennett's (1986) Developmental Model of Intercultural Sensitivity (DMIS).

As explained in Chapter 3, *Theoretical Frameworks*, Deardorff's (2006) definition of intercultural competence, which is "*the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes*" (p. 248), was chosen to be the definition of intercultural competence applied in the Transculturation Project. Deardorff (2006) further developed this definition into the Process Model of Intercultural Competence (Figure 1) which demonstrates the process of intercultural competence acquisition (p. 256).
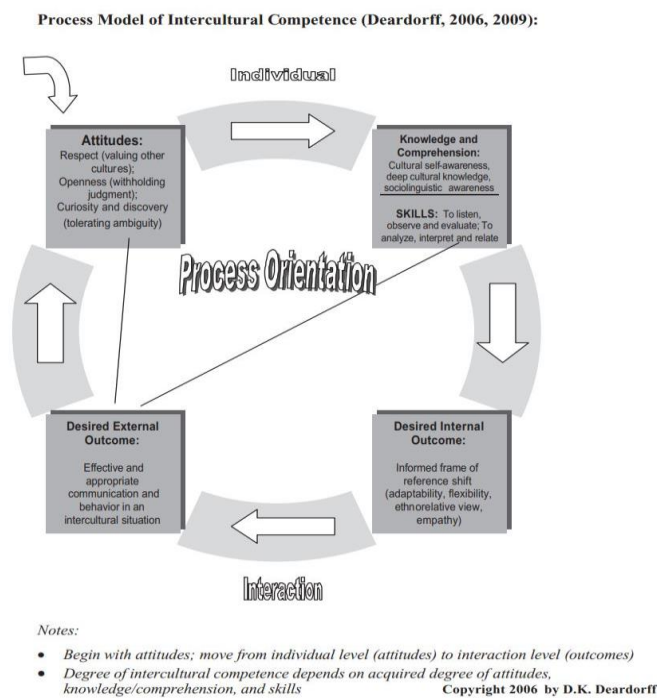
Figure 1. Deardorff's (2006) Process Model of Intercultural Competence

In the Process Model, Deardorff details the attitudes, knowledge and comprehension, and skills to be developed in learners to assist them in achieving the desired internal and external learning outcomes of intercultural competence development. In particular, the internal outcome is "an informed frame of reference shift that enables adaptability, flexibility, an ethnorelative view, empathy", which, through interaction, will facilitate students' accomplishment of the external learning outcome of "effective and appropriate communication and behavior in an intercultural situation". The attitudes, knowledge, and skills described in Deardorff's Model can be considered indicators of intercultural competence, which are helpful for my redesign work pragmatically and methodologically. Pragmatically, these indicators suggest what should be developed in students affectively, cognitively, and behaviorally so that they can finally arrive at the external learning outcome of intercultural competence. Methodologically, I can incorporate these indicators into the interventions in the Multicultural Reader to make sure my instructional methods align with Deardorff's definition, which is the overarching learning outcome of intercultural competence chosen for the Project. This is one way for me to actualize Step 3 in Backward Design, which is connecting instructional materials with learning outcomes.

Bennett's (1986) DMIS and the conceptual scholarship on the Model offer another source of possible learning outcomes for my consideration. Since the DMIS is the assessment instrument for the Multicultural Reader, it is necessary, as suggested by Step 2 in Backward Design, which is to align assessment with the desired learning outcomes. Bennett and Bennett (2004) and Hammer (2012) elaborate on the cognitive, affective, and behavioral attributes to be developed in people at each stage of the DMIS. For example, individuals with an Acceptance of Difference orientation are described as struggling with "ethical dilemmas" in cross-cultural interactions when the host culture has a conflicting moral value with their home culture (Hammer, 2012); therefore, it is recommended that they practice, among other skills, "cognitive flexibility and contextual thinking" and "tolerance of ambiguity" (Bennett & Bennett, 2004, p. ACC 1). Such guidelines on specific attributes to improve in people at different developmental stages can be turned into learning outcomes for my interventions in the Multicultural Reader, which strive for students' cognitive, affective, and behavioral advancement. Hence, I can utilize Bennett's (1986) DMIS and the related conceptual scholarship in designing learning outcomes for my Reader.

Assessment Plan. Backward Design requires a connection between learning outcomes and assessment plans. While learning outcomes articulate the desired results for students' learning

experiences, assessment plans specify what knowledge and skills students should demonstrate to show that they have accomplished these results. In other words, learning outcomes should be translated into evidence of learning success in students' performance.

Bennett's (1986) DMIS is the assessment instrument used to measure students' intercultural competence development in both the Transculturation Curriculum and the Multicultural Reader. As reviewed in Chapter 3, Theoretical Frameworks, Bennett's (1986) seminal article on the DMIS offers descriptions of the cognition, affect, and behavior of individuals at each developmental stage together with example statements that these individuals tend to make which illustrate their intercultural orientations. Later, these descriptions were further detailed in other relevant works, such as Bennett and Bennett (2004), Hammer (2008), and Hammer (2012). These descriptions can communicate the evidence for whether an individual has reached a certain stage of intercultural development. Therefore, I will consult the descriptions of individuals at the DMIS stages in this body of literature when I set forth the evidence of learning success for the interventions in my Multicultural Reader, and I will make this evidence congruent with the learning outcomes set for the interventions.

Multicultural Readings and Accompanied Intervention Tasks. The last step of Backward Design is to develop instructional methods and materials in alignment with the sets of learning outcomes and assessment practices. In the case of my dissertation, the instructional apparatus of the Multicultural Reader consists of multicultural readings and intervention tasks that accompany these readings. My selection of materials and tasks was guided by my third question of inquiry specified in Chapter 4, *Literature Review*, which is:

3. How can the (re)design of the multicultural reader address the issues of socio-cultural representativeness of authorship, content, and the targeted student audience, text selection for genre diversity, text sequencing for intellectual development, and intervention vigor?

To select readings, I examined multicultural texts from existing textbooks, anthologies, and collections. Some of the resources are González et al.'s (2004) *Our Voices: Essays in Culture, Ethnicity, and Communication*; Colombo et al.'s (2010) *Rereading America: Cultural Contexts for Critical Thinking and Writing*; and Muller's (2014) *The New World Reader: Thinking and Writing about the Global Community*. The third question of inquiry lays out the criteria for my

evaluation and selection of these texts. Particularly, I targeted multicultural texts that allow the presentation of "socio-cultural representativeness of authorship, content, and student audience" and "genre diversity" in the Reader.

As for choosing intervention tasks that support the readings, I referenced *five* categories of resources:

- The first category was the scholarship that matches intervention tasks with individual DMIS stages. Examples of these tasks can be found in Chapter 3, *Theoretical Frameworks*. Bennett and Bennett (2004) and Bennett et al. (2003) are additional sources in this category.

- The second category that provided me with viable interventions was the general literature on intercultural training. These tasks are not necessarily designed for the DMIS stages but for developing cognitive, affective, and behavioral attributes of intercultural competence that overlap with the targeted attributes in DMIS stages. One helpful resource is *Purdue University's Intercultural Learning Hub*, an inventory of curated interactive tools and assessments for intercultural competence development that can be incorporated into classroom use and lesson planning.

- The third category I consulted was first year writing scholarship which includes interventions for fostering cultural awareness in students. An example in this category is Eddy and Espinosa-Anguilar's (2019) *Writing Across Cultures* which focuses on enculturing students into the multiracial, multilingual academic context of American first year writing.

- The fourth category of reference was the scholarship on reading skills at the college level which provided me with ideas for reading tasks designated for the writing classroom. Besides academic journal articles in this line of literature, I zoomed in on two edited collections dedicated to this focus: Horning et al.'s (2017) *What is College Reading?* and Sullivan et al.'s (2017) *Deep Reading: Teaching Reading in the Writing Classroom.*

- Lastly, to make the interventions more accessible to second language writers in ENGL 106-I sections in ICaP, I consulted the second language writing literature on reading-writing connections. In addition to academic journal articles with the same focus, I looked at Hirvela's (2004) *Connecting Reading and Writing in Second Language Instruction* and Ferris and Hedgcock's (2014) *Teaching L2 Composition* for strategies for tailoring my reading and writing tasks to the unique linguistic and cultural needs of second language students.

The third question of inquiry above highlights the need for my Multicultural Reader to demonstrate "intervention vigor", which basically demands giving students the opportunities to develop their intellectual complexities through text sequencing (Shapiro, 1992), their recognition and appreciation of multilingually and multiculturally diverse reality (Jordan, 2009), their multicultural responsiveness (Jamieson, 1997), and their interactive and communicative skills in addressing real-world cross-cultural encounters (Jordan, 2005). Therefore, I use "intervention vigor" as my evaluative criterion to select intervention tasks that accompany the multicultural readings.

CHAPTER 6: A SAMPLE SECTION

In this chapter, I present a sample session in the Multicultural Reader which focuses on moving students from a Minimization of difference orientation to an Acceptance of difference orientation. Since I adopt Backward Design as the methodological approach for my Multicultural Reader redesign, I demonstrate my material development for this session in three steps that correspond to Backward Design. These steps are: (i) identifying the learning outcomes for the section; (ii) selecting the assessment plan to determine evidence of learning outcome achievement and whether this evidence is exhibited in students' performance of targeted skills and knowledge; and (iii) creating instructional materials that foster in students the targeted skills and knowledge so that they can demonstrate evidence of learning success in their performance and accomplish the set learning outcomes. When presenting the instructional materials, I also include a course calendar with lesson plans to propose one way of teaching the materials. For this chapter, I only introduce the learning outcomes, assessment plan, and instructional materials for the sample section. I will explain and justify my pedagogical choices for this sample section in Chapter 7, Discussion of Inquiry Results.

FROM MINIMIZATION TO ACCEPTANCE

A- LEARNING OUTCOMES:

I - Affective Learning Outcomes

- Students will be able to (SWBAT) value and adopt a respectful attitude towards other cultures
- SWBAT maintain a nonjudgmental interaction posture.
- SWBAT approach other cultures with openness
- SWBAT tolerate ambiguities in cultural differences
- SWBAT demonstrate curiosity towards and the willingness to discover other cultures
- SWBAT develop empathy for cultural others

II - Cognitive Learning Outcomes

- SWBAT develop cultural self-awareness
- SWBAT develop deep cultural knowledge of one own and others' cultures
- SWBAT perceive others more accurately
- SWBAT recognize and approach cultural stereotypes appropriately
- SWBAT recognize people's tendency to focus on commonalities and overlook differences to avoid cultural conflicts
- SWBAT value cultural difference and diversity

III- Behavioral Learning Outcomes

- SWBAT listen to cultural others in intercultural encounters
- SWBAT observe intercultural encounters
- SWBAT evaluate intercultural encounters
- SWBAT analyze intercultural encounters
- SWBAT interpret intercultural encounters
- SWBAT relate their cultural others' experiences to their personal experiences

B- ASSESSMENT PLAN

I- Reflective Writing #1 (pre-intervention reflection):

Please respond to one of the two following prompts in a 500 – 600-word reflection:

Prompt #1:
Think about one of your unsuccessful intercultural interactions. This interaction could take place prior to, during, or concurrently with my writing course. The interaction could occur between you and another person/other people or a non-human resource (e.g., a text, a visual, a video, a multimodal product, etc.). Describe the course of the event. Why do you think the interaction was unsuccessful? What do you think made it an unsuccessful experience? Elaborate on your response.
Prompt #2:

Below is *Part of Me*, a student writer's reflection on intercultural interactions. What do you think of this peer's approach to socializing with cultural others and handling cultural difference? Do you agree with her? Partially agree? Disagree? Please justify your response.

Part of Me

      I don't consider myself as a citizen of a place, my town is the world, and my nationality is humanity. I had a lot of chance to travel the world. I made friends all over the places, and the only difference we had was the language. When you connect with someone deep inside, realization will arrive which is that we are all the same.

      As much as we learn, we realize that less we know; that is why I am trying to be interactive with as much as cultures as possible. One of my culture experience has happened in 2017 summer when I went to Ukraine for my friend's birthday. In her birthday, they had a show and a reception in Ukrainian, but I wasn't bored at all. In fact, because I was enjoying what they were enjoying, we were sharing the same emotions which made us connect. After the reception, we went to a club and we danced together. Outside of club we sat and started to have conversations with the little English they speak, our moment happened when I started to sing a song in Ukrainian which surprised them. They started to sing with me and we were smiling at each other. A smile can break the wall between people, because at that moment we are not sharing anything except the happiness we had. When you learn about other people's hobbies, emotions, and things they enjoy, you start to connect with them because what connects people together is neither language nor the culture; what connects people is emotions. As much as you share emotions, that much you connect.

      This wasn't the first time I had this conclusion, I had many experiences all around the world, even with cultures which are completely different like Chinese. That is how I realized that I am on the right track. After I decided to come to the USA to study, I saw that most of my friends had concerns about adaptation. They were scared to make new friends. I didn't have that concern because of my many experiences. After I came to the USA, I acted to people as I would act to people in Turkey and I made many friends. I connected with some Americans even more than any of their friends in their life, because they never met with someone who cares about their emotions as much as I did. When you are talking to a person, you need to talk with their souls with your soul. This doesn't come with a culture, this comes through personal experiences.

      As a conclusion, there are no differences between people when you look at them as individuals and use emotions in your communication strategies.

II- Reflective Writing #2 (post-intervention reflection):

Revisit your Reflective Writing #1. You will reevaluate what you wrote with the knowledge and skills of the intercultural competence you have learnt so far in the course and particularly during the past four weeks. You will present your reevaluation in a 500-600 word reflection.

1. If you chose **Prompt 1** for your Reflective Writing #1, please address the following questions in your Reflective Writing #2**:**

a. Has your view on the unsuccessful interaction changed in any way? Why or why not? What encouraged you to change or to sustain your view?

b. If you had a chance to turn back time and redo the interaction, what would you have done differently to have a more successful interaction?

Please support your answers to both questions with evidence from the course readings, class activities, class discussions, and course assignments, especially on the content covered over the last four weeks.

2. If you chose **Prompt 2** for your Reflective Writing #1, please address the following questions in your Reflective Writing #2**:**

a. How has your response to this peer's reflection changed or expanded?

b. Why do you think she arrived at such conclusions on intercultural communication and interaction? If you were in her shoes, would you react or behave similarly or differently in socializing with people in a new academic/cultural environment? How and why?

Please support your answers to both questions with evidence from the course readings, class activities, class discussions, and course assignments, especially on the content covered over the last four weeks.

III- Assessment Guidelines

Below are the assessment guidelines for instructors to use in evaluating students' Reflective Writings #1 and #2:

Step 1: The instructor creates a tool to trace students' intercultural competence development between pre- and post-intervention. The instructor can use the following table:

Student Name	Reflective Writing #1	Reflective Writing #2	Intercultural Competence Progression/Regression/Maintenance
Student A	IC developmental stage indicated from Student A's Reflective Writing #1	IC developmental stage indicated from Student A's Reflective Writing #2	
	Reasons for instructor's mapping result:	Reasons for instructor's mapping result:	
	Evidence from Student A's Reflective Writing #1	Evidence from Student A's Reflective Writing #2	

Below is an example for how the different components in the table above may look (in italics):

Student Name	Reflective Writing #1	Reflective Writing #2	Intercultural Competence Progression/ Regression/ Maintenance
Student A	IC developmental stage indicated from Student A's Reflective Writing #1: *Minimization*	IC developmental stage indicated from Student A's Reflective Writing #2: *Acceptance*	*Intercultural Competence Progression*
	Reasons for instructor's mapping result: *This student copes with cultural differences by heavily drawing on similarities. It is not that they do not notice differences, but they repeatedly conclude that people are basically the same in many ways and only focus on this argument.*	Reasons for instructor's mapping result: *The student makes arguments about cultural and ethnic differences, discrimination and social equity, and stereotypes. They demonstrate a willingness to further understand these issues by observing people from different cultures.*	

	Evidence from Student A's Reflective Writing #1:	Evidence from Student A's Reflective Writing #2:	
Student A	*"I had a lot of chance to travel the world. I made friends all over the places, and the only difference we had was the language."* *As a conclusion, there are no differences between people when you look at them as individuals and as your communication skill using emotions.*	*"Everyone's background is different, and all those backgrounds got mixed over the years.* *During Engl106i, as much as we talked about ethnicities, I started to observe every culture. In class, we always tried to give characteristics to each culture. We are in America so that I got a chance to observe Americans most. These observations of cultures made me realize that actually ethnicity and culture matter in understanding a person and a community."*	

Step 2: At the beginning of the intervention section, the instructor:

- Maps each student's Reflective Writing #1 onto the DMIS by referencing the description of each developmental stage on the DMIS (Appendix A) and determining which stage of intercultural competence the student is at as indicated from their writing;

- Justifies their mapping decision;

- Pulls evidence (e.g., quotes, sentences, phrases) from the student's writing to back up for their mapping justification.

It is recommended that the instructor complete **Step 2** at the beginning of the intervention session to better understand where both individual students and the whole student group are standing on the DMIS spectrum. This diagnostic assessment can help the instructor be aware of each student's and the group's learning needs and adjust their instructions accordingly.

Step 3: At the conclusion of the intervention section, the instructor repeats the mapping procedure in Step 2 in assessing students' Reflective Writing 2.

Step 4: The instructor assesses individual students' intercultural competence development as the result of the interventions:

- A student has **Intercultural Competence Progression** if they move from a lower stage of intercultural competence as indicated from their Reflective Writing #1 to a higher stage as indicated from their Reflective Writing #2.

  The most expected result for the section on Minimization to Acceptance is that a student demonstrates a Minimization orientation in their Reflective Writing #1 and an Acceptance orientation in their Reflective Writing #2.

- A student has **Intercultural Competence Regression** if they move from a higher stage of intercultural competence as indicated from their Reflective Writing #1 to a lower stage as indicated from their Reflective Writing #2.

- A student has **Intercultural Competence Maintenance** if they demonstrate the same stage of intercultural competence as indicated in both their Reflective Writings.

C- INSTRUCTIONAL MATERIALS

I- COURSE CALENDAR AND LESSON PLANS

	Class Meeting #	Class Activities	Assignments Due (Before Class)
Week 1	1	1. Class Discussion: Reading Guide of Emma Green's "These Are the Americans Who Live in a Bubble". 2. Group activity, "How diverse is your life?" 3. Whole class debriefing	**Read:** ➕ "These Are the Americans Who Live in a Bubble" – Emma Green **Write:** ➕ Reflective Writing #1. ➕ Reading Guide for "These Are the Americans Who Live in a Bubble" – Emma Green ➕ Visual organizer "How diverse is your life?"
	2	1. Pair Activity, "The Story of MeUsNow". 2. Whole Class Debriefing.	**Write:** ➕ The Story of Me (300 words): An influential experience that shapes who you are today.

	Class Meeting #	Class Activities	Assignment Due (Before Class)
Week 2	1	1. Class Discussion: Reading Guide for K. Oanh Ha's "American Dream Boat" 2. Group Activity, "A Visitor in My Culture" (Part 1): ❖ Pick your hypothetical identity ❖ Write your story, "If I Woke Up Tomorrow…" ❖ Group Discussion: Share what you have	**Read:** ♣ "American Dream Boat" – K. Oanh Ha **Write:** ♣ Reading Guide for "American Dream Boat" – K. Oanh Ha
	2	1. Group Activity, "A Visitor in My Culture", (Part 2): Sharing your comparison. 2. Whole Class Debriefing. 3. Activity, "Changing Stereotypes into Generalizations and Hypotheses".	**Read:** ♣ One textual/multimodal source relevant to your assigned identity in the activity, "A Visitor in My Culture". **Write:** ♣ Description about your hypothetical experience for the activity "A Visitor in My Culture" (200-300 words). ♣ Comparison between your description and your reference source (200 words).

	Class Meeting #	Class Activities	Assignment Due (Before Class)
Week 3	1	1. Class Discussion: Reading Guide for Poranee Natadecha-Sponsel 's "Individualism as an American Cultural Value". 2. Activity, 'Human Values Continuum' by Geert Hofstede.	**Read:** 🞣 "Individualism as an American Cultural Value" – Poranee Natadecha-Sponsel **Write:** 🞣 Reading Guide for "Individualism as an American Cultural Value" – Poranee Natadecha-Sponsel
	2	1. Activity, "Proverbs and Cultural Values". 2. Whole Class Debriefing.	**Write:** 🞣 Prepare proverbs in one's own culture addressing topics of Time, Money/Wealth, Success, Happiness, Family, Friends, Respect, Failure

	Class Meeting #	Class Activities	Assignment Due (Before Class)
Week 4	1	1. Warm-up Activity, "Birds of a Feather" 2. Class Discussion: Reading Guide for Lu et al.'s (2017)'s "'Going Out' of the Box:…". 3. Activity, "A Collaborative Diversity Statement" (Part 1.)	**Read:** ✦ "'Going Out' of the Box: Close Intercultural Friendships and Romantic Relationships Spark Creativity, Workplace Innovation, and Entrepreneurship" - Lu et al. **Write:** ✦ Reading Guide for Lu et al.'s "'Going Out' of the Box:…".
	2	1. Activity, "A Collaborative Diversity Statement" (Part 2.): Whole Class Debriefing. 2. Revisit Reflective Prompt #1 3. Draft your Reflective Writing #2	**Write:** ✦ Collaborative Diversity Statement

II- WEEKLY MATERIALS

1. WEEK 1

1.1. Learning Outcomes:

1.1.1. *Affective Learning Outcomes*

- Students will be able to (SWBAT) value and adopt a respectful attitude towards other cultures

- SWBAT maintain a nonjudgmental interaction posture

- SWBAT approach other cultures with openness

- SWBAT practice tolerance towards cultural differences

- SWBAT develop patience in understanding other cultures

- SWBAT develop empathy for cultural others

1.1.2. *Cognitive Learning Outcomes*

- SWBAT develop cultural self-awareness

- SWBAT perceive others more accurately

- SWBAT recognize common humanity in cultural others
- SWBAT recognize people's tendency to focus on commonalities and overlook differences to avoid cultural conflicts

1.1.3. Behavioral Learning Outcomes

- SWBAT listen to cultural others in intercultural encounters
- SWBAT observe intercultural encounters
- SWBAT evaluate intercultural encounters
- SWBAT analyze intercultural encounters
- SWBAT interpret intercultural encounters
- SWBAT relate their cultural others' experiences to their personal experiences
- SWBAT adopt self-discipline and personal control over evaluating cultural differences

1.2. Instructional Materials:

1.2.1. Reading Guide for "These Are the Americans Who Live in a Bubble" – Emma Green

(Adapted from the Intercultural Learning Hub (HUBiCL) of the Center for Intercultural Learning, Mentorship, Assessment, and Research (CILMAR) at Purdue University)

This article, "These Are the Americans Who Live in a Bubble" written by Emma Green and published in the newspaper *The Atlantic*, discusses the way a large population of Americans perceives other people who differ from them in terms of political belief. The article raises questions about how Americans should interact with diversity for the benefits of their democracy.

Before reading:

Please write down your answer to the following questions:

a. What strategies or approaches do you use when you read a newspaper article? If English is your second language, do you use different strategies for reading a newspaper article in English from one in your native language? If you do, why?

b. When you encounter unknown vocabulary or confusing information in a newspaper article (in English), what do you do to resolve the problem?

c. What is your general impression of how Americans perceive and act upon the value of cultural diversity?

During reading:

Throughout the article, Anne Green reports on how sociocultural categories such as geography, education, age, and class make a difference in the way people think about and prioritize difference and sameness. As you read, note down in the table below information about the effects of these categories on people's approach to difference or sameness. You can add more lines as needed:

Category	Effects: To what degree?	Causes: What is the reason?
Geography		
Education		
Age		
Class		

During your reading, please also take notes of (i) the questions you have, (ii) any concepts that you find difficult or confusing, and (iii) anything that is especially interesting to you.

These Are the Americans Who Live in a Bubble

A significant minority seldom or never meet people from another race, and they prize sameness, not difference.

EMMA GREEN

FEBRUARY 21, 2019

President Trump is joined by supporters at a campaign rally for Senator Cindy Hyde-Smith of Mississippi in Tupelo. KEVIN AMARQUE / REUTERS

Most Americans do not live in a totalizing bubble. They regularly encounter people of different races, ideologies, and religions. For the most part, they view these interactions as positive, or at least neutral.

Yet according to <u>a new study by the Public Religion Research Institute (PRRI) and</u> *The Atlantic*, a significant minority of Americans do not live this way. They seldom or never meet people of another race. They dislike interacting with people who don't share their political beliefs. And when they imagine the life they want for their children, they prize sameness, not difference. Education and geography seemed to make a big difference in how people think about these issues, and in some cases, so did age.

One of the many questions the Trump era has raised is whether Americans actually want a pluralistic society, where people are free to be themselves and still live side by side with others who aren't like them. U.S. political discourse is <u>filled with</u> nasty <u>rhetoric that rejects</u> the value of diversity <u>outright</u>. Yet, theoretically, pluralism is good for democracy: In a political era when the vast majority of Americans believe the country is divided over issues of race, politics, and religion, relationships across lines of difference could foster empathy and civility. These survey results suggest that Americans are deeply ambivalent about the role of diversity in their families, friendships, and civic communities. Some people, it seems, prefer to stay in their bubble.

In terms of both <u>geography</u> and <u>culture</u>, America is largely sorted by political identity. In a representative, random survey of slightly more than 1,000 people taken in December, PRRI and *The Atlantic* found that just under a quarter of Americans say they seldom or never interact with people who don't share their partisan affiliation. Black and Hispanic people were more likely than whites to describe their lives this way, although education made a big difference among whites: 27 percent of non-college-educated whites said they seldom or never encounter people from a different political party, compared with just 6 percent of college-educated whites. Even those Americans who regularly encounter political diversity don't necessarily choose it, however. Democrats, independents, and Republicans seem to mingle most in spaces where people don't have much of an option about being there. According to the survey, roughly three-quarters of Americans' interactions with people from another political party happen at work. Other spheres of life are significantly more politically divided: Less than half of respondents said they encounter political differences among their friends. Only 39 percent said they see political

diversity within their families, and vanishingly few people said they encounter ideological diversity at religious services or community meetings. Traditionally, researchers have seen these spaces as places where people can build strong relationships and practice the habits of democracy. The PRRI/*Atlantic* findings add to growing evidence that these institutions are becoming weaker—or, at the very least, more segregated by identity. "If you're thinking from a participatory democracy model, you would hope to see these numbers much higher," said Robert P. Jones, the CEO of PRRI.

Even Americans who are exposed to people from a different political party might not want to get too close. Almost one in five of the survey respondents said their interactions with people of a different political party are negative. This may be a reflection of deepening partisanship in America: Party affiliation influences not just how people vote, but cultural decisions such as what to buy or watch on television, said Lilliana Mason, an assistant professor at the University of Maryland. "As these other social identities have moved into alignment with partisanship, we're seeing more animosity across partisan lines—not necessarily because we're disagreeing about things, but because we believe the [person from the] other party is an outsider, socially and culturally, from us," she said. "It also becomes really easy to dehumanize people who we don't have identities in common with." In recent decades, social scientists have seen increased use of the language of dehumanization, Mason said: people calling their political opponents monsters, animals, or demons, for example.

The survey from PRRI and *The Atlantic* only measured encounters with diversity—not the depth of those interactions or relationships. When asked how they would feel about their child marrying someone from the opposite political party, 45 percent of Democrats said they would be unhappy, compared with 35 percent of Republicans. This is a sharp increase from how Americans responded to similar surveys a half century ago, according to research by the Stanford professor Shanto Iyengar. While people who seldom or never interact with people of a different race, religion, or political party may live the most sharply segregated lives, a far greater number of Americans may have only cursory interactions with people unlike themselves. "Depth really matters," said Jones. "A close friend or family member is different than somebody you brush shoulders with every day but never have an in-depth conversation with … What matters is

whether that relationship is close enough that someone might feel safe enough to challenge a view".

America is also divided along lines of religion and race. Roughly one out of five survey respondents reported that they seldom or never encounter people who don't share their religion, and a similar proportion said the same for race. Certain subgroups were more cloistered than others: 21 percent of Republicans said they seldom or never interact with people who don't share their race, versus 13 percent of Democrats. Similarly, more than a quarter of white evangelicals said they rarely encounter people of a different race, slightly more than any other major religious group included in the survey. Thirty percent of people over 65 said they seldom or never encounter someone of a different race, compared with 20 percent or less of people under 65. Geography, along with education among white people, seemed to be an important factor in determining how much diversity Americans encounter. People living in rural areas were significantly less likely than those in cities to encounter racial, religious, or political difference. And among white people, education level made a huge difference: Those without a college degree were more than twice as likely as their college-educated peers to say they rarely encounter people of a different race, and more than four times as likely to say they seldom or never encounter people from a different religion or political party.

In general, the proportion of Americans who seem to live in fully homogeneous communities is small: In terms of identities such as race, religion, and partisan affiliation, only one-fifth to one-quarter of people usually said they seldom or never encounter people unlike themselves. But Americans also believe they are extremely divided along lines of identity: 77 percent said the country is divided over religion. Eighty-three percent said it's divided over race and ethnicity. And fully 91 percent of respondents said the United States is divided by politics. Many respondents pointed to political parties and the media as two major causes of all this discord, with stark differences along partisan lines: 85 percent of Republicans said the media is pulling the country apart, versus 54 percent of Democrats.

Since the country's founding, Americans have had to navigate conflicting impulses toward tolerance and a desire to build communities with thick, often homogeneous cultures. Some forms of this are indisputably ugly, such as racial segregation; others may be neutral or immensely enriching, such as tight-knit religious communities. Americans today are sharply divided over the value of multiculturalism: In the survey, 54 percent of Democrats said they

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prefer the United States to be made up of people from a wide variety of religions, compared with 12 percent of Republicans. By contrast, 40 percent of Republicans said they'd prefer a nation mostly made up of Christians, compared with 14 percent of Democrats.

Perhaps more than any other, this was the fracture line that animated the 2016 election. Even the iconography, from the Trump campaign's "Make America Great Again" trucker hats to the Clinton campaign's forward-pointing "H" and "Stronger Together" slogan reflected this divide, said Jones. "As certain groups reach a critical mass, I think it throws Americans as a whole back into a conversation about affirming these principles [of pluralism] or not," he said. "If you think culture war today, it's less about gay marriage and abortion than it is about American identity."

Americans aren't fully in control of the amount of diversity to which they're exposed. Some isolation is a matter of geography and class: People living in rural Vermont, the whitest state in America, may not have many opportunities to meet people of another race, for example. Even self-segregation may not be malicious: "It's hard to spend time with people who are not like you," Mason said. People may not want to argue about deeply held political beliefs or explain their religious dietary needs to strangers. "At the most basic level, the place that prejudice comes from is not an evil place," she said. "It's just that it's easier to spend time with people who are the same."

And yet, the choices Americans make every day—about where to live or go to church or send a kid to school, about whose book club to join or whom to invite over for dinner—influence the way they see the world, and especially how they see politics. When people largely surround themselves with sameness, they may find themselves left shouting across perceived divides, unable to see their reflection in anyone who stands on the other side.

After reading:

Now, please answer the following questions:

a. What are the main arguments of this article?

b. The article states, "In recent decades, social scientists have seen increased use of the language of dehumanization, Mason said: people calling their political opponents monsters, animals, or demons, for example." What do you think about this reaction? Should some people be seen as "monsters, animals, or demons" just because they have a different political orientation? Why or why not?

c. The article states, "According to the survey, roughly three-quarters of Americans' interactions with people from another political party happen at work." Can you think of other places where people of differences (race/ethnicity, religion, politics, class, education) interact?

d. Is there anything in this article that you found confusing or wanted to push back against? Can you explain why you had such a reaction?

e. Go back to your before reading reflection. How does this article challenge/change/expand your prior knowledge of how many Americans approach difference?

1.2.2. Activity, "How diverse is your life?"

(adopted from the HUBiCL of CILMAR at Purdue University)

1.2.2.1. Objectives:

As a result of this activity, students will be able to:

a. Identify the communities that expose them to sameness and to difference.

b. Define "deep relationships."

c. Assess their opportunities and readiness for deeper relationships across difference.

1.2.2.2. Materials and Preparation

Instructor prepares the visual organizer "How diverse is your life?" in both paper and a digital format to accommodate students' preferences.

1.2.2.3. Instructions for students:

You are going to complete a visual organizer titled "How diverse is your life?" to reflect on your own interactions across difference. You can choose to work on a paper-based or digital format of the organizer. Use the connected bubbles to record places in your community that you visit, and the disconnected bubbles for the places you visit outside your community.

- The center circle or "bubble" is your home.
- The blue circle is the community, that is, the space in which you circulate daily or weekly.
- Attached to the community are other "bubbles" or mini-communities or places that you visit. Some have already been filled in for you.
  - For your home, your larger community/neighborhood/hometown, where you work or study, and various other contexts where you meet people and maintain relationships, make notes about the diversity of your social networks and environments. For example, you might want to write down the percentages of people in those contexts who are different from you in various ways (e.g., racially, linguistically, religiously, in gender, age, etc.).
  - You could also note the names of specific individuals or groups who illustrate the diversity in your life, or the number of times a day that you interact with people who are significantly different from you in some way.
- Consider what other places or communities you visit regularly. What communities or places do you interact with that are outside your normal community? Use the unconnected bubbles for those.
- Try to list as many places as you can, making your own bubbles if necessary. Think about things like your yoga studio, grocery store, hair salon, farmer's market, post office, an online chat group, etc.

