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Mac Benavides

University of Nebraska - Lincoln, macbenavides@huskers.unl.edu

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Intercultural Leadership Development of Undergraduate Students Using the
Transformative Intercultural Learning Model

by

Mac Benavides

A THESIS

Presented to the Faculty of
The Graduate College at the University of Nebraska
In Partial Fulfillment of Requirements
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Intercultural Leadership Development of Undergraduate Students Using the
Transformative Intercultural Learning Model

Mac Benavides, M.A.

University of Nebraska, 2019

Adviser: Stephanie Bondi

This instrumental case study was conducted in order to understand how undergraduate students develop intercultural leadership and what they learn in an intercultural leadership program grounded in the transformative intercultural learning model. As a result of this study, three themes emerged regarding students' learning experiences: *Changes in Intercultural Development Inventory Assessment Results Indicated Positive Growth in Intercultural Competence, Intercultural Leadership Development Broadened Students' Understanding of Culture and Leadership* and *Intercultural Leadership Development Requires Intentional Opportunities to Make Meaning*. The corresponding subthemes helped clarify the learning experience of the participants, which aligned with the transformative intercultural learning model. In addition to confirming much of the research done separately on intercultural learning and leadership identity development, the results of this study provide educators with an understanding of what learning looks like at the intersection of intercultural and leadership development, which I define as intercultural leadership development. This study offers elements that educators can use to design critically reflective, interactive, and disorienting intercultural leadership development programs in order to effectively develop intercultural leaders of change.

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Chapter 1

Introduction

Summary of the Problem

The United States is more diverse than ever, with all signs indicating that diversity will continue to grow in the coming decades (Cohn & Caumont, 2016; Jones, Guthrie, & Osteen, 2016). Lopez (2015) described that leaders of educational institutions have a responsibility to address the increasing diversity of their students in their approaches to supporting academic excellence. Similarly, Garcia and Serrata (2016) explained that educators will need to rethink traditional methods of supporting students from historically minoritized backgrounds (e.g. students of color). Essentially, if colleges and universities want to not only survive but also thrive in the United States' increasingly diverse society, educational leaders must find culturally responsive ways to support and develop students from all backgrounds.

In terms of student leadership development, this same restructuring must occur, not only to be more inclusive of historically minoritized populations but also to encourage culturally responsive leadership development for students from all backgrounds. Jones et al. (2016) explained that “understanding how students with different identities define and learn about leadership helps educators appreciate the critical connections of leadership and diversity” (p. 9). In order to be successful, emerging leaders will need strong intercultural competence, which Hammer (2012) defined as the ability to “shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities” (p. 116). The development of interculturality

competent leaders will help foster greater diversity and inclusion on college campuses, helping students from diverse backgrounds feel more valued and accepted in their educational communities.

Purpose Statement and Research Questions

The purpose of this study was to explore how undergraduate students develop an intercultural leadership identity and what they learn about intercultural leadership. By examining an intercultural leadership program (ILP) grounded in the transformative intercultural learning model, this study specifically addressed the following research questions and sub-questions:

1. What do students learn about intercultural leadership in a leadership program based on the transformative intercultural learning model?
2. How do students learn about intercultural leadership in a leadership program based on the transformative intercultural learning model?
 - a. How do the elements of the transformative intercultural learning model impact intercultural leadership development?
 - b. What elements of intercultural leadership development are different from the transformative intercultural learning model?

Overview of Current Literature

My conceptualization of intercultural leadership development (ILD) is grounded in two transformative developmental theories. With this conceptual framework, ILD challenges the mindsets of undergraduate students and fosters a culturally responsive leader identity. Literature shows that developmental programming is impacted by the

context of students' lived experiences prior to their collegiate careers. This indicates that ILD educators should take into consideration the level of intercultural and leadership competence at which students begin in order to develop curricula that are appropriate to their developmental levels. For students to see the greatest growth in ILD, current literature emphasizes the importance of culturally disorienting experiences, which students should embrace (Taylor, 1994). These disorienting experiences can occur by challenging students to consider perspectives they were unfamiliar with or to consider their own cultural framework more critically than they had previously done.

While there is no universal concept of success in leadership, Clifton and Harter (2003) argued that leaders who implement strengths-based strategies in the workplace were nearly twice as likely to find success across widely accepted dimensions of high performance. For the purpose of this study, I defined leadership using a combination of the strengths-based approach and the concept of leadership identity. This definition is the premise of the intercultural leadership program (ILP), which was the focus of this study. It is my belief that students' understanding and use of their strengths is rooted in their cultural identity and experiences, and consequently, I teach them to incorporate their strengths into their understanding of their cultural self and their leader identity.

Research on intercultural development, leadership identity development, and strengths-based leadership has been thoroughly conducted separately. However, the intersection of these concepts has not been examined. In this study, intercultural leadership was defined as a contextualized approach to leadership identity that recognizes, values, and adapts to cultural commonality and difference. My

conceptualization of ILD is grounded in the notion that leaders may emerge from any level of an organization to enact change that fosters inclusion in the organizational culture. The tenets of this process, as defined by the transformative intercultural learning model are increased awareness of self and others, mindfulness in culturally disorienting situations, and intentional cultural bridge-building (Render, Jimenez-Useche, & Charles, 2017). When leaders are taught to implement strategies that bridge across cultures, organizational transformations can occur.

Significance of Study

This research is important because, as Christlip, Arensdorf, Steffensmeier, and Tolar (2016) explained, “successfully exercising leadership means responding appropriately to the context in which it takes place” (p. 132). Effective ILD is therefore accomplished by educating students to build a contextualized approach to leadership identity that recognizes, values, and adapts to cultural commonality and difference. By building a greater understanding of cultural self and cultural others, learning how these cultures can effectively interact, and exploring how to actively create inclusive communities, leaders are capable of becoming adaptive leaders of change in an increasingly diverse world.

While there is extensive literature available on intercultural development, strengths-based leadership, and leadership identity development as separate theories and concepts, research on a leadership identity that is grounded in intercultural competence is scarce. Furthermore, there is a need for additional research to explore how students learn intercultural leadership. Literature is thorough on how to approach intercultural

development and leadership identity development, but it does not explain how these two concepts intersect. This study will address these gaps in current literature by exploring how students develop their leadership identity within an intercultural context, using the transformative intercultural learning model as the foundation for ILD.

Research Design

This study was conducted as an instrumental case study in order to focus on creating a comprehensive, contextual description of one group learning intercultural leadership from participants' and instructors' perspectives. I used multiple methods in this study in order to better understand the learning experiences of participants in the ILP. Burke Johnson and Onwuegbuzie (2004) explained that "if findings are corroborated across different approaches then greater confidence can be held in the singular conclusion" (p. 19). This approach blends quantitative and qualitative research methods and techniques in order to more effectively answer the research questions (Burke Johnson & Onwuegbuzie, 2004). By analyzing both qualitative and quantitative data, I explored the ways in which students developed intercultural leader identity through the use of their personal perspectives, stories, and experiences.

I selected the case study methodology because it provides "an in-depth description and analysis of a bounded system" (Merriam, 2009, p. 40). A bounded system is the structure or context of the situation on which the research is grounded (Creswell, 2012). In this study, the bounded case was a specific program, which will be referred to as the Intercultural Leadership Program (ILP), at a large, public, predominantly White

university located in the Midwest region of the United States. Using this instrumental case study approach, I explored how the ILP impacted the ILD of undergraduate students.

Consistent with case study methodology, I collected data from multiple sources throughout the eleven-week duration of the ILP. Baxter and Jack (2008) explained that case studies are noted for the incorporation of multiple sources of data, which also enhances the credibility of the research and the understanding of the issue. Creswell (2008) asserted that case study “researchers collect as many types of data as possible to develop this understanding” (p. 477). I used an illustrative activity, post-participation interviews with students, initial and post assessment results of the Intercultural Development Inventory (IDI), and notes and recordings of instructor focus group meetings in order to explore what students learned about intercultural leadership and how undergraduate students learned in the ILP.

Intercultural Leadership Program

The ILP is housed in the multicultural center at the university. This program is grounded in the theories of intercultural development and leadership identity development, which both incorporate transformative processes (Kansas State University, 2018; Priest, Kliwer, Hornung, & Youngblood, 2018; Render, Jimenez-Useche, & Charles, 2017). The purpose of the ILP is to explore leadership identity and intercultural development as a means of promoting the development of an intercultural leader identity. During the semester this study was conducted, the ILP was an 11-week, zero-credit hour seminar course comprised of eleven 50-minute sessions and one three-hour retreat.

Undergraduate students enrolled in the ILP learn how to adapt their individual leadership styles in varying cultural settings. The program focuses on increasing understanding of how one makes meaning of one's lived experiences, how others make meaning of their lived experiences, how to practice mindfulness in culturally challenging or disorienting situations, and how to actively develop an intercultural leader identity grounded in this awareness. During the semester in which data was collected, all enrolled students were required to complete the IDI, Intercultural Conflict Style (ICS), and CliftonStrengths assessments, attend all twelve sessions of the course, participate in two coaching sessions (one for the IDI and one for CliftonStrengths), engage in three intercultural leadership accountability partner meetings, present an intercultural leadership poster, participate in a post-course interview, and complete all assignments required for the course.

During the first session of the ILP, students completed a qualitative pre-assessment in order to assess their initial understanding of and experiences with culture and leadership, as well as their comfort interacting across differences. The pre-assessment results were used to inform the level of challenge and support in the curriculum. During this point of the ILP, participants also took their initial IDI assessment, which indicated their beginning level of intercultural competence. As part of the IDI assessment, students met with me or another IDI Qualified Administrator for a one-hour debrief to discuss their intercultural development profile. The results of students' initial assessments informed the pairings of intercultural leadership accountability partners.

Each session of the ILP was designed to be highly interactive, with substantial opportunities for collective and individual debriefing. Topics covered in the course included intercultural development, Strengths-based leadership, intercultural communication styles, intercultural conflict styles, Strengths-based goals, mindfulness, and intercultural dialogues. The first half of the program set the foundation of content, and the second half of the program provided opportunities for students to apply what they were learning through modeling. Because of the limited time in class, students were assigned an intercultural leadership accountability partner to provide additional opportunities to make meaning of what they were learning. Partners were required to meet at least three times throughout the semester, and I provided prompts to guide their conversations.

