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The Effects on Students' Intercultural Competence From Intensive Intercultural Service-Learning Through The \$100 Solution™ Model

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THE EFFECTS ON STUDENTS' INTERCULTURAL COMPETENCE FROM
INTENSIVE INTERCULTURAL SERVICE-LEARNING THROUGH THE \$100
SOLUTION™ MODEL

A Dissertation
Presented to
The Faculty of the Educational Leadership Doctoral Program
Western Kentucky University
Bowling Green, Kentucky

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education

By
Nadia De León Sautú

December 2013

**THE EFFECTS ON STUDENTS' INTERCULTURAL COMPETENCE FROM
INTENSIVE INTERCULTURAL SERVICE LEARNING THROUGH THE \$100
SOLUTION™ MODEL**

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I dedicate this dissertation to my parents, Adriana Sautú and Ernesto De León, who ignited and cultivated a love for learning in our hearts. To all the teachers in my life, incluída mi abuela Elena Gutierrez, whose passion inspired and encouraged me. To all the friends and loved ones whose support helped along the way.

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Directed by: Cecile Garmon, Jie Zhang, Paul Markham, and Bernard Strenecky

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Western Kentucky University

This study evaluates the effects of an intensive intercultural service-learning program on the intercultural competence of undergraduate students enrolled in Cultural Diversity in the U.S., a general education course at Western Kentucky University. This program utilized The \$100 Solution™ model, in which groups of students partnered with local immigrant and refugee families, to teach them about U.S. culture, learn about their cultures, and implement a project to assist them in their integration process. The program included two hours of out-of-classroom work for over twelve weeks. Through the principle of reciprocity, The \$100 Solution™ model provided an interaction framework in which students and refugee families met to learn from each other.

This quasi-experimental study utilized pre- and post-course self-assessments of intercultural competence, as measured by the Cultural Intelligence Scale and the Intercultural Sensitivity Scale. A total of 170 students participated in the research. The data were collected from students enrolled in six sections of the course across two semesters in the 2012-2013 academic year. Three sections were control sections with no service-learning component. Three sections were treatment sections with the service-learning component. Students chose whether to enroll in control or treatment sections.

By comparing results from students who completed the service-learning component with results from those who did not, this study revealed that participation in

the service-learning component had a significant impact on the development of students' intercultural competence throughout the semester. According to MANCOVA utilizing pre-course scores as covariates, the only significant difference between both groups was in the cultural intelligence action scores, which measure intercultural skills. According to repeated measures ANOVA, treatment students demonstrated a significantly larger growth in cultural intelligence action and strategy scores. On the other hand, control students demonstrated a significantly larger growth in cultural intelligence knowledge scores. The largest effect size was on cultural intelligence action scores, supporting the hypothesis that, while courses with intercultural classroom content increase students' intercultural knowledge, awareness, and sensitivity, intensive intercultural service-learning programs are uniquely suited to increase students' intercultural skills.

Chapter 1: Introduction

Topic

This study evaluates the effects of an intensive intercultural service-learning program on students' self-assessment of their intercultural competence. The program utilizes The \$100 Solution™ (THDS) model with undergraduate students in Cultural Diversity in the U.S., a general education course, who partner with local immigrants and refugees. The study is set up as a quasi-experiment in which participation in the service-learning program serves as the treatment. Students who complete the course but not the service-learning program serve as a control group for those who do. The service-learning component consists of groups of three to five students partnering with immigrant and refugee families to 1) teach them about American culture, 2) learn about their culture, and 3) complete a project to help them in their integration process. The projects follow THDS model, which includes attention to five principles: partnership, reciprocity, capacity-building, sustainability, and reflection. The service-learning program entails approximately 12-24 contact hours of out-of-class participation per student spread across approximately 12 weeks.

Additionally, students participate in an in-class training on The \$100 Solution™, as well as a process of application for approval and funding, implementation, and evaluation of projects. Intercultural competence was measured in terms of cultural intelligence and intercultural sensitivity. The study controls for demographic and extraneous factors that may be correlated with students' intercultural competence, including age, gender, race/ethnicity, socioeconomic background, previous cross-cultural experience, immigration status, and bilingualism.

Preliminary findings from pilot assessments suggest that the course has an impact on the students' perception of their intercultural competence, particularly their intercultural knowledge. In contrast, participating in the service-learning program has an impact on the students' perception of their intercultural skills.

This study is designed as a quasi-experimental pretest-posttest nonequivalent-groups design, since there is no random selection but pretests are used as a covariate. Data analysis compares the difference between pre- and post- test results between students who participate in the service-learning project and those who do not. The data were gathered from six sections of the course across two semesters, for a total of 170 students.

Significance

This study is the first empirical research project conducted on the effects of The \$100 Solution™ model. The reciprocity required by The \$100 Solution™ in which students and community members serve and teach each other makes the program a unique service-learning model.

Additionally this study focuses on quantitative measures of increased intercultural competence because there are already numerous qualitative studies about the experiences of undergraduate students in intercultural service-learning. In fact, in the case of international service-learning qualitative research is dominant, “with most analyses being descriptive case studies of particular courses and programs” (Bringle, Hatcher, & Jones, 2011, p. 276).

Bringle and Hatcher point out that:

conducting systematic scientific research with meaningful indicators of educational outcomes represents a ... type of information gathering that is important for increasing confidence among practitioners, providing a justification to those in positions to support the expansion and recognition of service-learning, ... developing a theory to enhance our understanding of practice ... [and] improving practice. (Hatcher & Bringle, 2000, pp. 68–9)

Nonetheless, to date little quantitative quasi-experimental research appears that could point towards some clear and significant correlation between intercultural competence and intensive intercultural service-learning. Most studies on student intercultural competence outcomes from service-learning focus exclusively on pre-service teachers and not undergraduate students in general (Deardorff, 2012, p. 166). In fact, a 2004 compilation of research scales developed in order to measure the student impact of service-learning included over 40 instruments measuring constructs as varied as motivation to volunteer, self-efficacy, problem-solving, global belief in a just world, civic attitudes, and intellectual development, but featured no scales related to intercultural competence (Bringle, Phillips, & Hudson, 2004). This study utilizes multiple-items, psychometrically-sound measures with documented properties, established reliability and validity, measuring constructs meaningful to the course learning objectives.

Because most studies of service-learning and intercultural competence utilize qualitative inquiry, very few have utilized previously developed quantitative assessment tools. Furthermore, there is a clear need for experimental and quasi-experimental research in the field of student impact assessment in service-learning with comparison and control

groups in order to find evidence of whether outcomes are firmly attributable to the service-learning and not to other factors (Billig & Waterman, 2003, p. 19).

Notwithstanding the richness and depth of findings from qualitative studies, quantitative research allows for more clarity in regard to impact parameters and magnitudes. Furthermore, qualitative research is more dependent than quantitative research on the researcher's objectivity, a limitation of important consideration for this study, in which the evaluator is one of the instructors, as well as one of the program coordinators.

Despite limitations in objectivity posed by the nature of this study, scholars also argue that the field is in need of more action research conducted by practitioner-scholars. As insiders, action researchers are in the best position to articulate program frameworks (Billig & Waterman, 2003, p. 173). In fact, action research is a form of service-learning available to interested faculty, as it generates knowledge (learning) while strengthening communities, institutions, and teaching (service) (Harkavy, Puckett, & Romer, 2000). The engaged scholarship tenant: "no research without action and no action without research," (p. 114) aligns with the Dewey's (1997, 2007, 2011) and Freire's (2000) approach to knowledge generation and learning through a cycles of action and reflection, thus transforming the dichotomy of applied versus basic research into an interdependent loop (Harkavy et al., 2000, p. 114). Furthermore, action research that utilizes theory to understand causal relationships among student learning and individual, program, and context variables not only generates informed program action but new contextualized knowledge for the field (Clayton, Bringle, & Hatcher, 2012).

Sound program evaluation is another area of weakness in service learning literature. Gelmon (2000) stated that not only is there little assessment evidence for outcomes, but also little “learning about different aspects of service-learning that can be assessed and developing new methods for conducting such assessments” (p. 84). More than a decade later, there are still few evaluation studies with “clear articulation of expected outcomes and powerful measurements of those outcomes” (Bringle et al., 2011, p. 231). Scholars have found, for example, that in many studies assessing service-learning programs, the constructs measured were not “well-aligned with each program’s primary intended objectives” (Billig & Waterman, 2003, p. 19). This study also seeks to address that gap. The chosen assessment construct, intercultural competence, is a primary goal for the course and the primary intended objective for the service-learning program.

In the age of accountability, it is exceptionally important for educators to conduct assessments in order to address public concerns and the interests of accreditors and funders. Furthermore, only evaluation research can provide the data needed for informed decision making, as well as further development and improved implementation of innovative educational strategies, such as service-learning (Gelmon, 2000). This study intends to contribute to the field’s ongoing effort to “improve the practice of service learning, test theories about student learning and student development, improve the quality of all instruction in higher education, and contribute to the evolution of public purposes of higher education” (Bringle et al., 2004, p. ix).

The theory-based approach to evaluation research followed in this study focuses on answering not only the questions about what happens to students’ intercultural competence in intensive intercultural service-learning, but also how, why, and under what

conditions it occurs. As a form of fundamental research, evaluation research seeks to test theory and understand precisely how students' experiences affect outcomes. The main goal is not to generate data for program improvement, but to enhance the knowledge base in the field of service-learning and student intercultural competence. The author follows Bringle and Hatcher's (2000) recommendation so that this study's conclusions may be applied to other settings. Objectives include articulating the nature of the constructs in place, the relationships between these constructs and observables, and relationships between constructs; as well as showing how the design and implementation of this service-learning program was guided by theory; and demonstrating how the experiences and outcomes are consistent or inconsistent with theory-derived expectations.

This study draws from theoretical frameworks and definitions from a wide variety of sources, including cross-cultural communication, psychology, anthropology, international service-learning, higher education, and counseling. Many professional fields today acknowledge the importance of intercultural competence in conducting their work ethically and efficiently, especially when serving minorities and diverse populations. Many argue that in our interconnected world, with ever faster communication and easier mobility, "if our young people do not learn about other societies, they may well be unable to cope with the complexities of their own" (Tonkin, 2004, p. 19). The extremist reactions fueled by fear of change and observed today all around the world, are often conservative attempts to "throw up barriers to change and to stigmatize difference – of race, ethnicity, religion, as the enemy of community" (p. 19).

In counterbalance to extremism, many argue that diversity strengthens communities (Keith, 2005), increases perspectives and improves decision-making. As

such, among the many challenges humanity faces in the 21st Century, there must be a high priority to learn not just how to manage difference, but to understand it, appreciate it, and maximize its benefits. The importance of this priority is reinforced by the great leaders of our time. Harvard University President Emeritus, Derek Bok (2009), states that the influence of globalization in the current transformation of our world has created “a more urgent need than ever before for Americans to develop intercultural understanding and the ability to live and work productively and harmoniously with people having very different values, backgrounds and habits” (as cited in Deardorff, 2012, p. 157). President Obama (2009) declared that “our very survival has never required greater cooperation and understanding among all people from all places than at this moment in history” (as cited in Deardorff, 2012, p. 157). This need is highlighted by the recognition of “the lack of preparedness on the part of most dominant-culture Americans for interaction with members of other cultures” (Landis & Brislin, 1983a, p. 5).

Present higher education institutions strive, in one way or another, to produce not only capable professionals but also responsible global citizens skilled at facing the challenges of pluralistic societies, diverse workplaces, and a globalized world (Deardorff, 2009a; King & Howard-Hamilton, 2003). Leaders in institutions of higher education are aware that their graduates will need to be able to satisfy the intercultural and global competency requirements documented by many scholars for employment in a globalized job market as well as for participation in culturally diverse societies (Deardorff, 2009b, p. 4). Thus, achieving intercultural competence is a common educational objective in higher education across the board, as is public service (Ward, 1996). Unfortunately the vast majority of higher education students are not achieving global preparedness standards

(Deardorff, 2009b, p. 4). As Deardorff (2009b) so eloquently explains: “Not only is it important for these students to learn about other cultures, but it is also important to produce competent American citizens to teach others about our cultural views” (p. 4).

It is also important for institutions of higher education to produce intercultural competent leaders that will be able to tackle issues in a globalized world. To be capable of leading in organizations and situations that cross cultural barriers and involve individuals from multiple cultural backgrounds, leaders must be aware of how culture shapes their own leadership styles. They must also be aware of how culture may affect the preferences, assumptions, and behaviors of those they are leading. As the numbers of minority and international students, faculty, and staff grow in U.S. colleges and universities, educational leaders will require intercultural competency to achieve their institutional goals. Furthermore, the programs within institutions of higher education geared to forming future leaders must include intercultural competency development within their curricula (Kezar, 2008; Komives & Wagner, 2009; Rhoads & Szelényi, 2011). Finally, the present study will contribute to the field of intercultural service-learning, so that leaders of such programs may build experiences that are beneficial for community partners while addressing the intercultural competence development goals of higher education.

By way of cross-cultural experiences at home, college students can come to learn about other cultures, as well as get to know themselves as cultural beings (Spodek, 1983). Service-learning can help address the need of bringing people together across differences to address local and global issues (Keith, 2005). Whereas only a few institutions of higher education have officially declared their intent to educate responsible global citizens

(Bringle et al., 2011, p. 38), outcomes in intercultural competence, global citizenship, and intercultural learning continue to grow in general education programs and curricular reform efforts (Deardorff, 2004; 2012, p. 157). In fact the International Association of Universities recommends that all internationalization programs promote global peace and intercultural competence (2004). These goals are particularly important at Western Kentucky University, whose mission reads: “Western Kentucky University prepares students to be productive, engaged, and socially responsible citizen leaders of a global society” (Western Kentucky University, n.d.). International reach is a strategic goal at WKU as at many other U.S. universities, and intercultural competence is utilized as one of many ways to measure the success of internationalization efforts (Deardorff, 2004). Research that further develops our understanding of what attributes constitute intercultural competence, how it develops, how it can be measured reliably, and how educations of higher education can foster it will undoubtedly prove useful in facing one of the biggest challenges humanity faces today – fostering cross-cultural understanding and tolerance.

In higher education, one way to address this challenge has been a push for study abroad. However, to date, less than 2% of college students study abroad each year (Blumenthal & Gutierrez, 2009). Most research conducted on the impact of service-learning in students’ intercultural competence has taken place in study abroad settings. Furthermore, scholars in the field have identified the need for assessment within domestic settings, as well the need to account for the influence of students’ previous intercultural and international experiences (Deardorff, 2012). The present study addresses both of these issues.

The need to address global citizenship challenges is not any less vital for students who do not study abroad. In fact, the academy considers the risk of intercultural incompetence a serious disadvantage for professionals to be able to contribute to their communities locally and abroad (Deardorff, 2012, p. 158). Intercultural competence is important for professionals who will engage in business with any international aspects, practice their professions abroad, and serve clients of various cultural backgrounds in the U.S. It might even be the difference between life and death for the patients of health practitioners (Deardorff, 2012, p. 159). Universities are crucial locations for perpetuating or challenging existing notions of identity and global citizenship in individuals. This responsibility is of particular importance in a world in which “notions of citizenship have lagged behind the cultural realities” of globalization (Rhoads & Szelényi, 2011, p. 6). Thus, universities and colleges in the United States have identified intercultural competence as an essential outcome for students in all fields (Savicki, 2008, p. 14). This is increasingly evidenced in their mission statements (p. 16).

Consequently, another approach to achieving intercultural competence learning objectives has been the development and implementation of courses and academic program that seek explicit intercultural competence student outcomes, such as prejudice reduction, awareness of one’s and others’ cultures, knowledge of social justice issues, and development of cross-cultural communication skills. Scholars propose that “a course on how to understand another culture that prepares [students] for lives characterized by increasing contact with other societies” would help address the current lack of preparation for global citizenship (Bok, 2005, p. 252 as cited in Bringle et al., 2011, p. 72).

Service-learning is ideally suited to the development of intercultural knowledge, skills, and attitudes by providing experiential and reflection opportunities “with and about diverse persons that are not easily replicable in the classroom settings alone” (Deardorff, 2012, p. 158). As such, service-learning experiences are one of the many pedagogical tools faculty utilize in order to ensure students meet intercultural competence learning goals such as global sensitivity and understanding (Bringle et al., 2011, p. 319). This application is particularly true of intensive intercultural service-learning programs with minority and/or foreign populations, which can be considered as a form of international education (Bringle et al., 2011, p. 12).

Bringle et al. (2011) argue that “since many communities [in the United States] contain neighborhoods that are linguistically and culturally different ... effective service learning courses are based in these locally accessible communities, and many of the same benefits accrue as they might were the students to leave America” (p. 36). Furthermore, they contend that “the value of such arrangements in increasing the access for many students whose work, family, or economic circumstances preclude long-term visits abroad require that institutions consider how to take advantage of such arrangements” (Bringle et al., 2011, p. 46). However, it is important to acknowledge that such experiences across cultural difference can often perpetuate, instead of challenge, existing unexamined stereotypes and assumptions. Current scholarship points towards particular characteristics that need to be included in intercultural courses in order to achieve intercultural competence goals (Deardorff, 2012, p. 158).

Research Questions

Central research question.

By comparing information from students in one such course who complete a service-learning component versus those who are enrolled in the same course but do not participate in the service-learning component, this study seeks to answer the following central question: Does participation in intensive intercultural service-learning experiences positively related to a larger increase in students' self-assessment of intercultural competence than enrollment in the same course without the intercultural service-learning experience?

Empirical research questions.

1. To what degree does participation in the service-learning program impact students' self-assessment of intercultural competence in the following categories?
 - a. Cultural Intelligence
 - i. Knowledge
 - ii. Strategy
 - iii. Action
 - iv. Drive
 - b. Intercultural Sensitivity

Control research questions.

1. To what degree do the following background factors relate to students' participation in the service-learning program?
 - a. Demographic variables (age, gender, race, socioeconomic background, field of study, class)

- b. Previous c experience variables (study abroad, living abroad, foreign born, one or both parents foreign born, more than one native language, speak a second language or more, community service, cross-cultural community service)
2. To what degree are pre to post score differences in cultural intelligence and intercultural sensitivity related to the following background factors?
- a. Demographic variables (age, gender, race, socioeconomic background, field of study, class)
 - b. Previous c experience variables (study abroad, living abroad, foreign born, one or both parents foreign born, more than one native language, speak a second language or more, community service, cross-cultural community service)

Program Context

The Intercultural Service-Learning Program at Western Kentucky University is a partnership between the ALIVE Center for Community Partnerships, the Department of Folk Studies & Anthropology, the Center for Development, Acculturation, and Resolution Services (CEDARS), and other community organizations who serve the immigrant and refugee population in Bowling Green, KY. The program utilizes The \$100 Solution™ (THDS) model with undergraduate students enrolled in a Cultural Diversity in the U.S. general education course. Groups of 3 to 5 students partner with local immigrants and refugees to 1) teach them about American culture, 2) learn about their culture, and 3) complete a project to help them in their integration process. The WKU general education goal for this course is to help students meet: an appreciation of the

complexity and variety of cultures. More than 160 students, over 300 immigrants and refugees, and 6 instructors have participated in the program from Spring 2011 through Spring 2013. The program was developed and initiated by the author, who also assists other faculty in implementing it. The Community Engagement Coordinator at the WKU ALIVE CCP now leads the program. This study utilized 170 students enrolled in treatment and control sections of Cultural Diversity in the U.S. in the Fall and Spring of the 2012-2013 academic year.

During the first three weeks of classes, students participated THDS training and the CEDARS Volunteer training. During the 3rd week of the semester, students met their partner families, with whom they continue to interact through the end of the semester, for a total of 12-24 contact hours of out-of-class participation per student spread across approximately 12 weeks. During the first half of the semester, students are expected to identify an issue and develop a project idea. Half way through the semester they submit a proposal to the WKU ALIVE Center for approval and funding of their THDS project, which they implement during the second half of the semester. Finally, the students submit a project report and present on their experience during the last weeks of classes. Throughout the semester students write individual weekly reflection journals connecting course content with their service-learning experience, as well as essays on aspects of their partner family's culture (such as foods and games) and the students' own worldview.

The overall program is coordinated by the WKU ALIVE Center. Instructors provide course content and oversee students. There are also group leaders, who are undergraduate or graduate students trained to facilitate reflection and community interactions. The \$100 Solution™ program, also housed at the WKU ALIVE Center,

provides student training, training materials, project funding, reviews applications for project quality control, and processes reports for program documentation. CEDARS, our main community partnering organization, identifies and recruits the families, introduces students to their partners, and assists students and families through the entire process. Other organizations (such as non-profits, churches or schools) often become partners of the program by suggesting families interested in participating, serving as guides and consultants to students, and partnering with students for their projects. During the two semesters this study took place all families were identified by the director of CEDARS. The families came from South East Asia (mostly Burma) and Africa. The group leaders and teaching assistants guide student-partner interactions and student teamwork, assist students through project planning and implementation, as well as grade and facilitate reflection.

The key individuals in the program are the CEDARS and ALIVE staff; the instructors, students, teaching assistants and group leaders involved in the course; and the partnering families and individuals. Other stakeholders include CEDARS and ALIVE funding organizations, such as the Kentucky Office of Refugees, and WKU administrators.

The program is meant to directly impact students through learning and intercultural competence development; as well as impact immigrant and refugee families through learning and community integration. However, faculty, teaching assistants, and group leader are also affected, as the program provides an opportunity for continued learning and community involvement. Some of them are also compensated for their involvement, and participation may increase job security. Additionally, CEDARS and

ALIVE staff benefit as the program allows them to fulfill their organizational mission, grow other efforts related to the program, receive recognition, and justify funding streams.

Immigrant and Refugee Communities in Bowling Green, KY

Since the late 1980's, and at an accelerated pace through the 90's and 2000's, Bowling Green has received a significant influx of immigrants, particularly Hispanic workers and families, and refugees who are resettled in the area as they search for safety and freedom from persecution. The Western Kentucky Refugee Mutual Assistance Association (WKRMAA), known locally as the Bowling Green International Center, was incorporated in 1981 and began resettling refugees. The first refugees to arrive in Bowling Green were from Vietnam – a community that has resettled well as evident by the number of local businesses owned or managed by Vietnamese individuals today. Soon after, the center started resettling refugees from other countries, such as Cambodia, Laos, Mexico, El Salvador, Honduras, Armenia, and Russia. In the late 90's, the largest influx was from Bosnia, Croatia, and Serbia. The large Bosnian population in Bowling Green has also resettled successfully as evidenced by the many real estate and iconic restaurant businesses they have founded in the city (Green, 2000). The resettlement of Bosnian refugees to Bowling Green is so successful and significant, that in May of 2012, the 17th Convention of Bosniaks in America attracted thousands of visitors to Bowling Green, which is home to approximately 5,000 Bosnian-Americans (Mink, 2012).

From 2006 to 2010, the largest population being resettled in Bowling Green have come from Burma (now Myanmar) (61%). Other significant populations that have been arriving in the past decade include: Iraq (13%), Burundi (5%), Cuba (5%), Uzbekistan

(5%), Congo (3%), Somalia (3%), and Bhutan (2%). Of the Burmese refugees resettled in Bowling Green, the majority are of Karen, Chin, or Karen Ni ethnicity. About half of the resettled refugees are children under the age of 19 (Kentucky Office of Refugees, 2011; Office of Refugee Resettlement, 2012). Between 2007 and 20010, 5,810 refugees arrived in Kentucky. In 2011, 1,363 refugees were resettled in KY, a decrease from the previous year. They were mainly from Burma, Bhutan, Iraq, and Somalia (Office of Refugee Resettlement, 2012). Most Hispanic immigrants and refugees in Bowling Green come from Mexico, El Salvador, Honduras, Guatemala, Colombia, and Cuba (Reyes, 2012).

The Burmese and African populations face very different challenges than the Bosnian group resettled in the 90's experience. The newer refugees have often been born in refugee camps or lived there for over a decade. Many speak dialects for which interpretation and translation is difficult to obtain, and many are also illiterate, with no or little exposure to formal education or employment. They also tend to come from rural areas with no facilities such as running water or electricity (Ranard & Barron, 2007).

The ratio of refugee resettlement has been an alarming situation for the local population. In the 80's less than 100 refugees per year arrived in Bowling Green, by the late 90's it had risen to around 500 (Green, 2000), Employment has also been a challenge for refugee resettlement in the area. According to an article written in 2000, refugees at the time worked in multiple businesses and industries locally. By the year 2010, the overwhelming majority worked at two chicken processing plants in the region, both of which required a commute of over one hour each way.

Another challenge facing the area for more than a decade is the large number of English as Second Language students in the city and county school systems and the

demands that places on the schools and teachers. In 2000, students spoke 20 different languages at home and already 12% of the student population in the city school district was enrolled in ESL courses. This rate represented an immense growth from about 2% in 1996, and the highest percentage of any school district in the state (Green, 2000). By 2010, a language other than English was spoken in 9.7% of the homes in Warren County and in 13.5.% of the homes in the City of Bowling Green, which is more than double the state average of 4.6% (United States Census Bureau, 2012a, 2012b). Although there are more homes in the city than in the county where a language other than English is spoken, there is more diversity of languages in the county schools (over 40 home languages spoken by the county students as compared to 23 by students in the city schools) (United States Census Bureau, 2012a, 2012b). This difference is likely due to the fact that there is a larger refugee population in the county than the city; while the opposite is true of the Hispanic population.

Today Warren County has a population of approximately 115,000, of which 58,000 live in the City of Bowling Green. As of 2010, 10.9% of the population in the City of Bowling Green and 7.5% in Warren County are foreign born, which is over three and two times the foreign born population of the state (3.1%). Furthermore, 6.5% of the population in the city and 4.7 % in the county identified as Hispanic or Latino, as compared to 3.2 % of the state population. Unfortunately, immigration barriers are reflected in the fact that only 0.8% of the county's businesses are owned by Latinos, while the state average is 1.1%. On the other hand, 2.3% of the businesses in the City of Bowling Green are owned by Asians, as compared to 1.6% in the state of Kentucky (United States Census Bureau, 2012a, 2012b).

The immense diversity for a city this size is palpable in the amount and growth of ethnic food restaurants (Jeng, 2010) and shops, and especially every fall at the Bowling Green International Festival, attended by thousands for over 20 years (Green, 2000). On the other hand, letters to the editor and online comments on the Bowling Green Daily News website often reflect anti-immigration sentiments. “The Daily News has reported several instances of hate crimes against immigrants. These include graffiti, a cross burning in the yard of a Hispanic family and cards left in driveways and near mailboxes by the Ku Klux Klan” (Belcher, 2009, p. 48).

Studies demonstrate that the Hispanic population in Bowling Green faces challenges finding work, being able to communicate or understand the language, as well as accessing adequate medical services or English instruction. Furthermore, the majority of the population indicates being discriminated against, and particularly perceives the police force in a negative manner (Reyes, 2012). In fact, a study conducted after regulations against racial profiling were enacted, indicates that in Kentucky, Hispanics drivers are over 5 times more likely to be stopped and/or searched by the police (Williams & Stahl, 2008). For the refugee population, similar challenges apply, with the added main concern of transportation, due to the extremely limited public transportation options in the city (Renaud, 2011, pp. 94–95), and challenges obtaining driver’s licenses. Other challenges include material needs and a lack of understanding of how to apply for services or health care (Renaud, 2011, pp. 91–102).

Chapter 2: Literature Review

Service-Learning

Definition.

Literature provides hundreds of definitions for service-learning (Strage, 2000). Most, however, include our requirements: a real and relevant community need must be addressed, student outcomes must demonstrate that the experience is resulting in high quality learning, the service and the learning components must enrich each other, and reflection must be used to integrate the service experience with the course content (Strage, 2000). For purposes of this dissertation service-learning is defined as:

a course-based, credit-bearing educational experience in which students (a) participate in an organized service activity that meets a community need, and (b) reflect on their service activity as a means of gaining a deeper understanding of course content, a broader appreciation of the discipline, an enhanced sense of personal values and civic responsibility. (Bringle & Hatcher, 2009, p. 38)

The author chooses to utilize the hyphenated spelling, following an understanding that such a spelling preferences emphasis on the connection between the two, rather than similar activities in which the service and the learning goals are separate (Eyler & Giles, 1999, p. 5). “Reflection is the dash in service-learning” (Eyler & Giles, 1999, p. 4) also emphasizes the purposeful relationship between the service activities and the learning objectives achieved through structured reflection.

Historical perspectives.

Origins.

The service-learning field traces its origins back to the community service and settlement house efforts of the late 1800s, the popular and democratic education efforts of the early 1900s, and the work of Jane Addams, John Dewey, and Dorothy Day in the U.S. (Morton & Saltmarsh, 1997). It represents one form of experiential and inquiry-based learning, as espoused by Dewey in opposition to passive ways of learning that isolate education from life experiences (Bringle et al., 2004; Hepburn, Niemi, & Chapman, 2000; Strage, 2000). Dewey meant for such forms of educations to generate interest and awaken curiosity in learners by presenting problems that require further information and time investment (Bringle et al., 2004). Furthermore, Dewey's understanding of reflective thought as a necessary connection between experience and the construction of new meaning serves as a pillar for service-learning theory (Felten, Gilchrist, & Darby, 2006). The pedagogy of service-learning has also been significantly influenced by Brazilian Paulo Freire's practice and theory of reflection, critical pedagogy, and liberatory education (Deans, 1999). The history of service-learning, as well as community and academic engagement, is also tied to the Appalachian Folk Schools and the centers and colleges they engendered ("Historical timeline: National service-learning clearinghouse," n.d.). By the late 1930s, the work of these influential individuals and institutions already reflected the participatory and reciprocal nature, systemic awareness, and social justice orientation that came to characterize service-learning.

Day spoke against "telescopic philanthropy" (as cited in Morton & Saltmarsh, 1997, p. 138). Addams rebelled against traditional charity and what she called "the

charitable relation” in which “the charitable agent really blamed the individual for his poverty” and did not see him as an equal (as cited in Morton & Saltmarsh, 1997, p. 141). For Addams, the charity visitor failed to realize “what a cruel advantage the person who distributes charity has.” Through charity, we “force our consensus and standards upon” others, she wrote (as cited in Morton & Saltmarsh, 1997, p. 141). Dewey also disliked charity, which, he explained, consisted of “conferring benefits *upon* others, doing things *for* them” (as cited in Morton & Saltmarsh, 1997, p. 141) Day further pressed the issue by observing, “There was plenty of charity, too little justice” (as cited in Morton & Saltmarsh, 1997, p. 142).

Freire complemented this worldview with a praxis process that involved a continuous cycle of mutually enhancing action and reflection (Freire, 2000). He also emphasized empowering and active education based on problem solving rather than accumulation of knowledge (Cone & Harris, 1996). From the 1980s to the present scholars such as Henry Giroux furthered these educational philosophes. Critical education theorists sought alternative and transformative ways of teaching that would allow teachers and students to become active, critical, and engaged learners (Myers-Lipton, 1996).

Growth.

In the early 19th century cooperative education programs, such as those at the University of Cincinnati and Leigh University, began to merge higher education and experiential learning. Community service grew through initiatives such as the Civilian Conservation Corps, G.I. Bill, and Peace Corps, VISTA, National Teachers Corps, and others in the 1960s (“Historical timeline: National service-learning clearinghouse,” n.d.).

The most recent wave of service-learning in academia began with collegiate service programs such as University Year for Action. In the 1980s, students formed the Campus Outreach and Opportunity League, while college and university presidents established Campus Compact to address community needs (Myers-Lipton, 1996). The formation of these influential organizations responded largely to a report by the National Commission on Youth recommending community services (Markus, Howard, & King, 1993) and a Carnegie Foundation report highlighting citizenship education as the most important responsibility of the nation's schools and colleges (Hepburn et al., 2000). The rise of service-learning, along with a renewed emphasis on community and civic engagement in higher education also responded to 1980s and 1990s critiques of traditional higher education curricula as disconnected from society's needs, the interconnectedness of knowledge, practical applications, and citizen competencies. Ernest Boyer was one of the strongest proponents of such critique and corresponding reform solutions (Eyler & Giles, 1999, pp. 12–13). Boyer's impetus for connecting campus resources to pressing social problems and community institutions has largely shaped the present understanding of the public service role of colleges and universities, and the function of service-learning in that larger responsibility (Bringle et al., 2004, p. ix).

During a 1989 conference with the participation of 70 organizations scholars published the *Wingspread Principles of Good Practice in Combining Service and Learning* (Porter-Honnett & Poulen; Historical Timeline: National Service-Learning Clearinghouse, n.d.). Since then, the use of service-learning as a pedagogy in higher education has increased across all disciplines. Faculty interest grew exponentially (Eyler & Giles, 1999; Hatcher & Bringle, 2000; Howard, 1998), and in 1990 the National and

Community Service Act was passed, allocating \$275 million for service and service-learning programs in K-12 and higher education schools. Learn and Serve America was established in 1992. Since then, they have run the National Service-Learning Clearinghouse, provided funds and support for service-learning programs, and reached out to over 1.4 million students each year (The Impact of Service-Learning: A Review of Current Research, 2007). The creation of AmeriCorps in 1993, is also closely tied to the growth of service-learning in institutions of higher education (Myers-Lipton, 1996). Between 1994 and 2000 the Corporation for National Service invested over \$250 million supporting service-learning nationwide (Pollack, 2000, p. 105).

In 1994 scholars launched the *Michigan Journal of Community Service-Learning*, the first peer-reviewed journal dedicated to the research of service-learning practice and theory (Pollack, 2000, p. 105). A series on service-learning in 18 diverse academic disciplines followed in 1997. The year 2001 marked the first international conference on service-learning research (“Historical timeline: National service-learning clearinghouse,” n.d.). A 2004 report to the Ford Foundation, attributed the growth of the movement in recent years, in part, to the “expanding realization that uniting theory and practice benefits both sides of the equation: students learn to derive theory from practice and to test theory through practical observation” (Tonkin, 2004, p. 5).

Service-learning has gained traction in higher education because it serves as a high-impact educational practice (Kuh, 2009). The Campus Compact 2011 Membership Survey Executive Summary states: “Each year more students on more campuses are engaging with their communities in ways that create strong partnerships and encourage growth and development” (Campus Compact, 2011, p. 2). Campus Compact is “a

national coalition of almost 1,200 college and university presidents—representing some 6 million students” (Campus Compact, n.d.). Since 2005, The \$100 Solution™ has provided an cross-institutional framework for the development and implementation of project-based service-learning organized around five principles that synthesize best practices in the field (English, 2012).

Theoretical perspectives.

Scholars in the service-learning field have a concern for the lack of theory-based program evaluations, as well as inductive or deductive theorizing. Limited understanding exists on the processes of service-learning and how outcomes result. Many of the studies conducted to date “are not built on strong theoretical foundations,” which restricts their explanatory value (Billig & Waterman, 2003, p. vii). Generating sound theory-based hypotheses for students and furthering a research agenda for the field depends on developing strong theory (Giles, 1994, p. 77-78).

Much of the learning in service-learning happens through reflection and often takes the form of in-class discussion or written journals, both tools for personal and academic development, and an assessment instrument for faculty. They can also serve as an ongoing dialogue between students and instructors, a monitoring and evaluation tool, a structured way to make connections between course content and field experiences, and a self-analysis technique (Kendall, 1990, p. 69). Reflection provides context to the experiences and allows students to question and engage with the complexity of those experiences (Butin, 2003).

One of the most evident theoretical approaches to service-learning pedagogies emphasizes the integration of the learning that takes place inside and outside the

classroom (Billig & Waterman, 2003, p. 2; Coye, 1997). The Wingspread conference concluded that “service, combined with learning, adds value to each and transforms both” (Porter-Honnett & Poulen, 1989, p. 1). The service-learning experience outside of the classroom enhances and informs the academic learning in the classroom, and vice versa (Butin, 2003). Contrary to models in which the service-learning activities merely parallel classroom learning, integrated implementation creates a reciprocal and synergistic phenomenon (Billig & Waterman, 2003, pp. 2–3). As such, service-learning forms experiential learning, differentiated by activities that have a positive impact in students and society.

Following Dewey’s theory of the learning process through experience, we understand that not all experiences are educative. Whether an experience is educative or mis-educative depends on whether it is agreeable or pleasurable as well as having a positive effect on future experiences. Dewey suggests that for learning to be recallable and applicable it must be situational – not segregated from the continuity experience, in which each experience influences later experiences. Teachers should guide educative experiences through inquiry (that is, the problematization of experience through organic curiosity and the scientific method) and reflective thinking (that is, the active, persistent, and careful consideration of any supposed knowledge). Furthermore, for Dewey, inquiry was not only a pedagogical approach, but a democratic citizenship method, by which community members were to be informed, make decisions, and take action. For that reason he also espoused participatory and collaborative learning over individual absorption of lessons and completion of homework. For Dewey, as for service-learning

scholars today, education and the betterment of society were intrinsically linked (Giles, 1994).

Kolb's theory of experiential learning is often cited in service-learning scholarship. His model is a four step cycle that includes: concrete experiences, reflection, abstract conceptualization, and active experimentation (see Figure 1). Moore illustrates an important approach to reflecting on experiences to generate abstract concepts. He argued for a critical pedagogy through which students and teachers question social institutions, values, and power relationships (Cone & Harris, 1996). Cone and Harris created a model specific for service-learning (see figure 2). Their model includes pre-experience preparation of students – given their experience will be tainted by perceptions and concepts. They also emphasized not only the need for intellectual and emotional written and oral reflection, but that reflection must be followed by mediated learning guided by the instructor. At this stage, the instructor must help students develop a thorough understanding and facilitate critical thinking. They based this step on Vygotski's concept of "Proximal Development Zone, the distance between the actual development level as determined by individual problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (as cited in Cone & Harris, 1996, p. 40)

FIGURE 1
Kolb's Model of Experiential Learning

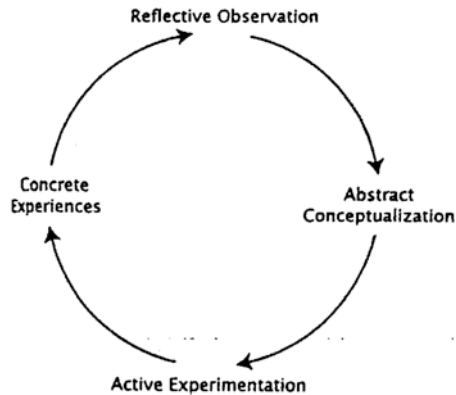


Figure 1. Kolb's Model of Experiential Learning. Source: Cone & Harris, 1996.

FIGURE 2
A Lens Model for Service-Learning Educators

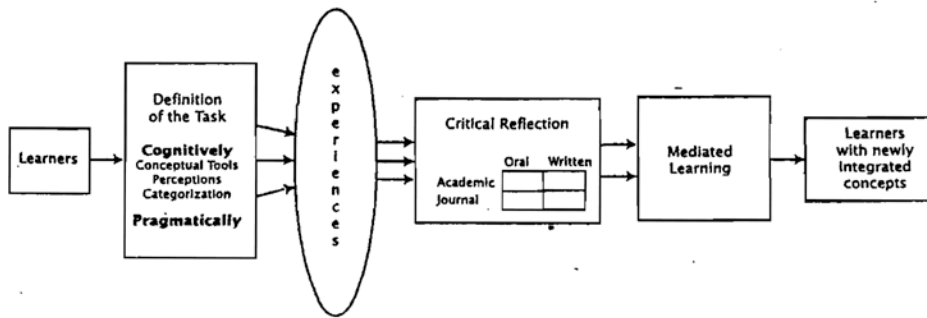


Figure 2. A Lens Model for Service-Learning Educators. Source: Cone & Harris, 1996.

Carver (1997) developed a model of service-learning in which students gain a sense of agency, belonging, and competence through a process that includes:

facing challenges, choosing battles, conquering fears, building on strengths, overcoming weaknesses, participating in activities that allow for skill development and the development of knowledge about areas of interest to the student, developing social skills including active listening and asserting one's needs, building deeper understandings, performing tasks, making mistakes,

struggling, reflecting on experiences, and being exposed to constructive feedback.
(p. 146)

The outcomes from that process include:

increased self-knowledge, supportive relationships among peers, genuine respect and appreciation for self and others, greater proficiency at performing tasks, greater flexibility in the application of skills and knowledge, creative solutions to everyday problems, feelings of comfort and safety, greater productivity of group members, students becoming effective change agents, conflict resolution, pride felt by staff and students. (Carver, 1997, pp. 146–7)

However, Carver (1997) argues, for such outcomes to come about the learning environment must have the following characteristics:

- Resources include trust, empathy, language, tradition, reputation, energy, authority, and knowledge, as well as more commonly recognized resources such as money and physical materials.
- Behaviors include the identification, selection, distribution, and use of resources.
- Values that are shared by members of a learning community become guiding principles for the behaviors listed above. (p. 147)

Furthermore, the program must 1) be authentic so that participants perceive the activities and consequences as meaningful and relevant to their lives, 2) engage students in active learning through problem solving, 3) draw on students experience, and 4) provide mechanisms to connect the present experience to future opportunities (see figure 3) (Carver, 1997). Other studies have found that opportunities for reflection, and challenge balanced by support are also positively correlated with student outcomes.

Furthermore, the type of challenges and support mechanisms required for best outcomes vary depending on the students' stage of moral development (Billig & Waterman, 2003, pp. 59–60).

Carver
Theoretical Underpinnings

effective change agents, conflict resolution, pride felt by staff and students.

Creating and nurturing the development of a learning environment that promotes the development of ABC (in both student and staff experience) requires attending to both characteristics of the setting and characteristics of specific programs offered. Characteristics of the setting include resources, behaviors, and values.

- Resources include trust, empathy, language, tradition, reputation, energy, authority, and knowledge, as well as more commonly recognized resources such as money and physical materials.
- Behaviors include the identification, selection, distribution, and use of resources.
- Values that are shared by members of a learning community become guiding principles⁴ for the behaviors listed above.