Work

Living situation

Religious Community
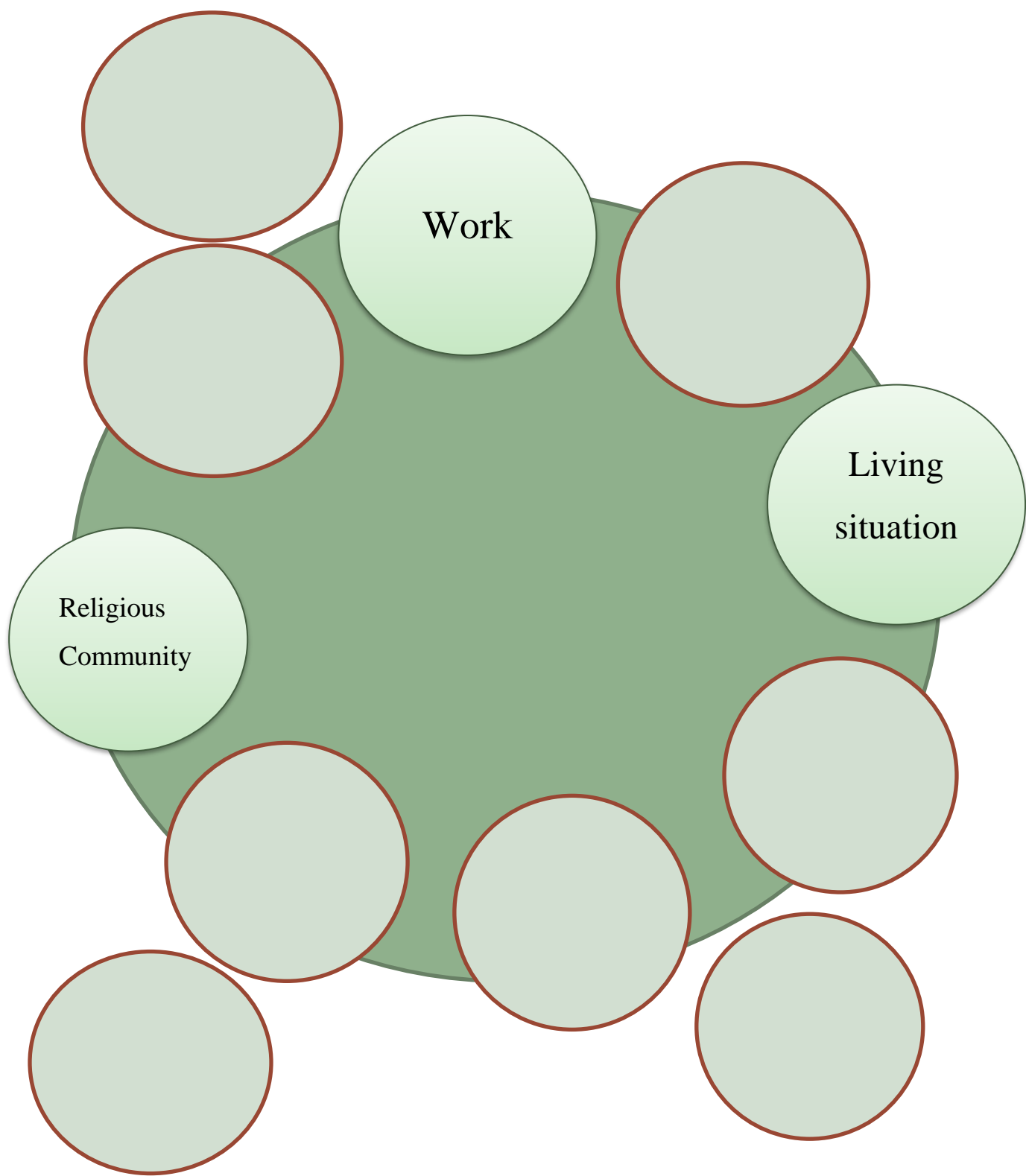
1.2.2.3. Small Group Discussion

You will discuss the diversity in your daily life using the information from your visual organizer. You can share with your groupmates only what you are comfortable disclosing. Your group is going to work through these reflection questions together.

1. What patterns do you notice in your map?

2. What is similar and/or different between your map and your partner's (if you are both willing to show each other your handouts)?

3. How much are you aware of your agency (or choice) in how your map has formed?

4. Across these various contexts, how much agency or choice do you have in your interactions across difference? If you had more agency, would you choose differently?

5. Where do your deepest relationships with diverse others occur? Why have those relationships developed in those places?

6. Is there potential for deeper relationships across difference in other contexts in your life? How motivated are you to change your map?

1.2.2.4. Whole Class Debriefing

1. What did your group cover during your discussion?

2. What did you learn about the overlaps and/or differences between your map and your groupmates' maps?

3. What did you discuss about your own agency or choice you have in interactions across difference?

4. To what degree does your personal experience resonate or contrast with what is depicted in the article "These Are the Americans Who Live in a Bubble"? Why do you think there is such resonance or contrast?

5. From Anne Green's article and the activity, "How diverse is your life?", what have you learnt more about approaching cultural others?

1.2.3. Activity, "The Story of MeUsNow"

(adopted from the HUBiCL of CILMAR at Purdue University)

1.2.3.1. Objectives

As a result of this activity, students will be able to:

a. Recognize the intellectual and emotional dimensions of another person's experiences and perspectives.

b. Comprehend that empathy is a skill that can be developed, and that empathy is not synonymous with sympathy.

c. Demonstrate empathy across cultural difference using storytelling.

1.2.3.2. Instructions for students

a. The Story of Me

Write in a 300-word reflection about an experience or brief story of something influential (intimate or not) that helped shape you into the person you are today.

Hint: You can examine the choices you have made in your lives, the pivotal moments, or the turning points.

b. Pick a partner

Please find someone else in the room with whom you differ in at least 4 of the following:

- Gender
- Skin color
- Country of origin
- First language
- College major
- Religion
- Number of children in your family
- Number of pets
- Public or private schooling during high school
- Whether you say "soda" or "pop"

c. The Story of Us

1. Share your "The Story of Me" with your partner.

2. Discuss (i) how your Stories of Me intersect; and (ii) where the commonalities come from. On a Google Docs, collaboratively write your findings into your "The Story of Us".

d. The Story of Now

1. Now that you have some understanding about your partner's past experience and built up a connection with them via your "The Story of Us", discuss what you would like to do now to make use of this new knowledge to better interact with them or with cultural others like them.

2. On the same Google Docs, collaboratively create your "The Story of Now" by having each partner write two specific actions they would take to show their empathy towards each other or towards cultural peers like the other.

1.2.3.3. Whole Class Debriefing

1. What happened in your pair activity?

2. How does this interaction matter to you?

3. What are you going to do with this knowledge?

2. WEEK 2

2.1. Learning Outcomes:

2.1.1. *Affective Learning Outcomes*

- Students will be able to (SWBAT) value and adopt a respectful attitude towards other cultures

- SWBAT maintain a nonjudgmental interaction posture.

- SWBAT approach other cultures with openness

- SWBAT tolerate ambiguities in cultural differences

- SWBAT demonstrate curiosity towards and the willingness to discover other cultures

- SWBAT develop empathy for cultural others

2.1.2. *Cognitive Learning Outcomes*

- SWBAT develop cultural self-awareness

- SWBAT develop deep cultural knowledge of one own and others' cultures

- SWBAT perceive others more accurately

- SWBAT recognize and approach cultural stereotypes appropriately

- SWBAT recognize people's tendency to focus on commonalities and overlook differences to avoid cultural conflicts

2.1.3. Behavioral Learning Outcomes

- SWBAT listen to cultural others in intercultural encounters

- SWBAT observe in intercultural encounters

- SWBAT evaluate intercultural encounters

- SWBAT analyze intercultural encounters

- SWBAT interpret intercultural encounters

- SWBAT relate their cultural others' experiences to their personal experiences

2.2. Instructional Materials:

2.2.1. Reading Guide for "American Dream Boat" – K. Oanh Ha:

In her essay, "American Dream Boat", K. Oanh Ha shares her life story being a Vietnamese American with a refugee background. Ha came to the US with her family as "boat people" and grew up as a minority in American society. Then, as she is preparing for her upcoming wedding with a white American man, Ha has to face critical questions about her Vietnamese American identity, her cultural practices, and the life values that she pursues.

Before reading:

Please write down your answer to the following questions:

a. What strategies or approaches do you use to read an essay in English? If English is your second language, what feelings do you usually have when you are assigned to read such an essay? Do you feel confident or uncertain in entering this experience?

b. What can you anticipate about the story in the essay by reading its title, American Dream Boat?

c. What do you know about Vietnamese boat people? How and where did they settle in the United States? What do their cultural practices look like? Feel free to find information for your answers through Internet search.

During reading:

There is a number of characters taking part in this story. Each of them has a different positioning towards American culture which frames their thoughts, feelings, and actions revolving around life in America and the wedding event. As you read, jot down the information of these characters in the table below (you can add more lines as needed):

Character	What culture do they identify with?	What culture do they have a clash with?	How do they approach life in America? How do they react to the wedding event?

During your reading, please also take notes of (i) the questions you have, (ii) any concepts that you find difficult or confusing, and (iii) anything that is especially? interesting to you.

American Dream Boat

BY K. OANH HA

The wedding day was only two weeks away when my parents called with yet another request. In according with Vietnamese custom, they fully expected Scott Harris, my fiancé, and his family to visit our family on the morning of the wedding, bearing dowry gifts of fruit, candies, jewelry, and a pig, in an elaborate procession.

"But it's not going to mean anything to Scott of his family. They're not Vietnamese!" I protested. My parents were adamant: "Scott is marrying a Vietnamese. If he wants to honor you, he'll honor our traditions."

Maybe there's no such thing as a stress-free wedding. Small or large, there's bound to be pressure. But our February 12 wedding was a large do-it-yourselfer that required a fusion of Vietnamese and American traditions—a wedding that forced me and my parents to wrestle with questions about our identities, culture, and place in America. After nearly 20 years here, my family, and my parents in particular, were determined to have a traditional Vietnamese wedding of sorts, even if their son-in-law and Vietnam-born, California-raised daughter are as American as they can be.

And so I grudgingly called Scott that night to describe the wedding procession and explain the significance of the ritual. It's a good thing that he is a patient, easygoing man. "I'll bring the pig," he said, "but I'm worried it'll make a mess in the car."

"Oh! It's a *roasted* pig," I told him, laughing.

I was six years old when my family fled Vietnam in July 1979, just one family among the thousands who collectively became known as the "boat people," families who decided it was better to risk the very real possibility of death at sea than to live under Communist rule. But, of course, I never understood the politics then. I was just a child following my parents.

My memories are sketchy. There was the time that Thai pirates wielding saber-like machetes raided our boat. Two years ago, I told my mother, Kim Hanh Nguyen, how I remembered a woman dropping a handful of jewelry into my rice porridge during the raid with the instructions to keep eating. "That was no woman," my mother said. "That was me!" When we reached the refugee camp in Kuala Lumpur, my mother used the wedding ring and necklace to buy our shelter.

In September 1980, we arrived in Santa Ana, California, in Orange County, now home to the largest Vietnamese community outside of Vietnam. Those who had left in 1975, right after the end of the war and the American withdrawal, had been well-educated, wealthy, and connected with the military. My family was part of the wave of boat people—mostly middle-class and with little education—who sought refuge in America.

For nearly a year after we arrived, we crowded into the same three-bedroom apartment, all 13 of us: brothers, sisters, cousins, uncles, aunts, sisters-in-law, and my father's mother. There were only four of us children in my immediate family then, three born in Vietnam and one born shortly after our resettlement in the U.S.

We started school and watched Mr. Rogers on PBS in the afternoons, grew to love hamburgers and ketchup and longed to lose our accents. We older kids did lose our accents— and those who came later never had accents to begin with because they were born here. When we first came, I was the oldest of three children, all born in Vietnam. Now I have seven siblings, 22 years separating me from my youngest brother, who will start kindergarten in the fall.

In some ways, I was the stereotypical Asian nerd. I took honors classes, received good grades, and played the violin and cello. But there was a part of me that also yearned to be as American as my blond-haired neighbors across the street. I joined the school's swim and tennis teams, participated in speech competitions (which were attended by mostly white students) and worshipped Esprit and Guess. My first serious boyfriend was white but most of my friends were Asians who were either born in the U.S. or immigrated when they were very young. None of us

had accents and we rarely spoke our native languages around one another. The last thing we wanted to be mistaken for was FOBs—fresh off the boat. I even changed my name to Kyrstin, unaware of its Nordic roots.

I wanted so badly to be a full-fledged American, whatever that meant. At home though, my parents pushed traditional Vietnamese values. I spent most of my teenage years baby-sitting and had to plead with my then overly strict parents to let me out of the house. "Please, please. I just want to be like any other American kid."

My parents didn't understand. "You'll always be Vietnamese. No one's going to look at you and say you're an American," was my mother's often-heard refrain.

I saw college as my escape, the beginning of the trip I would undertake on my own. We had come to America as a family, but it was time I navigated alone. College was my flight from the house that always smelled of fish sauce and jasmine tea.

At UCLA, I dated the man who would become my husband. Though he's 17 years older than I am, my parents seemed to be more concerned with the cultural barriers than our age difference. "White Americans are fickle. They don't understand commitment and family responsibility like we Asians do," I was told.

Soon after I announced my engagement, my father, Minh Phu Ha, and I had a rare and intimate conversation. "I'm just worried for you," he said. "All the Vietnamese women I know who have married whites are divorced from them. Our cultures are too far apart."

"My father, I think, is worried that none of his kids will marry Vietnamese. My sisters are dating non-Vietnamese Asians while my brother is dating a white American. "It's just that with a Vietnamese son-in-law, I can talk to him," my father explained to me one day. "A Vietnamese son-in-law would call me '*Ba'* and not by my first name."

Although my parents have come to terms with having Scott as their son-in-law and to the prospect of grandchildren who will be racially mixed, there are still times when Scott comes to visit that there are awkward silences. There are still many cultural barriers.

I still think of what it all means to marry a white American. I worry that my children won't be able to speak Vietnamese and won't appreciate that part of their heritage. I also wonder if somehow this is the ultimate fulfillment of a latent desire to be "American."

Vietnamese-Americans, like Chinese-Americans, Indian-Americans, and other assimilated immigrants, often speak of leading hyphenated lives, of feet that straddle both cultures. I've always been proud of being Vietnamese. As my family and I discussed and heatedly debated what the wedding event was going to look like, I began to realize just how "American" I had become.

And yet there was no denying the pull of my Vietnamese roots. Four months before the wedding, I traveled back to Vietnam for the second time since our family's escape. It was a trip I had planned for more than a year. I was in Saigon, the city of my birth, to research and write a novel that loosely mirrors the story of my own family and our journey from Vietnam. The novel is my tribute to my family and our past. I'm writing it for myself as much as for my younger siblings, so they'll know what our family's been through.

I returned to Vietnam to connect with something I can't really name but know I lost when we left 20 years ago. I was about to start a new journey with the marriage ahead, but I needed to come back to the place where my family's journey began.

Scott came along for the first two weeks and met my extended family. They all seemed to approve, especially when he showed he could eat pungent fish and shrimp sauce like any other Vietnamese.

During my time there I visited often with family members and talked about the past. I saw the hospital where I was born, took a walk through our old house, chatted with my father's old friends. The gaps in the circle of my hyphenated life came closer together with every new Vietnamese word that I learned, with every Vietnamese friend that I made.

I also chose the fabric for the tailoring of the *ao dai,* the traditional Vietnamese dress of a long tunic over the flowing pants, which I would change into at the reception. I had my sisters' bridesmaid gowns made. And I had a velvet ao dai made for my 88-year-old maternal grandmother, *Ba Ngoai,* to wear to the wedding of her oldest grandchild. "My dream is to see you on your wedding day and eat at your wedding feast," she had told me several times.

Ba Ngoai came to the U.S. in 1983, three years after my family landed in Orange County as war refugees. As soon as we got to the United States, my mother filed immigration

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papers for her. Ba Ngoai made that journey at age 73, leaving the only home she had known to be with my mother, her only child. Ba Ngoai nurtured and helped raise us grandchildren.

I had extended my stay in Vietnam. Several days after my original departure date, I received a phone call. Ba Ngoai had died. I flew home carrying her ao dai. We buried her in it.

In Vietnamese tradition, one is in mourning for three years after the loss of a parent or grandparent. Out of respect and love for the deceased, or *hieu,* decorum dictates that close family members can't get married until after the mourning period is over. But my wedding was only a month and a half away.

On the day we buried my grandmother, my family advised me to burn the white cloth headband that symbolized my grief. By burning it, I ended my official mourning.

Through my tears, I watched the white cloth become wispy ashes. My family was supportive. "It's your duty to remember and honor her," my father told me. "But you also need to move forward with your life."

On the morning of our wedding, Scott's family stood outside our house in a line bearing dowry gifts. Inside the house, Scott and I lighted incense in front of the family altar. Holding the incense between our palms, we bowed to my ancestors and asked for their blessings. I looked at the photo of Ba Ngoai and knew she had to be smiling.

After reading:

Now, please answer the following questions about your reading experience:

a. What is/are the conflict(s) described in the essay? How does Ha resolve it/them?

b. Ha writes, "In some ways, I was the stereotypical Asian nerd". What are some characteristics of an "Asian nerd" that she sees in herself? Have you ever heard stereotypes about "Asian nerds"? Are these stereotypes the same as what Ha describes about herself?

c. Ha writes, "I wanted so badly to be a full-fledged American". What do you think about this wish of hers? In a broader sense, what are your thoughts about a minority person aspiring to be perceived as a majority? What do you think are the causes behind such an aspiration? In your life, have you ever experienced a situation when you decided to "go along" with a dominant cultural practice in order to "get along"?

d. How do you evaluate Ha's resolution of the cultural conflicts she has to face? Elaborate on your evaluation with reasoning and evidence from the text.

e. Go back to your before reading answers. How is Ha's life different from or similar to what you knew about the "Vietnamese boat people" based on your prior knowledge or through Internet search?

2.2.2. Activity, "A Visitor in My Culture":

(Adapted from Stringer and Cassiday's (2009) activity "If I Woke Up Tomorrow…" and Yngve, Jones, and Acheson-Clair's activity "Stereotypes and Generalizations", both retrieved from the HUBiCL of CILMAR at Purdue University)

2.2.2.1. Objectives

As a result of this activity, students will be able to:

a. Recognize the stereotypes people in their home culture may associate with a certain group of cultural others.

b. Empathize with visitors or newcomers to their home culture.

c. Practice shifting perspectives in evaluating their home culture and cultural others.

2.2.2.2. Materials and Preparation

In this activity, students are supposed to put on the hat of a cultural other visiting or living in their home culture. Depending on the sociocultural background and the demographics in the class, instructor decides what hypothetical identity to assign for each student. For example:

If the student is…	Their imagined identity can be…
An Asian	An African American visiting their home country
An American	A European student studying in the US
An African	An American visiting their home country
A Latin American	An African visiting their home country
An African American	An Asian student studying in the US
A European	An American visiting their home country
An Australian/New Zealander	A Latin American student studying in Australia/New Zealand

2.2.2.3. "If I Woke Up Tomorrow…"

a. In this activity, you will be assigned to take on an imagined identity of a cultural other who is living in or visiting your home culture.

b. Please write in 200-300 words about your hypothetical experience waking up with your assigned new identity and living/visiting the assigned host culture (which is actually your home culture). What would that experience look like?

Hint: You can consider taking the following steps:

   a. Create for yourself a hypothetical sociocultural profile (i.e., name, age, family background, education, occupation, salary, hobbies, etc.),
   b. Imagine how you would interact with the local people of the host culture as well as how these people think of you.
   c. You can also fantasize participating in an event (e.g., a national festival, a holiday, etc.) of the host culture and describe your thoughts, feelings, and behaviors in this event.

Be creative!

2.2.2.4. Let's fact-check!

Now, you should gain some knowledge about the living/visiting experience of people who actually have your imagined identity. You are going to achieve this task by reading a reference source or accessing other multimodal sources.

You may find the following sources relevant and useful:

- Davis, H. G. (2017, February 06). *What It's Like to Be Black in China*. National Geographic, https://www.nationalgeographic.com/travel/article/black-tourist-china
- Woods, S. (2012, July 20). *The Bad Part About Being White*…World Race, https://sydneywoods.theworldrace.org/post/the-bad-part-about-being-white
- Yawson, A. (2013, October 31). *Traveling while black: I was constantly mistaken for a prostitute in Buenos Aires*. The Grio, https://thegrio.com/2013/10/31/traveling-while-black-i-was-constantly-mistaken-for-a-prostitute-in-buenos-aires/
- Cohen, A. (2009, June 19). *How Europe Sees America*. The Wall Street Journal, https://www.wsj.com/articles/SB124534162608828017

If none of the above sources matches with your assigned scenario, do some Internet search and pick your own references. In case you are a visual and/or audile learner, feel free to watch Youtube videos or select other multimodal materials.

After you read/watch your resource of reference, write a 200-300 word reflection addressing the following two questions:

   1) How does your imagined experience, which you wrote about in 2.2.2.3, resonate or contrast with what is described in the resource?
   2) What is your stance on the stereotypes associated with people that have your assigned identity?
   3)

2.2.2.5. Group Discussion.

In a group of 3, share your writings in 2.2.2.3 and 2.2.2.4 with your groupmates.

2.2.2.6. Whole Class Debriefing.

a. How did you feel when you were first assigned your hypothetical identity? Why did you have these feelings?

b. What was the most challenging part of this activity? Why?

c. What were your thoughts and feelings when you were sharing your "If I Woke Up Tomorrow…" story with your group members?

d. What were your thoughts and feelings when you were listening to your groupmates' stories?

e. How would this activity impact the way you approach cultural others in the future?

2.2.3. Activity, "Stereotypes vs. Generalizations vs. Hypotheses"

(adapted from Yngve, Jones, and Acheson-Clair's activity "Stereotypes and Generalizations" and Starr's activity "Respectful Interactions", retrieved from the HUBiCL of CILMAR at Purdue University):

2.2.3.1. Objectives

As a result of this activity, students will be able to:

a. Distinguish Stereotypes from Generalizations.

b. Reflect on their own implicit biases and reliance on stereotypes.

c. Develop empathy for groups of people who are the targets of stereotyping.

d. Form testable hypotheses.

e. Respond to being treated as a "stereotypical" representative of their home country.

2.2.3.2. Materials and Preparation

a. Instructor prepares the appropriate technology to show videos in class.

b. Instructor prepares a handout for **2.2.3.3.2.** that includes (i) the descriptions of stereotypes, generalizations, and hypotheses; and (ii) the visual organizers for students to change stereotypes to generalizations and hypotheses. The handout should be in both print and digital format to cater to students' preferences.

2.2.3.3. Instructions for Students

2.2.3.3.1. Warm-up

1. Attention-getter: "Things People Say (Common Stereotypes)"

(https://www.youtube.com/watch?v=6zEmlMv_wiY)

2. Free-write:

a. What are some stereotypes that people usually make about you?

b. What are the differences between "stereotypes" and "generalizations"?

2. Watch the video, "What's Up? Stereotypes vs. Generalizations"

https://youtu.be/BIz6RksUf84). As you watch, take notes of how the speaker distinguishes

stereotypes from generalizations.

3. Debriefing questions:

a. What are the differences between "stereotypes" and "generalizations" mentioned in the video?

Did you come up with any other ideas in your free-write?

b. What are some stereotypes that people usually make about you? How might/do you feel when

someone interacts with you on the basis of stereotypes?

2.2.3.3.2. Groupwork, "Changing Stereotypes into Generalizations and Hypotheses"

1. Read the following descriptions and examples about stereotypes, generalizations, and

hypotheses:

Stereotypes are formed when people automatically apply the information they have about a
country or culture group, both positive and negative, to every individual in it. This information is
often based on limited experience with the culture, so it is incomplete at best and downright
wrong at worst. If one considers only stereotypes when learning about a culture, they limit their
understanding of the host culture and can make serious mistakes.

E.g.: The Spaniards are laid-back.

An alternative for stereotypes can be **generalizations**. This means using initial ideas about a
group to form hypotheses. Generalizing recognizes that there may be a tendency for people
within a cultural group to share certain values, beliefs, and behaviors. Generalizations can also
be based on incomplete or false information, but one is less likely to get into trouble with a
generalization because they are using that information with caution, they are constantly testing
and revising their ideas, and while they are searching for general patterns in the culture, they
never assume that every person will act in the same way.

E.g.: Some Spaniards seem to be more laid-back when compared to Americans.

The way to test a generalization is to form one or more **hypotheses**. The hypothesis is recognized as a guess; it leaves open the possibility that one could be wrong and that one needs to collect more information. The best hypotheses are stated as questions and are in neutral or descriptive language so that they can be used to gather more information rather than reveal one's personal judgement (positive or negative) about the situation. For example, instead of saying "The Spaniards are laid back", one might change this into a hypothesis and collect more information: "Do Spaniards tend to be more laid-back than Americans? I have seen some Spaniards take a siesta which Americans typically don't do." Note that the hypothesis includes the observable behavior that led to the generalization. One has not concluded anything and yet they see a pattern emerging from the information they are gathering about the Spaniard community. This extra detail allows the listener to see what the hypothesis is based upon and can lead to further discussion about whether the assumption is accurate or what additional information one might need.

Other hypothetical questions in this case can be: What are the observable differences between Spaniards and Americans? Do Spaniards seem to be more relaxed about what time a meeting begins than Americans?

(*adapted from* "When in Rome, Do as the Romans Do… But What's a Roman?" Working with
Stereotypes and Testing Hypotheses)

2. Exercise, "Changing Stereotypes into Generalizations and Hypotheses"

You are going to apply the suggestions in the previous section to practice transforming stereotypes into generalizations and hypotheses.

 a. Within your group, discuss and change the following stereotypes into generalizations and hypotheses:

Stereotype: Americans are self-centered.
Changing it into a **generalization**:
Changing it into **hypotheses** (questions with an observable component):

Stereotype: Brits have a wonderful, dry sense of humor.
Changing it into a **generalization**:
Changing it into **hypotheses** (questions with an observable component):

Stereotype: Asian students are good at science and math.
Changing it into a **generalization**:
Changing it into **hypotheses** (questions with an observable component):

b. Now, each group member shares two to three stereotypes that people usually have about them. The group work together to change these stereotypes into generalizations and hypotheses using the box below:

Stereotype:
Changing it into a **generalization**:
Changing it into **hypotheses** (questions with an observable component):

2.2.3.4. Whole Class Debriefing

1. Let's share one stereotype that your group has transformed into a generalization and hypotheses. This stereotype can be one of the given examples or one that your group member is usually associated with.

2. What stereotype was the most challenging to convert for your group? Why?

3. What did you learn from this activity?

4. Do you find what we learnt today important? Why or why not?

5. How are you going to put what you learned today into action?

6. How do you think you would you respond to stereotypes people have about you in the future?

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3. WEEK 3

3.1. Learning Outcomes:

3.1.1.   Affective Learning Outcomes

- SWBAT value and adopt a respectful attitude towards other cultures

- SWBAT maintain a nonjudgmental interaction posture.

- SWBAT approach other cultures with openness

- SWBAT tolerate ambiguities in cultural differences

- SWBAT demonstrate curiosity towards and the willingness to discover other cultures

- SWBAT develop empathy for cultural others

- SWBAT value cultural differences and diversity

3.1.2.   Cognitive Learning Outcomes

- SWBAT develop cultural self-awareness

- SWBAT develop deep cultural knowledge of one own and others' cultures

- SWBAT perceive others more accurately

- SWBAT recognize and approach cultural stereotypes appropriately

3.1.3.   Behavioral Learning Outcomes

- SWBAT listen to cultural others in intercultural encounters

- SWBAT observe in intercultural encounters

- SWBAT evaluate intercultural encounters

- SWBAT analyze intercultural encounters

- SWBAT interpret intercultural encounters

- SWBAT relate their cultural others' experiences to their personal experiences

3.2. Instructional Materials:

3.2.1. Reading Guide for "Individualism as an American Value" – Poranee Natadecha-Sponsel:

This essay, "Individualism as an American Cultural Value", was written by Poranee Natadecha-Sponsel, a Thai American professor who was born and raised in Thailand and established her academic career in the United States. Particularly, Natadecha-Sponsel received her B.A with honors in English and philosophy from Chulalongkorn University in

Bangkok, Thailand, completed her MA in philosophy at Ohio University in 1973 and earned her Ed.D. in 1991 from the University of Hawaii at Manoa. She is currently a professor of Philosophy, Sociology, and Religion at Chaminade University, Honolulu. In this essay, Natadecha-Sponsel analyzes some conventional practices in American culture, such as individualism, privacy, material wealth, and compares them with Thai cultural practices.

Before reading:

Please answer the following questions:

a. Do you read an academic essay differently from how you read a newspaper article? If you do, why are there these differences?

b. What do you know about individualistic culture and collectivist culture?

c. Do you think your home culture is individualistic or collectivist? Why?

During reading:

Throughout the essay, the author compares and contrasts American and Thai cultures in different aspects of life, e.g., greetings, social gatherings, personal life, etc. As you read, use the table below to take notes of (i) the various aspects of life that she mentions, (ii) the claims she makes about American and Thai people's behavior in the related social context; and (iii) the evidence she uses to support these claims. Feel free to add more lines if you find more aspects of life being mentioned or more than one claim/piece of evidence for one aspect of life.

Aspect of life	American culture	Thai culture
1.	Claim:	Claim:
	Evidence:	Evidence:
2.	Claim:	Claim:
	Evidence	Evidence
3.	Claim:	Claim:
	Evidence	Evidence

During your reading, please also take notes of (i) the questions you have, (ii) any concepts that you find difficult or confusing, and (iii) anything that is especially interesting to you.

Individualism as an American Cultural Value

PORANEE NATADECHA-SPONSEL

"Hi, how are you?" "Fine, thank you, and you?" These are greetings that everybody in America hears and says every day-salutations that come ready-made and packaged just like a hamburger and fries. There is no real expectation for any special information in response to these greetings. Do not, under any circumstances, take up anyone's time by responding in depth to the programmed query. What or how you may feel at the moment is of little, if any, importance. Thai people would immediately perceive that our concerned American friends are truly interested in our welfare, and this concern would require polite reciprocation by spelling out the details of our current condition. We become very disappointed when we have had enough experience in the United States to learn that we have bored, amused, or even frightened many of our American acquaintances by taking the greeting "How are you?" so literally. We were reacting like Thai, but in the American context where salutations have a different meaning, our detailed reactions were inappropriate. In Thai society, a greeting among acquaintances usually requests specific information about the other person's condition, such as "Where are you going?" or "Have you eaten?"

One of the American contexts in which this greeting is most confusing and ambiguous is at the hospital or clinic. In these sterile and ritualistic settings, I have always been uncertain exactly how to answer when the doctor or nurse asks "How are you?" If I deliver a packaged answer of "Fine," I wonder if I am telling a lie. After all, I am there in the first place precisely because I am not so fine. Finally, after debating for some time, I asked one nurse how she expected a patient to answer the query "How are you?" But after asking this question, I then wondered if it was rude to do so. However, she looked relieved after I explained to her that people from different cultures have different ways to greet other people and that for me to be asked how I am in the hospital results in awkwardness. Do I simply answer, "Fine, thank you," or do I reveal in accurate detail how I really feel at the moment? My suspicion was verified when the nurse declared that "How are you?" was really no more than a polite greeting and that she didn't expect any answer more elaborate than simply "Fine." However, she told me that some patients do answer her by describing every last ache and pain from which they are

suffering.

A significant question that comes to mind is whether the verbal pattern of greetings reflects any social relationship in American culture. The apparently warm and sincere greeting may initially suggest interest in the person, yet the intention and expectations are, to me, quite superficial. For example, most often the person greets you quickly and then walks by to attend to other business without even waiting for your response! This type of greeting is just like a package of American fast food! The person eats the food quickly without enjoying the taste. The convenience is like many other American accoutrements of living such as cars, household appliances, efficient telephones, or simple, systematic, and predictable arrangements of groceries in the supermarket. However, usually when this greeting is delivered, it seems to lack a personal touch and genuine feeling. It is little more than ritualized behavior.

I have noticed that most Americans keep to themselves even at social gatherings. Conversation may revolve around many topics, but little, if anything, is revealed about oneself. Without talking much about oneself and not knowing much about others, social relations seem to remain at an abbreviated superficial level. How could one know a person without knowing something about him or her? How much does one need to know about a person to really know that person?

After living in this culture for more than a decade, I have learned that there are many topics that should not be mentioned in conversations with American acquaintances or even close friends. One's personal life and one's income are considered to be very private and even taboo topics. Unlike my Thai culture, Americans do not show interest or curiosity by asking such personal questions, especially when one just meets the individual for the first time. Many times I have been embarrassed by my Thai acquaintances who recently arrived at the University of Hawaii and the East-West Center. For instance, one day I was walking on campus with an American friend when we met another Thai woman to whom I had been introduced a few days earlier. The Thai woman came to write her doctoral dissertation at the East-West Center where the American woman worked, so I introduced them to each other. The American woman greeted my Thai companion in Thai language, which so impressed her that she felt immediately at ease. At once, she asked the American woman numerous personal questions such as, How long did you live in Thailand? Why were you there? How long were you married to the Thai man? Why did you divorce him? How long have you been divorced? Are you going to marry a

Thai again or an American? How long have you been working here? How much do you earn? The American was stunned. However, she was very patient and more or less answered all those questions as succinctly as she could. I was so uncomfortable that I had to interrupt whenever I could to get her out of the awkward situation in which she had been forced into talking about things she considered personal. For people in Thai society, such questions would be appropriate and not considered too personal let alone taboo.

The way Americans value their individual privacy continues to impress me. Americans seem to be open and yet there is a contradiction because they are also aloof and secretive. This is reflected in many of their behavior patterns. By Thai standards, the relationship between friends in American society seems to be somewhat superficial. Many Thai students, as well as other Asians, have felt that they could not find genuine friendship with Americans. For example, I met many American classmates who were very helpful and friendly while we were in the same class. We went out, exchanged phone calls, and did the same things as would good friends in Thailand. But those activities stopped suddenly when the semester ended.

Privacy as a component of the American cultural value of individualism is nurtured in the home as children grow up. From birth they are given their own individual, private space, a bedroom separate from that of their parents. American children are taught to become progressively independent, both emotionally and economically, from their family. They learn to help themselves at an early age. In comparison, in Thailand, when parents bring a new baby home from the hospital, it shares the parents' bedroom for two to three years and then shares another bedroom with older siblings of the same sex. Most Thai children do not have their own private room until they finish high school, and some do not have their own room until another sibling moves out, usually when the sibling gets married. In Thailand, there are strong bonds within the extended family. Older siblings regularly help their parents to care for younger ones. In this and other ways, the Thai family emphasizes the interdependence of its members.

I was accustomed to helping Thai babies who fell down to stand up again. Thus, in America when I saw babies fall, it was natural for me to try to help them back on their feet. Once at a summer camp for East-West Center participants, one of the supervisors brought his wife and their ten-month-old son with them. The baby was so cute that many students were playing with him. At one point he was trying to walk and fell, so all the Asian students, males and females, rushed to help him up. Although the father and mother were nearby, they paid no

attention to their fallen and crying baby. However, as the students were trying to help and comfort him, the parents told them to leave him alone; he would be all right on his own. The baby did get up and stopped crying without any assistance. Independence is yet another component of the American value of individualism.