The culmination of the ILP was a poster presentation in which students discussed their intercultural leadership identity as they have come to understand it through the Intercultural Leadership Program. The poster focused on the Little Buddy (See Appendix C), an illustrative activity designed to challenge students to explore their intercultural leader identity. It also included a description of the cultural experiences that have shaped their intercultural leader identity and understanding of leadership, as well as their perceived role in creating an inclusive community.

Upon completion of the program, students completed a qualitative post-assessment in order to assess the growth, if any, in their understanding of culture and leadership and their comfort interacting and leading across differences. Students also retook the IDI assessment, which indicated their level of intercultural competence upon

completion of the program. Any change from pre-assessment to post-assessment and any change in IDI results informed me of what students learned through their participation in the program.

Definition of terms

There are several terms used throughout this thesis that do not have universal definitions. As such, it is important that the reader understands how I have come to understand and define these terms within the context of this study.

Culture: I use Bennett's (2003) definition of culture as "the learned and shared values, beliefs, and behaviors of a group of interacting people" (p. 157). Culture includes gender identity, nationality, race/ethnicity, age, family background, abilities/disabilities, religion, educational background, home/geographic roots, sexuality, socio-economic status, and more (Intercultural Development Inventory, 2018b).

Leadership: This term refers to the recognition and internalization of leadership identity within oneself regardless of position/status within a given group by identifying and integrating talents and skills of individuals which contribute to the increased success of individuals and their organizations (Clifton & Harter, 2003).

Intercultural Competence: I use Hammer's (2012) definition of intercultural competence as "the capability to accurately understand and adapt behavior to bridge across cultural differences" (p. 116).

Intercultural Leadership: This term refers to a contextualized approach to leadership identity that recognizes, values, and adapts to cultural commonality and difference.

Limitations and Delimitations

A limitation of this study was the limited amount of time available to examine students' intercultural leadership development. As this study was conducted as a master's thesis, there was not sufficient time to fully explore how students learned intercultural leadership and what they learned in a program grounded in the transformative intercultural learning model. This is because their learning will likely extend beyond the confines of the course. This study provided a glimpse into this topic based on an examination of one ILD program during one academic term. However, additional research will be required to better understand how ILD should be approached for the most meaningful experience for students. Research that examined students' intercultural leadership development at a point further from their participation in the program could have shown different results. Additionally, this study did not take into consideration the impact of racial dynamics specifically on the learning experiences of participants of color. Current research on critical race theory suggests that the academic experiences of people of color around race and cultural competence are significantly impacted by the presence of white people (Leonardo & Porter, 2010).

Finally, the IDI was created to be a developmental tool and was used in that way during the ILP as part of the educational experience. When use of a measure may influence the construct it is intended to measure, this is a threat to internal validity (Benge, Onwuebuze, & Robbins, 2012). In future studies, it may be beneficial to measure growth using an instrument that is not a part of the intervention. The qualitative

data supported that there was growth, however given this limitation, it is difficult to quantify the actual change in intercultural competence.

Regarding delimitations, the focus of this study was on one theoretical foundation of ILD, the transformative intercultural learning model. While the results indicated that ILD follows the transformative intercultural learning model, the study did not fully address how ILD aligns with or does not align with the leadership identity development model or the positive psychology approach of strengths-based leadership. Without a clear connection to the full conceptual framework, the results did not offer a complete understanding of how and what students learned about intercultural leadership. Similarly, the study was limited to the scope of one group of students enrolled in one ILP. Additional research will be necessary to understand how ILD may differ in various learning environments.

Conclusion

This multiple-methods instrumental case study research addressed gaps in current literature in order to understand how and what students learned in the ILP. Because ILD has not been previously researched as a concept in and of itself, this research sought to understand how intercultural leadership connects to its theoretical framework by exploring how students developed their leadership identity within an intercultural context. In the next chapter, I will provide an overview of how current literature on intercultural learning and leadership identity development, as well as culturally relevant leadership learning, led to my conceptualization of intercultural leadership. The next chapter establishes the conceptual framework of this study.

Chapter 2

Literature Review

Leadership Development in an Intercultural Context

According to Cho, Harrist, Steele, and Murn (2017), a primary tenet of higher education is “to educate future leaders who are motivated to bring disparate people together to solve critical, complex challenges facing our society” (p. 32). As the United States becomes increasingly diverse, interculturally competent leaders will be needed to bridge cultural gaps. Seemiller (2014) highlighted this need in the civic leadership competency of student leadership development, which includes increasing knowledge, ability, value, and behaviors in areas of diversity, inclusion, and social justice. For the purposes of this research, leadership was not simply exclusive to those who hold titles, rather it includes all who develop a leader identity. Sessa (2017) explained that “developing a leader identity is one of the most important leadership learning outcomes” (p. 31). Literature suggested that colleges and universities should create programming to develop leadership identity in students so that they move from a hierarchal view of leadership to understanding it as a dimension of their identity that can be cultivated across organizations and across social contexts. This is especially important because Christlip, Arensdorf, Steffensmeier, and Tolar (2016) explained that “successfully exercising leadership means responding appropriately to the context in which it takes place” (p. 132). A major difficulty in conducting research on leadership, according to Dickson et al. (2003), is the lack of a universally accepted definition of leadership in and of itself. While there are several unique and one-dimensional conceptualizations of

leadership, Day and Harrison (2007) explained that “leadership cannot mean only one thing because it can and does take on multiple meanings and appearances” (p. 360). The complexity of this term is further complicated by the concept of defining and developing it in a culturally responsive manner. This was highlighted by Renard and Eastwood (2003) who explained that theorists tend to make over-simplified generalizations in their research. Research often emphasizes the experiences of those already in power while driving the experiences of others further into the margins. As a result, leaders are likely to utilize these generalized theories without further consideration for who is and is not represented. Institutions of higher education can better serve their students by developing leadership skills and identity in an intercultural context (Sugiyama, Cavanagh, van Esch, Bilimoria, & Brown, 2016). This can be done by blending intercultural development with leadership identity development in order to facilitate student growth related to competence in intercultural leadership. The next three sections of this literature review will highlight the conceptual and pedagogical framework for my concept of ILD more in detail. These are intercultural development, leadership identity development, and culturally relevant leadership learning.

Intercultural Development

A model that is widely used to measure intercultural competence is the intercultural development continuum (IDC). It is grounded in the concept that increased complexity in one’s understanding of cultural commonalities and differences (through constant and intentional effort) leads to increased competence in navigating these. This model consists of five developmental orientations, which can be divided into three

overarching worldviews, or mindsets: monocultural, transitional, and intercultural.

According to Hammer et al. (2003), people who operate from a monocultural mindset are only able to see the world from their own cultural lens and lack understanding of people who are culturally different. It is in the transitional mindset of minimization that individuals first begin to see other cultures from a non-threatening, non-judgmental perspective. Typically, this will manifest in the highlighting of cultural commonalities, which often obscures cultural differences (Hammer, 2003). From an intercultural mindset, individuals are able to conceptualize multiple truths and understand and appreciate both their own culture(s) and those of cultural others (Hammer, 2003). People who have an intercultural mindset intentionally seek out and eventually learn how to effectively bridge across cultural differences. The five developmental mindsets of the IDC are mapped below in Figure 1.

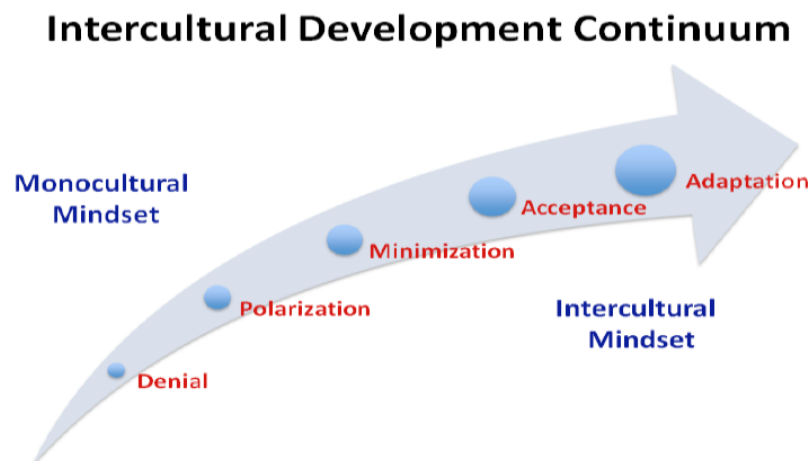


Figure 1. Intercultural Development Continuum. This figure illustrates the five-step developmental approach to intercultural development: denial, polarization, minimization, acceptance, and adaptation. (Intercultural Development Inventory, 2018a)

Current literature asserted that it is important to understand the diversity perspective, or orientation, of individuals and groups because this perspective impacts both the self-efficacy of individuals within an organization and how an organization functions collectively (Ely & Thomas, 2001). The constructive nature of the Intercultural Development Inventory (IDI) – the tool used to measure the IDC – provides greater insight into the progression through stages of intercultural competence. Hammer (2015) explained that prior work with intercultural learning merely highlighted the “static, personal characteristics” of the cognitive/affective/behavioral (CAB) paradigm, meaning that intercultural educators focused more on the placement on the model rather than the progression through it (p. 13). The CAB paradigm was the initial foundation of research into the developmental model of intercultural sensitivity (DMIS), which led to the creation of the IDC. The IDC strengthens the approach to intercultural learning as compared to the DMIS. In this study, participants took the IDI assessment at the beginning of the Intercultural Leadership Program to establish an initial level of intercultural competence. They took the assessment again upon completion of the program in order to see where on the IDC they ended and examine any change.

Leadership Identity Development

Similar to intercultural development, leadership identity development encourages increased awareness of self by considering leadership not only as a skillset but also as a dimension of identity (Day & Harrison, 2007). Komives, Owen, Longerbeam, Mainella, and Osteen (2005) offered a stage-based framework for leadership identity development.

The researchers grounded their theory in Chickering's psychosocial development and Baxter-Magolda's concept of self-authorship.

