TEACHING TOWARD AN ETHNORELATIVE WORLDVIEW THROUGH PSYCHOLOGY STUDY ABROAD

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Abstract

This paper will share the results of research assessing the outcomes of teaching toward an ethnorelative worldview through psychology study abroad. Action research assessing the efficacy of intercultural pedagogy integrating psychology and the Developmental Model of Intercultural Sensitivity (DMIS, Bennett,1986) using the Intercultural Development Inventory (IDI, Hammer & Bennett, 1998, 2002) was conducted. Results of two different study abroad classroom research studies are reported and contrasted. A two-week short-term study abroad including cultural comparative pedagogy with an emphasis on multiple perspectives and on-site facilitated reflection found significant changes in IDI subscales pre to post. Contrasted with year-long study abroad "island" classroom research including group comparison with and without intentional intervention, results suggest that the pedagogy and the duration of study abroad make a difference in student intercultural growth.

Introduction

"There is a difference between a traveling foreigner and a foreign traveler. A traveling foreigner studies the culture, art, religion, and people in an act of being in the culture and understanding it. The foreign traveler retains his own culture learning nothing of the one he visits. He is brass, bold and ethnocentric. The question is not which one is right or wrong, but simply, which one are YOU?" (Submitted by an SIE 06-07 student who saw this written on a youth hostel graffiti wall in Spain.)

Because college educators are preparing the workforce—and citizens—of tomorrow, Mobility Experiences at the university level can be tied directly to workforce needs. A study of over 352 employers found that study abroad does enhance employment opportunities (Vande Berg, 2008a). Pendry, Driscoll and Field (2007) discuss the increased complexities of workforce diversity along with the importance of utilizing theory and research to inform diversity training initiatives, and of collaboration between trainers and academics toward evaluation of training efforts. "The challenge for diversity trainers will be to find ways to maximize the benefits of diversity…when it is manifest in so many different forms" (p. 27). Bikson & Law (1994) reported on corporate complaints that "appreciation for diversity" was particularly lacking in entry level (recent college graduate) applicants.

Though King and Baxter Magolda (2005) identify colleges and universities as the ideal platform for developing the skills and abilities of "intercultural maturity," the *how to* of such efforts remains unclear. Just as the corporate sector must look at effectiveness of their increased "diversity training" efforts, academia must also consider the pedagogy of intercultural effectiveness and must assess the efficacy of such pedagogy. In today's global world, there is momentum in higher education to facilitate competence around cultural competence and intercultural effectiveness. While its parallels to domestic diversity training efforts are less overtly stated—an important connection that is missed by many study abroad programs— study abroad is taking on a roll of increased importance in colleges and universities.

It is vital that we use the resources of the academy to research the impacts and effectiveness of study abroad programs (Lederman, 2007). As Vande Berg (In Lederman, 2007) indicates, to simply send students to a location abroad for academic study is not sufficient toward facilitating the larger goal of creating effective global citizenship. His call is to not simply "send students on any program, but let's fund programs that have been proven to be successful" (p. 2).

Vande Berg (2004) edited a special issue on the assessment of student learning abroad in *Frontiers: The Interdisciplinary Journal of Study Abroad.* Included were findings related to increases in functional knowledge and knowledge of global interdependence (Sutton & Rubin, 2004), career, personal and cultural awareness (Ingraham & Peterson, 2004), and a variety of

outcomes related to foreign and second language acquisition (Engle & Engle, 2004; Kinginger & Farrell, 2004; Segalowitz, Freed, Collentine, Lafford, Lazar, Diaz-Campos, 2004; Paige, Cohen & Shively, 2004). The Georgetown Consortium study headed by Vande Berg (Vande Berg et al., 2004; 2008b) used the Intercultural Development Inventory pre/post with over 1,300 students who studied abroad. Findings indicated that study abroad students compared with students who studied at home demonstrated more growth on the IDI as well as their development of a second-language.

Paige (2008) suggests that we need to continue to identify *what* works to "move people" in terms of their intercultural development. To impact this development, *Mobility Experiences* need a focus that is beyond facilitated travel. In the words of Marcel Proust (1871-1922) "The real voyage of discovery consists not in seeking new landscapes but in having new eyes."

To accomplish this we need to answer the question of how to turn cross-cultural experiences into intercultural learning. This is where *intercultural education*, where a systematic effort to foster intercultural learning through curriculum design, comes into play (Bennett, personal communication, October 13, 2008). Vande Berg (2007) describes the shift in study abroad to a "student centered paradigm" with greater emphasis on active learning encouraged, valued and studied (Pedersen, 2008). This shift toward an elevated status of the Scholarship of Teaching and Learning facilitates increased scholarly evaluation of study abroad and teaching pedagogy and learning outcomes.