Individualism is even reflected in the way Americans prepare, serve, and consume food. In a typical American meal, each person has a separate plate and is not supposed to share or taste food from other people's plates. My Thai friends and I are used to eating Thai style, in which you share food from a big serving dish in the middle of the table. Each per- son dishes a small amount from the serving dish onto his or her plate and finishes this portion before going on with the next portion of the same or a different serving dish. With the Thai pattern of eating, you regularly reach out to the serving dishes throughout the meal. But this way of eating is not considered appropriate in comparison to the common American practice where each person eats separately from his or her individual plate.

One time my American host, a divorcee who lives alone, invited a Thai girlfriend and myself to an American dinner at her home. When we were reaching out and eating a small portion of one thing at a time in Thai style, we were told to dish everything we wanted onto our plates at one time and that it was not considered polite to reach across the table. The proper American way was to have each kind of food piled up on your plate at once. If we were to eat in the same manner in Thailand, eyebrows would have been raised at the way we piled up food on our plates, and we would have been considered to be eating like pigs, greedy and inconsiderate of others who shared the meal at the table.

Individualism as a pivotal value in American culture is reflected in many other ways. Material wealth is not only a prime status marker in American society but also a guarantee and celebration of individualism - wealth allows the freedom to do almost anything, although usually within the limits of law. The pursuit of material wealth through individual achievement is instilled in Americans from the youngest age. For example, I was surprised to see an affluent American couple, who own a large ranch house and two BMW cars, send their nine-year-old son to deliver newspapers. He has to get up very early each morning to deliver the papers, even on Sunday! During summer vacation, the boy earns additional money by helping in his parents' gift shop from 10 A.M. to 5 P.M. His thirteen-year-old sister often earns money by babysitting, even at night.

In Thailand, only children from poorer families work to earn money to help the household. Middle- and high-income parents do not encourage their children to work until after they have finished their education. They provide economic support in order to free their children to concentrate on and excel in their studies. Beyond the regular schooling, families who can afford it pay for special tutoring as well as training in music, dance, or sports. However, children in low- and middle-income families help their parents with household chores and the care of younger children.

Many American children have been encouraged to get paid for their help around the house. They rarely get any gifts free of obligations. They even have to be good to get Santa's gifts at Christmas! As they grow up, they are conditioned to earn things they want; they learn that "there is no such thing as a free lunch." From an early age, children are taught to become progressively independent economically from their parents. Also, most young people are encouraged to leave home at college age to be on their own. From my viewpoint as a Thai, it seems that American family ties and closeness are not as strong as in Asian families whose children depend on family financial support until joining the work force after college age. Thereafter, it is the children's turn to help support their parents financially.

Modern American society and economy emphasize individualism in other ways. The nuclear family is more common than the extended family, and newlyweds usually establish their own independent house- hold rather than initially living with either the husband's or the wife's parents. Parents and children appear to be close only when the children are very young. Most American parents seem to "lose" their children by the teenage years. They don't seem to belong to each other as closely as do Thai families. Even though I have seen more explicit affectionate expression among American family members than among Asian ones, the close interpersonal spirit seems to be lacking. Grandparents have relatively little to do with the grandchildren on any regular basis, in contrast to the extended family, which is more common in Thailand. The family and society seem to be graded by age to the point that grandparents, parents, and children are separated by generational subcultures that are evidently alienated from one another. Each group "does its own thing." Help and support are usually limited to whatever does not interfere with one's own life. In America, the locus of responsibility is more on the individual than on the family.

In one case I know of, a financially affluent grandmother with Alzheimer's disease is

taken care of twenty-four hours a day by hired help in her own home. Her daughter visits and relieves the helper occasionally. The mature granddaughter, who has her own family, rarely visits. Yet they all live in the same neighborhood. However, each lives in a different house, and each is very independent. Although the mother worries about the grandmother, she cannot do much. Her husband also needs her, and she divides her time between him, her daughters and their children, and the grandmother. When the mother needs to go on a trip with her husband, a second hired attendant is required to care for the grandmother temporarily. When I asked why the granddaughter doesn't temporarily care for the grandmother, the reply was that she has her own life, and it would not be fair for the granddaughter to take care of the grandmother, even for a short period of time. Yet I wonder if it is fair for the grandmother to be left out. It seems to me that the value of individualism and its associated independence account for these apparent gaps in family ties and support.

In contrast to American society, in Thailand older parents with a long-term illness are asked to move in with their children and grand- children if they are not already living with them. The children and grandchildren take turns attending to the grandparent, sometimes with help from live-in maids. Living together in the same house reinforces moral support among the generations within an extended family. The older generation is respected because of the previous economic, social, and moral support for their children and grandchildren. Family relations provide one of the most important contexts for being a "morally good person," which is traditionally the principal concern in the Buddhist society of Thailand.

In America, being young, rich, and/or famous allows one greater freedom and independence and thus promotes the American value of individualism. This is reflected in the mass appeal of major annual tele- vision events like the Super Bowl and the Academy Awards. The goal of superachievement is also seen in more mundane ways. For example, many parents encourage their children to take special courses and to work hard to excel in sports as a shortcut to becoming rich and famous. I know one mother who has taken her two sons to tennis classes and tournaments since the boys were six years old, hoping that at least one of them will be a future tennis star like Ivan Lendl. Other parents focus their children on acting, dancing, or musical talent. The children have to devote much time and hard work as well as sacrifice the ordinary activities of youth in order to develop and perform their natural talents and skills in prestigious programs. But those who excel in the sports and entertainment industries can

become rich and famous, even at an early age, as for example Madonna, Tom Cruise, and Michael Jackson. Television and other media publicize these celebrities and thereby reinforce the American value of individualism, including personal achievement and financial success.

Although the American cultural values of individualism and the aspiration to become rich and famous have had some influence in Thailand, there is also cultural and religious resistance to these values. Strong social bonds, particularly within the extended family, and the hierarchical structure of the kingdom run counter to individualism. Also, youth gain social recognition through their academic achievement. From the perspective of Theravada Buddhism, which strongly influences Thai culture, aspiring to be rich and famous would be an illustration of greed, and those who have achieved wealth and fame do not celebrate it publicly as much as in American society. Being a good, moral person is paramount, and ideally Buddhists emphasize restraint and moderation.

Beyond talent and skill in the sports and entertainment industries, there are many other ways that young Americans can pursue wealth. Investment is one route. One American friend who is only a sophomore in college has already invested heavily in the stock market to start accumulating wealth. She is just one example of the 1980s trend for youth to be more concerned with their individual finances than with social, political, and environmental issues. With less attention paid to public issues, the expression of individualism seems to be magnified through emphasis on lucrative careers, financial investment, and material consumption-the "Yuppie" phenomenon. This includes new trends in dress, eating, housing (condominiums), and cars (expensive European imports). Likewise, there appears to be less of a long-term commitment to marriage. More young couples are living together without either marriage or plans for future marriage. When such couples decide to get married, prenuptial agreements are made to protect their assets. Traditional values of marriage, family, and sharing appear to be on the decline.

Individualism as one of the dominant values in American culture is expressed in many ways. This value probably stems from the history of the society as a frontier colony of immigrants in search of a better life with independence, freedom, and the opportunity for advancement through personal achievement. However, in the beliefs and customs of any culture there are some disadvantages as well as advantages. Although Thais may admire the achievements and material wealth of American society, there are costs, especially in the value of individualism and associated social phenomena.

Now, please respond to the following questions about your reading experience:

a. Zoom in on Natadecha-Sponsel's description of her interaction with the nurse in paragraph 2. What strategy did the author use to further understand how to respond to the question "How are you?" more appropriately? Do you think this strategy is effective in cross-cultural interactions? Why or why not?

b. In your opinion, are Natadecha-Sponsel's claims about Americans stereotypes or generalizations? Why do you think so?

c. Does Natadecha-Sponsel's argument reflect what you have noticed about American culture specifically? Why or why not? Support your answer with evidence, most preferably with your lived experience.

d. What do you think is the author's cultural frame of reference? Choose one critique that Natadecha-Sponsel makes about American cultural norms and turn the tables on her. Try to see a response from an American's eyes.

e. Based on Natadecha-Sponsel's arguments about American and Thai cultures, which culture do you think has better values, beliefs, and norms? If you find it hard to decide, explain why.

f. Come back to your before reading reflection. From Natadecha-Sponsel's description of American and Thai cultures, which culture do you think your home culture resembles: American culture or Thai culture? Do you still think your home culture is individualistic/collectivist as you previously thought before reading this essay? Justify your answers.

3.2.2. Activity, "The Human Values Continuum" by Hofstede:

Adapted from:

Deardorff, D. (2012). Human values continuum. In K. Berardo & D. K. Deardorff (Eds.), *Building cultural competence: Innovative activities and models* (pp. 126-127). Stylus Publishing.

3.2.2.1. Objectives:
As a result of this activity, students will be able to:

a. Gain an awareness of cultural values framework

b. Visually see differences, even among those from the same cultural group

3.2.2.2. Materials and Preparation

Instructor arranges the classroom in a way that gives students opportunities to move to the left side, the right side, or the middle of the room?

3.2.2.3. Instructions for Students
1. Decide if your home culture is Individualistic or Collectivist.

2. You are going to be read a series of paired statements and asked to move to the appropriate side of the room based on how you feel about the statements. For example, "Life is what happens to me" and "Life is what I can make it". If you resonate with the first statement, please move to the left side of the room. If you resonate more with the second one, please move to the right side of the room. You may also find yourself somewhere in between and stand in the middle of the room.

3. "Change is good" (left side) and "Tradition is important" (right side).

a. Please move to the position which reflects your stance towards the two statements.

b. Discuss with your neighbors why you are where you are.

c. For those on the left side, why are you standing where you are? How about people on the right side? And those of you who are in the middle of the room?

4. "Competition brings out the best" (left side) and "Cooperation is the way to get things done" (right side).

a. Please move to the position which reflects your stance towards the two statements.

b. Discuss with your neighbors why you are where you are.

c. For those on the left side, why are you standing where you are? How about people on the right side? And those of you who are in the middle of the room?

d. Under what circumstance would you want to move to the other side or to the middle of the room?

5. "I don't need to belong to a group to be successful" (left side) and "Group membership is essential for my success" (right side)

a. Please move to the position which reflects your stance towards the two statements.

b. Discuss with your neighbors why you are where you are.

c. For those on the left side, why are you standing where you are? How about people on the right side? And those of you who are in the middle of the room?

d. Think about people in your home culture or the culture you identify with. Do you think they would choose to stand where you are standing? In other words, do you think your stance is somehow the norm or the outlier in your cultural group? If you are the norm, can you think of an example of an outlier?

3.2.2.4. Whole Class Debriefing

1. The first statements in the pairs tend to reflect values in an Individualistic culture while the second statements Collectivist culture.

a. For those of you who initially identified with an Individualistic culture, did you always find yourself standing on the left side of the room? Did you ever move to the right side of the room? If you did, for which statement? Why?

b. For those of you who initially identified with a Collectivist culture, did you always find yourself standing on the right side of the room? Did you ever move to the left side of the room? If you did, for which statement? Why?

c. How about those of you choosing to stand in the middle? Why did you stand in the middle when you have already chosen the cultural framework (i.e., Individualism or Collectivism) you identified with?

2. How does this activity help you better understand the cultural framework you identify with? What did you learn about the other framework?

3. What have you learnt about your cultural values? How about the cultural values of people identifying with a different framework from yours?

3.2.3. Activity, "Proverbs and Core Values"

Adapted from:

Kohls, L. R. (1996). U.S. proverbs and core values. In H. N. Seelye (Ed.), *Experiential activities for intercultural learning, Vol. 1* (pp. 79-81). Intercultural Press.

Stringer, D. M., & Cassiday, P. A. (2003). Time values. In *52 Activities for exploring values differences* (pp. 9-11). Intercultural Press.

3.2.3.1. Objectives:

As a result of this activity, students will be able to:

a. Observe how values are revealed in cultural proverbs.

b. Develop cultural self-awareness by reflecting on the values of their home culture

c. Develop general knowledge about other cultures through peers' proverbs

b. Use proverbs as a springboard to share and learn about how different cultures value the same things differently.

3.2.3.2. Materials and Preparation

Instructor prepares two or three white boards for listing the topics for cultural values and for students to stick their proverbs on.

Instructor prepares several types of sticky notes of different colors for students to write their proverbs on.

3.2.3.3. Instructions for Students

1. Prepare one proverb in your home culture for each of the following 8 topics and write them in both English and your mother tongue language (if your mother tongue is not English):

a. Time

b. Money/Wealth

c. Success

d. Failure

e. Family

f. Friends

g. Respect

h. Happiness.

2. In a group of 3, choose 5 out of 8 topics for your group discussion.

a. Share with each other the proverbs of your home culture that address these 5 topics.

b. Ask your groupmate to explain any of their proverbs that is unclear to you.

3. Your instructor has listed the 8 topics on different white boards and prepared sticky notes of various colors.

a. Pick 3 topics of your interest. You will share your proverbs on these topics by writing them on sticky notes and sticking them on the white board. If English is not your first language, write your proverbs in both your mother tongue and English.

b. For each topic, please read your classmates' proverbs on the existing sticky notes first (if you are not the first person to write their proverb for that topic).

(i)   if your proverb has a message similar to any of your peers' proverb, please write yours on a sticky note of the same color and stick it below your peer's note. For example, in the topic of "making choices", Vietnamese culture has a proverb which can be roughly translated as "Beggars can't ask for ceremonial sticky rice". This proverb has a relatively similar proverb in

English: Beggars can't be choosers. If you find your proverb synonymous with your peer's, write yours on the same type of sticky notes with your peer's.

(ii)   if your proverb is different from all your peers' proverbs, you should write it on a different type of sticky note.

3.2.3.4. Whole Class Debriefing

a. What was your overall experience with this activity?

b. Did you find any proverb from another culture that is synonymous with your proverb? Please read out loud the two proverbs and explain what shared meaning they have. What do you think about this commonality?

c. Did you find any proverb from another culture that is contrastive or offers a different angle to view the topic of your proverb? Please read out loud the two proverbs and explain how contrastive or different they are. What do you think about this difference?

d. Look at the whiteboards with colorful sticky notes. What do you see about cultural values, commonalities, and differences from these boards? Which image would you prefer to see: whiteboards with colorful sticky notes or whiteboards with sticky notes of one color?

e. What more have you learnt about your home culture? What more have you learnt about other cultures?

4. WEEK 4

4.1. Learning Outcomes:

4.1.1. Affective Learning Outcomes

- SWBAT value and adopt a respectful attitude towards other cultures

- SWBAT maintain a nonjudgmental interaction posture

- SWBAT approach other cultures with openness

- SWBAT tolerate ambiguities in cultural differences

- SWBAT demonstrate curiosity towards and the willingness to discover other cultures

- SWBAT develop empathy for cultural others

- SWBAT value cultural differences and diversity

- *Cognitive Learning Outcomes*

- SWBAT develop cultural self-awareness

- SWBAT perceive others more accurately

- SWBAT recognize people's tendency to focus on commonalities and overlook differences to avoid cultural conflicts

  ▪ *Behavioral Learning Outcomes*

- SWBAT listen to cultural others in intercultural encounters

- SWBAT observe intercultural encounters

- SWBAT evaluate intercultural encounters

- SWBAT analyze intercultural encounters

- SWBAT interpret intercultural encounters

- SWBAT relate their cultural others' experiences to their personal experiences

4.2. Instructional Materials:

4.2.1. Reading Guide for "'Going Out' of the Box: Close Intercultural Friendships and Romantic Relationships Spark Creativity, Workplace Innovation, and Entrepreneurship" - Lu et al. (2017):

"'Going Out' of the Box: Close Intercultural Friendships and Romantic Relationships Spark Creativity, Workplace Innovation, and Entrepreneurship" is a research article written by Lu et al. (2017) and published in the academic journal, *Journal of Applied Psychology*.

You are going to read this article in a group of four. There is both individual work and group work for you to complete. Please complete the individual work first and read through the article. Then, arrange a group meeting with other members to collaboratively finish the group work.

Before reading

(Individual Work)

a. Have you ever read an academic journal article before? If you have, how do you feel about this experience? How is reading an academic journal article different from reading a newspaper article such as Green's (2019) "These Are the Americans Who Live in a Bubble" and an academic essay such as Ha's (2006) "American Dream Boat"? If you have not, how do you anticipate an academic journal article will differ from a newspaper article and an academic essay?

b. Lu et al's studies in this article investigate how intercultural romantic relationships impact individual creativity or how international social relationships impact organizational creativity. What do you anticipate the research findings to indicate?

During reading

(Individual Work)

As you read, please take notes of (i) the questions you have, (ii) any concepts that you find difficult or confusing, and (iii) anything that is especially interesting to you.

(Group Work)

There are four studies reported in this article, which are equally short and accessible. Please discuss and decide which group member will be in charge of which study. As each of you read the article, please fill in the information for your assigned study in the table below.

A note on reading the Method section in the four studies: The research methods described in each study are advanced for undergraduate students to understand. Therefore, you are not required to comprehend the meaning of the statistical results. Please skim through these numbers and focus more on the interpretation of them, which can be found in Results, usually after the author presents some numbers, and in Discussion.

Category	Study 1	Study 2	Study 3	Study 4
Hypotheses				
Participant Recruitment				
Research Method				
Findings				
Main Conclusions (Discussion)				

Reading (Appendix B)

Lu, J. G., Hafenbrack, A. C., Eastwick, P. W., Wang, D. J., Maddux, W. W., & Galinsky, A. D. (2017). "'Going Out' of the Box: Close Intercultural Friendships and Romantic Relationships Spark Creativity, Workplace Innovation, and Entrepreneurship, *Journal of Applied Psychology, 102*(7), 1091–1108.

Now, please respond to the following questions about your reading experience (Group Work):

1. Go through the whole article again and focus on the subheadings.

a. What are the main sections of this article?

b. How is this article structured differently from (i) a newspaper article, such as Green's (2019) "These Are the Americans Who Live in a Bubble", or (ii) other academic essays, such as Ha's (2006) "American Dream Boat" and Natadecha-Sponsel's (2018) "Individualism as an American Cultural Value"?

2. An academic journal article starts with an abstract. Where is the abstract located in Lu et al's (2017)'s article? What is the function of this abstract? What are the writing moves the authors make in this abstract?

3. A research study is usually conducted to fill in a gap or gaps of knowledge in the existing scholarship. Authors of research articles usually identify that gap in the Introduction or Literature Review of their articles. Please locate the gaps of knowledge Lu et al.'s (2017) study addresses in this article. What are these gaps?

4. The Literature Review of Lu et al.'s research can be found on pages 1092-1093. Why do you think the authors need to include this part? What role does this Literature Review play in their research?

5. Where in the article do Lu et al. talk about the contributions of their study to the field? What contributions does their study make?

6. Based on their research findings, what do the authors suggest for (i) individuals and (ii) organizations engaging with cultural diversity? Do you agree/disagree with their suggestions? How? Why?

7. Come back to your before reading reflection. How does your anticipation about the impact of intercultural romantic/social relationships on individual/organizational creativity align or contrast with the findings of Lu et al's studies?

8. What are three practical things each of your group members has learnt from this article that you want to apply in your life?

4.2.2. Activity, "Birds of a Feather"

Adopted from:

Tagliati, T. (2011, May). *Birds of a feather*. The Thiagi group: Improving performance playfully.

4.2.2.1. Objectives

As a result of this activity, students will be able to:

a. Recognize that people with diverse backgrounds bring individual talents, resources, and perspectives to groupwork.

b. Understand that diverse groups can provide a greater variety of solutions.

4.2.2.2. Materials and Preparation

Instructor prepares a white board for students to write on.

Instructor prepares 5 groups of index cards and writes the same letters on each group of cards.

The letters to write on the groups of index cards are as follows: T, E, A, M, S.

Instructor mixes up the index cards and randomly gives each student one card.

4.2.2.3. Instructions for Students.

Step 1: You are given an index card with a letter on it. Just like you, each of your classmates also has their index card that contains a letter.

Step 2: Now, please form a group of **five** people. Feel free to pick your groupmates – there's no rule for group forming.

Step 3: With your groupmates, form the longest word possible with your letter cards. Write your word on the board.

4.2.2.4. Whole Class Debriefing

a. What is your group's word?

b. What were your criteria for picking your groupmates?

c. If you had the chance to start all over again, how would you pick your groupmates?

d. From this activity, what have you learnt about choosing group members to execute a shared problem? In a broader sense, how did this activity make you think of cultural diversity at the workplace?

4.2.3. Activity, "A Collaborative Diversity Statement"

4.2.3.1. Objectives:

As a result of this activity, students will be able to:

a. Identify what they personally value.

b. Learn to negotiate different values with group members

c. See the benefits of having diverse backgrounds and perspectives among group members in executing a shared goal.

4.2.3.2. Materials and Preparation:

Instructor forms groups of three students who are different in socio-cultural, linguistic, and/or academic backgrounds.

Instructor asks each group to create a shared Google Docs for their group.

Instructor creates a discussion forum for the activity in the course's website/digital platform (e.g., Blackboard, Brightspace) where students can post their end products.

4.2.3.3. Instructions for Students

a. Your group will act as the Department of Human Resources in a corporation that has a multicultural, multilingual workforce. Discuss and decide among yourselves which industry your corporation participates in.

b. Your Department is assigned to write the Diversity Statement for the corporation. However, before working on this duty, your group needs to do some research.

- Each of you should go on the Internet and search for the diversity statements of companies, enterprises, or corporations that work in the same industry as your corporation.
- As you research, take notes of (i) the structure of the statements (e.g., how they begin, develop, and end their statements) and (ii) the rationales and values highlighted in each statement.
- Group members share and discuss with each other their favorite statements.
- The whole group pick three diversity statements that resonate with the vision and mission of their corporation. Paste these statements in the group's shared Google Docs.

c. In your group's Google Docs, collaboratively craft your corporation's Diversity Statement. Observe the structure and language use of the three diversity statements that your group considers to be good samples. Feel free to imitate the writing moves of these statements.

d. In the end, your group's Diversity Statement must address the three following points:

- What your corporation values
- Why you think these values are important
- How your corporation will demonstrate these values in the workplace

e. Post your group's Diversity Statement on the Forum designated for this activity on the course's website.

4.2.3.4. Whole Class Debriefing

a. What industry does your corporation participate in? What are some common values that you notice companies in the industry pursue? What are the companies whose diversity statements your group picked as samples? Why did your group choose these statements?

b. What did you notice about the genre conventions of diversity statements? How do they start, progress, and end?

c. How did you apply what you observed in the sample statements in writing your group's diversity statement? What worked? What did not work?

d. What was the fun part in your collaborating process? What were the challenges? How did you overcome them?

e. What have you learnt about the values and challenges in working with peers from a different background from yours?

CHAPTER 7: DISCUSSION OF INQUIRY RESULTS

In this chapter, I discuss the results of my inquiry with respect to my process of (re)designing the Multicultural Reader for the Transculturation Project. I structure my discussion according to the three questions of inquiry that I posed in Chapter 4, *Literature Review.* These questions are as follows:

1. How can the definition and indicators of intercultural competence chosen for the Transculturation Project be incorporated into the (re)design of the multicultural reader?

2. How can the DMIS be incorporated into the (re)design of the multicultural reader?

3. How can the (re)design of the multicultural reader address the issues of (i) socio-cultural representativeness of authorship, content and the targeted student audience, (ii) text selection for genre diversity, (iii) text sequencing for intellectual development, and (iv) intervention vigor?

y answers address each of the above questions at two levels: the Multicultural Reader as a whole and the Sample Section in Chapter 6. Particularly, I first focus on the overarching design principles applied for the entire Multicultural Reader. Then, I explain how these principles are translated into the specific features of the Sample Session. While discussing my results of inquiry, I connect my design choices with the literature in composition studies, second language studies, and intercultural competence. These connections will demonstrate the theoretical underpinnings of my materials development work and justify the groundedness of my Multicultural Reader (re)design.

Question 1: How can the definition and indicators of intercultural competence chosen for the Transculturation Project be incorporated into the (re)design of the Multicultural Reader?

In Chapter 4, *Literature Review*, I point out the lack of scholarship in composition studies that utilizes the theoretical frameworks and indicators of intercultural competence from the intercultural training scholarship in writing pedagogy development. To bridge this gap, for my dissertation which has a curriculum design focus, I operationalize (i) Deardorff's (2006) definition of intercultural competence, and (ii) her Process Model of Intercultural Competence derived from this definition (Figure 1) into my (re)design of the Multicultural Reader.

Process Model of Intercultural Competence (Deardorff, 2006, 2009):

Figure 1. Deardorff's (2006) Process Model of Intercultural Competence

In this Model, Deardorff specifies the attitudes, knowledge and comprehension, and skills that individuals need to acquire to achieve the desired internal and external learning outcomes of intercultural competence development and become interculturally competent. It is my interpretation that the attitudes, knowledge and comprehension, and skills in Deardorff's Model represent the indicators of intercultural competence to be developed in students in the three domains of affect, cognition, and behavior. Specifically, the components of attitudes are affective indicators, those of knowledge and comprehension are cognitive indicators, and those of skills are behavioral indicators. Therefore, in Chapter 5, Methodology, I propose that I will translate these attitudes, knowledge and comprehension, and skills into learning outcomes for my interventions in the Multicultural Reader. It must be noted that Deardorff (2006) put a succinct form of these

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components on her Model whereas a full description of the components can be found on pages 249-250 in her article. For instance, the description of the component of "cognitive flexibility" in the Model is the "ability to switch frames from etic to emic and back again" (p. 250), or "sociolinguistic awareness" connotes the "awareness of relation between language and meaning in societal context" (p. 250). As I was converting the components of intercultural competence in Deardorff's Model into the learning outcomes of the Multicultural Reader, I frequently referred to their full description to gain a more comprehensive understanding of their connotations and to better articulate the learning outcomes. In what follows, I will present my process of writing learning outcomes for the Multicultural Reader based on Deardorff's (2006) Process Model of Intercultural Competence as well as how I select learning outcomes for the Sample Section in Chapter 6.

Writing learning outcomes for the Multicultural Reader. As stated above, Deardorff's Model includes the components of attitudes, knowledge and comprehension, and skills, which correspond to indicators of affect, cognition, and behavior that people need to develop to arrive at both the desired internal and external learning outcomes of intercultural competence. This Model starts with components of Attitude. These components include "Respect (valuing other cultures)", "Openness (withholding judgements)", "Curiosity and Discovery (tolerating ambiguity)". As stated above, I interpret the attitudinal components in Deardorff's Model as the affective indicators of intercultural competence to be developed in students. Therefore, I translate these attitudinal components into learning outcomes for intercultural competence development in the affective domain as indicated below:

- Students will be able to (SWBAT) value and adopt a respectful attitude towards other cultures
- SWBAT approach other cultures with openness
- SWBAT withhold judgements against other cultures
- SWBAT demonstrate curiosity towards and the willingness to discover other cultures
- SWBAT tolerate ambiguities in cultural differences

The second category in Deardorff's Model is Knowledge and Comprehension, which comprises of "cultural self-awareness", "deep cultural knowledge", and "sociolinguistic

awareness". These attributes can be turned into learning outcomes for intercultural competence development in the cognitive domain as follows:

- SWBAT demonstrate cultural self-awareness
- SWBAT demonstrate deep cultural knowledge of one's own and others' culture
- SWBAT demonstrate sociolinguistic awareness of relation between language and meaning in societal context

Similarly, the skills of intercultural competence in Deardorff's Model are "To listen, observe and evaluate" and "To analyze, interpret, and relate". Below are learning objectives for behavioral development of intercultural competence created from these skills:

- SWBAT listen to cultural others in intercultural encounters
- SWBAT observe intercultural encounters
- SWBAT evaluate intercultural encounters
- SWBAT analyze intercultural encounters
- SWBAT interpret intercultural encounters
- SWBAT relate their cultural others' experiences to their personal experiences

Next, Deardorff's Model suggests that the development of the targeted attitudes, knowledge and comprehension, and skills would enable learners to achieve an internal outcome of "an informed frame of reference shift that enables adaptability, flexibility, ethnorelative view, empathy". This internal outcome, with reference to the full description of what each component means (Deardorff, 2006, p. 255), can be written as the following learning outcomes:

- SWBAT demonstrate an informed frame of reference shift when evaluating and interpreting other cultures
- SWBAT adapt to different communication styles and behaviors
- SWBAT adjust to new cultural environments
- SWBAT select and use appropriate communication styles and behaviors
- SWBAT demonstrate cognitive flexibility to switch frames from etic to emic and vice versa
- SWBAT demonstrate an ethnorelative view towards cultural difference
- SWBAT empathize with cultural others

Lastly, through interactions, the internal outcome would enhance the acquisition of the external outcome, which is "effective and appropriate communication and behavior in an intercultural situation". The learning outcome written based on this external outcome can be:

- SWBAT adopt effective and appropriate communication and behavior in an intercultural situation.

At this point, I have developed a standard list of affective, cognitive, behavioral, internal, and external learning outcomes from Deardorff's Process Model of Intercultural Competence. This standard list is as below:

a. Affective Learning Outcomes
- SWBAT value and adopt a respectful attitude towards other cultures
- SWBAT withhold judgements against other cultures
- SWBAT approach other cultures with openness
- SWBAT tolerate ambiguities in cultural differences
- SWBAT demonstrate curiosity towards and the willingness to discover other cultures

b. Cognitive Learning Outcomes
- SWBAT develop cultural self-awareness
- SWBAT develop deep cultural knowledge of one own and others' cultures
- SWBAT develop sociolinguistic awareness of relation between language and meaning in societal context

c. Behavioral Learning Outcomes
- SWBAT listen to cultural others in intercultural encounters
- SWBAT observe intercultural encounters
- SWBAT evaluate intercultural encounters
- SWBAT analyze intercultural encounters
- SWBAT interpret intercultural encounters
- SWBAT relate their cultural others' experiences to their personal experience

d. Internal Learning Outcomes

- SWBAT demonstrate an informed frame of reference shift when evaluating and interpreting other cultures
- SWBAT adapt to different communication styles and behaviors
- SWBAT adjust to new cultural environments
- SWBAT select and use appropriate communication styles and behaviors
- SWBAT demonstrate cognitive flexibility to switch frames from etic to emic and vice versa
- SWBAT demonstrate an ethnorelative view towards cultural difference
- SWBAT empathize with cultural others

e. External Learning Outcomes

- SWBAT adopt effective and appropriate communication and behavior in an intercultural situation.

Since the components of the Model are derived from Deardorff's definition of intercultural competence which was chosen as the definition of intercultural competence for the Transculturation Project, I regard these learning outcomes as overarching learning outcomes for the whole Multicultural Reader. That means students are supposed to have accomplished all these overarching learning outcomes as they come to the end of the Reader and the intervention writing course.

Selecting learning outcomes for the Sample Section. In Chapter 6, I presented the Sample Section with intervention materials to move students from a Minimization of Difference orientation towards an Acceptance of Difference orientation. Following the Backward Design framework, I began the Section with the learning outcomes targeted for the interventions. These learning outcomes are as follows:

I - Affective Learning Outcomes

- <u>Students will be able to (SWBAT) value and adopt a respectful attitude towards other cultures</u>
- SWBAT maintain a nonjudgmental interaction posture.
- <u>SWBAT approach other cultures with openness</u>

- SWBAT tolerate ambiguities in cultural differences

- SWBAT demonstrate curiosity towards and the willingness to discover other cultures

- SWBAT develop empathy for cultural others

- SWBAT value cultural difference and diversity

II - Cognitive Learning Outcomes

- SWBAT develop cultural self-awareness

- SWBAT develop deep cultural knowledge of one own and others' cultures

- SWBAT perceive others more accurately

- SWBAT recognize and approach cultural stereotypes appropriately

- SWBAT recognize people's tendency to focus on commonalities and overlook differences to avoid cultural conflicts

III - Behavioral Learning Outcomes

- SWBAT listen to cultural others in intercultural encounters

- SWBAT observe cultural others in intercultural encounters

- SWBAT evaluate intercultural encounters

- SWBAT analyze intercultural encounters

- SWBAT interpret intercultural encounters

- SWBAT relate their cultural others' experiences to their personal experiences

In this list, the underlined learning outcomes are ones that were developed from Deardorff's Process Model of Intercultural Competence. I made **three** changes to this list compared to the standard list of learning outcomes from Deardorff's Model. These changes aimed to make the learning outcomes selected for the Sample Section congruent with the intervention context. The first change is I did not include in the Sample Section the cognitive learning outcome about raising students' sociolinguistic awareness of the relation between language and meaning in societal context. However, as indicated in Bennett et al. (2003), sociolinguistic materials on communicative styles, language varieties, and identity would be more suitable for training in ethnorelative stages due to the fact that these contents require learners to develop more

sophisticated categories for perceiving cultural difference (pp. 261- 264). Therefore, I have omitted this cognitive learning outcome in my Sample Section.

With the same consideration about the congruence between the learning outcomes suggested by Deardorff's (2006) study and my intervention context in the Sample Section, I also excluded most of the internal learning outcomes and the entire external learning outcome of Deardorff's Model. That is because Deardorff's internal learning outcomes, such as "SWBAT demonstrate an informed frame of reference shift when evaluating and interpreting other cultures" or "SWBAT adapt to different communication styles and behaviors" indicate an *ethnorelative* worldview that corresponds with the start of the Acceptance orientation in the DMIS, whereas my Sample Section focuses on mentoring students at the start of a Minimization orientation, which is an *ethnocentric* worldview. Therefore, most of Deardorff's internal outcomes are not suitable for the intervention context of my Sample Section. Nonetheless, since my Sample Section attempts to move students from Minimization towards Acceptance, I did add the learning outcome of "SWBAT develop empathy for cultural others" to the Section. This additional outcome aims to work as the steppingstone for students to gradually build up the affective skill of empathizing with cultural others, preparing them for the next stage of moving from Acceptance to Adaptation. It is my anticipation that this scaffolding design move can help students eventually achieve Deardorff's (2006) internal learning outcome of "SWBAT empathize with cultural others" at the next stage of intervention which goes from Acceptance to Adaptation. As for the exclusion of Deardorff's external learning outcome from the Sample Section, it was done because the external learning outcome, according to the operational principles of Deardorff's Model, cannot be achieved without the prerequisite achievement of the internal learning outcomes. Therefore, if Deardorff's (2006) internal learning outcomes should be removed from the Sample Section, so should the external learning outcome.

The second change I made to the list of learning outcomes in the Sample Section was that I added *new* learning outcomes which are not underlined in the list above. I elicited these learning outcomes from Bennett's scholarship on the DMIS. As I will divide my Multicultural Reader into sections corresponding to the DMIS stages, which are the design decisions I will further explicate in answering the second question of inquiry, I also need to consider what the DMIS scholarship suggests about the needs of individuals at each developmental stage. Therefore, in addition to the learning outcomes extracted from Deardorff's Model, I translated Bennett's guidelines about the

cognitive, affective, and behavioral needs of people at each stage into learning outcomes for the intervention plan at that stage. I would like to elaborate more on my process of writing learning outcomes based on the DMIS literature in my answer to the second question of inquiry where I concentrate on the incorporation of the DMIS into the redesign of the Multicultural reader.