Komives et al. (2005) identified five factors that impact leadership development: "broadening view of leadership, developing self, group influences, developmental influences, and the changing view of self with others" (p. 403). These influences contribute to students' progression through the six-stage leadership identity development model. The first three stages (see Figure 2.1) are: awareness (a general recognition that leaders exist), exploration/engagement (broadening interactions to explore interests), and leader identified (equating positions with the concept of leadership).

Stages →	1 Awareness		2 Exploration/Engagement		3 Leader Identified	
Key categories		Transition		Transition	Emerging	Immersion
Stage Descriptions	<ul style="list-style-type: none"> •Recognizing that leadership is happening around you •Getting exposure to involvements 		<ul style="list-style-type: none"> •Intentional involvements [sports, religious institutions, service, scouts, dance, SGA] •Experiencing groups for first time •Taking on responsibilities 		<ul style="list-style-type: none"> •Trying on new roles •Identifying skills needed. •Taking on individual responsibility •Individual accomplishments important 	<ul style="list-style-type: none"> •Getting things done •Managing others •Practicing different approaches/styles <i>Leadership seen largely as positional roles held by self or others; Leaders do leadership.</i>
Broadening View of Leadership	"Other people are leaders; leaders are out there somewhere"	"I am not a leader"	"I want to be involved"	"I want to do more"	"A leader gets things done"	"I am the leader and others follow me" or "I am a follower looking to the leader for direction"
Developing Self	<ul style="list-style-type: none"> •Becomes aware of national leaders and authority figures (e.g. the principal) 	<ul style="list-style-type: none"> •Want to make friends 	<ul style="list-style-type: none"> •Develop personal skills •Identify personal strengths/weaknesses •Prepare for leadership •Build self-confidence 	<ul style="list-style-type: none"> •Recognize personal leadership potential •Motivation to change something 	<ul style="list-style-type: none"> •Positional leadership roles or group member roles •Narrow down to meaningful experiences (e.g. sports, clubs, yearbook, scouts, class projects) 	<ul style="list-style-type: none"> •Models others •Leader struggles with delegation •Moves in and out of leadership roles and member roles but still believes the leader is in charge •Appreciates individual recognition
Group Influences	<ul style="list-style-type: none"> •Uninvolved or "inactive" follower 	<ul style="list-style-type: none"> •Want to get involved 	<ul style="list-style-type: none"> •"Active" follower or member •Engage in diverse contexts (e.g., sports, clubs, class projects) 	Narrow interests	<ul style="list-style-type: none"> •Leader has to get things done •Group has a job to do; organize to get tasks done 	<ul style="list-style-type: none"> •Involve members to get the job done •Stick with a primary group as an identity base; explore other groups
Developmental Influences	<ul style="list-style-type: none"> •Affirmation by adults (parents, teachers, coaches, scout leaders, religious elders) 	<ul style="list-style-type: none"> •Observation/watching •Recognition •Adult sponsors 	<ul style="list-style-type: none"> •Affirmation of adults •Attributions (others see me as a leader) 	<ul style="list-style-type: none"> •Role models •Older peers as sponsors •Adult sponsors •Assume positional roles •Reflection/retreat 	<ul style="list-style-type: none"> •Take on responsibilities 	<ul style="list-style-type: none"> •Model older peers and adults •Observe older peers •Adults as mentors, guides, coaches
Changing View of Self With Others	Dependent				Independent	
					Dependent	

Figure 2.1. Stages 1-3 of the LID model is reprinted from "A Leadership Identity Development Model: Applications from a Grounded Theory" by S. R. Komives, S. D. Longerbeam, J. E. Owen, F. C. Mainella, and L. Osteen, 2006, *Journal of College Student Development* 47(4), pp. 404-405. Copyright 2006 by ACPA. Reprinted with permission of Johns Hopkins University Press.

Stages three through six (see Figure 2.2) of the leadership identity development model are: leadership differentiated (considering leadership behaviors among both those with positions and those without), generativity (focus shifts to more “good of the group” than the leadership of the individual), and integration/synthesis (recognizing and internalizing leadership identity within oneself regardless of position/status within a given group) (Komives et al., 2005; Komives, Longerbeam, Owen, Mainella, & Osteen, 2006).

The KEY	4 Leadership Differentiated			5 Generativity		6 Integration/Synthesis
	Emerging	Immersion	Transition		Transition	
<ul style="list-style-type: none"> Shifting order of consciousness Take on more complex leadership challenges 	<ul style="list-style-type: none"> Joining with others in shared tasks/goals from positional or non-positional group roles Need to learn group skills <i>New belief that leadership can come from anywhere in the group (non positional)</i> 	<ul style="list-style-type: none"> Seeks to facilitate a good group process whether in positional or non positional leader role Commitment to community of the group <i>Awareness that leadership is a group process</i> 		<ul style="list-style-type: none"> Active commitment to a personal passion Accepting responsibility for the development of others Promotes team learning Responsible for sustaining organizations 		<ul style="list-style-type: none"> Continued self-development and life-long learning Striving for congruence and internal confidence
<ul style="list-style-type: none"> Holding a position does not mean I am a leader 	<ul style="list-style-type: none"> "I need to lead in a participatory way and I can contribute to leadership from anywhere in the organization"; "I can be a leader without a title"; "I am a leader even if I am not the leader" 	<ul style="list-style-type: none"> "Leadership is happening everywhere, leadership is a process; we are doing leadership together; we are all responsible" 	<ul style="list-style-type: none"> "Who's coming after me?" 	<ul style="list-style-type: none"> "I am responsible as a member of my communities to facilitate the development of others as leaders and enrich the life of our groups" 	<ul style="list-style-type: none"> "I need to be true to myself in all situations and open to grow" 	<ul style="list-style-type: none"> "I know I am able to work effectively with others to accomplish change from any place in the organization"; "I am a leader"
<ul style="list-style-type: none"> Recognition that I cannot do it all myself Learn to value the importance/talent of others 	<ul style="list-style-type: none"> Learn to trust and value others & their involvement Openness other perspectives Develop comfort leading as an active member Let go control 	<ul style="list-style-type: none"> Learns about personal influence Effective in both positional and non-positional roles Practices being engaged member Values servant leadership 	<ul style="list-style-type: none"> Focus on passion, vision, & commitments Want to serve society 	<ul style="list-style-type: none"> Sponsor and develop others Transforming leadership Concern for leadership pipeline Concerned with sustainability of ideas 	<ul style="list-style-type: none"> Openness to ideas Learning from others 	<ul style="list-style-type: none"> Sees leadership as a life long developmental process Want to leave things better Am trustworthy and value that I have credibility Recognition of role modeling to others
<ul style="list-style-type: none"> Meaningfully Engage With Others Look to group resources 	<ul style="list-style-type: none"> Seeing the collective whole; the big picture Learn group and team skills 	<ul style="list-style-type: none"> Value teams Value connectedness to others Learns how system works 	<ul style="list-style-type: none"> Value process Seek fit with org. vision 	<ul style="list-style-type: none"> Sustaining the organization Ensuring continuity in areas of passion/ focus 	<ul style="list-style-type: none"> Anticipating transition to new roles 	<ul style="list-style-type: none"> Sees organizational complexity across contexts Can imagine how to engage with different organizations
<ul style="list-style-type: none"> Older peers as sponsors & mentors Adults as mentors & meaning makers Learning about leadership 	<ul style="list-style-type: none"> Practicing leadership in ongoing peer relationships 	<ul style="list-style-type: none"> Responds to meaning makers (student affairs staff, key faculty, same-age peer mentors) 	<ul style="list-style-type: none"> Begins coaching others 	<ul style="list-style-type: none"> Responds to meaning makers (student affairs staff, same-age peer mentors) 	<ul style="list-style-type: none"> Shared learning Reflection/retreat 	<ul style="list-style-type: none"> Re-cycle when context changes or is uncertain (contextual uncertainty) Enables continual recycling through leadership stages
Interdependent						

Figure 2.2. Stages 4-6 of the LID model is reprinted from "A Leadership Identity Development Model: Applications from a Grounded Theory" by S. R. Komives, S. D. Longerbeam, J. E. Owen, F. C. Mainella, and L. Osteen, 2006, *Journal of College Student Development* 47(4), pp. 404-405. Copyright 2006 by ACPA. Reprinted with permission of Johns Hopkins University Press.

As they progress through the leadership identity development model, students move from a hierarchal concept of leadership to an interdependent and relational understanding of the term. In order for this progression to take place, intentionality through supportive programming (e.g. coaching, mentoring, etc.) is necessary to guide students through the transformative process of leadership identity development (Dugan & Komives, 2010; Priest, Kliewer, Hornung, & Youngblood, 2018). Following the research on intercultural development and leadership identity development, I looked into how to approach teaching the intersection of these two theories. The next section describes the pedagogy of culturally relevant leadership learning.

Culturally Relevant Leadership Learning

Exploring the connection between culture and leadership is important because the United States is more diverse than ever, and the number of historically minoritized people will continue to grow in the coming decades (Jones, Guthrie, & Osteen, 2016). In order to meet the needs of a more diverse student body, literature emphasized the need for educators to cultivate more culturally competent leaders. Successful educators in this arena must recognize the complexity of culture (Ryan, 2006). They will also need to acknowledge the historical context of education in the U.S. and understand how this history impacts the experiences of those for whom the system was not created (Smith-Maddox, 1998). Finally, they should make intentional efforts to foster intercultural competence on campus and in their students (Gay & Kirkland, 2003). This includes developing culturally relevant practices for providing and promoting student support and development services. Smith-Maddox (1998) argued that, without intentional inclusive

intercultural practices, the educational system in the United States will continue to perpetuate an unequal environment that values the dominant culture of the U.S. and suppresses all others. This is particularly important for diversity and inclusion efforts at institutions of higher education because current literature suggests that the inclusion of culturally responsive curriculum as a means of bridging cultural gaps is a particularly effective method of improving the collegiate experiences for all students on campus (Smith-Maddox, 1996).