Not all behaviors and values promote the development of ABC. The core values of experiential education programs (which do promote ABC)

include: caring and compassion; responsibility and accountability; individuality and diversity; critical thinking and creativity; and respect for self, other, and environment. These values are often articulated in the rhetoric of traditional academic institutions as well as experiential education programs. What sets experiential education programs apart from the others is the diligence with which staff members consistently act in accordance with their beliefs that these concepts are worth valuing. Students are given space to voice their opinions and are encouraged to question the practices of staff and evaluate their own experiences. Authority as well as responsibilities are shared. Respect is gained and used as the primary resource for staff to command the attention and enlist the support of students in performing tasks.

Four program characteristics stand out as salient features of education programs that seem to be most effective at promoting ABC. They are authenticity, active learning, drawing on student experience, and connecting lessons to the future.

Figure 3. Learning Environment. Source: Carver, 1997.

Service-learning pedagogy transforms the teaching and learning roles. The students become more active learners and learn from each other, instructors play the role of guides and facilitators, and community members become co-educators.

Transformations also occur on the nature of what are valid ways to learn and the kind of knowledge that is valued (Billig & Waterman, 2003, p. 3). Nonetheless, service-learning impacts students differently, not solely based on program characteristics, but also on student characteristics. For example, Billig and Waterman (2003, p. 59) found that the degree to which a student cares about the issue related to the service activity influences

outcomes. This may largely explain why student-selected service activities, and service activities clearly connected to class content (thus revealing their importance) yield better results.

The impact of service-learning on students.

Service and community-based learning are effective strategies for achieving two main goals of liberal education: deepening personal and social responsibility, and practicing integrative and applied learning (Kuh, 2009). Because service-learning opportunities allow students to put learning into immediate use, the learning that results tends to be deeper and last longer (Tonkin, 2004). Service-learning also contributes to the development of college student's life skills and increases their civic participation (Gray et al., 1998). Studies also indicate that service learning in higher education increases students' sense of personal efficacy (Eyler, Stenson, Giles, & Gray, 2001), as well as their civic and interpersonal skills. Participation in service-learning is also positively related with ability to think critically and comprehend complex problems (Eyler et al., 2001).

Clearly, not all service-learning programs have the same impact on students. Studies have found that student outcomes are greatly influenced by quality of placement, students perception of value of the service, clear links between academic content and service, the intensity and duration of the service, and structured oral and written reflection (Bingle & Hatcher, 2000, p. 228; Eyler & Giles, 1999). In fact, reflection has been the best predictor of student outcomes to date (Bingle et al., 2011, p. 228; Gray et al., 1998), and accounts for some of the positive effects of either service-learning or non-academic community service (Astin et al., 2006). This is true in particular of frequent,

thorough, and discussion-based reflection; as well as the combination of both ongoing and summative reflection, and discussion with both faculty and community partners (Hatcher, Bringle, & Muthiah, 2004). Furthermore, whether students receive written feedback on their reflections also has a significant impact on student outcomes (Greene & Diehm, 1995). Finally, a study involving 3,492 students from 930 institutions demonstrated that students who applied course content to their service experience, conducted over 20 hours of service per semester, and had classroom discussions about their experience, sensed they gained the most from their experiences (Gray et al., 1998).

Quantitative experimental and quasi-experimental studies.

Little experimental research on service-learning exists, mainly due to the difficulties and ethical dilemmas related to random assignment in the classroom setting and withholding programs from students which are considered to have positive outcomes (Billig & Waterman, 2003, p. ix). This reality has generated a concern for the field, since our body of literature is largely based on anecdotal descriptions, limiting our ability to make generalizations (Billig & Waterman, 2003, p. vii). However, research results stemming from sound quasi-experimental studies are increasing our understanding of student impact. A sound approach to such studies is to at least document the differences between self-selected control and treatment groups (Bringle et al., 2011, p. 230).

Self-selection is an important issue when studying the effects of service-learning, given that there tend to be significant differences between treatment and control groups. For example, Astin and Sax (1997 as cited in Osborne et al., 1998) found that service-learning students were more likely to spend 20 hours or more per week studying and preparing for class, while non-service-learning students are significantly more likely to

spend 3 hours or less doing the same. As in the present study, others studies (Astin, Sax, & Avalos, 1999; Eyler & Giles, 1999) have utilized statistical techniques to control for differences between treatment and control groups.

Finally, there are other limitations in the body of literature; for example, size sample, as many studies to date rely on small samples from a single course in one institution (Osborne, Hammerich, & Hensley, 1998). Few studies use the same data collection instruments, utilize triangulation, include longitudinal data, or are replicated. Furthermore, during data analysis and interpretations of results, authors rarely assess covariance and the nested and interactive nature of service-learning activities (Billig & Waterman, 2003, p. ix).

One of the experimental studies in service-learning literature conducted using a pre-test post-test design included two sections of the same class, which served as the experimental and control groups. The class that was to serve as experimental group was randomly selected before the start of the semester. The researches utilized the Defining Issues Test to examine the effectiveness of the class in moving students into the post-conventional stage of principled moral reasoning. There was no significant difference in the two group's pre-test scores, and students in the experimental group made significantly greater gains in their post-test scores (8.61 mean gain for the experimental group, versus 1.74 for the control group) (Boss, 1994).

Another similarly structured study compared two service-learning sections versus six non-service-learning sections of the same political science course. The two sections that were to include service-learning were randomly selected. The service-learning program included 20 hours of direct service at local community agencies, as well as

regular group discussion, a final paper, and an oral presentation at the end of the semester. The researchers found that the students in the service-learning section received slightly higher course grades, and were significantly more likely to report that “they had performed up to their potential in the course, had learned to apply principles in the course to new situations, and had developed a greater awareness of societal problems” (Markus et al., 1993, p. 410). Furthermore, pre- and post- survey data demonstrated a significant impact on service-learners’ personal values and orientations, including the importance they placed on working towards equality, volunteering, and finding careers that provide opportunities to be helpful to others (Markus et al., 1993).

Another mixed methods study comparing students in service-learning courses versus a control group found that participants in service-learning courses exhibited significant gains in cognitive dimensions, such as awareness of multidimensionality, as well as prosocial reasoning and decision making. The study was conducted with a total of 96 students evenly distributed in service-learning and non-service-learning courses. There were multiple experimental courses involved, as well as control courses with similar content and taught by the same instructors. The instruments included journal entries and narrative responses to specific situations, as well as responses to a survey created to assess aspects of service-learning that are hypothesized to mediate the effects of service-learning (Batchelder & Root, 1994).

Intercultural Service-Learning

Definition.

This research project assumes intercultural service-learning as service-learning that integrates intercultural education learning objectives and principles and involves interaction between students and cultural groups other than their own. I offer the following definition of intercultural service-learning based on a modification of Bringle and Hatcher's (2011, p. 19) definition of international service learning:

A structured academic experience in which students (a) participate in an organized service activity that addresses identified community needs; (b) learn from direct interaction and cross-cultural dialogue with others in which they can apply course content; and (c) reflect on the experience in such a way as to further understanding of course content, a deeper understanding of global and intercultural issues, a broader appreciation of cultural difference, and an enhanced sense of their own responsibility as local and global citizens.

Furthermore, for the purposes of this dissertation, I define intensive intercultural service-learning as intercultural service-learning in which such interaction is of long-term duration (over a month) and recurrent frequency (multiple hours a week). This construct forms an important aspect because duration of service, in terms of months, has been found to have a significant impact on student outcomes from participation in service-learning (Astin & Sax, 1998). Furthermore, prolonged interaction in terms of duration and frequency has been previously defined as "dozens of hours of service accumulated over many weeks or months" (Smith, 2008, p. 7).

Historical perspectives.

Some intercultural education goals of U.S. undergraduate courses include student outcomes such as prejudice reduction, awareness of one's and others' cultures, awareness of social justice issues, and development of cross-cultural communication skills. One approach toward ensuring students meet those learning objectives is utilizing service-learning as a pedagogical tool – specifically service-learning programs with minority and/or foreign populations. Service-learners often claim that the experience expanded their horizons, and increased their knowledge of the world and of people different from them (Levison, 1990, p. 68).

Respect and tolerance for diversity appear commonly as outcomes of service-learning experiences (Cooks & Scharrer, 2006). But does service-learning function as an effective tool for intercultural competence development? The scholarship suggests it may, but it can also make matters worse. Some studies have demonstrated a relationship between participation in service-learning and reduction of prejudice, tolerance for diversity, development of democratic attitudes, and focusing on social rather than personal needs. However, other studies have also shown that simple interaction does not necessarily lead to such gains, which appear to be mediated by time, reflection, and cooperation (Hepburn et al., 2000).

Most scholarship on these topics appears in the form of international service-learning (ISL) rather than under the umbrella of local cross-cultural service-learning. The ISL field has been growing since the 1980s and has accumulated its own literature and organizations. Particularly important, the non-profit International Partnership for Service-Learning conducts ISL programs in 11 countries since 1986. More recently, a movement

within the ISL community has focused first on the broader concept of global citizenship – going beyond the international to the transnational and global/local. Even more recently, the focus has shifted towards critical practice opposed to the colonialist relationships often fostered by ISL. Some scholars and practitioners at this movement’s forefront refer to this newest form as “critical global service-learning” (Building a Better World: The Pedagogy and Practice of Global Service-Learning, n.d.).

Theoretical perspectives.

Reflection.

Reflection generates and deepens learning from experience by “articulating questions, confronting bias, examining causality, contrasting theory with practice, and pointing to systemic issues, ... challenging simplistic conclusions, inviting alternative perspective, and asking ‘why’ iteratively” (Bringle et al., 2011, p. 151-152).

Accordingly, reflection forms an imperative component of intensive intercultural service-learning. The intentional act of reflection allows for the generation and deepening of learning associated with utilizing and refining intercultural competence (Deardorff, 2012, p. 161). It allows students the opportunity to “share their gazes and shift their eyes away from the ‘others’ with whom they are working, to themselves” (Bringle et al., 2011, p. 115). Reflection serves not only an essential practice for students because it spawns meaningful and powerful learning from experiences; reflection is also indispensable for faculty as a source of continued assessment. Such assessment is particularly important when students are interacting with individuals from unfamiliar cultural backgrounds. By reading regular reflections (such as weekly journal entries), faculty can moderate problematic situations for the students, such as misinterpretations of actions and motives,

hasty judgments or conclusions, or reinforcement of stereotypes (Bringle et al., 2011, p. 148). The latter represents a poignant example of how experience can often serve as “an incomplete and problematic teacher” and service-learning without careful monitoring through critical reflection can lead to “reinforced stereotypes, simplistic solutions to complex problems, and inaccurate generalization from limited data” (Bringle et al., 2011, p. 150). This challenge emerges particularly in service-learning programs that engage students with community members from different cultural backgrounds (Stewart & Webster, 2011).

Relationships and reciprocity.

Direct and continued interaction with individuals of different cultures allow service-learners and community members a reciprocal intercultural learning opportunity where both groups challenge typically unquestioned assumptions about each other. This opportunity is particularly important since service-learners often maintain their preconceived notions about those being served. Furthermore, working alongside the members of served communities allows for a more horizontal relationship of shared power. As part of this process, it is important that students not only observe others who are culturally different but also experience what it feels like to “become objects of their gazes” too (Bringle et al., 2011, p. 115).

In order to accomplish these goals, students need the time to build trust and develop meaningful relationships, so they may become participants in another culture and not merely “educated spectators who observe ... from the protection of their privileged positions and assumptions” (Bringle et al., 2011, p. 116) and practice “ ‘development

from above' programs that are paternalistic, [and] imperialistic" (Kintz, 1999, p. 32 as cited in Bringle et al., 2011, p. 116).

Students who participate in service-learning with people of ethnic backgrounds different than their own, more likely report gaining appreciation of other cultures from their service-learning experience. As Eyler and Giles (1999) describe of their study "diversity was a predictor of cultural appreciation" (p. 34). Furthermore, diversity was also a predictor of outcomes related to problem solving, critical thinking, and perspective transformation. These findings support the understanding that intercultural service-learning has a positive impact on diversity goals, whether they are focused on personal development and improved intercultural relations, or on critical social understanding and initiation of systemic change (p. 178).

Ethical Considerations

Sincere, meaningful relationships will not happen, in circumstances of perceived superiority. Berry writes that the key to successful intercultural learning "is parity of esteem and mutuality on the part of all concerned" (Berry, 1990, p. 312). By that, he means that "all involved believe that both cultures are equally worthy," and that each culture has an opportunity to give and receive, and voice its needs and expectations as equal partners in the design of the experience (p. 312). He also believes that community partner must be involved in planning and assessment; students should receive academic and cultural preparation, as well as ongoing support; all should handle themselves with sensitivity, care, and concern; and "the program should intentionally and systematically confront the fact that students' values may be different from those of the communities where they are placed" (p. 313). Furthermore, Berry argues that it is important for the

service and the learning to be closely and intentionally integrated through reflection so that learning about the culture enhances the service, and the service supports the learning.

Furthermore, Berry (1990, p. 313) warns that students will be empowered through the learning process, but that one should approach with caution the empowerment of communities through activism and advocacy that involves students in complex issues. This last concern seems to echo the warnings brought up by Illich (1990; 1993) in his much reprinted speech, *To Hell with Good Intentions*, as it is clear that there are colonialist consequences to service conducted across not only cultural differences but also across power inequities. Many students, projects, and programs, may not be capable of creating positive social change across cultural and language barriers. It may be considered arrogant for us to that we are capable of providing help. Moreover, such help may not be wanted.

Whenever a group of mostly majority, privileged students engages in service of a mostly minority, underprivileged group, reinforcement of stereotypes may take place (Wetzel, Waechter Webb, Davis, & Miller, 2011). At a minimum, it is crucial to have critical conversations about the role of race, class, and power in intercultural service-learning situations where most students are traditional students, white, and middle or upper class, and most of those being served are people of color and/or working class or poor. The Intercultural Service-Learning program at WKU reflects this situation. It will be important to discuss the power and privilege inequalities at play, and remind students that though they may be more knowledgeable in some ways than those being served they are not experts in, for example, what it means to be a refugee teenager in America. Students must be made acutely aware of the systemic inequalities that create the need for

their service in the first place through a critical approach to multiculturalism (Green, 2001; Mitchell, 2008; R. Rhoads, 1998). We must also encourage them to address root social justice issues, as opposed to simply conducting ameliorative charity (Green, 2001; Mitchell, 2008). Otherwise, we may be creating mis-educative experiences based on a pedagogy of whiteness built on and reinforcing privilege, as well as color-blind and historical understandings of society (Mitchell, Donahue, & Young-Law, 2012).

Assessment of service-learning impact on students' intercultural competence.

Theorizing about the satisfaction students derive from participating in service-learning in international contexts, Bringle et al. (2011) argue that, when carried out with the goal of “developing international civic skills, the immediacy of both the experience and the learning offers students a direct measure of satisfaction (even when shrouded in frustration) that is simply unavailable in the learning *about* the world instead of *in* it” (p. 43). Service-learning programs that provide students with experiences that challenge their previously held prejudices and assumptions may create circumstances that foster cognitive development (Eyler & Giles, 1999, p. 17). Intercultural service-learning leads students to identify and challenge their preconceived notions about the cultural others with whom they are engaging, to adapt their behavior to different cultures, and to develop more openness to cultural diversity (Deardorff, 2012, p. 167).

In regard to the effects of service-learning on intercultural competence, research demonstrates that service-learning increases intercultural awareness. After participating in service-learning programs, pre-service teachers felt more aware of issues related to teaching in culturally diverse classroom (Boyle-Baise, 1998). Intercultural service-learning also challenges education students' stereotypes about people from racial and

ethnic groups different from their own (Boyle-Baise & Kilbane, 1999). These experiences also increase students' intercultural awareness, as evidenced by findings in student journals that reflect students' ability to recognize incidents related to culture or race as well as their concern about such issues (Dunlap, 1998). Thus, service-learning can increase students' awareness of cultural differences and sensitivity to diversity (Driscoll, Holland, Gelmon, & Kerrigan, 1996; Greene, 1996; Hones, 1997).

In fact, according to a long-term study involving more than 12,000 students and 200 institutions of higher education, volunteerism during the 4th year of college is positively associated with a number of intercultural items measured 9 years later, including the importance placed on socializing with diverse people and promoting racial understanding (Astin et al., 1999). Another study reported a relationship between students' ability to see from multiple perspectives and participation in community service focused on diverse communities in need (Hurtado, Engberg, & Pnjuan, 2003 as cited in Astin et al., 2006, p. 10). A positive relationship was found between having a pluralistic orientation after college and having cross-racial interactions during college, enrolling in a women's or ethnic studies class, and taking interdisciplinary courses. The authors defined pluralistic orientation as a composite measure of: "ability to discuss and negotiate controversial issues; ability to see the world from someone else's perspective; openness to having one's views challenged, and tolerance of others with different beliefs" (Astin et al., 2006, p. 90). However, other demographic characteristics which also predicted pluralistic orientation include major, gender, and speaking a language other than English at home (Astin et al., 2006, pp. 90–91). This study takes into account some of these demographic characteristics.

Numerous studies also point out that service-learning has demonstrated its ability to reduce stereotypes and facilitate cultural understanding (Dooley, 2007; Eyler et al., 2001). Eyler and Giles (1999) state that stereotype reduction and increased tolerance for diversity form some of “the most consistent outcomes of service-learning” (p. 29). Their study found that 75% of students wrote more positive descriptions of the people they worked with after their service experience and during interviews frequently commented about the impact on stereotyping. The majority of students also felt they gained a greater appreciation of other cultures. Finally, pre- and post-measures demonstrated a positive impact on tolerance over the course of the semester from participation in service-learning even when controlling for differences in demographic factors (Eyler & Giles, 1999).

A longitudinal study that involved 42 institutions with multiple student cohorts, found that even when controlling for freshmen year pre-tests, service propensity, academic major, race, ethnicity, gender, and structural characteristics of the institution, “knowledge of people of different races” and cultures and “ability to get along with people from different races and cultures” were positively influenced by service participation (Astin & Sax, 1998, p. 258). Other skills associated with intercultural competence found positively related to community engagement included critical thinking, conflict resolution, ability to work cooperatively, and interpersonal communication skills (Astin & Sax, 1998). Another study, involving 22 different organizations compared outcomes between participants in service-learning programs and non-service learning volunteers. The former demonstrated small improvements in religious and racial tolerance, while the latter did not (Barber et al., 1997 as cited in Eyler et al., 2001). A study involving about 1,500 students from 20 different colleges and universities in the

U.S. demonstrated that service-learning has a positive impact on tolerance and stereotyping. Students report that immersion in diverse community settings and interacting with people different from themselves force them to confront their stereotypes and face racism issues and make them more aware of realities (Rauner, 1995; Rhoads, 1997).

On the other hand, numerous service-learning scholars have warned that intercultural service learning experiences may strengthen rather than diminish students' stereotypes (Eyler & Giles, 1999), concluding that mere contact does not necessarily equate a deepened sense of awareness or sensitivity (Dooley, 2007; O'Grady, 2000). Dewey (2007) theorized that interaction with unfamiliar people or organizations would arouse a sense of perplexity, hesitation, and doubt. Indeed, if the students' previously existing assumptions, preconceived notions, and attitudes are not challenged through reflection, experiences may simply reinforce them (Ash & Clayton, 2004). A study of participants' ethnocentrism before and after a short-term mission trip abroad showed that ethnocentrism was significantly lowered by the end of the trip, but the difference was not sustained over time. Participants' reverted to the initial level of ethnocentrism with time, and in some cases the experience actually worsened ethnocentrism and reinforced stereotypes (Priest, Dischinger, Rasmussen, & Brown, 2006).

Furthermore, students may experience feelings of guilt related to their own privilege and opportunities (Dunlap, 1997). Experience has shown that power inequalities and privilege issues related to race and social class must be addressed carefully when working with students in multicultural service-learning programs (Grady, 1997). O'Grady (2000) theorizes that without the theoretical parameters of intercultural education, service

learning experiences can easily reinforce oppressive outcomes by perpetuating “racist, sexist, or classist assumptions about others and reinforce a colonialist mentality of superiority” (p. 12).

A 2000 longitudinal quantitative study with a sample of over 22,000 students found that service-learning has an impact on promoting racial understanding beyond that of non-academic volunteerism (Vogelgesang & Astin, 2000). However, the results of a national longitudinal study of students who participated in service-learning with a sample of over 8,000 and 229 colleges and universities, proposes that the effects of service-learning on students’ pluralistic orientation, self-efficacy, and racial understanding are due to the service experience and not enhanced by academic service-learning (Astin et al., 2006). The authors found that “the positive relationship between service-learning and post-college commitment to racial understanding ($r = .07$) is accounted for by the fact that students who take service-learning courses during college, compared to those who do not take such courses, entered college with higher levels of commitment to promoting racial understanding” (Astin et al., 2006, pp. 92–93). Furthermore, the authors found that “volunteering increases students commitment to promoting racial understanding because it increases the likelihood that they will discuss the experience with other students” (Astin et al., 2006, p. 93). This finding again highlights the importance of reflection in the development of intercultural competence through cross-cultural experiences. Finally the research indicates that being Black formed the strongest predictor of post-college commitment to racial understanding (Astin et al., 2006, p. 93). Because of this, this study controls for racial variation among participating students.

Because of this specific concern, Dooley (2007) set out to investigate the effects of service-learning experiences in privileged college students, particularly the positive and negative effects on their knowledge, skills, and attitudes about race and social justice. The study focused on one teacher education course on schooling in a diverse society at a primarily white, Jesuit university in Milwaukee. Data were collected over one semester for a single class of 37 students. The service-learning component consisted of working with children from diverse backgrounds at urban tutoring or after-school program sites previously selected as appropriate for the program.

This research is unique in that the researcher does not serve as the course instructor, as often the case in similar studies. Data were gathered through surveys, student written documents, classroom and in-site observation, and in-depth phenomenological interviews with the instructor and with the students (at the beginning, middle, and end of the course, as well as a month afterward).

The initial survey was completed by 25 students who also granted access to their reflection journals and written assignments. Of those 25 students, 16 volunteered to participate in interviews, from which Dooley (2007) selected six, based on information from a demographic questionnaire. His selection criteria of privileged freshmen without previous similar experiences was designed to yield a sample of students with 1) previously held prejudiced assumptions due to lack of exposure, 2) greatest potential for attitude and perspective changes, and 3) higher chances that the change could be caused by this particular experience and not previous ones.

Dooley (2007) found that all the students made progress toward the course learning objectives, although to varying degrees. He notes, however, that one student's

negative stereotypes seemed to have been reinforced. Dooley shares that he finished the study with a deeper understanding that service-learning is not a panacea. He confesses that hearing some students cite examples from their service-learning experience to support their previously held problematic perceptions and attitudes was in fact disheartening. His conclusion suggests that service-learning practitioners must be extremely cautious and dedicated. He then highlights and explains the importance of certain program aspects such as connection between course content and service-learning activities, prolonged experiences, and careful site selection.

Dooley's (2007) sample selection process, and his very personal, if not arbitrary, selection of which students to profile raise doubts in regard to the results he shared and conclusions he reaches. As with any qualitative study, Dooley's dissertation falls short of reaching generalizable conclusions with external validity; yet it adds a rich description of student perspectives and experiences to the scholarship of the field. It also raises valid concerns that clearly emerged from his documented results, and thus cannot be easily dismissed. Chief among them is the level of responsibility entailed in coordinating service-learning.

Miller and Fernández (2007) conducted a study to evaluate the effects on students of the Global Intercultural Experience for Undergraduates (GIEU) program they developed at the University of Michigan. Their program was a highly competitive interdisciplinary paid internship summer program that funds eight to twelve faculty proposed and lead projects yearly, at local and international sites. The program includes a student course before, during, and after the experience, as well as a faculty seminar for the instructors.

Quantitative data were collected through pre and post- field experience surveys designed specifically for the study (Fernández, 2006). Qualitative data came from the students' reflective journals, an interview at the end of the program, and second interviews at the time students graduated (often two or three years after program completion). Results showed most students were more willing to be involved in situations of cultural difference and conflict after the experience. At the same time their statements of confidence in their own cross-cultural ability diminished. This suggests that the experience helped them become more aware of their own limitations, yet eager to continue developing their abilities.

Quantitative survey results showed no significant change in students' abilities in attributional complexity (i.e. thinking about the influence society has on people) and perspective taking (i.e. trying to look at all sides of the disagreement). On the other hand the results showed significant growth in students' intercultural interpersonal and intrapersonal skills (i.e. thinking about what they have in common with other people in the world, or being aware of how people outside their own culture respond to their social identity).

Qualitative measures showed clear long-term impact. Students demonstrated examination of their personal identities, understanding of privilege, learning from group interactions, and recognition of the limits of their own knowledge. Interviews at time of graduation showed the experience had a considerable impact in the students' lives, including influence on career choices, participation in further intercultural experiences and leadership roles, and long-term relationships with the communities they worked in. Furthermore, Miller and Fernández (2007) concluded that experience impact increased

over time as students found more diverse circumstances in which to apply what they had learned.

Through regression analysis the authors concluded that the program aspects with the most impact on students were reflective journals, close interaction with faculty, and team diversity. Through comparison across different field experiences, the authors also found that the closer the interactions with local constituents and the more the experiences produced intercultural anxiety, the greater the students' growth. Structured reflection with peers led by faculty, as well as interaction with community members across religious boundaries also showed a correlation with increased achievement of learning outcomes. The long-term and mixed methods nature of this study adds to its valuable contribution to the field. However, the lack of a control group and specificity of studied population limits its significance. It also presents a unique approach in the particular student outcomes measured.

Research to date continues to provide evidence of the positive impact of service-learning experiences on students. Furthermore, it also sheds light on issues related to confounding variables. For example, it is understood that students who choose to participate in service-learning programs are different from students who do not. Some important predisposing factors to be taken into account include volunteer experience in high school, involvement in religious activities, and gender (Astin & Sax, 1998).

A study utilizing four sections of an undergraduate pharmacy communications course which were randomly assigned to include a traditional laboratory or a service-learning project revealed that the service-learners perceived their ability to work with diverse others higher than those who did not participate in the service-learning (Osborne

et al., 1998). However, this finding was deduced from a large increase in writing assignment scores, as evaluated by naïve raters.

A study comparing the results of students in service-learning and non-service-learning sections of multiple courses across varied disciplines demonstrated a positive change in service-learners' attitudes towards people of different backgrounds (Gallini & Moely, 2003). This study utilized questionnaires and controlled for course differences by comparing students from service-learning sections of one course to students from non-service-learning sections of the same course. Furthermore, this study utilized hierarchical regression based on course characteristics to demonstrate that the service-learning courses' academic aspects, such as involvement in academic course content and the challenge posed by the course, were the most important predictors of the courses' influence on student retention.

Quantitative experimental and quasi-experimental studies.

Myers-Lipton's (1996) quantitative pre- and post-test study included three groups of students: those completing an intensive service-learning program with academic components and more than 200 hours of service, a group that performed volunteer service activities not linked to academic course work, and a third group that did not perform any service. There were 25 students in the experimental group, and over 200 students in the control groups. Utilizing the Modern Racism scale, the study determined that the students in the first group showed a larger decrease in modern racism than students in the other two groups. Furthermore race, gender, and political orientation did not predict the change. The use of a service control group adds an important differentiation, by being able to clarify that it is service-learning and not just the service experience. However, the

questions included in the Modern Racism Scale exclusively address a person's beliefs regarding issues related to black people, and no other minorities.

Fitch (2004) conducted a quasi-experimental study on the effects of service-learning, intercultural service-learning, and cultural course content on undergraduate students' intercultural sensitivity (as measured by the Intercultural Development Inventory and the Modern Racism Scale) and intellectual development (as measured by the Learning Environment Preferences). She compared four types of courses. The first experimental type of course included cultural content plus intercultural service-learning (defined as service-learning that included contact with minority and/or foreign born populations). The second type of experimental course included service-learning with no intercultural contact. The third type of experimental course included cultural content with no service-learning. Finally, the fourth type of course served as control and included no cultural content and no service-learning. Students were not randomly assigned to the different groups, but pre-course tests showed no significant differences.

Course type predicted intercultural sensitivity. All three experimental groups had an increase in intercultural sensitivity, whereas the control group showed a decrease. On the other hand, two of the three experimental groups and the control group showed a decrease in racism. Only the two experimental groups that included cultural content increased in intellectual development. Through regression Fitch (2004) also ascertained that intercultural sensitivity leads to intellectual development. Despite the lack of significant correlations, the direction of trends suggested that intercultural service-learning in courses with cultural content may increase intercultural sensitivity and intellectual development better than courses with neither of those two characteristics.

In a subsequent mixed methods study utilizing open-ended responses and interviews, Fitch (2005) found that short-term intensive intercultural service-learning experiences can be as beneficial as semester-long experience. She also found that preparing students for the experience and engaging in reflection play essential roles in positive intercultural service-learning experiences.

The working hypothesis for this study is based on preliminary findings from a pilot study (De Leon, 2012). The data gathered for the pilot study was based on the Self-Assessment of Intercultural Competence for Undergraduate Students (SMC-UG) (De Leon, 2012). The assessment included total scores and section scores for each of three components (awareness, knowledge, and skills) for the pre-course and the post-course assessments for each student, as well as whether students had participated in the service-learning project or not for 44 students enrolled in the Spring 2011 section of the course taught by the researcher¹.

In the Spring of 2011, students were given the option to participate in the service-learning project or complete a group as well as an individual research project. The students who chose to participate in the service-learning project are hereby referred to as SL students. Students who did not participate in the service-learning project are hereby referred to as NSL students. SL students comprised 61% of the total students enrolled in the course (De Leon, 2012).

¹ The researcher left out the scores of 7 students for which she was lacking pre-course or post-course self-assessments. However, she also calculated the class averages including those tests, as well as the differences in pre-course or post-course between SL and NSL students including the 3 students in that group for whom she knew whether they had participated in the NSL project or not. There was no significant difference in results produced by excluding these students.

When observing the differences between the SL and the NSL students in regards to the pre-course and post-course self-assessment scores, the largest difference was in how they rated their intercultural skills. In the beginning of the semester the NSL students rated their intercultural skills higher than the SL students. By the end of the class, the results were opposite than at the starting point, as the SL students rated their intercultural skills slightly higher than the NSL students did (0.93% higher). The difference between how the SL and the NSL students rated themselves in each of the three competence categories varied greatly. There was no important difference in their increased confidence in their intercultural awareness competence or in their intercultural knowledge. In fact, NSL students had a slightly higher difference between pre-course and post-course intercultural awareness scores than SL students (0.42% larger); while the SL students had a slightly higher difference between pre-course and post-course intercultural knowledge scores (1.00% larger). However, the largest difference presents itself in the change between students pre-course and post-course self-assessment of intercultural skills. The NSL students' scores showed no significant change between pre-course and post-course scores (with a 0.63% increase only), while the SL students' scores increased greatly (6.48%) – a somewhat significant 5.85% difference between both groups (De Leon, 2012).

The data analysis suggested that the course has a major impact on the students' perception of their intercultural competence (a 6.23% average increase in their post-course self-assessments total score as compared to pre-course self-assessments). The course's largest impact was on how the students perceive their intercultural knowledge competence (a 12.48% average increased, as compared to 4.51% increase in the

intercultural awareness component). The most significant impact that participating in the SL project has on students is on their perception of their own intercultural skills (5.85% larger increase for SL than NSL students) (De Leon, 2012).

The \$100 Solution

History.

The \$100 Solution™ (THDS) was founded by Dr. Bernard Strenecky in 2005 while he was a member of the Kentucky Rotary Club of Prospect/Goshen. The club challenged its two Rotary Ambassadorial Scholars to solve a community problem in Mexico and Ireland, using only \$100. They were guided to identify a problem and determine solutions working in partnership with community leaders.

The \$100 Solution™ began spreading around the world when Strenecky started teaching on Semester at Sea. To date, projects have been conducted in Ghana, India, Hong Kong, Vietnam, and other countries. In 2009, Western Kentucky University was established as the Academic Home of THDS – where the pedagogy, curriculum, and implementation process continued to be developed and refined with the intellectual contributions of staff, faculty, students, and community partners.

On April 21, 2012, a 501©3 non-profit organization was established to manage the program. A board guides the development and growth of the organization. Hundreds of projects have been conducted with faculty and students from all academic fields at the college and high school level, working with local and global community partners. Projects cover a broad range of topics, including providing English instruction and assistance to immigrant and refugee families, teaching community members about car maintenance and family budget, and assisting hospitals, non-profits and schools with numerous challenges (The \$100 Solution™, n.d.; The \$100 Solution, 2013).

Philosophy.

Community-determined needs.

Differently than many other service-learning programs, The \$100 Solution™ is based on a collaborative community-based problem and solution identification process. Students begin with a specific topic/issue, a population of their choice, or issues dictated by course content. As the students research the issue or community of their focus, they identify community partners and opportunities to help make a difference, by asking community members: “How can we help?” (Strenecky & De Leon, 2012b). This approach differentiates THDS from other forms of placement-based service-learning.

Program administrators also aid in facilitating a process through which appropriate projects are generated by maintaining constant contact with community leaders and community organizations. They can lead or become involved with needs assessment whether community-wide or population /issue specific. Being active in community coalitions that bring together multiple organizations and perspectives around causes and issues can also be an effective way to stay abreast of community needs, assets, and ongoing efforts. This knowledge can inform student projects or provide opportunities for student involvement. Program administrators often serve as intermediaries and connect students with knowledgeable and experienced community leaders. Finally, program administrators can maintain databases that include ongoing community-identified needs, past projects, and continued needs identified through past projects, including additional community needs identified by students or community partners, or particular projects students identify as needing improvement or continuation.

In all of these cases, program administrators, faculty, and students must retain awareness of community needs, community assets, and ongoing efforts. THDS also focuses on assets in the community, such as skills and resources, as essential elements in identifying capacity-building and sustainable ways to address needs. Furthermore, this awareness helps to avoid repetition and foster collaboration, which increases project effectiveness.

Small steps.

The philosophy of THDS emphasizes the importance of small steps towards long-term goals. This concept holds particular importance for undergraduate students, who may often feel intimidated by large scale problems that require time and resources. However, through THDS they learn the importance of each small but significant step in addressing such issues.

Challenging superiority.

THDS approaches social change from a servant leadership (Greenleaf, 1977) perspective. As such, students and faculty do not approach communities with an attitude that they are coming as saviors with all the answers and solutions. THDS begins with a process of asking questions, rather than providing answers – an approach developed by community-based research and project-based community change models (Stoecker, 2005). The philosophy of the program is firmly rooted in the belief that nobody knows better than community members themselves. This approach is summarized in what THDS practitioners refer to as “the big question,” how can we help you improve the quality of life in your community?

Servant leadership utilizes inquiry, rather than imparting knowledge or providing information, because this methodology allows everyone to become involved (Hagstrom, 2004b). Asking questions creates conversations and dialogue, rather than monologue. It allows for shared leadership, and can catalyze collaboration.

Student empowerment.

A key feature of The \$100 Solution™ pedagogy and philosophy lies in the program's intention to foster a sense of self-efficacy in the students, so they realize their ability to make a difference in small, but significant, steps. Scholars have found that the educational programs most effective in engaging youth addressed their needs to develop civic agency (Boyte, 2008), autonomy, relatedness or sense of belonging, and competence – all three skills necessary to develop self-esteem as well as social and psychological wellbeing (Carver, 1997). English wrote that, in her experience, the process was engaging and rewarding to students, as they felt in charge of their own learning. “Personal feelings of empowerment often result as students feel responsibility over their personal and educational development” (English, 2012, p. 5). This is the type of engagement, as opposed to simple participation, that can transform students (Hoffman, Perillo, Hawthorne Calizo, Hadfield, & Lee, 2005)

Furthermore, Eyler and Giles' (1999) report, “when students thought that the projects they were working on met community-identified needs, they were more likely to feel that those in the community were ‘like me’, and they showed increased tolerance over the semester” (p. 34). The \$100 Solution™ requires that students address needs determined by the community, meant to increase students' sense of self-efficacy. After all, when students are engaged in an endeavor they consider worthy of their commitment,

their natural instinct to learn is unleashed (Hagstrom, 2004a, p. 79). Following Eyster and Gile's findings cited above, this approach also increases the chances of having a positive impact in student outcomes related to diversity and tolerance. Working closely with community partners on issues perceived by students as real, pressing, and tangible also functions as a form of public work that drives students beyond the consumer culture of hoping for experts to fix problems and provide solutions, engaging them as active citizen-creators of the society in which they wish to live (Markham, 2011).

After having completed a THDS course, students are empowered to understand and analyze problems, to be critical thinkers, and to give thought to Greenleaf's key question of servant-leadership: "What can I do about it?" (Greenleaf, 1977, p. 11). Furthermore, students are called to make "their way to their goal by one action at a time, with a lot of frustration along the way" (p. 32). Furthermore, students become aware that they can make a difference despite not having financial resources. They come to understand Greenleaf when he points out that there are things that can be done with money, and things that cannot (p.36).

The \$100 Solution is an excellent example of a problem-solving technique that follows Carver's service-learning model (1997). By facing and conquering challenges while developing skills and knowledge in areas of student along with social and persistence skills, students gain a sense of agency and competence. By design, The \$100 Solution™ is a time-consuming, high-standards programs, with high goals for students, faculty, program administrators, and often also community partners. The program requires a deep investment but yields a high return both in student learning and in community impact. The struggles experienced throughout bring forth student

development and empowerment. In fact, THDS philosophy asserts that the quality of THDS processes and projects is essential for students, faculty, and community partners to want to be involved in THDS – given it is an optional program. At the same time, when projects truly benefit the community, community partners are more likely to sustain a project, host future projects, and perceive students as future volunteers or even employees.

THDS also requires extensive student support efforts from faculty and program administrators. As Carver (1997) indicates, for high-expectations of student outcomes to come true, the learning environment must include material resources (such as the up to \$100 provided to students), as well as intangible resources, such as knowledge, trust, and a learning community with shared guiding values (achieved in THDS through philosophy and principles). Furthermore, Carver (1997) indicates that successful programs must be authentic so that students understand their actions to have meaningful consequences that are relevant to their lives. In THDS, this goal is achieved through partnerships, which embed students in the realities and challenges of community organizations, and hold them accountable to them. Carver (1997) also states that successful programs must engage students in active learning through problem solving that draws on students' experience, which is the cornerstone of the THDS process.

Finally, according to Carver (1997), successful programs must connect the present experience to future opportunities. In THDS, this relationship is achieved through continued emphasis on the “Now What?” questions of the reflection model, both in personal written reflections and group discussions. Large THDS programs and The \$100 Solution, Inc. provide opportunities for students to maintain their engagement with the

program beyond a one-time experience, by becoming group leaders, joining local advisory and action boards, as well as joining The \$100 Solution, Inc. through the Board of Directors and other roles. Although service-learning practitioners perceive an unfortunate gap between the civic engagement movements and programs for student leadership in higher education (Jacoby, 2012, p. 600), The \$100 Solution™ model provides opportunities for student leadership, not just through projects, but also through program and organizational leadership opportunities.

Peer facilitators.

In the past decade, the use of peer facilitation in service-learning has become predominant. In such cases students take the role of facilitating service-learning activities for fellow students. Scholars regard this practice as a democratic form of service-learning. Peer facilitators can model non-traditional ways of learning, away from the direction and control of faculty, for participating students. It is “a good ideological fit” for a pedagogy that emphasizes students’ generating their own learning from experiences outside of the classroom through reflection (Chesler, Kellman-Fritz, & Knife-Gould, 2003, p. 60). Peer facilitation encourages both facilitators and participants to see students as co-creators of their own education (Strenecky & De Leon, 2012b). The peer-facilitator model is also encouraged by practitioners of problem-based and collaborative learning (Duch, Groh, & Allen, 2001).

Peer facilitation also serves as an efficient manner to utilize limited resources, a common challenge in service-learning programs with low support of students and professors or graduate assistants. Still, the tradition remains much less established in academic learning than in the student affairs fields (as resident hall assistants, for

example). Peer facilitators in service-learning can assist faculty by closely monitoring and documenting student participation, managing program logistics, leading discussion, and following individual progress through written reflection and personal conversations (Chesler et al., 2003).

As fellow students closer in age and identity, peer facilitators can build different kinds of trust and relationships than faculty. The practice also results in further commitment from both engaged peer facilitators and participating students who see their peers in “positions of instructional leadership” (Chesler et al., 2003, p. 59).

Peer facilitators assist service-learners to build relationships with community partners. They also guide students in observing in detail, listening carefully, and asking appropriate questions. They can highlight social issues to students, as well as help them connect experiences to academic content and apply what they are learning in the classroom to their service experience (Chesler et al., 2003; Eyler & Giles, 1999; Howard, 1998). The small group dynamics of peer-lead clusters of students help students develop ways to support each other, “challenge without intimidation, exercise and moderate authority, and engage others in sociological reflection” (Chesler et al., 2003, p. 61)

Research shows that serving as a peer facilitator also provides a beneficial learning experience for the peer educators themselves (Jacoby, 2003, p. 605). Effective programs also often provide academic credit for peer facilitators, not for their work, but for the learning they gain from the experience. Their learning is often gaged through papers and reflection that demonstrates their grappling with issues they faced through the process and the learning and intellectual growth that took place. Such programs also carefully recruit competent participants and provide them training and ongoing support.

They need to learn to facilitate group decision making, navigate group dynamics, resolve conflict, build trust, foster discussion, ensure equivalent participation, and challenge students' assumptions. Building trust between leaders and faculty and among the leaders themselves allows them to serve as a cooperative learning community relying on and learning from each other (Chesler et al., 2003). Regrettably few academic courses that prepare, support, and provide credit for peer facilitators exist in comparison to the many students who serve in this role (Jacoby, 2012, p. 610). The syllabus for THDS Leaders course is attached in Appendix B for reference.

Pedagogy.

Problem-based learning.

The \$100 Solution™ meets Whitfield's (1999) definition of problem-based service-learning. Problem-based learning has its roots in the Socratic Method and Hegelian inquiry-based philosophy. This secondary and higher education pedagogy, has been utilized for decades, especially in fields such as medicine, nursing, and veterinary education. "In problem-based learning students encounter and solve a problem by using reasoning skills and identifying learning needs typically through a group process" that engenders dynamic, collaborative, and complex learning (Whitfield, 1999, p. 106). Students not only need to develop solutions, but also need to determine how to find appropriate and needed resources (Whitfield, 1999).