To sum up, the definition and indicators of intercultural competence chosen for the Transculturation Project have been incorporated into the (re)design of the Multicultural Reader in the form of learning outcomes for the Multicultural Reader as a whole and for each section within the Reader. My step of operationalizing the definition and indicators of intercultural competence from Deardorff's (2006) Model into learning outcomes for the Reader is aligned with pedagogical implications in both the curriculum development and intercultural training literature. Chiarelott (2006), a scholar in curriculum and instruction, highlights the need for instructors to determine the core concepts of the curriculum, identify the attributes of the core concepts, and translate these attributes into learning outcomes for the whole curriculum as well as individual lessons. Interculturalists such as Deardorff (2015) share the same viewpoint, arguing that before any training can take place, one must select a definition of intercultural competence, prioritize the aspects of intercultural competence to focus on in the training, and "[write] goals and measurable objectives related to each of the prioritized aspects" (p. 135). Such a step proves to be useful for the work of curriculum development because it assists the instructor in structuring the learning units and planning for the assessment directions, helping them to achieve curricular alignment between what they set out to do (learning outcomes) and what they do (lesson planning and assessment) (Chiarelott, 2006, pp. 58-59). I also strategically selected learning outcomes for each section within the Multicultural Reader. This is to apply Chiarelott's (2006) suggestions that the categorization of learning outcomes into cognitive, affective, and behavioral levels in curricular design process should be based on the developmental level of the learner rather than the rigid allocation of equal amount of content and learning outcomes to individual units (p. 59). This pedagogical decision, in essence, allows my interventions to attend to and address the learning needs of students at each stage of intercultural competence development.

Question 2: How can the DMIS be incorporated into the (re)design of the multicultural reader?

According to Backward Design principles, connections should be made between (i) assessment practices and learning outcomes and (ii) assessment practices and instructional materials. For the Multicultural Reader, the DMIS is the assessment instrument; therefore, my task is to align the features of this measurement tool with the learning outcomes set for the Multicultural Reader as well as with the materials selected for the Reader. To answer this second question of inquiry, I will explain how I elicit learning outcomes for the intervention readings and tasks from the scholarship on the DMIS as well as incorporate the DMIS into the structure and content of the Multicultural Reader. As I describe my integration of the DMIS into the Reader's structure and content, I will also analyze how my design decisions help me align assessment with learning outcomes and instructional methods, which is the second principle of Backward Design that I aim to realize. Finally, I will draw concrete evidence from my Sample Section in Chapter 6 to support my analysis of design principles.

Eliciting learning outcomes from the DMIS stages. In my answer to the first question of inquiry, I have explained how I am going to use the components of intercultural competence mentioned in Deardorff's (2006) Process Model of Intercultural Competence as overarching learning outcomes for the whole Multicultural Reader. However, I also pointed out the need to match these learning outcomes with the targeted intercultural components to develop at different stages of the DMIS because some learning outcomes from Deardorff's Model can be too demanding for individuals at lower developmental stages. Therefore, while Deardorff's Model provides one source of learning outcomes for the interventions in the Reader, I also elicit another source of learning outcomes from Bennett's DMIS. This second source of learning outcomes helps me determine what people at each stage of the DMIS specifically need in order to advance to the next stage.

Bennett (1986, 1993, 2004) details the cognitive, affective, and behavioral features of learners at each stage of the DMIS and the intercultural components to be developed for them to move to the following stage along the scale. For example, people at the Minimization stage, who are the targeted student audience for my Sample Section in Chapter 6, notice cultural difference but cope with it by focusing on a divisive Us vs. Them worldview. Cognitively, they perceive unfamiliar data in neutral terms but construe it within familiar categories. Affectively, they are

"insistently nice in one's own cultural terms". Behaviorally, they actively support "universally religious, moral, or political principles" and rely on "a sympathetic strategy" in cross-culturally communicative tasks" (Bennett & Bennett, 2004, MINI 1). Therefore, Bennett (1993) suggests that the one developmental task for people at the Minimization stage is to "develop cultural self-awareness" which can help them situate their thoughts, feelings, and behaviors in their own cultural context and be less inclined toward assumptions that their practices are universal (p. 45). Another developmental task for these interactants is to reconcile unity and diversity to sharpen their recognition and understanding of cultural difference and see the values of both their own and others' cultures (Bennett, 1993, p.45). This can be achieved, as Hammer (2008) suggests, by learning more about cultural-general and cultural-specific frameworks, which help them be more attentive to and make sense of cultural differences (p. 209). From these developmental strategies, Bennett and Bennett (2004) specifies the stage-appropriate intercultural skills to foster in individuals at Minimization as:

- Cultural general knowledge
- Open-mindedness
- Knowledge of one's own culture (cultural self-awareness)
- Listening skills
- The ability to perceive others accurately
- The ability to maintain a nonjudgmental interaction posture (p. MINI 1)

From the description of the Minimization orientation, suggested developmental tasks, and targeted skills documented in the DMIS scholarship, I developed stage-specific learning outcomes for students at the Minimization stage as follows:

- SWBAT develop cultural general knowledge
- SWBAT develop open-mindedness towards other cultures
- SWBAT deepen knowledge of their own culture (cultural self-awareness)
- SWBAT practice listening skills in intercultural encounters
- SWBAT perceive others more accurately
- SWBAT maintain a nonjudgmental interaction posture.
- SWBAT recognize and approach cultural stereotypes appropriately

- SWBAT recognize people's tendency to focus on commonalities and overlook differences to avoid cultural conflicts
- SWBAT value cultural difference and diversity

At this point, I had two sets of learning outcomes, one elicited from Deardorff's Process Model of Intercultural Competence and another for training students with a Minimization elicited from the DMIS scholarship. My next step is to compare these two sets of outcomes to sort out their overlaps and distinctive features. Below are the results:

a. The overlapping learning outcomes between two sets are presented in Table 6:

Table 6. Overlapping learning outcomes between Deardorff's and Bennett's Models

Domain of Development	Components of IC emphasized	Learning Outcomes from Deardorff's Model	Learning Outcomes from Bennett's Model
Affect	Openness	SWBAT approach other cultures with openness	SWBAT develop open-mindedness towards other cultures
Cognition	Cultural self-awareness	SWBAT develop cultural self-awareness	SWBAT deepen knowledge of their own culture (cultural self-awareness)
	Cultural general knowledge	SWBAT develop deep cultural knowledge of one's own and others' cultures	SWBAT develop cultural general knowledge
Behavior	Nonjudgment	SWBAT withhold judgements against other cultures	SWBAT maintain a nonjudgmental interaction posture
	Listening skills	SWBAT listen in intercultural encounters	SWBAT practice listening skills in intercultural encounters

b. The distinctive learning outcomes from two sets are presented in the Table 7:

Table 7. Distinctive learning outcomes of Deardorff's and Bennett's Models

Domain of Development	Learning Outcomes from Deardorff's Model	Learning Outcomes from Bennett's Model
Affect	SWBAT value and adopt a respectful attitude towards other cultures	
	SWBAT tolerate ambiguities in cultural differences	
	SWBAT demonstrate curiosity towards and the willingness to discover other cultures	
	SWBAT develop empathy for cultural others	
Cognition	SWBAT develop sociolinguistic awareness of relation between language and meaning in societal context	SWBAT perceive others more accurately
		SWBAT recognize and approach cultural stereotypes appropriately
		SWBAT recognize people's tendency to focus on commonalities and overlook differences to avoid cultural conflicts
		SWBAT value cultural difference and diversity
Behavior	SWBAT observe cultural others in intercultural encounters	
	SWBAT evaluate intercultural encounters	
	SWBAT analyze intercultural encounters	
	SWBAT interpret intercultural encounters	
	SWBAT relate their cultural others' experiences to their personal experiences	

I then combined the learning outcomes from both sets and arranged them into three groups corresponding to the three domains of cognition, affect, and behavior. This is how I came up with the list of learning outcomes for the Sample Section that focuses on moving students from a Minimization of Difference orientation to an Acceptance of Difference orientation. This list is as follows:

a. **Affective Learning Outcomes**

- SWABT value and adopt a respectful attitude towards other cultures
- SWBAT maintain a nonjudgmental interaction posture.
- SWBAT approach other cultures with openness
- SWABT tolerate ambiguities in cultural differences
- SWABT demonstrate curiosity towards and willingness to discover other cultures
- SWBAT develop empathy for cultural others

b. **Cognitive Learning Outcomes**

- SWBAT develop cultural self-awareness
- SWBAT develop deep cultural knowledge of one's own and others' cultures
- SWBAT perceive others more accurately
- SWBAT recognize and approach cultural stereotypes appropriately
- SWBAT recognize people's tendency to focus on commonalities and overlook differences to avoid cultural conflicts
- SWBAT value cultural difference and diversity

c. **Behavioral Learning Outcomes**

- SWBAT listen to cultural others in intercultural encounters
- SWBAT observe in intercultural encounters
- SWBAT evaluate intercultural encounters
- SWBAT analyze intercultural encounters
- SWBAT interpret intercultural encounters
- SWBAT relate their cultural others' experiences to their personal experiences

To sum up, the connection I made between the learning outcomes of intercultural competence for the Multicultural Reader and the assessment instrument, which is Bennett's (1986) DMIS, is that I elicited learning outcomes for the interventions in the Multicultural Reader from Bennett's guidelines on using the DMIS as a diagnostic and assessment tool. Additionally, I also compared the set of learning outcomes drawn from Deardorff's Process Model of Intercultural Competence and those from Bennett's DMIS, identify the overlapping outcomes and the distinctive ones from each Model, and converge them into one comprehensive list of affective, cognitive, and behavioral outcomes for interventions of each section in the Multicultural Reader which aim to move students from a lower to a higher stage.

Structuring the DMIS into the Multicultural Reader. I designed the structure of the Multicultural Reader with respect to two factors: (a) the stages of intercultural development of the DMIS and (b) the curricular context of a first-year writing course at ICaP. First, I divided the Reader into sections corresponding to the stages of intercultural development suggested by the DMIS and Hammer's (2008) IDI which uses the DMIS as an underlying theoretical framework. Bennett's (1986) DMIS positions intercultural progression in a six-staged scale ranging from an ethnocentric to an ethnorelative orientation towards *difference*, namely *Denial of difference*, *Defense against difference*, *Minimization of difference*, *Acceptance of difference*, *Adaptation to difference* and *Integration of difference into one's worldview*. However, empirical data from the IDI has indicated that Integration, the final stage, reflects intercultural identity construction rather than intercultural development, leaving the DMIS with five empirically validated stages of intercultural development from Denial to Adaptation. With regard to the teaching context at ICaP, each first year writing course lasts for one semester, which is 16 weeks or roughly 4 months. Considering both factors, I will divide my Multicultural Reader into **four** sections, each of which focuses on moving students from one lower stage to the next higher stage. In particular, these four sections will move students (i) *from Denial to Defense*, (ii) *from Defense to Minimization*, (iii) *from Minimization to Acceptance*, and (iv) *from Acceptance to Adaptation*. Each section will be conducted within a month with readings and task interventions specifically designed to address the students' needs for intercultural advancement at that particular developmental stage.

My decision in sequencing the interventions is also grounded on current discourse and scholarship revolving around the DMIS and IDC, especially the work of Acheson and Schneider-Bean (2019). As reviewed in Chapter 3, *Theoretical Frameworks*, while the DMIS and IDC have

undeniable merits in intercultural assessment and training, they have been criticized for viewing intercultural development as linear, with one's intercultural competence advancing unidirectionally from Denial to Adaptation. Several scholars have provided empirical counter-evidence of intercultural competence that shows signs of regression or simultaneously moving to both directions on the continuum (e.g., Garrett-Rucks, 2014; Krishman et al., 2017; Van Der Poel, 2016). Acheson and Schneider-Bean (2019) put forward a most systematic critique by examining Schneider-Bean's expatriate experience as a case study and illustrating how an individual once highly interculturally competent in the American context could regress to stages of Denial or Defense in a new cultural context in Burkina Faso. Acheson and Schneider-Bean then argue that intercultural competence may have a fluctuating nature, at least in the case of expats, when culture-crossers move from one familiar setting to a new one. They propose the Intercultural Pendulum Model that swings between a focus on Similarity (for individuals at Denial and Minimization) and a focus on Difference (for individuals at Defense and Acceptance) and balances at Adaptation (see Figure 2), as well as call for intercultural training that helps interactants resist cultural swings and reside in cultural adaptation.
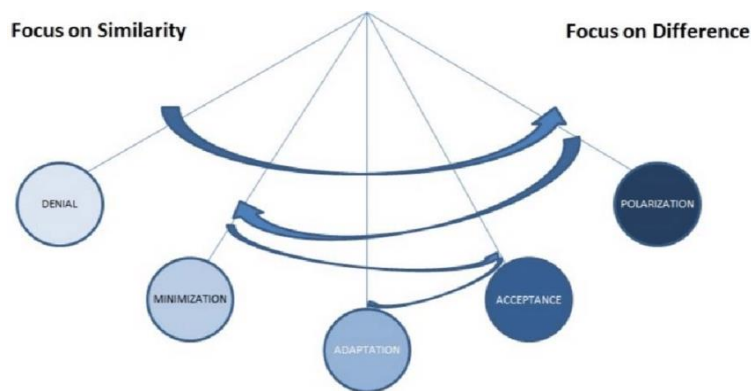
Figure 4. The Intercultural Pendulum by Acheson and Schneider-Bean (2019).

All the aforementioned criticism on the unidirectionality of the DMIS and IDC indicates the fluid nature of intercultural competence and that one's intercultural competence can regress to the previous stage under certain circumstances. Indeed, intercultural regression did happen to one of the students participating in the pilot semester of Spring 2017 of the Transculturation Curriculum: Student 7's intercultural competence, as indicated in the mapping results of their Journal Entries in Table 8 below, fluctuated between Acceptance and Minimization orientations

and ended the course at Minimization, one stage lower than Acceptance, the stage they started the course with:

Table 8. Student 7's intercultural developmental trajectory

Student	Journal Entry 1	Journal Entry 2	Journal Entry 3	Journal Entry 4	Course Reflection
Student 7	Acceptance	Minimization	Unmappable	Acceptance	Minimization

To pre-empt this phenomenon from happening to first year writing students at ICaP, one design choice I made for the Multicultural Reader is that I begin the training for the next developmental stage, e.g., Minimization, with materials and activities addressing the learning needs of individuals at the previous stage, e.g., Defense, before progressing to intervention for the targeted stage, e.g., Minimization. I will further explain how I actualize this second design choice in my Sample Section in what follows.

My Sample Section aims to transition students at the Minimization of Difference stage to the Acceptance of Difference stage. Before entering this section, students had supposedly received training to resolve the negative cognitive, affective, and behavioral effects from their Defense against Difference orientation, which is the stage prior to Minimization of Difference, and had the prerequisite knowledge, emotions, and skills to work on Minimization-oriented interventions. However, to avoid intercultural regression in students, I started the Sample Section with a learning outcome, materials, and activities tailored to the needs of students still under residual effects of the Defense orientation.

For learning outcomes, I followed Bennett's guidelines on how to mentor individuals at the Defense stage. Bennett (1993) remarks that people at the Defense stage notice cultural difference but cope with it by adopting a divisive Us vs. Them worldview. Cognitively, they organize data into "polarized evaluative categories" and rank cultures, perceiving either their home culture as superior to others or vice versa. Affectively, they develop a defensive attitude towards either other cultures (superiority) or their home culture (reversal). Behaviorally, they "support for same-group segregation" (Bennett & Bennett, 2004, DEF 1). Therefore, they suggest that the main developmental task for people in the Defense stage is "mitigate polarization by emphasizing

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'common humanity'" (p. DEF 3). They also specify the stage-appropriate intercultural skills to foster in those individuals as:

- The discipline to maintain personal control
- The ability to manage anxiety
- Tolerance
- Patience (p. DEF 3)

From Bennett's description of the Defense orientation, suggested developmental task, and targeted skills, I developed stage-specific learning outcomes for students at the Defense stage as follows:

- SWBAT recognize common humanity in cultural others (cognitive learning outcome)
- SWBAT adopt self-discipline and personal control over evaluating cultural differences (behavioral learning outcome)
- SWBAT practice tolerance towards cultural differences (affective learning outcome)
- SWBAT develop patience in understanding other cultures (affective learning outcome)

I have incorporated these learning outcomes into their corresponding domain in the list of learning outcomes targeted for Week 1 in the Sample Section.

In summary, I have redesigned the Multicultural Reader based on the structure of the DMIS, dividing the Reader into sections correspondent to the developmental stages in the scale. I have also referenced the developmental guidelines in the DMIS scholarship in selecting learning outcomes for each section in the Reader. This is how my redesign of the Reader connects assessment with learning outcomes and instructional materials, as indicated in Backward Design principles.

Using the DMIS for formative and summative assessment. The DMIS is utilized as the instrument to assess the pedagogical effectiveness of the Multicultural Reader both formatively and summatively. With respect to formative assessment, every section in the Multicultural Reader has an assessment plan using the DMIS to evaluate whether students have reached the targeted stage of intercultural development. After completing one intervention section spanning 4 weeks with focused instructions, which involves reading and writing assignments, class discussions, and

cross-cultural communication and interactions both inside and outside the classroom, students will be required to write some form of reflection on their intercultural learning experiences up to that point. These reflections will then be collected and mapped onto the DMIS with reference to Bennett's diagnostic and placement guidelines to determine the stage of the students' intercultural competence. The mapping results serve as the assessment of students' intercultural growth, indicating whether or not they have succeeded in attaining the learning outcomes for the intervention section. The assessment plan in the Sample Section illustrates how the DMIS is used for formative assessment in the Multicultural Reader.

In the Sample Section, I designed a pre- and post-intervention assessment plan to help instructors evaluate students' success in moving from Minimization to Acceptance. This design choice is inspired by suggestions from the literature in curriculum development and intercultural training. Chiarelott (2006), for example, states that pre-and post-instruction assessment is viable in gauging how far students have mastered the targeted skills and knowledge set in the course's learning outcomes (p. 100). Similarly, using pre- and post-tests for assessing students' intercultural growth is one of the most popular methods in intercultural training courses and study abroad programs (e.g., Anderson & Lawton, 2011). For my Sample Section, students are asked to write two reflective writings, one at the beginning (pre-intervention) and another at the conclusion (post-intervention) of the Section. For these reflective writing assignments, students are given two prompts to choose from. While the first prompt only asks students to recount an unsuccessful intercultural interaction and explain why they consider it as unsuccessful, the second prompt provides students with a peer's writing that contains indicators of a Minimization orientation. In this writing sample, the peer writer shares her experience in interacting with people from different cultures and in different places; yet she thinks people are basically the same and only distinctive in the language they speak. More importantly, the interactive strategy she perceives as being effective is to cater to cultural others' emotions in order to mingle with the new cultural group. This strategy, indeed, is commonly referred to as "to go along to get along", which is one typical strategy of people at the Minimization stage (Hammer, 2012, p. 122). When reflecting on this peer's interactive strategies, students will reveal whether they are ready for Minimization-oriented interventions or not. If they agree with the mentioned strategies, which are to draw on similarities and gloss over differences, they show signs of adopting a Minimization mindset as well as having the prerequisite knowledge, emotions, and skills to receive interventions for Minimization

interactants. If they disagree with what is written in the prompt, depending on how they reason their disagreements, their response can indicate they are at an ethnocentric stage (i.e., Denial, Defense) or an ethnorelative stage (i.e., Acceptance, Adaptation). It is recommended that the instructor qualitatively map students' pre- and post-intervention reflections onto the DMIS by referring to Bennett's guidelines on the diagnosis of people at each developmental stage of intercultural competence and determining which stage their reflections indicate they are at. This is how formative assessment at the end of each section can be conducted with the use of the DMIS.

Summative assessment for the Multicultural Reader takes place at the conclusion of the fourth section which focuses on transitioning students from an Acceptance of Difference orientation to an Adaptation to Difference orientation. After measuring where a student's intercultural competence falls on the DMIS spectrum at the end of the fourth section, the instructor can compare this result with the student's intercultural competence at the start of the first section, which is designed to move students from Denial to Defense. The comparison outcome between two points, i.e., at the beginning and end of the writing course, can indicate whether the student's intercultural competence progresses, regresses, or is sustained over the whole course of using the Multicultural Reader.

My adoption of a multi-staged assessment plan for the Multicultural Reader actualizes the principle of Backward Design that the curriculum developer should decide on how to assess students' learning success before designing instructional materials (Wiggins & McTighe, 2005, p. 30). More importantly, the incorporation of an assessment plan in each section of the Multicultural Reader as well as the conduction of a pre- and post-intervention assessment approach for the whole Reader comprises a critical response to implications from the intercultural training literature. It is now commonsensical in the field of intercultural education that intercultural competence has a developmental nature (e.g., Deardorff, 2006, Martin, 2015) and developing intercultural competence among students should be seen as "an ongoing process" (Deardorff, 2015, 132). Thus, Deardorff (2006) highlights the need to assess students' achievement of intercultural competence as a learning outcome "throughout time – not just at one or two points in time" (p. 259). With a multi-stage package of formative and summative assessment, my Multicultural Reader offers students multiple opportunities to reflect upon their intercultural learning experiences and be assessed on their intercultural competence development (Deardorff, 2015).

Question 3: How can the (re)design of the multicultural reader address the issues of socio-cultural representativeness of authorship and targeted student audience, text selection for genre diversity, text sequencing for intellectual development, and intervention vigor?

My redesign process was guided by pedagogical implications from the pilot results of the existing multicultural reader and composition scholarship on multicultural readers. The pilot results of the implemented multicultural reader, as analyzed in Chapter 2, *Description of the Transculturation Project*, indicate that the overarching requirement for the redesign of the Multicultural Reader is to streamline the congruence between the selection, organization, and utility of the readings with the pivotal learning outcome of intercultural development and with assessment practices. As summarized in Chapter 4, *Literature Review*, my review of the textual analyses of multicultural anthologies reveal that many collections lack sociocultural representativeness of content, authorship, and student audience (Shapiro, 1992; Jamieson, 1997; Jordan, 2005), are not diverse in genres (Shapiro, 1992), fail to sequence texts for intellectual development (Lisle & Mano, 1997), and need more practical interventions to better engage students in the multilingual and multicultural reality present on US campuses (Jordan, 2005; Jordan, 2009). Therefore, it behooves my redesign of the piloted multicultural reader to demonstrate how it achieves pedagogical alignment among learning objectives, assessment practices, and instructional materials and overcomes the commonplaces in multicultural reader design with respect to socio-cultural and linguistic inclusivity of authorship and student audience, genre diversity, text sequencing vigor, and intervention authenticity.

In my answers to Questions 1 and 2, I have explained how I used Backward Design to connect learning outcomes with assessment of intercultural competence for the new Reader. I have also partially addressed the connections between assessment and instructional materials by pointing out the incorporation of the DMIS, the assessment instrument, into the Reader. In answering Question 3, I will further illustrate how issues of author, content, and audience inclusiveness, genre diversity, text sequencing effectiveness, and intervention vigor were resolved in the selection and design of those materials. Design solutions to those issues are also based on implications from the DMIS scholarship in one way or another, delineating the reciprocity between assessment instrument and instructional methods in my project.

Socio-cultural representativeness of authorship, content, and targeted student audience. The documented textual analyses of multicultural readers in composition scholarship reveal a limited representation of authors from certain social groups as well as essentialist assumptions about the student readers in many collections (Shapiro, 1992; Jamieson, 1997; Jordan, 2009). Shapiro (1992) points out the dominant "western Anthropologist viewpoint" in her reviewed readers (p. 4) while Jamieson (1997) criticizes how the content patterns of these pieces misrepresent the social groups that their authors come from: writings by authors of color recurrently discuss "racial victimization" while writings by white authors do not address "white supremacy", which sustains the false perception in students that minority groups are helped by "the good whites" and keeps re-endorsing the status quo about the long-standing social hierarchy (p. 168). Lisle and Mano (1997) also argue that the inclusion of people from minority groups in multicultural readers is only "token representation" if the collection does not expose students to the "multivocality" inscribed into these writings but only focuses on "familiar Euro-American rhetorical conversations" (p. 13).

Sociocultural representativeness is important for a multicultural reader used for a multicultural writing classroom context because it affects the quality of students' reading and writing experiences. Martins and Horn (2018) recounts how the integration of multiculturally inclusive readings into their first-year writing curriculum for internationalization initiatives yielded positive growth in all student groups with respect to metacognitive knowledge in academic reading and writing as well as intercultural competence. The supplementary readings, which revolve around topics of "language variety, identity, and technology in international or global contexts" and included pieces written by dominant and nondominant authors (p. 153), had brought enlightening learning experiences to both domestic and international students in the program. A domestic student in their study testifies that the readings about World Englishes expanded his knowledge of the politics of English usage in the global context and of the impossibility of having "one homogeneous Standard English" (p. 162). His reflection also discusses the reciprocal dynamics between sociocultural contexts and the act of reading and writing, saying that the writer may not exhibit writing moves expected by the reader if the two come from different rhetorical traditions, which demonstrates an improved rhetorical sensibility (p. 163). Drawing on the relation between accent and identity, an international student in this course recalls how the multicultural readings such as Gloria Anzaldua's How to Tame a Wild Tongue have helped her determine the

key focus of language learning. An unconfident ESL speaker who planned to adopt "an American identity" and get rid of her accent in order to be understood and accepted in America realizes that adopting someone's accent can lead to an unnecessary loss of identity, and one should embrace who they truly are and speak English confidently as people can still understand accent (p. 164). Such testimonials from students illustrate the potential positive or negative impacts the scope of sociocultural representativeness in reading materials can have on students' perception of self and others.

The piloted multicultural reader in the Transculturation Curriculum was indeed compiled with a principle of representativeness of authorship, content, and targeted student audience. Specifically, the implemented reader included texts written by a diverse group of authors in terms of *nationality* (e.g., American and non-American), *gender* (e.g., male and female), *socio-cultural status* (e.g., US citizen and immigrant, majority and minority), and *language background* (e.g., native and nonnative speakers of English, monolinguals and multilinguals, speakers of standard English and speakers of English varieties). These texts also focus on controversial themes, topics, and concepts operating in various cultural contexts (e.g., US vs. non-US, local vs. global, developed vs. developing countries). Therefore, my redesign of this multicultural reader will continue to follow this principle. While my selection of the multicultural readings and interactive tasks is still in progress, I have been monitoring the authorship of potential readings for the purpose of compiling a culturally representative reader. With regard to indicators of author identity, I utilized the same list of affinities applied to the implemented Multicultural Reader, including gender (male vs. female vs. LGBTQ), nationality, ethnicity/sociocultural status, language background, and professional status. In the Sample Section, for example, I chose four readings penned by authors from different sociocultural, linguistic, and professional backgrounds. These authors represent diverse sociocultural groups: majority (e.g., Emma Green) vs. minority (e.g., K. Oanh Ha; Poranee Natadecha Sponsel), male (e.g., Lu) vs. female (e.g., Emma), language background (e.g., while they are all English users, K. Oanh Ha can speak Vietnamese and Poranee Natadecha Sponsel, Thai), professional status (e.g., journalists vs. academics). This principle can be seen in Appendix C which presents the table I have been using to keep track of the authorship of the readings. Since this is still ongoing work, more readings by authors with diverse identities will be added to realize the goal of creating a diverse and balanced authorship for the Multicultural Reader.

With respect to the representation of the targeted student audience in some multicultural anthologies, there have been concerns that these materials may confuse students about how they should self-identify and self-position in the social hierarchy (Jamieson, 1997; Lisle & Mano, 1997; Jordan, 2005). The task of preparing instructional materials for the multicultural student population in the writing class, however, can become tricky due to students' varying degrees of English proficiency and familiarity with American culture (Lisle & Mano, 1997; Severino, 1997). Harklau (2013) warns designers of culture-themed materials for second language writers of the potential resistance from ESL resident students, sharing the frustration this group of student participants in her study experienced with materials treating them as newcomers to America, such as international ESL students. Therefore, she recommends that the instructional materials should consider how to "simultaneously address the needs of the newcomers and the long-term residents in their classes" (p. 125).

I intend for my text selection practices to reflect the demographic makeup of the multicultural writing classroom. Content of the selected texts in my redesigned Reader will carry on the spirit of the piloted version, which is to target controversial issues in contemporary multicultural societies and in cross-national settings. In my Reader, no culture will be considered the generally standard, dominant culture. If a culture is portrayed as dominant in some way, its dominance will be contextualized, e.g., the white culture will be mentioned as dominant, mainstream only in American society. In the Sample Section, for instance, while students need to grapple with the closed socializations across political groups in the US in Green's (2019) newspaper article, they are then asked to compare American culture with Vietnamese culture in Ha's (2014) essay and with Thai culture in Natadecha-Sponsel's (2018) piece. With Lu et al.'s (2017) journal article, no single culture is mentioned but students learn about what intercultural, international collaboration means and how it impacts personal and organizational creativity. This design choice aims to decentralize the dominance of mainstream American culture (Jamieson, 1997; Jordan, 2005), and at the same time, broaden all students' exposure to non-dominant, non-US cultural input.

Representation of students in multicultural readers also manifests in the instructional questions attached to the readings. This is the area for which many textbooks were criticized since the post-reading questions may embed false assumptions about the students' subjectivity towards the topics (Jamieson, 1997; Jordan, 2009; Liu, 1999). While instructions in some collections

assume that the student audience is "mythically mainstream hometowners" (Jordan, 2009, W467) or come from a "middle class" background and are "fully assimilated into the dominant culture" (Lisle & Mano, 1997, p. 13), others treat students as blank slates to multiculturalism who need to be filled up with the instructor's imposed ideologies (Jordan, 2005, p. 180; Jordan, 2009, W466). Jordan (2005) complains that in the collections he reviews, "[t]he question of who the students are who are reading the text is left unasked", which ignores the intersections between the student's subjectivity and the conflicts being discussed in the text (p. 174).

To avoid pitfalls in making assumptions about students' subjectivities in material design, no statement is made about students' cultural positionality in the before, during, and post reading instructions or instructions for classroom activities. What these instructions do, as illustrated in the Sample Section, is to invite students to enter the reading and interactive process from where they are in their societal, cultural, linguistic, and academic positioning. More importantly, the instructions encourage all students to join the learning process with the cognition, emotions, and lived experiences that they have. However, to respond to Lisle and Mano's (1997) concern that multicultural texts seem to "[ignore] the particular needs and interests – and sometimes even the existence – of culturally diverse students", especially ESL students and students who speak a different language than English at home (pp. 12-13), I included some Before Reading questions addressing this student population's experience with English texts and genres. These questions indicate that input from any student, regardless of their background, will be accepted and can be valuable, individually and collectively, in constructing the learning event. This is to help students utilize their prior knowledge to "explore their own cultural affiliations, family backgrounds, and experiences with intercultural communication – even uncomfortable ones" (p. 182) to raise their cultural self-awareness and sharpen their social subjectivities towards the cultural texts they encounter, as Jordan (2005) recommends.

Genre diversity. Genre diversity is one of the core criteria in selecting reading materials in teaching both mainstream composition and second language writing (e.g., Ferris & Hedgcock, 2014, pp. 114-119). In the literature of multicultural readers reviews, compositionists recurrently examine and problematize the representation of genres in these collections. Shapiro (1992) cautions multicultural reader designers against the tendency to have "the heavy tilt in favor of narratives (stories) over argument or expository writing" (p. 7). This concern is echoed in other

successive reviews of multicultural readers by Jamieson (1997) and Jordan (2009). What's problematic is not the genre of narration in and of itself. In scrutinizing the pedagogical effects of personal narratives, Jamieson (1997) praises their function in developing in students an insider's disposition towards others' cultures and establishing a mental connection between the author and the student reader, resulting in a more engaging reading experience for students (p. 155). However, Shapiro (1992) reasons that narration, despite its curricular merits, is not the only rhetorical mode students will encounter and be asked to produce throughout their college education and calls for inclusion of other modes of rhetoric and writing genres, such as exposition (p. 8). Jordan (2005) points out how fictional materials usually portray diversity as static and essentialize social groups; thus, he recommends the exclusion of this type of readings (p.174). He also suggests providing students with readings about research methods and empirical reports (Jordan, 2009, p. W471) or textual artifacts of institutional documents and communal practices to capture the dynamic nature of diversity (Jordan, 2005, p. 181).

Genre diversity is another criterion operationalized in my redesigned Multicultural Reader. As shown in Appendix C, the genres of the selected texts range from personal narratives, narration and description, exposition (e.g., comparison and contrast, cause and effect analysis), and argumentation and persuasion. Students are also exposed to the deployment of these genres in different types of sources, consisting of newspaper articles (e.g., *These are the Americans Who Live in a Bubble* by Emma Green), ethnographic reports (e.g., *Too Many Bananas, Not Enough Pineapples, and No Watermelon at all* by David Reese Counts), academic essays (e.g., *Names, Narratives, and the Evolution of Ethnic Identity* by Dolores Vealencia Tanno), book chapters (e.g., *How to Tame a Wild Tongue* by Gloria Evangelina Anzaldua), and single-authored (e.g., *Should Writers Use Their Own Language?* by Vershawn Ashanti Young) and multi-authored academic journal articles, e.g., Lu et al's (2017) journal article. The combination of composition genres and source types will complicate and expand students' understanding of and experience with genres in academic writing. Within the Sample Section, I have included four different types of writing genres: Emma Green's *These are the Americans Who Live in a Bubble* is a cause-and-effect analysis in the form of a newspaper article, K. Oanh Ha's *American Dream Boat* is a personal narrative and an academic essay, Poranee Natadecha-Sponsel's *Individualism as an American Cultural Value* is another academic essay with a comparison and contrast approach, and lastly,

while the former three are single-authored writing, the reading by Lu et al. is a collaborative academic journal article which uses empirical studies for argumentation and persuasion.