Gay and Kirkland (2003) stressed the importance of developing cultural competence among undergraduate students, specifically as it pertains to racial and ethnic culture. To accomplish this, they emphasized the need for culturally responsive teaching in educational environments where ethnic minorities are served. This method of teaching involves the use of culturally diverse experiences, stories, and perspectives as lenses through which to develop educational experiences. It also requires an acknowledgment and active effort to dismantle oppressive systems of power within the educational setting in order to provide equitable educational opportunities for all students (Gay & Kirkland, 2003). For example, educators may seek out ways to incorporate historically marginalized voices in the classroom to increase awareness of the experiences of non-dominant culture individuals in the United States.

Grounded in culturally responsive teaching, culturally relevant leadership learning (CRL) emphasizes a need to “consider new ways to educate students and develop leaders capable of challenging inequity to create social change” (Jones, Guthrie, & Osteen, 2016, p. 10). The model is similar to how I have conceptualized ILD in that it

focuses on developing leader identity, capacity, and efficacy in undergraduate students as a means of creating leaders who advocate for social change. Jones, Guthrie, and Osteen (2016) explained that identity is “grounded in historical, political, and cultural norms and results from one’s navigation and meaning-making of self, context, and relationships” (p. 13). According to the authors, students must understand their own identity, both in terms of cultural identity and leader identity, in order to be effective leaders. Leader capacity is described as “the integration of students’ knowledge, attitudes, and skills that collectively reflect their overall ability to behave effectively in the leadership process” (Jones, Guthrie, & Osteen, 2016, p. 14). In order to be successful as leaders, students must learn leadership skills. The authors also found a correlation between students’ perceptions of their own abilities as leaders (efficacy) and their actual success as leaders. Educators who adopt this model in their leadership development curricula are strongly advised to approach these concepts within the five domains of CRL: historical legacy of inclusion and exclusion, compositional diversity, the psychological dimension, the behavior dimension, and the organizational and structural dimension (Jones, Guthrie, & Osteen, 2016). These dimensions encourage leaders to consider context, the existence of multiple truths, intergroup interactions, and systemically oppressive practices.

Where CRL and ILD diverge is in the linear nature of the transformative process that current literature suggests ILD may follow. Based on current literature on intercultural learning and leadership identity development, ILD likely begins with critical self-reflection as a means of understanding the experiences and perspectives of others. In CRL, identity and capacity are related, however, they are not interdependent. According

to the concept of ILD that I describe below, an individual's development as an intercultural leader relies on their understanding of their own cultural and leader identity as a foundation for their ability to lead across cultural difference. This, in turn, allows them to better understand the cultural identities of others. By learning about identity in context, undergraduate students are able to practice mindfulness in culturally disorienting situations and, eventually, adapt their leadership behavior to create more inclusive communities. In the following sections, I will describe how I conceptualize ILD as a transformative process, a contextual process, and a disorienting process. The concept outlined below is based on current literature regarding ILD's conceptual framework of intercultural development and leadership identity development, as well as the pedagogy described in culturally responsive leadership learning.

Intercultural Leadership Development Follows a Transformative Process

The theories of intercultural development and leadership identity development – the foundations of ILD – both incorporate transformative processes (Kansas State University, 2018; Priest, Kliewer, Hornung, & Youngblood, 2018; Render, Jimenez-Useche, & Charles, 2017). As such, it can be deduced that ILD would likely follow a transformative model of development.

Transformative pedagogy and the transformative intercultural learning model. Because ILD is grounded in the transformative intercultural learning model, it consequently requires a transformative approach to teaching it. Mezirow (1997) described transformative learning as “the process of effecting change in a frame of reference” (p. 5). According to Illeris (2015), transformative learning is learning that

challenges and transforms the identity of students and promotes “personal development, deeper understanding, and increased [acceptance] and flexibility” (p. 50). Essentially, the notion of transformative learning is that worldviews are stretched and adapted as new truths are introduced and understanding is increased. Dugan and Velázquez (2015) described this pedagogical concept in terms of the intersection of leadership and diversity as “the cultivation of the knowledge and skills necessary to engage with issues of difference” (p. 107).

Educators at Kansas State University and Purdue University are making strides to promote the development of intercultural competency on their campuses. Both programs were grounded in the four-step transformative intercultural learning model, which emphasizes understanding of cultural self, understanding of cultural others, development of intercultural mindfulness, and ability to effectively adapt behavioral and emotional response to cultural stress (Kansas State University, 2018; Render et al., 2017). Whereas developmental models such as the IDC describe the developmental stages of intercultural competence, this model, developed by Vande Berg, provides a formula through which individuals may progress through the aforementioned continuum (Kansas State University, 2018; Render et al., 2017). The four steps of the transformative intercultural learning model are:

1. Increasing understanding and awareness of our own characteristic ways of making meaning and acting in familiar and unfamiliar contexts.
2. Increasing understanding and awareness of others’ ways of making meaning and acting in familiar and unfamiliar contexts.

3. Responding mindfully in contexts that disorient or challenge us.
4. Bridging cultural gaps in those contexts: Shifting perspective, attuning emotions and adapting our behavior in effective and appropriate ways.

(Render et al., 2017; Kansas State University, 2018)

Intercultural leadership development begins with critical self-reflection. The first step of the transformative intercultural learning model requires critical self-reflection. This follows the foundation of transformative learning outlined by Mezirow (1997), which includes four processes: understanding current point(s) of view, developing new point(s) of view (within the same habit of mind) based on new experiences, transforming point(s) of view through critical reflection on these new experiences, and transforming habits of mind through increased awareness and continued critical reflection of thoughts, feelings, and behaviors. It is through this understanding of self that one may begin to consider, understand, and appreciate the experiences of others.

Several researchers have expressed similar regard for the need to encourage critical self-reflection as a foundation for intercultural awareness. Lopez (2015) explained that equity and inclusion do not occur without an intentional effort of leaders to engage in critical self-reflection, consideration of the social implications of societal norms, cultural educational opportunities, and social justice advocacy. The results of that study revealed that the development of culturally responsive leaders begins with self-awareness – a critical reflection of one’s personal values, emotions, and behaviors towards cultural others. Similarly, Lewis (2006) identified a framework for how cross-cultural interactions can be interpreted, based on the level of the foreignness of the second culture in relation

to the first. This process can be facilitated through greater cultural sensitivity and awareness of self and others. Lewis (2006) encouraged a model of reflecting upon one's own cultural norms and values in order to better understand those of cultural others from a non-judgmental perspective. One method of this is by integrating the IDI into the classroom. The IDI is a 50-item assessment of the IDC that has been consistently tested to determine its validity and reliability (Paige, Jacobs-Cassuto, Yershova, & De Jaeghere, 2003; ACS Ventures, 2017; Hammer, 2012).

A cornerstone of ILD is the implementation of culturally responsive teaching. Like the theories of intercultural development, culturally responsive teaching is grounded in critical personal reflection to understand implicit and explicit biases that impact one's feelings, perspectives, and behaviors towards cultural others (Gay & Kirkland, 2003). In order to address this need, Gay and Kirkland encouraged educators to foster self-reflective environments and integrate cultural consciousness into all aspects of the curriculum. Development of leadership competence incorporates a similar initial reflective approach (Komives et al., 2006).

It is important to note that I teach students to incorporate their CliftonStrengths into their understanding of their cultural self and their leader identity. It is my belief that students' understanding and use of their strengths are rooted in their cultural identity and experiences. Because of its reflective component, many organizations are now turning to a "strengths-based [leadership development] approach, rooted in positive psychology" (Welch, Grossant, Reid, & Walker, 2014, p. 20). CliftonStrengths is one tool that assesses strengths in order to increase self-awareness as a means of improving leadership skills.

The goal of the strengths-based approach is to identify and integrate talents and skills of individuals which, when emphasized and developed, contribute to the increased success of individuals and their organizations (Clifton & Harter, 2003). Clifton and Harter (2003) explained how easy it is for individuals to judge differences without acknowledging the ways in which those differences bring new opportunities to the table. They offered a new option for approaching differences by recognizing and appreciating strengths. In my study, students' top five strengths were used as the foundation for their leadership identity. From this foundation, they were taught how to implement strategies to maximize their own strengths, as well as those of others in an interculturally competent manner. Clifton and Harter (2003) described the connection of the strengths-based approach to development as outlined at the personal and interpersonal level of positive psychology. This process comprises three steps: identifying talents and skills (identification), increasing awareness of these (integration), and applying them in real life (changed behavior) (Clifton & Harter, 2003). As described by Astin and Astin (1996), leaders must first understand and appreciate themselves in order to understand and appreciate others.

Intercultural leadership development requires intentional action. Later stages of the transformative intercultural learning model require the student to embrace intercultural experiences and adapt behavior. As referenced above, the IDC is grounded in the idea that increased complexity in one's understanding of cultural commonalities and differences (through constant and intentional effort) leads to increased competence in navigating these (Hammer, Bennett, & Wiseman, 2003). The individual results of the IDI are accompanied with an intercultural development plan (IDP), which includes suggested

activities for the individual to increase their level of intercultural competence. By emphasizing the need for a plan of action, Hammer (2012) challenged the notion that mere immersion will lead to an increased ability to effectively shift cultural perspectives. Instead, he argues that intentionality in the experience through critical self-reflection and intercultural engagement from the student *and* guided development from the faculty or staff involved are the strategies that will be most effective in this developmental endeavor.

Intentionality is likewise a basis for leadership development, especially in the intercultural context. Following the model of transformative learning (awareness leading to action), Astin and Astin (1996) found that the result of increased awareness of self and others is an increased ability “to make a better world and a better society for self and for others” (p. 21). Graen (2006) similarly argued that by increasing awareness, an organization can identify and rectify its shortcomings in order to bridge across differences. This action-oriented approach is necessary for students to develop an intercultural leader identity.

Robertson and Webber (2000) argued that development in cross-cultural leadership requires active intercultural engagement and development of agency. Students need to be able to take ownership of their development and direct their learning outcomes. For example, Komives et al. (2006) described leadership development as the opportunity for students to intentionally engage in “learning opportunities in [their] environment over time to build... capacity or efficacy to engage in leadership” (p. 402). Regarding strengths-based leadership development specifically, Lopez and Louis (2009)

explained that there are five primary principles that govern the approach: measurement of strengths, personalized educational experience to consider strengths in the classroom, strengths-based mentorship opportunities, opportunities to apply strengths in and out of the classroom, and opportunities to foster agency of students to develop strengths. It is not enough to understand and appreciate one's own leadership capacity, or even that of others.