This article will share the results of research assessing the outcomes of such pedagogy in teaching toward an ethnorelative worldview in psychology study abroad. Research assessing the efficacy of intercultural pedagogy using the Developmental Model of Intercultural Sensitivity (DMIS, Bennett, 1986) and the Intercultural Development Inventory (IDI, Hammer & Bennett, 1998) was conducted with both a short-term program and with year-long study abroad.

Developmental Model of Intercultural Sensitivity (DMIS)

The Developmental Model of Intercultural Sensitivity (DMIS) has great potential to meet the challenge Pendry, et al. (2007) describe. The model's focus is not on culture specific information, but rather on the development of a broader and more complex worldview when approaching difference. Research on intercultural competence or effectiveness identifies intercultural sensitivity as a critical component toward working effectively with individuals from diverse backgrounds (Bhawuk & Brislin, 1992).

The Developmental Model of Intercultural Sensitivity (DMIS, Bennett, 1986; 1993; 2004) looks at "orientations toward cultural difference" as a progressive and developmental process. The DMIS includes three ethnocentric orientations (Denial, Defense, and Minimization) which identify

individuals whose own culture is central to their understanding of reality, and three ethnorelative orientations (Acceptance, Adaptation, Integration) where one's culture is experienced in the context of other cultures (Bennett, 1986; 1993; 2004).

As described in Bennett's (1986; 1993; 2004) model, the first stage of the DMIS is that of *Denial* of difference. Stage 2 is where differences are the focus at the cost of identifying similarities between self and other. *Defense* characterizes this attitude of "us versus them" with "us" being superior. An alternate Stage 2 position can be found in *Reversal*, where "us" is denigrated and "them" superior. *Minimization* (Stage 3) is characterized as the last of the ethnocentric stages, though a transition stage toward more ethnorelative ways of viewing the world. In Minimization it is the similarities that are the focus over any cultural differences that might exist. The more Ethnorelative worldview begins with Stage 4, *Acceptance*, where once again difference is acknowledged, but without the polarization of superior-inferior orientation. Where this stage is highlighted by an acceptance of difference, Stage 5 is where an *Adaptation* to this difference emerges. An ability to shift perspectives develops, both cognitively and behaviorally, followed by an *Integration* of difference (Stage 6) characterized by an interculturally sensitive global citizen (Bennett, 1993).

Using grounded and constructivist theory, the DMIS is based on the premise that "as one's experience of cultural difference becomes more complex and sophisticated, one's potential competence in intercultural relations increases" (Bennett, 1986, p.423). From a constructivist perspective, mere exposure to difference is not enough. How one perceives and conceptualizes that exposure is what determines developmental cultural competence. The implications of this model for education are great in that *how* we expose our students to cultural difference will have impacts on whether our efforts move them developmentally.

Intercultural Development Inventory (IDI)

The Intercultural Development Inventory (IDI) is a 50-item, paper and pencil (or online) instrument which measures five of the six major stages of the Developmental Model of Intercultural Sensitivity (DMIS) as well as a separate factor identified as EM, Encapsulated Marginality (Hammer & Bennett, 1998; 2001). The IDI takes 15-20 minutes to complete and is been well established as a tool for teaching and training purposes (Hammer, in press; Paige, Jacobs-Cassuto & Yershova, 2003).

The five scales measured by the IDI, identified through confirmatory factor analysis, include Denial/Defense, Reversal, Minimization, Acceptance/Adaptation, and Encapsulated Marginality with coefficient alpha's ranging from 0.80 to .85 (Hammer, Bennett & Wiseman, 2003). Along with

reliability and validity analysis, there were no significant gender, education, age, or social desirability differences found "suggesting the measured concepts are fairly stable" (Hammer, Bennett & Wiseman, 2003, p.422).

Psychology and the DMIS/IDI

While Bennett (2008) describes cross cultural psychology as having historical relevance to the field of intercultural effectiveness, other areas of psychology have contemporary lessons that also apply. Bennett (1986) states "we are not born interculturally sensitive." Such an admission as to a natural, even "hard-wired" tendency toward segregation of species and sub-species can be connected to Evolutionary Psychology. While contemporary evolutional models include a place for flexibility in behavior through "contextual evolutionary analysis," such shifts still require generations to occur (DeKay & Buss, 1992). In this way, evolutionary explanations might help us to explain *why* we are not born interculturally sensitive.