Behind compositionists' advocacy of genre diversity in multicultural textbooks is the disciplinary urge to acclimate students to the various types of discourse and discourse communities that they will potentially encounter in their academic and professional careers (Ferris & Hedgcock, 2014; Shapiro, 1992). Indeed, genre knowledge is one of the learning outcomes of first year composition set by the Council of Writing Program Administrators (2014) as this knowledge is supposed to enable students to adapt their composing processes and transfer their writing skills from the composition classroom to other contexts. One technique to teach students genre conventions through sample readings is to break down the structure of a text and observe the writing moves the author makes (e.g., Ferris & Hedgcock, 2014, p. 116; Sturtz et al, 2017, p. 280). While I briefly touched on genre knowledge in the Before Reading and During Reading questions in my Sample Section as they give students notice of the organization of different genres, I applied this technique most intensively in the Reading Guide for Week 4. In this Reading Guide, my pre-reading questions elicit students' comparison of their prior reading experiences with different types of genres, i.e., newspaper articles vs. academic essays vs. academic journal articles, and my During Reading prompts direct students' focus to the basic components of an empirical study such as research hypotheses, participant recruitment, methods, findings, and conclusions. For post-reading questions, I utilize Swales' (1990, 2004) Create a Research Space (CARS) model of genre analysis which aims to acquaint students with the prototypical sequencing of information in research papers. Therefore, my questions orient students' observations towards the functions and content of each section in an academic journal article, from the abstract, gaps of knowledge for research inquiry, and literature review to the research significance and implications.

The genre diversity in my Multicultural Reader demonstrates an attempt to incorporate genre awareness into students' reading and writing processes. However, it must be noted that in a composition course, or at least in one with the Transculturation Curriculum at ICaP, multicultural readings are only part, not all, of instructional materials used to teach writing. Indeed, the primary purpose of the Multicultural Reader for the Transculturation Project is to cultivate intercultural competence in students, and through recurrently working with the exemplary multicultural texts written by established, high profile authors coupled with other sources of writing instructions provided by the writing teacher, students' literacy growth will presumably occur as byproducts.

Text sequencing for intellectual development. Sequencing instructional materials with an increase in learning complexity is one important strategy in curriculum development (Chiarelott, 2006; Ferris & Hedgcock, 2014). Golding (2014) suggests that textbook designers, in order to provide students with a practice-and growth-oriented learning experience, should structure the materials in a way that offers "procedural knowledge or skills rather than information or a body of knowledge" (p. 924). Ferris and Hedgcock (2014) cite development of content as one of the key factors affecting the success of curriculum design, which they explain: "One sequential component should lead smoothly and progressively toward the next, reflecting a logical (e.g., linear, hierarchical) or ideally recursive (e.g., cyclical, spiral, or matrix) arrangement..." (p. 166). Behind Shapiro's (1992) critique on the heavy inclusion of personal narratives in some multicultural readers is her concern that this genre alone will not provide them with sufficiently intellectual challenges to prepare them for the complex writing and communication tasks they will encounter throughout their college education. Therefore, she recommends instruction should be sequenced in a way that develops students' intellectual skills at both content and rhetorical levels (p. 8)

My Multicultural Reader addresses Shapiro's concern in that the selected readings will be sequenced with an increase in scholarly level. This sequencing approach can be illustrated through my Sample Section. In this Section, the first reading students are assigned is Green's (2019) cause-and-effect newspaper article, which is considered a nonscholarly type of source. The Section proceeds with an academic essay in the form of a personal narrative by K.Oanh Ha and another academic essay of exposition by Natadecha-Sponsel, both of which were reviewed and selected for academic textbooks; thus, they are more scholarly than newspaper articles. I end this Section with an academic journal article using multiple empirical studies by Lu et al., which is viewed as having the highest scholarly value in academia. In this way, students are introduced to different rhetorical modes (narration, cause and effect, exposition, persuasion) and instructed on how to engage in these modes from the simpler type of source (e.g., newspaper articles, personal essays) to the more academically intricate ones (e.g., argumentative essays, journal articles).

Another important design approach adopted in my redesigned Reader is that readings and intervention tasks will be sequenced based on the developmental trajectory of intercultural competence informed by Bennett's (1986) DMIS. The effectiveness of this sequencing decision is three-fold. First, it surmounts the design problem in the piloted multicultural reader which causes a *mismatch* between a modular, theme-based delivery of reading materials and a linear, growth-

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based assessment practices with the use of the DMIS. With the readings and tasks being arranged according to the stages in the DMIS in my Reader, students will be walked through the progression of intercultural competence that they will later be assessed on. From the curriculum development perspective, such a move creates assessment validity (Richards, 2001). This effect would lead to the second advantage of my sequencing approach, which is to help instructors avoid conducting their intercultural training with "a potpourri of exercises and ideas" without knowing where students should start or end up with after the training (Bennett, 1986, p. 180). The stages on the DMIS continuum will provide instructors with the blueprints on what knowledge, emotions, and skills to expect from students at the beginning and at the end of each intervention section. And lastly, my sequencing approach allows instructors to help students develop their intercultural sensitivity with an increase in cognitive, affective, and behavioral complexity. As students move from a lower stage to a higher one, the demand for them to engage with cultural difference will be raised. If students are only expected to "differentiate general categories of cultural difference" (Bennett, 1986, p. 187) in the Denial to Defense stage through materials focused on cultural tokens such as arts, music, literature, or the social practice of naming, they should be given the chance to experience learning activities that help them recognize the "common humanity" across cultures in the Defense to Minimization stage. Subsequently, students can surmount the overreliance on cultural commonalities through readings and tasks that highlight cultural difference to move from Minimization to Acceptance. Finally, to assist them in the Acceptance to Adaptation stage, they should receive instruction that make them practice shifting frames of reference and engage more in diversity behaviorally (Bennett, 1993). I applied this material sequencing strategy in my Multicultural Reader, which can be referenced in Appendix 1.

In the Sample Section, readings and tasks were also arranged by an increasing demand for students' cognition, affect, and behavioral progression in intercultural competence. As previously explained in my answer to Question 2, during the first week, the interventions focus on helping students enhance their intercultural status at the end of Defense to preempt any regression. At this point, students are supposed to recognize the "common humanity" in cultural others to overcome the polarized Us vs. Them mindset (Bennett, 1993, p. 40). For reading materials, I chose the newspaper article "These Are the Americans Who Live in a Bubble" by Emma Green and designed a Reading Guide with reflective and writing tasks which students would complete to prepare for a class discussion. This article fits the bill of a reading intervention to move students out of the

Defense stage as it draws students' attention to the typical "Us vs. Them" worldview, which is manifested in how many Americans, as mentioned in the article, mostly socialize with those sharing the same political affiliations with them and intentionally avoid those who differ. In addition, the article consistently illustrates for students that sociocultural factors such as age, education, and political persuasion usually add nuance to how people in the same group approach cultural others differently, which slightly touches on the idea that one should probably attend to individuals' difference rather than rigidly subsuming them to one group if one wanted to interact interculturally successfully. And lastly, the reading would leave students with the lingering question of what could be a better solution to approaching cultural others to enhance the national democracy than a divisive mindset and/or an overreliance on sameness. This open-ended question could set students' mental stage for the upcoming content about overcoming polarization against and minimization of difference.

The two activities in Week 1 of the Sample Section continue with the line of intervention to move students past a Defense orientation and into Minimization. The first activity, "The Story of MeUsNow" particularly focuses on dislodging the polarized "Us vs. Them" worldview in students. By asking students to identify the intersections between their life story and their partner's, the activity motivates students, despite their different narratives and lived experiences, to draw on the commonalities they share with their cultural peer. During this process, students are expected to develop the positive emotions that help them perceive their cultural peer more accurately, such as respect, openness, tolerance, patience, nonjudgment, and empathy. Students are then prompted to turn their mutual understanding about these commonalities into real life actions as they are asked to articulate in writing two ways of showing empathy towards each other or similar cultural others. This final step, in a generative fashion, reinforces students' positive view that cultural others do not have only differences but also share similarities with them. This intervention is one way to actualize Bennett's (1986) suggestion that individuals at Defense should be trained to attend to the "common humanity" between them and cultural others (p. 189), which is one of the cognitive learning outcomes targeted for Week 1. The second activity, "How diverse is your life?" gradually transitions students to interventions for the Minimization stage by requiring them to self-assess if they prioritize sameness over difference and limit themselves in a cultural bubble. This activity encourages students to develop cultural self-awareness, which is one targeted cognitive learning outcome, by self-exploring why they maintain interactions with the same familiar communities

and by reflecting on their deep connections with other unfamiliar communities. In this way, students are directed to ponder the limitations of only socializing based on sameness and how they can further engage with difference, which is the direction to take in mentoring people with a Minimization mindset (p. 190).

Moving to the second week, the interventions address negative thoughts, affects, and behaviors of Minimization revolving around focusing on commonalities to avoid coping with differences. Hammer (2008) accentuates the challenges faced by nondominant members in a cultural group who are aware of the power of privilege and choose to adopt the values and principles of the dominant culture as a survival strategy (p. 208). The reading "American Dream Boat" introduces students to the layered cultural dynamics between minority communities and the majority culture, and students from different sociocultural backgrounds may process this task differently. Domestic minority, immigrant, and refugee students may feel emotionally challenged when the dilemma between maintaining their home cultures and assimilating to the dominant culture is put on the table, asking them for a resolution or at least an articulation of it. Domestic majority students will also need to think about the legitimacy of minority cultures and to the privilege their dominant culture is afforded. International students, who may have only arrived in the US for their high school and/or undergraduate education, may find this minority vs. majority cultural tension overwhelming due to their limited familiarity with cultural diversity in the US. Thus, the minority vs. majority cultural conflicts in the essay "American Dream Boat" attune students to how minorities tend to submit to the dominant culture at the expense of their ethnic culture, which is the typical strategy of "go along to get along" usually employed by minority individuals at Minimization (Hammer, 2012, p. 122). Additionally, when examining the cultural dilemmas faced by a minority like the protagonist in the essay, students will be exposed to and practice tolerating cultural ambiguities, i.e., the legitimate coexistence of two different cultural systems. At the same time, they will learn to understand the role deep cultural knowledge of minority and other cultures plays in cross-cultural interactions. Therefore, the reading can help students accomplish the cognitive learning outcome of recognizing the overreliance on commonalities and the affective learning outcome of tolerating cultural ambiguities. The happy, positive ending of the reading, in which the protagonist harmonizes American and Vietnamese values and practices and contently embraces her bicultural identity, will help students realize the

validity of ethnic cultures in juxtaposition to the dominant culture and open a door to students' perception about how the cultural dilemma of minorities can be resolved.

The activity "A Visitor in My Culture" continues with the topic of minority vs. majority cultural dynamics yet steers students' attention to another angle of perceiving people based on similarities, which is a reliance on cultural stereotypes in cross-cultural interactions. In completing this activity, students can achieve several learning outcomes. First, each student is encouraged to put themselves in the position of a cultural other visiting their home culture and try to imagine how the other would think, feel, and behave. This is to prompt students to articulate the stereotypes they may have about people from that cultural group. When students compare their imagination with an outside source in "Let's fact-check", they will recognize three types of truth: (i) what the member of that group *actually* thinks and feels when being in the student's home culture; (ii) whether or not the student holds stereotypes about that cultural ambassador, and (iii) the lack of information these stereotypes are grounded on. Therefore, the activity of "A Visitor in My Home Culture" can cultivate in students the empathy for other culture-crossers as well as the curiosity and willingness to learn about them. Students are then mentored to process, handle, and resolve stereotypes through the activity "Changing Stereotypes into Generalizations and Hypothesis". By collaboratively turning the stereotypes faced by group members into generalizations and hypotheses, students learn to approach stereotypes more appropriately to perceive others more accurately, which is one of the cognitive outcomes. What's more, during the interventions that educate students about the cultural positioning of minority communities as well as the biased and volatile nature of stereotypes, students are guided to practice a set affective learning outcomes such as respect, nonjudgement, openness, and empathy in intercultural interactions to arrive at a more accurate perception of cultural others. Compared to those in Week 1, the interventions in Week 2 are more cognitively, emotionally, and behaviorally advanced for individuals at Minimization in demanding that students experience more complex sociocultural positioning and shuttle between the cultural perspectives of themselves and others.

If students are mentored to value cultural diversity within one national context, e.g., American society, in Week 2, they will work to expand their appreciation of cultural difference and diversity to an international context in Week 3. Natadecha-Sponsel's academic essay which compares and contrasts American and Thai cultures equips students with deep knowledge about the two nations' cultural frameworks, which represent two overarching frameworks of

individualism and collectivism. Reading the author's descriptions about American and Thai cultures, students familiar with one or both can personally judge if the author's conclusions are stereotypes, thus reinforcing the knowledge and skills of working with stereotypes they gained from Week 2, which is one cognitive learning outcome for the week. From the curriculum design perspective, such as move of sequencing materials in a recursive fashion can yield ideal effects in reinforcing students' competence (Dana Ferris & Hedgcock, 2014, p. 166). But most importantly, Natadecha-Sponsel's (2018) piece can illustrate to students a crucial reality that different cultures may attend to similar social issues, but the way that they approach or execute these issues can be different. For example, both American and Thai societies value the connection between the elderly and the younger generations in the family, but people in the two countries, as they practice under different cultural frameworks, maintain that connection differently: American children and grandchildren, living in an individualistic culture, may look after the parents by hiring help in the latter's own home so that their personal life will not be affected by the parents' sickness whereas a sick Thai parent will move in to live with and be taken care of by their children and grandchildren due to collectivist ideologies (p. 277). This reading, therefore, illustrates for students the more important role of cultural differences compared to cultural commonalities, directing their attention away from cultural commonalities and towards cultural differences. This is the key developmental strategy for people with a Minimization of difference orientation (Hammer, 2012, p. 123).

The theme of accentuating cultural differences over cultural similarities is enhanced in the two intervention activities, "The Human Values Continuum" and "Proverbs and Cultural Values". The effect of "The Human Values Continuum" is three-fold. First, by taking sides on the value statements, students continue to reinforce their cultural self-awareness, a required cognitive outcome for interactants who wish to move out of minimization (Bennett, 1993, p. 45). Second, they will also acquire knowledge of the deep cultural frameworks under which both their own and others' cultures operate (Hammer, 2012, p. 123). And third, they will witness how individuals who they previously identified as their cultural insiders may express different values and viewpoints from them as well as how individuals that they subsume into one group actually differ from each other. This is where students are exposed to and practice tolerating cultural ambiguities. When students see difference manifested multidimensionally that way, they will arrive at an understanding that everyone's system of values and beliefs is an intersectional point of several layers of cultures (Kealey, 2015), e.g., national, communal, familial, and personal, and thus, rather

than relying on generalizations and stereotypes about cultural others, it is more effective for them, in conducting successful interactions, to know a person at the individual level. This knowledge will thus help students perceive and approach others with more calmness and fairness and in a nonjudgmental posture. The next activity, "Proverbs and Cultural Values", using proverbs as cultural artifacts, echoes the effects of Natadecha-Sponsel's reading in sharpening students' recognition of how different cultures value the same things differently. By giving students the chance to share and compare their proverbs with their peers', this activity arouses students' curiosity about and willingness to discover their peers' cultures. The activity also encourages students to be open and respectful towards the different values and beliefs among cultures, and thus fosters a celebratory mindset for cultural diversity. What makes Week 3 interventions more challenging than those in Week 2 is that students are made to resolve and reconcile cultural conflicts or contrasts in a larger context: between two societies or two different cultural frameworks.

The Sample Section ends with Week 4 interventions aimed at cementing in students an attitude of valuing cultural diversity. The chosen reading by Lu et al. (2017) helps to achieve this end as it includes empirical research that highlights the benefits of intercultural social relationships on personal creativity and organizational innovations. The four studies expose students to various dimensions of the correlations between deep intercultural interactions, i.e., romantic relationships and friendships, and creativity outcomes, thus convincing them why and how intercultural interactions are valuable for personal and organizational development. In the activity "Birds of a Feather", each student is given a letter and asked to select group members to generate the longest word together. The hypothesis behind this activity is students assuming that they should join with others who have the same letters as they do, which will result in the impossibility of their forming a word. This activity revisits the learning outcome of helping students recognize the limitations of only focusing on commonalities and at the same time, highlights the values of diversity. If a student still draws on commonalities, this activity is a reminder and reinforces the idea of why cultural difference can be more rewarding to explore than cultural commonalities.

The activity "A Collaborative Statement of Diversity" intensifies students' acknowledgement of the benefits of diversity in teamwork. When students get to choose their favorite diversity statements, they have the chance to deepen their cultural self-awareness as they reflect on how they personally value cultural diversity and why these statements demonstrate what

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they value. However, as they move to working with other members to select the three Sample Diversity Statements for group reference, they need to listen to others' justification of choices. During this process, students again practice respect, openness, nonjudgment, curiosity, and empathy towards cultural others to perceive others more accurately. The stage of collaboratively drafting the group's diversity statement is when students work on their tolerance of cultural ambiguities due to the coexistence and clashes of members' multiple cultural frameworks and personal systems of values and beliefs. This is also an opportunity for students to develop their skills in reconciling cultural conflicts. In sum, the interventions in Week 4 pin down the idea of cultural diversity being valuable and cultural difference being worthy of engagement to, once again, distance students from the strategy of focusing on cultural commonalities. These interventions can set the stage for the next section that centers around acceptance of difference when students need to learn to engage in cultural difference behaviorally.

Intervention vigor. The literature reviewing multicultural readers documents intervention vigor as another area for improvement of those materials. The lack of intervention vigor manifests in two components of the reviewed multicultural readers: the questions and the tasks accompanying the readings. Jamieson (1997) remarks that the reflection questions in some collections avoid challenging students to articulate their reaction and thoughts on heated racism and sexism issues and move students' attention to more peripheral matters, such as word choice and style (p. 161). Jordan (2005) has the same critique about the post-reading questions in some readers he reviewed, claiming that they do not encourage students to grapple with the cultural conflicts present in the texts but rather, shy away from them (p. 178). In addition, he suggests that compilers of multicultural readers may consider leaving out directive instructions for reflection and providing more background information about the readings to incite students to explore the texts more actively (p. 182). These critiques indicate that questions accompanying multicultural texts should prepare them for a more interactive and generative reading experience which subsequently results in students' literacy and intercultural growth. I would further argue that multicultural reader designers should also make these questions more culturally and linguistically inclusive by adding inquiry that attends to the unique language and cultural resources and restraints of minority native speakers and nonnative speakers of English. In this way, the questions will be

more appropriate to serve as instructional materials for the current diverse student population (Lisle & Mano, 1997; Grobman, 2002).

To ensure the reading questions in my Multicultural Reader offer students an interactive, literacy growth-oriented, and culturally and linguistically inclusive learning experience, I write reading questions based on *reader-response theory* and integrate an intercultural focus into the content of the questions. I chose reader-response as the theoretical underpinning for the reading questions firstly because it advocates an interactive reading process in students. Specifically, reader-response theory presents an approach to reading that "primarily examines and values readers and how readers read texts, not how or why writers wrote them or how they are organized" because "the key element in a definition of reader-response theory [is]: the reader's experience while travelling through a text" (Hirvela, 2004, p. 46). Since reader-response theory emphasizes more students' reading experience of a text than the author's intent in the text, practitioners of this theory should invite students to relate their academic and personal backgrounds to their reading experience and share how they construct the meaning of the text throughout the reading process (pp. 47-48). Therefore, the reading questions in my Reader also encourage students to bring their cross-cultural communication and interaction experiences and reflections on their sociocultural positioning during those events into their interaction with the text (Harklau, 2004, p. 125). This design move also reflects the intercultural component in my reading questions. Additionally, reader-response theory proves to be suitable for my pedagogical aims because this theory originated from L1 literacy development scholarship and was later applied to the area of second language acquisition, especially in connecting reading and writing activities for fostering L2 literacy in ESL students (Hirvela, 2004). Therefore, the adoption of reader-response theory into the reading questions will make my materials accommodating to both diverse native and nonnative speakers of English in the first-year writing classroom.

For each reading in my Multicultural Reader, I create a Reading Guide which is comprised of three parts, namely Before Reading, During Reading, and After Reading, as illustrated in the Sample Section. Reading guides and pre -, during, and post-reading questions are valuable in that these apparatuses sustain students' focus on and interaction with the text during the reading process, enhance their meaning construction, and turn them into "deep readers" (Bean, 2011, p. 162; Sturtz et al., 2017). This pedagogical choice resonates with reader-response theory which suggests that writing and reading connections should be made before, during, and after the reading experience

to allow students to continuously make sense of what they read and elevate the quality of the reading experience (Hirvela, 2004, p. 74). Subsequently, these connections strengthen both students' writing and reading proficiency (Yancey et al., 2017), leading to literacy growth.

All my Reading Guides begin with a short summary of the multicultural text and Before Reading questions. These components aim to create an entry point into the text for students, let them know what to expect in the upcoming content, and help them establish an initial connection with the text (Hirvela, 2004; Odom, 2017; Sturtz et al., 2017). Depending on what students should gain from the reading, the Before Reading questions require students to perform certain reading, writing, research, or reflective tasks to prepare them for better engagement with the text. One function of Before Reading questions is to prompt students to start activating and linking their relevant prior knowledge with what they are going to read (Hirvela, 2004, p. 66). This step is necessary to build up students' confidence in entering the reading experience because student readers do not always feel competent and prepared for college reading, as research indicates (e.g., Sturtz et al., 2017, p. 282). For ESL students, reading in a second language at the college level can even be daunting since they may not have been taught how to read effectively in their first language and cannot use this knowledge for transferrable literacy skills (Hinkel, 2012). Conversely, implications from the field of contrastive rhetoric indicate that the reading and writing activities in English of ESL students may be influenced by their L1 literacy education which is very much likely different from reading and writing literacy in English (Hirvela, 2004, p. 43). Therefore, in asking student readers to recall what they previously learnt and integrate this knowledge retrieval opportunity into the reading process, the pre-reading questions indicate that students possess legitimate academic skills to contribute to the reading assignment, and thus, "empower" students (Hirvela, 2004, p. 53). Another generative take on ESL students' prior literacy experience is that this information can be used as a cultural resource to domestic students, exposing them to how education is conducted in other parts of the world. This explains why in my Sample Section, I included Before Reading questions that elicit students' prior literacy experience and knowledge relevant to the reading (Sturtz et al., 2017, p. 273). For instance, I repeatedly ask students as a group about how they normally approach a particular genre of text. At the same time, I invite ESL students to recount their L1 reading experience to signify that their multicultural, multilingual background is acknowledged and considered in the design of the learning activity and to make them feel welcomed and accepted (Lisle and Mano, 1997, p. 13).

Following Before Reading questions are During Reading heuristics. To facilitate students' reading process as it is happening, I use two items: a visual organizer that urges students, as they go through the text, to fill in specified details from the content and a reminder for students to note down their reaction to both the content and language of the text for later discussion in class. These are popular heuristics recommended by compositionists specializing in both L1 and L2 reading-writing connections (Hirvela, 2004; Sturtz et al., 2017). The visual organizer aims to assist students in categorizing confusing or overwhelming information into an accessible structure so that they can follow the reading with more ease. In my Sample Section, for example, the four readings present students with details that are easy to mistake for one another. These details are the various sociocultural indicators, e.g., age, education, geographical locations, that affect the lifestyles and decision-making of people from different groups in Green's (2019) newspaper article or how the many characters with dissimilar personal histories react to the American vs. Vietnamese cultural clash in Ha's (2014) "American Dream Boat". In Natadecha-Sponsel's (2018) "Individualism as an American cultural value", students are provided with the various aspects of life that are put on the scale between Thai and American culture, and Lu et al.'s article consists of four empirical studies with the next research taking a slightly different emphasis from the previous one. If students do not have a strategy to keep track of all these easy to confuse details such as using a tool like a visual organizer, they may get lost in the progression of the content (Ferris & Hedgecock, 2014, p. 121). The second heuristic in the During reading section is a reminder that motivates students to interact with the text by taking notes on questions, unfamiliar notions and concepts, and interesting instances that arise during their reading process. These micro activities are necessary because they give students pause to consider what they have just read (Hirvela, 2004, p. 75). This is how students can better monitor their comprehension of the materials they are reading (Sturtz et al., 2017, p. 279).

For After Reading questions, students are requested to perform summary, analysis, evaluation, argumentation, and application skills as these are essential writing and cognitive competences for college readers (Ferris & Hedgecock, 2014, p. 101; Horning et al., 2017, p. 6; Sturtz et al., 2017). I structure the post-reading questions based on suggestions from Bloom's (1956) taxonomy of cognitive skills, which includes the skills of remembering, understanding, applying, analyzing, evaluating, and creating. Therefore, I begin my After Reading questions with summary tasks to help students *remember* what they just read. For instance, students need to

summarize the main argument of Green's (2019) newspaper article or recall the cultural clash experienced by the Vietnamese American protagonist in "American Dream Boat". Summary tasks are helpful in directing students' attention to the key content and minimize the distractions that a long text may entail (Hirvela, 2004, p. 91). Students then must take a closer look at and articulate their *understanding* of critical details in the text. This type of connection can be seen throughout the After Reading questions for Lu et al.'s (2017) piece when students need to comprehend the role of different parts in an academic journal article. Similarly, students are made to explicate the concept "Asian nerd" in "American Dream Boat" or the communicative strategy in the encounter between the author and the nurse in "Individualism as an American value". To sharpen students' argumentative skills, I devote a major part of post-reading questions to *analysis* and *evaluation* tasks. For these tasks, students must forward their claim on an issue and support it with reasoning and evidence either from the reading or their life experience. A case in this point is the question about whether Natadecha-Sponsel's argument reflects what students notice about American culture and justify their answer with personal experiences. Another example is the question that demands students to evaluate the protagonist's resolution of the cultural conflicts she has to face in "American Dream Boat" and elaborate on their conclusion with reasoning and evidence from the text.

One design choice I made to address to documented concerns about task vigor of multicultural readers (e.g., Jaimeson, 1997; Jordan, 2005) is that I make students think and respond to debatable, challenging issues in the readings rather than stay away from them. In "American Dream Boat", the desire to be "a full-fledged American [majority]" that obsesses the Vietnamese American minority is a thorny dilemma which some domestic minority students or international students may experience, and which may be invisible to domestic majority students. Instead of glossing over this sticking point, I urge students to express their opinions about such mental phenomena of minorities, anticipate the cause for it, and relate it to their personal experience. This is a cognitively and affectively challenging request as it pushes students, irrespective of their sociocultural positionality, out of their comfort zone to articulate a sensitive psychological issue. Another example can be found in the After Reading questions for Emma Green's article where students specify if anything in the content confuses them or makes them want to push back. These tasks usually trigger students to perform more complex cognitive processes beyond reading for meaning such as "inferencing,… critical reasoning, and reacting", which, according to Ferris and

Hedgecock (2014), stimulate students' imagination of their reader attributes and engagement with the text (p. 101). Lastly, all After Reading parts end with *application* questions that prompt students to compare their pre- and post-reading perception of the targeted topic in the reading or to ruminate on how they will transfer what they have learnt to real life contexts. These application tasks are necessary because they not only point students to the practicality of the reading knowledge, but also turn students into autonomous learners who can self-assess their gains after the learning experience (Sullivan, 2017, p. 147), and make students cognitively and affectively prepared for similar intercultural encounters in the real world (Jordan, 2005),

The effects of Reading Guides with before, during, and after reading questions have been documented in the scholarship (e.g., Ferris & Hedgcock, 2014, p. 121). Student participants in Sturtz et al.'s (2017) study testify that the pre-, during, and post-reading guidelines helped them tremendously in processing the texts, locating information, retaining content, connecting concepts, synthesizing relationships among diverging points, and organizing the reading materials to prepare for subsequent writing and research tasks. These students also confirm the procedural effects of such an approach in teaching academic reading, citing that practicing these micro steps repeatedly throughout the intervention course makes the steps become an integral part of students' reading process and enables them to develop an effective reading strategy that supports their writing work and general learning (p. 284). In the case of my Multicultural Reader, while the Reading Guides targets such effects on students' academic experiences, I also intend for them, as indicated in my proposed Course Calendar, to be used as homework assignments and, subsequently, springboards for in-class discussions. Since each student brings their unique personal, educational, and intercultural histories to their answers to the Reading Guides, conversations among class members originating from these Guides will become sources of cross-cultural knowledge for everybody to acquire. For example, while domestic students, based on the stories of international students, may realize that the educational systems in other countries may teach different literacy skills from those taught in American education, the majority members will also gain insights about how minority members have a different educational trajectory right in their shared educational system. International students, seeing how their domestic majority and minority peers may come from dissimilar academic backgrounds, can attain more nuanced knowledge about individuals whom they previously subsumed into one single category of "domestic students". Those class discussions,

therefore, can also create a "contact zone" that exposes students to the different cultural norms, practices, and perspectives that their cultural other peers bring to the classroom.

While earlier analyses of multicultural readers pay more attention to the ineffectiveness of reading questions, recent reviews pinpoint the modest presence of interactive tasks in those collections. The critiques about multicultural collections lacking meaningful, rigorous interactive tasks are concentrated in Jordan's (2005, 2009) work. In this line of scholarship, he repeatedly laments that multicultural readers treat diversity engagement as static because they only "put … students in contact with different cultures solely through print texts" (Jordan, 2005, p. 172). Therefore, he calls for more interventions that connect multicultural readings with real world cross-cultural interactions to take advantage of the inherent diversity in the writing classroom and on campus and bring students experiential learning opportunities (pp. 179-183).

In response to Jordan's (2005, 2009) concerns, my redesign of the Multicultural Reader connects multicultural readings with interactive tasks adapted from the field of intercultural competence. As illustrated in the Sample Section, every reading is augmented with two interactive activities which in one way or another link with and expand the main messages from the readings. These activities function as rich experiential learning sites as they put students in real world cross-cultural communication and encounters. If students read about Americans living in cultural bubbles in Green's (2019) newspaper article, the activity "How diverse is your life" that follows will give them the chance to examine whether they, themselves, are living in a cultural bubble, reflect on their current socialization, and exchange their findings with cultural others. Before entering conversations about American and Thai cultural values as representatives for two cultural frameworks of individualism and collectivism, students are directed to reflect on the ideologies of their home cultures to decide whether it is individualistic or collectivist culture, setting the stage for a deeper discussion of the reading. Because Natadecha-Sponsel's (2018) essay looks at how American and Thai cultures address similar social aspects differently, this theme is reinforced by the post-reading activity which asks students to introduce their home cultural values through proverbs on certain topics and compare how the same values are conceptualized and worded in their peers' cultures. The interactive activities are also designed to give equal opportunities for individual work for raising cultural self-awareness, pair/teamwork for developing deeper cultural connections, and whole class debriefing to enable cross-group exchanges and exponentiate the diversity of viewpoints among students. My combination between readings, discussions, and

interactive tasks at different levels echo Jordan's (2009) remark that "effective learning arises from interactions among multiple spaces and practices" (p. W472). More importantly, throughout these interactions, students are guided to listen and observe cultural others; evaluate, analyze, and interpret intercultural encounters; and relate their encounters with other cultures to their personal experiences, harnessing the entire targeted behavioral skills set in the Section's learning outcomes.

CHAPTER 8: IMPLICATIONS AND CONCLUSION

In this chapter, I would like to give an overview of the content I have covered in this dissertation. The chapter starts with a project summary that details the research rationales, the methodological approach to design, project goals, and how I executed these goals. I then discuss the limitations and the contributions of the project to the larger scholarship in composition studies. Finally, the chapter ends with the pedagogical and research implications for further practice and inquiry.

Summary of the project

In response to the increasing diversification and internationalization of American higher education and writing programs, this dissertation features a curriculum development project focused on redesigning a multicultural reader which serves to cultivate intercultural competence in diverse domestic and international first year writing students. This dissertation is part of Transculturation in Introductory Composition ("Transculturation Project"), a pedagogical and empirical project that shares the same goals of fostering and assessing intercultural competence development in first year writing courses at the Introductory Composition program at Purdue University. In the Transculturation Project, the Multicultural Reader was piloted as one of the main curricular interventions which exposes students to cultural differences and mentors them in their intercultural communication and interactions. Being integral to the curricular revision work in the Transculturation Project, my (re)design of the Reader was guided by the pilot results of the existing multicultural reader and the pedagogical implications from composition scholarship on multicultural readers. The consultation from the preliminary results and literature review indicates three issues of inquiry that my Multicultural Reader must address, including (i) how to operationalize the definition and indicators of intercultural competence chosen for the Transculturation Project, which come from Deardorff's (2006) study, into the Reader; (ii) how to incorporate Bennett's (1986) Developmental Model of Intercultural Sensitivity, the assessment instrument of the Transculturation Project, into the Reader; and (iii) how to fill the documented gaps in multicultural readers design with respect to socio-cultural representativeness of authorship,

content and the targeted student audience, text selection for genre diversity, text sequencing for intellectual development, and intervention vigor.

I adopted Wiggins and McTighe's (2005) Backward Design framework as my methodological approach to the (re)design of the Multicultural Reader due to its empirically validated effects in curricular and programmatic revision (e.g., Hodaeian & Biria, 2015; Paesani, 2017). To achieve pedagogical alignment, Backward Design requires material developers to realize three steps: (a) specifying learning outcomes; (b) determining an assessment plan and evidence of learning success, and (c) selecting relevant materials and activities that enable students' outcome achievement. Following these steps during my redesigning process allowed me to answer the three questions of inquiry. To illustrate my material development work, I presented one Sample Section that homes in moving students from the Minimization of difference orientation to the Acceptance of difference orientation.

First, I converted the definition and indicators of intercultural competence that emerged from Deardorff's (2006) study into learning outcomes for the interventions in the Multicultural Reader. I also translated the pedagogical implications from Bennett's (1986) DMIS into additional learning outcomes for the Reader, aligning learning outcomes and assessment as suggested by the Backward Design approach. Then, I arranged the learning outcomes elicited from both Deardorff's (2006) study and Bennett's (1986) model into three groups of learning outcomes aiming for affective, cognitive, and behavioral development of intercultural competence. This is how I answered the first question inquiring how I operationalize the definition and indicators of intercultural competence chosen for the Transculturation Project into the redesigned Multicultural Reader.

As the DMIS is the assessment instrument in the Transculturation Project, it serves the same function for the Multicultural Reader, which is to evaluate students' learning success from using the Reader. To answer the second question of inquiry about incorporating the DMIS into the Reader, I applied the second principle of Backward Design of aligning assessment practices and instructional materials. Specifically, I integrated the DMIS into the Reader in three steps. First, I divided the Reader into four sections correspondent to the five stages of intercultural development on the DMIS, aiming at moving students from a lower stage to a higher stage of intercultural competence improvement. These four sections are named (i) *from Denial to Defense*, (ii) *from Defense to Minimization*, (iii) *from Minimization to Acceptance*, and (iv) *from Acceptance*

to Adaptation. Then, I selected, designed, adapted, and sequenced the readings and intervention tasks based on stages and strategies of intercultural progression as highlighted in the DMIS scholarship and in the identified affective, cognitive, and behavioral learning outcomes for the Reader. In my Sample Section, I also provided concrete guidelines on how instructors can map students' reading responses and reflective writings onto the DMIS to trace their intercultural progression and locate their interculturality status for both formative and summative evaluation.