The transformative intercultural learning model also describes intentional action as students move from gaining an understanding to active bridge-building. Literature suggested that intercultural leadership requires that cultural understanding and appreciation be intentionally applied in order to foster more culturally responsive organizations (Priest, Kliewer, Hornung, & Youngblood, 2018). Intercultural leaders will learn to code-switch to meet the needs of their situation and teams. Hobman, Jackson, Jimmieson, and Martin (2011) explained that "it is important to recognize that different behaviors may be appropriate in different situations and [leaders should] strengthen their capacity to adapt to these situations in an effective way" (p. 572). While the adaptive behavior is developmentally advanced, it will be a critical component of developing successful intercultural leadership.

Intercultural Leadership Development is Contextual

Literature on intercultural development and leadership identity development led me to believe that ILD likely requires a contextual approach. Therefore, programming to support ILD of undergraduate college students should not have a curricular design that is universally implemented. ILD requires understanding the context from which participants

come in order to design a curriculum that will emphasize and cultivate their strengths and their competence, while simultaneously acknowledging and addressing areas where they need to develop stronger competence. Like other areas of intercultural learning, ILD requires a balance of challenge and support to foster growth (Vande Berg, 2009). The focus on strengths is a major tenet of the positive psychology foundation of strengths-based leadership. Understanding both strengths and areas for development in students' backgrounds helps educators provide a greater learning environment to nurture ILD. Lopez and Louis (2009) explained that strengths-based leadership development is rooted in the notion that "potential exists in all students and that educators do well to discover and implement the kinds of learning experiences that can help their students realize this potential" (p. 2). This intersection of context and capacity suggests that educators should take into consideration both students' potential and histories when developing ILD programming. Two primary areas that shaped the context for participants are their pre-college experiences and the developmental level at which they enter college.

Pre-college experiences impact student perspectives. Undergraduate students come into their collegiate communities with a multitude of experiences that have shaped their identity, how they make meaning in their lives, and how they navigate the world based on those meanings. As Dugan and Komives (2007) explained, "eighteen or more years of experience provided a strong foundational grounding on which college experiences built" (p. 13). Braskamp and Engberg (2011) asserted that it is critical for college student educators to understand the diversity of backgrounds and perspectives of the students they serve when developing programming to build global perspectives. This

includes social identities such as race, ethnicity, gender, sexuality, as well as experiences such as geographic background, prior leadership, and family structure (Dugan, Komives, & Segar, 2008). No two students will ever have the exact same lived experience.

Building on the work of Komives et al. (2006) in leadership identity development theory, understanding the stories of students is a critical first step to developing a leadership curriculum. They explained how the educational process opens with identifying the baseline from which students begin the process when they enter the collegiate setting. This is also important when bearing in mind how pre-college experiences can impact intercultural development. Lewis (2006) explained that people perceive their experiences from a lens founded in their cultural roots and that these perceptions shape their feelings, beliefs, and behaviors towards others. Literature stressed that educators must recognize the impact that culture has on the background of their students, especially when engaging in ILD. Leaders who practice CRLD must “see culture as an active force of change” (Lopez, 2015, p. 2). Bennett (2003) described culture as “the learned and shared values, beliefs, and behaviors of a group of interacting people” (p. 157). By this definition, everything is impacted by the context of culture, and therefore this force of change impacts every aspect of a student’s life. Another area that shapes the context of ILD is making the learning level appropriate.

Intercultural leadership development programming must be level-appropriate. In order to determine the level at which students enter college, it is important to consider what instruments are used to establish the baseline for students engaging in ILD programming. Bennett (2009) explained that people typically “tend to

overestimate their intercultural sensitivity” (p. S7). This is critical when understanding the developmental differences across the IDC and the leadership identity development models. Reviewing open-ended responses from 414 incoming first-year students at the University of Minnesota, Shaw, Lee, and Williams (2015) examined students’ experiences with difference. The researchers found that students primarily come into their collegiate experience at a novice-level of cultural competence. If ILD educators use inadequate methods of assessing both leadership and intercultural competence, their programming will be skewed. Through the implementation of assessments like the IDI, colleges and universities are able to better gauge the starting points of their students, which allows them to more effectively help students shift their attitude toward cross-cultural interactions from an ethnocentric to an ethno-relative mindset in their leadership approach (Hammer, 2012).

Discernibly, the first step in developing a curriculum for ILD is to take the context of the participating students into consideration. Braskamp and Engberg (2011) explained that, in order for intercultural experiences to not be polarizing, opportunities for global perspective development must meet students at an appropriate level of understanding. Mezirow (1997), a researcher on transformative learning, also emphasized the importance of developing autonomous learners. Autonomous learners are individuals who critically reflect on their cultural frames of reference. Development of autonomous learners is a means of fostering a transformative process (Mezirow, 1997). This is most effectively done through the development of skills in engaging in discourse and the

development of curriculum that is level-appropriate to the developmental point from which the students are currently operating.

Educators should note that even though individuals may have progressed through the IDC from an ethnocentric to an ethno-relative mindset, many might still have trailing orientations. These are defined as regressive approaches to cultural difference that an individual may experience during times of particular cultural stress (Lokkesmoe, Kuchinke, & Ardichvili, 2016; Zerzová, 2016). When programming does not take into consideration level-appropriate learning, these trailing orientations may arise, and further intercultural development will be impeded. For example, Robertson and Webber (2000) noted that for some students, the intensity of the intercultural experience in their program was too overwhelming.

Literature indicates that level-appropriate learning experiences are critical to intercultural learning and leadership identity development. Therefore, level-appropriate learning experiences are likely also critical to the ILD of undergraduate students. However, according to Shaw, Lee, and Williams (2015), it is plausible that students may have positive intercultural interactions, regardless of their initial level of intercultural competence. This suggests that, while colleges and universities must consider appropriate levels of intercultural development programming, the experiences, when implemented developmentally, can almost always have positive outcomes. However, Robertson and Webber (2000) explained that, in these cases, students need sufficient time to process through and reflect upon their intercultural experiences in order to fully make meaning of the disorienting experience.

Intercultural Development is Disorienting

The transformative learning model, as described earlier in this chapter, suggests that an individual's frame of reference can only be transformed through a sense of disequilibrium – a discomfort that challenges and reflects upon current ways of thinking and assumptions that frame perspectives, emotions, and behaviors (Mezirow, 1997; Zajonc, 2006). As mentioned above, it is important for ILD educators to consider the level at which students are entering their collegiate experience in order to appropriately challenge them. Vande Berg (2009) described this as the developmental balance between challenge and support in intercultural learning programs.

For example, Bowman and Brandenberger (2011) discovered a connection between the pre-college attitudes of students toward diversity and inclusion and their openness to seek out those experiences during college. This indicates that students with a higher understanding of and appreciation for diversity and inclusion prior to their undergraduate experience have a higher propensity to seek out opportunities to increase their awareness and engagement in diversity and inclusion programs. Conversely, those students who arrive at institutions of higher education with lower interest in or exposure to cultural diversity are more likely to disengage from and/or avoid these programs. Bowman and Brandenberger (2011) argued that the stretching of students' preconceived notions of diversity, whether positive or negative, is the greatest way to facilitate student growth regarding attitude toward diversity.

In the case of Robertson and Webber's (2000) international education program, participating students generally reported high levels of emotional stress as a result of the

cultural disequilibrium they were experiencing. However, it was during those times of discomfort in which the students were more likely to challenge preconceived perspectives and increase their awareness of self and others (Robertson & Webber, 2000). Literature consistently argued that embracing cultural discomfort is the most effective method of strengthening one's intercultural competence (Lopez, 2015). With this in mind, it seems that higher education educators who develop and/or facilitate ILD programming should consider how to foster a learning environment which provides ample opportunities for students to experience cultural disorientation. It is equally important that these educators challenge students to lean into that discomfort and critically reflect on why the experience was culturally disorienting.

Gaps in Current Literature

There is extensive literature available on intercultural development, strengths-based leadership, and leadership identity development as separate theories and concepts. The interaction of leaders and followers has also been examined through research on inclusive leadership, which "is oriented more toward the involvement of followers rather than to the manipulation of followers by those in power" (Hollander, 2009, p. 9). Intercultural leaders would not assume that their perspective is absolute and that followers should assimilate accordingly. There is also current research that outlines approaches of culturally relevant leadership in the context of education and multicultural leadership development and global leadership within the realm of business. These approaches address various dimensions of leadership from a social justice lens. Specifically, this includes the development of leaders as advocates, development of

racially minoritized populations, and leadership across international contexts. However, research on a leadership identity that is grounded in intercultural competence is scarce. Furthermore, there is a need for additional research to explore how students learn intercultural leadership. Literature is thorough on how to approach intercultural development and leadership identity development, but it does not explain how these two concepts intersect. Without this understanding, student affairs educators may not be able to adequately prepare students to be adaptive leaders of change in an increasingly diverse world. This study addressed these gaps in current literature by exploring how students develop their leadership identity within an intercultural context, using the transformative intercultural learning model as the foundation for ILD.

Conclusion

In summary, ILD derives from two developmental theories that embrace a transformative process which seeks to challenge mindsets of undergraduate students in order to foster a philosophy of culturally responsive leadership. Literature showed that developmental programming is impacted by the lived experiences of students prior to their collegiate careers. This indicates that ILD educators should take into consideration students' level of intercultural and leadership competence in order to develop a curriculum that is appropriate to their developmental levels. Finally, for students to see the greatest growth in ILD, current literature emphasizes the importance of culturally disorienting experiences, which the students must embrace. While there is no universal concept of success in leadership, Clifton and Harter (2003) argue that leaders who implement strengths-based strategies in the workplace were nearly twice as likely to find

success across widely accepted dimensions of high performance. Because ILD programming teaches leaders to implement strategies that bridge across cultures, they are poised to transform organizations in order to foster an inclusive community. In the next chapter, I will discuss the methodological decisions I made to conduct this research.