Instructors who utilize problem-based learning in their courses prepare the students ahead of time for their "real world" experience. Problem-based learning also requires reflection. Students engage in continuous group reflection by identifying what they already know, what they still need to know, and what the next steps should be.

Group meetings guided by instructors include discussion and reflection, with the goal of discussing the process, challenges, emotions, contributions, and potential improvements along the way. Furthermore, at the completion of the process, students involved in problem-based learning evaluate their use of information and resources, as well as ways in which they could have better managed the problem. As in service-learning, by using reflection instructors help students connect new knowledge to prior understanding , determine how to apply the new knowledge, and understand what they learn through the process (Whitfield, 1999).

The goals of problem-based learning are similar to the student learning objectives of The \$100 Solution™. Shared goals include: fostering reasoning and problem-solving skills, developing students' ability to see problems from multiple perspectives and approach them in an interdisciplinary manner, improving students' self-directed learning skills, and cultivating students' capacity to adapt to change. As in The \$100 Solution some forms of problem-based learning encourage students to find problems to be solved themselves, through “environmental assessment” at partner agencies (Whitfield, 1999, p. 107), or, in the case of The \$100 Solution™, through community needs assessment. Whitfield clarifies, however, that not just any type of problem would suffice. “Ill-structured” problems are needed, which means there needs to be an excess of information available in order to understand the situation and decide on action, more than one way to resolve the problem, a problem that changes as more information is discovered, and a situation in which students are “never quite certain that they have made the ‘right’ decision” (Whitfield, 1999, p. 107).

Curriculum: The five principles.

The solutions students ultimately develop and present for approval by faculty and program administration must utilize five principles: partnership, reciprocity, capacity-building, sustainability, and reflection. Students are required to work in partnership with a community organization or community members, so that projects are not isolated efforts. Reciprocity must exist between students and community members so that the experience does not result in a one-way charity project, but a two-way relationship. Thus, students must be able to articulate what they are gaining from the experience. Ideally, their proposals would contain a description of what the students do for the community, as well as what the community is doing for them. The projects must focus on building upon existing resources and improving the community's capacity to be more self-sufficient, rather than fostering dependency. The solutions must not be simple short-term fixes without long-term impact or unexpected negative consequences. Finally, students must conduct ongoing reflection throughout the process. For more information on The \$100 Solution™ principles and curriculum, please see Appendix A.

Supplemental curriculum.

The \$100 Solution includes a wide range of suggested supplemental curriculum topics. “The importance of the supplemental curriculum lies in the need to teach the skills associated with fulfilling the previously mentioned five core curriculum components” (English, 2012, p. 22). With small adaptations, these components can fit the learning objectives of each The \$100 Solution™ course and program. They include leadership and global citizenship, of particular importance in international projects and those that include international issues. Cross-cultural competence is also essential for projects in which

students engage with culturally-different communities. The program encourages students to contribute to the project from their own personal skills, disciplinary knowledge, and areas of expertise. This process creates interdisciplinary collaborations. Research indicates that interdisciplinary service-learning forms an effective approach to complex, multifaceted community issues (Reeb & Folger, 2012, p. 412). The supplemental curriculum also includes civic engagement, community development, group problem-solving, teamwork, communication skills such as public speaking and persuasion, grant writing and budgeting, critical thinking, ethics, and evaluation. For more details on the supplemental curriculum, see a first draft in *Changing the world from Classrooms to Communities: Designing and Disseminating a Service-Learning Curriculum for Teaching in a Formal Education Setting* (English, 2012).

Best practices.

The community-based collaborative approach as well as the five principles of The \$100 Solution™, and the details of its program implementation at Western Kentucky University, are all based on a long history of best practices in service-learning. As early as 1989 the Wingspread Principles of Good Practice had identified characteristics of effective service-learning programs (Kendall, 1990; Porter-Honnett & Poulen, 1989). In reference to what The \$100 Solution™ refers to as community-identified needs, it was stated that an effective and sustained program “allows for those with needs to define those needs” (Kendall, 1990, p. 40). This collaboration with community members and stakeholders should take place so as to focus efforts on “tasks and approaches that the *recipients* define as useful” (Kendall, 1990, p. xxvi). Sigmon (1990) reflected on this approach as early as 1979, in his three principles for service-learning, as “those being

served control the service provided” (p. 57), and more recently in Butin’s (2003) summary of perspective on service-learning as “members of the community being served should be the ones responsible for articulating what the service should be” (p. 1677).

In reference to the first principle of The \$100 Solution™, partnership, the Wingspread Principles considered good practice to expect “genuine, active, and sustained organizational commitment” (Kendall, 1990, p. 40). Today, much emphasis is placed in campus-community partnerships that are sustained and generate benefits, discovering, teaching, and learning opportunities for all parties involved (Jacoby, 2003; Keith, 2005).

Service-learning literature refers to the second principle, reciprocity, with emphasis on students respecting the community they serve, so that they do not consider themselves “white knight(s) riding in to save anyone” (Butin, 2003, p. 1677). The focus, however, is often on the importance of making sure the community and the students both benefit from the experience. Reciprocity is invoked to avoid paternalistic, unequal (if not exploitative) relationships (Keith, 2005). In THDS terminology this concern for mutual benefit from the project is labeled “mutuality”. Meanwhile, what the THDS concept of reciprocity entails goes beyond mutuality to create two-ways relationships and ensure service-learners and community members directly reciprocated benefitting or teaching each other (Strenecky & De Leon, 2012b). In this sense, the THDS concept of reciprocity aligns with Keith’s (2005) concept of interdependence, with its ever more evident meaning in the context of a globalized world; as well as Kendall’s understanding of reciprocity as an giving and receiving exchange between servers and those being served (as cited in Rhoads, 1997), and Jacoby’s ideal of a situation in which the server and those being served become indistinguishable (as cited in Keith, 2005).

As Keith (2005) warns, the THDS concept of reciprocity is not equivalent with the Latin expression *do ut des* (I give so that you will give). There is often participant resistance to this principle because we hold in esteemed value to give without expecting anything in return. Many may argue that expecting something in return from those in need is impossible or even unjust. In fact, community organizers, often argue that the best way to energize collaboration is to focus on the alignment of collaborators' self-interests (Chambers, 2003). However, THDS practitioners find it essential in order to foster the type of solidarity-based, two-way relationships among dignified equals, required to avoid charity-based, one-way hierarchical interactions (Strenecky & De Leon, 2012b). As an often-quoted sentence, by Uruguayan writer Eduardo Galeano (2005), eloquently explains: charity is vertical, humiliating, and does not alter power relationships; solidarity is horizontal and involves mutual respect.

Jacoby (2003) emphasis the importance of equal relationships, when she unequivocally states that “implicit in the conception of reciprocity is the idea that such equality in relationships is both possible and desirable ...[and] creates a sense of mutual responsibility and respect” (p. 153). Furthermore, she emphasizes that reciprocity elevates service-learning to a philosophy (p. 5), and “is frequently cited as the most fundamental ingredient for high-quality service-learning” (p. 152). As Putnam and Feldstein (2004) suggest of social capital, the principle of reciprocity can only be enacted through repeated interaction and trust-building over time that develops as sense of solidarity and community. THDS practitioners teach students that if they are unable to find something they may receive or learn from those they are serving, they have not gotten to know them well enough (Strenecky & De Leon, 2012b).

The concept of capacity-building, the third principle, also dates as far back as 1979, when Sigmon (1990) stated: “those being served become better able to serve and be served by their own actions” (p. 57). Capacity-building is the basis of sustainable and empowering approaches to community development (Haines & Green, 2011). The lack of capacity-building, and, in fact, the tendency to foster dependency, is one of the “subtle problems with charity” pointed out as early as the late 19th Century by Jane Adams (Addams & Elshtain, 2002). Research has indicated that effective service-learning projects promote resiliency or resources and enhance community agency, empowerment, and self-efficacy, rather than solely providing alleviative care (Reeb & Folger, 2012, pp. 412–3). Furthermore, autonomy oriented help, as opposed to dependency oriented help, can be transformative, empowering and better received by decreasing the power gap between help-givers and help-receivers (Nadler & Halabi, 2006).

Students should utilize reflection to visualize their own learning outcomes and accomplishments, reflect on shortcomings and ways to improve upon them, and apply what they have learned. The process generates “more active and engaged students that are able to witness their academic progress and take responsibility for their own learning” (English, 2012, p. 20). Furthermore, it provides instructors with feedback for assessment, which can be used for student grading, as well as for adapting classroom teaching and course structure to students’ needs. It can also help instructors get to know their students better. Finally, reading student reflections, and, in turn, reflecting on them, is an optimal way for developing instructors’ own reflective theory of practice. The reflection principle, was stated at Wingspread as the need for programs to provide “structured opportunities for people to reflect critically on their service experience” (Porter-Honnett

& Poulen, 1989, p. 1). Much has been written since then about best practices for guiding and fostering reflection.

The \$100 Solution™ model applies many of these findings. Program leaders encourage instructors to, first of all, focus on creating “a learning environment in which students feel safe and supported” (English, 2012, p. 19). Students must feel comfortable writing about personal thoughts, experiences, and emotions in entries that will be read by the instructors. Students must also feel safe in order to share out loud in classroom discussions, and expectations of mutual respect for all students must be clearly established. Furthermore, students should not be pressed to reflect in public if they are not ready to do so (Strenecky & De Leon, 2012b). Second, faculty must establish clear expectations and guidelines, so that students know what they are supposed to do, and can focus on the actual reflection process, rather than worrying about whether they are completing the assignment in the way the instructor seeks (English, 2012). THDS faculty should provide clear instructions and grading rubrics for reflection to students ahead of time.

The \$100 Solution™ applies two other Wingspread characteristics carefully. First, the programs includes “training, supervision, monitoring, support, recognition, and evaluation to meet service and learning needs” (Kendall, 1990, p. 40). This takes place through a careful process of in-class training; continued small group and individual student support provided by peer leaders, instructors, graduate assistants, and staff; a careful project proposal review process conducted by faculty and staff; reporting and evaluation requirements; and an end of semester celebration. Second, program leaders articulate “clear service and learning goals for everyone involved” (p. 40). THDS faculty

are encouraged to articulate service and learning goals for students in their syllabi and reviewing them in class.

Active learning.

Service-learning scholars argue that in the past few years, the field has evolved “from viewing students only as participants in and beneficiaries of service learning to viewing them as partners in and co-creators of all aspects of the service learning enterprise as well” (Jacoby, 2012, p. 599). THDS trainers and leaders also encourage students to create their own service and learning goals, and to make sure they review learning and service goals and expectations with their community partners. Seeing students as “co-creators of their education” (Strenecky & De Leon, 2012a), as Strenecky words it, also aligns with Sigmon’s (1990) third principle: “those who serve also are learners and have significant control over what is expected to be learned” (p. 57). It is a political approach to service-learning, as defined by Butin (2003), because it transforms and disrupts the hierarchy and authority of the teacher-student relationship. English, a THDS alumni noticed this when writing about her experience in her senior thesis: “This is specifically beneficial in a university setting when students may begin to envision themselves working alongside faculty as opposed to under them” (English, 2012, p. 5).

Studies have found that the quality of the experience mediates the impact of service-learning on reduction of stereotypes and other goals of diversity. The student outcomes will be better if the students feel “challenged, are active participants rather than observers, do a variety of tasks, feel that they are making a positive contribution, have important levels of responsibility, and receive input and appreciation from supervisors in the field” (Eyler & Giles, 1999, p. 33). The \$100 Solution™ model addresses many of

these variables. Students who participate in The \$100 Solution™ are very active and have high levels of responsibility, as they are tasked with assessing needs and assets and developing solution ideas, rather than simply following instructions to complete a pre-determined project plan. Completing a The \$100 Solution™ project entails a wide number of tasks, allowing for students to get involved in ways that are in accordance with their desired professional growth goals, as well as in tune with their individual capabilities so that they may meaningfully contribute to the group's processes.

Team learning.

The \$100 Solution™ pedagogy should be utilized with group work instead of individual work. The amount of work required to accomplish quality projects is not easily achievable in a semester or quarter format by a single student. Furthermore, learning to function as a team and to learn from and with each other, forms an essential aspect of THDS pedagogy.

Research has shown that team effectiveness increases based on collaborative planning – that is, engaging in “explicit discussions about how they will carry out their collaborative work and ... how they will capture and use well the contributions of individual members who have special task expertise” (Woolley, Gerbasi, Chabris, Kosslyn, & Hackman, 2008). Thus, THDS teams are encouraged to develop agreement on group rules as well as roles for each member at the beginning of the semester.

Studies have also shown that collective or group intelligence is not correlated to average or maximum individual intelligence, but to group members' social sensitivity and equal distribution in turn-taking during conversation (Woolley, Chabris, Pentland, Hashmi, & Malone, 2010). Instructors and peer mentors in THDS facilitate group

processes by moderating when necessary to assure equitable participation and respectful interactions. Furthermore, the importance of team-identity formation is stressed early on in the process by encouraging activities such as naming the team and/or social interaction outside of course requirements.

THDS use of small group work goes beyond casual use of group discussion, or even frequent use of structured activities for cooperative learning. THDS utilizes team-based learning as a strategy for content application for problem solving. It is expected that such teams would be able to perform beyond the capacity of any of their individual members. For this assumption to be true, groups must be transformed into teams, with common goals, mutual trust, and commitments from each member to work together to achieve what they could not achieve separately. The formation of such cohesive teams from small groups of students requires time interacting together, planning, peer assessment, and frequent feedback on individual and group performance (Fink, Bauman Knight, & Michaelsen, 2004).

Interdisciplinary collaboration.

THDS leaders encourage students to contribute to the project from their own personal skills, disciplinary knowledge, and areas of expertise. Research indicates that interdisciplinary service-learning is an effective approach to complex, multifaceted community issues (Reeb & Folger, 2012, p. 412). THDS faculty are also encouraged to team-teach, and approach courses from an interdisciplinary collaborative perspective as well.

Student evaluations

Formal project proposal and project report forms serve as products for faculty to evaluate. Additionally, most faculty require students to present, in class or in public, on their project at the end of the semester. Furthermore, most THDS faculty utilize a combination of grading weekly reflections and/or a portfolio that includes work samples and documentation of research and activities throughout the semester. Finally, it is also common practice among THDS faculty to utilize peer review by asking students to rate their teammates' work, evaluate presentations, and provide feedback to each other (Strenecky & De Leon, 2012b). THDS leadership is currently placing more emphasis on gaining feedback from community partners, and, if possible and appropriate, include them in student evaluation processes.

Intercultural Competence

Definition.

For purposes of this dissertation, culture is defined as the values, beliefs, and practices (or behavioral patterns) shared by a group of people. Culture shapes how individuals interact with each other (Deardorff, 2012, p. 161; 2009b, p. 6). Intercultural competence is a term often interchanged with multicultural competence, global citizenship, transnational competence, cross-cultural skills, intercultural communication, intercultural sensitivity, and cultural intelligence (Deardorff, 2012, p. 159). There are slight distinctions among these terms, which are further explored in the intercultural competence section. For the purposes of this dissertation, intercultural competence is defined as “effective and appropriate behavior and communication in intercultural situations” (Deardorff, 2004, 2006). Intercultural situations include “interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world ... most commonly ... reflected in such normative categories as nationality, race, ethnicity, tribe, religion, or region” (Deardorff, 2009b, p. 7). This dissertation is based on the working definitions, theory, and measurement tools of cultural intelligence and intercultural sensitivity, which are also defined and explained in the intercultural competence section.

Historical perspectives.

For many decades, scholars in multiple fields have been concerned with the nature of intercultural competence, how it develops, and how we can encourage its development in others. These questions have created foundations of theoretical frameworks for intercultural competence in fields such as anthropology, sociology,

communication, psychology, and education. In higher education, practitioner-scholars of study abroad have been most engaged with the issue (Trompenaars & Woolliams, 2009). Edward T. Hall initiated the subfield of intercultural communication in the 1950s.

Historically, models of what constitutes intercultural (communication) competence have been developed for numerous particular contexts, such as education, sales or customer service, conflict, health care, counseling, adjusting to living in a new culture, and organizational management (Deardorff, 2009b, p. 3). In the 1960s, the development of the Peace Corps and the need for enhanced international business and diplomatic alliances called for by the Cold War generated great interest in intercultural competence. Through the 70s the focus was on personality characteristics of individuals thought to be likely to succeed in foreign involvement, although later studies found that situational variations were better predictors of intercultural success than personality characteristics (Detweiler, Brislin, & McCormack, 1983). In the 1980s domestic needs for intercultural competence in areas such as health care and education also began to take root (2009b, pp. 8–9). In the 21st Century education, and in particular higher education, has fulfilled a leadership role in advocacy for intercultural competence development needs. U.S. colleges and universities identified global knowledge and engagement, as well as intercultural competence as essential learning outcomes for all students (2009b, p. 123). In fact, educational institutions around the world are calling for such outcomes for their graduates (Trompenaars & Woolliams, 2009).

Through the decades, theoretical frameworks for understanding intercultural competence varied from black box models focused on the outputs hierarchical models which included subordinate constructs; and mediation or moderation models focused on

antecedent factors to outcomes (Trompenaars & Woolliams, 2009). Developmental models also focused on a developmental process over time beginning with lack of awareness or denial of cultural differences through perceptions of cultural superiority to acceptance of non-hierarchical cultural differences. In such models, individuals ultimately arrive to the ability to adapt behavior according to cultural context (Hammer, Bennett, & Wiseman, 2003). Additionally, in the year 2003 the notion of cultural intelligence or CQ was raised and shown to predict performance in intercultural settings.

Theoretical perspectives.

Today, models of intercultural competence include concepts such as global mindset, competence, and learning; intercultural communication, sensitivity, cooperation, competence, interaction, effectiveness, consciousness, and maturity; and cultural learning and intelligence (Ang & Dyne, 2008; Fantini, 2009). The large variety of terminology options in use (intercultural, multicultural, transcultural, cross-cultural, etc.) continues to illustrate a lack of consensus. Nonetheless, the term intercultural competence has gained increasing ground in the past decades across multiple fields (Fantini, 2009).

At different times and in different contexts intercultural competence has been understood to mean: relationship development, satisfaction, effectiveness, appropriateness, understanding, and adaptation – to mention a few. One important concern to keep in mind is that intercultural competence cannot be one particular set of behaviors or skills, since they may be appropriate in one cultural context and not in another. Furthermore, some scholars have asserted that, although the skills and attitudes of intercultural competence increase with successful intercultural interactions, intercultural competence is a characteristic of such interactions and of individual people.

As such, they argue that intercultural competence cannot be defined as a prescriptive set of traits that would make an individual successful in any intercultural situations (Deardorff, 2004).

Models.

Due to the lack of universal characteristics, Deardorff's (2009b) definition emphasizes not only the ability to carry out effective but also appropriate interaction outcomes. She argues that although adaptability is "by definition a process of variability," it is often treated as if it was a trait: "a consistent predisposition to behave inconsistently" with subcomponents such as sensitivity, tolerance for ambiguity, perspective taking, and empathy as necessary precursors of the ability to adapt according to context (Deardorff, 2009b, p. 35; Fantini, 2009). Hammer's model of intercultural competence development also emphasizes the ability to adapt behavior based on cultural context and situation (Hammer et al., 2003). Likewise, Trompenaars & Woolliams' (2009) model reflects this understanding by presenting intercultural competence as made of components in four clusters: recognizing cultural differences, respecting them, reconciling them, and "realizing the necessary actions to implement the reconciliation of cultural differences" (p. 4445). Besides the basis of adaptability, all conceptualizations of intercultural competence include a variety of dimensions, with wide variations on which dimensions are included and why (Deardorff, 2009b, p. 9).

One of the outstanding models is that of Arasaratnam (2006), which was derived from individual descriptions of their own intercultural experiences, Arasaratnam found five variables: empathy ("the ability to participate in cognitive and emotional role-taking behavior"); previous intercultural experiences (such as living abroad, training, and more);

listening (involvement in the interaction), attitude toward other cultures (positive, non-ethnocentric); and motivation (“desire to engage in intercultural interaction for the purpose of understanding and learning about other cultures”) (p. 94).

Deardorff’s (2006) process capitalizes on both inductive and deductive methodologies. The resulting model included requisite attitudes (such as respect, openness, and curiosity), knowledge and comprehension (including self-awareness, sociolinguistic awareness, and culture-specific information), and skills, which resulted in desired outcomes both internal (i.e., ethnorelativity and empathy) and external (effective communication and behavior).

Despite their differences, Deardorff’s (2009b) comparative studies “suggest that there may be greater commonality across models than initially assumed” (p. 35). Nonetheless, scholars decry the lack of a comprehensive theory that satisfactorily describes the components of intercultural competence, their relationship to each other, and their manifestations in intercultural encounters (Trompenaars & Woolliams, 2009). Some scholars present arguments that support the need for multiple models in a postmodern diverse society, while others seek the development of a model that will come to be considered as the best. Despite the disagreement, models that include elements of motivation, knowledge, and skills, as well as context and outcomes are considered more advanced (Deardorff, 2009b, p. 44). Finally, scholars also argue that though the existing models may be statistically reliable, their validity presents major concerns due to the biases presented by their foundations in Western thought and largely by processes in the U.S. (Trompenaars & Woolliams, 2009).

Importance of intercultural competence.

Like many others, Hall (1977) believed that one of the major crises facing us today is navigating “the relationships among the many individuals and groups that inhabit the globe” (p. 1). In order to accept “that there are many roads to the truth and no culture has a corner on the path or is better equipped than others to search for it,” Hall believed we must engage in “a massive cultural literacy movement” (p. 7).

In order to face the global challenges that present themselves to us, we must be able to communicate with each other. But our communication frameworks “cannot be read with assurance if one is dealing with a new culture or even a subculture one does not know well” (Hall, 1977, p. 42). Our body language, distance, and other contextual elements of communication are “culturally determined and must be read against a cultural backdrop. That is, the significance of a posture or act is only partially readable across cultural boundaries” (p. 76). Unfortunately, it is in circumstances in which we must depend on nonverbal communication, when we are less likely to understand them: “the chances of one's being correct decrease as cultural distances increase” (p. 76).

But, how do we go about facing this conundrum? Obviously, people cannot learn the historical, social, and cultural context of each cultural communication system in order to understand people from all cultures. The answer is that, instead, one must begin by realizing that there are cultural differences. What we can do is deeply comprehend and remember the fact that there is not only one way to perceive and do things or one universal set of values. The first step is to achieve what Hofstede (2001) calls “the recognition of the cultural component in our ideas” (p. 453). The second step is to be aware of our limitations, to realize that one will inevitably be incapable of understanding

people from other cultures well. We also have to remember that we cannot interpret the behavior of cultural others through our own cultural lenses.

Those who see globalization as a unifying cultural force and perceive its homogenization effects as positive, may argue that as the differences among cultures decrease we will need to worry less about addressing and bridging such differences. However, research has shown “little evidence of international convergence over time, except an increase of individualism for countries having become wealthier” (Hofstede et al., 2010, p. 473). Furthermore, there is evidence that differences within countries are increasing. Hofstede proposes this may be due to the new consciousness of ethnic identity of minority groups, requests for political recognition for native populations, and the ease of access to information (p. 473). Additionally, evidence suggests that interaction with other cultural groups can often serve to reaffirm a group’s identity.

Intercultural competence development.

More scholarship has been conducted on describing the components of intercultural competence than the process by which it is developed (Taylor, 1994). Hofstede’s (2001) understanding of the process of intercultural development parallels the understanding of many fields, counseling among them, which understand multicultural competence as composed of three aspects: multicultural awareness, multicultural knowledge, and multicultural skills. Hofstede’s analysis has a unique characteristic: he presents awareness, knowledge, and skills, not as components but as phases. That is there is a chronological sequence to the development of competence that starts with awareness, grows with knowledge, and is completed with skills.

Hofstede (2001) defines awareness as “the recognition that one carries a particular

mental software because of the way one was brought up, and that others who grew up in different environments carry different mental software for equally good reasons” (p. 427). Then, we seek additional knowledge, because if “we are to interact with people in particular other cultures ... [w]e should learn about their symbols, their heroes, and their rituals; although we may never share their values, we may at least get an intellectual grasp on where their values differ from ours” (p. 427). Finally, Hofstede maintains that skills come last, “based on awareness and knowledge, plus practice. We have to learn to understand the symbols of the other culture, recognize their heroes, practice their rituals, and experience the satisfaction of getting along in the new environment” (p. 428).

Accordingly, Hofstede (2001) describes two types of intercultural competence training. Culture-specific training is focused on information relevant to a specific culture (history, customs, geography, do’s and don’ts, etc.). The second type is culture-general training, which “focus[es] on awareness of and general knowledge about cultural differences. Awareness training reveals the learner’s own mental software and where it may differ from that of others” (2001, p. 428).

Importance of cross-cultural experiences.

Hofstede (2001) maintains that although awareness of one’s own “culture baggage” and knowledge about other cultures can be gained through intercultural training, “it cannot develop intercultural skills – these can be acquired only on the spot” (p. 423). This study’s hypothesis that the difference between control and treatment groups will lie in the skills portion of the assessment (and not the awareness or knowledge portions) is based in this assumption, and pilot studies have suggested it is correct.

On the other hand, the literature has shown that “intercultural contact does *not*

automatically breed mutual understanding” (Hofstede, 2001, p. 24). We are then left with two assumptions: only interaction can improve skills, but not all interactions will do so. To establish “true integration among members of culturally different groups requires environments in which these people can meet and mix as equals ... [to] allow trust and friendships to develop between culturally dissimilar persons” (p. 425). In agreement with this argument, The Intercultural Service-Learning program at WKU follows The \$100 Solution™ principles to achieve equitable interactions by implementing a reciprocal relationship in which both sides are teaching and learning from each other.

Hall (1977) further elucidates on the psychological challenges surrounding awareness of one’s own culture and cultural differences with others. He explains that “behavioral systems are tied directly to the self-image system” and it is “therefore difficult for most of us to accept the reality of another's system, because it involves a different image and may require us to change our own” (p. 82). He further adds that the best way to learn about oneself is to learn about others. “An intercultural or interethnic encounter,” he adds, “can be used to highlight otherwise-hidden structure points of one's own behavior at a rate many times faster than the normal exigencies of life will reveal that same hidden structure” (pp. 82-83).

Intercultural Competence Training

Training in intercultural competence can increase participants’ knowledge about and complex understanding of a particular culture, as well as increasing knowledge of his/her own culture. It can also decrease stereotypes. (Landis & Brislin, 1983b, pp. 8–9). Experiential learning with cultural others can provide situations in which one comes “to see things, even oneself, through the eyes of others ... one may eventually perceive one’s

own self and culture with the same objectivity usually reserved for others” (Savicki, 2008, p. 4). Furthermore, students may, and in the Multicultural Service-Learning program at WKU that is often the case, be cultural outsiders for the first time in their lives. Seeing their own culture and values as perceived through the lens of a foreign culture, they might even “begin to compare their heritage to that of others and to doubt the superiority of their own cultural values” (p. 6).

Landis and Brislin (1983b) propose a model of intercultural development that begins with variables participants bring to the training (such as intellectual ability, motivation, personal characteristics, and linguistic ability). Then, the training takes place, including a wide variety of possible activities. The immediate outcome is an effect in the participant’s intercultural knowledge, skills, and attitudes, which in turn has an effect in their intercultural success (p. 204). Scholars of cultural intelligence (Livermore, 2011) present a model in which individuals move from ethnocentrism to cultural relativism to adaptation of behavior to match different cultural contexts.

Learning from intercultural contact.

The ability to establish interpersonal relationships is one of the main factors for successful intercultural experience. Intercultural experiences not only improve individuals’ communication skills across cultures, but also change their perceptions, empathy, adaptive capacity, and behavior flexibility. In fact, through disorienting dilemmas such experiences may catalyze change by transforming individuals’ entire sense of self and worldview. However, not all intercultural experiences provide the expected results, and positive interactions may be dependent on individual skills such as empathy (Arasaratnam, 2006).

The change described by Taylor (1994) takes place in six stages. First of all, individuals come to such interactions with previous experiences, worldviews, and cultural frameworks. However, incongruence between their previous assumptions and the new context creates cultural disequilibrium, the second stage. In the third stage, cultural disequilibrium may be muted or intensified by various factors, such as gender, marital status, race, previous experiences of marginality, and language competency. In the fourth stage, individuals react in either a non-reflective or a reflective way; questioning their previously held values and assumptions. In the fifth stage, individuals' employ strategies and behaviors to balance the disequilibrium, such as carefully observation and listening, participating in activities, and forming deeper relationships with cultural others. In the final stage, the individuals' intercultural identity begins to change in order to accommodate the new experiences and cultural framework.

Through interactions with cultural others, intercultural competence develops from unconscious to conscious incompetence, and then from conscious to unconscious competence. The process is initiated by disconfirmed expectations in situations in which a certain behavior elicits an unexpected response. Such disconfirmed expectations create opportunity for individuals to respond in one of two ways: ignoring the situation as an aberration or reflecting on the situation and learning from it. The learning process takes place by abstracting conceptualization from the experiential observation, and then actively experimenting with modified behavior (Bhawuk, Sakuda, & Munusamy, 2008).

The process of interacting with others in mono-cultural situations is described as a one-loop, three step process: gathering information from the environment, comparing it against a cultural baseline of operating norms, and producing an appropriate response.

During an intercultural interaction, the mind will automatically perform this loop, and the individual will find him or herself in a situation with disconfirmed expectations. At that point, the individual begins to question the appropriateness of his/her cultural baseline. In finding it inappropriate, he/she proceeds to replace it with an imported cultural baseline, then generate a different response. This process is known as a double-loop. High levels of motivation and intercultural sensitivity are required to undergo multiple frustrating loops (Bhawuk et al., 2008).

The double-loop process takes place in situations in which an individual is modifying his or her behavior to fit the culture of another, for example in situations of uneven power, such as host and guest, or supervisor and worker. However, when both sides are willing and able to modify behavior for each other, a triple-loop takes place and “a distinctly original cultural baseline specific to the cultural relationship” is created (Bhawuk et al., 2008, p. 347). Engaging in double and triple-loop behaviors not only require awareness of and knowledge about another culture, but also generates awareness of our own cultural baseline, and the behaviors and worldview that make up our own culture (Bennett, 2009). Becoming aware of one’s own cultural identity increases our cultural intelligence (Bucher & Bucher, 2008, p. 25).

The level of stress caused by intercultural interactions can vary according to many factors. Paige (1993) identifies ten of them. The larger the differences among the two cultures the larger the stress. The same applies to the individual’s ethnocentrism and how visibly different the individual is from others. On the other hand, the less language abilities and prior intercultural experiences the larger the stress. Moreover, having

positive but unrealistic expectations for oneself or for the interaction can result in frustrations. Additional factors include status dislocation and loss of power and control.

Contact hypothesis theory proposes that greater understanding among members of different cultural groups requires interactions with the following characteristics: All groups have equal status in the relationship, there are common goals towards, intergroup cooperation is necessary to achieve the common goals thus creating interdependence, and shared social norms are negotiated to support the interaction (Allport, 1979).

Although curiosity is often cited as the ignition of intercultural competence (Savicki, 2008, p. 20), in engaging with cultural others constructively the experience must also include an empathic connection so bonding across difference may take place (2008, p. 19). Furthermore, cultural humility is also necessary for the capacity to suspend ethnocentric judgment (p. 20).

Measuring intercultural competence.

There are over 100 tools developed in various fields to measure various aspects of intercultural competence (Deardorff, 2012, p. 169). In the counseling field, most literature and tools are based on an understanding of intercultural counseling competence as composed by awareness, knowledge, and skills (Armstrong, 2008).

In higher education, much of the work on developing instruments for measuring intercultural learning has been focused on study abroad assessment. Studies have also shown that students of color report higher frequencies of intercultural contact and test higher in intercultural competence assessments (King & Howard-Hamilton, 2003). Multiple studies have also demonstrated that the effectiveness of programs expected to increase intercultural competence, such as study abroad, depends on the length of

stay/contact, as well as other program characteristics (i.e. reflection) and individual characteristics (i.e. previous experiences) (Behrnd & Porzelt, 2012). They found that students who had stayed abroad for a longer period of time (often six months or more), had higher scores for cognitive, strategic, social, and individual intercultural competence (Behrnd & Porzelt, 2012).

Most available instruments are self-assessments, although there are a few (i.e. CQS and IDI) that can also include peer-ratings. Although questions arise in regards to the validity of self-assessments and their accuracy, it is perceived that the process of engaging in reflection of one's experiences and competencies is beneficial (King & Howard-Hamilton, 2003).

The intercultural sensitivity model.

Intercultural sensitivity is similar to interpersonal sensitivity – “the ability to distinguish how others differ in their behavior, perception, or feelings” (Chen, 1997, p. 4). Bennett presented intercultural sensitivity as the process of going from being ethnocentric to being ethnorelative. According to Bennett, this change happens in six stages: denial, defense, minimization, acceptance, adaptation, and integration (Bennett, 1986; Bennett & Bennett, 2001;). As presented by Bennett, intercultural sensitivity requires affective and cognitive changes, and behavioral ones embedded in the ability to communicate effectively across cultures.

The Intercultural Development Inventory, described in the “Measuring Intercultural Development” section of this literature review was developed to assess intercultural sensitivity as defined by Bennett. A study of college faculty suggests that intercultural sensitivity links with second-language proficiency and substantive

experience abroad. In this study, substantive experience was defined as “having been abroad for more than 3 months or having repetitive experience in a particular location” (Olson & Kroeger, 2001, p. 132). They found that individuals in adaptation or integration stages were seven times more likely than those in earlier stages to speak one or more non-English languages proficiently, and twice as likely to have had substantive experience abroad.

Diverging from Bennett’s definition, Chen (1997) differentiated between intercultural communication competence by separating it as the behavioral aspects, and intercultural sensitivity as the affective aspects, which are in turn based on the cognitive aspects of intercultural awareness. He thus defined intercultural sensitivity as “an individual’s ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes an appropriate and effective behavior in intercultural communication” (p. 5). Intercultural sensitivity requires awareness of similarities and differences but is exemplified in the ability to accept, respect, and appreciate differences.

Chen proposed that intercultural sensitivity includes six components: self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and non-judgment. Culturally sensitive people tend to show high degrees of a sense of self-value or self-worth. They have the capacity to monitor their own behavior and self-presentation in social interaction. Individuals with high cultural sensitivity also have the willingness to explain themselves and accept the explanations of others. They have come to accept the manifold nature of reality. Intercultural sensitivity implies the willingness to recognize, accept, and appreciate views and ideas different from one’s own. Culturally sensitive individuals are also capable of taking perspectives other than their own and placing

themselves in other people's shoes. They must also have the capacity of responsiveness and attentiveness during interactions. Finally, they are able not to jump to conclusions hastily and listen while withholding judgment (Chen, 1997).

The cultural intelligence model.

Cultural intelligence, or CQ, is “the capability to function effectively in a variety of cultural contexts” (Livermore, 2011, p. 3). Despite numerous similarities with other models of cultural competence, cultural intelligence is significantly different by virtue of being based on the field of intelligence research. Intelligence is defined as “mental, motivational, and behavioral capabilities to understand and adapt to varied situations and environments” (2011, p. 25), or “the ability to grasp and reason correctly with abstractions (concepts) and solve problems” (Ang & Dyne, 2008, p. 3). Oolders, Chernyshenko, and Stark (2008) theorized that cultural intelligence functions as a mediator between an individual's openness to experience and actual adaptive behavior in intercultural interactions

The cultural intelligence approach differentiates between learned capabilities and inherent personality traits (Livermore, 2011, p. 22), with three categories of individual difference: abilities, personality, and interests. Contrary to popular belief, intelligence is considered to be composed of learned abilities that can be developed through learning and experience, as opposed to fixed personality characteristics (i.e. openness), interests (i.e. travel), or outcomes (i.e. adjustment) (Ang & Dyne, 2008, pp. 7–8; Livermore, 2011, p. 27). Perhaps the most important difference between personality characteristics and abilities is that the former are relatively stable traits, as opposed to developmental in nature. However, it is understood that personality characteristics, along with previous

experience, and demographics can influence the development of cultural intelligence (Ang & Dyne, 2008, p. 10-11)

Cultural intelligence theory is based on evidence instead of personal observations (Livermore, 2011, p. 22). Furthermore, the cultural quotient (CQ) model emphasizes aspects of competence, such as sensitivity, understanding, and empathy; problem solving and effective adaptation (2011, p. 5). Furthermore, proponents of the cultural intelligence development model argue that knowledge of other cultures and global attitudes are not sufficient for effective functioning in cultural diverse situations; it is necessary to be willing and able to adapt to the circumstances (2011, p. 22).

Cultural intelligence is composed of four distinct aspects:

- Drive (motivation), “interest and confidence in functioning effectively in culturally diverse settings,”
- Knowledge (cognition), “knowledge about how cultures are similar and different,”
- Strategy (meta-cognition), ability to “make sense of culturally diverse experiences,” and
- Action (behavior), “capability to adapt ... behavior appropriately for different cultures” (Livermore, 2011, p. 7).

These same four factors apply to other forms of intelligence.

Although cognitive, meta-cognitive, and behavioral factors are present in one way or another in other constructions of cultural competence, motivation is rather unique to the cultural intelligence approach. It is an essential factor to consider. Clearly, despite having

the appropriate knowledge, awareness, and skills, people will not function in culturally competent ways without the motivation to apply them.

Program Theory

Interaction with people from cultural backgrounds different than their own increases students' intercultural competence through a process of perspective transformation, relationship building, and development of skills through trial and error. The perspective transformation that arises from these processes must also be conducted and directed through guided reflection. Research indicates that international service-learning, which has many commonalities with intensive intercultural service-learning, is effective in part because "students are put in positions in which they have to adapt fast, and in which strong supportive mechanisms are in place to hasten," and I would add, guide, "the adaptation" (Tonkin, 2004, p. 7)

First of all, the development of the students' intercultural competence continues from the level of competence with which students begin the program. Their readiness to benefit from the program will also be affected by their motivation to change and increase their intercultural competence, which is in turn affected by their perception of the importance of being interculturally competent. This phenomenon is described by O'Neil (2010) in her dissertation applying the stages of change model (Prochaska, DiClemente, & Norcross, 1992; Prochaska & Norcross, 2001) to intercultural competence development.

Furthermore, students who are already at an advanced level of intercultural competence development, will "look as good at the start of the program as they are expected to look at the end," and pre-post-test growth may be minimal (Billig &

Waterman, 2003, p. 81). In the same way, students who at very initial levels of intercultural competence, or even worse at the stages of ethnocentrism termed as denial and defense (Hammer et al., 2003), may not be ready to benefit from participation in the program and may also show minimal pre-post test growth. As with all programs, “maximal impact of effective programs will only be found among those students for whom a program is well-timed to provide developmentally appropriate challenges” (Billig & Waterman, 2003, p. 81)

Through trial and error in their interaction with the families, students get to practice communicating with individuals from a different cultural background and conquering language barriers. In order to have positive interactions, they are forced to practice modifying their behavior and understanding other people’s perspectives. Taylor (1994) classifies some behavioral learning strategies students may engage into three categories: observing, participating (talking, eating), and becoming a friend (committing, risking, sharing). To understand other’s students must go through a shift in self-awareness, which Tierney (1993) describes in three steps: 1) stepping out of their geographic and temporal spheres of influence, consciously giving up a position of power in order to learn about the other, 2) developing the desire and ability to listen while suspending assumptions in order to understand the other in ways that may radically transform our understanding, and 3) internalizing the other’s needs, wants and desires, understanding the way the other sees the world in such a way that they incorporate them into their own.

As students develop a personal relationship with the families, empathy also increases. Furthermore, their motivation for better understanding and improved

interactions grows, from focusing mostly on avoidance of discomfort, to genuine interest in effective communication, and perhaps eventual care for and emotional attachment to their partners (Collins & Einfeld, 2008; Paredes, 2007; Rasoal, Eklund, & Hansen, 2011).

Through the entire process, students experience perspective transformation, as conceptualized by Mezirow (1981, 1991) and applied to intercultural competency development by Taylor (1994). Getting to know individuals and communities challenges students' existing stereotypes and preconceptions of cultural others. At the same time encountering beliefs and behaviors that contradict their previously accepted cultural assumptions challenges those assumptions; for example, what they considered before to be right or wrong, appropriate or inappropriate, edible or inedible, true or false, beautiful or ugly. These two processes create cognitive dissonance. Only two outcomes can emerge from cognitive dissonance: the experiences are rejected and previously held cognitive schema remain intact; or cognitive schema change to accommodate the new experiences.

The Intercultural Service-Learning program utilizes written and oral reflection as a tool to encourage perspective transformation. Written journal entries, guided oral reflection in groups, and class discussion focus attention on the cultural disequilibrium experiences the students are facing, the emotions they generate, and the dissonance between experience and previously held perspectives. This process actively guides students to question their existing schema through critical reflection and foster their modification (Bringle et al., 2011; Eyler & Giles, 1999; T. D. Mitchell, 2008; Myers-Lipton, 1996; Steinke, 2002).