Another parallel can be found in Developmental Psychology. The DMIS looks at "orientations toward cultural difference" as a developmental process. Similar to other developmental models in psychology and sociology, individuals grow through experience and exposure to the next developmental phase. Piaget's (1962) theory of cognitive development relate most overtly to Bennett's model. It is common for interculturalists to connect the efforts of understanding cultural differences to Piaget's concept of *meaning making*. Further parallels to his constructs of *assimilation* and *accommodation* can also be made (Piaget & Inhelder, 1969). Just as a child learns to accommodate and add a new category called "cow" when assimilation into the previous category "horse" proves incorrect, the intercultural sojourner makes meaning out of similarities and differences as s/he navigates increasingly complex conceptualizations of culture. When the polarized (assimilated) constructs of "us" and "foreigner" require *accommodation* of newer and more complex categories such as "European" and even further to "German" or "Bohemian," development along the DMIS is occurring.

As a result of this experience and exposure, Bennett (1986) discusses an increased sophistication to one's experience of cultural difference. Sensation and Perception Psychology might describe this as the just noticeable difference or jnd. From psychophysics, the jnd is the smallest detectable difference in a sensation that an observer can perceive (Weber-Fechner Law). Interculturally, this equates to increased differentiation. Well known visual illusions, such as the Muller-Lyer Illusion (1889, In Lewis, 1909), illustrate how one's perception is not always the same as the sensation coming in from the visual field. Similarly, the constructivist philosophy of the DMIS argues that intercultural exchanges cannot be interpreted from an ethnocentric lens. All of

these models in psychology can facilitate an understanding of what the DMIS refers to as moving "from less to more complex understandings of difference" (Bennett, 1986).

Social Psychology provides some of the most powerful theories and research toward understanding the development and consequences of ethnocentrism. The perceptual classification of people into groups furthers evolutionary psychology's understandings of segregation and conflict by adding cognitive and social explanatory factors. Social categorization, similarly considered to be a natural human phenomena, is based on lived experience. "Such social categorization, although undeniably adaptive in the long run, nonetheless provides a cognitive foundation for intergroup conflict" (Forsyth, 2006, p.460). Social Psychological tendencies such as in-group/out-group bias, attribution errors and "us versus them" conflicts can be understood based on simplistic, rather than complex views of the world. Such simplistic views of the world, including self and other, characterize Bennett's ethnocentric stage of defense. "Thus, at the most basic level, individuals have salient ingroup/outgroup distinctions between their own culture and other cultures generally" (Hammer & Bennett, 1998). "Once people are categorized, members of the in-group are evaluated more favorably than people in the outgroup" (Forsyth, 2006, p.460).

Social Psychological and Group Dynamics research can further inform the possible ways to move individuals along the developmental continuum. Social Psychology identifies Decategorization—the stressing of individuality over group membership—as an anecdote to the consequences of social categorization (Forsyth, 2006). This emphasis on differences as well as similarities parallels the developmental work needed to move from Bennett's ethnocentric to ethnorelative stages. Sherif's early work (Forsyth, 2006) shows that mere contact alone does little to diffuse conflict between groups focused on catergoization of "us" and "them." As VandeBerg (2008b) noted, the traditional study abroad paradigm relies upon this contact hypothesis as sufficient for intercultural growth. As Sherif found, sometimes contact can bring further categorization, stereotyping and conflict. Pendry, et al. (2007) strongly urge the use of research in social psychology to inform diversity training (and thus intercultural effectiveness) efforts.

Another connection between the DMIS and Psychology is found when looking at scores on the IDI that represent the gap between a person's perceived intercultural effectiveness (PS) and their overall developmental score (DS). Thought of as an error or validity score, the PS indicates the inventory taker's self perception of intercultural effectiveness. The DS is the score which reflects a more accurate measurement of the individual's intercultural effectiveness as measured by the IDI. Such language parallels Humanist Psychology's Carl Roger's concept of "real" and "ideal" self. Rogers (1961) called the difference between these "incongruity." IDI coaching and training uses the discrepancy between PS and DS for goal setting in the same way that Roger's used therapy

to facilitate a client's real self moving closer to his/her ideal self. Robert Ewen (1998) shares how awareness of this gap between real and ideal self is correlated with greater cognitive complexity—the personality trait "that allows us to construe the world in different ways and establish more effective interpersonal relationships" (p. 200). Bennett (2004) also refers to this notion of cognitive complexity as a related assumption of the DMIS. Such information supports Hammer's (in press) notion of using results and feedback from the IDI as a training intervention.

The constructivist theoretical foundation of the DMIS flows from George Kelly's Personal Construct Psychology:

> "Experience is made up of the successive construing of events. It is not constituted merely of the succession of events themselves. A person can be a witness to a tremendous parade of episodes and yet, if he fails to keep making something out of them, or if he waits until they have all occurred before he attempts to reconstrue them, he gains little in the way of experience from having been around them when they happened. It is not what happens around him that makes a man experienced; it is the successive construing and reconstruing of what happens, as it happens, that enriches the experience of his life" **(**Kelly, 1955, p73).

Similarly, Bennett talks about progression along the DMIS continuum as happening through education, experience, and self-reflection. It is this process that informed the pedagogy studied in this research.