Finally, my redesign of the Multicultural Reader addresses the limitations in multicultural reader design as informed by the existing literature. To improve the social representativeness of authorship and content (Jamieson, 1997; Jordan, 2005), my Reader showcases exemplary texts which foreground contemporary issues in different multicultural societies, and which were written by a diverse group of authors with respect to nationality, sexuality, sociocultural status, language background, and professional accolades. Instructions for the readings do not forward any limited assumptions about the potential student audience, overcoming the longstanding issue of student audience misrepresentation in previous multicultural textbooks (Jamieson, 1997; Jordan, 2009). The selected readings also exhibit genre diversity in terms of both genres, e.g., newspaper articles vs. ethnographic reports, vs. academic essays vs. academic journal articles, etc. as well as rhetorical modes, e.g., narration, exposition, description, argumentation, etc. For intellectual development in students' learning process (Shapiro, 1992), the sequencing of the readings and interventions is based on the DMIS guidelines and projects a progressively complex trajectory of affective, cognitive, and behavioral practices for students' intercultural growth. To circumvent the lack of intervention vigor in traditional multicultural collections (Jordan, 2005), I augment each multicultural reading with intervention tasks adapted from composition studies and intercultural training scholarship to sharpen students' summary, synthetic, analytic, evaluative, argumentative, and research skills and prompt them to critically interpret cultural phenomena, avoid stereotypes, and embrace difference. My interactive tasks require students to move past passive reading by activating their reading knowledge into real world cross-cultural encounters and purposefully reflecting on their experiential learning in writing assignments.

Limitations of the project

Despite my carefully designed research and material development plan, this project is not without limitations. Specifically, there are limitations in data size, presentation of final product, concurrent writing and intercultural development, and assessment practices.

First and foremost, my redesign of this Multicultural Reader referenced the preliminary results of the implemented Reader in the Transculturation Project. However, these results were generated from the dataset of only eight students who consented to participate in the pilot semester of Spring 2017. Since this is a small student sample, the data does not provide representative evidence about the effects of the implemented Reader. Therefore, my interpretations of the shortcomings of the piloted Reader based on this sample are more speculative than generalizable, which weakened the empirical grounding informing my redesign decisions. For future work, I will look at the data collected from the successive semesters of implementation of the Transculturation Curriculum, i.e., Fall 2017 and Spring 2018, and scan for the reflective writings of students who ended their course with an ethnocentric orientation and/or who wrote journal entries unmappable onto the DMIS. In this way, I will be able to access more representative data, examine if there is more evidence about the relations between the piloted Reader and students' learning experiences, and arrive at more generalizable remarks about such relations.

In my answer to the second question of inquiry about incorporating the DMIS into the structure of the Multicultural Reader, I stated that the Reader would have four sections corresponding to the developmental stages of the DMIS, namely *from Denial to Defense*, *from Defense to Minimization*, *from Minimization to Acceptance*, and *from Acceptance to Adaptation*. However, due to the time constraints and the scope of this project as a graduate dissertation, I could only present one Sample Section focused on moving students from Minimization to Acceptance rather than four sections. This Sample Section is assumed to offer only a glimpse into how my redesign process actualizes the principles of Backward Design, particularly how I extracted learning outcomes from the definition of intercultural competence, connected learning outcomes with assessment, and incorporated learning outcomes and assessment into instructional materials. Nonetheless, the Sample Section cannot exhibit the relation between the hypothetical four sections and how one section, with respect to assessment practices and reading instructions, organically and rationally transitions to another. Since I have tentatively planned the readings and interactive

tasks for other sections (see Appendix C), my next step would be to turn these contents into complete materials to fully demonstrate the execution of my redesign agenda.

Since the Multicultural Reader is used for writing courses with learning outcomes geared towards writing and research skills, a logical expectation would be the reading and interactive tasks in the Reader work to improve students' writing proficiency. However, this is not the case of my Reader. While instructions in my Reading Guides applied pedagogical implications about reading and writing connections and writing activities were consistently integrated in interactive tasks, the construct of writing proficiency was not operationalized in my Reader with respect to selecting and sequencing multicultural texts. More importantly, the DMIS, the assessment instrument of the Reader, only assesses intercultural growth and does not assess any type of literacy growth. That my Reader does not address writing proficiency in its design is caused by the contextual particularities of the Transculturation Project. In the Transculturation Curriculum, the primary role of the Multicultural Reader is to support intercultural development through the exposure to cultural texts and the cross-cultural communication and collaboration triggered by interactive tasks. This explains why the redesign of the Reader operationalizes theoretical frameworks of intercultural competence development, i.e., Deardorff's (2006) Process Model of Intercultural Competence and Bennett's (1986) DMIS, and the DMIS is used for assessing the Reader's effects on students' intercultural progression. Since first year writing courses at ICaP also pursue other learning outcomes for writing development, these outcomes were realized by other interventions in the Transculturation Curriculum, such as the writing and research-based assignment sequence (i.e., Case Study Report of Cultural Ambassador Partner, Cultural Inquiry Project, Digital Remediation Project), and students' writing proficiency was assessed by other instruments which I did not mention here as they are beyond my project's scope. At this stage, it is safe to say that the reading, writing, and interactive tasks promoted in the Multicultural Reader are designed to serve students' intercultural growth. Whether the reading and writing intensity generated by the Multicultural Reader can lead to students' writing proficiency improvement or not requires another layer of material and assessment design. For curriculum developers and writing instructors interested in integrating writing development effects into multicultural readings, it is recommended that they reference the literature on reading and writing connections in both L1 (e.g., Sturtz et al., 2017, p. 274) and L2 (e.g., Ferris & Hedgcock, 2014; Hirvela, 2004) to define the construct of writing proficiency that they aim to measure in students' performance, to

operationalize the construct into intervention materials and tasks, and to select an assessment instrument that serves to measure the construct in students' work. For those who wish to trace the correlation between writing growth and intercultural competence development, it is important to be aware that this correlation is another construct which, again, entails the same process of operationalization and selection of assessment methods.

Since intercultural competence is multidimensional (e.g., Spitzberg & Changnon, 2009) and developmental in nature (e.g., Bennett, 1993; "Developmental Theory", 2015; Hammer, 2008), interculturalists suggest employing a multi-method approach in assessing this construct (e.g., "Assessment of Intercultural Competence", 2015; Deardorff, 2009). Currently, my Multicultural Reader only proposes a qualitative assessment approach which is mapping students' reflective writings onto the DMIS to trace the trajectories of their intercultural competence progression. For more comprehensive data analysis or data triangulation purposes, future users of the Multicultural Reader can consider adding another quantitative dimension to assessing students' reflective writings. For example, they can contemplate using the Grounded Theory Coding Scheme in the Transculturation Project (writeic.org) which allows them to code students' reflective writings into indicators of intercultural competence, trace the frequencies of codes across assignments, and observe the improvement (or lack thereof) of these indicators. Another quantitative measurement tool which has been widely applied in intercultural training research is Hammer's (2008, 2012) Intercultural Development Inventory (IDI). The IDI is a 50-item questionnaire that elicits respondents' self-report evidence based on which their intercultural competence is assessed. The respondent's intercultural competence will then be placed onto the Intercultural Competence Continuum (ICC), an empirically validated revision of the DMIS, that has 5 stages of Denial, Defense, Minimization, Acceptance, and Adaptation. The IDI appears to be a compatible supplementary to the DMIS mapping practice in my Multicultural Reader as it has the DMIS as the underlying theoretical construct. One popular deployment of the IDI in intercultural training course is to administer it as a pre- and post-intervention assessment (e.g., Jackson, 2015), which users of my Multicultural Reader can reference. However, one technical and logistic constraint of the IDI is that the administration of this instrument requires paid training and qualification for licensure which IDI users should take into account.

Project significance and implications for future practice and inquiry

Alongside with the limitations above, this project has made some notable contributions to the field of composition studies. With respect to developing reading materials that serve the current culturally and linguistically diverse student population in the writing classroom, the project has demonstrated how to design reading materials that address the issues of sociocultural representativeness of authorship, content, and student audience, genre diversity, text sequencing for intellectual progression, and intervention vigor which are documented as limitations of previous multicultural readers in composition literature. While curricular models for intercultural development have existed in the first year writing scholarship (e.g., Jordan, 2012; Martins and Horn, 2018; O'Brien & Alfano, 2015), few of these models detail how the construct of intercultural competence has been operationalized into their instructional materials and assessment methods. My Multicultural Reader, on the other hand, has showcased a systematic operationalization of intercultural competence into instructional interventions and assessment practices. This operationalization process goes from defining intercultural competence, identifying the targeted indicators of this construct, and translating these indicators into learning outcomes to incorporating these learning outcomes into the assessment plan and into the selection, sequencing, and design of intervention materials. This is a second gap of knowledge that my Project has bridged. My literature review also reveals that little scholarship documents the application of Backward Design in first year composition curriculum development and/or revision. In this regard, my Multicultural Reader has modelled how Backward Design can be integrated into curricular revision, presenting the process of connecting learning outcomes, assessment practices, and instructional materials for pedagogical alignment that future compositionists can replicate for a different teaching context. With regard to interdisciplinary work, the reading, writing, research, and interactive tasks in my Multicultural Reader offer one solution to crossing the disciplinary divide between multicultural education and intercultural education caused by their differences in targeted student population and administrative initiatives (Lieberman & Gamst, 2015). By promoting interventions capitalizing on the needs and resources of diverse domestic students, which multicultural education attends to, and international students, which intercultural education serves, my Reader creates pedagogical linkages between multicultural and intercultural initiatives (p. 18), bringing inclusive learning experiences to all students.

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The redesign of this Multicultural Reader was initially inspired by the curricular context of the Transculturation Project and ICaP, the introductory composition program at Purdue University. However, the Reader is a package of multicultural readings in and of itself, and, with adaptation, can be used for other academic settings. In what follows, I will forward some suggestions on structural adaptation of the Reader that interested first year writing instructors can implement into their teaching contexts.

This Multicultural Reader starts with interventions that move students from a Denial of difference to a Defense against difference to serve from the least interculturally experienced students. However, it is not prescribed that writing instructors start their intercultural training from this stage. Indeed, as indicated in research (e.g., Bittinger, 2019; Wang, 2013), most students in a multicultural class or a study abroad program tend to fall in Minimization in their pre-intervention assessment. Therefore, it is recommended that instructors conduct a diagnostic assessment of the student group's intercultural competence at the beginning of the course to determine where on the DMIS spectrum the group falls on and start intervention from there. If the majority of students were at the Minimization stage with a few at Denial and/or Defense, the instructor could begin the training with instructional content that supports the movement from Minimization to Acceptance while selecting a few interventions from the Denial to Defense and Defense to Minimization sections to accommodate individuals that are still at these stages. Approaching intercultural assessment and training this way, the instructor can save time from implementing all materials at the stages before the one where the group falls on and can make more room for other important content that aims at writing and research learning outcomes of a composition course.

The instructor can also consider taking more time than four weeks as proposed in my Sample Section to mentor students at the Minimization stage. According to Bennett (1993), Minimization is "an alluring position" because it allows people to practice "the Golden Rule – do unto others as you would them do unto you" (p. 41) and carve themselves a convenient, safe state for cultural interactions that many individuals want to reside in (p. 45). For culture-crossers, to move from Minimization to Acceptance is to dislodge "a paradigmatic barrier", which demands of them "a conceptual shift" (p. 45) from an absolute, dualistic worldview that prioritizes commonalities over differences to a more relative worldview that encourages them to engage in difference and tailor their cognition, affect, and behavior to specific interactive contexts. This dislodging process may require more time to mentor from the instructor and to acclimate from the

students. All in all, the instructor can compress or stretch the use of the multicultural readings in the Reader upon their student needs and curricular foci. Finally, another versatile feature of my Multicultural Reader is that the readings and interventions can also be adapted to a digital format, opening possibilities for its utility in virtual first year writing course settings that have been growing in numbers in writing programs over the last decade (e.g., Litterio, 2018). The field of intercultural learning has also been advocating for more Virtual Experiential Intercultural Learning (VEIL) and Collaborative Online International Learning (COIL) courses to realize the aims of providing students who cannot afford a study abroad program experience with the type of cross-cultural and language learning opportunities that this experience offers. Therefore, a first year writing course that marries my Multicultural Reader with a VEIL or COIL format can be a new frontier that merits further exploration.

Besides the direct utility of the Multicultural Reader in first year writing, my dissertation also offers writing instructors a model of material design for writing courses with the purpose of intercultural development. This Reader was redesigned with a Backward Design approach spanning over five following steps:

Step 1: Selecting a definition of intercultural competence from Deardorff's (2006) study to use as the theoretical construct for the interventions.

Step 2: Referencing how Deardorff's (2006) definition is operationalized into affective, cognitive, and behavioral indicators of intercultural competence via Deardorff's Process Model of Intercultural Competence

Step 3: Converting the affective, cognitive, and behavioral indicators of intercultural competence from Deardorff's (2006) definition into affective, cognitive, and behavioral learning outcomes for the Multicultural Reader. At the same time, identifying supplementary learning outcomes of intercultural development from Bennett's (1986) Developmental Model of Intercultural Sensitivity, the assessment instrument of the project, to align learning outcomes with assessment practices.

Step 4: Incorporating the DMIS into the structure of the Multicultural Reader by dividing the Reader into sections matching with the developmental stages of the DMIS, aligning assessment practices with instructional materials.

Step 5: Selecting multicultural readings and designing interventions that address the learning outcomes for each section. The interventions include supplementary reading, writing, research, and interactive tasks adapted from pedagogical implications about reading-writing connections from composition studies and from the intercultural training scholarship.

Since the Multicultural Reader is part of the Transculturation Curriculum, Deardorff's (2006) definition of intercultural competence as the theoretical construct and Bennett's (1986) DMIS as the assessment instrument were already chosen for the Project before my Reader was revised. Therefore, the redesign of the Reader was subject to taking into account these theoretical frameworks in operationalization and assessment requirements. Nonetheless, developers of brand new first year writing curricula can still reference my process of designing reading interventions with an intercultural competence focus which I generalized into a Design Model of Multicultural Reading Materials for First Year Writing Courses as in Figure 5. below:

STEP 1: Selecting a definition of intercultural competence for the interventions

- The definition should be used as the theoretical construct for the interventions.
- The definition should reflect the curricular, programmatic, and institutional contexts for intercultural competence development.

STEP 2: Identifying learning outcomes for the interventions

- Operationalize the definition into affective, cognitive, and behavioral indicators of intercultural competence
- Convert these indicators into affective, cognitive, and behavioral learning outcomes for the interventions.

STEP 3: Selecting an assessment instrument

- Select an assessment instrument from the intercultural training scholarship
- The instrument should be able to assess the successful accomplishment of the identified learning outcomes.
- This is to match learning outcomes with assessment.

STEP 4: Designing an assessment plan

- The assessment plan should include formative and summative assessment practices (and other forms of assessment upon instructor's rationales) with the use of the instrument.

STEP 5: Designing the training package

- The training package includes (i) multicultural readings and (ii) reading, writing, research, and interactive tasks designed and adapted with reference to pedagogical implications from composition and intercultural training scholarship.
- The training package is structured in a way that addresses the learning outcomes and matches with the formative and summative assessment plan to align instructional methods with learning outcomes and assessment.

Figure 6. A Design Model of Multicultural Readings for First Year Writing Courses.

At the current stage, the compilation of my Multicultural Reader is still in progress. Although the redesign framework has been built, implications from existing composition and intercultural training scholarship consulted, and design principles articulated, the effects of my Multicultural Reader are still hypothetical rather than empirical. Therefore, the next stage for me is to complete materials assemblance and pilot the Reader in an authentic multicultural, multilingual first year writing setting. That is because assessed reflective writings from student participants who receive and experience the proposed interventions could provide reliable evidence about whether and how the interventions have impacted and improved their intercultural sensitivity.

APPENDIX A. A DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY

I. DENIAL OF DIFFERENCE

People with this predominant experience are "in denial" about cultural difference – they are unable to experience differences in other than extremely simple ways. They may be perplexed when asked about their own culture, because they have not considered how culture impacts their own or others' lives. They might ask well-meant but naive questions about other cultures ("do they have television in Japan?") and make superficial statements of tolerance ("live and let live"). In some cases, people with this orientation may dehumanize others, assuming that different behavior is a deficiency in intelligence or personality.

Denial/Disinterest: Isolation in homogeneous groups fails to generate either the opportunity or the motivation to construct relevant categories for noticing and interpreting cultural difference.

Denial/Avoidance: Intentional separation from cultural difference protects worldview from change by creating the conditions of isolation. Some awareness of cultural difference may yield undifferentiated broad categories, such as "foreigner" or "Asian" or "people of color."
Perceptual process: Failure to differentiate "culture" as a category, thus an inability to perceive or construe data from differing cultural contexts.

Exercise Of Power: Possibility of exploitation

At This Stage, Learners Say:
- "Live and let live, that's what I say."
- "All big cities are the same—lots of buildings, too many cars, McDonalds."
- "As long as we all speak the same language, there's no problem."
- "The main concerns I have involve knowing how to get around and ordering in restaurants."
- "With my experience, I can be successful in any culture without any special effort – I never experience culture shock."
- "All I need to know about is politics and history—I can figure out the rest of it as I go along."

DEVELOPMENTAL TASK:

To recognize the existence of cultural differences
To begin the reconciliation of stability and change

CHALLENGE AND SUPPORT:

Learners experience of difference: High Challenge
Educators should emphasize: High Support

TO SUPPORT THE LEARNERS:

Content:
- Objective culture: Art, music, literature, theatre, dance
- Heroes and holidays
- Culture specific social science: Politics, history, economics, sociology
- Travel tips: "Do's and taboos"
- Use symbols, not target cultures

Process:
- Illustrate ideas with user-friendly activities
- Embed differences in non-threatening contexts
- Promote an inclusive, non-blaming climate
- Address learner anxieties in existing categories, but limit time
- Build on what they already know

TO CHALLENGE THE LEARNERS:

Content:
- Subjective culture: Selected values, beliefs, and behaviors
- A positive vision of intercultural interaction

Process:
- Arouse curiosity
- Facilitate structured contact with other cultures through films, slides, panel presentations, etc.

II. DEFENSE AGAINST DIFFERENCE

People with a predominant experience of Defense experience cultural difference in a polarized way –us and them. They feel "under siege" by people that they stereotype in simplistic and negative ways, protecting themselves with a hardened boundary between themselves and the "others." Typically, one's own culture is exalted, and other cultures are denigrated with negative stereotypes. This hierarchical view of culture may lead people to assume a kind of social Darwinism wherein they place their own culture at the acme of development and civilization. A common variation is a **Reversal** of the two poles, so that one's own culture is denigrated and other cultures are uncritically lauded. While Reversal may superficially seem to be more culturally sensitive, it is nevertheless still dualistic and overly simplistic.

Defense/Denigration: The existing cultural worldview is protected by negatively evaluating persons with different cultural behaviors or values.

Defense/Superiority: The existing cultural worldview is protected by exaggerating its positive aspects compared to all other cultures. Any neutral or positive statement about another culture may be interpreted as an attack.

Defense/Reversal: Tendency to see another culture as superior while maligning one's own, exemplified by "going native" among long-term sojourners or the "false ally" among some dominant-culture seekers of minority approval.

Perceptual process: categories for culture and cultural difference are better-elaborated, but data is organized into polarized evaluative categories, making neutral statements about cultural difference impossible and thus masking sophisticated differences with simplified stereotypes.

Exercise of Power: Exclusionary denial of equal opportunity.

At this stage, learners say:
- "Why don't these people speak my language?"
- "When I go to other cultures, I realize how much better my own culture is."
- "My culture should be a model for the rest of the world."
- "These people don't value life the way we do."
- "Boy, could we teach these people a lot of stuff."
- "What a sexist society!"
- "These people are so urbane and sophisticated, not like the superficial people back home."
- "I am embarrassed by my compatriots, so I spend all my time with the host country nationals."
- "I wish I could give up my own cultural background and really be one of these people."

DEVELOPMENTAL TASK:

Mitigate polarization by emphasizing "common humanity"
Distribute criticism equally

CHALLENGE AND SUPPORT:

Learners experience of difference: Maximum Challenge
Educators should emphasize: Maximum Support

TO SUPPORT THE LEARNERS:

Content:
- Universality of ethnocentrism (in-group/out-group distinctions)
- Existing (but previously unaddressed) differences within the in-group (such as learning styles, personality type, etc.)
- Address affect – something for each person to identify with

Process:
- Avoid cultural contrasts
- Provide reassurance and information about similarities
- Allow structured opportunities to share concerns
- Focus curiosity on the culture of their own group
- Promote cooperative activities

TO CHALLENGE THE LEARNERS:

Content:
- Historical contexts (wars, slavery, colonization, etc.)
- Commonalities, including shared needs and goals, between in-group and outgroup

Process:
- Stress conflict mediation and team-building
- Identify existing/transferable skills at dealing with difference
- Promote cooperative activities

III. MINIMIZATION OF DIFFERENCE

The predominant experience of Minimization is that of having "arrived" at intercultural sensitivity. The polarized experience of Defense has given way to a recognition of the common humanity of all people regardless of culture ("We are the world"). The familiar cultural worldview is protected by believing that deep down we are all alike, either physically/psychologically or spiritually/philosophically. This assumption of similarity is then invoked to avoid recognizing one's own cultural patterns, understanding others, and eventually making necessary adaptations. The assumed commonality with others is typically defined in ethnocentric terms: since everyone is essentially like us, it is sufficient in cross-cultural situations to "just be yourself."

Minimization/Human Similarity: Recognition and appreciation of superficial cultural differences such as eating customs, etc., while holding that the more important fact is that all human beings are essentially the same in their physiology, such as the need to eat. Emphasis on commonality of human beings in terms of physiological similarity as a way of approaching different cultures, e.g. "After all, we're all human."

Minimization/Universal Values: Emphasis on the similarity of people in terms of some basic values, typically those of one's own worldview. All human beings may be viewed as subordinate to a particular supernatural being, religion, or social philosophy. (e.g., "We are all children of God, whether we know it or not," or "All human beings are subject to the same (Marxist, Capitalist) economic forces."

Perceptual process: Stability is maintained by subsuming difference into familiar superordinate categories, thus creating the experience of one's own worldview as central to the reality of everyone. Unfamiliar data is perceived in neutral terms, but it is construed within the familiar categories of one's own worldview ("bow, shake, kiss – it's all just showing respect")

Exercise of Power: Acceptance of institutionalized privilege; disavowal of power, while unconsciously imposing cultural norms

At this stage, learners say:
- "The key to getting along in any culture is to just be yourself—authentic and honest!"
- "Customs differ, of course, but when you really get to know them they're pretty much like us."

- "I have this intuitive sense of other people, no matter what their culture."
- "Technology is bringing cultural uniformity to the developed world"
- "While the context may be different, the basic need to communicate remains the same around the world."
- "No matter what their culture, people are pretty much motivated by the same things."
- "If people are really honest, they'll recognize that some values are universal."
- "It's a small world, after all!"

DEVELOPMENTAL TASK:

Develop cultural self-awareness
Reconcile unity and diversity

CHALLENGE AND SUPPORT:

Learners experience of difference: Moderate Challenge
Educators should emphasize: Moderate Support

TO SUPPORT THE LEARNERS:

Content:
- Definitions of culture, race, ethnicity, stereotypes, and generalizations
- Culture, perception, and world view
- Minor subjective cultural differences, such as nonverbal behavior, or
- communication styles

Process:
- Avoid excessive stress on cultural contrasts
- Expand curiosity about their own culture to other cultures

TO CHALLENGE THE LEARNERS:

Content:
- Categories and frameworks for understanding their own culture, including values and beliefs
- The privilege of dominant groups
- Use authentic materials (advertising, media, etc.) from their own culture

Process:
- Facilitate contact with ethnorelative resource persons in structured activities
- Structure opportunities for difference-seeking
- Focus primarily on cultural self-awareness
- Use selected and trained ethnorelative resource persons
- Build on positive affect to motivate further exploration

IV. ACCEPTANCE OF DIFFERENCE

When Acceptance is the predominant experience, people experience cultural difference in context. They accept that all behaviors and values, including their own, exist in distinctive cultural contexts and that patterns of behaviors and values can be discerned within each context. They see cultures as offering alternative viable solutions to the organization of human existence, and they are curious about what the alternatives to their own culture are. Acceptance does not mean agreement or preference for alternative values, but rather acceptance of the distinctive reality of each culture's worldview.

Acceptance/Behavioral Relativism: The perception that all behavior exists in cultural context and the pursuit of understanding complex interaction within and between cultural contexts.

Acceptance/Value Relativism: The perception that beliefs, values, and other general patterns of assigning "goodness" and "badness" to ways of being in the world all exist in cultural context, and that cultural worldviews can be understood in terms of these values.

Worldview Structure: Differentiation and elaboration of cultural categories allows for a rich experience of different cultures, and self-reflective consciousness allows for the experience of one's self in cultural context (cultural self-awareness). Data is is organized into cultural context**;** Culture-general frameworks allow systematic contrasts of behavior and values between cultures**;** Culture-specific frameworks allow analysis of behavior and values within cultural context.

Exercise of Power: Exercise of power tends to be avoided through inaction (liberal paralysis), and perhaps some unwillingness to apply ethical principles cross-culturally.

At this stage, learners say:
- "The more difference the better – it's boring if everyone is the same"
- "People in other cultures are different in ways I hadn't thought of before"
- "I always try to study about a new culture before I go there."
- "The more cultures you know about, the better comparisons you can make."
- "Sometimes it's confusing, knowing that values are different in various cultures and wanting to be respectful, but still wanting to maintain my own core values."
- "When studying abroad, every student needs to be aware of relevant cultural differences."
- "My homestay family and I have had very different life experiences, and we're learning from each other"
- "Where can I learn more about Mexican culture to be effective in my communication?"

DEVELOPMENTAL TASK:

Refine analysis of cultural contrasts
Reconcile relativity and commitment

CHALLENGE AND SUPPORT:

Learners experience of difference: Low Challenge

Educators should emphasize: Moderate Challenge

TO SUPPORT THE LEARNERS:

Content:
- More complex subjective cultural differences including values analysis
- Elaboration of categories for cultural contrast and comparison
- Relationship between cognitive and communication styles

Process:
- Make cultural difference the focus while deepening cultural self-awareness
- Prepare learners for cultural frame-of-reference shifting

TO CHALLENGE THE LEARNERS:

Content:
- The appropriate use of culture-general (etic) and culture-specific (emic) categories
- Issues of cultural relativity, distinguishing it from moral or ethical relativity

Process:
- Build on enthusiasm for "difference-seeking" to promote examination of more profound contrasts
- Provide guided experiential learning opportunities such as homestays, drops-offs, simulations and role plays requiring intercultural empathy

V. ADAPTATION TO DIFFERENCE

The experience of Adaptation is one of consciously shifting perspective and intentionally altering behavior. Adaptation is the application of Acceptance, and it is likely to become the predominant experience when there is a need to actually interact effectively with people of another culture. With the acceptance of another culture's organization of reality, Adaptation can proceed by allowing one to reorganize experience in a way more like that of the other culture. This is *intercultural empathy*. The ability to empathize with another worldview in turn allows modified behavior to flow naturally from that experience. It is this natural flow of behavior that keeps code-shifting from being fake or inauthentic.

Adaptation/Cognitive Frame-Shifting: The conscious shift of perspective into an alternative cultural world view, thus creating access to a facsimile of the alternative cultural experience. Cognitive empathy.

Adaptation/Behavioral Code-Shifting: Acting in culturally appropriate ways based on an intuitive feel for the alternative worldview. Intuitive empathy. The most effective code-shifting occurs in conjunction with conscious frame-shifting. In other words, it's best to first know how things generally work in another culture, and then to allow your behavior to shift into those patterns when appropriate.

Worldview Structure: Cultural category boundaries become more flexible and permeable, and experience is consciously linked to particular cultural context (self-reflexive consciousness). Conscious re-framing of data allows it to be perceived in various ways, thus allowing experience to be intentionally formed in various cultural contexts

Exercise of Power: Ability to recognize and respond to power in cultural context; Reconciliation of ethical issues and the ability to apply consistent ethical principles in culturally relative ways

At this stage, learners say:
- "To solve this dispute, I'm going to have to change my approach."
- "I know they're really trying hard to adapt to my style, so it's fair that I try to meet them halfway."
- "I greet people from my culture and people from the host culture somewhat differently to account for cultural differences in the way respect is communicated."
- "I can maintain my values and also behave in culturally appropriate ways."
- "In a study abroad program, every student should be able to adapt to at least some cultural differences."
- "To solve this dispute, I need to change my behavior to account for the difference in status between me and my counterpart from the other culture."
- "I'm beginning to feel like a member of this culture."
- "The more I understand this culture, the better I get at the language."

DEVELOPMENTAL TASK:

Develop cognitive and intuitive empathy
Expand repertoire to allow a broader range of authentic behavior

CHALLENGE AND SUPPORT:

Learners experience of difference: Low Challenge
Educators should emphasize: High challenge

TO SUPPORT THE LEARNERS:

Content:
- Models of culture shock and cultural adaptation
- Advanced cultural topics requiring intercultural empathy (e.g., appreciation of humor, assessment of cultural deviance)

Process:
- Facilitate opportunities for learners to practice behavior in known cultures
- Use trained ethnorelative cultural informants in less structured activities (small groups, case studies, etc.)
- Prepare learners to learn autonomously (use of cultural informants, research strategies, etc.)

TO CHALLENGE THE LEARNERS:

Content:
- Cultural identity development (ethnic identity models, intercultural sensitivity models)
- Re-entry

Process:
- Provide opportunities to interact in previously unexplored cultural contexts
- Address deeper anxiety issues (e.g., "internal culture shock," identity conflicts, etc.)

VI. INTEGRATION OF DIFFERENCE

The experience of Integration is of being a person who is not defined in terms of any one culture – typically a person who is bicultural or multicultural. The experience of Integration may occur when individuals intentionally make a significant, sustained effort to become fully competent in new cultures. It may become the predominant experience for nondominant group members who have adapted (not assimilated) to a dominant or colonial culture, or it may characterize persons who grew up or lived for extended periods in other cultures. A marginal cultural identity allows for lively participation in a variety of cultures, but also for an occasional sense of never really being "at home." People with this orientation experience themselves as "in process," and they generally have a wide repertoire of cultural perspectives and behavior to draw on.

Integration/Constructive Marginality: Maintenance of a personal or organizational identity that is not primarily based in any one culture, combined with a tendency to facilitate constructive contact between cultures. Participation to some extent in a "marginal reference group," where other marginals rather than cultural compatriots are perceived as similar.

Integration/Ethical Commitment: Construction of an ethical system that allows for "commitment in relativism."

Worldview Structure: World view categories are experienced as constructs maintained by self-reflexive consciousness (cultures and individuals are "making themselves up"). Data both is generated by and generates context; therefore, we control knowledge by the construction of context

Exercise of Power: Culturally appropriate, but tending toward reconciliatory

At this stage, learners say:
- "While sometimes I feel marginal in groups, I am able to move in and out of them with relative ease."
- "Everywhere is home, if you know enough about how things work there."
- "I feel most comfortable when I'm bridging differences between the cultures I know."
- "Whatever the situation, I can usually look at it from a variety of cultural points of view."
- "In an intercultural world, everyone needs to have a intercultural mindset."
- "I truly enjoy participating fully in both of my cultures."
- "My decision-making skills are enhanced by having multiple frames of reference."

DEVELOPMENTAL TASK:

Resolve the multicultural identity
Support for 3rd culture constructions in personal or organizational interaction

CHALLENGE AND SUPPORT:

Learners experience of difference: Low Challenge
Educators should emphasize: High Challenge
TO SUPPORT THE LEARNERS:

Content:
- Theoretical and experiential frameworks for constructing a multicultural identity

Process:
- Create opportunities for marginal peer group interaction
- Provide options for constructively marginal people to serve as resource persons
- Model constructive marginality

TO CHALLENGE THE LEARNERS:

Content:
- Cultural mediation models
- Modes of the multicultural self and society
- Models of ethical development

Process:
- Promote a view of self-as-process (choice-making)
- Encourage commitments and boundary setting
- Discuss strategies for cultural identity construction

Derived from:

Bennett, Milton J. (1993) Towards a developmental model of intercultural sensitivity In
R. Michael Paige, ed. *Education for the Intercultural Experience*. Yarmouth, ME: Intercultural
Press.

Current DMIS reference:

Bennett, M. J. (2004). From ethnocentrism to ethnorelativism . In J.S. Wurzel
(Ed.) *Toward multiculturalism: A reader in multicultural education*. Newton, MA: Intercultural
Resource
Corporation.

Training applications:

Bennett, J., & Bennett, M. (2004). Developing intercultural sensitivity: An integrative approach to global and domestic diversity. In D. Landis, J. Bennett, & M. Bennett (Eds.), *Handbook of intercultural training* (3rd ed., pp. 147–165). Thousand Oaks, CA: Sage.

Bennett, M. & Castiglioni, I. (2004). Embodied ethnocentrism and the feeling of culture: A key to training for intercultural competence. In D. Landis, J. Bennett, & M. Bennett (Eds.), *Handbook of intercultural training* (3rd ed., pp. 249–265). Thousand Oaks, CA: Sage.

APPENDIX B. "GOING OUT" OF THE BOX: CLOSE INTERCULTURAL FRIENDSHIPS AND ROMANTIC RELATIONSHIPS SPARK CREATIVITY, WORKPLACE INNOVATION, AND ENTREPRENEURSHIP

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Abstract: The present research investigates whether close intercultural relationships promote creativity, workplace innovation, and entrepreneurship—outcomes vital to individual and organizational success. We triangulate on these questions with multiple methods (longitudinal, experimental, and field studies), diverse population samples (MBA students, employees, and professional repatriates), and both laboratory and real-world measures. Using a longitudinal design over a 10-month MBA program, Study 1 found that intercultural dating predicted improved creative performance on both divergent and convergent thinking tasks. Using an experimental design, Study 2 established the causal connection between intercultural dating and creativity: Among participants who had previously had both intercultural and intracultural dating experiences, those who reflected on an intercultural dating experience displayed higher creativity compared to those who reflected on an intracultural dating experience. Importantly, cultural learning mediated this effect. Extending the first 2 studies, Study 3 revealed that the duration of past intercultural romantic relationships positively predicted the ability of current employees to generate creative names for marketing products, but the number of past intercultural romantic partners did not. In Study 4, we analyzed an original dataset of 2,226 professional repatriates from 96 countries who had previously worked in the U.S. under J-1 visas: Participants' frequency of contact with American friends since returning to their home countries positively predicted their workplace innovation and likelihood of becoming entrepreneurs. Going out with a close friend or romantic partner from a foreign culture can help people 'go out' of the box and into a creative frame of mind.