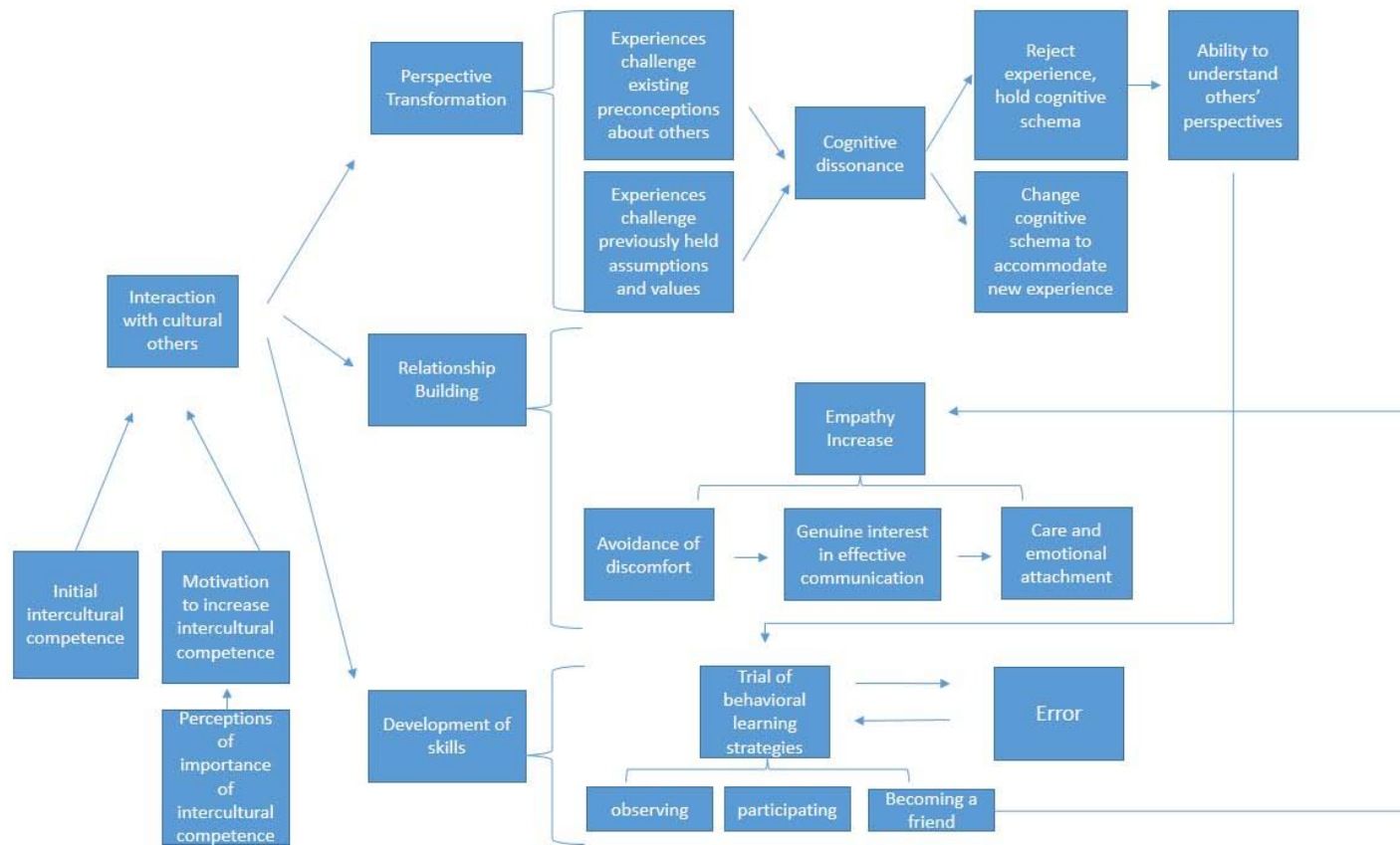


Figure 4. Program Theory.

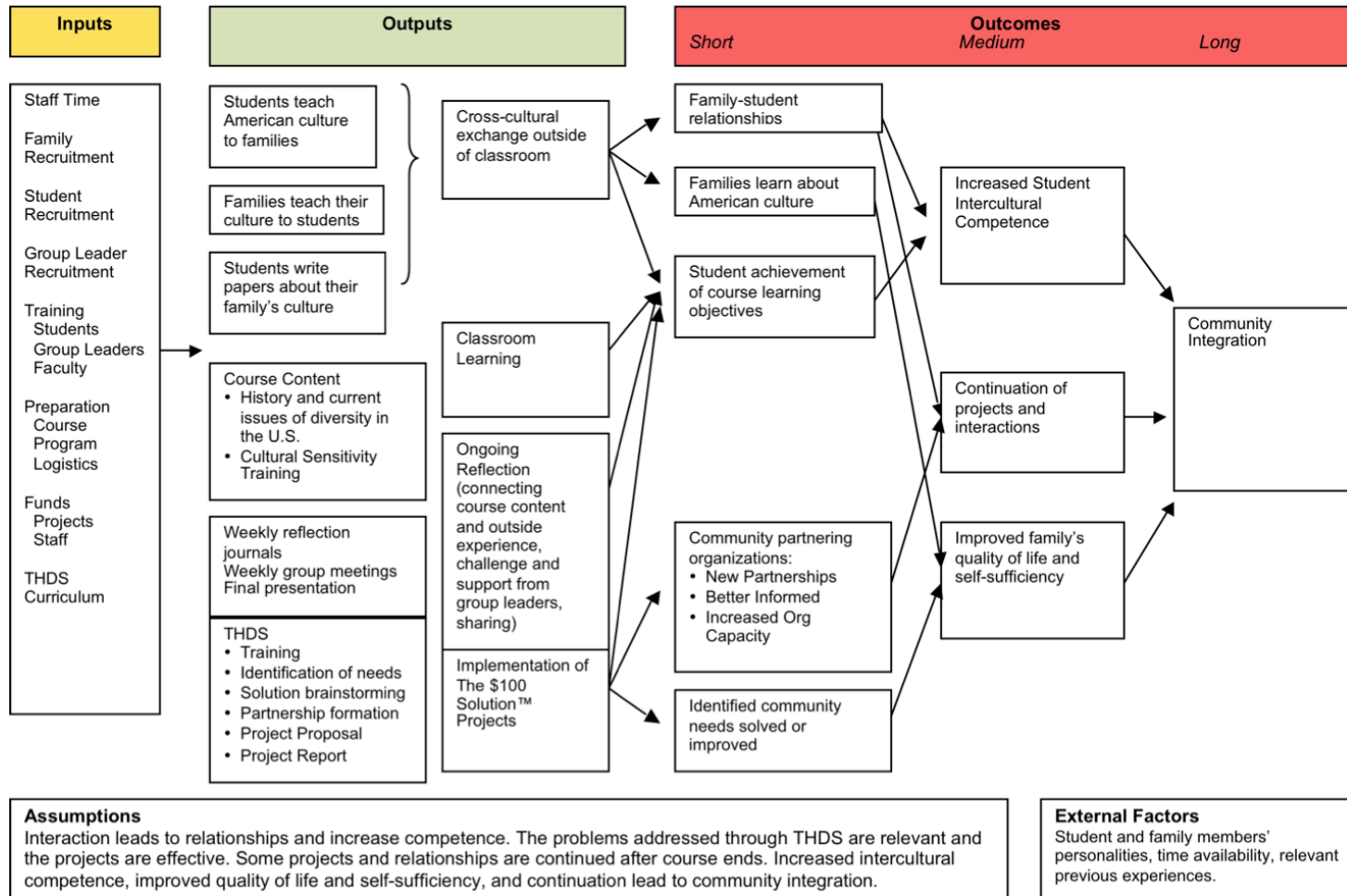


Figure 5. Program Theory Logic Model.

Chapter 3: Method

Research design.

Within the first two weeks of class and during the last two weeks of class, participants were required to take a pre-course self-assessment and a post-course self-assessment of intercultural competence. The assessment consisted of the Cultural Intelligence Scale and the Intercultural Sensitivity Scale, along with demographic information and program evaluation questions respectively. All students were required to complete both assessments as part of the coursework during class time. They were also asked to sign release forms with the option of granting the researcher permission to utilize the data from their surveys and publish results while maintaining anonymity. A third party gave out and collected the sign release forms in the absences of the course instructor, who had no knowledge of the students' choice of whether to participate on the study or not until after the end of the semester, so that students would not feel pressured to participate because of concerns that it would affect their grade for the course.

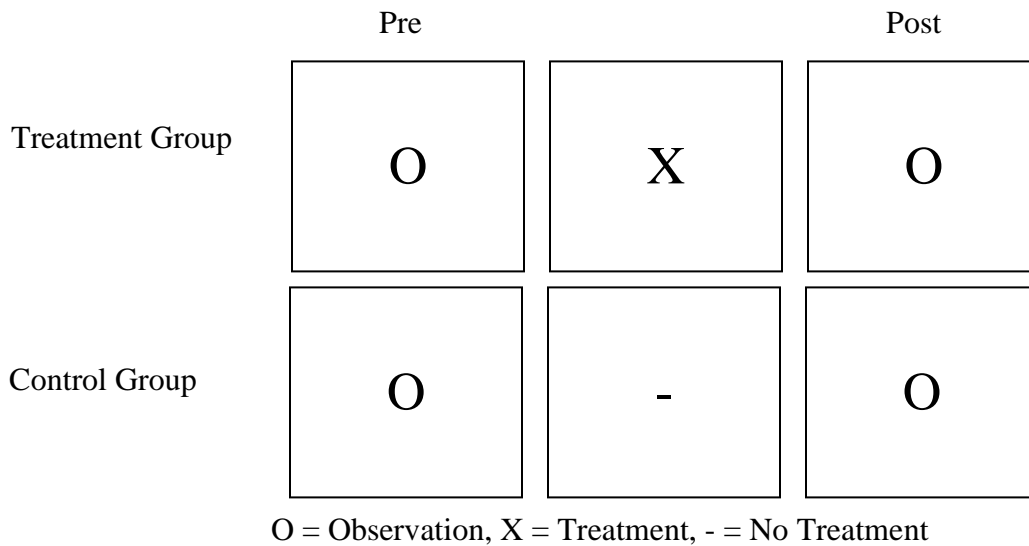


Figure 6. Quasi-experimental design

Variables

It is assumed that certain cross-cultural experiences can affect one’s intercultural competence and/or motivation to participate in intercultural activities. In order to account for this effect information was collected from participants on previous service experience, previous experience studying or living abroad (Arasaratnam, 2006), being an immigrant or the child of an immigrant, and speaking a second language (Savicki, 2008, p. 59, 111).

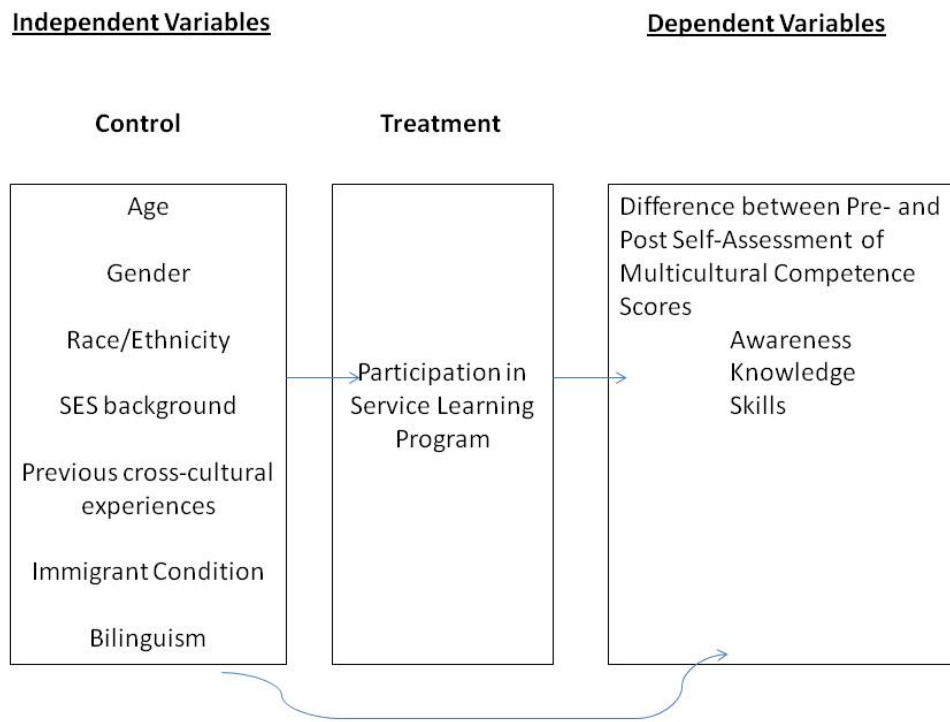


Figure 7. Variables

Hypotheses.

The hypothesized results for the proposed dissertation research is that students from the control and treatment groups will both exhibit increased self-perception of intercultural competence after the course. However, based on pilot studies it is hypothesized that the difference between control and treatment groups will not be significant for cognitive and metacognitive dimensions (knowledge and strategy) of the CQ, but significant in the behavioral dimensions (action). No hypothesis has been formed on expected results for the motivational dimension of the CQ (drive) or the Intercultural Sensitivity Scale, results will be exploratory in nature. No hypothesis has been formed on expected results from interaction between demographic variables and the dependent variables.

H□1: There will be no significant difference between treatment and control groups on pre-test scores in intercultural sensitivity, cultural intelligence/knowledge, and cultural intelligence/strategy scores..

H□2: There will be no significant difference between treatment and control groups on post-test scores in intercultural sensitivity, cultural intelligence/knowledge, and cultural intelligence/strategy scores.

H□3: The will be no significant difference between experimental and control groups in the increase in cultural intelligence/action scores from pre-test to post-test.

Participants

For this dissertation research, 170 students enrolled in the same course over the Fall 2012 and Spring 2013 semesters were utilized as participants. This includes six sections of the same course with 9 to 35 students taught by six different faculty members,

including the researcher. Two faculty members taught only service-learning sections, two faculty members taught only non-service-learning sections. The fifth faculty member was expected to teach both a non-service-learning section in the Fall 2012, and two sections (one non-service-learning, one service-learning) during the Spring 2013. Unfortunately, the instructor was unable to complete instruction of the Spring 2013 courses and a sixth faculty member completed them. Despite the change in faculty, the service-learning portion of the service-learning section remained intact, as student groups continued to meet with refugee families and work in their projects. Control and treatment groups will be compared. It is expected that students in these sections of the course will reflect the same demographics as sections that participated in the pilot studies.

Measures

In contrast to the pilot study, which utilized an assessment created by the researcher, the current dissertation research utilizes two previously validated instruments: Cultural Intelligence Scale and the Intercultural Sensitivity Scale.

The cultural intelligence scale.

Cultural intelligence is measured through the 20-item CQ Scale (CQS). Since the publication of Early and Ang's conception of the CQ scale in 2003, research has shown that it predicts people's ability to adjust and adapt to complex culturally diverse situations. Such studies have taken place in over 30 countries. Individuals with high CQ are also better decision makers, networkers, negotiators, and leaders in today's globalized world (2011, p. 16). Furthermore, such individuals report a higher level of enjoyment and satisfaction in their intercultural work, compared to individuals with lower CQ (2011, p. 17).

Cultural intelligence acts as a mediator between openness to experience (a personality trait and independent variable) and adaptive performance (outcome and dependent variable) (Oolders et al., 2008). Cultural empathy, openmindedness, and flexibility (personality characteristics) are positively correlated with motivational CQ (Ward & Fischer, 2008).

The cultural intelligence model is a sound framework in which to base research on cultural competence development, as well as training models to develop said competence. Its grounding in intelligence research in the field of psychology provides a connection to a large mass of accumulated research and literature in which to base our understanding. The thorough and ongoing validation, reliability, and application research being conducted around the world also contribute to the utility of the model to practitioners and scholars. So far, its almost exclusive use in the business field, for which it was developed, constitutes a limitation for use by educational leaders, but the panorama is changing and the utility of the cultural intelligence model for higher education is obvious and growing.

The intercultural sensitivity scale

A 24-item reliable and validated instrument, the Intercultural Sensitivity Scale (ISS) measures intercultural sensitivity, defined as “the affective dimension of intercultural communication competence (Chen & Starosta, 2000, p. 6), and a person’s “active desire to motivate themselves to understand, appreciate, and accept difference among cultures” (Chen & Starosta, 2000, p. 4). This tool includes five sub-dimensions: interaction engagement, respect for cultural difference, interaction confidence, interaction enjoyment, and interaction attentiveness. Finally, predictive validity was assessed

through a study with 174 participants, which demonstrated that high ISS scores predicted high scores in intercultural communication attitude and intercultural effectiveness scales (Chen & Starosta, 2000). Additionally, an independent study successfully tested the instrument with a sample of German students of business administration utilizing confirmatory factor analysis (Fritz, Mollenberg, & Chen, 2001).

Procedures for Data Collection

During the second week of class as well as during the last two weeks of class, all students participating in the study were required to complete the Intercultural Sensitivity Inventory (part I of the assessments attached as Appendix C and D) and the Cultural Intelligence Scale (part II of the assessments attached as Appendix C and Appendix D). Additionally, at the beginning and end of the course respectively, students answered a demographics questionnaire (part III of Appendix C) and a course evaluation questionnaire (part III of Appendix D). See Appendix C and D for pre-course and post-course questionnaires respectively. The Cultural Intelligence Scale measures cultural intelligence, defined as “the capability to function effectively in culturally diverse settings” (Van Dyne et al., 2008, p. 16). The Intercultural Sensitivity Inventory measures intercultural sensitivity, defined as “the affective dimension of intercultural communication competence” (Chen & Starosta, 2000, p. 6), and a person’s “active desire to motivate themselves to understand, appreciate, and accept difference among cultures” (Chen & Starosta, 2000, p. 4). Procedures for data collection maintained student confidentiality, secured that participation in study and assessment outcomes did not have an effect on student grades, and were approved by the Western Kentucky University

Institutional Review Board. The researcher did not gain access to the assessments until after the two semester of program implementation and data collection were completed.

The data gathered from pre-course and post-course assessments for each student will include the following variables:

- Total scores for pre-course and post-course assessments for ISS and CQ.
- Subcomponent scores for CQ (knowledge, strategy, action, and motivation)
- Score for each of the questions in the assessments
- Demographic information (only in pre-course assessment)
- Scores for course evaluation questions (only in post-course assessment)

Data Analysis Plan

Data analysis included calculating the difference between pre-course and post-course scores for each student for total scores for CQ and IS, as well as the four subcomponent scores for CQ. Descriptive statistical analysis included means and standard deviation for assessment scores, as well as demographic and previous experience information. Repeated Measures ANOVA with paired pre-course and post-course scores for each individual and ANCOVA with pre-test scores used as covariant was utilized to compare results for treatment versus control students. Additionally, Partial Eta Square was utilized to measure effect size. One-way ANOVA and Chi Square were used to compare treatment and control groups for pre-existing difference as well as post-treatment difference (i.e. by having studied abroad).

Given that the treatment and control groups are comparable, or otherwise adjusting for differences, having a control group will allow for differentiation between

program outcomes (i.e. overall increase in intercultural competence) and net impact (i.e. the difference between the increase that would have occurred because of the course and the increase due to participation in the service-learning program).

Descriptive Statistics on Participant Demographic and Previous Experience

Variables

There were 170 participants, 52 of whom participated in the service-learning program. Participants were majority female (38% of participants were male, 54% were female, and 8% did not answer the question). 73% of the students identified as white, while 19% identified as other races, and 8% did not provide an answer. Their ages ranged from 17 to 31, with 86% 21 or younger. In regards to income, 11% indicated that their families earned below \$25,000, 26% between \$25,000 and \$50,000, 33% between \$50,001 and \$100,000, and 19% over \$100,000 with 11% not responding. Their majors were distributed as follows: 23% were studying business, 21% health and human services, 13% arts and humanities, 11% education, 10% natural sciences, and 5% behavioral and social sciences, with 9% undecided and 8% who did not answer. Freshmen constitute 28%; sophomores, 43%; and juniors, 23%. Only 7% were seniors.

In regard to previous experiences that may have an effect on their cultural competence, the study found that 16% of the participating students had lived abroad, 14% had studied abroad, and 35.5% indicating speaking a language other than their native language. 9% were born outside of the U.S., 11% had one or both parents who were born outside of the U.S., and 6% had more than one native language. The vast majority (80%) had previous community service experience, but only half (49%) indicated having had previous experience in community service that involved individuals from other cultures.

Table 1 and Table 2 present the descriptive statistics of demographic and previous experience by group. There was no significant difference in terms of demographic or previous experience variables between the treatment and control group. Therefore, both groups were comparable on those terms.

Table 1

Participant Descriptive Statistics by Treatment and Control Group

	Treatment (n = 52)	Control (n = 118)	Total (N = 170)	Chi Square
Gender				
Female	61.1%	50.4%	53.6%	1.35
Male	33.3%	41.1%	38.0%	
No answer	5.6%	8.5%	7.7%	
Age				2.06
17-21	87.1%	76.7%	79.6%	
22-31	7.3%	14.8%	12.7%	
No answer	5.6%	8.5%	7.7%	
Race				1.40
White	77.8%	70.5%	72.7%	
Black	7.4%	10.1%	9.3%	
Native-American	0.0%	1.6%	1.1%	
Asian	1.9%	2.3%	2.2%	
Mix of two or more races	7.4%	7.0%	7.1%	
No answer	5.6%	8.5%	7.7%	
Income				2.39
Below \$25,000	11.1%	10.9%	10.9%	
\$25,000 to \$50,000	25.9%	26.4%	26.2%	
\$50,001 to \$100,000	27.8%	34.9%	32.8%	
Over \$100,000	25.9%	16.3%	19.1%	
No answer	9.3%	11.6%	10.9%	
Field of Study				3.04
Arts and humanities	13.0%	13.2%	13.1%	
Behavioral and social science	5.6%	4.7%	4.9%	
Business	18.5%	24.8%	23.0%	
Education	9.3%	11.6%	10.9%	
Health and human services	24.1%	20.2%	21.3%	

Table 1 continues

Table 1 continued

	Treatment (n = 52)	Control (n = 118)	Total (N = 170)	Chi Square
Natural Science	14.8%	7.8%	9.8%	0.09
Undecided	9.3%	9.3%	9.3%	
No answer	5.6%	8.5%	7.7%	
Class				
Freshman	37.0%	20.9%	25.7%	
Sophomore	31.5%	43.0%	39.9%	
Junior	16.7%	21.7%	20.2%	
Senior	9.3%	5.4%	6.6%	
No answer	5.6%	8.5%	7.7%	

Table 2

Descriptive Statistics of Participant Previous Cultural Experiences

	Treatment (n = 52)	Control (n = 118)	Total (N = 170)	Chi Square
Lived Abroad				0.00
No	79.6%	76.7%	77.6%	
Yes	14.8%	14.7%	14.8%	
No answer	5.6%	8.5%	7.7%	
Studied Abroad				2.24
No	75.9%	81.4%	78.6%	
Yes	18.5%	10.1%	14.3%	
No answer	5.6%	8.5%	7.7%	
Spoke a Language other than their Native(s) Language(s)				0.15
No	66.7%	58.1%	62.4%	
Yes	33.3%	33.3%	33.3%	
No answer	5.6%	8.5%	7.7%	
Born in the U.S.				0.76
No	11.1%	7.0%	8.2%	

Table 2 continues

Table 2 continued

	Treatment (<i>n</i> = 52)	Control (<i>n</i> = 118)	Total (<i>N</i> = 170)	Chi Square
Yes	83.3%	84.5%	84.2%	
No answer	5.6%	8.5%	7.7%	
Both Parents Born in the U.S.				1.95
No	14.8%	7.8%	9.8%	
Yes	79.6%	83.7%	82.5%	
No answer	5.6%	8.5%	7.7%	
Had More than One Native Language				0.49
No	87.0%	86.8%	86.9%	
Yes	7.4%	4.7%	5.5%	
No answer	5.6%	8.5%	7.7%	
Previous community volunteer experience				0.01
No	19.6%	18.6%	18.6%	
Yes	80.4%	72.9%	73.8%	
No answer	5.6%	8.5%	7.7%	
Previous cross- cultural volunteer experience				1.04
No	53.7%	44.2%	47.0%	
Yes	40.7%	47.3%	45.4%	
No answer	5.6%	8.5%	7.7%	

Program Implementation Details

Students did not know when they signed up for the different sections of the course whether it was a service-learning section or not. However, those in the service-learning section were told about the service-learning characteristics and requirements of the section they joined during the first class meetings and were given the option to transfer to a non-service-learning section if that was their choice.

Four of the six analyzed sections of the course completed their respective semester without major challenges. One of the treatment and one of the control sections which took place during the Spring 2013 semester had to change instructors mid-way through the semester because of health problems. The replacement instructor received training in The \$100 Solution™ and had previous service-learning experience. The service-learning program continued uninterrupted through the change of instructors, as students continued to meet with their partner families and group leaders, and work on their The \$100 Solution™ projects. Students in all groups had a comparable average attendance to meetings with partner families.

Two of the groups of students participating in the service-learning program were unable to complete the program with their assigned families due to varying difficulties. Instead, they completed the program by interacting with a group of refugee women who have started a weaving business. They conducted their The \$100 Solution™ projects to aid them with their business. The data from these two groups were not included in the data analysis. In some cases the data from students who were not present the day pre-course or post-course testing was completed were also left out of inferential statistical

analysis. The treatment group decreased from 52 to as low as 36. The control group decreased from 118 to as low as 96.

For the syllabus of the Fall 2012 control course, taught by Dr. Johnston Njoku, please refer to Appendix E. For the syllabus of the Fall 2012 treatment course, taught by Nadia De Leon, please refer to Appendix F. For the syllabi of Spring 2013 control courses, taught by Dr. Njoku (completed by Nicholas Hartmann) and Alice Shaughnessy-Begay, see Appendix G. For the syllabi of Spring 2013 treatment courses, taught by Dr. Njoku (completed by Nicholas Hartmann) and Dr. Tim Evans, please refer to Appendix H. The instructions for the service-learning project utilized by all treatment courses are included in Appendix I. The weekly reflection journal instructions utilized by all treatment course are included in Appendix J.

Chapter 4: Results

Main Research Question

To what degree does participation in the service-learning program impact students' self-assessment of intercultural competence in the following categories?

- a. Cultural Intelligence
 - i. Knowledge
 - ii. Strategy
 - iii. Action
 - iv. Drive
- b. Intercultural Sensitivity

Pre-course comparison on intercultural competence.

First of all, pre-course multicultural competence scores for treatment and control groups were compared to assess whether both groups began at comparable levels. Table 3 presents descriptive statistics of pre-course intercultural competence scores. Cultural intelligence scores are measured on a 1 to 7 scale. Intercultural sensitivity scores are measured in a 1 to 5 scale. The treatment group began the experiment with higher knowledge (3.71 vs. 3.30), and motivation (4.90 vs. 4.82) scores, but with lower sensitivity (3.04 vs. 3.05), strategy (4.24 vs. 4.82) and action (3.94 vs. 4.35) scores. MANOVA analysis with strategy, knowledge, motivation, action and sensitivity scores as dependent variables, and treatment vs. control as the factor showed a significant difference between treatment and control group on all variables, Wilk's $\Lambda = 0.883$, $F(5,164) = 4.331$, partial $\eta^2 = 0.117$, $p = 0.001$. See Table 4. Follow up ANOVA analyses suggested that the difference was only significant for strategy, $F(1,168) = 8.351$, $p =$

0.004, knowledge $F(1,168) = 4.571, p = 0.034$, and action $F(1, 168) = 4.358, p = 0.038$.

The two groups were not significantly different in their motivation or sensitivity scores.

See Table 5. Based on these results, the two groups were not comparable before the intervention. Therefore, it was decided to analyze treatment effect utilizing MANCOVA with the pre-course scores as the covariates.

Table 3
Means (SDs) of Pre-course Intercultural Competence Scores

	Treatment (n= 52)	Control (n = 118)	Total (N= 170)
Strategy	4.24 (1.48)	4.82 (1.06)	4.65 (1.23)
Knowledge	3.71 (1.28)	3.30 (1.10)	3.42 (1.17)
Motivation	4.90 (1.12)	4.82 (1.30)	4.85 (1.24)
Action	3.94 (1.11)	4.35 (1.18)	4.22 (1.17)
Sensitivity	3.04 (0.21)	3.06 (0.24)	3.05 (0.22)

Table 4
MANOVA of Pretest Scores

Effect	Value	F	Hypothesis df	Error df	p	Partial η^2	
Treatment	Pillai's Trace	.117	4.331	5	164	.001	.117
	Wilks' Lambda	.883	4.331	5	164	.001	.117
	Hotelling's Trace	.132	4.331	5	164	.001	.117
	Roy's Largest Root	.132	4.331	5	164	.001	.117

Table 5
Follow-up ANOVAs of Pretest Scores

Source	Dependent Variable	Type III SS	df	MS	F	p	Partial η^2
Treatment	Strategy	12.077	1	12.077	8.351	.004	.047
	Knowledge	6.138	1	6.138	4.571	.034	.026
	Motivation	0.252	1	0.252	0.162	.688	.001
	Action	5.866	1	5.866	4.358	.038	.025
	Sensitivity	0.010	1	0.010	0.208	.649	.001
Error	Strategy	242.955	168	1.446			
	Knowledge	225.557	168	1.343			
	Motivation	261.350	168	1.556			
	Action	226.106	168	1.346			
	Sensitivity	8.235	168	0.049			

Post-course comparison on intercultural competence.

Table 6 presents the descriptive statistics of post-course cultural competence scores. The treatment group finished the course with higher strategy (5.74 vs. 5.52), motivation (5.31 vs. 5.18), action (5.44 vs. 5.03), and sensitivity scores (3.18 vs. 3.16), but lower knowledge scores than the control group (4.12 vs. 4.35). MANCOVA was conducted to compare the effect of treatment on students' multicultural competence. There was a significant treatment effect on all variables, Wilk's $\Lambda = 0.887$, $F(5, 21) = 3.085$, $p = 0.012$. The effect size was medium to large (partial $\eta^2 = 0.113$). As predicted, after controlling for the pre-existing differences between treatment and control groups, the difference between treatment and control group was only significant for action scores, $F(1,125) = 5.533$, $p = 0.020$. The effect size of treatment on student's cultural intelligence action scores was small to medium (partial $\eta^2 = 0.043$). See Table 8.

Table 6

Means (SDs) of Post-course Cultural Competence Scores

	Treatment ($n = 36$)	Control ($n = 96$)	Total ($N = 132$)
POSTStrategy	5.74 (0.80)	5.52 (0.99)	5.58 (0.95)
POSTKnowledge	4.12 (1.15)	4.35 (1.14)	4.29 (1.14)
POSTMotivation	5.30 (1.17)	5.18 (1.22)	5.22 (1.20)
POSTAction	5.40 (1.00)	5.03 (1.13)	5.14 (1.11)
POSTSensitivity	3.19 (0.21)	3.17 (0.35)	3.17 (0.32)

Table 7

MANCOVA Results of Posttest Scores with Pretest Scores as Covariates

Effect		Value	F	Hypothesis df	Error df	p	Partial η^2
Strategy	Pillai's Trace	.103	2.764	5	121	.021	.103
	Wilks' Lambda	.897	2.764	5	121	.021	.103
	Hotelling's Trace	.114	2.764	5	121	.021	.103
	Roy's Largest Root	.114	2.764	5	121	.021	.103
Knowledge	Pillai's Trace	.187	5.563	5	121	.000	.187
	Wilks' Lambda	.813	5.563	5	121	.000	.187
	Hotelling's Trace	.230	5.563	5	121	.000	.187
	Roy's Largest Root	.230	5.563	5	121	.000	.187
Motivation	Pillai's Trace	.292	9.963	5	121	.000	.292
	Wilks' Lambda	.708	9.963	5	121	.000	.292
	Hotelling's Trace	.412	9.963	5	121	.000	.292
	Roy's Largest Root	.412	9.963	5	121	.000	.292
Action	Pillai's Trace	.171	5.001	5	121	.000	.171
	Wilks' Lambda	.829	5.001	5	121	.000	.171
	Hotelling's Trace	.207	5.001	5	121	.000	.171
	Roy's Largest Root	.207	5.001	5	121	.000	.171
Sensitivity	Pillai's Trace	.028	.698	5	121	.626	.028
	Wilks' Lambda	.972	.698	5	121	.626	.028
	Hotelling's Trace	.029	.698	5	121	.626	.028
	Roy's Largest Root	.029	.698	5	121	.626	.028
Treatment	Pillai's Trace	.113	3.085	5	121	.012	.113
	Wilks' Lambda	.887	3.085	5	121	.012	.113
	Hotelling's Trace	.127	3.085	5	121	.012	.113
	Roy's Largest Root	.127	3.085	5	121	.012	.113

Table 8

Follow up ANCOVAs of Posttest Scores with Pretest Scores as Covariates

Source	Dependent Variable	Type III SS	df	MS	F	p.	Partial η^2
Strategy	POSTStrategy	2.171	1	2.171	2.951	.088	.023
	POSTKnowledge	3.131	1	3.131	2.888	.092	.023
	POSTMotivation	.466	1	.466	0.474	.492	.004

(Table 8 continued)

(Table 8 continued)

Source	Dependent Variable	Type III SS	df	MS	F	p.	Partial η^2
Knowledge	POSTAction	.015	1	.015	0.015	.902	.000
	POSTSensitivity	.054	1	.054	0.562	.455	.004
	POSTStrategy	.132	1	.132	0.180	.672	.001
	POSTKnowledge	17.042	1	17.042	15.721	.000	.112
	POSTMotivation	.013	1	.013	0.013	.909	.000
	POSTAction	1.314	1	1.314	1.376	.243	.011
Motivation	POSTSensitivity	.126	1	.126	1.319	.253	.010
	POSTStrategy	.034	1	.034	0.046	.830	.000
	POSTKnowledge	.004	1	.004	0.004	.952	.000
	POSTMotivation	30.627	1	30.627	31.138	.000	.199
	POSTAction	2.588	1	2.588	2.711	.102	.021
	POSTSensitivity	.072	1	.072	0.750	.388	.006
Action	POSTStrategy	5.512	1	5.512	7.494	.007	.057
	POSTKnowledge	.852	1	.852	0.786	.377	.006
	POSTMotivation	1.265	1	1.265	1.286	.259	.010
	POSTAction	12.413	1	12.413	13.002	.000	.094
	POSTSensitivity	.331	1	.331	3.457	.065	.027

(Table 8 continues)

(Table 8 continued)

Source	Dependent Variable	Type III SS	df	MS	F	p.	Partial η^2
Sensitivity	POSTStrategy	.233	1	.233	0.317	.574	.003
	POSTKnowledge	.069	1	.069	0.063	.802	.001
	POSTMotivation	.012	1	.012	0.012	.913	.000
	POSTAction	1.912	1	1.912	2.003	.159	.016
	POSTSensitivity	.044	1	.044	0.462	.498	.004
Treatment	POSTStrategy	1.864	1	1.864	2.534	.114	.020
	POSTKnowledge	2.504	1	2.504	2.310	.131	.018
	POSTMotivation	.177	1	.177	0.180	.672	.001
	POSTAction	5.282	1	5.282	5.533	.020	.042
	POSTSensitivity	.003	1	.003	0.034	.854	.000
Error	POSTStrategy	91.947	125	.736			
	POSTKnowledge	135.502	125	1.084			
	POSTMotivation	122.948	125	.984			
	POSTAction	119.338	125	.955			
	POSTSensitivity	11.969	125	.096			

Table 10 presents the descriptive statistics of pre-course and post-course scores by group. To investigate the pre-post gain differences between the treatment and control group, repeated measure multivariate analysis of variance (MANOVA) was performed with students' pre-post intercultural competence as measured by their cultural

intelligence (knowledge, strategy, action, motivation) and intercultural sensitivity as within-subject variable and treatment condition as between-subject variable. Both treatment and control groups had a significant discrepancy between pre-course and post-course tests for all variables, Wilk's $\Lambda = .553$, $F(5,126) = 0.000$, with a large effect size (partial $\eta^2 = .447$). There was no significant treatment effect on any of the outcome variables, Wilk's $\Lambda = .989$, $F(5,126) = 0.271$, $p = .928$. However, there was a significant interaction between treatment and pre-post test, Wilk's $\Lambda = .853$, $F(5,126) = 0.853$, $p = .001$ with a large effect size (partial $\eta^2 = .147$). See Table 11. Follow up repeated measure ANOVA showed that the interaction effect between treatment and pre-post test was significant for cultural intelligence knowledge, strategy, and action scores, but not for cultural intelligence motivation or intercultural sensitivity scores. See Table 12.

Table 9

Within-Subjects Factors

Measure	test	Dependent Variable
cwk	1	PreKnowledge
	2	POSTKnowledge
cws	1	PreStrategy
	2	POSTStrategy
cwa	1	PreAction
	2	POSTAction
cwm	1	PreMotivation
	2	POSTMotivation
is	1	PreSensitivity
	2	POSTSensitivity

Table 10

Means (SDs) of Pre-course and Post-course Scores by Treatment and Control Group

	Treatment (n = 36)	Control (n = 96)	Total (N = 132)
PREKnowledge	3.65 (1.15)	3.35 (1.06)	3.43 (1.09)
POSTKnowledge	4.12 (1.15)	4.35 (1.14)	4.29 (1.14)
PREStrategy	4.61 (1.37)	4.87 (1.11)	4.80 (1.18)
POSTStrategy	5.74 (0.80)	5.52 (0.99)	5.58 (.95)
PREAction	4.21 (1.15)	4.39 (1.21)	4.34 (1.19)
POSTAction	5.44 (1.01)	5.03 (1.13)	5.14 (1.11)
PREMotivation	4.94 (1.20)	4.86 (1.33)	4.88 (1.29)
POSTMotivation	5.3 (1.17)	5.18 (1.23)	5.22 (1.20)
PREsensitivity	3.09 (0.26)	3.05 (0.20)	3.06 (0.21)
POSTsensitivity	3.19 (0.21)	3.17 (.35)	3.17 (0.31)

Table 11

Repeated Measures ANOVA Results of Pre-test and Post-test Scores

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial η^2
Treatment	Pillai's Trace	.011	0.271	5	126	.928	.011
	Wilks' Lambda	.989	0.271	5	126	.928	.011
	Hotelling's Trace	.011	0.271	5	126	.928	.011
	Roy's Largest Root	.011	0.271	5	126	.928	.011
test	Pillai's Trace	.447	20.362	5	126	.000	.447
	Wilks' Lambda	.553	20.362	5	126	.000	.447
	Hotelling's Trace	.808	20.362	5	126	.000	.447
	Roy's Largest Root	.808	20.362	5	126	.000	.447
Within Subjects	Pillai's Trace	.147	4.329	5	126	.001	.147
test * Treatment	Wilks' Lambda	.853	4.329	5	126	.001	.147
	Hotelling's Trace	.172	4.329	5	126	.001	.147
	Roy's Largest Root	.172	4.329	5	126	.001	.147

Table 12

Follow-up ANOVAs of Pre-test and Post-test Scores

Source	Measure	Type III SS	df	MS	F	p	Partial η^2	
test	cjk	Sphericity Assumed	28.570	1	28.570	39.797	.000	.234
		Greenhouse-Geisser	28.570	1	28.570	39.797	.000	.234
		Huynh-Feldt	28.570	1	28.570	39.797	.000	.234
		Lower-bound	28.570	1	28.570	39.797	.000	.234
	cqs	Sphericity Assumed	40.944	1	40.944	56.435	.000	.303
		Greenhouse-Geisser	40.944	1	40.944	56.435	.000	.303
		Huynh-Feldt	40.944	1	40.944	56.435	.000	.303
		Lower-bound	40.944	1	40.944	56.435	.000	.303
	cqa	Sphericity Assumed	45.581	1	45.581	63.214	.000	.327
		Greenhouse-Geisser	45.581	1	45.581	63.214	.000	.327
		Huynh-Feldt	45.581	1	45.581	63.214	.000	.327
		Lower-bound	45.581	1	45.581	63.214	.000	.327
cqm	Sphericity Assumed	6.150	1	6.150	9.490	.003	.068	
	Greenhouse-Geisser	6.150	1	6.150	9.490	.003	.068	
	Huynh-Feldt	6.150	1	6.150	9.490	.003	.068	
	Lower-bound	6.150	1	6.150	9.490	.003	.068	
is	Sphericity Assumed	0.595	1	0.595	9.322	.003	.067	
	Greenhouse-Geisser	0.595	1	0.595	9.322	.003	.067	
	Huynh-Feldt	0.595	1	0.595	9.322	.003	.067	
	Lower-bound	0.595	1	0.595	9.322	.003	.067	
cjk	Sphericity Assumed	3.769	1	3.769	5.250	.024	.039	
	Greenhouse-Geisser	3.769	1	3.769	5.250	.024	.039	
	Huynh-Feldt	3.769	1	3.769	5.250	.024	.039	
	Lower-bound	3.769	1	3.769	5.250	.024	.039	
cqs	Sphericity Assumed	2.977	1	2.977	4.103	.045	.031	
	Greenhouse-Geisser	2.977	1	2.977	4.103	.045	.031	
	Huynh-Feldt	2.977	1	2.977	4.103	.045	.031	
	Lower-bound	2.977	1	2.977	4.103	.045	.031	
cqa	Sphericity Assumed	4.444	1	4.444	6.163	.014	.045	
	Greenhouse-Geisser	4.444	1	4.444	6.163	.014	.045	
	Huynh-Feldt	4.444	1	4.444	6.163	.014	.045	
	Lower-bound	4.444	1	4.444	6.163	.014	.045	

(Table 12 continues)

(Table 12 continued)

Source	Measure	Type III SS	df	MS	F	p	Partial η^2
	Sphericity Assumed	0.030	1	0.030	0.046	.830	.000
	Greenhouse-Geisser	0.030	1	0.030	0.046	.830	.000
cqm	Huynh-Feldt	0.030	1	0.030	0.046	.830	.000
	Lower-bound	0.030	1	0.030	0.046	.830	.000
	Sphericity Assumed	0.002	1	0.002	0.028	.867	.000
	Greenhouse-Geisser	0.002	1	0.002	0.028	.867	.000
is	Huynh-Feldt	0.002	1	0.002	0.028	.867	.000
	Lower-bound	0.002	1	0.002	0.028	.867	.000
	Sphericity Assumed	93.326	130	0.718			
	Greenhouse-Geisser	93.326	130	0.718			
cqk	Huynh-Feldt	93.326	130	0.718			
	Lower-bound	93.326	130	0.718			
	Sphericity Assumed	94.316	130	0.726			
	Greenhouse-Geisser	94.316	130	0.726			
cqs	Huynh-Feldt	94.316	130	0.726			
	Lower-bound	94.316	130	0.726			
	Sphericity Assumed	93.738	130	0.721			
	Greenhouse-Geisser	93.738	130	0.721			
Error(test)	cqa	93.738	130	0.721			
	Huynh-Feldt	93.738	130	0.721			
	Lower-bound	93.738	130	0.721			
	Sphericity Assumed	84.243	130	0.648			
	Greenhouse-Geisser	84.243	130	0.648			
cqm	Huynh-Feldt	84.243	130	0.648			
	Lower-bound	84.243	130	0.648			
	Sphericity Assumed	8.291	130	0.064			
	Greenhouse-Geisser	8.291	130	0.064			
is	Huynh-Feldt	8.291	130	0.064			
	Lower-bound	8.291	130	0.064			

Table 13

Tests of Between-Subjects Effects for Repeated Measures ANOVAs of Pre-test and Post-test Scores

Transformed Variable: Average							
Source	Measure	Type III SS	df	MS	F	p	Partial η^2
Intercept	cqk	3133.641	1	3133.641	1779.754	.000	.932
	cqs	5633.940	1	5633.940	3597.380	.000	.965
	cqa	4764.935	1	4764.935	2504.177	.000	.951
	cqm	5390.573	1	5390.573	2147.808	.000	.943
	is	2045.265	1	2045.265	24912.534	.000	.995
Treatment	cqk	0.062	1	0.062	0.035	.851	.000
	cqs	0.028	1	0.028	0.018	.894	.000
	cqa	0.683	1	0.683	0.359	.550	.003
	cqm	0.506	1	0.506	0.201	.654	.002
	is	0.045	1	0.045	0.545	.462	.004
Error	cqk	228.893	130	1.761			
	cqs	203.596	130	1.566			
	cqa	247.363	130	1.903			
	cqm	326.274	130	2.510			
	is	10.673	130	.0082			

Knowledge.