The pedagogy of change

Decategorization:

A hallmark activity employed early in these study abroad experiences is called *circles not boxes™*. Adapted from a cultural identifiers activity by Gardenswartz & Rowe (1994), it decreases the negative impacts of the tendency to "group" and "categorize" through the use of decategorization strategies. The activity facilitates student understanding of the complex identities of their peers as well as themselves. It also serves as the metaphor for almost any content in psychology covered. If we only know one circle of an individual's identity – be it race, sexual orientation, housing status, faith perspective, even mental disorder – we tend to fall prey to a host of social psychological categorization errors and put them in a box. By knowing an individual's complex interplay of circles that define him/her, the complexity of humanity unfolds into deeper understanding of both similarities and differences. This ability to hold similarities and differences is critical to an ethnorelative worldview according to the DMIS. Cultural self-awareness—also

facilitated through this activity— is considered critical in moving from the stage of minimization into the ethnorelative stages (Bennett, 2004).

Multiple Perspectives:

A simple perceptual activity can be utilized to demonstrate the subjectivity of observations. Students put their hand in front of, and slightly above, their field of vision. With the pointer finger pointing up, they are instructed to spin their finger clockwise. Focusing on the tip of their finger, they slowly move their spinning finger vertically to below their field of vision and are invited to notice what happens to the direction of the spin. Although the direction of the spin of the finger was not changed physically, the visual perception shifts directions. Though not all students see the perceptual shift the first time, like other perceptual illusions—and intercultural development according to the DMIS (Hammer & Bennett, 2002)—once observed, the new perspective becomes easier to detect. This activity was used as a metaphor throughout both mobility experiences described below and as an example of the multiple perspectives inherent in intercultural experiences. Other activities to facilitate understanding of the social construction of perspective were adapted from resources such as D.I.E. (Bennett, Bennett & Stillings, 1977) and Barnga (Thiagarajan, 2006). Application of course concepts and representation of the complexity the cultural worldviews represented were stressed in all assignments.

"Just in time" learning toward meaning making:

Howe and Straus (2007) identity the current generation of learners as millennials, with particular ways of being and educational needs. One characteristic is that millennials value "just in time" learning. These "digital natives" are accustomed to multi-tasking and finding useful information as the need arises. LaBrack (personal communication, October 13, 2008) also uses the concept of "just in time" learning for study abroad. Rather than a model of "just in case" learning focused on pre-departure and re-entry without facilitation on site, he points to the importance of meeting the needs of students on site.

The pedagogy of the study abroad programs researched included equal emphasis on the process of the intercultural lessons. Along with the course content, intercultural coaching was provided. As Lutterman-Aguilar (2006) wrote, to have trained interculturalists facilitating a sojourn might be the best of best practices. The focus on the process and intercultural training alongside the content of psychology provided dramatic results in student development as measured by the IDI. This pedagogy of "multiple perspectives" was stressed throughout each mobility experience. Meaning-making was facilitated via ongoing guided reflection on-site and "just in time."

"We need to figure out how to do that [find ways to guide during the experience]" (Paige personal communication, October 13, 2008). The research described below evaluates the effectiveness of current study abroad programs and contributes to a broader understanding of *how to* facilitate the development of intercultural sensitivity and effectiveness through study abroad.

Psychology study abroad

Short-term study abroad

The first study evaluated a two week short-term study abroad course in psychology—Topics in Human Sexuality— using IDI pre/post. Thirteen students participated in the short-term mobility experience that focused on immersion of culture and content in Amsterdam and Copenhagen. The course involved a cultural comparative pedagogy focused on the concept of multiple perspectives and ongoing guided reflection.