Chapter 3

Methodology

Researcher Reflexivity

In conducting qualitative research, it is important to be cognizant of how the researcher's intersecting identities and life experiences may influence a study. Through my work with intercultural learning, I have come to believe that every aspect of life is impacted by the cultural values, beliefs, and behaviors that one brings with them. As such, I use the Bennett's (2003) definition of culture as "the learned and shared values, beliefs, and behaviors of a group of interacting people" (p. 157) to explore how my approach to this research is grounded in my upbringing, life experiences, education, and cultural identities. I am Mexican-American; a first-generation college student; the son of a United States Marine Corps veteran; a cis-gender man; straight; able-bodied; married. All of these identities have shaped who I am today, how I operate within my profession, and how I approach this research.

Much of my interest in intercultural learning, diversity, and inclusion stems from my experiences as a Latino coming from a low-income childhood home. My understanding of myself as a racialized being began with a brown crayon I used to color in my family – an early realization that I was different from my friends. This realization was validated by several childhood experiences that polarized my ethnic identity, heritage, and language against the cultural backdrop of White U.S. society. The result of my early experiences with race and racism was a tendency to minimize racial issues. I kept my multicultural identity hidden and separate from my interactions with White peers

as a survival tool, which helped me persist in their world without acknowledging the constant hurdle of cultural difference. Similarly, during my childhood, I quickly became accustomed to the idea that we could not afford certain amenities that my friends had. Again, to survive my experience in an affluent school, I hid this identity from my friends. However, the strengths I learned from my parents – to appreciate everything we have, to strategically use resources so they last, and to understand that, because life is not always fair, I would always have to work for what I wanted – have served me well in my efforts to increase access for students who come from minoritized backgrounds. By reflecting on these experiences and how they have impacted how I navigate my life, I am able to better understand and connect a passion for social justice to my work in education. This self-awareness helps me remember that every person has their own brown crayon: the beginning of a story that may not fit within the narrative of mainstream U.S. culture but is representative of their lived truth. In this study, this desire to understand the context of people's stories positively impacted the research. It is a central element of the concept of intercultural leadership.

In addition to my cultural identity, my professional experiences in the program which was the focus of this study were greatly influential in this particular research project. As an intern in the multicultural center, I co-developed the program that was the basis for this study. In conducting this research, I was cautious to avoid bias while analyzing the data, and not made efforts to not lean toward perceived results that aligned with my personal hopes for this project. As an insider in the Intercultural Leadership Program, there were advantages and disadvantages to the level of involvement I had in

the program with regards to my interactions with participants. Because the students were familiar with me, they were hopefully comfortable and more open with me during our interviews. I spent extended time with them and witnessed their growth throughout the program. However, because of my involvement in the development and instruction of the program, it is possible that the students were overly positive about their experiences. In this chapter, I will describe the research design, participant selection, research site, ILP design, data collection and analysis, and limitations and delimitations of the study.

Research Design

The purpose of this study was to explore how undergraduate students developed intercultural leadership identity and what they learned about intercultural leadership through participation in a program grounded in the transformative intercultural learning model. As such, this study was conducted as an instrumental case study in order to focus on creating a comprehensive, contextual description of one group learning intercultural leadership from participants' and instructors' perspectives. I used multiple methods in this study in order to better understand the learning experiences of participants in the intercultural leadership program (ILP). Burke Johnson and Onwuegbuzie (2004) explained that "if findings are corroborated across different approaches then greater confidence can be held in the singular conclusion" (p. 19). This approach blends quantitative and qualitative research methods and techniques in order to more effectively answer the research questions (Burke Johnson & Onwuegbuzie, 2004). According to Creswell (2009), qualitative research is conducted to learn from the perspective of the participants, rather than strictly imposing the frame of reference of the researcher on the

study. With this ideology in mind, I explored the ways in which students developed intercultural leadership identity through the use of their personal perspectives, stories, and experiences. I believe that each student brings with them a unique perspective and truth, which impacts intercultural leadership development (ILD). Understanding this impact, as well as other influences, will shed light on how institutions of higher education can approach the ILD of undergraduate students.

The case study methodology was selected because, as Merriam (2009) described, a case study is “an in-depth description and analysis of a bounded system” (p. 40). A bounded system is the structure or context of the situation on which the research is grounded (Creswell, 2012). In this study, the bounded case was a specific program, which will be referred to as the Intercultural Leadership Program (ILP), at a large, public, predominantly White university located in the Midwest region of the United States. Stake (1995) explained that an instrumental case study “serves to help [the researcher] understand phenomena or relationships” that underlie the case (p. 77). Therefore, using this instrumental case study approach, I explored how the Intercultural Leadership Program contributed to the ILD of undergraduate students.

Participants

I used criterion sampling to select participants for this study. Polkinghorne (2005) described criterion sampling as a method in which “participants are selected who meet some important predetermined criterion” (p. 141). For this research, the criterion was enrollment in the Intercultural Leadership Program during the semester in which data was collected. I chose this criterion because this study focused on how and what

undergraduate students learned in an ILP grounded in the transformative intercultural learning model. All students enrolled in the ILP were invited to participate in the research and were informed that there would be no penalty for opting out. The program was open to all undergraduate students at the university. During the first meeting of the ILP, another instructor provided all fourteen students in the program with an overview of the research project and the informed consent procedure.

Of the fourteen students enrolled in the Intercultural Leadership Program, eleven opted into the research. Additionally, all five instructors, including myself, opted into participating in the semi-structured instructor focus groups, which occurred after each session of the program. Prior to and during the research, I had an ongoing professional relationship with one participant, who was a student leader in another group for which I served as an advisor. I was initially concerned this relationship would adversely impact their willingness to be open and dive into their ILD. However, based on her level of participation throughout the semester, it does not appear that the advising relationship had any significant impact on the participant's experience in the program or in the research. A more detailed demographic overview of the eleven participants is provided in Chapter 4.

Regardless of their participation in the research, all students in the ILP were expected to complete each assignment and interview required for the program. Original copies of course data were saved in the ILP course folder, which is open to all program coordinators and instructors. Because of IDI confidentiality policies, IDI results were not saved in the ILP course folder. As an IDI qualified administrator, I had access to these via

the multicultural center's secure online IDI account, and the students' initial and post IDI profiles were saved in my account in the university cloud system in order to ensure backups and confidentiality of any identifying information. The instructor focus group data, which were solely collected for research purposes, were also saved in my account in the university cloud system. The cloud system is password protected. These data were only accessible by me and, as necessary, the peer debriefer.

Research Site

This study was conducted at a large, public, land grant university located in a politically conservative, predominantly Christian state in the Midwest region of the United States. Approximately 21,000 undergraduate students are enrolled at the university. Fifteen percent of the undergraduate students identify as members of racially and ethnically minoritized populations, while over 74% of the student population identify as White. There have been diversity and inclusion initiatives to increase intercultural competence among undergraduate students on campus, including intercultural dialogue events, inclusive leadership training opportunities, and various ally training workshops. In recent years, there have been several instances of tension related to minoritized identities, including racial hostility, heterosexism, anti-transgender sentiment, and others. Responses from the administration have been reactive in these situations, and these have not always met the expectations of the affected minoritized communities. The university community has also had opportunities to speak directly with administrators to express frustrations, share ideas, and recognize the impact of these situations. Students have created campus-wide initiatives to bridge cultural gaps and call for action. As a result of

these difficult situations, support for programs like the ILP, which foster intercultural competence and inclusive community, has increased from an administrative desire to demonstrate a commitment to diversity, equity, and inclusion.

The ILP, which was the source of data for this study, was conducted on campus during the fall 2018 semester. Most of the data were collected on campus during each session of the program. The only data collected from students outside the program sessions were the post-participation interviews, which were held on campus, in a private meeting room, which I reserved. The instructor focus group meetings were held on campus in a private conference room, which I reserved.

Intercultural Leadership Program

The ILP (See course syllabus in Appendix A) is housed in the multicultural center at the university. As literature suggested that ILD may be a transformative learning experience, this program is grounded in the theories of intercultural development and leadership identity development, which both incorporate transformative processes (Kansas State University, 2018; Priest, Kliever, Hornung, & Youngblood, 2018; Render, Jimenez-Useche, & Charles, 2017). The purpose of the Intercultural Leadership Program is to explore the intersection of leadership identity and intercultural development. During the semester this study was conducted, the program was an 11-week, zero-credit hour seminar course comprised of eleven 50-minute sessions and one three-hour retreat.

Undergraduate students enrolled in the program learn how to adapt their individual leadership styles in varying cultural settings. The program focuses on increasing understanding of how one makes meaning of one's lived experiences, how

others make meaning of their lived experiences, how to practice mindfulness in culturally challenging or disorienting situations, and how to actively develop an intercultural leadership identity grounded in this awareness. During the semester in which data was collected, all enrolled students were required to complete the Intercultural Development Inventory (IDI), Intercultural Conflict Style (ICS), and CliftonStrengths assessments, attend all twelve sessions of the course, participate in two coaching sessions (one for the IDI and one for CliftonStrengths), engage in three intercultural leadership accountability partner meetings, present an intercultural leadership poster, participate in a post-course interview, and complete all assignments required for the course (See Appendix A).

During the first session of the Intercultural Leadership Program, students completed a pre-assessment (see Appendix D) eliciting descriptions of their initial understanding of and experiences with culture and leadership and their comfort interacting across differences. The pre-assessment results were then used to inform the level of challenge and support in the curriculum, which aligns with the concept that ILD is contextual. As Braskamp and Engberg (2011) explained, it is imperative to recognize the impact of the diversity of backgrounds and perspectives of students when developing programming to build global perspectives. They asserted that it is equally important to ensure that opportunities for global perspective development meet students at an appropriate level of understanding. In order to do this, the pre-assessment was comprised of ten open-ended items. I grouped students into initial categories of low, moderate, or high competence in self-awareness (items 2-5), other awareness (items 6-8), mindfulness in culturally disorienting situations (items 1, 4-9), and cultural bridge-building (items 9-

10). A peer debriefer was used to examine how students were grouped in the pre-assessment and post-assessment. During this point of the program, participants also took their initial IDI assessment, which indicated their beginning level of intercultural competence. As part of the IDI assessment, students met with me or another IDI Qualified Administrator for a one-hour consult to discuss their profile. The results of students' initial assessments informed the pairings of intercultural leadership accountability partners.