Repeated measures ANOVA was conducted to measure the effect of treatment on students' cultural intelligence knowledge scores. There was a significant interaction between test and treatment, $F(1,126) = 5.250$, $p = .024$, with a small effect size (partial $\eta^2 = .039$). As shown in Figure 1, the control group improved their cultural intelligence knowledge scores faster than the treatment group. This may be due to more time and attention paid to course content, as opposed to the service-learning project.

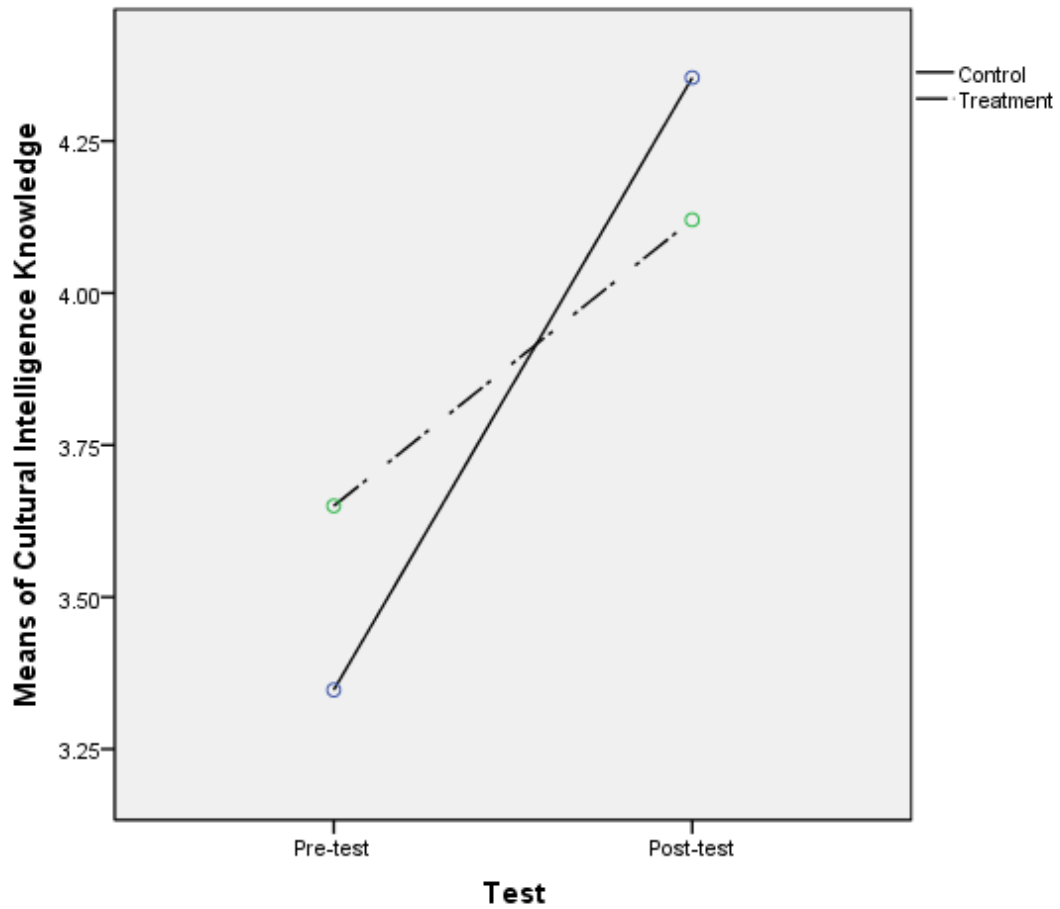


Figure 8. Pre-course to post-course increase in cultural intelligence knowledge scores by treatment and control groups.

Strategy.

Repeated measures ANOVA was conducted to measure the effect of treatment on students' cultural intelligence strategy scores. There was a significant interaction between test and treatment, $F(1,133) = 4.103, p = .045$, with a small effect size (partial $\eta^2 = .041$).

As shown in Figure 2, the treatment group improved cultural intelligence strategy scores faster than the control group.

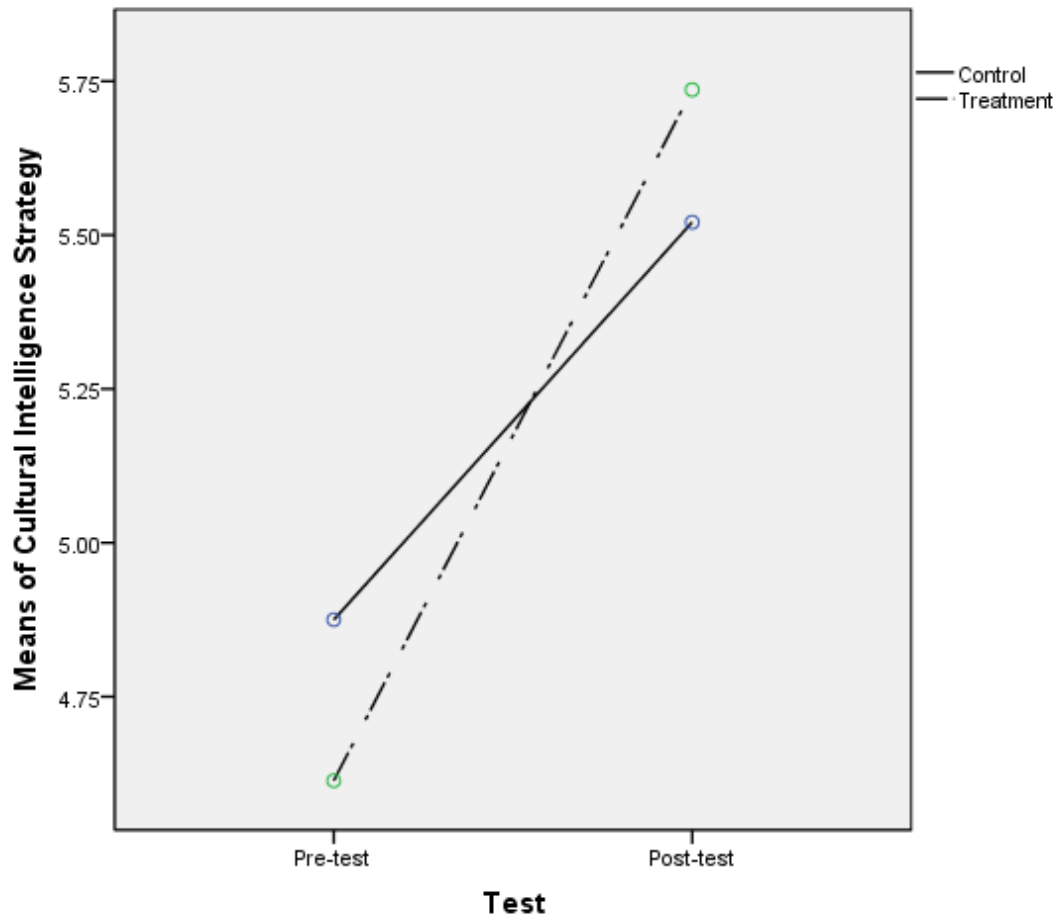


Figure 9. Pre-course to post-course increase in cultural intelligence strategy scores by treatment and control groups.

Action.

Repeated measures ANOVA was conducted to measure the effect of treatment on students' cultural intelligence action scores. There was a significant interaction between test and treatment, $F(1,126) = 6.163$, $p = .014$, with a small effect size (partial $\eta^2 = .045$).

The treatment group improved their cultural intelligence action scores faster than the control group. See Figure 3.

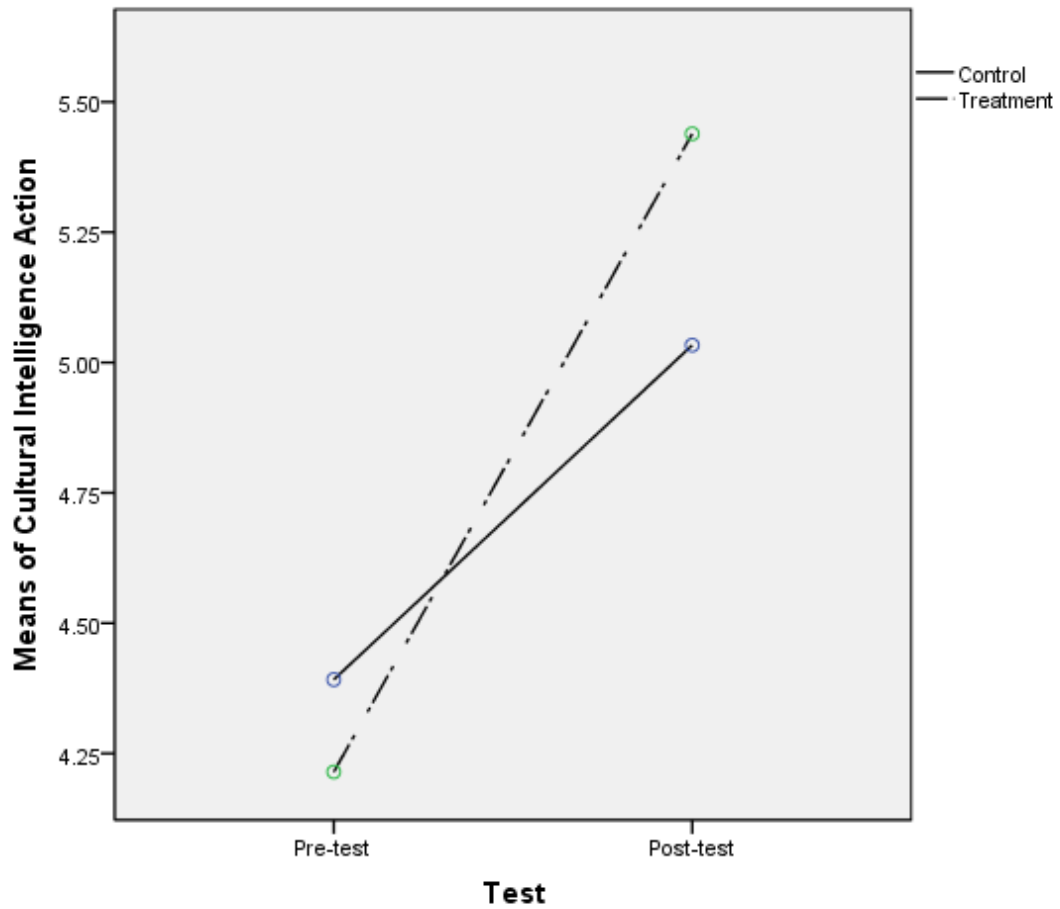


Figure 10. Pre-course to post-course increase in cultural intelligence action scores by treatment and control groups.

Motivation.

Repeated measures ANOVA was conducted to measure the effect of treatment on students' cultural intelligence motivation scores. There was no significant treatment effect, $F(1,132) = .145, p = 0.704$. There was no significant interaction between test and treatment, $F(1,126) = 0.046, p = .830$. See two parallel lines in Figure 4.

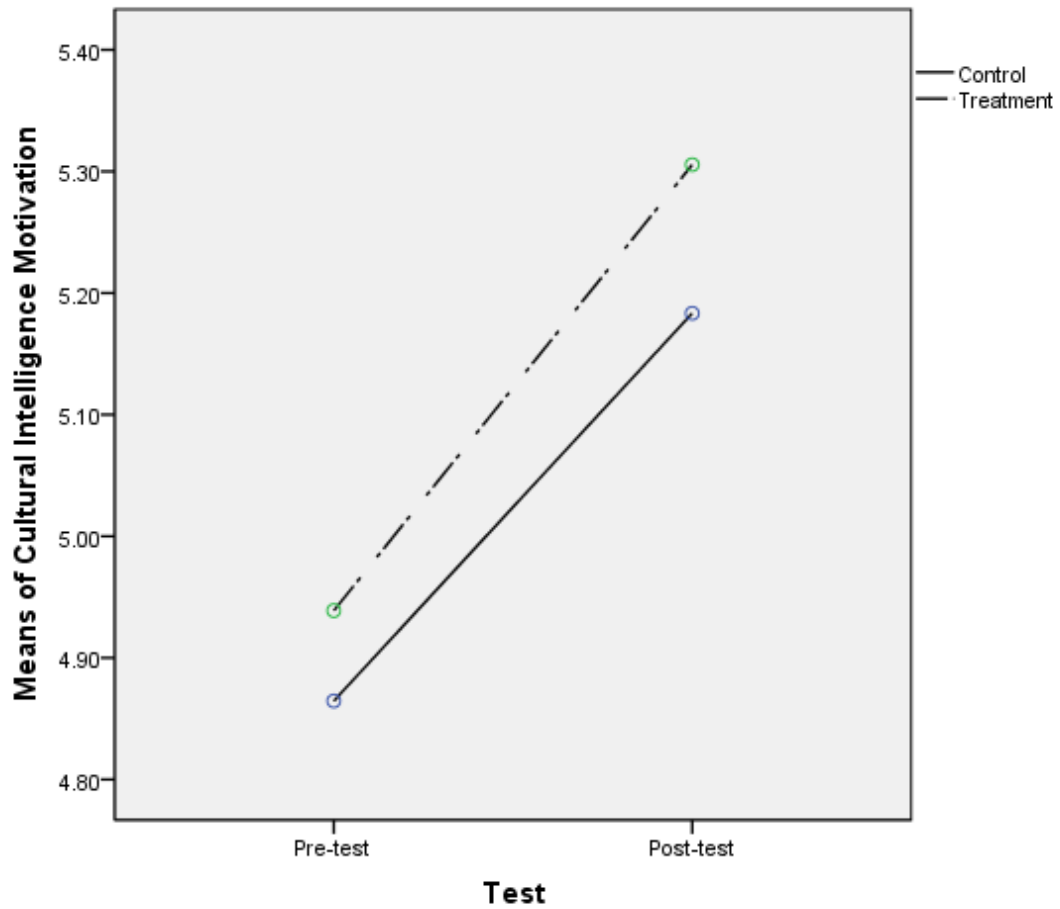


Figure 11. Pre-course to post-course increase in cultural intelligence motivation scores by treatment and control groups.

Sensitivity.

Repeated measures ANOVA was conducted to measure the effect of treatment on students' intercultural sensitivity scores. There was no significant treatment effect, $F(1,132) = .633, p = 0.428$. There was no significant interaction between test and treatment, $F(1,126) = 0.028, p = .867$. See two parallel lines in Figure 5.

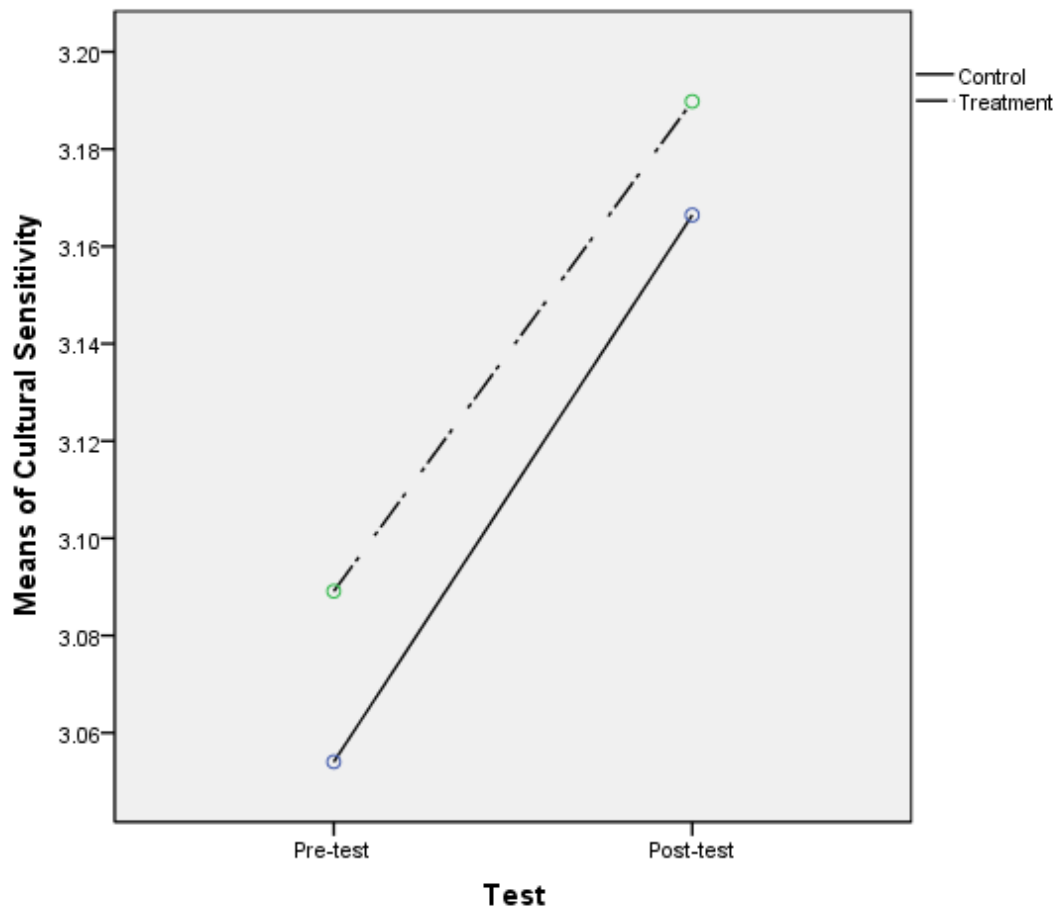


Figure 12. Pre-course to post-course increase in intercultural sensitivity scores by treatment and control groups.

Control Questions

Treatment vs. control pre-course comparison on demographic and previous experience variables

Control Question 1: To what degree do the following background factors relate to students' participation in the service-learning program?

Demographic Variables.

Age.

92% of the treatment participants were 21 or younger as opposed to 84% in the control group. This would suggest that older participants were less likely to enroll in the

service-learning sections. However, Chi Square analysis demonstrated that age did not have a significant effect on program participation, $\chi^2(1, N = 169) = 2.06, p = .151$.

Gender.

The treatment group was 61% female, as opposed to 50% for the control group. This would suggest that more women chose to participate in the service-learning sections. However, Chi Square analysis demonstrated that gender did not have a significant effect on program participation, $\chi^2(1, N = 169) = 1.35, p = .245$.

Race.

The treatment group was 78% white, as opposed to 70% white for the control group. These ratios would indicate there was not a trend for minority students to select the service-learning option. In fact, it would seem that minority students opted not to participate in the service-learning program. However, Chi Square analysis demonstrated that race did not have a significant effect on program participation, $\chi^2(4, N = 169) = 1.40, p = .845$.

Socioeconomic background.

Income did not have a significant effect on program participation, $\chi^2(3, N = 163) = 2.39, p = .495$.

Field of study.

Business students seemed less likely to participate in the service-learning section (25% of students in the control classes studied business as opposed to 18.5% in the treatment sections). On the other hand, health and human services students seemed more likely to participate (24% in treatment as opposed to 20% in control sections). All other fields of study had less than 2.5% difference between treatment and control groups.

Despite these differences chi square analysis indicated no significant differences between treatment and control groups in regards to field of study, $\chi^2(6, N = 169) = 3.04, p = .803$.

Class.

Class did not have a significant effect on program participation, $\chi^2(3, N = 169) = 6.41, p = .093$.

Summary.

There was no significant difference among treatment and control group on any demographic variables.

Previous experience.

Living abroad.

Experience living abroad did not have a significant effect on program participation, $\chi^2(1, N = 169) = 0.00, p = .946$.

Studying abroad.

Experience studying abroad did not have a significant effect on program participation, $\chi^2(1, N = 169) = 2.24, p = .135$.

Foreign-born.

Having been born in or outside of the U.S. did not have a significant effect on program participation, $\chi^2(1, N = 169) = 0.76, p = .385$.

Parents foreign-born.

Having parents born outside of the U.S. did not have a significant effect on program participation, $\chi^2(1, N = 169) = 1.95, p = .163$.

More than one native language.

Having more than one native language did not have a significant effect on program participation, $\chi^2(1, N = 169) = 0.49, p = .485$.

Speaking a language other than native language(s).

Speaking a second language did not have a significant effect on program participation, $\chi^2(1, N = 169) = .15, p = 0.698$.

Community service.

Experience in community service did not have a significant effect on program participation, $\chi^2(1, N = 169) = 0.01, p = .913$.

Cross-cultural community service.

Experience living abroad did not have a significant effect on program participation, $\chi^2(1, N = 169) = 1.04, p = 0.307$.

Summary.

There was no significant effect from previous experience variables on participation in treatment.

Relationship between intercultural competence change and demographic and previous experience variables.

Control Question 2: To what degree are pre to post score differences in cultural intelligence and intercultural sensitivity related to the following background factors?

Demographic Variables.

Age.

Table 14 breaks down the change in cultural intelligence and cultural sensitivity scores by age. There is a trend for younger students to experience larger increases in scores. MANOVA was conducted to compare the effect of age on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. The effect was not significant, Wilk's $\Lambda = .978$, $F(2,127) = 1.429$, $p = .243$. There was no significant impact of age groups on cultural intelligence, $F(1,128) = 2.865$, $p = .093$, there was no significant impact of age groups on intercultural sensitivity, $F(1, 128) = 0.006$, $p = .828$.

Table 14

Mean (SD) of Pre- to Post-Course Change in Intercultural Competence Scores by Age Group

	17-21 (<i>n</i> = 19)	22-31 (<i>n</i> = 111)	Total (<i>N</i> = 130)
CQ_Diff	0.76 (0.09)	0.38 (0.56)	0.70 (0.91)
IS_Diff	0.11 (0.38)	0.09 (0.17)	0.11 (0.36)

Table 15

MANOVA Results of Effect of Age Group on Intercultural Competence as Measured by Cultural Intelligence and Intercultural Sensitivity

Effect		Value	<i>F</i>	Hypothesis <i>df</i>	Error <i>df</i>	<i>p</i>
AGE_GROUP	Pillai's Trace	.022	1.429	2	127	.243
	Wilks' Lambda	.978	1.429	2	127	.243
	Hotelling's Trace	.022	1.429	2	127	.243
	Roy's Largest Root	.022	1.429	2	127	.243

Table 16

Tests of Between-Subjects for Effects for MANOVA Results of Effect of Age Group on Intercultural Competence as Measured by Cultural Intelligence and Intercultural Sensitivity

Source	Dependent Variable	Type III SS	df	MS	F	p
AGE_GROUP	CQ_Diff	2.335	1	2.335	2.865	.093
	IS_Diff	0.006	1	0.006	0.047	.828
Error	CQ_Diff	104.311	128	0.815		
	IS_Diff	16.556	128	0.129		
Total	CQ_Diff	170.869	130			
	IS_Diff	18.161	130			
	IS_Diff	16.562	129			

Gender.

Female students increased their cultural intelligence scores by an average of .767, while male students increased by .605. Female students increased their intercultural sensitivity scores by an average of .123, while male students increased by an average of .094. MANOVA was conducted to compare the effect of gender on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was no significant of gender effect on all variables, Wilk's $\Lambda = 0.992$, $F(2,127) = 0.540$, $p = .584$. There was no significant impact of gender on cultural intelligence, $F(1,128) = 1.026$ $p = .313$. There was no significant impact of gender on intercultural sensitivity, $F(1, 128) = 0.199$, $p = .656$.

Table 17

Mean (SD) of Pre-course and post-course difference in cultural intelligence and cultural sensitivity by gender

	Female ($n = 77$)	Male ($n = 53$)	Total ($N = 130$)
CQ_Diff	0.77 (0.80)	0.60 (1.05)	0.70 (0.91)
IS_Diff	0.12 (0.09)	0.418 (0.25)	0.11 (0.36)

Table 18

MANOVA Results of Effect of Gender on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect		Value	<i>F</i>	Hypothesis <i>df</i>	Error <i>df</i>	<i>p</i>	Partial η^2
GENDER	Pillai's Trace	.008	0.540	2	127	.584	.008
	Wilks' Lambda	.992	0.540	2	127	.584	.008
	Hotelling's Trace	.009	0.540	2	127	.584	.008
	Roy's Largest Root	.009	0.540	2	127	.584	.008

Table 19

Tests of Between-Subjects Effects for MANOVA Results of Effect of Gender on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	Partial η^2
GENDER	CQ_Diff	0.848	1	0.848	1.026	.313	.008
	IS_Diff	0.026	1	0.026	0.199	.656	.002
Error	CQ_Diff	105.798	128	0.827			
	IS_Diff	16.536	128	0.129			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Race.

Table 20 breaks down the change in cultural intelligence and intercultural sensitivity scores by race. MANOVA was conducted to compare the effect of race on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was no significant race difference on either variable, Wilk's $\Lambda = 0.939$, $F(8,248) = 0.984$, $p = .449$). There was no significant impact of race on cultural intelligence, $F(1,125) = 0.612$, $p = .655$, there was no significant impact of race on intercultural sensitivity, $F(1, 125) = 1.626$, $p = .172$.

Table 20

Mean (SD) of Pre-course and post-course difference in cultural intelligence and cultural sensitivity by race

	White (<i>n</i> = 103)	Black (<i>n</i> = 15)	Native- American (<i>n</i> = 2)	Asian (<i>n</i> = 1)	Mixed (<i>n</i> = 9)	Total (<i>N</i> = 130)
CQ_Diff	.75 (.89)	.56 (1.15)	.00 (.86)	.07 (.)	.61 (.71)	.70 (.91)
IS_Diff	.14 (.37)	.10 (.21)	-.44 (.21)	.04 (.)	-.02 (.37)	.11 (.36)

Table 21

MANOVA Results of Effect of Race on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect	Value	F	Hypothesis <i>df</i>	Error <i>df</i>	<i>p</i>	Partial η^2	
RACE	Pillai's Trace	.061	0.981	8	250	.451	.030
	Wilks' Lambda	.939	0.984	8	248	.449	.031
	Hotelling's Trace	.064	0.986	8	246	.447	.031
	Roy's Largest Root	.059	1.828 ^b	4	125	.127	.055

Table 22

Tests of Between-Subjects Effects for MANOVA Results of Effect of Race on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	Partial η^2
RACE	CQ_Diff	2.048	4	.512	0.612	.655	.019
	IS_Diff	0.819	4	.205	1.626	.172	.049
Error	CQ_Diff	104.599	125	.837			
	IS_Diff	15.743	125	.126			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Socioeconomic background.

Table 23 breaks down the students' change in cultural intelligence and intercultural sensitivity scores by family income level. MANOVA was conducted to compare the effect of income on the difference between pre-course and post-course

cultural intelligence and intercultural sensitivity scores. There was no significant effect on all variables, Wilk's $\Lambda = 0.980$, $F(6,238) = 0.397$, $p = .881$. There was no significant impact of socioeconomic background on cultural intelligence, $F(3,120) = 0.714$, $p = .546$. There was no significant impact of socioeconomic background on intercultural sensitivity, $F(3, 120) = 0.068$, $p = .977$.

Table 23

Mean (SD) of Pre-course and post-course difference in cultural intelligence and cultural sensitivity by family income

	Below \$25,000 ($n = 15$)	\$25,000 to \$50,000 ($n = 38$)	\$50,001 to \$100,000 ($n = 48$)	Over \$100,000 ($n = 23$)	Total ($N = 124$)
CQ_Diff	0.56 (0.93)	0.79 (0.69)	0.61 (1.01)	0.88 (0.93)	0.71 (0.90)
IS_Diff	0.13 (0.23)	0.13 (0.21)	0.10 (0.53)	0.10 (0.18)	0.11 (0.37)

Table 24

MANOVA Results of Effect of Family Income on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect	Value	F	Hypothesis is df	Error df	p	Partial η^2	
INCOME	Pillai's Trace	.020	0.399	6	240	.879	.010
	Wilks' Lambda	.980	0.397	6	238	.881	.010
	Hotelling's Trace	.020	0.395	6	236	.882	.010
	Roy's Largest Root	.018	0.736	3	120	.533	.018

Table 25

Tests of Between-Subjects Effects for MANOVA Results of Effect of Family Income on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	df	MS	F	p	Partial η^2
INCOME	CQ_Diff	1.729	3	0.576	0.714	.546	.018
	IS_Diff	0.028	3	0.009	0.068	.977	.002
Error	CQ_Diff	96.913	120	0.808			
	IS_Diff	16.422	120	0.137			
Total	CQ_Diff	160.583	124				
	IS_Diff	18.003	124				

Field of study.

Table 26 breaks down the students' change in cultural intelligence and intercultural sensitivity scores by field of study. MANOVA was conducted to compare the effect of field of study on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was no significant effect on all variables, Wilk's $\Lambda = 0.974$, $F(4,246) = 0.237$, $p = .998$. There was no significant impact of field of study on cultural intelligence, $F(7,124) = 0.262$, $p = .967$. There was no significant impact of field of study on intercultural sensitivity, $F(7, 124) = 0.204$, $p = .984$.

Table 26

Mean (SD) of Pre-course and post-course difference in cultural intelligence and cultural sensitivity by field of study

	Arts and humanities (<i>n</i> = 17)	Behavioral and social science (<i>n</i> = 9)	Business (<i>n</i> = 31)	Education (<i>n</i> = 16)	Health and human services (<i>n</i> = 31)	Science (<i>n</i> = 13)	Undecided (<i>n</i> = 13)	Total (<i>N</i> = 132)
CQ_Diff	0.66 (0.85)	0.67 (1.04)	0.77 (0.79)	0.77 (0.75)	0.62 (1.08)	0.66 (0.93)	0.78 (1.06)	0.69 (0.91)
IS_Diff	0.13 (0.167)	0.07 (0.19)	0.10 (0.66)	0.11 (0.20)	0.10 (0.17)	0.20 (0.18)	0.07 (0.24)	0.11 (0.36)

Table 27

MANOVA Results of Effect of Field of Study on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect	Value	<i>F</i>	Hypothesis <i>df</i>	Error <i>df</i>	<i>p</i>	Partial η^2	
FIELD	Pillai's Trace	.027	0.239	14	248	.998	.013
	Wilks' Lambda	.974	0.237	14	246	.998	.013
	Hotelling's Trace	.027	0.235	14	244	.998	.013
	Roy's Largest Root	.016	0.279	7	124	.961	.015

Table 28

Tests of Between-Subjects Effects for MANOVA Results of Effect of Field of Study on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	df	MS	F	p	Partial η^2
FIELD	CQ_Diff	1.571	7	0.224	0.262	.967	.015
	IS_Diff	0.189	7	0.027	0.204	.984	.011
Error	CQ_Diff	106.048	124	0.855			
	IS_Diff	16.397	124	0.132			
Total	CQ_Diff	170.869	132				
	IS_Diff	18.161	132				

Class.

Table 29 breaks down the students' change in cultural intelligence and intercultural sensitivity scores by class. MANOVA was conducted to compare the effect of class on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was no significant effect on all variables, Wilk's $\Lambda = 0.947$, $F(6,250) = 1.150$, $p = .334$). There was no significant impact of class on cultural intelligence, $F(3,126) = 1.584$, $p = .197$.; there was no significant impact of class on intercultural sensitivity, $F(3,126) = 0.885$, $p = .451$.

Table 29

Means (SDs) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by class

	Freshman (n = 34)	Sophomore (n = 60)	Junior (n = 26)	Senior (n = 10)	Total (N = 130)
CQ_Diff	0.72 (0.93)	0.85 (1.04)	0.47 (0.60)	0.37 (0.46)	0.70 (0.91)
IS_Diff	0.07 (0.23)	0.15 (0.47)	0.04 (0.22)	0.18 (0.13)	0.11 (0.36)

Table 30

MANOVA Results of Effect of Class on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect	Value	<i>F</i>	Hypothesis <i>df</i>	Error <i>df</i>	<i>p</i>	Partial η^2	
CLASS	Pillai's Trace	.054	1.156	6	252	.331	.027
	Wilks' Lambda	.947	1.150	6	250	.334	.027
	Hotelling's Trace	.055	1.144	6	248	.337	.027
	Roy's Largest Root	.040	1.680	3	126	.175	.038

Table 31

Tests of Between-Subjects Effects for MANOVA Results of Effect of Class on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	Partial η^2
CLASS	CQ_Diff	3.875	3	1.292	1.584	.197	.036
	IS_Diff	0.342	3	0.114	0.885	.451	.021
Error	CQ_Diff	102.771	126	0.816			
	IS_Diff	16.220	126	0.129			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				
Corrected Total	CQ_Diff	106.646	129				
	IS_Diff	16.562	129				

Summary.

There was no significant impact of any of the demographic variables on discrepancy between pre-course and post-course tests.

Previous Experience.

Living abroad.

Students who did not live abroad increased their cultural intelligence score by an average of 0.83, while those who did increased by an average of 0.03. Students who did not live abroad increased their intercultural sensitivity score by an average of 0.12, while

those who did increased by an average of .081. MANOVA was conducted to compare the effect of having studied abroad on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was a significant effect on all variables, Wilk's $\Lambda = 0.898$, $F(2, 127) = 7.176$, $p = .001$. The effect size was medium to large (partial $\eta^2 = 0.102$). Although there was a significant impact of having lived abroad on cultural intelligence, $F(1,128) = 14.336$, $p = 0.00$. There was no significant impact of having lived abroad on intercultural sensitivity $F(1, 128) = 0.161$, $p = .689$.

Table 32

Mean (SD) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by experience living abroad

	Had lived abroad (n = 20)	Had not live abroad (n = 110)	Total (N = 130)
CQ_Diff	0.03 (1.05)	0.83 (0.83)	0.70 (0.91)
IS_Diff	0.08 (0.24)	0.12 (0.38)	0.11 (0.36)

Table 33

MANOVA Results of Effect of Living Abroad on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect		Value	F	Hypothesis df	Error df	p	Partial η^2
LIVED_ABROAD	Pillai's Trace	.102	7.176	2	127	.001	.102
	Wilks' Lambda	.898	7.176	2	127	.001	.102
	Hotelling's Trace	.113	7.176	2	127	.001	.102
	Roy's Largest Root	.113	7.176	2	127	.001	.102

Table 34

Tests of Between-Subjects Effects for MANOVA Results of Effect of Living Abroad on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	df	MS	F	p	Partial η^2
LIVED_ABROAD	CQ_Diff	10.741	1	10.741	14.336	.000	.101
	IS_Diff	.021	1	0.021	0.161	.689	.001
Error	CQ_Diff	95.905	128	0.749			
	IS_Diff	16.541	128	0.129			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Studying abroad.

Students who did not study abroad increased their cultural intelligence score by an average of 0.74, while those who did increased by an average of 0.40. Students who did not study abroad increased their intercultural sensitivity score by an average of 0.07, while those who did increased by an average of 0.367. MANOVA was conducted to compare the effect of having studied abroad on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was a significant impact of having studied abroad effect on all variables, Wilk's $\Lambda = 0.894$, $F(2,127) = 7.506$, $p = .001$. The effect size was medium to large (partial $\eta^2 = 0.106$). Although there was no significant impact of having studied abroad on cultural intelligence, $F(1,128) = 2.037$, $p = 0.156$, there was a significant impact of having studied abroad on intercultural sensitivity, $F(1, 128) = 9.985$, $p = .002$.

Table 35

Mean (SD) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by experience studying abroad

	Had studied abroad (n = 16)	Had not studied abroad (n = 114)	Total (N= 130)
CQ_Diff	0.40 (0.83)	0.75 (0.92)	0.70 (0.91)
IS_Diff	0.37 (0.82)	0.07 (0.21)	0.11 (0.36)

Table 36

MANOVA Results of Effect of Studying Abroad on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect	Value	F	Hypothesis df	Error df	p	Partial η^2	
STUDIED_ABROAD	Pillai's Trace	.106	7.506	2	127	.001	.106
	Wilks' Lambda	.894	7.506	2	127	.001	.106
	Hotelling's Trace	.118	7.506	2	127	.001	.106
	Roy's Largest Root	.118	7.506	2	127	.001	.106

Table 37

Tests of Between-Subjects Effects for MANOVA Results of Effect of Studying Abroad on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	df	MS	F	p	Partial η^2
STUDIED_ABROAD	CQ_Diff	1.671	1	1.671	2.037	.156	.016
	IS_Diff	1.198	1	1.198	9.985	.002	.072
Error	CQ_Diff	104.975	128	0.820			
	IS_Diff	15.363	128	0.120			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Foreign-born.

Students who were born not born in the U.S. decreased their cultural intelligence score by an average of 0.01, while those who did increased by an average of 0.76. Students who were not born in the U.S. increased their intercultural sensitivity score by an average of 0.08, while those who did increase by an average of 0.11. MANOVA was conducted to compare the effect of having being born abroad on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was a marginally significant effect on all variables, Wilk's $\Lambda = 0.953$, $F(2,127) = 3.104$, $p = .048$. The effect size was small to medium (partial $\eta^2 = 0.047$). Although there was a significant impact of being foreign-born on cultural intelligence, $F(1,128) = 6.186$, $p = 0.014$. There was no significant impact of being foreign-born on intercultural sensitivity, $F(1, 128) = 0.057$, $p = .812$.

Table 38

Mean (SD) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by place of birth

	Born outside of the U.S. (<i>n</i> = 9)	Born in the U.S. (<i>n</i> = 121)	Total (<i>N</i> = 130)
CQ_Diff	-0.01 (0.50)	0.75 (0.91)	0.70 (0.91)
IS_Diff	0.08 (0.33)	0.11 (0.36)	0.11 (0.36)

Table 39

MANOVA Results of Effect of Being Foreign-Born on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect		Value	<i>F</i>	Hypothesis <i>df</i>	Error <i>df</i>	<i>p</i>	Partial η^2
BORN_US	Pillai's Trace	.047	3.104	2	127	.048	.047
	Wilks' Lambda	.953	3.104	2	127	.048	.047
	Hotelling's Trace	.049	3.104	2	127	.048	.047
	Roy's Largest Root	.049	3.104	2	127	.048	.047

Table 40

Tests of Between-Subjects Effects for MANOVA Results of Effect of Being Foreign-Born on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	Partial η^2
BORN_US	CQ_Diff	4.916	1	4.916	6.186	.014	.046
	IS_Diff	0.007	1	0.007	0.057	.812	.000
Error	CQ_Diff	101.730	128	0.795			
	IS_Diff	16.554	128	0.129			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Parents foreign-born.

Students who had one or more parents who were not born in the U.S. decreased their cultural intelligence score by an average of 0.03, while those whose parents were born in the U.S. increased by an average of 0.75. Students with foreign-born parent(s) increased their intercultural sensitivity score by an average of 0.18, while those who did

increased by an average of 0.11. MANOVA was conducted to compare the effect of having foreign-born parents on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was a significant effect on all variables, Wilk's $\Lambda = 0.948$, $F(2,127) = 3.449$, $p = .035$. The effect size was small to medium (partial $\eta^2 = 0.052$). Although there was a significant impact of having a foreign-born parent on cultural intelligence, $F(1,128) = 5.788$, $p = 0.018$; there was no significant impact of having a foreign-born parent on intercultural sensitivity, $F(1, 128) = 0.289$, $p = .592$.

Table 41

Means (SDs) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by parents' place of birth

	One or more parents born outside of the U.S. ($n = 8$)	Parents born in the U.S. ($n = 122$)	Total ($N = 130$)
CQ_Diff	-0.03 (0.56)	0.75 (0.91)	0.70 (0.91)
IS_Diff	0.18 (0.32)	0.11 (0.36)	0.11 (0.36)

Table 42

MANOVA Results of Effect of Foreign-Born Parents on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect		Value	F	Hypothesis df	Error df	p	Partial η^2
PARENTS_BORN_US	Pillai's Trace	.052	3.449	2	127	.035	.052
	Wilks' Lambda	.948	3.449	2	127	.035	.052
	Hotelling's Trace	.054	3.449	2	127	.035	.052
	Roy's Largest Root	.054	3.449	2	127	.035	.052

Table 43

Tests of Between-Subjects Effects for MANOVA Results of Effect of Foreign-Born Parents on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	df	MS	F	p	Partial η^2
PARENTS_BORN_US	CQ_Diff	4.614	1	4.614	5.788	.018	.043
	IS_Diff	0.037	1	0.037	0.289	.592	.002
Error	CQ_Diff	102.032	128	0.797			
	IS_Diff	16.524	128	0.129			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

More than one native language.

Students who had more than one native language increased their cultural intelligence score by an average of 0.33, while those with only one native language increased by an average of 0.72. Students with more than one native language decreased their intercultural sensitivity score by an average of 0.02, while those who did not increased by an average of 0.12. MANOVA was conducted to compare the effect of having foreign-born parents on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was no significant effect on all variables, Wilk's $\Lambda = 0.988$, $F(2,127) = 0.768$, $p = .458$. There was no significant impact of having more than one native language on cultural intelligence, $F(1,128) = 1.039$, $p = 0.31$. There was no significant impact of having more than one native language on intercultural sensitivity, $F(1, 128) = 0.849$, $p = .36$.