Table 1:
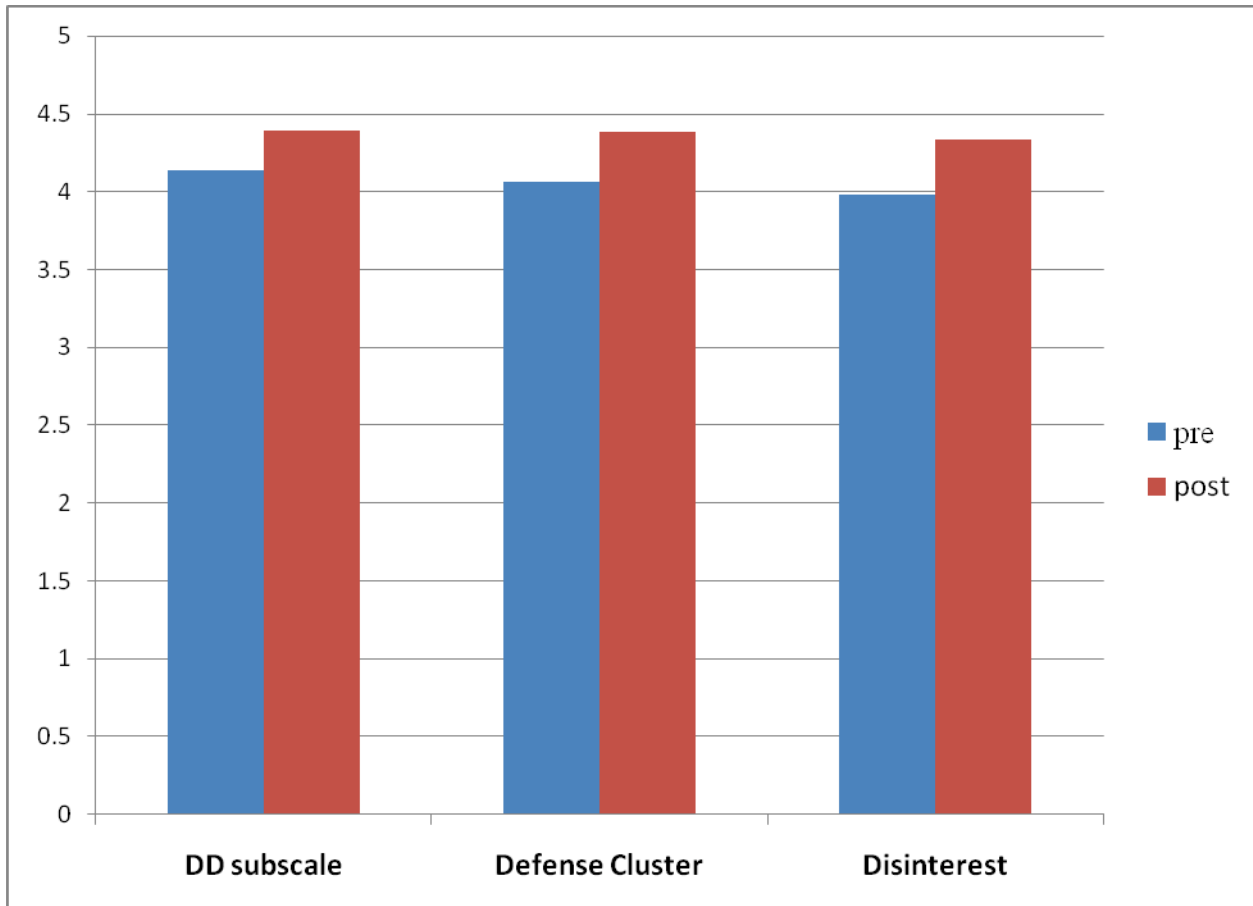**IDI overall and subscale means for four different student groups***

Study Abroad Program	DS	DD	R	M	AA	EM	PSDS Gap
·Short-term study abroad	+2.14	+0.26	-0.17	-0.11	+0.42	+0.32	-0.44
pre	87.64	4.14	3.40	2.75	3.03	3.31	30.80
post	89.78	4.40	3.23	2.64	3.45	3.63	30.44
·SIE group 1 – w/ intervention	+11.56	+.024	+.479	+.50	+.187	+.388	+6.7
pre	91.31	4.452	3.306	2.486	3.728	3.750	30.24
post	102.87	4.476	3.785	2.986	3.915	4.138	23.54
·SIE group 2 – w/o intervention	+1.22	+.009	+.104	-.229	+.402	-.338	-1.73
pre	88.69	4.207	3.396	2.611	3.330	4.063	29.31
post	89.91	4.216	3.500	2.382	3.732	3.725	31.04
·SIE group 3 – control at home	+1.43	-.023	-.026	+.137	+.209	-.230	-0.77
Pre	90.34	4.325	3.556	2.521	3.060	3.661	29.39
Post	91.77	4.302	3.530	2.658	3.269	3.431	28.62

*All scores are converted profile scores. Plus change score represent the direction of growth

Table 1 indicates the overall developmental score and the IDI subscales for the study abroad programs. In the first program, short-term study abroad, the overall developmental score pre to post is not significantly different. There is however significant positive change for DD, AA and EM. Because the mean overall intercultural development was at the Minimization stage (pre and post), interpretation of the AA subscale is less meaningful. Results indicate that the significant change in this short-term study abroad group is at the level of denial and defense. Scores have been converted to profile scores so that a higher score indicates the direction of growth.

Results of paired sample t-test indicate statistically significant change in the direction of growth on the IDI subscales of denial/defense and the DD clusters of disinterest and defense.

Figure 1:
Short-term study abroad: IDI subscale/clusters with statistically significant change pre to post*

*Scores are converted profile scores such that a higher number indicates direction of growth

1) Denial/Defense, the first developmental scale on the IDI "indicates a worldview that simplifies and/or polarizes cultural difference" (IDI profile, p.1). Means scores for the thirteen students changed from 4.14 on the pre, to a post IDI subscale score of 4.40. Paired sample t-test found this change to be statistically significant (t=-2.94 p≤.01).