Keywords: culture, creativity, innovation, entrepreneurship, close relationships

In 1891, a Polish woman left Warsaw for the first time to study abroad in Paris. While there, she fell in love with and married a Frenchman. In the subsequent years, the two of them worked shoulder-to-shoulder as they discovered radioactivity, a scientific advancement that earned both Marie and Pierre Curie a Nobel Prize. The creative benefits of close intercultural relationships extend beyond scientific breakthroughs to artistic and entrepreneurial accomplishments. For example, when Steve Jobs was studying Japanese Zen Buddhism with Kobun Otogawa in San Francisco, they met almost every day and went on retreats every few months (Isaacson, 2011). As is well known, Jobs later instilled the "simplicity" philosophy of Zen into the design of Apple products, which has been vital to Apple's commercial success.

Despite such anecdotes, little research has investigated whether intercultural social relationships can indeed spark creativity, innovation, and entrepreneurship. This oversight is puzzling, because intercultural relationships are increasingly ubiquitous (*The Economist*, 2016), creativity and innovation are essential for the contemporary workplace (Zhou & Hoever, 2014), and entrepreneurship is a critical catalyst for economic growth (Shane & Venkataraman, 2000). Using a combination of longitudinal, experimental, and field studies, the present research aims to fill this gap by investigating whether and how two types of intercultural social relationships—intercultural friendships and romantic relationships—foster creativity, workplace innovation, and entrepreneurship.

The current studies offer several important contributions. First, we contribute to work on expatriates and multicultural experiences. Although past studies have linked living and working abroad with enhanced creativity (Godart, Maddux, Shipilov, & Galinsky, 2015; Maddux & Galinsky, 2009), little research has explored how *social relationships* between individuals from different cultures might affect creativity. This is an important omission because intercultural social relationships are an essential component of many multicultural experiences. Moreover, thanks to the rise of globalization, more and more people are able to experience foreign cultures through intercultural social connections without leaving their home countries. Second, despite the unprecedented growth of intercultural social relationships, the present research represents one of the few empirical attempts to study their psychological consequences. Third, although a wealth of research points to the significance of social relationships inside and outside the workplace (Duffy, Ganster, & Pagon, 2002; Duffy, Scott, Shaw, Tepper, & Aquino, 2012; Shaw et al., 2011; Zellars, Tepper, & Duffy, 2002), little work has examined how *intercultural* social relationships might influence important work-related outcomes such as creativity and innovation. Relatedly, whereas the literature on work-life interface has mostly focused on the role of familial relationships (for a review, see Greenhaus & Powell, 2006), the current research investigates the effects of friendships and nonmarital romantic relationships. Fourth, we contribute to research on creativity by assessing creativity not only with well-established divergent and convergent thinking tasks that are high in internal validity, but also with two real-world outcomes directly relevant to organizations—entrepreneurship and workplace innovation. In so doing, we fill a previously acknowledged gap in the literature concerning how individual experiences can impact what is known as the "Big C" creativity (Simonton, 1994), or

creativity that contributes to the development and prosperity of organizations and societies (Maddux, Leung, Chiu, & Galinsky, 2009; cf. Godart et al., 2015).

We integrate these varied literatures by exploring which particular aspects of intercultural relationships are conducive to creativity. Specifically, the present research compares the effects of (a) the duration of intercultural relationships, (b) the frequency of contact of intercultural relationships, and (c) the number of intercultural relationships. As a result, the current studies advance the emerging work on the differential effects of the depth versus the breadth of multicultural experiences (Cao, Galinsky, & Maddux, 2014; Godart et al., 2015; Lu et al., 2017). Overall, we illustrate how close intercultural social relationships can promote creative performance and entrepreneurial activities.

The Importance of Creativity, Innovation, and Entrepreneurship

Creativity—the ability to generate ideas that are both novel and useful (e.g., Amabile, 1983; Oldham & Cummings, 1996)—is vital to individual and organizational success. In a survey of over 1,500 CEOs from 60 nations and 33 industries, creativity was ranked over integrity and global thinking as the most important leadership quality (IBM, 2010). When appropriately integrated with labor and capital, creative ideas can turn into innovations (Zhou & Hoever, 2014). Workplace innovations empower an organization to survive and thrive in dynamic environments that present unforeseen challenges and opportunities (Anderson, De Dreu, & Nijstad, 2004). According to a McKinsey Global Survey of over 1,400 corporate leaders around the world, more than 70% listed innovation as a top-three priority of their organizations (Barsh, Capozzi, & Davidson, 2008).

Relatedly, entrepreneurship—defined as the process of discovering, evaluating, and exploiting economic opportunities to produce future goods and services—is the engine of economic growth and prosperity (Shane & Venkataraman, 2000). Compared to other types of economic activities, entrepreneurship typically requires creative thinking. For example, Baum and Locke (2004) suggest that the form of human capital most valuable to founding a venture is the ability to identify and mobilize resources from diverse domains and to recombine them in novel ways. In short, "novel and useful ideas are the lifeblood of entrepreneurship" (Ward, 2004, p. 174).

How Intercultural Social Relationships Increase Creativity: The Role of Cultural Learning

A growing body of research has found that multicultural experiences, such as living and working abroad, can increase individuals' creative thinking (Franzoni, Scellato, & Stephan, 2014; Godart et al., 2015; Leung, Maddux, Galinsky, & Chiu, 2008; Maddux & Galinsky, 2009). Importantly, however, living and working abroad are not the *only* kinds of multicultural experiences.

As one understudied aspect of multicultural experiences, intercultural social relationships are increasingly common throughout the world. For example, the number of international students worldwide has skyrocketed from 2 million to 4.5 million since 2000, and is anticipated to balloon to over 7 million by 2025 (*The Economist*, 2016). PwC's "Talent Mobility 2020" report revealed that the number of international expatriates had increased by 25% over the past 10 years and predicted a further 50% increase by 2020 (PricewaterhouseCoopers, 2010). According to the Yearbook of Immigration Statistics, from 1996 to 2006 the United States doubled the number of immigrants admitted as spouses of U.S. citizens from 169,760 to 339,843, in spite of a decrease in the total number of newly registered marriages. Similarly, while 19,458 German citizens married a noncitizen in 1960, 50,686 did in 1995 (Statistisches Bundesamt, 1997). Despite these trends, little empirical research has studied the psychological consequences of social relationships that occur across cultures.

In the current research, we adopt the creative cognition approach (Finke, Ward, & Smith, 1992; Leung et al., 2008; Smith, Ward, & Finke, 1995) to theorize that intercultural social relationships can spark creativity. While some creativity research focuses on the personality traits conducive to creativity (e.g., openness to experience, tolerance of ambiguity; for a review, see Feist, 1998), the creative cognition approach argues that "creative processes are not much different from those cognitive processes that produce our everyday mundane activities" (Leung et al., 2008, p. 171) and that all individuals can train their minds to be more creative (Finke et al., 1992; Weisberg, 1993). For example, being exposed to more diverse ideas can increase the creative content of the mind (Maddux & Galinsky, 2009). Additionally, strategies that alter the processes of cognition, such as inducing a promotion-oriented regulatory focus (Friedman & Förster, 2001) and activating a counterfactual mindset (Kray, Galinsky, & Wong, 2006), have also been shown to enhance creativity.

Based on this creative cognition approach, we propose that intercultural social relationships can increase creativity by promoting cultural learning. Consistent with the existing literature (Maddux, Adam, & Galinsky, 2010), we define cultural learning as the acquisition of new information and understanding about the assumptions, beliefs, customs, norms, values, or language of another culture.

We posit that intercultural relationships can provide the cultural learning that shapes both the content and the processes of creative cognition. In terms of the *content* of creative cognition, intercultural relationships provide opportunities for individuals to learn about disparate concepts and ideas from different cultures, which they can then draw upon to synthesize novel and useful insights (Leung et al., 2008)—as exemplified by how Steve Jobs learned Zen principles from Kobun Otogawa and later applied them to Apple's design mantra ("Simplicity is the ultimate sophistication"; Isaacson, 2011). The notion that intercultural relationships can expand an individual's creative capacity is also supported by self-expansion theory (Aron & Aron, 1986), which suggests that the shared experiences afforded by social relationships can lead individuals to integrate the perspectives, traits, and

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identities of their counterparts into their own self-concepts. Moreover, a host of studies in the social network literature have demonstrated that network diversity is conducive to creative ideas (Burt, 2004; Chua, 2015; Perry-Smith, 2006). Intercultural ties not only facilitate the flow of new information from intercultural partners, but also signal general open-mindedness to observers from the home culture, who in turn are more apt to share novel content with the subject (Chua, 2015).

With regard to cognitive processes, the cultural learning enabled by intercultural relationships can enhance individuals' *cognitive flexibility* and *complexity* (Maddux, Bivolaru, Hafenbrack, Tadmor, & Galinsky, 2014; Tadmor, Galinsky, & Maddux, 2012). When people are immersed in *intra-*cultural social relationships (e.g., a romantic relationship with someone from one's home country), their creativity tends to be constrained by the conventions and routines of their home culture. In contrast, when people engage in intercultural social relationships, they are prompted to scrutinize the different underlying assumptions and schemas in both cultures. For instance, an American host might be offended if a Chinese guest left food on her plate (because American culture views it as a disapproval of the meal)—until the Chinese friend explains that in Chinese culture, leaving food on one's plate is a signal of gratitude that a guest has been well fed (Seligman, 1999). Such cultural learning allows both sides to recognize that different cultural scripts underlie the same surface behavior and, as a result, to approach future situations with greater cognitive flexibility and complexity (Maddux et al., 2014; Tadmor et al., 2012).

In addition, cultural learning can shape the very personality traits associated with creativity. For example, intercultural social relationships can transform individuals to become more open to diverse experiences and more tolerant of ambiguous concepts, both of which facilitate the absorption of creative content (Feist, 1998). Furthermore, fMRI research has revealed that the level of acculturation to a foreign culture correlates with the strength of certain brain activities (Hedden, Ketay, Aron, Markus, & Gabrieli, 2008), suggesting that cultural learning may even alter the neurological structures related to the cognitive content and processes of creativity.

The Importance of *Close* Intercultural Relationships

Thus far, we have theorized that intercultural social relationships can increase creativity by facilitating cultural learning. However, we do not expect that all intercultural social relationships are equally conducive to creativity. Instead, we propose that for intercultural relationships to generate the necessary cultural learning that elevates creativity, they must be sufficiently close and meaningful.

In the existing literature on the creative benefits of foreign experiences, one consistent finding is that the *depth* of foreign experiences is a critical driver of creativity. For example, Maddux and Galinsky (2009) found that time spent living abroad predicted increases in creativity, whereas time spent traveling abroad did not. Similarly, a study of the world's top fashion houses revealed that, compared to the number of foreign countries in which fashion directors had worked (i.e., breadth), the number

of years that they had worked abroad (i.e., depth) was a stronger predictor of the creativity of their firms' fashion lines (Godart et al., 2015). This is because deeper rather than broader foreign experiences allow individuals to learn and incorporate new content and processes of thinking into the self (Godart et al., 2015).

In a similar vein, we theorize that the closeness of intercultural social relationships is particularly important for cultural learning and thus creativity. The present research investigated the creative benefits of two types of *close* intercultural social relationships: intercultural friendships and romantic relationships. Both anecdotal and empirical evidence suggests that, compared to other nonfamilial relationships (e.g., supervisor-subordinate, peer coworker, client), friendships and romantic relationships tend to be closer because they are more voluntary, intimate, and personalized. In contrast to work relationships, friends treat each other as unique and whole persons rather than simple role occupants (Wright, 1984), which provides both context and motivation for more substantive personal connections. Rather than merely exchanging work-related information, close friends engage with each other at a deeper level through the disclosure of personal information, demonstrating mutual trust, and reciprocating help and emotional support (Sias & Cahill, 1998; Wright, 1984). Similar to close friendships, romantic relationships often represent some of our closest social relationships. In light of the triangular theory of love (Sternberg, 1986), romantic relationships are typically characterized by intimacy, passion, and commitment, all of which are conducive to learning and integrating the other's perspectives and identities into one's own self-concept (Aron & Aron, 1986; Aron, Aron, Tudor, & Nelson, 1991).

Given the proposition that the closeness of intercultural relationships may be critical to cultural learning and thus creativity, we hypothesize that the duration and the frequency of contact of intercultural relationships will be more predictive of an individual's creativity than the number of intercultural relationships. This is because duration and contact frequency are better proxies for the closeness of an intercultural relationship. Compared with someone who dates a new foreigner every month, a person who is committed to a long-term intercultural romantic relationship has more opportunities and incentives to learn about another culture. Likewise, the more contact two intercultural friends have with each other, the more chances they have to assimilate and draw upon ideas from both cultures to synthesize novel and useful insights (Leung & Chiu, 2010). As an intercultural relationship grows, each individual may also become more deeply embedded in the other's social network via interactions with friends and family members, further promoting cultural learning and creativity.

Overview of the Present Research

Using diverse samples (MBA students, employees, and professional repatriates), mixed methodologies (longitudinal, experimental, and field studies), and both laboratory and real-world measures of creativity, the present research examined the link between close intercultural social

relationships and creativity. Study 1 was a longitudinal study that explored whether the experience of dating a foreigner during an MBA program led to an increase in creativity. To examine the causal relationship between intercultural dating and creativity, Study 2 randomly assigned participants, all of whom had previously had both intercultural and intracultural dating experiences, to reflect on either an intercultural or intracultural dating experience before assessing their creative performance. In addition, we tested whether cultural learning mediated the link from intercultural dating to creativity. Extending the first two studies, Study 3 instructed current employees to brainstorm new product names, and compared the duration versus the number of their past intercultural romantic experiences as predictors of creativity. As a comparison, Study 3 also contrasted intercultural dating with intracultural dating. Finally, Study 4 examined the creative benefits of intercultural *friendships*. Using a survey of 2,226 repatriates who had significant work experience abroad in the U.S., we investigated whether their frequency of contact with American friends since returning to their home countries positively predicted (a) their likelihood of becoming entrepreneurs in their home countries and (b) their workplace innovation in their home countries.

Below we report all the studies that we have conducted on the relationship between intercultural social relationships and creativity. In all studies, we report all conditions, creativity measures, and data exclusions. All study materials and procedures were reviewed and approved by the Institutional Review Board (Study 1: INSEAD N°2520-322R, "Multicultural Experiences and Creativity"; Studies 2 and 3: Columbia University AAAQ0014, "Intercultural Dating and Creativity"; Study 4: Stanford University #21178, "The Global Careers and Global Knowledge Survey").

Study 1: Longitudinal Evidence for the Effect of Intercultural Dating on Creativity

In a two-phase longitudinal study, we tracked students across a 10-month MBA program to examine the effect of intercultural romantic relationships on creativity. We predicted that the experience of intercultural dating during the program would lead to an increase in creativity from matriculation to graduation.

Method

Participants and design. One hundred and fifteen MBA students (31 female; mean age = 28.6 years) from a top international business school voluntarily participated in the two-phase study for a chance to win 1 of 10 iPad 2s. We attempted to recruit as many MBA participants as possible. The participant sample represented 39 nationalities.
Participants completed Phase 1 of the study at the beginning of the program in early September and Phase 2 at the end of the program in late June. We excluded six participants from data analysis for not completing all measures of creativity at both phases.

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Intercultural dating. At Phase 2, participants responded to the following question, "Did you date anyone from a culture other than your own while at the program?" Twenty-two percent of participants ($N = 24$) reported that they had dated someone from another culture.

Creativity measures. Both phases of the study used three distinct tasks to assess the two critical dimensions of creativity: divergent and convergent thinking (e.g., Cropley, 2006; Kaufman & Sternberg, 2010; Lu, Akinola, & Mason, 2017). Divergent thinking occurs when a person's thoughts move spontaneously in diverse directions to generate *multiple* creative ideas (Mednick, 1962). In contrast, convergent thinking occurs when someone arrives at an "Aha!" moment (Kounios & Beeman, 2009) and identifies the *unique* or *best* solution to a clearly defined problem (Cropley, 2006).

Alternative Uses Task. To measure divergent thinking, we employed the widely used Alternative Uses Task (AUT; Guilford, 1967). At Phase 1, participants had two minutes to generate as many creative uses as they could for a brick. At Phase 2, they had two minutes to generate as many creative uses as they could for a box. In keeping with past studies (e.g., Gino & Wiltermuth, 2014; Tadmor et al., 2012), we assessed creative performance on the AUT by having independent raters code responses for fluency (i.e., the total number of uses; ICC(2)fluency_brick = .99, ICC(2)fluency_box = .99), flexibility (i.e., the total number of unique categories of uses; ICC(2)flexiblity_brick = .89, ICC(2)flexiblity_box = .88), and novelty (ICC(2)novelty_brick = .99, ICC(2)novelty_box = .94).

Remote Associates Test. To measure verbal convergent thinking, we employed the commonly used Remote Associates Test (RAT; Mednick, 1962). The RAT presents three cue words and asks the subject to conceive a fourth word that is logically associated with each of those three words (e.g., manner, round, tennis → table). At each study phase, participants attempted five RAT problems (see Appendix A). Their performance was measured by the total number of RAT problems solved correctly.

Insight problems. Third, to measure insight convergent thinking, we adopted two puzzles that required "thinking out of the box." At Phase 1, participants had three minutes to solve the nine-dot puzzle (Kershaw & Ohlsson, 2004; see Appendix B). At Phase 2, participants had three minutes to solve the coin puzzle (see Appendix C).

For each of the three types of creativity measures, the tasks were pretested to be similar in difficulty at Phase 1 and Phase 2. We did not counterbalance the creativity measures due to the concern that participants might discuss them between the two study phases.

Control variables. We accounted for a variety of potentially confounding variables in our regression analyses. First, we assessed demographic and personality control variables pertinent to creativity: age, gender, and Big-Five personality traits (five-point Likert scale; Gosling, Rentfrow, & Swann, 2003). Second, since the MBA experience might differ for international versus domestic

students, we controlled for whether a participant was a domestic student (11.0%). Furthermore, since intellectual performance might positively predict both creativity and the ease of securing a dating partner, we controlled for GPA. In a similar vein, we controlled for pre-MBA annual salary (in €1,000) as an indicator of wealth. Finally, at Phase 1 we used a three-item measure (α = .69) to assess cultural "colorblind" beliefs (adapted from Wolsko, Park, & Judd, 2006), which might affect the extent to which participants were open to close intercultural relationships (Morris, Chiu, & Liu, 2015). The three items were: "The various nationalities in the world are more similar to one another than they are different," "People should realize that nationalities carry very little real meaning—we are all equals," and "I want my children to learn that all people are basically the same—even though their nationality may be different" (five-point Likert scale: 1 = *strongly disagree*, 5 = *strongly agree*).

Results

Descriptive statistics and bivariate correlations are displayed in Table 1.

Table 1
Descriptive Statistics and Correlations (Study 1)

Variable	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
1. Intercultural dating (1 = yes)	.22	.42																							
2. T1 composite creativity score	.00	.73	.00																						
3. T2 composite creativity score	.00	.68	.24	.49																					
4. T1 AUT fluency	8.92	3.25	−.03	.90	.46																				
5. T2 AUT fluency	9.67	3.36	.18	.40	.88	.44																			
6. T1 AUT flexibility	6.13	1.73	−.17	.83	.36	.80	.35																		
7. T2 AUT flexibility	6.92	2.13	.10	.44	.85	.46	.88	.42																	
8. T1 AUT novelty	14.72	6.13	−.02	.92	.52	.95	.47	.83	.50																
9. T2 AUT novelty	19.40	7.31	.14	.51	.90	.51	.93	.41	.90	.57															
10. T1 RAT	2.08	1.47	.15	.54	.30	.31	.13	.24	.12	.32	.20														
11. T2 RAT	1.92	1.24	.29	.15	.34	.09	.01	−.02	.01	.10	.05	.43													
12. T1 insight problem	.47	.50	.08	.47	.14	.21	.09	.17	.10	.25	.17	.09	−.04												
13. T2 insight problem	.29	.46	.10	.12	.40	.05	.11	.04	.05	.09	.13	.10	.04	.16											
14. Openness to experience	3.90	.65	−.02	.07	−.10	.02	−.09	−.06	−.13	.04	−.08	.07	−.11	.18	.09										
15. Conscientiousness	3.48	.93	.10	−.12	.01	−.06	.03	−.18	−.02	−.08	.00	.03	.06	−.15	−.04	−.05									
16. Extraversion	3.57	.95	−.03	.13	−.04	.09	−.06	.15	.00	.12	−.05	.03	.05	.06	−.06	.21	−.10								
17. Agreeableness	3.02	.64	.07	.01	.13	.04	.08	.02	.09	−.01	.09	−.01	.03	.02	.14	−.07	−.10	−.01							
18. Emotional stability	3.38	.86	−.20	.10	.01	.07	−.03	.11	.03	.02	.02	.16	−.08	.00	.08	−.01	−.02	−.09	.21						
19. Age	28.63	2.08	−.19	−.06	.05	−.05	.04	−.02	.05	−.01	.06	−.11	−.08	−.04	.11	.13	−.18	−.03	−.15	−.02					
20. Gender (1 = male, female = 0)	.72	.45	−.25	.16	.09	.15	.01	.18	.13	.14	.05	−.06	−.08	.18	.18	−.02	−.16	.03	.00	.18	.19				
21. Colorblind beliefs	3.38	.90	−.11	−.03	.21	−.03	.17	−.11	.15	.03	.22	.07	.07	−.06	.08	.10	.22	.06	−.06	−.03	.21	−.17			
22. Domestic student (1 = yes)	.11	.31	−.12	−.08	−.18	.01	−.18	.02	−.15	−.05	−.19	−.14	−.10	−.15	.03	−.15	−.04	−.11	.06	.05	.03	.16	−.16		
23. Pre-MBA salary (€1,000)	67.26	34.33	−.05	.21	.13	.14	.03	.18	.07	.14	.07	.25	.16	.04	.11	.08	.07	.18	.05	−.01	.10	.13	−.06	−.01	
24. GPA	3.27	.38	.05	.29	.07	.24	.06	.23	.09	.23	.12	.15	−.03	.20	−.01	−.02	.09	−.05	−.11	.18	−.14	.18	−.17	.00	.25

Note. |r| larger than .19 are significant at *p* < .05; |r| larger than .25 are significant at *p* < .01.

Descriptive Statistics and Correlations (Study 1)

Composite score of creativity. For both Phases 1 and 2, we standardized the five creativity measures (i.e., AUT fluency, AUT flexibility, AUT novelty, number of correct RAT problems, whether insight problem was solved) and averaged them to compute a composite score of creativity (αPhase1 = .78, αPhase2 = .70).

Following the common econometric approach, we present a progression of regression models with additional control variables added at each step to demonstrate the robustness of the effect of our key

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predictor variable (i.e., intercultural dating). Controlling for the Phase 1 composite creativity score, intercultural dating alone positively predicted the Phase 2 composite creativity score (Table 2, Model 1: $B = .39$, $SE = .13$, $p = .005$). This effect remained significant when we further accounted for Big-Five personality traits (Table 2, Model 2: $B = .36$, $SE = .14$, $p = .010$) and the other control variables (Table 2, Model 3: $B = .48$, $SE = .14$, $p < .001$). Finally, in a trimmed model that retained only the variables that were significantly correlated with the Phase 2 composite creativity score, intercultural dating remained a significant predictor (Table 2, Model 4: $B = .43$, $SE = .13$, $p = .001$).

Table 2

Linear Regression Analyses on the Composite Creativity Score at T2 (Study 1)

Variable	Model 1	Model 2	Model 3	Model 4
Composite creativity score at T1	.45*** (.08)	.45*** (.08)	.44*** (.08)	.46*** (.07)
Intercultural dating (1 = yes)	.39** (.13)	.36** (.14)	.48*** (.14)	.43** (.13)
Openness to experience		−.10 (.09)	−.16† (.09)	
Conscientiousness		.02 (.06)	.00 (.06)	
Extraversion		−.05 (.06)	−.08 (.06)	
Agreeableness		.11 (.09)	.13 (.09)	
Emotional stability		−.02 (.07)	.01 (.07)	
Age			.04 (.03)	
Gender (1 = male, 0 = female)			.13 (.14)	
Colorblind beliefs			.18* (.07)	.19** (.06)
Domestic student (1 = yes)			−.26 (.17)	
Pre-MBA salary (€1,000)			.00 (.00)	
GPA			−.15 (.16)	
R^2	.29	.31	.43	.35
Overall F	21.86***	6.45***	5.13***	19.16***

Note. Unstandardized regression coefficients are displayed, with standard errors in parentheses.
† $p < .10$. * $p < .05$. ** $p < .01$. *** $p < .001$.   *Linear Regression Analyses on the Composite Creativity Score at T2 (Study 1)*

Robustness checks. To scrutinize the robustness of the relationship between intercultural dating and creativity, we conducted casewise diagnostics and identified one outlier that was more than three standard deviations away from the mean Phase 2 composite creativity score. In the full model, the effect of intercultural dating remained significant even after we excluded this outlier ($B = .51$, $SE = .14$, $p < .001$).

As a further robustness check, we computed a composite score with just the four *continuous* creativity measures (i.e., AUT fluency, AUT flexibility, AUT novelty, and number of correct RAT problems) for both Phases 1 and 2 (αPhase1 = .84, αPhase2 = .78). The above results were replicated: Controlling for the Phase 1 composite creativity score, intercultural dating positively predicted the Phase 2 composite creativity score—whether alone ($B = .45$, $SE = .15$, $p = .004$), in the full model ($B = .51$, $SE = .16$, $p = .002$), or in the trimmed model ($B = .50$, $SE = .15$, $p < .001$).

As detailed in Table 3, the effect of intercultural dating on each Phase 2 creativity measure (fluency, flexibility, novelty, RAT, and insight problem) was also *individually* significant when accounting for their respective Phase 1 score (e.g., for Phase 2 AUT fluency, we controlled for Phase 1 AUT fluency) and the other control variables.

Table 3

Regression Analyses on Individual Creativity Measures (AUT, RAT, and Insight Problem) at T2 (Study 1)

Variable	AUT Fluency	AUT Flexibility	AUT Novelty	RAT	Insight Problem B	Insight Problem Wald Statistic	Insight Problem Exp(B)
Creativity measures at T1	.47*** (.10)	.59*** (.12)	.64*** (.10)	.33*** (.09)	.60 (.53)	1.28	1.82
Intercultural dating (1 = yes)	1.58* (.77)	1.13* (.49)	3.00* (1.50)	.80** (.30)	1.15† (.62)	3.42	3.16
Openness to experience	−.75 (.48)	−.47 (.31)	−1.50 (.93)	−.25 (.18)	.37 (.40)	.89	1.45
Conscientiousness	.05 (.35)	.03 (.22)	−.05 (.67)	−.01 (.13)	−.08 (.28)	.09	.92
Extraversion	−.37 (.33)	−.15 (.21)	−.97 (.64)	.05 (.12)	−.34 (.27)	1.66	.71
Agreeableness	.46 (.51)	.29 (.32)	1.34 (.98)	−.04 (.19)	.55 (.40)	1.91	1.74
Emotional stability	−.10 (.39)	.06 (.25)	.31 (.76)	−.09 (.15)	.25 (.32)	.61	1.29
Age	.19 (.17)	.06 (.11)	.33 (.32)	−.01 (.06)	.10 (.14)	.54	1.11
Gender (1 = male, 0 = female)	−.02 (.75)	.49 (.48)	.25 (1.46)	.17 (.28)	1.01 (.67)	2.25	2.73
Colorblind beliefs	.61 (.38)	.51* (.24)	1.78* (.73)	.05 (.14)	.43 (.31)	1.92	1.53
Domestic student (1 = yes)	−1.82† (.96)	−1.04† (.61)	−3.76* (1.86)	−.03 (.36)	.43 (.78)	.31	1.54
Pre-MBA salary (€1,000)	−.00 (.01)	.00 (.01)	.00 (.02)	.00 (.00)	.01 (.01)	1.43	1.01
GPA	−.01 (.91)	−.23 (.58)	.56 (1.77)	−.47 (.34)	−.78 (.73)	1.14	.46
R^2	.32	.32	.45	.30			
Overall F	3.19***	3.10***	5.45***	2.81**			
−2 Log likelihood					105.72		
Nagelkerke R^2					.22		

Note. Unstandardized regression coefficients are displayed, with standard errors in parentheses.
† $p < .10$. * $p < .05$. ** $p < .01$. *** $p < .001$.

Regression Analyses on Individual Creativity Measures (AUT, RAT, and Insight Problem) at T2 (Study 1)

Discussion

Using a longitudinal design, Study 1 found that intercultural dating predicted an increase in both divergent and convergent forms of creativity over time. Across all creativity measures, participants who dated individuals from other cultures exhibited superior creative performance at Phase 2 (controlling for creative performance at Phase 1).

Study 2: Experimental Evidence for the Effect of Intercultural (vs. Intracultural) Dating on Creativity

To establish a causal link between intercultural dating and creativity, Study 2 employed an experimental method. Since it is impractical to randomly assign people to date someone from a foreign country or their home country, we examined whether reflecting on an intercultural dating experience versus an intracultural dating experience would temporarily increase creativity. The dynamic constructivist approach to culture and cognition (Hong, Ip, Chiu, Morris, & Menon, 2001; Hong, Morris, Chiu, & Benet-Martínez, 2000) suggests that when both intercultural and

intracultural experiences are cognitively available to a person, their relative accessibility determines which type of experience will have a greater influence on subsequent thoughts and behaviors. For example, when priming individuals—all of whom had previously lived abroad—to recall and write about either an experience of living abroad or an experience of living in their hometown, Maddux and Galinsky (2009, Study 3) found that the former group temporarily exhibited higher creativity than the latter group (see also Cao et al., 2014; Maddux et al., 2010).

Adopting the same methodology, we recruited a sample of participants who had previously had both intercultural and intracultural dating experiences, and asked them to write about either a past intercultural or intracultural dating experience before measuring their creativity. The selection criteria and experimental design thus controlled for the dating experiences of our sample and varied only the type of romantic relationship that participants reflected on. In light of our theoretical reasoning, we hypothesized that, compared to participants who wrote about an intracultural dating experience, participants who wrote about an intercultural dating experience would be more likely to reactivate their past cultural learning experiences, and thus to display higher creativity. In other words, we predicted that cultural learning would mediate the effect of recalling an intercultural versus intracultural dating experience on creativity.

Method

Participants and design. We recruited 128 participants from Amazon Mechanical Turk (MTurk) to complete the study. Participants qualified for the experiment only if they had dated both someone from a foreign country and someone from their home country. All participants identified the United States as their home country. We excluded 17 participants who indicated having participated in a study before that involved the RAT and three participants who failed to follow instructions, leaving 108 participants for the purpose of data analysis. Among the 108 participants (50.0% female; mean age = 34.3 years, 88.0% heterosexual), 75.0% self-identified as White, 10.1% as Black/African American, 6.4% as Hispanic/Latino, 3.7% as Asian, and 4.6% as Other.

Experimental manipulation. At the beginning of the study, participants first answered two questions about their dating experiences: (1) Have you dated anyone from a foreign country? If so, how many? (2) Have you dated anyone from your own country? If so, how many? We programmed the survey such that those participants who did not report having had *both* types of dating experiences were immediately disqualified from continuing the study. After verifying that participants had had both intercultural and intracultural dating experiences, we instructed them to describe a dating experience in as much detail as they could within 5 minutes. By random assignment, participants wrote about either an intercultural or intracultural dating experience. In both conditions, participants were prompted to describe where their partner was from, what they had done together with their partner, what they had learned from their partner, interactions with their partner's friends and family, whether they were more similar or dissimilar to their partner, and so forth.

Cultural learning versus noncultural learning. Independent judges blind to the experimental conditions coded whether each essay contained any description of cultural learning (1 = yes, 0 = no; Cohen's kappa = .98) and any description of noncultural learning (1 = yes, 0 = no; Cohen's kappa = .93). More specifically, "cultural learning" was considered present if a participant explicitly described learning about another culture (e.g., "I learned a lot about his Hindu culture and the family values and traditions that they hold dear"; "I learned a lot about Japanese customs and cultures and I ended up interested in mochi"; "I learned how to make Haitian food"). By contrast, "non-cultural learning" was considered present if a participant explicitly described learning in noncultural domains (e.g., "I have learned to become more tolerant and patient"; "I learned many things from her, the value of hard work, dedication and striving to always be kind and fair with people"; "I learned to not give up and make no excuses"). An essay would receive a "1" for both cultural and noncultural learning if both were described.

Creativity task. To assess creativity, we used one of the measures from Study 1: the Remote Associates Test (RAT). Participants had up to 5 minutes to complete a maximum of 15 RAT problems (see Appendix D). This was the only creativity measure we collected in Study 2.

Results

Creativity. As predicted, participants in the intercultural condition correctly solved significantly more RAT problems ($M = 8.07$, $SD = 3.35$) than did those in the intracultural condition ($M = 6.56$, $SD = 3.26$; $t[106] = 2.39$, $p = .019$, $d = 0.46$). This difference remained significant even after controlling for the number of words in each essay, $t[106] = 2.29$, $p = .024$.

Cultural learning. Not surprisingly, participants in the intercultural condition were significantly more likely to write about *cultural* learning (57.4%) than were those in the intracultural condition (3.7%; $\chi^2[1, N = 108] = 36.70$, $p < .001$); in contrast, participants in the intercultural condition were significantly less likely to write about *noncultural* learning (27.8%) than were those in the intracultural condition (72.2%; $\chi^2[1, N = 108] = 21.33$, $p < .001$).

Mediation by cultural learning. Importantly, cultural learning positively predicted the number of RAT problems solved correctly ($B = 2.30$, $SE = .67$, $p = .001$), whereas noncultural learning did not ($B = -.52$, $SE = .65$, $p = .43$). This effect of cultural learning remained significant even after controlling for the number of words in each essay ($B = 2.19$, $SE = .69$, $p = .002$). A bootstrapping analysis with 5,000 iterations (Preacher & Hayes, 2008) revealed that cultural learning fully mediated the effect of experimental condition on RAT performance (bias-corrected 95% CI = [.1447, 2.1559]).