Table 44

Mean (SD) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by multiple native languages

	Had more than one native language (<i>n</i> = 6)	Did not have more than one native language (<i>n</i> = 124)	Total (<i>N</i> = 130)
CQ_Diff	0.33 (1.09)	0.72 (0.90)	0.70 (0.91)
IS_Diff	-0.02 (0.42)	0.12 (0.36)	0.11 (0.36)

Table 45

MANOVA Results of Effect of Multiple Native Languages on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect		Value	<i>F</i>	Hypothesis df	Error df	<i>p</i>	Partial η^2
MULT_NAT_LANGUAGES	Pillai's Trace	.012	0.786	2	127	.458	.012
	Wilks' Lambda	.988	0.786	2	127	.458	.012
	Hotelling's Trace	.012	0.786	2	127	.458	.012
	Roy's Largest Root	.012	0.786	2	127	.458	.012

Table 46

Tests of Between-Subjects Effects for MANOVA Results of Effect of Multiple Native Languages on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	Partial η^2
MULT_NAT_LANGUAGES	CQ_Diff	0.859	1	0.859	1.039	.310	.008
	IS_Diff	0.109	1	0.109	0.849	.359	.007
Error	CQ_Diff	105.787	128	0.826			
	IS_Diff	16.453	128	0.129			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Speaking a language other than native language(s).

Students who did not speak a language other than their native language(s) increased their cultural intelligence score by an average of 0.82, while those with only one native language increased by an average of 0.49. Students who did not speak another

language increased their intercultural sensitivity score by an average of 0.09, while those who did not increased by an average of 0.15. MANOVA was conducted to compare the effect of speaking a foreign language on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was a marginally significant effect on all variables, Wilk's $\Lambda = 0.953$, $F(2,127) = 3.161$, $p = .046$. There was a marginally significant impact of speaking a second language on cultural intelligence, $F(1,128) = 4.084$, $p = 0.045$. There was no significant impact of speaking a second language on intercultural sensitivity, $F(1, 128) = 1.062$, $p = .305$.

Table 47

Mean (SD) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by ability to speak a foreign language

	Spoke a foreign language (<i>n</i> = 48)	Did not speak a foreign language (<i>n</i> = 82)	Total (<i>N</i> = 130)
CQ_Diff	0.49 (1.06)	0.82 (0.79)	0.70 (0.91)
IS_Diff	0.09 (0.20)	0.15 (0.54)	0.11 (0.36)

Table 48

MANOVA Results of Effect of Second Language on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect		Value	<i>F</i>	Hypothesis <i>df</i>	Error <i>df</i>	<i>p</i>	Partial η^2
OTHER_LANGUAGE	Pillai's Trace	.047	3.161	2	127	.046	.047
	Wilks' Lambda	.953	3.161	2	127	.046	.047
	Hotelling's Trace	.050	3.161	2	127	.046	.047
	Roy's Largest Root	.050	3.161	2	127	.046	.047

Table 49

Tests of Between-Subjects Effects for MANOVA Results of Effect of Second Language on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	df	MS	F	p	Partial η^2
OTHER_LANGUAGE	CQ_Diff	3.297	1	3.297	4.084	.045	.031
	IS_Diff	0.136	1	0.136	1.062	.305	.008
Error	CQ_Diff	103.349	128	0.807			
	IS_Diff	16.426	128	0.128			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Community service.

Students without previous experience in community service increased their cultural intelligence score by an average of 0.93, while those with previous volunteer experience increased by an average of 0.66. Students without previous volunteer experience increased their intercultural sensitivity score by an average of 0.10, while those with previous experience increased by an average of 0.11. MANOVA was conducted to compare the effect of having previous community service experience on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was no significant effect on all variables, Wilk's $\Lambda = 0.986$, $F(2,12) = 0.923$, $p = .400$. There was no significant impact of previous community service experience on cultural intelligence, $F(1,128) = 1.734$, $p = 0.190$. There was no significant impact of previous community service on intercultural sensitivity, $F(1, 128) = 0.007$, $p = .934$.

Table 50

Mean (SD) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by volunteer experience

	Had community service experience (<i>n</i> = 108)	Did not have community service experience (<i>n</i> = 22)	Total (<i>N</i> = 130)
CQ_Diff	0.66 (0.93)	0.93 (0.81)	0.70 (0.91)
IS_Diff	0.11 (0.38)	0.11 (0.19)	0.11 (0.36)

Table 51

MANOVA Results of Effect of Volunteer Experience on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect		Value	<i>F</i>	Hypothesis <i>df</i>	Error <i>df</i>	<i>p</i>	Partial η^2
VOLUNTEERING	Pillai's Trace	.014	0.923	2	120	.400	.014
	Wilks' Lambda	.986	0.923	2	12	.400	.014
	Hotelling's Trace	.015	0.923	2	127	.400	.014
	Roy's Largest Root	.015	0.923	2	127	.400	.014

Table 52

Tests of Between-Subjects Effects for MANOVA Results of Effect of Volunteer Experience on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	Partial η^2
VOLUNTEERING	CQ_Diff	1.425	1	1.425	1.734	.190	.013
	IS_Diff	0.001	1	0.001	0.007	.934	.000
Error	CQ_Diff	105.221	128	0.822			
	IS_Diff	16.561	128	0.129			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Cross-cultural community service.

Students without previous experience in community service that involved individuals from other cultures increased their cultural intelligence score by an average of 0.76, while those with previous cross-cultural volunteer experience increased by an average of 0.65. Students without previous cross-cultural volunteer experienced increased

their intercultural sensitivity score by an average of 0.12, while those with previous experience increased by an average of 0.10. MANOVA was conducted to compare the effect of having previous cross-cultural community service experience on the difference between pre-course and post-course cultural intelligence and intercultural sensitivity scores. There was no significant effect on all variables Wilk's $\Lambda = 0.996$, $F(2,127) = 0.262$, $p = .770$. There was no significant impact of previous cross-cultural community service on cultural intelligence, $F(1,128) = 0.489$, $p = .486$. There was no significant impact on intercultural sensitivity, $F(1, 128) = 0.111$, $p = .740$.

Table 53

Mean (SD) of pre-course and post-course difference in cultural intelligence and cultural sensitivity by cross-cultural volunteer experience

	Had cross-cultural community service experience ($n = 70$)	Did not have cross-cultural community service experience ($n = 60$)	Total ($N = 130$)
CQ_Diff	0.65 (0.97)	0.76 (0.83)	0.70 (0.91)
IS_Diff	0.10 (0.45)	0.12 (0.20)	0.11 (0.35)

Table 54

MANOVA Results of Effect of Cross-Cultural Volunteer Experience on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Effect		Value	F	Hypothesis df	Error df	p	Partial η^2
	Pillai's Trace	.004	0.262	2	127	.770	.004
CROSSCULT_VOLUNTEER	Wilks' Lambda	.996	0.262	2	127	.770	.004
	Hotelling's Trace	.004	0.262	2	127	.770	.004

Table 55

Tests of Between-Subjects Effects for MANOVA Results of Effect of Cross-Cultural Volunteer Experience on Intercultural Competence as measured by cultural intelligence and intercultural sensitivity

Source	Dependent Variable	Type III SS	df	MS	F	p	Partial η^2
CROSSCULT_VOLUNTEER	CQ_Diff	0.406	1	0.406	0.489	.486	.004
	IS_Diff	0.014	1	0.014	0.111	.740	.001
Error	CQ_Diff	106.241	128	0.830			
	IS_Diff	16.548	128	0.129			
Total	CQ_Diff	170.869	130				
	IS_Diff	18.161	130				

Summary

There was no significant impact of having more than one native language, having previous community service experience, or having previous cross-cultural community service experience on pre- to post-course score gains. However, having lived or studied abroad, being foreign-born or having a foreign-born parent, and having learned a language other than one's native language(s) did have a significant effect on pre- to post-score gains. Students who had studied abroad had a significantly larger increase in intercultural sensitivity throughout the course than students who did not. This phenomenon suggests that studying abroad prepared them to better benefit from the intercultural sensitivity growth opportunities provided by the course. On the other hand, students who had not lived abroad, were born in the U.S., had parents born in the U.S., and had not learned a second language, demonstrated greater increases in cultural intelligence throughout the course. This phenomenon suggests that students without such cross-cultural experiences stand to benefit more from such courses because they have more room for growth.

Chapter 5: Discussion

Findings

The data analysis revealed that the treatment had a significant effect in the students' intercultural competence, as demonstrated both through MANCOVA analysis utilizing pre-course scores as covariates, and through repeated measures MANOVA. When looking at the various variables utilized to measure intercultural competence, MANCOVA analysis showed that the only significant effect was in student's intercultural skills, as measured by their cultural intelligence action scores. This finding supports the hypothesis presented by the researcher predicting that the service-learning experience would have the most significant effect on the students' intercultural skills, as opposed to their knowledge, awareness/strategy, motivation, or sensitivity.

On the other hand, repeated measures MANOVA showed a significant interaction between treatment and intercultural competence tests. The effect of this interaction was significant for cultural intelligence knowledge, strategy and action scores, but not for cultural intelligence motivation scores or intercultural sensitivity scores. For all variables, except for knowledge, treatment students finished the course with higher scores than the control group, regardless of whether they began the course with lower or higher scores than the control group. The fact that treatment students had a smaller increase in cultural intelligence knowledge scores than control students but a larger increase in cultural intelligence action scores suggests that the time and effort dedicated to the service-learning program may have reduced the time and effort dedicated to course content. This change in focus may be the cause for control students increasing their intercultural knowledge more than treatment students, while treatment students increased their

intercultural skills more than control students. Additionally, the fact that the effect size was larger on cultural intelligence action scores than any of the other scores supports the researchers' hypothesis and aligns with the MANCOVA results.

Findings were mixed on the effect demographic and previous experience variables had on students' intercultural competence gains throughout the course. This study revealed that none of the demographic variables had a significant impact on the discrepancy between pre-course and post-course scores in either cultural intelligence or intercultural sensitivity.

Having lived or studied abroad had a medium to large effect on students' intercultural competence gains. Data analysis showed that having lived abroad had a significant impact on cultural intelligence score gains, but not on intercultural sensitivity score gains. Students who have not lived or studied abroad showed larger gains in cultural intelligence. The cultural intelligence scores of students who had previously lived abroad increased significantly less over the course than those of students who had not lived abroad. Having studied abroad had a significant impact on intercultural sensitivity scores, but not on cultural intelligence scores. The intercultural sensitivity scores of students who had studied abroad increased significantly less than those who had not.

Having been born abroad, or having a parent who was, had a small to medium effect on the students' intercultural competence gain throughout the course. Both variables had a significant effect on cultural intelligence scores, but not intercultural sensitivity scores. Students who were born abroad or had a parent born abroad gained less intercultural competence from the course than domestic students.

Having more than one native language had no significant effect on intercultural competence gain, while having learned a language other than their native language(s) had a marginally significant effect on cultural intelligence, but not intercultural sensitivity. The cultural competence of students who spoke a second language increased less throughout the course than that of those who did not.

Having previous experience in community service, whether it was cross-cultural or not, had no significant impact on intercultural competence gains throughout the course.

Implications

Assuming that the findings in this study can be replicated, it appears that experiential learning, and in particular service-learning through The \$100 Solution™ model in partnership with refugee families, enhances traditional classroom instruction in improving students' intercultural competence. The results demonstrate that the investment of time and effort required to run high-quality service-learning programs with community partners returns benefits on student outcomes. In particular, this study documents that intercultural service-learning leads to the development of students' intercultural skills as measured by the cultural intelligence action scores.

This finding is also of particular significance to the field of intercultural training and education, reminding us that direct experience is an important complement to classroom instruction. Scholarship in the field maintains that intercultural training can help participants gain awareness of their own culture and knowledge about other cultures, but not develop intercultural skills (Hofstede 2001). This study demonstrates that intercultural training that deliberately includes interaction with cultural others can indeed aid participants in developing intercultural skills.

This study also indicates that including a service-learning or experiential component may result in decreased intercultural knowledge development. This phenomenon may be due to reduced time and focus previously placed on course content. Thus, intercultural educators may need to select whether their priority is to increase intercultural knowledge or intercultural skills and decide whether or to what degree to include a service-learning or experiential components accordingly. The skills versus knowledge paradigms reflect an ongoing debate on valued types of learning in K-12 and higher education.

Alternatively, it is also possible that service-learning students reported smaller increases in intercultural knowledge because they became more aware of their limitations than did their non-service-learning counterparts. The service-learning experience may have led them to realize that they know less than they thought they did. In fact, the service-learning students' interactions with refugee families may have made their limitations more visible to them, negatively affecting the way they scored themselves across all utilized measures of intercultural competence. Complementary qualitative research from reflections written throughout the process as well as post-course interviews may be able to clarify this phenomenon.

Additionally, the students' reflections and papers may also document increase in culture-specific knowledge gained from interaction with one particular refugee family, as opposed to culture-general knowledge, which may not be accurately measured by the cultural intelligence scale.

Furthermore, literature in intercultural communication has also demonstrated that not all intercultural interaction leads to mutual understanding. For integration to occur

across cultural differences individuals must interact in a situation in which they are equals (Hofstede 2001). This study demonstrates that intercultural interaction through reciprocal relationships, such as those created by The \$100 Solution™ service-learning model, augment students' intercultural skill development. This finding is in line with Allport's (1979) intergroup contact theory, which states that prejudice can be reduced between majority and minority groups when the interaction includes equal status for both groups, common goals, intergroup cooperation, personal interaction and support of customs.

Although the difference was not significant, there was a higher proportion of women in the treatment than in the control group. The gender gap found in this study was consistent with other studies that reflect mostly female students participate in study abroad and service-learning (Tonkin, 2004, p. 46).

The study found the course had a significant impact on students regardless of their age, gender, race, socioeconomic background, field of study, or class. This study suggests that such courses on cultural diversity are beneficial to all students, supporting the value of their implementation in campuses around the country. Like Western Kentucky University's student population, most students who enroll in the course are white, Christian, middle or working class, and from Kentucky. Additionally, a sizeable proportion of the students at WKU are first-generation college students. These characteristics should be taken into consideration by others who may look at this study's results as potentially applicable to their particular circumstances. Findings from this study may be of particular relevance to other small to medium sized communities, which are islands of diversity within states or regions with lower diversity proportions.

Although literature in the field warns us against exposing unprepared students to challenging cross-cultural experiences, fearing they may have a negative effect on their intercultural competence (Hammer, 2012), the results of this study indicate that students with less prior cross-cultural experiences benefited more from the course than those who had previous cross-cultural experiences. The majority of the students had not lived or studied abroad, they and both of their parents were born in the U.S., and English was their first and only language. The study demonstrated that the treatment had a positive impact on their intercultural competence regardless of limited previous cross-cultural experiences.

Furthermore, the students who had lived abroad, were not born abroad, or did not have a parent born abroad, and did not speak a second language benefitted from the course, in terms of intercultural competence gain, significantly more than students with such cross-cultural experiences. Curiously, studying abroad was the only previous experience variable that was correlated with larger increases in intercultural sensitivity throughout the course. However, studying abroad made no significant difference in terms of cultural intelligence growth throughout the course. Further research may assess the effects on the students' abilities to improve their intercultural competence from domestic intensive intercultural service-learning as preparation for study abroad, domestic intercultural service-learning after study abroad, and service-learning while studying abroad.

It is possible that having previous cross-cultural experiences, such as studying abroad better prepares students to take advantage of opportunities that might increase their intercultural sensitivity. On the other hand, having no previous cross-cultural

experience may be indicative of a larger room for growth in cultural intelligence, and therefore higher chances of benefitting from participating in a program such as this one. Further research may look more closely at the various level so intensity of the previous cross-cultural experience variables included in this study. Such research may help differentiate between short- and long-term experiences, and address questions such as why did students who did not live abroad benefit so much more than students who did?

The findings documenting the gains of students with limited previous cross-cultural experiences indicate that the implementation of such cultural diversity courses and intercultural service-learning experiences in higher education is particularly crucial for the personal development of students who do not have access to other cross-cultural experiences. Although experiences such as studying abroad can be developmental for students in terms of their intercultural competence, such development can also take place domestically.

Continued research may further describe the characteristics of intensive intercultural service-learning programs that lead to improvement in students' intercultural skills. Researchers may also compare intensive versus non-intensive intercultural service-learning programs, as well as programs that include interaction under the conditions described by Allport's (1979) contact hypothesis and programs that do not. Complementary research may also include assessing whether participation in such programs has a similar effect on community partners. Additional research is needed to document whether such effects are long-lasting and their impact on participant's life. Further questions on the role of motivation in intercultural service-learning may broaden this study's findings that there was no significant difference between treatment and

control students in terms of their motivation to interact with cultural others before or after the course. Finally, research is needed to further clarify the differences between intercultural sensitivity and cultural intelligence development.

Limitations.

Some of the limitations of this study include the student s' self-selection into treatment and control groups. The fact that students in service-learning sections of the course chose to participate in the treatment indicates that they were personally interested. Level of personal interest has been demonstrated to affect outcomes (Billig & Waterman, 2003, p. 59).

The unexpected change in instructor on two of the course sections may have led to implementation flaws. The classroom experience for those two sections was different than for the other sections, which had only one instructor throughout the entire semester.

Another limitation is the fact that this study was conducted on one service-learning program, in one course, at one institution. Only small or weak generalizations can be made without close attention to the participants' characteristics, which have been provided in detail to facilitate contextualization of results.

Cultural bias of the author is always a limitation in behavioral and social science studies. In this particular case, it has been documented that : "Arab, African, and Latin American scholars often discuss the importance of relationship building and the ways in which one's very identity is found in relation to others" (D. K. Deardorff, 2012, p. 164). The author's Latin American origin may have an effect on the emphasis placed on the reciprocal relationship aspect of the program.

On the other hand, it has also been documented that members of collectivist cultures think of themselves as individuals with interlocking connections with others. In this context ICC is particularly important in order to forge deep, mutually beneficial interpersonal connections (D. K. Deardorff, 2012, p. 164). Thus, emphasizing relationships may indeed be a good approach with the African and Burmese cultures with which our students interacted. When intercultural development is a stated course objective, intercultural service-learning scholarship also emphasizes the importance of constructing service learning courses “within a framework that supports common goals among faculty, students, and community partners; emphasizes equitable status contact of all engaged in the interactions associated with the community service; or supports students in critically reflecting on the absence or insufficiency of these conditions” (D. K. Deardorff, 2012, p. 166).

The study is also limited by virtue of being based on students’ self-reports. Self-report “is potentially useful for assessing effectiveness from the student’s point of view, it not able to assess appropriateness [of behavior] given that appropriateness can be assessed only by others” (D. K. Deardorff, 2012, pp. 168–169). Therefore, best practice includes soliciting evidence from people with whom students interact to triangulate self-reports. Nonetheless, that was an impractical approach for this study considering the cultural and language barriers faced by the partner refugee families, and the challenges posed by the time investment already requested of families and members of community partnering organizations. This situation yields results based exclusively on students’ perspective of competence.

As evidenced by discussions with students and student reflection papers the nature of the experience varied largely across groups depending on the students as well as the members of the partnering families. Documentation of quantity of contact by hours took place, but documentation of quality of interaction was not possible.

Finally, as is the case for all studies utilizing ANCOVA to account for disparities among treatment and control groups at the beginning of the study, this solution removes the influence of covariates as a means of controlling for pre-existing characteristics but is “limited to the set of covariates that is measured and there is no assurance that all relevant covariates have been measured” (Hatcher & Bringle, 2000, p. 72).

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APPENDIX A

The \$100 Solution Core Curriculum

By Dr. Bernard Strenecky, Nadia De Leon, Amanda English, and Cheryl Kirby-Stokes

The five principles by which projects of The \$100 Solution (THDS) abide, formed by Founder Dr. Strenecky, identified by Cheryl Kirby-Stokes, and defined and further developed by Nadia De Leon, are critical to optimal teaching of service-learning through THDS model. They are based on decades of best practice and research in service-learning. This document chapter details the core curriculum for THDS programs, including the process of assessing community-determined needs, and the five principles of partnership, sustainability, capacity building, reciprocity, and reflection. These concepts, when taught in unison, contribute to greater student understanding of service-learning and enhanced community development projects. They are essential for the development and implementation of THDS projects. It is important that all concepts be discussed in the classroom setting and implemented in the corresponding community projects. Conducting service-learning based upon these five principles creates a sound, theoretical practice that leads to better student, faculty, and community development that is both intentional and measurable.

Partnership

The skill of creating and maintaining partnerships is one that can be learned through service-learning yet applied to additional areas of study. Closely associated with collaborations, partnerships are defined as “mutually-beneficial and well-defined

relationships that include a commitment to: a definition of mutual goals, a jointly-developed structure and shared responsibility, mutual authority and accountability for success, and sharing not only of responsibility but also of the rewards” (Jacoby, 2003, p. 7). Partnerships stand at the core of service-learning projects and sustain these projects beyond the semester in which they are conducted. It is important that students develop the ability to initiate and sustain partnerships through both classroom discussions and community implementation. These partnerships link students directly to the community and add a personal degree that enhances service-learning experiences. There are several levels of partnerships, as the community members who will ultimately benefit from a service project are to be considered partners, but in many occasions additional community leaders and organizations also become partners in the development and implementation of projects.

Within Each Project

There are defined steps to building a partnership that must be taught and practiced for strong and efficient interactions. Firstly, *initiation* establishes relationships and involves students and community members formally agreeing to work as partners for a specific project. This begins collaboration between the two parties, allowing them to know who they are apart from each other and what they individually bring to the partnership. The initiation process involves knowing each partner’s rules, goals, and motives. It is important that clear expectations are set at this point so students and community partners are clear on what they can expect from each other and what the other expects from them. It is also important to maintain open communication once a partnership has been established, encouraging input from all partners. Once the

partnership is formalized, students must understand that *shared ownership* has been established. This means that the community partners should have a say in decision-making processes, and credit should be shared. In fact, projects often change once partnerships are established in order to achieve *mutuality*.

Working towards *mutuality* means ensuring that the project is beneficial to all partners, including all students and community partners. To form mutually beneficial partnerships students must understand not only the reasons why certain organizations and individuals might be good community partners for their intended project, but also why participating in such a project would be of benefit to the community partners. In other words, students should not only think of what the community partners have to offer them and their intended project. They also need to ask themselves, why would this organization want to partner with us for this project? For example, a local health department and an environmental protection association might both be interested in participating in a river clean up project, but for very different reasons. Furthermore, they need to ask themselves, what can we do to make this project as beneficial as possible for each community partner? This may involve, for example, going out of their way to do some advertisement for the local veterinarian that donated free services for their project.

Beyond the Project

In some cases students form new partnerships for their projects. However, the partnerships sometimes endure long-term and new groups of students continue to work with the same community partners. Sometimes community partners who have a good experience seek out new groups to work with on projects. Often, long-term partnerships

are developed by faculty with community partners so that students in a particular class work with that organization semester after semester. Partnerships are particularly important for implementation in study abroad, where students and faculty have a lesser understanding of the community. This is even more crucial for shorter term programs abroad, but can be the deciding factor in long-term community-university partnerships in which new groups of students continue to be involved year after year. In one example, the concept of partnership was experienced when a group of study-abroad students arrived in the port city of Accra, Ghana. This group initiated a partnership with members of Rotary International, including student Rotaractors, in the hopes of developing a relationship focused on enhancing the quality of life in Accra. The established goal involved the partners beginning a project through The \$100 Solution™ that has been continued each time the study-abroad program returned to Ghana with new students. After presentations on current projects being conducted, lunch table discussions, gift giving, and the development of a plan of action for how the project would be implemented, a prospering partnership was established between the two parties. They not only set the groundwork for a community project, but made lasting relationships as they became partners in service.

Project Examples

A good example of partnership development took place with a group of students from a Women's Studies course. They wanted to do a project to help mothers who attended their college. They noticed the lack of childcare and child facilities services, and several of the group members knew first hands the challenges that young mothers attending college faced, particularly single mothers and women of color. They conducted

research asking young college mothers about their needs, and found that emotional support was the most common answer. Before they set out to create a solution on their own, they learned about BabyNet, a local group in town that met regularly and hosted events to support mothers. After meeting with the group, they learned that the group consisted mostly of middle-class, married, older members. It turns out they were in fact interested in reaching out to a more varied constituency and to college students. The project resulted in the group conducting a marketing campaign on their campus and worked with local female students of color organizations to share information about this community resource that had not been utilized.

Reciprocity

“Reciprocity is the belief that all parties are partners endeavoring to enhance their situations in a structure of mutual respect and shared benefit” (Jacoby, 2003, p. 237). This plays a large role in service-learning, as it is necessary to ensure that all parties are benefiting from the service project. But it is much more than that, in The \$100 Solution™ reciprocity is the key to forming meaningful relationships between service-learners and community partners. Such relationships enhance the student learning as well as the positive impact and effectiveness of the service projects.

Reciprocity underlines the notion that it is human nature that people want to give back, to feel that they have something to contribute, and to be part of relationships and exchanges that preserve the dignity of all involved. Because of this, it is imperative that, just as students participating in The \$100 Solution™ may be giving to an individual or a community, community members reciprocate to the students. It is important that the

community has a chance to give back to students, so that the relationship established is not a one-way form of charity, but a mutual exchange in which both side equally respect and appreciate each other. Communities reciprocate to students through material goods, experiences, knowledge and educational growth. The result of reciprocity varies in different service-learning situations and is to be determined by the parties involved in the service. All parties in service-learning are learners and help determine what is to be learned; both the servers and those served teach, and both learn (Jacoby, 2003).

However, there are two levels of reciprocity that students need to be aware of. At the most basic level, they are participating in a mutually beneficial process, because they are learning from the experience. The essential goal of any project related to service-learning is personal and educational development. Students must be aware of the professional and personal learning objectives being achieved, and how the experience will be of benefit to them. Nonetheless, The \$100 Solution™ seeks to achieve a more direct reciprocal exchange between community and students that goes beyond simply benefitting from the experience. As such, whenever community partners do not spontaneously establish reciprocity or inherent in the program design, students are responsible for suggesting ways in which reciprocity can take place. Students may often be afraid to ask, or feel that it might be inappropriate. However, it has been our experience that community members are often honored to be asked to reciprocate. In fact, it radically changes the student/community partner relationship when community members realize that students see them as complete human beings with not only needs but also knowledge and resources to offer. Examples of reciprocity can be as varied as preparing meals, sharing knowledge, or teaching skills. We often tell students that if they

cannot think of anything their community partners could teach them or give them, they have not gotten to know them well enough (Strenecky & De Leon, 2012b).

It is important to establish from the beginning where and how reciprocity will play a role in each project. Having this mutual goal by both sides of a partnership will facilitate cooperation and give each group a feeling of ownership over the project. Explaining the need for reciprocity to community partners can often be difficult, so it is important that students have internalized this knowledge before they can convey it to others. Often times, it is also necessary for faculty and or program administrators to communicate with community partners to explain the unique reciprocity aspects of The \$100 Solution™.

Project Examples.

As a program, a series of THDS sections of a Cultural Diversity class, which partner with local refugee families, have achieved a deep level of reciprocity. The students conduct The \$100 Solution™ projects to assist the families in their integration process, such as helping them enroll in English classes or resolve transportation issues. However, there is an additional level of interaction. The students teach the families about American culture, and the families teach the students about their cultures. The families are recruited as educators, and the program's community partnering organization, who recruits the families, does so by asking if they would be willing to receive a group of students in their home and teach them about their culture. The program places emphasis on equal, meaningful, reciprocal relationships among the students and the family.

However, in most cases achieving reciprocity is completely left to the students. In

the year 2011, a group of students in a Communications class partnered with a local organization that hosts single mothers and their families. The students were asked to build shelves for the families' pantry, which they did. However, they understood that for a THDS project, they would not be able to simply give away shelves and never develop a reciprocal relationship with their community partners. So, they explained the THDS principles to the organizational leaders and requested to spend time with the families. They had to undergo background checks, but they were finally able to spend time with them. They played games and gave the children a role in helping film a video of their project. They also share with the children that, at the end of the semester, they needed to do a presentation in class about their project, and they wanted to wear something special. So, the students hosted a tie-dyeing workshop with the children and asked if they would make them t-shirts they could wear to their presentation, and included a lesson on giving back. The students gave the presentation in class wearing their tie-dyeing t-shirt, which were accompanied by a beautiful story; and the children were also able to feel the warmth of being able to do something important for somebody else.

Capacity Building

Capacity building centers on the concept of helping members of the community develop their own abilities or resources until they eventually no longer need outside assistance for the specific problem being addressed. Capacity building is often simply described as helping others to help themselves (English, 2013). It is about service-learners working themselves out of a job by ensuring their project makes the community less, and not more, dependent on outside assistance. By helping the community to help themselves, participants are ensuring that the community has the means of improving on

their own after the project is completed.

There are many ways in which capacity can be developed; generally, students are taught to assist a community in taking advantage of the resources available to them. This is why it is so essential for students who are conducting community assessments, getting to know a population or organization, and learning about issues, to pay attention not just to needs but also to assets. Students should not solely look for what is wrong and what is lacking, but also for the resources that exist within that community or organization so they may help expand them. In this process, students focus on ways that existing community resources can be built upon in order to address existing needs.

THDS alumna, Amanda English, explains this well:

A common story can be told about a village and the peoples' need for food. One way to help that village would be to provide the people with fish, which they may consume. As a familiar saying goes, "Give a man a fish, he eats for a day. Teach a man to fish, he eats for a lifetime". When service-learning principles are employed, this saying can be taken even a step further. If a student team is able to work with the community and utilize the resources present, such as close proximity to fish populations and availability of materials to make fishing supplies, that same man can learn how to grow a fishing business that will feed the people and bring revenue to the community. (A. K. English, 2012, p. 16)

Teaching is also a common way to build capacity. Anytime students' projects teach individuals new knowledge or skills, they are building their capacity to problem-solve on their own. For example, teaching English to immigrants in the U.S. improves

their capacity to communicate, to learn, to find jobs, and to integrate in their new communities. Another typical way to build capacity is to work on access to existing community resources. For example, rather than providing food or clothes, teaching individuals how to sign up for food stamps, access existing food banks in the community, or shop at used clothing stores.

Finally, it is important to remember that there are two kinds of capacity a THDS project can build: individual and organizational capacity. Building the capacity of an individual, or multiple individuals in a community, results in empowerment of that individual, family, or community. However, the capacity of an organization to fulfill its mission can also be built upon. For example, student projects can recruit volunteers for an organization or help them in increasing their fundraising knowledge.

Project examples.

In 2011, a group working with a refugee family was asked by the mother to teach her how to write a check. Realizing that their partner family, who had been in the U.S. for 5 years, were not knowledgeable about the U.S. banking system or how to conduct banking-related tasks, they set out to build their capacity to do so. They partnered with a volunteer from a local bank, as well as the local refugee resettlement center, and organized a financially literacy workshop. Their partner family and all those in attendance learned how to write checks, how credit cards work, what is the difference between a checking and a saving account, and more! Furthermore, they taped the workshop, and donated it to the refugee resettlement center so they could show it again in the future, thus building their organizational capacity to fulfill their mission.

Sustainability

Sustainability refers to the development of with the capacity to endure. It is one of our core values to find permanent solutions and not superficial or temporary fixes. Situations must be approach a way that takes into account short and long term needs, resources, and impacts.

Sustainable by design.

The \$100 Solution™ supports students in developing solutions that will be sustainable by design, despite the fact that they may be involved with a particular community, organization, or situation for a limited time. In order to achieve this, students must think critically about their proposed solutions and brainstorm options.

In discussions of sustainability, students must consider the following elements developed at Western Kentucky University:

- Root causes. What really caused or causes this issue and how can we address the root of the problem and not just the symptoms? For example, for a person with a broken arm, painkillers may be important, but they will not fix the broken arm – setting and immobilization is required.
- Prevention. How can we prevent this situation from getting worse? Or, can we avoid this problem from arising again? How can we help others prevent his issue? For example, besides cleaning up a park once, how can we prevent it from getting dirty to begin? Is there a need for trash cans? Would signs reminding people about how long it takes trash to degrade or where it ends up help? Is it necessary to

establish penalties for littering?

- Maintenance. Can we help the community organize to clean the park regularly? What kind of maintenance will the computers we are providing to this school need? Are there people in the community or organization we are partnering with willing and able to maintain this solution?
- Future needs. What will the teenagers in this community need once they finish high school? What happens when they run out of supplies and need more? What may be other foreseeable needs in the near future?
- Newly created needs. Will the school be able to afford the increase in the electricity bill after we have added all this equipment?
- Unintended consequences. What is the worse possible scenario? What other problems may we be causing with this particular solution to this problem?

In order to combat the lack of sustainability volunteer projects often bring about, The \$100 Solution emphasizes the teaching of sustainability into the core curriculum before it is implemented in the field. Students learn the importance of sustainability and methods for achieving a lasting impact by evaluating project examples in the classroom. This learning may exist in the form of case studies provided by instructors; many such examples are realistic situations that formed the basis of previous projects through The \$100 Solution™.

With knowledge of sustainability and its theoretical components learned in the classroom, students are next required to address sustainability in the group-oriented community project. These projects must address all components of the core curriculum,

keeping sustainability at the forefront. The student groups, once partnered with community organizations or individuals, work with the community at hand to determine methods for implementing sustainability. A detailed plan of action should result that outlines future needs and resources to sustain the project, minimizing negative effects of withdrawing from the community and addressing possible financial and resource constraints. Sustainability is often achieved through partnership, as partnering organizations or individuals can many times commit to provide maintenance for a project, or new partners may be found who will conduct recurrent programs, such as drives.

Program continuity.

On the larger scale, the practitioners who lead The \$100 Solution™ programs must also address sustainability. Faculty can create sustainability for projects by forming and maintaining long-term relationships with community organizations. This way, semester after semester, groups of students can continue a progression of work that makes a significant impact. At the same time, the quality of projects will be immensely increased after years of trust building and mutual understanding between the campus and community partners who have the opportunity to continuously learn from and about each other. Program administrators can also foster continuity of projects by maintaining a database of past projects and community partners, and serving as the long-term memory and connectors for the faculty and students that become involved in the program.

Project examples.

A group in Ghana put fans in place in a local school, so that the temperature in the

crowded classrooms would not be unbearable to the students. They had to think about the quality of the fans, and the access the school would have to maintenance and repairs. Furthermore, they had to consider the possibility that they were creating a problem along with their solution by majorly increasing the school's electricity bill. Having taken all these concerns into account, they were able to produce a sustainable solution for the school.

Similarly, a group working with a refugee family realized that transportation was their main issue. They thought about giving them bus passes, but also knew they would run out. They had learned that they used to move around in bicycles at the refugee camps, and so they got two bicycles donated. Then, they used their funds to make the bicycles as empowering and sustainable a solution as possible. They purchased baskets so that they could use the bicycles for grocery shopping, helmets for their protection, chains so the bicycles would not get stolen, as well as maintenance equipment they taught them how to use so the bicycles would stay in good shape. This is a great, simple example of a project that was transformed by the students' dedication to take sustainability and capacity building into account.

Reflection

Reflection is "the practice of documenting the learning process, articulating and reviewing the progression and the lengths at which one has come in his or her learning" (A. English, 2013, p. 34). By connecting the experience to the course content, reflection differentiates service learning from volunteerism, by establishing a structured process for achieving learning objectives. A reflection is both a method for learning and process through which to document the learning process. It is concentrated thought in written or

oral form; thought triggered by free yet directed writing or speaking. Reflection involves critically thinking back on an event and considering its meaning, its underlying assumptions, and alternative perspectives, often resulting in realization and revelation. Frequent reflection accomplished through a variety of methods is the strongest predictor of student outcomes in service-learning (Astin et al., 2006; Bringle et al., 2011; Bringle & Hatcher, 2000; Gray et al., 1998). As such, THDS requires ongoing, and not solely summative reflection. In this way, students are able to engage in a continuous process of reflection and action, in which the learning from each week improves the following one – rather than simply looking back at the end and summarize what was learned. Reflection is not simple discussion, neither free journal writing – although both may be aspects of the process (D. K. Deardorff, 2012). Reflection is an “intentional, structured, and directed process that facilitates exploration for deeper, contextualized meaning linked to learning outcomes” (Rice & Pollack, 2000, p. 124). As such, it requires active guidance from peer facilitators and/or instructors.

Structure of reflection.

The \$100 Solution™ method for guiding reflection is directed through the use of 3 key questions: What? So What? Now What? This model was developed in the 1970s based on experiential learning theory (Silberman, 2007, p. 64) and widely applied to service-learning (Ash & Clayton, 2004). Since then, the three key questions protocol has been successfully and widely used in reflection, data processing, and critical analysis from scientific thinking models to counseling, and from business leadership to educational reform programs (“what so what now what - Google Search,” 2013). The most important What? Question is: What did you learn? However, any number of

descriptive questions fit this category. So What? Questions are focused on context, so that students can reflect on the significance of an event or the importance of having learned something in particular. The Now What? Questions allow students to focus on next steps and on applying what they learned. For more examples of What? So What? And Now What? questions and resources, please refer to the chart below. Alternatively, and because it is important to also place an emphasis on the emotional and metacognitive processes that students undergo through the service-learning experience, THDS practitioners utilize the reflection drill developed by Dr. Strenecky, which also includes three questions: “What did I learn? How do I feel about this? How can I use this in my future?” (Strenecky & De Leon, 2012b).

<p>WHAT? (What was your project about? What was the problem or issue you tackled? What causes it? What did you do? What did you learn? What did you think? Did you agree or disagree?)</p>
<p>SO WHAT? (Why does it matter? How was it significant? Who did it help and why? What did you gain from it and what did those you served gained from it?)</p>
<p>NOW WHAT? (What is the situation like now? What else could be done? What’s the next step? What are the long-term repercussions of your work? Who else could get involved and how? How can you apply what you learned?)</p>

Furthermore, THDS students are asked to regularly reflect, not only in what they are learning from course content and what they are learning from the service-learning experience, but especially on the connections between the two. Interconnected knowledge is more valued and more likely to be retained (Dewey, 1997). As such, it is important for students to frequently make connections between what they are learning and their career goals, the content of other courses, current events, and their personal lives. Most

important of all, reflection that structures a way for students to make connections between learning objectives and service-learning experiences reminds students of the educational value of the projects they are engaging in.

Methods for reflection.

Reflection can happen in both written and oral forms, individually or in a group. Its product is not a summary or a report, but a documented connection between events and learning. The \$100 Solution™ model requires that students engage in both oral and written reflection, as the benefits of both forms, and the outcomes of personal versus public reflection, are both important and complementary.

After a community interactions and/or class sessions, it is common for participants to gather in a circle and discuss what was learned. This open environment encourages students, community partners, and instructors to express their personal growth and learn from each other in an ongoing discussion. We refer to reflection through group discussion as reflection squared, as we have often witnessed situations in which students not only share what they learn, but learn from what each other learned. It is an opportunity for all participants to consider thoughts that may not have crossed their minds up to that point.

Written reflections are generally turned into an instructor or peer leader on a weekly basis. Open reflections solely required that one of the three-question models be addressed, and/or that connections between classroom and community-based learning be drawn. In other occasions specific prompts may be utilized to guide students in challenging assumptions or reanalyzing their experiences. In service-learning settings

where students reflect frequently in both oral and written forms, it is also encouraged that instructors occasionally assign guided reflections that will address the general questions with an added degree of consideration. An additional question given by the instructor can ask students to reflect on the progress of their coursework, the effectiveness of their team, or their interactions with a community partner. These strategic prompts bring greater diversity to the reflective pieces and cultivate a comprehensive learning process. The guidance is for reflections to be a full page, but in many occasions, after students become immersed in the experience and comfortable with the written reflection process, entries become longer.

However, the process does not end there. It is vital for students to receive feedback on their reflections from their instructor or peer leader, or even community partners when appropriate, as it has a significant impact on student outcomes (Greene, D. & Diehm, G., 1995). The feedback is an opportunity for instructors to further students' reflections by asking deeper questions, as well as pointing out and challenging students' assumptions. This goal may be accomplished by providing additional information, facts, or perspectives. However, it is most often and most effectively achieved through the use of Socratic-method type of questions. Finally, guiding students' reflection effectively is a matter of carefully balancing challenge with support. It is also important for instructors to provide encouraging feedback and reassurance to students through responses to their written reflections (Strenecky & De Leon, 2012b).

Grading reflection.

Many THDS faculty choose to give students' individual grades for their

reflection, or to grade them as part of a semester portfolio. In the next page, we offer a sample rubric for reflection scoring. For more sample reflection grading rubrics, please refer to the WKU Service-Learning Faculty Handbook (De Leon & Kirby-Stokes, 2012).

	Reflection	Connections between Experiences and Course Content	Perspectives	Elaboration	Address the 3 key questions
0	Not turned in				
1	Short, vague, or superficial summary of events, observations or description, but no insight, thoughts, emotions, reactions, or interpretations. No contextualization with other personal experiences, classes, systemic issues, historical circumstances, or particular situations.	No connection, and/or missing one of the two sections	Tends to focus on just one aspect of the situation. Does not demonstrate ability to perceive or consider other perspectives.	Does not elaborate on or explain statements or opinions.	None of the key questions addressed.
2	Thorough, nuanced observations but, but no insight, thoughts, emotions, reactions, or interpretations. Not placed in a broader context.	Erroneous connection to class content that demonstrate misunderstanding of concepts.			Only one question addressed
3	Thorough description and observations, accompanied by minimal reflection and/or minimal contextualization.	Unassimilated repetition of class content.	Perceives some differences of viewpoints and perspectives, but demonstrates absolutist thought and ethnocentrism.	Uses unsupported personal beliefs as explanations without elaboration or consideration of bias, context, situation, privilege or perspective.	Only two questions addressed.
4	Thorough description accompanied by good reflection and at least some contextualization.	Connections to class content and course concepts that suggest superficial understanding.			All three questions addressed vaguely.
5	Nuanced description accompanied by significant reflection and insight with meaningful contextualization.	Connections to class content and course concepts that demonstrate thorough understanding.	Perceives differences in points of view. Views things from multiple perspectives. Demonstrates cultural and situational relativism.	Supports and elaborates on statements and opinions. Explains personal beliefs while demonstrating awareness of bias, context, situation, privilege and/or perspective.	All three questions addressed appropriately.