2) The denial/defense subscale is further broken into clusters. The Defense Cluster identifies the "tendency to view the world in terms of 'us and them' where 'us' is superior" (IDI profile, p.2). Mean scores for the thirteen students changed from 4.06 on the pre, to a post IDI mean cluster score of 4.38. Paired sample t-test found this change to be statistically significant (t=-2.57, p≤.02).

3) Along with the defense cluster, the DD subscale also includes a Denial cluster with further factors called Disinterest and Avoidance. The disinterest factor measures "disinterest in cultural difference" (IDI profile, p.2). Mean scores for the thirteen students changed from 3.98 on the pre, to

a post IDI mean disinterest factor score of 4.33. Paired sample t-test found this change to be statistically significant (t=-2.29, p≤.05).

Research from the same course taught in the classroom at home as part of a separate study on pedagogy and IDI change scores found no significant changes on the IDI subscales. These results indicate that change in intercultural effectiveness occurs in short-term study abroad with the employment of multiple perspectives pedagogy and "just in time" meaning making through guided reflection. Students became more interested in cultural difference, had a decreased tendency to view the world in terms of "us and them" with "us" as superior, and were less likely to simplify and polarize cultural differences.

"I can't seem to fully digest just how different I am because of this trip. I discover little changes every day it seems, and I wonder: Did I always feel this way, or did I just never pay attention?" (student journal entry).

Year long study abroad "island" program

A second classroom research study was conducted as part of a year-long "island" program. The University of Minnesota Duluth's (UMD) Study in England (SIE) program, founded the fall of 1980, is the university's longest running study abroad program. Each year, approximately 50 students travel to Birmingham, England's second largest city with a population of 1,006,500. Designed as an "Island Program," where UMD students live and study with other UMD students, it "provides an opportunity for the many UMD students who have not traveled widely to study abroad without taking the gigantic leap of going alone and being completely integrated" (UMD, SIE, faculty handbook, p. 5).

This study evaluated a year-long "island" study abroad program. A semester of Psychology of Group Dynamics was integrated with DMIS theory, IDI profile interpretation and coaching, intercultural effectiveness pedagogy and ongoing guided reflection "just in time." Change in intercultural effectiveness was measured using the IDI pre-departure and one month after return from study abroad. The study included a repeated measures design with control group. Group 1: Study in England students who received intentional intercultural pedagogy and intervention during their study abroad (n=16); Group 2: Study in England students from the same year who were not part of the intentional intervention (n=16); Group 3: Control students who studied at home and were registered for SIE for the following year (n=13).

As seen in Table 1, changes in IDI subscale means from pre to post (converted to profile scores where a higher score indicates in the direction of growth) vary depending upon the group. Results