Each session of the Intercultural Leadership Program was designed to be highly interactive, with substantial opportunities for collective and individual debriefing. The lessons typically consisted of new content (approximately 15 minutes), preceded or followed by interactive activities (approximately 25 minutes), and each session ended with 10 minutes to work independently on the Little Buddy (See Appendix C). Topics covered in the course included intercultural development, Strengths-based leadership, intercultural communication styles, intercultural conflict styles, Strengths-based goals, mindfulness, and intercultural dialogues. The first half of the program set the foundation of content, and the second half of the program provided opportunities for students to apply what they were learning through modeling. Because of the limited time in class, students were assigned an intercultural leadership accountability partner to provide additional opportunities to make meaning of what they were learning. Partners were required to meet at least three times throughout the semester, and I provided prompts to guide the conversation. After each meeting, students submitted a brief write-up of their

discussions to describe what they learned and how their partner was helping them to understand and apply the course content.

The culmination of the Intercultural Leadership Program was a poster presentation in which students discussed their intercultural leadership identity as they have come to understand it through the Intercultural Leadership Program. The poster focused on the Little Buddy (See Appendix C), an illustrative activity designed to challenge students to explore their intercultural leader identity. It also included a description of the cultural experiences that have shaped their intercultural leader identity and understanding of leadership, as well as their perceived role in creating an inclusive community.

Upon completion of the program, students completed a post-assessment (see Appendix E) in order to assess the growth, if any, in their understanding of culture and leadership and their comfort interacting across differences. The post-assessment consisted of ten open-ended items. I again grouped students into exit categories of low, moderate, or high competence in self-awareness (items 2-5), other awareness (items 6-8), mindfulness in culturally disorienting situations (items 1 and 5-9), and cultural bridge-building (items 9-10). Then, I noted any change in student understanding (low to moderate, low to high, moderate to high) in preparation for the post-participation interviews. I did this in order to ask students follow-up questions in order to better understand their learning experiences and probe into how the changes may have occurred. Students also retook the IDI assessment, which indicated their level of intercultural competence upon completion of the program. Any change in pre-assessment

to post-assessment and any change in IDI results informed me of what students learned through their participation in the program.

Data Collection Method

Consistent with case study methodology, I collected data from multiple sources throughout the eleven-week duration of the Intercultural Leadership Program. Baxter and Jack (2008) explained that case studies are noted for the incorporation of multiple sources of data, which also enhances the credibility of the research and the understanding of the issue. Creswell (2008) asserted that case study “researchers collect as many types of data as possible to develop this understanding” (p. 477). As described below in Table 1, I used an illustrative activity, post-participation interviews with students, initial and post IDI assessment results, and notes and recordings of instructor focus group meetings in order to explore what students learned about intercultural leadership and how undergraduate students learned in the Intercultural Leadership Program.

Description of Data Collection Tools		
Data Collection Tool	Description of Tool	Analysis Approach
Little Buddy (See Appendix C)	This illustration of a human figure allows students to conceptualize and document their intercultural leadership identity. Students use words and imagery to describe how they understand their intercultural leadership identity each week. Each class period ends with reflection time for students to add, delete, or edit items on their Little Buddy.	Each week, I scanned the Little Buddy worksheets and took note of any changes (additions, edits, and/or deletions). I also discussed these changes to the Little Buddy with each participant during the post-participation interviews.

Post-Participation Interviews (See Appendix F)	I conducted post-participation, semi-structured personal interviews with each participant to understand their perspective regarding what they learned and how they learned. We discussed the evolution of their Little Buddy, their experience in the Intercultural Leadership Program, and their understanding of intercultural leadership.	I recorded and transcribed the post-participation interviews. I identified and coded potential themes that explained what students learned and how they learned within this program.
Intercultural Development Inventory (IDI) Assessment	Students took the IDI at the beginning of the Intercultural Leadership Program, and again at the end of their participation in the program.	The IDI provided quantitative data to describe where an individual was situated within the Intercultural Development Continuum. I conducted paired sample t-tests on the pre-assessment and post-assessment data to test for a statistically significant difference. I also calculated Cohen's d to describe the effect size.
Instructor Focus Group Interviews (See Appendix G)	After each session of the Intercultural Leadership Program, all instructors involved in the lesson met to discuss observations and feedback regarding the students' progress in the program, what students learned, and how students learned.	I recorded and transcribed the instructor focus group interviews. I coded potential themes found that explained what students were learning and how they were learning within this program.

One method of data collection was the *Little Buddy* Activity (see Appendix C).

The *Little Buddy* was an ongoing assignment in which students creatively expressed their intercultural leadership identity through illustrations or words. Each week during the program, participants were asked to add to their *Little Buddy* based on their

understanding of their own identity at that point in the program. Using the program's definition of culture, which includes any learned behavior, beliefs, and values, students added images and words that describe various dimensions of their cultural identity, such as gender, ethnicity, race, family structure, and so forth.

Following completion of the ILP, I conducted post-participation, semi-structured personal interviews with each participant in order to further discuss the evolution of their Little Buddy and results of their pre-assessment and post-assessment. These interviews provided additional insight into their learning experiences in the ILP and their feelings on leading diverse groups. During these interviews, I asked students about any cultural disorientation throughout the program, because current literature suggests that it is through that discomfort that students challenge and reflect upon current ways of navigating intercultural interactions (Mezirow, 1997; Zajonc, 2006).

All students enrolled in the ILP took the Intercultural Development Inventory (IDI) assessment at the beginning of the semester. The IDI is a 50-item assessment of the intercultural development continuum that has been consistently tested to determine its validity and reliability (Paige, Jacobs-Cassuto, Yershova, & De Jaeghere, 2003; ACS Ventures, 2017; Hammer, 2012). According to Hammer (2011), several analyses have supported the "cross-cultural generalizability, validity, and reliability of the IDI v3 measure," which was the version utilized in this research (p. 485). Once the students completed the IDI assessment, they met with one of the two IDI Qualified Administrators involved with the program, including myself. The one-hour debrief allowed students to contextualize their results and make connections between their profile and their lived

experiences. The IDI profile includes the perceived orientation (where an individual would place their own level of intercultural competence on the IDC); the developmental orientation (where the IDI would place an individual's level of intercultural competence on the IDC); the orientation gap (the difference between the perceived and developmental orientations, and a reflection on how accurately an individual understands their level of intercultural competence); trailing orientation(s) (an earlier, unresolved orientation on the IDC, which may surface in times when an individual is particularly culturally challenged or disoriented); leading orientations (the orientations immediately following the developmental orientation); and cultural disengagement (a sense of disconnect from a primary cultural group that an individual has identified with) (Intercultural Development Inventory, 2018b). Participants in the research also took the IDI at the end of the semester to measure their level of intercultural competence after completion of the ILP.

In addition to using data collected through course assignments, I conducted small, semi-structured focus groups with the other instructors after each session of the Intercultural Leadership Program (See Appendix G). During this time, the instructor team discussed observations and feedback regarding the students' progress in the program, what students learned, and how students learned. This served as another opportunity to reflect on other perspectives and confirm or refute my own observations.

Data Analysis

Qualitative data. After each session of the Intercultural Leadership Program, I scanned the Little Buddy activity sheets to review and record any additions, edits, or other changes students had made. I used descriptive coding, to identify dimensions of

culture that were initially included and others that were added throughout the seminar. Using Bennett's (2003) definition of culture, these dimensions include, but are not limited to, gender identity, nationality, race/ethnicity, age, family background, abilities/disabilities, religion, educational background, home/geographic roots, sexuality, and socio-economic status (Intercultural Development Inventory, 2018b). In these notes, I described the evolution of each student's Little Buddy throughout the semester and attempted to connect changes to what was taught in the program each week. These notes were used to describe the growth, if any, in the students' understanding of culture as it pertains to their own cultural identity. They also helped me identify any parts of the program which may have shaped students' ILD. In the post-participation interview, I discussed these changes with the participants in order to understand their perspective. The descriptions from the students provided a greater understanding of elements in their Little Buddy, and I used the students' perspectives to enhance my initial notes, which were intended to connect changes in the illustration with course content. I employed the use of peer debriefing by having another master's student review the data interpretation, in order to "bolster[the] study's credibility" (Shenton, 2004, p. 68). Similarly, I reviewed final posters of the participants to better gauge how they understood their intercultural leadership identity at the culmination of the program.

Upon completion of the program, each participant participated in an interview to discuss what they learned about intercultural leadership and to discuss their learning experience in the Intercultural Leadership Program. I recorded and transcribed these post-participation interviews. Then, I used concept coding to review the transcripts and

identify common themes present in the experiences of participants. This approach to coding seeks to understand “the ideas suggested by the study” (Miles, Huberman, & Saldaña, 2014). Again, a peer debriefer was asked to examine the themes identified in the transcribed interviews in order to achieve confirmability and suggest whether or not the findings are plausible given the data collected. The peer debriefer also provided feedback about any possibly missed ideas or alternative ways of interpreting the data.

After each session of the course, I conducted small, semi-structured focus groups with the other instructors. I transcribed each of these interviews and used concept coding to review for themes regarding what students learned in relation to the topics covered in class, and how instructors viewed the learning experiences of students enrolled in the program. Specifically, I looked for descriptions of enhanced understanding of self and others, as well as a heightened ability to practice mindfulness in culturally disorienting situations or actively engage in cultural bridge-building. I also analyzed for explanations of how this learning may have occurred. These interviews allowed me to understand other perspectives regarding the students’ learning experience and find any observations that I may have otherwise missed.