The Principles Overlap

As may already be obvious, the five principles are not distinct concepts but interrelated notions. In fact, partnership and reciprocity are two sides of one coin, in the same way as capacity-building and sustainability. Although they are different from each other, where one is found, the second is likely to be in place too. For example, whenever capacity-building is taking place, one form of sustainability is already being achieved. However, the presence of one does not necessarily indicate the achievement of the other. For example, the longevity of a solution could be established through long-term donation commitments, without building a community's capacity and, instead, fostering dependency. On the other hand, there may be reciprocity in cases in which students and community partners exchange services, but never work together towards a shared goal - and vice versa. Partnership is also often the primary method for students to achieve sustainability for their projects. For example, when students take the time to secure partners that will continue to provide maintenance and support to an established project beyond the students' time of involvement. Finally, reflection is not a principle to be achieved by the solution, but a process through which students determine ways to accomplish solutions that include the other principles, and the method through which learning takes place. As such, all proposals of projects presented by students must include a description of how they plan to reflect throughout the entire process.

APPENDIX B

ICSR 301 – Fall 2012 Leading Service-Learning

Thursdays 4:00 pm, GCC 115

Instructor: Nadia De Leon

Students enrolled in this course will serve as a guide/coach to groups of students completing \$100 Solution projects.

\$100 Solution Leaders will meet regular the faculty members who teach the course for which they are leading a group, and/or their graduate assistants. Each student will also lead weekly half hour meetings with each group they lead, accompany their group(s) when they meet with community partners, read (and/or grade, depending on the faculty member's preference) their students' weekly reflections, meet with community partners as needed, turn in weekly summaries of reflections or quotes, and document their group(s) work. Finally, some of the students will serve as liaisons for particular community organizations. They will maintain a relationship with the staff and/or clients of the organization, and stay abreast of their needs and resources.

The course' weekly meeting will cover material on service-learning, teamwork, leadership, and community engagement, that will aid them with their role as \$100 Solution Leaders. The meetings will also serve as a support network for the Leaders as they share their experiences with their groups, successes, and challenges. This will also allow Leaders to discuss larger community trends and needs, systemic and social issues, and opportunities for collaboration.

Through this course, students will further their knowledge of service-learning and community development, as well as their skills leading reflection and facilitating group processes.

Throughout the semester, students will facilitate collaboration among students, as well as between student groups and community organizations. Students will also collaborate with faculty in order to maximize the benefit of the student experience, as well as the benefit the community draws from the project their group implements in order to address a community need of their choice.

Grading:

- Students will write weekly journal entries reflecting on their understanding of the issues of social justice and social responsibility they and their students encounter. They will also write about their experience guiding other students through The \$100 Solution™ process. Students will be required to reflect on what they are learning from the experience in terms of life skills (effective citizenship, problem-solving, teamwork, leadership), as well as any relevant connections to their academic fields.
- Students will select a topic of their interest and/or expertise from the course calendar, and prepare to share with class mates that day and lead discussion.

Video and Print Resources for Class Discussion and Further information:

Jacoby, Barbara. (2011), How to Deepen Learning Through Critical Reflection. (DVD)

Insight Media. (2008). Critical Thinking: Analyzing Problems and Decisions. (DVD)

Selections from:

Berber Kaye, Cathryn. (2004) The Complete Guide to Service Learning: Proven, Practical Ways to Engage Students in Civic Responsibility, Academic Curriculum, & Social Action

Campus Compact (2003). Introduction to Service-Learning Toolkit.

Cress, Christine M., Donahue, David M., and Associates. (2011) Democratic Dilemmas of Teaching Service-Learning: Curricular Strategies for Success

Eyler, J., & Giles, D.W., Jr. (1999) Where's the Learning in Service Learning? San Francisco: Jossey-Bass.

Furco, Andrew, and Billing, Shelley H. (2001) Service-Learning: The Essence of the Pedagogy.

Ash, S. L., & Clayton, P. H. (2004) The Articulated Learning: An approach to guided reflection and assessment. .

Felten, P.; Gilehirst, L. Z; & Darby, Alexa. (2006). Emotion and Learning: Feeling our way toward a new theory of reflection in service-learning.

Ash, S. L.; Clayton, P. H.; & Atkinson, M. P. (2005). Integrating Reflection and Assessment to Capture and Improve Student Learning.

Whitfield, T. S. (1999). Connecting Service- and Classroom-Based Learning: The use of problem-based learning.

Morton, K. & Saltmarsh, J. (1997). Addams, Day, and Dewey: The Emergence of Community Service in American Culture.

ICSR 301
LEADING SERVICE-LEARNING – Fall 2012

Mondays 4:00 pm, GCC 115
Instructor: Nadia De Leon
Email: nadia.deleon@wku.edu
Office Hours by appointment only

Students enrolled in this course will serve as guides/coaches to groups of students completing The \$100 Solution™ projects.

The \$100 Solution™ Leaders will meet regularly with the faculty members who teach the course for which they are leading a group, and/or their graduate assistants. Each student will also lead weekly half hour meetings with each group they lead, accompany their group(s) when they meet with community partners, read (and/or grade, depending on the faculty member's preference) their students' weekly reflections, meet with community partners as needed, turn in weekly summaries of reflections or quotes, and document their group(s) work. Finally, some of the students will serve as liaisons for particular community organizations. They will maintain a relationship with the staff and/or clients of the organization, and stay abreast of their needs and resources.

The course' weekly meeting will cover material on service-learning, teamwork, leadership, and community engagement, that will aid them with their role as \$100 Solution Leaders. The meetings will also serve as a support network for the Leaders as they share their experiences with their groups, successes, and challenges. This will also allow Leaders to discuss larger community trends and needs, systemic and social issues, and opportunities for collaboration.

Through this course, students will further their knowledge of service-learning and community development, as well as their skills leading reflection and facilitating group processes.

Throughout the semester, students will facilitate collaboration among students, as well as between student groups and community organizations. Students will also collaborate with faculty in order to maximize the benefit of the student experience, as well as the benefit the community draws from the project their group implements in order to address a community need of their choice.

Grading:

- Students will write weekly journal entries reflecting on their understanding of the issues of social justice and social responsibility they and their students encounter. They will also write about their experience guiding other students through The \$100 Solution™ process. Students will be required to reflect on what they are learning from the experience in terms of life skills (effective citizenship, problem-solving, teamwork, leadership), as well as any relevant connections to their academic fields.

- Students will select a topic of their interest and/or expertise from the course calendar, and prepare to share with class mates that day and lead discussion.
- Students who need it for extra credit in order to get an A for the course, may complete an individual project (“A” project). This project can either be their own \$100 Solution project or a project that advanced THDS and service-learning at WKU. Projects may be determined in consultation with the instructor.

August 30	Review syllabus, calendar, and instruction handouts Icebreaking Exercises
September 6	Guiding Reflection I
September 13	Grading Reflection
September 20	Guiding Reflection II
September 27	Teambuilding
October 4	Critical Thinking
October 11	Service-Learning
October 18	Group Dynamics and Conflict
October 25	Learning Styles
November 1	Community Development
November 8	Partnerships
November 15	Leadership
November 22	NO CLASS

November 29	Sustainability
December 6	Social Change

ICSR 301 – Spring 2013

Leading Service-Learning

Mondays 4:30 pm, GCC 115

Instructor: Dr. Bernie Strenecky, Nadia DeLeon

Email: bernie.strenecky@wku.edu, nadia.deleon@wku.edu

Office Hours by appointment only

Students enrolled in this course will serve as a guides/coaches to groups of students completing The \$100 Solution™ projects.

The \$100 Solution™ Leaders will meet regular the faculty members who teach the course for which they are leading a group, and/or their graduate assistants. Each student will also lead weekly half hour meetings with each group they lead, accompany their group(s) when they meet with community partners, read (and/or grade, depending on the faculty member's preference) their students' weekly reflections, meet with community partners as needed, turn in weekly summaries of reflections or quotes, and document their group(s) work. Finally, some of the students will serve as liaisons for particular community organizations. They will maintain a relationship with the staff and/or clients of the organization, and stay abreast of their needs and resources.

The course' weekly meeting will cover material on service-learning, teamwork, leadership, and community engagement, that will aid them with their role as \$100 Solution Leaders. The meetings will also serve as a support network for the Leaders as they share their experiences with their groups, successes, and challenges. This will also allow Leaders to discuss larger community trends and needs, systemic and social issues, and opportunities for collaboration.

Through this course, students will further their knowledge of service-learning and community development, as well as their skills leading reflection and facilitating group processes.

Throughout the semester, students will facilitate collaboration among students, as well as between student groups and community organizations. Students will also collaborate with faculty in order to maximize the benefit of the student experience, as well as the benefit the community draws from the project their group implements in order to address a community need of their choice.

Grading:

- Students will write weekly journal entries reflecting on their understanding of the issues of social justice and social responsibility they and their students encounter. They will also write about their experience guiding other students through The \$100 Solution™ process. Students will be required to reflect on what they are learning from the experience in terms of life skills (effective citizenship, problem-solving, teamwork, leadership), as well as any relevant connections to their academic fields.
- Students will select a topic of their interest and/or expertise from the course calendar, and prepare to share with class mates that day and lead discussion.

- Students who need it for extra credit in order to get an A for the course, may complete an individual project (“A” project). This project can either be their own \$100 Solution project or a project that advanced THDS and service-learning at WKU. Projects may be determined in consultation with the instructor.

**ICSR 301
LEADING SERVICE-LEARNING**

January 28	Review syllabus, calendar, and instruction handouts Icebreaking Exercises.
February 4	Grading Reflection (Nadia)
February 11	Steps To The \$100 Solution (2:30 to 4:30pm)
February 18	Guiding Reflection (Dr. Strenecky)
February 25	Teambuilding and Communication (Wendy)
March 4	Service-Learning Pedagogy (Dr. Strenecky)
March 11	NO CLASS – SPRING BREAK
March 18	Conflict (Dr. Strenecky)
March 25	Critical Thinking - Libby
April 1	Sustainability - Matt
April 8	Leadership - Ashley
April 15	Community Development - Mia
April 22	Partnership and Reciprocity - McKenzie

April 29	THDS Celebration (5:00 to 7:00)
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APPENDIX C

WKU ID #: _____

Part I

Read each statement and circle the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE.

1= strongly disagree

2= disagree

3= somewhat disagree

4 = neutral

5 = somewhat agree

6= agree

7= strongly agree

1. I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

2. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

3. I am conscious of the cultural knowledge I apply to cross-cultural interactions.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

5. I know the legal and economic systems of other cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

6. I know the rules (e.g., vocabulary, grammar) of other languages.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

7. I know the cultural values and religious beliefs of others cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

8. I know the marriage systems of other cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

9. I know the arts and crafts of other cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

10. I know the rules for expressing nonverbal behaviors in other cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

11. I enjoy interacting with people from different cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

12. I am confident that I can socialize with locals in a culture that is unfamiliar to me.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

13. I am sure I can deal with the stresses of adjusting to a culture that is new to me.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

14. I enjoy living in cultures that are unfamiliar to me.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

15. I am confident that I can get accustomed to the shopping conditions in a different culture.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

16. I change my verbal behavior (e.g. , accent, tone) when a cross-cultural interaction requires it.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

17. I use pause and silence differently to suit different cross-cultural situations.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

18. I vary the rate of my speaking when a cross-cultural situation requires it.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

19. I change my nonverbal behavior when a cross-cultural situation requires it.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

20. I alter my facial expression when a cross-cultural interaction requires it.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

Part II

Below is a series of statements concerning intercultural communication. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. Thank you for your cooperation.

Please put the number corresponding to your answer in the blank before the statement

5= strongly agree

4= agree

3= uncertain

2= disagree

1= strongly disagree

_____ 1. I enjoy interacting with people from other cultures.

_____ 2. I think people from other cultures are narrow-minded.

_____ 3. I am pretty sure of myself in interacting with people from other cultures.

_____ 4. I find it very hard to talk in front of people from different cultures.

_____ 5. I always know what to say when interacting with people from different cultures.

_____ 6. I can be as sociable as I want to be when interacting with people from other cultures.

_____ 7. I don't like to be with people from different cultures.

_____ 8. I respect the values of people from different cultures.

_____ 9. I get upset easily when interacting with people from different cultures.

- _____ 10. I feel confident when interacting with people from different cultures.
- _____ 11. I tend to wait before forming an impression of culturally-distinct counterparts.
- _____ 12. I often get discouraged when I am with people from different cultures.
- _____ 13. I am open-minded to people from different cultures.
- _____ 14. I am very observant when interacting with people from different cultures.
- _____ 15. I often feel useless when interacting with people from different cultures.
- _____ 16. I respect the ways people from different cultures behave.
- _____ 17. I try to obtain as much information as I can when interacting with people from different cultures.
- _____ 18. I would not accept the opinions of people from different cultures.
- _____ 19. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.
- _____ 20. I think my culture is better than others.
- _____ 21. I often give positive responses to my culturally different counterpart during our interaction.
- _____ 22. I avoid those situations where I will have to deal with culturally-distinct persons.
- _____ 23. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.

_____ 24. I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.

Thank you for taking the time to complete this assessment!

Part III

Please circle or write in the correct answer.

1. Have you lived in a country other than the U.S.?
Yes No

2. Have you studied abroad?
Yes No

3. Where you born in the U.S.?
Yes No

4. Were both of your parents born in the U.S.?
Yes No

5. Do you have more than one native language?
Yes No

6. Race
a. White b. Black c. Native-American d. Asian e. Mix of two
or more races

7. Gender
a. Female b. Male

8. Age

9. Family annual income level
a. Below \$25,000 b. \$25,000 to \$50,000 c. \$50,000 to \$100,000 d.
\$100,000 or more

10. Can you speak a language other than your native language(s)
Yes No

11. Major

12. Year in school
Freshman Sophomore Junior Senior

13. Have you had previous experience volunteering in the community?
Yes No

14. Have you had previous experience in community service that involved individuals from other cultures?

Yes

No

APPENDIX D

WKU ID #: _____

Part I

Read each statement and circle the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE.

1= strongly disagree

2= disagree

3= somewhat disagree

4 = neutral

5 = somewhat agree

6= agree

7= strongly agree

1. I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

2. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

3. I am conscious of the cultural knowledge I apply to cross-cultural interactions.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

5. I know the legal and economic systems of other cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

6. I know the rules (e.g., vocabulary, grammar) of other languages.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

7. I know the cultural values and religious beliefs of others cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

8. I know the marriage systems of other cultures.

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Strongly disagree Neutral Strongly Agree

9. I know the arts and crafts of other cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

10. I know the rules for expressing nonverbal behaviors in other cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

11. I enjoy interacting with people from different cultures.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

12. I am confident that I can socialize with locals in a culture that is unfamiliar to me.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

13. I am sure I can deal with the stresses of adjusting to a culture that is new to me.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

14. I enjoy living in cultures that are unfamiliar to me.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

15. I am confident that I can get accustomed to the shopping conditions in a different culture.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

16. I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.

1	2	3	4	5	6	7
Strongly disagree			Neutral			Strongly Agree

17. I use pause and silence differently to suit different cross-cultural situations.

1	2	3	4	5	6	7
Strongly disagree			Neutral		Strongly Agree	

18. I vary the rate of my speaking when a cross-cultural situation requires it.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

19. I change my nonverbal behavior when a cross-cultural situation requires it.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

20. I alter my facial expression when a cross-cultural interaction requires it.

1 2 3 4 5 6 7
Strongly disagree Neutral Strongly Agree

Part II

Below is a series of statements concerning intercultural communication. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. Thank you for your cooperation.

Please put the number corresponding to your answer in the blank before the statement

5= strongly agree

4= agree

3= uncertain

2= disagree

1= strongly disagree

_____ 1. I enjoy interacting with people from other cultures.

_____ 2. I think people from other cultures are narrow-minded.

_____ 3. I am pretty sure of myself in interacting with people from other cultures.

_____ 4. I find it very hard to talk in front of people from different cultures.

_____ 5. I always know what to say when interacting with people from different cultures.

_____ 6. I can be as sociable as I want to be when interacting with people from other cultures.

_____ 7. I don't like to be with people from different cultures.

_____ 8. I respect the values of people from different cultures.

_____ 9. I get upset easily when interacting with people from different cultures.

- _____ 10. I feel confident when interacting with people from different cultures.
- _____ 11. I tend to wait before forming an impression of culturally-distinct counterparts.
- _____ 12. I often get discouraged when I am with people from different cultures.
- _____ 13. I am open-minded to people from different cultures.
- _____ 14. I am very observant when interacting with people from different cultures.
- _____ 15. I often feel useless when interacting with people from different cultures.
- _____ 16. I respect the ways people from different cultures behave.
- _____ 17. I try to obtain as much information as I can when interacting with people from different cultures.
- _____ 18. I would not accept the opinions of people from different cultures.
- _____ 19. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.
- _____ 20. I think my culture is better than others.
- _____ 21. I often give positive responses to my culturally different counterpart during our interaction.
- _____ 22. I avoid those situations where I will have to deal with culturally-distinct persons.
- _____ 23. I often show my culturally-distinct counterpart my understand through verbal or nonverbal cues.

_____ 24. I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.

Thank you for taking the time to complete this assessment!

APPENDIX E

FLK 280-001 Cultural Diversity in the United States

Syllabus for FALL 2012

Western Kentucky University Department of Folk Studies and Anthropology

Professor: Dr. J. Akuma-Kalu Njoku

Classes meet: TR 11:10 to 12:30 a.m. in FAC 249

Office Hours: M 12:30 to 3:30 p.m. in FAC 278

Contacts: (270) 745-5907 and Johnston.njoku@wku.edu

Course Description and Goal:

Using 40 terms, themes, and concepts, this course provides a conceptual preparation for understanding social and cultural diversity in the United States. We relate course terms to the experiences and contributions of major ethnic groups; including persistent concerns and unresolved issues. We study how Americans self-consciously transform and diversify ethnic community traditions and cultural products to suit mainstream American and individual tastes. We focus on five broad pan-ethnic groups: (1) European, (2) Native, (3) African, (4) Asian, and (5) Hispanic Americans and their contributions to cultural diversity in the United States. After studying each group, students write 2 to 3-page papers on how selected ethnic community traditions and contributions of the ethnic group they choose to study could be used to enhance life in their hometowns or communities. Throughout the course, students will engage in self definition, intercultural understanding, and multicultural exchange group discussions based on the individual papers that they have written.

Attendance and Participation Policy:

Punctual and regular attendance is required. In case of an emergency or for any other reason, you miss a class, come to my office hour before the next class period or as soon as you can to discuss your absence. Together we will talk about how best to catch up on what you missed. In any case, I will not excuse more than three (3) absences and I take those into account when I assign final grades.

Grading:	
Midterm Exam	20%
Final Exam	30%
Five 2 to 3-page Selective Appropriation papers	50%

Here is guideline for writing the 2 to 3-page paper for each of the five pan-ethnic groups or units.

The paper should be in two parts:

1. Describe the community traditions and contributions of one of the component ethnic groups in each unit. For Unit 1 for example, you can write on what the English, or the Irish, or the German or any other European American ethnic group have contributed to cultural diversity in the United States. Be sure to pick and choose from the traditional coping devices or strategies, habits of everyday life, rituals, ceremonies, games, tools, decorative objects (arts and crafts), and food that they have contributed.
2. From the descriptive out that you will provide, discuss five specific ways in which you think you can use their contributions to enhance cultural diversity in your hometown. You also may wish to consider environmental, linguistic, occupational, and ethnic factors. You can also think of how to apply what you have learned to the environment, religion, economy, politics, education, and recreation in your domicile community (where you call home). Be as creative and imaginative as you possibly can.

The paper must be typed single spaced with sources of information documented on the body paper as footnotes. Do not forget to write your name the course title on the top of the paper.

Grading	90+=A	80+=B	70+=C	60+=D
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Accommodation Policy:

Students with disabilities who require accommodations (academic adjustments and/or auxiliary aids or services) for this course must contact the Office for Student Disability Services in the Student Success Center, DUC A201. Phone is 745 5004. TTY is 745 3030

Readings: for each unit in the following course outline

1. Parvis, Leo and Julie. 2010. *Understanding Culture in Today's Complex World*. 2010 ISBN 978-1-4116-5842-4 Publisher Embrace Publications
2. Njoku, J.Akuma-Kalu. 2011. *Creative Americanization*
3. Selected URLs

CONCEPTUAL PREPARATION

Aug. 28 and 30: Introduction to concepts, themes, and issues of Social and Cultural Diversity in the United States

Sep. 4 Historical Foundations of Social and Cultural Diversity in the United States

Readings and Videos:

1. *Creative Americanization*, pp. 3-19
2. Understanding Cultural Diversity chapters 1, 2, and 3.
3. American Tongues (educational video)

Sep. 6 Self Definition, Intercultural Understanding, and Multicultural Exchange Reading

1. Understanding Cultural Diversity chapter 6.
2. America's Multicultural Heritage (educational video)

UNIT 1: EUROPEAN AMERICANS

Sep. 11 and 13 English American Experiences in and Contributions to the U.S.

Readings:

1. *Creative Americanization*, pp. 27-31
2. <http://colonialancestors.com/va/virginiacolony.htm>
3. <http://www.learner.org/biographyofamerica/prog02/transcript/page02.html>
4. <http://www.learner.org/biographyofamerica/prog02/transcript/page03.html>
5. <http://www.learner.org/biographyofamerica/prog02/transcript/page04.html> A Must Read
6. <http://www.learner.org/biographyofamerica/prog02/transcript/page05.html>
7. <http://www.genuki.org.uk/big/wal/USA.html> The Welch Connection

Sep. 18 and 20 Irish American Experiences in and Contributions to the U.S.

Readings:

1. *Creative Americanization*, pp. 31-34
2. Understanding Cultural Diversity pp. chapter 2
3. <http://www.ulsternation.org.uk/ulster's%20contribution%20to%20america.htm>
4. <http://www.irishamericanheritage.com/>
5. <http://www.cabq.gov/humanrights/public-information-and-education/diversity-booklets/irish-american-heritage-in-new-mexico/contributions-to-the-united-states> Contributions
6. <http://www.buzzle.com/articles/irish-contributions-to-the-american-culture.html>

Sep. 25 and 27 German American Experiences in and Contributions to the U.S.

Readings:

1. *Creative Americanization*, pp. 34-40
2. Understanding Cultural Diversity pp. chapter 3
3. <http://maxkade.iupui.edu/nameword/nameword.html> Contributions

Oct. 2 Paper #1 due

Oct. 4 FALL BREAK

Oct. 9 Review for midterm

Oct. 11 **Midterm Exam:** You will be expected to identify and explain selected concepts from the 40 course terms listed on pages 5 and 6 of this syllabus that we would cover by the time of the midterm.

UNIT 2: INDIGENOUS PEOPLES/NATIVE AMERICANS

Oct. 16, 18, and 23 Native American Experiences in and Contributions to the U.S.

Readings:

1. *Creative Americanization*, pp. 21-27
2. Understanding Cultural Diversity pp. 4
3. <http://www.crystalinks.com/nativeamericans.html>
4. <http://library.thinkquest.org/TQ0312140/ThinkQuest/Patty%20Jo/Native%20Americans%20in%20the%20Military.htm>

Oct. 25 Paper #2 due

UNIT 3: AFRICAN AMERICANS

Oct. 31, Nov. 1 and 6 African American Experiences in and Contributions to the U.S.

Readings:

1. Understanding Cultural Diversity pp. chapter 5
2. *Creative Americanization*, pp. 40-47
3. <http://www.infoplease.com/spot/bhmscientists1.html> Black Scientists and Inventors

Nov. 8 Paper #3 due

UNIT 4: ASIAN AMERICANS

Nov. 13 and 15 Asian American Experiences in and Contributions to the U.S.

Readings and Videos:

1. *Creative Americanization*, pp. 47-51
2. http://www.chinesefooddiy.com/about3_chinesecuisine.htm
3. <http://www.food-links.com/countries/japan/japanese-meals-customs.php>

Nov. 20 Paper #4 due

Nov. 21 to 23 THANKSGIVING

UNIT 5: HISPANIC AMERICANS

Nov. 27 and 29 Mexican and Puerto Rican Americans: Experiences, Traditional Coping Devices, and Contributions

Readings and Videos:

1. *Creative Americanization*, pp. 51-56
2. http://www.hispaniccontributions.org/pManager_E.asp?pid=home_E **a must read.**
3. <http://www.infoplease.com/spot/hhmcensus1.html>
4. <http://history-world.org/hispanics.htm> **a must read.**
5. <http://www.afromexico.com/> especially http://www.afromexico.com/?page_id=29

Dec. 4 Paper 5 due

Dec. 6 Review for final: You will expected to discuss the relevance of selected items from the 40 course terms to the case studies (ethnic groups) we covered throughout the semester.

Dec. 11 Final Examination (**Cumulative**) from 8 to 10 a.m.

Course Concepts, Themes, and Issues

1. Diversity
2. Culture—the cultivated values and belief system, strategies, habits of everyday life, and customary practices of any given community, place or people. See also Parvis' *Understanding Cultural Diversity in Today's Complex World*, chapter 1, pp. 1, 2, 9, and 10
3. Cultural diversity: See *Creative Americanization*, p. 8
4. Social Diversity (Gender, Race, Age, Class, Ethnic, and Special Interest Groups): See *Creative Americanization*, p. 10
5. Regional or Environmental diversity: See *Creative Americanization*, p.10
6. Linguistic diversity: See *Creative Americanization*, p. 10
7. Religious diversity: See *Creative Americanization*, p. 10
8. Occupational (primary, vocation, business/corporate) diversity: See *Creative Americanization*, p. 10

9. Ethnic diversity and Community Traditions (accumulated values and belief system, strategies, habits of everyday life, and customary practices) of any people, society, or nation that share a sense of community: See *Creative Americanization*, p. 10
10. Multiculturalism in the United States: See *Creative Americanization*, p. 4
11. Creative Ethnicity
12. Creative Americanization: See *Creative Americanization*, pp.1, 2, 9, 10
13. America's Multicultural Heritage
14. Continuity and Change: See *Creative Americanization*, pp. 3 and 4
15. Selective Appropriation and Creative Americanization: See *Creative Americanization*, pp. 9 and 10
16. Doctrine of Discovery: See *Creative Americanization*, pp. 11 and 12
17. Principle of First Settlement
18. Nation Building, Nation State, and Nationality: See *Creative Americanization*, p. 12
19. White Anglo-Saxon Protestants
20. White Mainstream and Minority American cultures
21. Manifest Destiny and Territorial Expansion: See *Creative Americanization*, pp, 12, 22
22. American Frontier Culture
23. Massive Immigration and Settlement Patterns: See *Creative Americanization*, p 13
24. Ethnic Identity, Ethnicity, and Pan-ethnicity: See *Creative Americanization*, pp. 14 and 15
25. Changing Gender Roles and Feminism in America
26. Nativism: See *Creative Americanization*, p. 17
27. Ethnocentrism: See *Creative Americanization*, p. 17
28. Discrimination: See *Creative Americanization*, p18
29. Racism: See *Creative Americanization*, pp. 18, 19
30. Acculturation (by choice and by design and forced)
31. Prejudice
32. Louisiana Purchase
33. Treaties with the Indigenous Peoples (Native Americans)
34. Guadalupe Treaty
35. The Melting Pot and E Pluribus Unum: See *Creative Americanization*, p. 16
36. Americanization: See *Creative Americanization*, pp 13 and 14
37. Assimilation and citizenship
38. Perspectives on Common Nationality (Centric fusion, Centrifugal, and Centripetal) : See *Creative Americanization*, pp. 5, 6, and 7
39. Ideal culture and Real culture
40. Self Definition, Intercultural Understanding, and Multicultural Exchange

Cultural Diversity in the U.S.
FLK 280
Fall 2012
MW 3:00-4:20 FAC 249

Instructor - Steve Goddard

Folk Studies M.A. Program

615-424-4823

stephen.goddard122@topper.wku.edu

Office Hours: Thursdays 3:00-4:00pm at the ICSR

Mailbox in the Folk Studies office (FAC 237)

Introduction

In this course, we will attempt to step into the world of the “other”, to look at life and its cultural expressions from the view of those with whom the student might not be familiar or accepting. This includes the refugee, the retiree and the racially different. Through the use of readings, films, projects, discussion and reflection, each student will be able to observe and engage a global community that has come to call the U.S. home.

This course fulfills the Category E General Education requirement (World Cultures and American Cultural Diversity)

Objectives

To make an honest assessment of the student's personal worldview, specifically with reference to those persons and groups within the U.S. that differ from the students in age, race and nationality. (*Whom Am I?*)

To acquire practical knowledge of the worldview and experiences of those persons and groups within the U.S. that differ from the students in age, race and nationality.

(*Who Are They?*)

To consider means by which the student can contribute to an appreciation for and involvement with those persons and groups within the U.S. that differ from them in age, race and nationality. (*Who Are We?*)

Disclaimer

Many issues explored in this class are sensitive in nature and may be considered offensive to some. It is important to remember that the purpose of such discussions is not to establish or promote any one “right” point of view. Rather, this class is designed to be an open forum for discussing these subjects in an environment where each student is free to express his/her own opinions, and reach conclusions based on their own life experience and the information presented in this class. Please respect your classmates and yourself. Most importantly, enjoy learning, expanding your knowledge, and challenging yourself to explore beyond your comfort limits. Many of you will find that the more you learn about others, the more enlightened you may become about yourself and life in general.

Required Texts

Pipher, Mary. 2000. *Another Country: Navigating the Emotional Terrain of Our Elders*. New York: Riverhead Books. (abbreviated ‘AC’ on the course calendar)

Pipher, Mary. 2002. *The Middle of Everywhere: The World’s Refugees Come to Our Town*. New York: Harcourt, Inc. (abbreviated ‘ME’ on the course calendar)

Stoute, Steve. 2011. *The Tanning of America: How Hip-Hop Created a Culture That Rewrote the Rules of the New Economy*. New York: Penguin Group. (abbreviated ‘TA’ in the course calendar)

Additional readings will be available on Blackboard.

Disability Accommodations

Students with disabilities who require accommodations (academic adjustments, and/or auxiliary aids or services) for this course must contact the Office for Student Disability Services (OFSDS), Downing University Center, Room A200,

(270) 745-5004 V/(270) 745-3030/TDD. Please do not request accommodations directly from the professor or instructor without a letter of accommodation from the Office for Student Disability Services.

Attendance Policy

Attendance will be kept using the daily reflections turned in at the end of each class.

You are allowed *two* unexcused absences. Each absence beyond two will result in a 5 point deduction (out of a possible 100 points) from your participation grade. “Excused absences” include medical and family emergencies and unique circumstances of which we both have prior knowledge. Being late for class (or leaving early) may result in half an absence for the day. If you are absent, you are responsible for consulting with your classmates about what you’ve missed or meeting with me during office hours.

Grading

Worldview Paper	5%
Weekly Reflections	10%
Class Participation	25%
Group Project	15%
Fieldwork	15%
Midterm	10%
Final	20%

Worldview Paper (5%)

You will be asked to write a two-page essay analyzing your own worldview. More details will be given.

Weekly Reflections (10%)

Every week you will be asked to reflect on all that you learned from readings, projects, classroom discussion, etc. for that week and write a few paragraphs explaining:

- What you learned
- How you feel about it

What changes, if any, you should make in response

This assignment is designed to encourage thoughtful interaction with all that comprises this class and will be used as prompts for discussion. Clearly, some are more adept at journaling than others but all should learn the discipline. It is here, as well, that you can voice any frustrations, concerns, or compliments about what you're learning or how you're learning it. *This assignment should be uploaded to Blackboard every Friday by midnight.*

Class participation (25%)

You will be expected to participate in class by asking or answering questions or sharing your opinion. This class functions as a forum in which participants can discuss the readings and their personal experiences, exchange ideas, interpretations, and insights with each other. The success of this format depends on everyone's preparation and participation. Therefore, I expect you to participate in class activities and discussion. Successful participation requires that you prepare for class by completing the reading and doing your homework.

Additionally, written assignments should be 12pt Times New Roman font with 1" margins and double-spaced.

Group Project (15%)

The class will be divided into groups of 4-5 students for the purpose of researching and presenting the changing face of our nation. The focus will be select city streets that have become living examples of the cultural diversity we now enjoy. More details will be given.

Fieldwork (15%)

You will be required to conduct one interview with an unknown person from one of those categories with which we are dealing; refugees, retirees, and the racially different. You will then write a 2-3 page paper on what you learn from your interviewee. More details will be given.

Midterm (10%)

This will cover material from the first half of the semester and will include both identification and essay questions.

Final (20%)

This will cover material for the entire semester, though the bulk will come from the second half. It too will include both identification and essay questions.

Due Dates

Under special circumstances, I will accept work turned in late, but only if you talk to me and request permission before the due date. Worked turned in late will have a 5% grade deduction per day. Worked turned in more than a week late will not be graded.

Extra credit assignments may be available over the course of the semester.

I will update grades on blackboard as soon as they are given. Students are responsible for keeping up with their own grades through blackboard.

Academic Integrity

It is understood that students will present their own work for all assignments. Student work will be checked using plagiarism detection software. Plagiarism, cheating, or any other form of academic dishonesty will not be tolerated. Academic dishonesty will result in either failure of the assignment or failure of the course. Please refer to the *WKU 2010-2011 Student Handbook* for more information.

Email Communication

I will use WKU's Blackboard and email system to communicate with students outside of class. These communications will range from class announcements to supplemental readings to important information. Students will be responsible for information posted on the class Blackboard site and sent via email, and must check their WKU emails daily.

**Please note that I reserve the right to make changes to the course, schedule, and/or readings at any time. Changes will be announced in advance in class.*

Folklore Minor and Folk Studies Club

A Folklore Minor is fun, challenging, and involves many fascinating topics related to contemporary American life. It also helps you to develop valuable and important critical and problem solving skills for use in the complex personal, social, occupational, and political environments in which we work and live. Courses include Urban Folklore, Folklore and Mass Media, Foodways, Roots of Southern Culture, Folklore and the Supernatural, and many more. For more information, see the Folk Studies home page (<http://www.wku.edu/folkstudies/index.html>).

Women's Studies Credit

This section of FLK 280 has been approved for credit toward the Women's Studies minor. WS is an interdisciplinary program that will help you learn how to make connections and to understand the "bigger picture". You will study how gender powerfully affects personal identity, social interactions, and cultural institutions, and further, the often subtle ways that race, sexuality, and class interact with gender. For more information, visit www.wku.edu/womensstudies.

Certificate in Citizenship and Social Responsibility

The Institute for Citizenship and Social Responsibility at WKU promotes careful reflection on civic values, and critical analysis of contemporary social, economic, and political issues. The certificate is an interdisciplinary program focusing that prepares students to be effective citizens, developing the capacities and skills of community organizing and civic engagement as ways of achieving social change and the common good. The certificate program includes both coursework and co-curricular public work. For more information, visit www.wku.edu/icsr

Important Note: I reserve the right to make changes in this syllabus but will notify students prior to changes that affect required coursework.

APPENDIX F

FLK 280-006 CULTURAL DIVERSITY IN THE U.S.

Spring 2012, Tu 5:00 -7:45 pm

Instructor: Nadia DeLeon

Phone #: 782-0966

Email: nadia.deleon@wku.edu

Office: Garret Conference Center 111, ICSR

Office Hours by appointment only on Tuesdays and Thursdays.

This class gives students the opportunity to experience, learn, share, and understand the multicultural nature of American society with an emphasis on varieties of cultural expression, custom, and worldview as practiced by cultural groups of many different kinds – including groups defined by ethnicity, religion, region, social class, gender, occupation, disability, age, or sexual orientation.

This is a unique section of cultural diversity with hands-on activities and a required service-learning project with local refugee families so you can learn from each other's culture and assist the family in their adjustment process. This is also a writing intensive course.

This course fulfills the Category E General Education requirement (World Cultures and American Cultural Diversity). It will help students to meet this general education goal: *an appreciation of the complexity and variety in the world's cultures.*

Objectives:

- Reflect about the cultural, ethnic, and gender diversity of society and the world, and understand concepts such as culture and cultural relativism.
- Foster respect for cultural diversity and recognize the contributions of a variety of social or cultural groups.
- Identify ways in which one group may be favored over another, and the concepts of ethnocentrism, stereotyping, prejudice, discrimination, oppression, and privilege.
- Recognize that all groups tend to take much of their own culture for granted, and that there is a need to examine one's own culture critically before one can understand other cultures.

- Explore critically how we respond to cultural difference in our lives, examine cultural biases and assumptions, and practice cross-cultural communication skills.

Disclaimer: Many issues explored in this class are sensitive in nature and may be considered offensive to some. It is important to remember that the purpose of such discussions is not to establish or promote any one “right” point of view. Rather, this class is designed as an open forum to air out these subjects in an environment where each student is free to express her or his own opinions, and reach conclusions based on their own life experience and the information presented in this class. Please respect your classmates.

Required Texts:All readings on blackboard

Attendance Policy:

- If you must, you are **allowed to miss 2** classes without penalty or need to present excuses. Beyond that, each unexcused absence will result in a deduction of **a full letter grade**. This class is based on discussion and designed around the exchange of ideas, for which you must be present in class, prepared, and actively participate. Class participation and in class activities make a substantial part of your grade. By being absent, you forfeit participation points. This class is designed so we can all learn from each other. Please come to class not only for your own sake (and grade), but also for your fellow classmates as your input is unique and enhances the learning environment for all of us.
- Arriving late or leaving early will be counted as **half an absence**. You must let me know in advance if you must leave class early and ask for permission.

Disability Accommodations: Students with disabilities who require accommodations (academic adjustments, and/or auxiliary aids or services) for this course must contact the Office for Student Disability Services (OFSDS), **Downing University Center, Room A200**, (270) 745-5004 V/(270) 745-3030/TDD. Please do not request accommodations directly from the professor or instructor.

Academic Integrity: It is understood that students will present their own work for all assignments. Student work will be checked using plagiarism detection software. Plagiarism, cheating, or any other form of academic dishonesty will not be tolerated. Academic dishonesty will result in either failure of the assignment or failure of the course. Please refer to the *WKU 2010-2011 Student Handbook* for more information.

Email Communication: The courses’ teaching assistant, group leaders, and I will use WKU’s Blackboard and email system to communicate with students outside of class. These communications will range from class announcements to supplemental readings to time sensitive information. Students will be responsible for information posted on the

class Blackboard site and sent via email, and must check their WKU emails daily.

Grading:

Worldview paper.....	5%
Melting Pot paper.....	5%
Research paper	10%
Diversity paper	5%
Class participation	15%
Reflection Journal	20%
Service Learning Project	40%

Extra credit New cultural experience essays up to 4%

90%+=A, 80%+=B, 70%+=C, 60%+=D, lower than 60%=F

Due Dates: Under special circumstances, I will accept work turned in late, **but only if you talk to me and request permission before the due date.** Worked turned in late will have a 5% grade deduction per day. Worked turned in more than a week late **will not be graded.**

Worldview Paper (5%)

You will be asked to write a short essay analyzing your own worldview. 4 pages. More details will be given separately.

Melting Pot Paper (5%)

You will be asked to write a short essay describing your take on the Melting Pot. 4 pages. More details will be given separately.

Service-Learning Research Papers (20%)

Each group will write 4-page papers on each of the following topics for your assigned partner family: country/ethnicity; foodways; family & children’s folklore; rituals, beliefs, & practices. More details will be given separately.

Class participation (10%)

You will be expected to participate in class by asking or answering questions or sharing your opinion. This class functions as a forum in which participants can discuss the readings and their personal experiences, exchange ideas, interpretations, and insights with each other. The success of this format depends on everyone’s preparation and participation. Therefore, I expect you to participate in class activities and discussion.

Successful participation requires that you prepare for class by completing the reading and doing your homework. Whenever there are readings assigned, you will be expected to bring in a paragraph to class sharing your thoughts about the reading as well as a discussion question, which will be used to direct the conversation in class. You will also be asked to write exit reflections at the end of class: a sentence or two reflecting on what you learned, how the discussion made you feel, or what you thought of the material presented.

Reflection Journal (20%)

You will be asked to keep a reflection journal throughout the class. Every week you will be asked to share a few paragraphs about the readings and class content, as well as your experiences with your service-learning projects. Some weeks you will have specific prompts for your entry. More details will be given in the Reflection Journal and Reflection not Summary handouts.

Service Learning Project (40%)

Groups of four to five students will partner with refugee families so that the students may learn about the family's culture, teach them about American culture, and help them with their adjustment process. You will receive in-class training in The \$100 Solution™ in order to be eligible to apply for approval and funding for \$100 solutions to aid the family you have partnered with. This program will require at least 3 hours of outside of class work per week. Details will be given separately in the Service-Learning Project Description handout.

Extra Credit: New Cultural Experience Essays (up to 4%)

For extra credit, you can attend up to two approved campus and community events that will allow you to experience a new cultural group outside of your own. You will write a short essay describing the experience. We will maintain a list of options on blackboard. Suggestions are welcome.

Grades: Grades will be updated on blackboard on a weekly basis. Students are responsible for keeping up with their own grades through blackboard.