of two-way analysis of variance indicated statistically significant interaction between group (intervention) and IDI pre/post scores on:
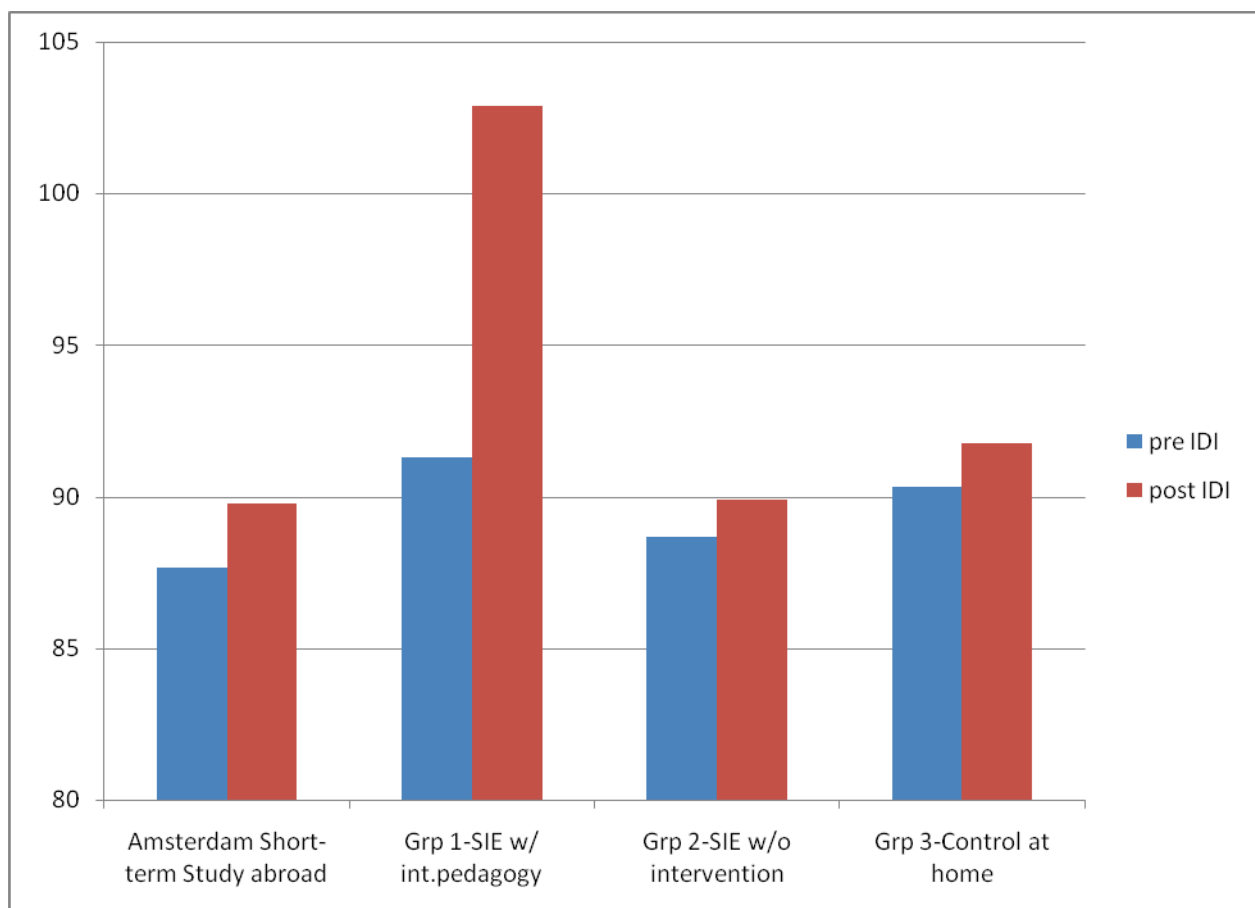
1) Overall Developmental Intercultural Sensitivity (DS, F=3.7, p≤.05).

2) The Minimization subscale (F=6.2, p≤.01) which "indicates a worldview that highlights cultural commonality and universal issues" (IDI profile, p.2).

3) The Similarity cluster (F=4.62, p≤.02) within the minimization subscale which measures the "tendency to assume that people from other cultures are basically 'like us'" (IDI profile, p.3).

Students who were guided through their intercultural experience indicated greater accuracy in their perception of their own intercultural competence (PSDS Gap) and significantly less disengagement and confusion regarding their own cultural identity (EM).

Discussion and comparison of results

A comparison of the means pre to post found on Table 1 demonstrates the different trends of changes from the various groups. The year long study abroad program with intentional pedagogy and guided reflection resulted in the most change overall, as demonstrated in Figure 2. Change in the direction of growth also occurred on all of the IDI subscales (Table 1).