Discussion

Study 2 found that participants achieved superior creative performance when reflecting on an intercultural dating experience versus an intracultural dating experience. Thus, this study provides causal evidence for the effect of intercultural dating on creativity. Moreover, mediation analyses suggest that intercultural dating promotes creativity because it allows for cultural learning (Maddux et al., 2010).

Study 3: The Duration Versus the Number of Intercultural Relationships as Predictors of Creativity

Study 3 extended the first two studies in several notable ways. First, whereas Studies 1 and 2 only examined the overall experience of intercultural dating, Study 3 compared two aspects of intercultural dating: the duration versus the number of intercultural romantic relationships. Because duration is a proxy for the closeness of intercultural relationships, and because sufficient closeness is indispensable for cultural learning, we hypothesized that duration would be a stronger predictor of creativity than the number of intercultural relationships. As a comparison, we also measured the duration and the number of *intra*-cultural relationships. Second, to examine the generalizability of our findings, we recruited a sample of current employees. Third, to ground our findings in an organizational context, we tested participants' ability to generate creative names for new marketing products.

Method

Participants and design. We recruited 163 current employees from MTurk to participate in the study. Participants qualified for the study only if they were currently employed. All participants identified the United States as their home country. We excluded 22 participants who failed to follow instructions (e.g., their product names were not all one-word) or had missing variables, leaving 141 participants for the purpose of data analysis. Among the 141 participants (53.9% female; mean age = 36.4 years, 92.9% heterosexual), 83.7% self-identified as White, 5.0% as Black/African American, 4.3% as Asian, 3.5% as Hispanic/Latino, and 3.5% as Other.

Participants first completed a product name generation task that measured creativity, then reported their intercultural and intracultural dating experiences, and lastly responded to demographic and personality control variables.

Intercultural and intracultural romantic relationships. In reporting their past romantic relationships, participants indicated the number of individuals they had dated from foreign countries, the duration of each intercultural relationship in months (which we summed as the total duration of intercultural dating), the number of individuals they had dated from their home country, and the duration of each intracultural relationship in months (which we summed as the total duration of intracultural dating). The order of the four questions was counterbalanced.

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Creativity task. In order to measure creativity in a more organizationally relevant manner, we adapted a divergent thinking task from Rubin, Stolzfus, and Wall (1991). Specifically, we asked participants to imagine that they were interviewing with a top marketing firm, and part of the interview involved assessing their aptitude for business and potential as employees (Galinsky, Magee, Gruenfeld, Whitson, & Liljenquist, 2008). They were instructed to create three one-word names for each of three product categories: pasta, nuclear element, and pain reliever. To facilitate their idea generation, six examples were provided for each category (see Kray et al., 2006). Importantly, for each of the three categories, the examples had two *common endings*: All of the pasta examples ended in "na" or "ni" (e.g., lasagna, rigatoni), all of the nuclear element examples ended in "on" or "ium" (e.g., radon, plutonium), and all of the pain reliever examples ended in "ol" or "in" (e.g., tylenol, bufferin). In keeping with past studies (Galinsky et al., 2008; Kray et al., 2006; Rubin et al., 1991), we operationalized creativity as the total number of names that did not share the endings of the supplied examples ($M = 3.33$, $SD = 2.36$).

Control variables. At the end of the survey, we measured demographic and personality control variables pertinent to creativity: age, gender, sexual orientation, education, annual salary (in $1,000), the number of languages spoken fluently, and Big-Five personality traits (seven-point Likert scale; Gosling et al., 2003).

Results

Descriptive statistics and bivariate correlations are displayed in Table 4.

Table 4
Descriptive Statistics and Correlations (Study 3)

Variable	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Creativity	3.33	2.36																
2. Duration of intercultural relationships	7.62	22.27	.23															
3. Number of intercultural relationships	.47	.81	.14	.56														
4. Duration of intra-cultural relationships	111.10	99.22	−.13	−.06	−.04													
5. Number of intra-cultural relationships	4.07	3.03	−.15	.07	.04	.38												
6. Openness to experience	5.26	1.25	−.10	−.02	.05	.08	.21											
7. Conscientiousness	5.59	1.12	.00	−.09	−.11	.08	.08	.18										
8. Extraversion	3.89	1.60	.04	−.02	.05	−.01	.04	.23	−.02									
9. Agreeableness	5.38	1.18	.05	.09	−.02	.06	.20	.39	.37	.09								
10. Emotional stability	4.98	1.35	.01	−.03	−.03	.14	.19	.17	.49	.26	.41							
11. Age	36.42	10.47	.00	−.02	.07	.43	.30	.00	.09	.06	.12	.18						
12. Gender (1 = male, 0 = female)	.46	.50	−.07	.08	.12	−.14	.06	−.06	.00	.14	−.13	.17	.00					
13. Sexuality (1 = heterosexual, 0 = other)	.93	.26	.06	.00	.13	−.09	.07	−.30	−.11	−.06	−.10	−.07	−.01	.15				
14. Bicultural (1 = bicultural, 0 = monocultural)	.06	.25	.09	.15	.35	.01	.09	−.04	.01	.05	.04	.00	.02	.05	.07			
15. College degree or higher	.66	.48	.06	.19	.23	−.07	.02	.08	−.04	.14	.02	.00	.05	−.03	.15	.00		
16. Languages	1.18	.48	.09	.19	.32	−.18	−.12	−.08	−.02	.02	−.08	−.11	−.17	−.08	.04	.51	.17	
17. Salary ($1,000)	48.90	59.46	.02	−.02	.05	.20	.09	.03	.05	.18	.03	.12	.09	.08	.10	−.01	−.02	−.01

Note. |r| larger than .16 are significant at $p < .05$; |r| larger than .22 are significant at $p < .01$.

Descriptive Statistics and Correlations (Study 3)

As predicted, the duration of intercultural relationships alone significantly and positively predicted creativity (Table 5 Model 1: $B = .03$, $SE = .01$, $p = .005$). In contrast, creativity was not significantly predicted by the number of intercultural relationships, the duration of intracultural relationships, or the number of intracultural relationships (all three ps > .05).

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Table 5

Linear Regression Analyses on the Creativity (Study 3)

Variable	Model 1	Model 2	Model 3	Model 4
Duration of intercultural relationships	.03** (.01)	.02* (.01)	.02* (.01)	.03* (.01)
Number of intercultural relationships		.05 (.29)	.10 (.30)	−.02 (.34)
Duration of intra-cultural relationships		−.00 (.00)	−.00 (.00)	−.00 (.00)
Number of intra-cultural relationships		−.12 (.07)	−.12 (.07)	−.13† (.08)
Openness to experience			−.21 (.18)	−.14 (.20)
Conscientiousness			.04 (.21)	.04 (.21)
Extraversion			.10 (.13)	.09 (.14)
Agreeableness			.18 (.20)	.08 (.21)
Emotional stability			.02 (.18)	.06 (.19)
Age				.02 (.02)
Gender (1 = male, 0 = female)				−.58 (.44)
Sexuality (1 = heterosexual, 0 = other)				.59 (.87)
Bicultural (1 = bicultural, 0 = monocultural)				.78 (1.01)
College degree or higher				−.03 (.45)
Languages				−.19 (.52)
Salary ($1,000)				.00 (.00)
R^2	.05	.09	.10	.12
Overall F	7.97**	3.18*	1.64	1.10

Note. $N = 141$. Unstandardized regression coefficients are displayed, with standard errors in parentheses.
† $p < .10$. * $p < .05$. ** $p < .01$.

Linear Regression Analyses on the Creativity (Study 3)

When we entered all four independent variables into a simultaneous regression, the duration of intercultural dating remained a significant predictor of creativity (Table 5 Model 2: $B = .02$, $SE = .01$, $p = .022$), while the other three variables remained nonsignificant (all $ps > .05$). The effect of intercultural dating duration persisted when we further accounted for Big-Five personality traits (Table 5 Model 3: $B = .02$, $SE = .01$, $p = .037$) and the other control variables (Table 5 Model 4: $B = .03$, $SE = .01$, $p = .021$).

There was no significant quadratic relationship between the duration of intercultural relationships and creativity ($B = −.00$, $SE = .00$, $p = .92$), nor between the number of intercultural relationships and creativity ($B = −.19$, $SE = .22$, $p = .41$). The interaction of the number of intercultural relationships (mean-centered) and the duration of intercultural relationships (mean-centered) was not significant either ($B = .00$, $SE = .02$, $p = .82$).

Discussion

Building upon the first two studies, Study 3 contrasted the effect of intercultural versus intracultural romantic relationships, as well as the effect of the duration versus the number of both types of relationships. Consistent with our theory and the growing consensus that the depth of multicultural experiences is the key predictor of creativity, the duration of intercultural dating emerged as the critical predictor of creativity—even after accounting for a host of pertinent control variables. Of

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course, other unmeasured predictors of creativity were likely at play as indicated by the R-squared values of the regression models. Overall, the results supported our hypothesis that the duration of intercultural relationships positively predicts creative performance.

Study 4: Field Evidence for the Effect of Intercultural Friendships on Entrepreneurship and Workplace Innovation

The purpose of Study 4 was threefold. First, to further investigate the generalizability of our findings, we recruited a sample from yet another population—professional repatriates who had worked in the U.S. before returning to their home countries. Second, whereas the first three studies focused on the effect of intercultural romantic relationships, Study 4 examined another type of intercultural relationship: intercultural friendships. We predicted that the frequency of contact between participants and their foreign friends would positively predict creative outcomes because the more interactions individuals have with their foreign friends, the more opportunities they have to engage in cultural learning (Maddux et al., 2010) and to synthesize diverse cultural perspectives to generate creative insights (Leung & Chiu, 2010). Third, the first three studies employed cognitive tasks that have been widely used and validated in the creativity literature (i.e., Alternative Uses Task, Remote Associates Test, insight problems, product name generation task). Although these tasks have high internal validity, they may lack external validity (Runco & Sakamoto, 1999). Thus, it is unclear whether the effect of intercultural social relationships would generalize to the "Big C" creativity (Simonton, 1994), or creative outcomes that are highly important for organizations. To address this concern, we investigated whether these professional repatriates' frequency of contact with American friends since returning to their home countries was conducive to (1) entrepreneurship and (2) workplace innovation.

Method

Participants and design. The survey was conducted with the help of a nonprofit professional exchange organization called Global Exchange (GlobalEx), which is designated by the U.S. Department of State to sponsor J-1 visas for skilled foreign nationals. The J-1 visa allows non-U.S. nationals who have had education and training in a professional field (e.g., software engineering, management) to work for a host organization in the U.S. for between 3 and 24 months. Although several subcategories of the J-1 visa exist, GlobalEx sponsors only "intern" and "trainee" J-1 visas, which are functionally similar and only issued to skilled workers with higher education and professional work experience (age range: 21–35).

Between 1997 and 2013, GlobalEx sponsored the J-1 visas of 10,951 individuals from 120 different countries, who worked in over 2,000 small- to large-sized companies in the U.S. (e.g., Google, Merrill Lynch). A total of 3,840 recipients of J-1 visas sponsored by GlobalEx ("alumni") completed

the survey (response rate = 35.1%). On average, they had spent 305.83 days (*SD* = 175.46) in the U.S. under a J-1 visa. There was no statistically significant difference between respondents and nonrespondents in basic demographics, such as age, gender, and country of origin.

The survey mainly covered respondents' work experiences in the U.S., career activities in their home countries since return, and their attitudes and beliefs about the U.S. and their home countries. Importantly, for the 2,226 respondents (36.0% female; *M* = 32.20 years, *SD* = 6.53) who had already returned to their home countries (*N* = 96), the survey contained information about their ongoing friendships with the Americans whom they had met while working in the U.S., as well as information about respondents' activities both inside and outside the workplace in their home countries since their return.

Intercultural friendships. All respondents reported the frequency of contact with their American friends since they returned to their home countries (7-point Likert-type scale: 1 = *never*, 2 = *less than once a month*, 3 = *once a month*, 4 = *2–3 times a month*, 5 = *once a week*, 6 = *2–3 times a week*, 7 = *daily*; *M* = 2.98, *SD* = 1.60). We interpret contact frequency as an indicator of the strength of a respondent's ties to their American friends.

Creativity measures: entrepreneurship and workplace innovation. We used two variables to measure real-world creativity. The first variable—entrepreneurship—was a binary variable that captured whether a respondent had founded a business since returning to his or her home country (14.6% said "yes"). Four of the 2,226 respondents interpreted this question as also referring to self-employment through contract work, so we coded their responses as "no."

Our second creativity variable examined non-entrepreneur respondents' workplace innovation in their home countries. Specifically, the survey asked them to describe the most recent instance in which they made a suggestion to change or introduce some practice in the workplace of their home countries. Examples include a software engineer who recommended a new way of conducting peer code review or an architect who introduced a novel method of organizing project blueprints. For this dependent variable, we limit our analysis to the 1,412 respondents who reported making such a workplace suggestion. After describing the suggestions, these respondents indicated the extent to which they agreed with the statement, "This suggestion creates an entirely new practice in my company" (7-point Likert scale: 1 = *very much disagree*, 7 = *very much agree*; *M* = 4.87, *SD* = 1.48). We interpreted higher values of this variable to signal greater workplace innovation.

Control variables. We accounted for a variety of potentially confounding variables in our regression analyses. First, we controlled for each respondent's age, gender, and education. Second, we controlled for the number of days respondents worked in the U.S. under the J-1 visa as well as the amount of time elapsed since they returned to their home countries. Third, we controlled for the respondent's cultural intelligence based on a five-question battery (e.g., "I can describe the ways

that behaviors differ across cultures"; 7-point Likert scale: 1 = *very much disagree*, 7 = *very much agree*; α = .86; Earley & Ang, 2003). Fourth, we assessed each respondent's job embeddedness in the U.S., because the extent to which they felt they had fit in with their workplace and community abroad might have influenced both their tendency to develop intercultural friendships and their creativity (Mitchell, Holtom, Lee, Sablynski, & Erez, 2001; Wang, 2015). Specifically, participants responded to eight items such as "I fit with my host company's culture" and "I thought of where I lived in the U.S. as home" (7-point Likert scale: 1 = *very much disagree*, 7 = *very much agree*; α = .89).

In models predicting *non-entrepreneurs'* workplace innovation in their home country, we further controlled for their current job embeddedness in their home country (e.g., "I fit with this company's culture" and "I think of the community where I live as home"; 7-point Likert scale: 1 = *very much disagree*, 7 = *very much agree*; α = .90). This control variable was not included in models predicting entrepreneurship because most of the *entrepreneurs* in our sample did not work under an employer after returning to their home countries; as such, they did not answer this question on the survey. On the other hand, in models predicting entrepreneurship, we further included (1) a binary measure of whether the respondent had started a business prior to working in the U.S. (1.9% of respondents) and (2) a measure of the respondent's overall desire to start a business prior to working in the U.S. (5-point Likert-type scale: 1 = *not at all*, 5 = *definitely*). Because these two questions were only relevant to the entrepreneurs, we did not include them as control variables in models predicting non-entrepreneurs' workplace innovation.

Since all variables were self-reported, it is possible that our results suffered from common method biases. To address this potential issue, we followed Podsakoff, MacKenzie, Lee, and Podsakoff (2003), who recommend controlling for common method biases in survey data using an unmeasured latent method factor. Thus, we loaded all of the survey-related (i.e., nondemographic) variables into a single factor to include as a control variable in our regression models. Finally, because the survey data represent an international sample, we included a fixed-effect for each of the respondents' home countries to control for any country-specific heterogeneity. The top five home countries represented in our sample were Germany (14.3%), France (9.3%), China (8.2%), India (5.4%), and Japan (3.9%).

Results

Descriptive statistics and bivariate correlations are displayed in Table 6.

Table 6
Descriptive Statistics and Correlations (Study 4)

Variable	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Frequency of contact with American friends	2.98	1.60															
2. Became an entrepreneur after return (1 = yes)	.15	.35	.05														
3. Workplace innovation	4.87	1.48	.16	.08													
4. Common method factor	.00	1.08	.20	.00	.14												
5. Age	32.20	6.53	−.18	.07	.06	−.06											
6. Gender (1 = male, 0 = female)	.64	.48	−.01	.01	.00	.02	.08										
7. Some undergraduate (1 = yes)	.35	.48	−.04	.10	−.03	.02	.17	−.05									
8. Bachelor's degree (1 = yes)	.43	.50	.09	−.06	.07	.01	−.24	−.01	−.62								
9. Graduate degree (1 = yes)	.22	.42	−.06	−.05	−.06	−.03	.09	.06	−.40	−.47							
10. Cultural intelligence	6.09	.68	.16	.10	.13	.45	−.09	−.10	.01	.00	−.01						
11. Days since return to home country	1585.70	1223.51	−.24	.18	−.02	−.04	.53	−.05	.42	−.28	−.15	.03					
12. Days lived in the U.S.	305.83	175.46	.05	.14	.10	.02	.25	−.02	.35	−.22	−.15	.06	.32				
13. Job embeddedness in the U.S.	5.66	.84	.19	−.03	.13	.96	−.03	.04	.01	.02	−.03	.28	−.05	.02			
14. Job embeddedness in home country	5.41	.87	.07	.08	.10	.23	.00	.02	−.01	.04	−.04	.13	.01	.05	.23		
15. Prior entrepreneurial desire	2.48	1.37	.10	.24	.11	.01	−.13	.08	.08	−.01	−.08	.13	−.06	−.01	.00	.02	
16. Prior entrepreneurial experience	.02	.14	−.03	.13	.09	.03	.02	.04	.02	−.03	.01	.00	−.06	−.01	.03	.04	.29

Note. |r| larger than .05 are significant at $p < .05$; |r| larger than .08 are significant at $p < .01$.

Descriptive Statistics and Correlations (Study 4)

Table 7 details the two logistic regression models predicting respondents' entrepreneurship. As expected, contact frequency with American friends positively predicted entrepreneurship—whether alone (Table 7 Model 1: $B = .08$, $SE = .04$, $Wald = 4.67$, $p = .031$) or in the full model that accounted for all the control variables (Table 7 Model 2: $B = .11$, $SE = .05$, $Wald = 5.79$, $p = .016$). There was no significant quadratic relationship between contact frequency and entrepreneurship ($B = .01$, $SE = .02$, $p = .65$).

Table 7
Logistic Regression Analyses on the Likelihood of Becoming an Entrepreneur After Return (Study 4)

Variable	Model 1	Model 2
Frequency of contact with American friends	.08* (.04)	.11* (.05)
Common method factor	−.12* (.05)	.09 (.35)
Age		.02 (.01)
Gender (1 = male, 0 = female)		.08 (.16)
Education: graduate degree		.22 (.20)
Education: some undergraduate		−.41* (.18)
Cultural intelligence		.08 (.15)
Days since return to home country		0.56*** (0.10)
Days lived in the U.S.		.22** (.08)
Job embeddedness in the U.S.		−.36 (.42)
Prior entrepreneurial desire		.54*** (.05)
Prior entrepreneurial experience		.63 (.39)
Home country fixed effects		Included
−2 Log likelihood	−920.68	−718.45
Nagelkerke R^2	.11	.29
N (respondents)	2226	2226

Note. Unstandardized regression coefficients are displayed, with standard errors in parentheses. "Bachelor's degree" is the reference category for education. See Table S1 for detailed statistics of home country fixed effects.
* $p < .05$. ** $p < .01$. *** $p < .001$.

Logistic Regression Analyses on the Likelihood of Becoming an Entrepreneur After Return (Study 4)

Table 8 presents the two linear regression models predicting non-entrepreneurs' workplace innovation. Contact frequency with American friends positively predicted workplace innovation—whether alone (Table 8 Model 1: $B = .12$, $SE = .03$, $p < .001$) or in the full model (Table 8 Model 2: $B = .09$, $SE = .03$, $p = .002$). There was no significant quadratic relationship between contact frequency and workplace innovation ($B = .01$, $SE = .02$, $p = .58$).

Table 8

Linear Regression Analyses on Non-Entrepreneurs' Workplace Innovation (Study 4)

Variable	Model 1	Model 2
Frequency of contact with American friends	.12*** (.03)	.09** (.03)
Common method factor	.18*** (.04)	.40† (.23)
Age		.03** (.01)
Gender (1 = male, 0 = female)		.10 (.10)
Education: graduate degree		−.16 (.12)
Education: some undergraduate		−.22† (.12)
Cultural intelligence		.00 (.10)
Days since return to home country		−.10 (.06)
Days lived in the U.S.		.15** (.05)
Job embeddedness in the U.S.		−.33 (.28)
Job embeddedness in home country		.07 (.05)
Home country fixed effects		Included
R^2	.04	.18
Overall F	22.83***	2.32***
N (respondents)	1143	1138

Note. Unstandardized regression coefficients are displayed, with standard errors in parentheses. "Bachelor's degree" is the reference category for education. See Table S2 for detailed statistics of home country fixed effects.
† $p < .10$. * $p < .05$. ** $p < .01$. *** $p < .001$.

Linear Regression Analyses on Non-Entrepreneurs' Workplace Innovation (Study 4)

In addition, it is noteworthy that the length of work experience in the U.S. also positively predicted both entrepreneurship (Table 7 Model 2: $B = .22$, $SE = .08$, $Wald = 7.80$, $p = .005$) and non-entrepreneurs' workplace innovation (Table 8 Model 2: $B = .15$, $SE = .05$, $p = .004$) in the full models, replicating past findings (Godart et al., 2015; Maddux & Galinsky, 2009).

Discussion

Extending the first three studies, Study 4 demonstrated that the frequency of contact with foreign friends positively predicted two organizationally meaningful creative outcomes—entrepreneurship and workplace innovation. These findings highlight the applicability and generalizability of our theoretical framework that the closeness of an intercultural social relationship is a critical driver of creativity.

General Discussion

The current research has discovered the creative benefits of close intercultural relationships. Across multiple methodologies (longitudinal, experimental, and field studies), diverse samples (MBA students, employees, and professional expatriate returnees), and both laboratory and real-world measures of creativity, we found that close intercultural romantic relationships and friendships predicted important creative outcomes. As a two-phase longitudinal study, Study 1 found that MBA students who dated someone from another culture during their program performed better on both divergent and convergent forms of creativity at Phase 2 (accounting for creative performance at Phase 1 and other control variables). Using an experimental design, Study 2 revealed that reactivating a past intercultural dating experience led to higher creativity than reactivating a past intracultural dating experience; importantly, this effect was mediated by cultural learning. Comparing the duration versus the number of both intercultural and intracultural romantic relationships, Study 3 found that only the duration of intercultural relationships significantly predicted the ability of current employees to generate creative names for marketing products. Extending the preceding findings to the "Big C" creativity (Simonton, 1994), Study 4 found that professional repatriates' frequency of contact with American friends positively predicted both entrepreneurship and workplace innovation back in their home countries.

Theoretical Contributions

The present work contributes to the literature in several important ways. The core of our contribution is the integration of five separate literatures: culture, close relationships, creativity, innovation, and entrepreneurship. We have connected these varied literatures with a simple yet profound finding: Close intercultural relationships help spark creativity, innovation, and entrepreneurial activities.

Drawing upon the creative cognition approach (Finke et al., 1992; Smith et al., 1995), we provide the first empirical evidence that intercultural romantic relationships and friendships can enhance creativity by facilitating cultural learning. Whereas past research has focused on experiences abroad, the present research examined the effects of intercultural *social relationships*. By identifying intercultural romantic relationships and friendships as unique and concrete multicultural activities that enhance creativity, we shed light on why experiences abroad are conducive to creativity, and why certain individuals become more creative than others even when exposed to the same foreign environment (Leung et al., 2008). Whether abroad or at home, individuals may elevate their creativity by learning and integrating different cultural perspectives via meaningful social relationships.

Second, we extend the emerging literature on the differential effects of deep versus broad multicultural experiences (Cao et al., 2014; Godart et al., 2015; Lu et al., 2017) by demonstrating that the duration and the frequency of contact of intercultural relationships positively predicted

creativity and entrepreneurship, whereas the number of intercultural relationships did not. Closer intercultural relationships provide more opportunities for individuals to learn about another culture at a profound level and to integrate it with their own culture (Godart et al., 2015; Maddux et al., 2010; Maddux & Galinsky, 2009; Tadmor et al., 2012). By interacting with individuals from other cultures at a deep level, people can self-expand by broadening their cultural perspectives and identities (Aron & Aron, 1986; Hong et al., 2001), thereby producing creative insights. Overall, the current findings are consistent with prior work showing that the depth of foreign experiences is a stronger predictor of creativity than the breadth of those experiences (Godart et al., 2015).

Third, in illustrating the creative merits of multicultural experiences, past studies (e.g., Maddux & Galinsky, 2009) have mostly employed traditional cognitive tests (e.g., AUT, RAT, insight problems), which may lack external validity. In addition to capturing creativity through both divergent and convergent thinking tasks, we also demonstrated the effects of intercultural relationships on entrepreneurship and workplace innovation—two real-world creative outcomes critical to the field of industrial and organizational psychology. In doing so, we have identified two more constructs shaped by multicultural experiences.

Practical Implications for Individuals

Due to the rise of globalization, multicultural experiences are increasingly valued by companies and schools alike. As a result, an unprecedented number of employees and students go abroad to discover insights into other cultures and develop new perspectives. Although intercultural social relationships have been growing across the world, most international employees and students still socialize with and date individuals from their home country (Trice, 2004). Because of their shared cultural background, it is often tempting and comforting for expatriates to "stick together" with their cultural in-groups and speak in their mother tongues (McPherson, Smith-Lovin, & Cook, 2001)—whether running errands, completing group assignments, attending social events, or touring the host country. Ironically, the soaring number of expatriates makes it even easier for them to get by within their home-culture "comfort zone," which may explain why so many long-time residents in enclaves such as Chinatowns, Koreatowns, Greektowns, Little Havanas, or Little Italies cannot speak the local language, let alone develop close friendships or romantic relationships with individuals from the local culture (Logan, Zhang, & Alba, 2002). Furthermore, because foreign living and working experiences are often temporary, some individuals may be unmotivated to invest in intercultural relationships that they expect will dissolve in the future (San Martin, Swaab, Sinaceur, & Vasiljevic, 2015).

Against such backdrops, the present research offers a compelling reason for people to go out of their comfort zone to develop meaningful and long-lasting relationships with individuals from other cultures. While not everyone has the resources and opportunity to go abroad, they could strive to develop meaningful intercultural relationships via meet-ups (e.g., language exchange programs)

within their home city. Importantly, the current findings suggest that people cannot simply "collect" intercultural relationships at a superficial level, but instead must engage in cultural learning at a deep level. When in an intercultural relationship, an individual should not eschew cultural differences but rather embrace them, because such differences enable one to discern and learn the underlying assumptions and values of both the foreign culture and the home culture (Cheng & Leung, 2013; Leung & Chiu, 2010). Without close social interactions, it can be difficult for individuals to juxtapose and synthesize different cultural perspectives to achieve cultural learning and produce creative insights.

Practical Implications for Organizations

How can organizations capture the potential creative benefits (e.g., workplace innovation, entrepreneurship) afforded by close intercultural relationships? We propose a two-step process to cultivate intercultural relationships that are close.

To facilitate intercultural relationships, the first step for organizations is to cultivate an intercultural environment by opening the door to individuals from different cultures. For example, to enhance cultural diversity in the workplace, organizations could develop more exchange programs between offices in different countries. In addition, organizations could provide more financial and logistical support for international employees in the challenging process of obtaining work visas and residency permits. From a public policy perspective, the U.S. remains the only developed country that taxes citizens on income earned abroad (Newlove, 2016), which can deter them from seeking foreign experiences. Thus, making organizational, visa, and taxation policies more conducive to intercultural exchanges may be one way to foster cultural diversity in the workplace.

Having ensured an adequate level of cultural diversity for intercultural interactions, the second step for organizations is to nurture *close* relationships among employees from different cultures. When intercultural relationships are mismanaged, they can breed discomfort, mistrust, and conflict due to cultural barriers and differences (Montalvo & Reynal-Querol, 2005; Putnam, 2007), which explains why people generally favor intracultural romantic relationships and friendships in the first place (McPherson et al., 2001; Titzmann & Silbereisen, 2009). Instead of forcing international employees to suppress their cultural values and assimilate to the host culture, organizations could encourage inclusive multiculturalism (Galinsky et al., 2015) by highlighting the benefits of cultural differences for both cultural in-groups and out-groups (Jansen, Otten, & van der Zee, 2015). Firms could facilitate deep intercultural relationships through shared activities, both inside and outside the workplace. At work, managers could assign foreign and domestic employees to work together on tasks that require cooperation, thereby reducing intergroup bias and barriers (Gaertner, Mann, Dovidio, Murrell, & Pomare, 1990). Outside of work, language exchange programs not only allow both parties to improve language skills, but also bring them closer through self-disclosure and mutual

support. As they transition from mere colleagues to closer friends, employees will have more opportunities to engage in cultural learning at a deep level, thereby sparking creative insights.

Limitations and Future Directions

As one of the first attempts to understand the consequences of *intercultural* social relationships, the current work has several limitations that can stimulate future research. Although three of our studies documented the positive effects of intercultural romantic relationships on creativity across different methods and population samples, we only conducted one study on the effects of intercultural friendships. Thus, more research is needed to triangulate on the creative benefits of close intercultural friendships. Second, since only one of our studies provided evidence for the mediating role of cultural learning, future research should study this and other potential mediators in greater depth, while also exploring potential moderators. For example, the cultural distance between two countries may moderate the positive effect of close intercultural relationships on creativity, with close intercultural relationships being particularly conducive to cultural learning and creativity if the two individuals are from countries with greater cultural distance (e.g., Canada and China) versus less cultural distance (e.g., Canada and the U.S.).

Future research could also explore the effects of intercultural relationships on other important social and psychological outcomes. In light of the recent research on multicultural experiences, socializing with a large number of friends from diverse cultures may reduce intergroup bias (Tadmor, Hong, Chao, Wiruchnipawan, & Wang, 2012), heighten generalized trust (Cao et al., 2014), and increase tolerance of non-normative behaviors (Kinias, Kim, Hafenbrack, & Lee, 2014). On the other hand, a broad network of intercultural friendships may provide weaker surveillance of the self (Brass, Butterfield, & Skaggs, 1998) and also foster moral relativism (Lu et al., 2017), both of which could increase unethical behaviors. Such questions await future investigations.

Conclusion

The current research demonstrates that close intercultural relationships can foster creativity, workplace innovation, and entrepreneurship. Going out with a close friend or romantic partner from a foreign culture can help people "go out" of the box and into a creative frame of mind.

APPENDIX C. READINGS AND INTERACTIVE TASKS FOR OTHER SECTIONS IN THE MULTICULTURAL READER

Reading Title	Authorship						Genre & Mode of Rhetoric	DMIS Stage	Interactive Tasks
	Name	**Gender**	**Nationality**	**Ethnicity/ Socio - cultural Status**	**Language Back- ground**	**Professional Accolades**			
Names, Narratives, and the Evolution of Ethnic Identity	Dolores Vealencia Tanno	Female	American	Hispanic/ Mexican American/ Latina/ Chicana	Spanish; American English	Professor of Communication and Associate Dean of the Honors College (retired) at the University of Nevada in Las Vegas.	Academic essay, Argument-ation and Persuasion	Denial to Defense	Voices from the Past "Black Sounding" Names and Their Surprising History Say My Name
Too Many Bananas, Not Enough Pineapples, and No Watermelon at all	David Reese Counts	Male	American	Caucasian	American English	Professor in Anthropology; Chair of the Anthropology Department at McMaster University, Hamilton, Ontario, Canada.	Ethnographic Report; Narration and Description	Denial to Defense	Go Bananas! The Grocery Store

Mute in an English Only World	Chang-Rae Lee	Male	American	Asian American/ Korean American	American English	Professor of Creative Writing at Stanford University	Personal Narrative	Defense to Minimiza tion	Different Similarities Me You Identity Poems
These are the Americans Who Live in a Bubble	Emma Green	Female	American	Caucasian	American English	Journalist at The Atlantic; The 2020 Laureate of the George W. Hunt, S.J. Prize for Journalism, Arts & Letters	Newspaper article; Cause and Effect Analysis	Defense to Minimiza tion	How Diverse is your Life? The Story of MeUsNow
American Dream Boat	K. Oanh Ha	Female	American; Vietnamese	Asian American/ Vietnames e American	American English; Vietnames e	Reporter at Bloomberg News	Academic essay; Personal Narrative	Minimiza tion to Acceptan ce	A Visitor in my Culture Changing Stereotypes in Generalizations and Hypotheses
Individualis m as an American Cultural Value	Poranee Natadecha Sponsel	Female	American; Thai	Asian/Asi an American; Thai/Thai American	American English; Thai	Professor of Philosophy, Sociology, and Religion at Chaminade University in Honolulu	Academic essay; Compariso n and Contrast	Minimiza tion to Acceptan ce	The Human Values Continuum Proverbs and Values

'Going Out' of the Box: Close Intercultural Friendships and Romantic Relationships Spark Creativity, Workplace Innovation, and Entrepreneurship	Jackson G Lu, Andrew Hafenbrack, Paul W Eastwick, Dan J Wang, William W Maddux, Adam D Galinsky	Females and Males	Multi-national Group				Multi-authored Academic Journal Article; Empirical Research; Argument-ation and Persuasion	Minimiza tion to Acceptan ce	Birds of a Feather A Collaborative Diversity Statement
Art of the contact zone	Mary Louise Pratt	Female	American	Caucasian	American English; Spanish; Portugues e	Professor of Spanish and Portuguese and Professor of Comparative Literature at New York University	Academic Journal Article; Argument-ation and Persuasion	Acceptan ce to Adaptati on	Iceberg TBD
From Silence to Words: Writing as Struggle	Min-Zhan Lu	Female	American; Chinese	Asian American/ Chinese American	British English; American English; Mandarin		Academic Journal Article; Personal Narrative and Argument-ation and Persuasion	Acceptan ce to Adaptati on	Seeing Me Seeing You TBD

How to Tame a Wild Tongue	Gloria Evangelina Anzaldua	LGBTQ	American	Hispanic/ Chicana/ Latina	Spanish; American English	Scholar of Chicana cultural theory, feminist theory, and queer theory; Poet; Activist	Book Chapter; Argument- ation and Persuasion	Adaptati on Maintena nce	Circles of My Multicultural Self TBD
Should Writers Use Their Own Language?	Vershawn Ashanti Young	LGBTQ	American	African American	American English; African American English	Professor of English, Communicatio n, and Performance at the University of Waterloo	Academic Journal Article; Argument- ation and Persuasion	Adaptati on Maintena nce	Adapt or Be Yourself TBD

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