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Certificate in Citizenship and Social Responsibility: The Institute for Citizenship and Social Responsibility at WKU promotes careful reflection on civic values, and critical analysis of contemporary social, economic, and political issues. The certificate is an interdisciplinary program focusing that prepares students to be effective citizens, developing the capacities and skills of community organizing and civic engagement as ways of achieving social change and the common good. The certificate program includes both coursework and co-curricular public work. For more information, visit www.wku.edu/icsr

Course Calendar

August 28	Review syllabus, calendar, and instruction handouts Icebreaking and Multicultural Experiential Exercises Introduction of concepts
September 4	Cultural Awareness and Volunteer Training Forming Groups
Saturday September 8	5:30 pm Gathering with Partner Families ALIVE Center
September 11	\$100 Solution Training Discussion of meeting families
September 18	Film: God Grew Tired of Us Discussion of first independent meetings with families Due: Family’s Country/Ethnic Background Paper
September 25	Worldview and Cultural Diversity Reading Assignments: <ul style="list-style-type: none"> • The Allegory of the Cave • Body Ritual of the Nacirema
Friday September 28	Due: Worldview Paper

October 2	<p><u>Stereotypes and Prejudice, Oppression and Privilege</u> Reading Assignments:</p> <ul style="list-style-type: none"> • Parillo, "Causes of Prejudice" • Peggy McIntosh, "White Privilege and Male Privilege" <p>Discussion of Project Ideas</p>
Friday October 5	Due: Application Drafts
October 9	<p><u>Immigration</u> Reading Assignment:</p> <ul style="list-style-type: none"> • Colombo, et al, "Created Equal: The Myth of the Melting Pot" • Fredrickson, "Models of American Ethnic Relations: A Historical Perspective" <p>Discussion of Application Drafts</p>
Friday October 12	Due: Melting Pot Paper
October 16	<p>The European American Experiences in and Contributions to the U.S. Cross-cultural communication and problem-solving Experiential Exercise Due: Final Applications</p>
October 23	<p>The Native American Experiences in and Contributions to the U.S. Understanding and interacting with other cultures Experiential Exercises Review of Final Applications in Class Due: Foodways Paper</p>
October 30	<p>Asian American Experiences in and Contributions to the U.S. <u>Women's Experiences and Heritage in the U.S.</u> <u>Gender</u> Reading Assignments:</p> <ul style="list-style-type: none"> • Group 1: Colombo, et al, "True Women and Real Men: Myths of Gender" • Group 2: Devor, "Becoming Members of Society: Learning the Social Meanings of Gender" • Group 3: Kimmel, "<i>Bros Before Hos: The Guy Code</i>" • Group 4: Kilbourne, "Two Ways a Woman Can get Hurt: Advertising and Violence" <p>Discussion of Project Implementation</p>
November 6	<p>NO CLASS Due: Family and Children's Folklore Paper</p>

November 13	<u>African American Experiences in and Contributions to the U.S. Sexual Orientation</u> Reading Assignment: <ul style="list-style-type: none"> • Group 5: Wolfson, "What is Marriage?" • Group 6: Pew Research Center, "Two Perspectives on Gay Marriage" • Group 7: Morse, "8 Is Not Hate" • Group 8: MEU, "Prop 8 Hurt My Family"
November 20	NO CLASS Due: Rituals, Beliefs, and Practices Paper
November 27	<u>Middle Easterners / Arabs / Muslims</u> Reading assignment: <ul style="list-style-type: none"> • How does it feel to be a problem? (Divided by groups) <u>Religious Diversity</u> Reading Assignments: <ul style="list-style-type: none"> • Maysan Haydar, "Veiled Intentions: Don't Judge a Muslim Girl by Her Covering," (All) • Articles and video on Snake-handling (All)
Saturday December 1	Potluck Family Celebration 5:30 pm ALIVE Center
December 4	Final Presentations /THDS End of Semester Celebration Due: Final Reports

APPENDIX G

FOLK STUDIES 280/ Section 06: CULTURAL DIVERSITY IN THE UNITED STATES **SPRING SEMESTER 2013 Monday and Wednesday 5:30 pm- 6:50 pm**

Instructor: Professor/Mrs. Alice Shaughnessy-Begay, R.N., M.A. / Folklorist
Office Hours: By appointment
Phone: 270 -879 -3319 E-mail: alice.shaughnessy@wku.edu
Mailbox: FAC 249

Course Objectives:

Cultural Diversity in the United States introduces students to the commonwealth of cultures in American society. This course will explore cultural groups in America and examine how these cultures shape the experiences of individuals and groups from an emic (subjective) and etic (objective) perspective. Students will learn to recognize ways in which one culture may be favored over another including, ethnocentrism, stereotyping, prejudice, gender, and colonialism. One goal of this course is for the student to develop the habit of observing behavior in other cultures objectively. Students will learn to recognize that members of all cultures tend to take much of their own culture for granted, and that one needs to examine their own culture critically before one can understand other cultures. *Cultural Diversity in the United States* will prepare students to understand basic concepts such as culture, ethnicity, cultural diversity, cultural relativism, social justice and worldview.

Cultural Diversity in the United States teaches students how to interpret and understand the multicultural nature of American society with an emphasis on a variety of cultural expressions, customs, and worldviews as practiced by different cultural groups. This course fulfills the Category E General Education requirement and will assist students in achieving the following General Education goal: an appreciation of the complexity and variety of cultures in the United States.

Course Content:

During this course of study we will consider, read, write, and discuss material that you may find offensive, embarrassing, or contrary to your own beliefs. The subject matter under consideration is not intended to offend anyone or promote specific ideas; rather we must discuss them openly and critically in order to understand them as a real presence in American life. Students are encouraged to express their ideas in a constructive way, be sensitive to other points of view, listen respectfully to the speaker, and appreciate the value of learning from others experiences.

Course Requirements:

1. **General class participation** (15% of final grade). This includes attendance, general participation and asking questions, as well as participation in organized classroom and out of class activities. To participate, it is essential that you keep up with the readings.
2. **Writing assignments** (30% of final grade, 15% each). There will be two writing assignments. The assignments will require: 1) An experience in Cultural Diversity and 2) Writing about your own cultural background. The assignments will be explained in more detail in class.

Exams: Two quizzes (10 % each), a midterm (15%), and a final exam (20%). The quizzes and midterm will be essay and short answer; the final will include the same. One quiz is a **POP QUIZ** over material up to and including the date of the quiz and the second quiz is over the book Bayoumi, Moustafa. *How Does It Feel To Be A Problem? Being Young and Arab in America*. New York: Penguin Books. 2008.

PLEASE NOTE: Grades are weighted NOT averaged that is why there is % marks associated with each assignment.

Attendance Policy:

Attendance will be taken at any time during the class period. Attendance is defined as participating throughout the entire scheduled class. Students who miss class should bring a note from the doctor, coach, or individual who will testify that the absence was **unavoidable**. This class meets twice per week. Students are allowed **two excused absence**: you are responsible for the material covered during that class. **For every absence beyond the two allowed, 2 points (per unexcused absence) will be deducted from your final grade. If you miss more than 6 classes (3 weeks of classes) you must make arrangements to meet with me to avoid being dropped from the course.**

Disability policy:

Students with disabilities who require accommodations (academic adjustments and/or auxiliary aids or services) for this course must contact the Office for Student Disability Services, Room 445, at Potter Hall. The OFSDS telephone number is 270- 745-5004 V/TDD.

Please do not request accommodations directly from the professor or instructor without a letter of accommodation from the Office for Student Disability Services.

Recordings, cell phones, and computers in class:

You may not record class meetings using any device under any circumstance without written permission from me in advance of the class... not the day of the class.

All cell phones must be turned off; that includes vibrate. Cell phones are to be put away. I will ask you to leave the class if you ignore this rule and you will be considered absent.

No computing devices, regardless of size or shape, are allowed in class.

Cheating and academic misconduct:

Academic integrity is of utmost importance to this university. I will not tolerate cheating or academic misconduct. See the WKU Student Handbook for more information.

The Learning Center (TLC):

Should you require academic assistance with this course, or any Gen Ed course, there are several places that can provide you with help. TLC tutors are available in most undergraduate subjects and course levels. TLC is located in the Academic Advising and Retention Center, DUC A-339. Phone 745-6254, www.wku.edu/tlc/. Hours: M-TH 8 a.m. - 9 p.m., F 8-4, Sun 4-9.

Folklore Minor:

Students at WKU have the opportunity to take a variety of folklore classes and may also minor in folklore. A folklore minor is fun, challenging, and includes many fascinating topics related to contemporary American life. It will help you develop valuable critical and problem solving skills for use in the complex social, occupational and political environments in which we work and live. These skills will make you a better candidate for employment, for admission into graduate programs in many fields, and for advancement in just about any career path. For more information, visit the Folk Studies web site @ www.wku.edu/folkstudies/.

Required Material:

The books required for this course are available through the WKU Bookstore (DUC). They may also be available at other local stores in the campus area or from online booksellers, e.g. www.amazon.com

- Review your syllabus and mark the day that you must have the book read and be prepared for a quiz over the book and class discussion on the book.

Bayoumi, Moustafa. *How Does It Feel To Be A Problem? Being Young and Arab in America*. New York: Penguin Books. 2008.

- **Class Reader:**

In addition to the books, there is a packet of photocopied readings referred to as the **Class Reader**. This must be picked up at Staples, 1680 Campbell Lane, phone # **746-0711** **prior to the first class**. You must tell them the course number FLK 280 Section 500 and the instructor (Alice Shaughnessy-Begay). On the **Schedule of Classes**, the selections from the Class Reader are designated with **CR**.

On the **Schedule of Classes**, the selections from the Class Reader are designated with **CR**.

Writing assignments:

1. **Paper # 1. 4 page paper: Due March 20, 2013 Experience in Cultural Diversity.**
 2. **Paper # 2. 7 page paper: Due April 22, 2013 Identity and Worldview.**
- **I do not accept late papers or papers that are not the minimum number of pages indicated ***

Final Exam for this class is Monday May 6, 2013 from 5 pm-7 pm

Schedule of Classes

- **CR means Class Reader ☺**

Week 1: Introduction to Cultural Diversity

January 23

Review of syllabus, texts, and writing assignments.

Introduction to Cultural Diversity: Diversity or a Commonwealth of Cultures?

Read: Colombo, et al, "Thinking Critically, Challenging Cultural Myths", **CR**.

Read: Johnson, Allan G. "The Social Construction of Difference", **CR**

Week 2: Identity and Worldview.

January 28

Read: Kirk and Okazaw-Rey, "Identities and Social Locations" pages 8-14. **CR**.

+ Read and bring to class the handouts: Cycle of Socialization and Mosaic of Identity. Be prepared to discuss.

January 30

Read: Toelken, Barre, "Cultural Worldview" pages 1-12. **CR.**

+ Read and bring to class the handouts: Figure 1 Sketch. Be prepared to discuss.

*Your name is one identity marker. Investigate the story of your full name and be prepared to share with the class.

Week 3: Cultural Relativism: Observing Culture Objectively

February 4

Read: Rosado, Caleb, "Understanding Cultural Relativism in a Multicultural World", **CR.**

Read handout: Becoming an Ally

Read: Miner, Horace, "Body Ritual among the Nacirema", **CR**

February 6

An Exercise in Cultural Relativism: A clash of norms and values.

Week 4: Cultural Diversity and Family

February 11

Read: "How to be a Good Wife", **CR**

What does marriage mean to you? We will have a respectful group discussion on this topic.

February 13

Read: Colombo, et al, Harmony at Home: The Myth of the Model Family, **CR.**

*In your own words define "family"

Week 5: Cultural Diversity and Education

February 18

Tour of Confucius Center located at @ Helm Library 5:30 PM

February 20

Read: Rodriguez, Richard “Aria”. **CR.**

Week 6: Religious Diversity in the U.S.

February 25

Tour of the Islamic Center on Morgantown Road @ 5:30 PM

- **Women bring scarf to cover head and wear pants or skirt that cover legs, blouses that cover arms, chest, and shoulder area.**
- **All students please be respectful of religious facility**

February 27

Visit these web sites and be prepared to discuss the similarities and differences of these faiths.

[PBS - THE SPLIT HORN: Hmong Culture](http://www.pbs.org/splithorn/hmong.html)

www.pbs.org/splithorn/hmong.html

[Mormon.org | Beliefs and People of The Church of Jesus Christ of ...](http://mormon.org) [mormon.org/](http://mormon.org)

[Jewish Beliefs--www.patheos.com/Library/Judaism.html](http://www.patheos.com/Library/Judaism.html)

Week 7: Midterm

March 4 Review for the Midterm

March 6 Midterm Exam

Week 8: SPRING BREAK!!!!

March 11-15

Week 9: Cultural and Medicine

March 18

Read: A Doctor for Disease, a Shaman for the Soul

March 20

Paper # 1 Due at beginning of Class

Iridology: The study of the iris of the eye for indications of bodily health and disease
(Guest Speaker)

Week 10: Cultural Construction of Ethnicity, Race and Color.

March 25

Read, Oring, Elliot “Ethnic Groups and Ethnic Folklore”, pages 23-33 **CR.**
Read and bring to class handouts: Social Diversity Education, Some Social Identity
Categories, and Examples of Social Identity Categories

March 27

Read, Ignatiev, N. “How the Irish became White” pages, 126-134. **CR**
Read and bring to class handouts: Matrix of Oppression.

Week 11: Prejudice, Stereotypes, and Discrimination

April 1

Read: Parrillo, Vincent. “Causes of Prejudice” **CR.**
Read and bring to class handout: Stereotypes

April 3

Read: Bell, Lee Anne, “Theoretical Foundations”, **CR**
Read: Archives of the West: Documents on Anti-Chinese Immigration Policy. **CR.**

Week 12: Culture and Sexual Identity

April 8

Film: Straight-laced: How Gender Has us All Tied Up

April 10

Bring your definition handout to class.
Read: Sexual Orientation, **CR.**
Read: How do you know you’re straight? **CR.**
Read: The Gay Side of Nature **CR.**
Read: The Islands Where Boys grow up to be girls. **CR.**
Discussion of handouts will reflect theme of film on April 8

Week 13: Social Conscience

April 15

QUIZ OVER THE BOOK: Bayoumi, Moustafa. *“How Does It Feel To Be A Problem? Being Young and Arab in America”*.

Quiz over book then discussion.

April 17

Read and bring to class handout: Acting as an Ally

*Discussion of the book. Failure to attend this class will result in a 3 point deduction from student’s grade on this book quiz.

- Sign up for pot luck dinner

Week 14: Culture and Foodway

April 22

Paper # 2 Due at beginning of Class

Read: **Three Sisters Garden. CR**

Read: **Long, Lucy. “Green Bean Casserole and Midwestern Identity” pages 29-36. CR**

April 24 ***Class will be held in Pioneer Cabin on Campus*******

Write a one page paper on a “food” that you and or your family prepare during a secular or religious holiday. Each person will present their paper to the class. I will collect the papers.

Week 15: The Coda

April 29

Paper # 2 Due at beginning of Class

Mandatory Attendance!!!!!!!!!!!!!!!

May 1

Final Review

Week 16: Final Exam

May 6

*******FINAL May 6 from 5 PM to 7
PM*******

APPENDIX H

FLK 280-003 (TR) Cultural Diversity in the United States
Syllabus for spring 2013

Western Kentucky University Department of Folk Studies and Anthropology

Professor: Dr. J. Akuma-Kalu Njoku
Classes meet: TR 11:10 to 12:30 a.m. in FAC 249
Office Hours: M 1to 3 p.m. in FAC 278
Contacts: (270) 745-5907 and Johnston.njoku@wku.edu

Course Description and Goal:

This course provides a conceptual preparation for understanding cultural diversity from environmental, linguistic, religious, occupational, customary, and social (gender, race, age, class, and ethnic) perspectives in the United States. Focusing on Native, European, African, Asian, and (5) Hispanic Americans, we study the social transformation that ethnic and immigrant groups go through in the process of becoming Americans. Our goal is to learn how diverse ethnic coping devices, community traditions, and cultural products could be selectively appropriate and used to strengthen primary cultural institutions in the United States and enhance life in American hometowns or communities.

Course objectives support these general education goals in the following ways:

- *Cultural Diversity in the U.S.* will prepare students to understand basic concepts such as culture, ethnicity, cultural diversity, and methods of ethnographic research.
- Students will learn to recognize the contributions to American culture and society of a variety of social or cultural groups and the ways in which these groups are related and interdependent. These may include immigrant or ethnic groups from many parts of the world, as well as groups defined by religion, region, social class, gender, occupation, disability, age, subculture, sexual orientation or other factors.
- Students will also learn to identify ways in which one culture or group may be favored over another, including ethnocentrism, stereotyping, prejudice, discrimination, racism, sexism, colonialism and various forms of privilege. Students will learn to recognize that members of all cultures tend to take much of their own culture for granted, and that there is a need to examine one's own culture critically before one can understand other cultures.
- Students will explore critically how we respond to cultural differences in our lives, examine our own cultural biases and assumptions, and practice cross-cultural communication skills.

Disclaimer:

Be warned that this class will sometimes deal with controversial issues. You are encouraged to express thoughtful opinions, but also to listen respectfully to others, and to seriously consider points of view that differ from your own. Be nice to each other! The class will occasionally make use of materials that may be disturbing, offensive or inflammatory in content (e.g., racist, sexist, homophobic). The intention is not to promote such attitudes but to deal in a critical way with the realities of American (and world) cultures.

Accommodation Policy:

Students with disabilities who require accommodations (academic adjustments and/or auxiliary aids or services) for this course must contact the Office for Student Disability Services in the Student Success Center, DUC A201. Phone is 745 5004. TTY is 745 3030

Readings: for each unit in the following course outline

4. Njoku, J.Akuma-Kalu. 2011. *Creative Americanization*
5. Bound Away: Virginia and the Westward Movement. University of Virginia Press, 2000. ISBN 0-8139-1774-3
6. Selected URLs TBA

Grading:

Paper due on cultural background of refugee family (group project)	2/19	10
points		
Weekly Reflections		20
points		
Paper on your own culture due (individual project)	4/2	10
points		
Paper on Folklore of Refugee Family (group project)	4/16	10
points		
Service Learning Project: class presentations.	4/24	10
points		
Final reports due for \$100 Solution projects	4/30 and 5/2	10
points		
Class participation		10
points		
Final Examination (Cumulative) from 8 to 10 a.m.	5/9	20
points		

90+ A, 80+ B, 70+ C, 60+ D, 59 and less F.

Note:

I reserve the right to make changes in the class schedule as needed, but I will not add major assignments or exams. I may add occasional short readings or handouts, and I may give pop quizzes. I will not change exam dates (except in an emergency), and in the event that I change due dates for any assignments, they will be due later, not earlier.

COURSE OUTLINE:

CONCEPTUAL PREPARATION

Jan 22 and 24:

Introduction to concepts, themes, and issues of Social and Cultural Diversity in the United States

\$100 Solution training, with Nadia De Leon

Survey the \$100 Solution website,

<http://www.wku.edu/alive/the100dollarsolution/>. Other materials will be handed out in class. We will form groups during this week.

Jan 29 and 31:

Historical Foundations of Social and Cultural Diversity in the United States

Readings and Videos:

1. *Creative Americanization*, pp. 3-19
2. Bound Away: Virginia and the Westward Movement.
3. URLs TBA
4. American Tongues (educational video)

\$100 Solution training, with Nadia De Leon

Survey the \$100 Solution website,

<http://www.wku.edu/alive/the100dollarsolution/>. Other materials will be handed out in class. We will form groups during this week.

2/2 (Saturday).

Multicultural Service-Learning Opening Gathering with Students and Refugee Families, 5:00-7:00 p.m., ALIVE Center. Please plan to be there.

2/5.

Training for working with refugee families, with Jennifer Bell, pt. 1

2/7.

Training for working with refugee families, with Jennifer Bell, pt. 2

Self Definition, Intercultural Understanding, and Multicultural Exchange

Readings and Videos:

Creative Americanization, pp. 27-31

Bound Away: Virginia and the Westward Movement.

URLs TBA

America's Multicultural Heritage (educational video)

EUROPEAN AMERICANS

Feb 12 and 14

English American Experiences in and Contributions to the U.S.

Readings:

Creative Americanization, pp. 27-31

Bound Away: Virginia and the Westward Movement, chapters 1 to 3.

URLs TBA

****2/19.**

Paper due on cultural background of refugee family (group project).**

****2/21**

Irish American Experiences in and Contributions to the U.S.

Readings:

Creative Americanization, pp. 31-34

Bound Away: Virginia and the Westward Movement.

URLs TBA

Feb 26 and 28

German American Experiences in and Contributions to the U.S.

Readings:

1. *Creative Americanization*, pp. 34-40

2. Bound Away: Virginia and the Westward Movement, **see index entries.**

3. URLs TBA

- ** 3/5. Draft \$100 Solution applications due (group project).**
Review for Midterm
- Mar 7 **Midterm Exam:** You will be expected to identify and explain selected concepts from the course terms listed on pages 5 and 6 of this syllabus that we would have covered by the time of the midterm.
- Mar 12 and 14 **Spring Break**

**** 3/17 (Sunday). Completed \$100 Solution Applications Due. ****

- NATIVE AMERICANS
- Mar 19, 21, 26, 28 Native American Experiences in and Contributions to the U.S.
Readings:
1. *Creative Americanization*, pp. 21-27
 2. Bound Away: Virginia and the Westward Movement, **see index entries.**
 3. **URLs TBA**
- 3/21 **Grant Application Reviews in Class.**
3/26 and 28 **Grant Resubmissions Due (if necessary).****

OR

- HISPANIC AMERICANS
- 3/28 Mexican and Puerto Rican Americans: Experiences, Traditional Coping Devices, and Contributions
Readings and Videos:
1. *Creative Americanization*, pp. 51-56
 2. **URLs TBA**

- Apr. 2 Paper on your own culture due (individual project).****

AFIRCAN AMERICANS

- Apr 4 and 9 African American Experiences in and Contributions to the U.S.
Readings:
1. *Creative Americanization*, pp. 40-47
 2. Bound Away: Virginia and the Westward Movement, chapters 5 and 6
 3. URLs TBA

UNIT 4: ASIAN AMERICANS

- Apr 11 and 16: Asian American Experiences in and Contributions to the U.S.
Readings and Videos:
1. *Creative Americanization*, pp. 47-51
 2. URLs TBA

- 4/16 Paper on Folklore of Refugee Family (group project)**
4/18, Draft final reports due for \$100 Solution projects
4/23. \$100 Solution End of the year Celebration, 5-7 p.m. (Location TBA)
- 4/25. Service Learning Project: class presentations.**
4/30, 5/2. Final reports due for \$100 Solution projects

- 5/4. (Saturday) Party for service learning students & refugee families**

- May 9: Final Examination (**Cumulative**) from 8 to 10 a.m.
For the final exam, be prepared to:
1. Discuss the relevance of selected course terms to specific case studies (ethnic groups) we covered throughout the semester.
 2. Describe the essential differences and overlapping similarities of two ethnic groups.
 3. Discuss how to use the contributions of at least two major ethnic groups to strengthen the primary institutions of culture in the United States and enhance cultural diversity in your community, town, county, or state.

A LIST OF COURSE CONCEPTS, THEMES, AND ISSUES

1. Diversity
2. Culture—the cultivated values and belief system, strategies, habits of everyday life, and customary practices of any given community, people or place.
3. Cultural diversity: See *Creative Americanization*, p. 8
4. Social Diversity (Gender, Race, Age, Class, Ethnic, and Special Interest Groups): See *Creative Americanization*, p. 10

5. Environmental (including regional) diversity: See *Creative Americanization*, p.10
6. Linguistic diversity: See *Creative Americanization*, p. 10
7. Religious diversity: See *Creative Americanization*, p. 10
8. Occupational (primary, vocation, business/corporate) diversity: See *Creative Americanization*, p. 10
9. Various Traditions—values and belief systems, strategies, habits of everyday life, and customary practices—developed or accumulated by linguistic or national groups that share senses of community: See *Creative Americanization*, p. 10
10. Multiculturalism in the United States: See *Creative Americanization*, p. 4
11. Creative Ethnicity—strategic use of ethnic traditions and cultural products to assert individual and group identity and address concerns.
12. Creative Americanization: See *Creative Americanization*, pp.1, 2, 9, 10
13. America’s Multicultural Heritage—contributions of diverse social and cultural groups in the United States that have become the legacies of all Americans to enjoy.
14. Continuity and Change: See *Creative Americanization*, pp. 3 and 4
15. Selective Appropriation and Creative Americanization: See *Creative Americanization*, pp. 9 and 10
16. Doctrine of Discovery: See *Creative Americanization*, pp. 11 and 12
17. Principle of First Settlement
18. Nation Building, Nation State, and Nationality: See *Creative Americanization*, p. 12
19. White Anglo-Saxon Protestants
20. White Mainstream and Minority American cultures
21. Manifest Destiny and Territorial Expansion: See *Creative Americanization*, pp. 12, 22
22. American Frontier Culture
23. Massive Immigration and Settlement Patterns: See *Creative Americanization*, p. 13
24. Ethnic Identity, Ethnicity, and Pan-ethnicity: See *Creative Americanization*, pp. 14 and 15
25. Chicano
26. Nativism: See *Creative Americanization*, p. 17
27. Ethnocentrism: See *Creative Americanization*, p. 17
28. Discrimination: See *Creative Americanization*, p.18
29. Racism: See *Creative Americanization*, pp. 18, 19
30. Acculturation (by choice and by design and forced)
31. Prejudice
32. Louisiana Purchase
33. Treaties with the Indigenous Peoples (Native Americans)
34. Guadalupe Treaty
35. The Melting Pot and E Pluribus Unum: See *Creative Americanization*, p. 16
36. Americanization: See *Creative Americanization*, pp. 13 and 14
37. Assimilation and citizenship

38. Perspectives on Common Nationality (Centric fusion, Centrifugal, and Centripetal) : See *Creative Americanization*, pp. 5, 6, and 7
39. Ideal (national) culture and Real culture
40. Self Definition, Intercultural Understanding, and Multicultural Exchange

FOLK STUDIES 280, HONORS: CULTURAL DIVERSITY IN THE UNITED STATES
SPRING SEMESTER 2013, MWF 9:10-10:05

Instructor: Timothy H. Evans

Office: FAC 245

Office Hours: MW 10:30-12, R 1-2:30, or by appointment

Phone: (207) 745-5897 (office) or 745-5295 (Folk Studies & Anthropology department)

E-mail: tim.evans@wku.edu

Mailbox for papers, messages, etc.: FAC 237 (Folk Studies & Anthropology department)

Teaching Assistant: Devin Payne

E-mail: devinbpayne@gmail.com

Office Hours: by appointment

Mail Box: FAC 237

Cultural Diversity in the United States gives students the opportunity to experience and understand the multicultural nature of American society in a globalized world, with an emphasis on varieties of cultural expression, custom, and worldview as practiced by cultural groups of many different kinds. This course fulfills the Category E General Education requirement. It will help students to meet this general education goal: *an appreciation of the complexity and variety in the world=s cultures.*

Course objectives support these general education goals in the following ways:

* *Cultural Diversity in the U.S.* will prepare students to understand basic concepts such as culture, ethnicity, cultural diversity, and methods of ethnographic research.

* Students will learn to recognize the contributions to American culture and society of a variety of social or cultural groups and the ways in which these groups are related and interdependent. These may include immigrant or ethnic groups from many parts of the world, as well as groups defined by religion, region, social class, gender, occupation, disability, age, subculture, sexual orientation or other factors.

* Students will also learn to identify ways in which one culture or group may be favored over another, including ethnocentrism, stereotyping, prejudice, discrimination, racism, sexism, colonialism and various forms of privilege. Students will learn to recognize that members of all cultures tend to take much of their own culture for granted, and that there is a need to examine one=s own culture critically before one can understand other cultures.

*Students will explore critically how we respond to cultural differences in our lives, examine our own cultural biases and assumptions, and practice cross-cultural communication skills.

*This section of cultural diversity will include hands-on activities, the opportunity to teach each other, and a service learning project with local refugee families so you can learn from each other's culture and assist the family in their adjustment process. In the 21st century, cultural diversity in the United States is increasingly rapidly in a variety of ways, as are the opportunities for Americans to interact with people from diverse countries and cultures. Dealing with diversity in a positive and flexible way is a crucial skill in the modern world.

Disclaimer: Be warned that this class will sometimes deal with controversial issues. You are encouraged to express thoughtful opinions, but also to listen respectfully to others, and to seriously consider points of view that differ from your own. Be nice to each other! The class will occasionally make use of materials that may be disturbing, offensive or inflammatory in content (e.g., racist, sexist, homophobic). The intention is not to promote such attitudes but to deal in a critical way with the realities of American (and world) cultures.

I reserve the right to make changes in the class schedule as needed, but I will not add major assignments or exams. I may add occasional short readings or hand outs, and I may give pop quizzes. I will not change exam dates (except in an emergency), and in the event that I change due dates for any assignments, they will be due later, not earlier.

COURSE REQUIREMENTS (850 points total)

1. General class participation (100 points). This includes attendance, general participation and asking questions, as well as participation in organized classroom activities. To participate, it is essential that you keep up with the readings and activities.
2. Paper on your own cultural background (100 points). This will be a typed, double-spaced paper, about 8-10 pages. It will be explained in more detail in class handouts and discussion. The due date is April 1. Unexcused late papers will be marked down three points per class. I will accept papers early for comment, but they must be turned in at least two classes before the due date (i.e, March 27).
3. Service learning projects. In partnership with the ALIVE Center for Community Partnerships (<http://www.wku.edu/alive/>) and with community organizations such as CEDARS (the Center for Development Acculturation & Resolution Services), the projects will pair groups of 3-5 students with refugee families so that students may learn about the family=s culture, teach them about American culture, and help them with their adjustment process. Students need to attend the Gathering on 2/2 (Saturday), when they will meet the families. After that, students will be expected to spend at least 1-2 hours per week with the families. Each group will write short papers (four pages) about the culture of the family (due 2/18) and their folklore (due 4/15). You will also be asked to write short \$100 Solution TM grant proposals (drafts are due on 3/4, completed grants on 3/18), make presentations to the class near the end of the semester (4/29, 5/1), and submit final reports (drafts are due on 4/26, completed reports on 5/3). More details will be given on all of this.

Grant-funded projects are worth 200 points. The two short papers are worth 50 points each. The presentation is worth 50 points. Total: 350 points.

4. Journals (100 points). Starting the second week of classes, students will be expected to write a minimum of one page (typed, double-spaced) per week reflecting on the service

learning project and/or other issues that come up in class. These will be used as the basis for class discussions. Students will hand in their week's entry at the end of Friday's class, but will also need to keep their journals and add to them every week, so they will have a narrative of the entire class at the end of the semester.

5. Exam: There will be a take-home final (100 points). It will be an essay exam. There will not be a midterm.

EXTRA CREDIT POLICY

When there is a speaker, film or event on campus that is relevant to this class, I will sometimes grant extra credit to students who attend and write a short report or review (at least two pages, typed, double spaced, due a week after the event). This needs to be approved in advance. A maximum of twenty points will be awarded (out of 850 for the class), depending on your grade on the paper. Credit will only be given for one extra credit assignment; in the event that a student does more than one, the best score will be kept and lower scores dropped.

ATTENDANCE POLICY

Students who miss class should bring notes from doctors, coaches, or someone who can testify that the absence was unavoidable. Students are allowed three unexcused absences. After that, 25 points (out of 850 for the class) will be deducted for each unexcused absence. Students who arrive late should check with me after class to make sure your arrival was noted. Don't forget!

DISABILITY POLICY

Students with disabilities who require accommodations (academic adjustments and/or auxiliary aids or services) for this course must contact Student Disability Services, DUC A-200, phone (270) 745-5400, TTY 745-3030. Please DO NOT request accommodations from the professor without first getting a letter of accommodation from Student Disability Services. But please do talk to your professor, as early in the semester as possible.

FOLKLORE MINOR

Students at WKU have the opportunity to take a variety of folklore classes and may also minor in folklore. A folklore minor is fun, challenging, and includes many fascinating topics related to contemporary American life. It will help you develop valuable critical and problem solving skills for use in the complex social, occupational and political environments in which we work and live. These skills will make you a better candidate for employment, for admission into graduate programs in many fields, and for advancement in just about any career path. Courses include Introduction to Folklore, Urban Folklore, Folklore and the Media, African-American Folklife, Roots of Southern Culture, Folklore and Literature, Folklore and the Supernatural, and many more offerings. For more information, visit <http://www.wku.edu/folkstudies/>, or talk to [Dr. Evans](#). [There is also a folklore club.](#)

GENDER & WOMEN=S STUDIES

This section of FLK 280 counts toward the Gender & Women=s Studies minor. WKU has a strong and growing Gender & Women=s Studies Program, with courses that are cross-listed in over eleven other departments. Undergraduates can minor in women=s studies, and graduate students can earn a graduate certificate. Every semester the program sponsors several on-campus events, including films and speakers. Becoming involved in women=s studies is a great way for both women and men to become part of a smaller community of interesting and intelligent people at the university. If you are interested in learning more about women=s studies at WKU, drop by the Gender & Women=s Studies Center at 1532 State Street, or visit the website: <http://www.wku.edu/womensstudies/>.

READINGS

TO BE PURCHASED AT THE CAMPUS BOOKSTORE:

Bayoumi, Moustafa. *How Does It Feel To Be A Problem?: Being Young and Arab in America*. New York: Penguin Books, 2009.

Covington, Dennis. *Salvation on Sand Mountain: Snake Handling and Redemption in Southern Appalachia*. New York: Penguin Books, 1995.

BLACKBOARD READINGS: In addition to the books, there are a number of short readings accessible on blackboard. If anyone has trouble accessing readings of blackboard, please talk to Professor Evans. On the schedule, selections posted on blackboard are designated with BB.

SCHEDULE OF CLASSES

1/23, 1/25. Syllabus, introductions, preliminary issues.

Read: Horace Miner, ABody Ritual Among the Nacirema, @ BB.

1/28, 1/30, 2/1. \$100 Solution training, with Nadia De Leon

Read: Survey the \$100 Solution website,
<http://www.wku.edu/alive/the100dollarsolution/>. Other materials will be handed out in class. We will form groups during this week.

2/2 (Saturday). Multicultural Service-Learning Opening Gathering with Students and Refugee Families, 5:00-7:00 p.m., ALIVE Center. Please plan to be there.

2/4. Training for working with refugee families, with Jennifer Bell, pt. 1

2/6. Culture, pt. 1

Read: Gary Colombo, Robert Cullen and Bonnie Lisle, AThinking Critically, Challenging Cultural Myths, @ BB.

Shirley Jackson, AThe Lottery, @ BB.

2/8. Training for working with refugee families, with Jennifer Bell, pt. 2

2/11. Culture, pt. 2

2/13, 2/15, 2/18. God Grew Tired of Us (film)

****2/18. Paper due on cultural background of refugee family (group project).****

2/20, 2/22, 2/25. World View.

Read: Barre Toelken, AFolklore and Cultural Worldview, @ BB.

2/27, 3/1. Case Study: Salvation on Sand Mountain.

Read: Dennis Covington, *Salvation on Sand Mountain*.

**** 3/4. Draft \$100 Solution applications due (group project).**

3/4, 3/6, 3/8. Racism, Stereotypes, Prejudice, Discrimination.

Race: the Power of an Illusion (film)

Read: Lustig and Koester, *Cultural Biases and Intercultural Communication*, @ BB.

Allan G. Johnson, "The Social Construction of Difference," BB.

3/11, 3/13, 3/15. SPRING BREAK!!

**** 3/17 (Sunday). Completed \$100 Solution Applications Due. ****

3/18, 3/20. Race, Ethnicity and Immigration, pt. 1.

Read: Elliot Oring, *Ethnic Groups and Ethnic Folklore*, @ BB.

David Henry Hwang, "Trying to Find Chinatown," BB.

3/22. Grant Application Reviews in Class.

3/25, 3/27. Ethnicity and Immigration, pt. 2.

Read: "Voices" readings, BB.

****3/28-3/29. Grant Resubmissions Due (if necessary). ****

3/29, 4/1, 4/3. Religious Diversity.

Read: Charles Lippy, "Christian Nation or Pluralistic Culture," BB.

Lewis Schlosser, "A Beginning List of Christian Privileges," BB.

Maysan Haydar, *Don't Judge a Muslim Girl by Her Covering*, @ BB.

**** 4/1. Paper on your own culture due (individual project). ****

4/5, 4/8. Case Study: How Does It Feel To Be a Problem?

Read: Moustafa Bayoumi, *How Does It Feel To Be A Problem?*

4/10, 4/12, 4/15, 4/17. Gender, Lookism, Sexism.

Read: Aaron H. Devor, *Becoming Members of Society...*, BB.

Gwynn Kirk & Margo Okazawa-Rey, "He Works, She Works..." BB.

Jean Kilbourne, *The More You Subtract, the More You Add...*, BB.

****4/15. Paper on Folklore of Refugee Family (group project). ****

4/19, 4/22, 4/24, 4/26. Social Class.

People Like Us: Social Class in America (film)

Read: Gregory Mantsios, "Class in America – 2006," BB.

Rich Morin and Seth Motel, “A Third of Americans Now Say They Are in the Lower Classes,” <http://www.pewsocialtrends.org/2012/09/10/a-third-of-americans-now-say-they-are-in-the-lower-classes/>

**** 4/26. Draft final reports due for \$100 Solution projects . ****

**** 4/29. \$100 Solution End of the year Celebration, 5-7 p.m. (Location TBA)**

4/29, 5/1. Service Learning Project: class presentations.

**** 5/3. Final reports due for \$100 Solution projects. ****

5/3. Last class.

Read: Ursula K. LeGuin, “The Ones Who Walk Away from Omelas,” BB.

**** Take home final handed out. ****

5/4. (Saturday) Party for service learning students & refugee families.

FINAL EXAM (take home): Due Wednesday, May 8.

Appendix I

FLK 280 – Spring 2013 Service Learning Project

1. On Saturday _____ from 5:00 to 7:00pm, there will be a gathering and each group will be partnered with an immigrant/refugee family or individual.
2. Once your group has partners to work with you will be asked to spend at least two hours a week with them, beginning the week of _____ through the end of the semester. What you do during those two hours is up to your group members and your partners. You may spend a few hours together in one day, or spread it out into several shorter meetings through the week. You may invite them to one of your homes or dorms, prepare food for them, help them by giving them a ride if they need help getting somewhere, take them to experience something American or a simple recreational activity, etc. They may also invite your group to their home, share their food with you, or you may help them at home as you see fit.
3. Throughout the process you will be expected to write weekly journal entries about your experience to be graded by your Group Leader. You will receive an individual Reflection Journal grade at the end of the semester, averaging the grades for each entry.
4. You will also meet as a group with Group Leader every week for half an hour to reflect on your experience, and discuss how the project is going, plan, and implement your \$100 Solution project. You must pick a meeting time that works for all group members and the group leader.
5. Throughout the semester you will be expected to learn about their culture, so you may write the four assigned papers. This will require independent research from print and online sources, as well as observing, documenting, and interacting with your family, and asking them to teach you. You will receive group grades for each of those papers.
6. During the first four weeks with your partners will also be expected to learn about any difficulties they may be facing in their adaptation process to the U.S. This will require observation and conversations with your family partner as well as other campus and community partners who may provide services to or be knowledgeable about your family, any issues they may be facing, or relevant topics.
7. You should spend the following 2 weeks learning more about the issue and meeting with community partners to learn more about the issue and find partners for your project.

8. By March you will be expected to develop an idea for a \$100 Solution project to help your partners and submit a funding application to the ALIVE Center. Draft applications are due the week of _____. After receiving feedback on your draft, your group should submit a final application the week _____. Applications will be reviewed in class the week of _____.
9. Your group will implement the \$100 solution project during the month of _____.
10. On _____ from _____, you will participate in The \$100 Solution™ End of Semester Celebration, and share a short presentation of your project with over 100 students, faculty members, and community partners.
11. A final report, on your project will be due on _____. The report will require pictures, so make sure to document your experience!
12. A potluck-style gathering with all groups and families will take place on Saturday _____ from 5:00 to 7:00 pm.

Appendix J

FLK 280

Reflection Not Summary Instructions for Weekly Journal Entries

Every week you will turn in a journal entry by midnight on Sunday every week.

Your journal entries must include at least:

- A paragraph about the readings of the week, class discussion, and class activities. You must demonstrate understanding of the content and concepts discussed in class that week, and utilize any terms introduced in class.
- A paragraph about your experience with the service-learning project. Include information such as your experience with your group, the time you spend with your partner family, what you are learning about their culture and about their experience adjusting to America, challenges and successes, etc.
- A paragraph connecting what you are learning in class with what you are learning through the service-learning project.

Reflections should be no less than 1 page and no longer than 2 pages.

What is a reflection?

When you compose a reflection, I do not want you to write a summary of the reading content or of your experience. That is, I don't just want to know about what happened or the content of the reading. Instead, I want you to share with me your personal response, thoughts, opinions, emotions, and reactions.

Your reflection must include the answers to three key questions:

WHAT? (What was your project about? What was the problem or issue you tackled? What causes it? What did you do?)

SO WHAT? (Why does it matter? How was it significant? Who did it help and why? What did you gain from it and what did those you served gain from it?)

NOW WHAT? (What is the situation like now? What else could be done? What's the next step? What are the long-term repercussions of your work? Who else could get involved and how?)

Why practice reflection?

- It can help you transform experience into meaningful learning.
- It will help you to thoroughly examine and interpret concepts and experiences, and form well thought out opinions.
- Reflecting will help you understand course content and relate it to your experiences outside of the classroom.

- Reflection can make you aware of things you had not noticed at first.
- The reflections on your journal will show me that you are truly engaging with, understanding, and internalizing the class content and learning experiences.

Use these additional questions to guide you when writing a reflection

- What did you learn?
- Why is it important
- How did it make you feel?
- Did you understand everything?
- Did you agree or disagree?
- What did you like? Disliked?
- Did anything surprise you?
- Did it change or expand your perspective?
- Was there anything you had not considered before?
- Was there anything you had not experienced or learnt about before?
- How did it relate to things you had experienced or learned about before?
- Did you discover anything about yourself you were not aware of?
- What are you looking forward to?

When reflecting about in-class exercises or about your service-learning projects, you can also use the following questions as guidance:

- How was the interaction? Any frustrations? Did anything make you feel uncomfortable?
- What turned out great and what could be improved on? How could things be improved?
- How did the group operate? What roles are you and other group members taking?
- What could I as the teacher do better?
- Where you able to apply anything you learned on the classroom in your out of classroom assignment?
- What problems is the family you have partnered with having? Why? How could they be solved?

Tips

Remember to support your statements. For example, do not simply state “I disagree,” “I did not like that”, or “that was my favorite part”. Always explains why. Also, do not use personal beliefs as hard evidence. “I was raised to believe otherwise” is a valid statement and important realization – particularly if you can reflect on how and why that was so – but only as long as you do not confuse it with proof that validates or invalidates the points of view of others. Don’t be afraid to critique or share your opinions, but back up your statements and explain yourself. Give examples.

Show that you are aware and can understand other points of view whenever possible.

Try to relate this particular reading or experience to a broader context, to your life, or to other applicable situations.