Figure 2:
IDI Overall Developmental Score (DS) pre and post for four different student groups
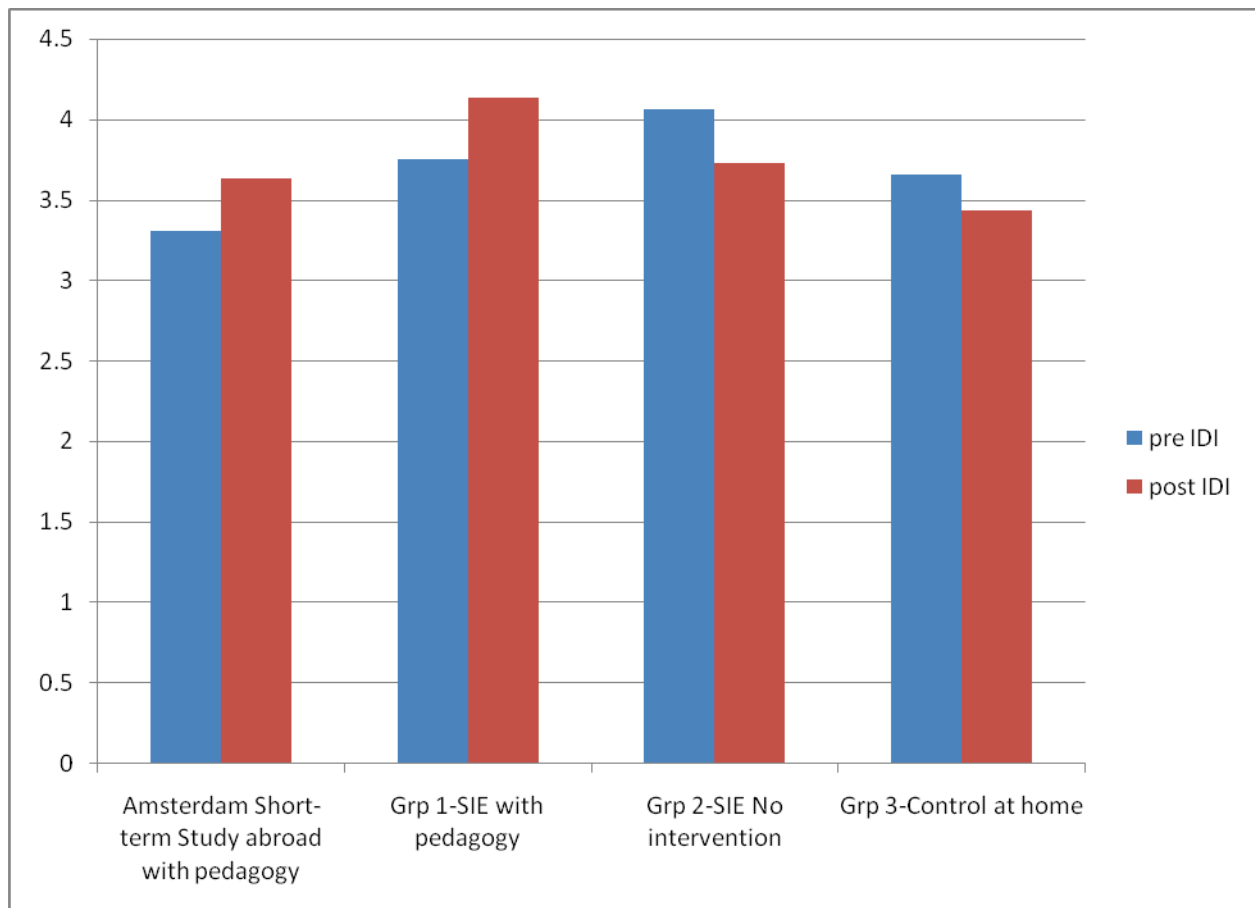
The group with the second most positive change scores overall was the short-term study abroad employing multiple perspectives pedagogy and "just in time" reflection toward meaning-making. The group with the least number of positive change scores and the most negative change scores, was the control group that did not participate in study abroad. The overall DS for the short-term study abroad program was not as significant as the year-long study abroad group with intentional intervention (group 1), but the group *did* change more pre to post than SIE group 2 (year-long study abroad without intentional intervention.) One explanation for these findings is Sanford's Challenge/Support Hypothesis (Vande Berg, 2008b). VandeBerg argues that without sufficient challenge, learners abroad are bored and do not learn. Yet when there is too much challenge, learners abroad are overwhelmed and similarly do not learn. This author argues that the on-site intercultural facilitation— just in time learning with the focus on meaning making—provided this balance of challenge and support for both intervention groups. Results indicate that intentional intervention during study abroad makes a difference in intercultural growth and that an extended program with intervention facilitates even more development.

A noteworthy comparison is seen looking at statistical significance of the short and long term study abroad with intervention groups. The short-term program's greatest impact is at the level of denial/defense, the first stage measured by the IDI. Here statistically significant differences were found pre to post. However, the long-term study abroad group with intervention had statistical significant change at the level of minimization, the second stage measured by the IDI. The longer term program demonstrated impact further along the developmental continuum, reflecting the DMIS developmental process.

Figure 3:

IDI Encapsulated Marginality (EM) mean scores pre/post for four groups*

Scores are converted profile scores such that a higher number indicates direction of growth

Another comparison is made looking at the subscale EM (encapsulated marginality) in Figure 3. The short-term and the year-long study abroad groups that included "just in time" learning through on-site guided reflection demonstrated statistically significant changes in the direction of growth on this scale, compared with negative changes found in the other two groups. Significant findings on the EM scale find these students more "resolved" on this issue, indicating *fewer* feelings of "a sense of being disconnected and not feeling fully part of one's culture" (Hammer, in press, p. 251). The interaction between the intentional intervention/pedagogy and EM scores are poignant. The guided reflection and exploration of one's own sense of culture allows the sojourner to hold a solid sense of cultural self while increasing his/her ability to navigate the complex realities of the culture of "other." Holding true to the constructivist educational philosophy that mere exposure to difference is not enough, these results validate the importance of facilitating "meaning making."

Conclusion

Findings support VandeBerg's argument (in Lederman, 2007) that IF intercultural effectiveness is a goal of study abroad, we need to do much more than send students abroad to study. We need to work with them on the reflective process and intercultural understandings of the study abroad experience**.** Comparison of findings between short-term and year-long— as well as year-long with and without intentional intercultural intervention—show that program length, guided

and reflective intercultural pedagogy, education in the DMIS and IDI coaching significantly impact growth in intercultural effectiveness.

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Biography

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