Quantitative data. Participants in the research took the IDI assessment twice during the semester in which data was collected. The IDI provides quantitative data to describe where an individual is situated within the Intercultural Development Continuum. I conducted paired sample t-tests comparing the pre-assessment and post-assessment data to test for statistical significance in the change. I specifically looked for statistically significant changes in the perceived orientation, developmental orientation, orientation

gap, and cultural disengagement. I sought to understand how accurately students viewed their own intercultural competence (perceived orientation and orientation gap) before and after participation in the program, and whether or not students experienced significant growth in their intercultural development (developmental orientation) and connection to their own personal identity (cultural disengagement). I also calculated Cohen's d to understand the magnitude of any change from pre-assessment to post-assessment. Using Cohen's (1988) guidelines, an effect size below 0.2 was considered trivial, between 0.2 and 0.49 was considered small, between 0.5 and 0.79 was considered medium, and 0.8 and above was considered large.

Validity and Credibility

As an instrumental case study, this research was conducted using both qualitative and quantitative methods. In order to enhance the quality of this study, I employed the use of both qualitative and quantitative approaches to justifying my interpretation of the data. First, I used a valid and reliable assessment, the IDI assessment, to measure intercultural competence of students (ACS Ventures, 2017). This assessment allowed me to understand how participants navigate intercultural experiences. The use of the IDI assessment within the context for which it was designed established the validity of the results.

In addition, I made efforts to ensure that this study was credible, which is an important indicator of qualitative research quality. Consistent with case study methodology, I incorporated multiple sources of data in order to better understand what and how students learned (Bassegy, 1999). Guba and Lincoln (1986) described this

technique as triangulation, or cross-checking, which is done to strengthen confidence in the interpretations of the data. I also employed the use of peer debriefing, which Spall (1998) defined as an opportunity for a researcher to explore how their own perspectives and values may impact the findings of their study. A peer reviews the data and challenges the researcher's findings in order to ensure that the outcomes of a study are justified by the data (Bassegy, 1999). In this study, the peer debriefer was the co-designer and co-facilitator of the ILP, a fellow graduate student in the student affairs administration master's program, and a woman of color. I selected this peer because of her level of contextual understanding regarding the ILP, which Lincoln and Guba (1986) argued is a critical factor to consider in selecting a peer debriefer.

Limitations and Delimitations

A limitation of this study was the limited amount of time available to examine students' intercultural leadership development. As this study was conducted as a master's thesis, there was not sufficient time to fully explore how students learned intercultural leadership and what they learned in a program grounded in the transformative intercultural learning model. This is because their learning will likely extend beyond the confines of the course. This study provided a glimpse into this topic based on an examination of one ILD program during one academic term. However, additional research will be required to better understand how ILD should be approached for the most meaningful experience for students. Research that examined students' intercultural leadership development at a point further from their participation in the program could have shown different results. Additionally, this study did not take into consideration the

impact of racial dynamics specifically on the learning experiences of participants of color. Current research on critical race theory suggests that the academic experiences of people of color around race and cultural competence are significantly impacted by the presence of white people (Leonardo & Porter, 2010).

Finally, the IDI was created to be a developmental tool and was used in that way during the ILP as part of the educational experience. When use of a measure may influence the construct it is intended to measure, this is a threat to internal validity (Benge, Onwuebuze, & Robbins, 2012). In future studies, it may be beneficial to measure growth using an instrument that is not a part of the intervention. The qualitative data supported that there was growth, however given this limitation, it is difficult to quantify the actual change in intercultural competence.

Regarding delimitations, the focus of this study was on one theoretical foundation of ILD, the transformative intercultural learning model. While the results indicated that ILD follows the transformative intercultural learning model, the study did not fully address how ILD aligns with or does not align with the leadership identity development model or the positive psychology approach of strengths-based leadership. Without a clear connection to the full conceptual framework, the results did not offer a complete understanding of how and what students learned about intercultural leadership. Similarly, the study was limited to the scope of one group of students enrolled in one ILP. Additional research will be necessary to understand how ILD may differ in various learning environments.

Chapter 4

Results

The purpose of this multiple methods instrumental case study is to explore how undergraduate students develop intercultural leadership competence and what they learn about intercultural leadership. This is done through both participants' and instructors' perspectives. As described in Chapter 2, there exists extensive literature on intercultural development, strengths-based leadership, and leadership identity development as separate theories and concepts. However, research on a leadership identity that is grounded in intercultural competence is scarce, as is research on the development of this intercultural leadership identity. This study addressed these gaps in current literature by exploring how students develop their leadership identity within an intercultural context. Using the transformative intercultural learning model as the foundation for intercultural leadership development (ILD), this study specifically focused on the following research questions and sub-questions:

1. What do students learn about intercultural leadership in a leadership program based on the transformative intercultural learning model?
2. How do students learn about intercultural leadership in a leadership program based on the transformative intercultural learning model?
 - a. How do the elements of the transformative intercultural learning model impact intercultural leadership development?
 - b. What elements of intercultural leadership development are different than the transformative intercultural learning model?

Three major themes emerged from the data collected regarding what and how students learned in an intercultural leadership program grounded in the transformative intercultural learning model. These themes are: (1) Changes in IDI Results Indicated Positive Growth in Intercultural Competence, (2) ILD Broadened Students' Understanding of Culture and Leadership, and (3) ILD Requires Opportunities to Make Meaning. In order to better explain these three themes, I provide the context for this case study next through an in-depth overview of the program design for the intercultural leadership program (ILP) and a demographic description of the participants.

Intercultural Leadership Program

As discussed in Chapter 3, the ILP (See Appendix A) is housed in the multicultural center at the university. The program is grounded in the theories of intercultural development and leadership identity development, which both incorporate transformative processes (Kansas State University, 2018; Priest, Kliever, Hornung, & Youngblood, 2018; Render, Jimenez-Useche, & Charles, 2017). Specifically, the ILP was designed according to Dr. Mick Vande Berg's transformative intercultural learning model. The purpose of the ILP is to explore the intersection of leadership identity and intercultural development. The theoretical framework for the program is explained in more detail in Chapter 2.

During the semester this study was conducted, the program was an 11-week, zero-credit hour seminar course comprised of eleven 50-minute weekly sessions and one three-hour weekend retreat. Each session of the Intercultural Leadership Program was designed to be highly interactive, with substantial opportunities for collective and individual

debriefing. The lessons typically consisted of new content (approximately 15 minutes), preceded or followed by interactive activities (approximately 25 minutes), and each session ended with 10 minutes to work independently on the Little Buddy, an illustrative activity designed to challenge students to explore their intercultural leader identity (See Appendix C).

To facilitate the transformative learning experience, all students enrolled in the ILP were required to complete the Intercultural Development Inventory (IDI), Intercultural Conflict Style (ICS), and CliftonStrengths assessments; attend all twelve sessions of the course; participate in two coaching sessions (one for the IDI and one for CliftonStrengths); engage in three intercultural leadership accountability partner meetings; present an intercultural leadership poster; participate in a post-course interview; and complete all assignments required for the course (See Appendix A). In addition, participants in this study took a post-IDI assessment in order to measure any change in intercultural competence. The post-IDI assessment was taken approximately three months after the initial IDI assessment. The ILP was designed with the transformative intercultural learning model in mind, therefore, the program focuses on increasing understanding of cultural self, increasing understanding of cultural others, development of intercultural mindfulness, and ability to effectively adapt response (behavioral and emotional) to cultural stress. Because of this theoretical framework, the results of this study also follow the transformative intercultural learning model. Below is a detailed description of how the ILP aligns with each of the four steps of the model.

Increased understanding of cultural self. The foundation of the ILP is the first step of the transformative intercultural learning model. The major component of the program that aligns with this step is the Little Buddy. All of the concepts taught in the program are tied together with the Little Buddy, an illustrative activity through which students are asked to describe their intercultural leadership identity. Using words and/or images, students conceptualize who they are as cultural beings and as leaders and write and/or draw these on their Little Buddy. They explore how their identities and experiences may impact their interactions with others.

During the first session of the Intercultural Leadership Program, students completed a pre-assessment (see Appendix D) eliciting descriptions of their initial understanding of and experiences with culture and leadership and their comfort interacting across differences. The pre-assessment results were then used to inform the level of challenge and support in the curriculum. Specifically, student responses to items 2-5 of the pre-assessment allowed me to understand their initial level of self-awareness.

Participants also took their initial IDI assessment at this point in the ILP, which indicated their beginning level of intercultural competence. Students' perceived and developmental orientations represented their understanding of their own culture and how they navigate intercultural interactions. Furthermore, the cultural disengagement dimension of the results describes a potential disconnect from one's own cultural community. Cultural disengagement does not appear in every profile, however, as I discuss later in this chapter, the aggregate initial results of the IDI revealed that participants were disconnected from their own cultural identities. In addition, students

took the Intercultural Conflict Style (ICS) assessment, which explores cultural approaches to conflict resolution. The results of the ICS assessment are plotted on a two-factor model, with the x-axis representing emotional expressiveness/restraint and the y-axis representing communicational directness/indirectness (Hammer, 2005). Students also took the CliftonStrengths assessment, a tool that assesses strengths in order to increase self-awareness and improve leadership skills. This assessment provides students with a report that details their top five CliftonStrengths, which highlight natural tendencies and aptitudes.

In addition to the assignments and assessments, there were several activities throughout the course that contributed to students' understanding of cultural self. During the second session, in which CliftonStrengths was introduced, students reflected on their own natural tendencies. For example, they were asked about any affinity for checklists, inclination to engage in conversations with strangers, and need for organized closet spaces. They then were prompted to reflect on the cultural experiences and background that may have contributed to these, and how these may be represented in students' top five CliftonStrengths. During the three-hour weekend retreat, students engaged in an activity around intercultural conflict style, based on the pacing activity created by Stringer and Cassiday (2009). To begin this activity, students have time to reflect on their natural style of communication and the cultural background behind this. Intercultural conflict styles were introduced in session five, and students took time to understand their own approach to conflict resolution and how that ties into deeper cultural norms identified by Hammer (2005). During the eighth session of the ILP, students participated

in an activity centered around identity in context. For this activity, there were nine stations around the room, each with a different dimension of culture, such as race/ethnicity, sexuality, U.S. nationality, faith, gender, and others. Each station had eight statements of social advantages or privileges. For each statement with which the student agreed, they took a bead. The privilege beads activity allowed students “to reflect on privilege in order to use individual and collective privilege(s) for equity and social justice” (Allen & Walker, n.d.). The culmination of the ILP is a poster presentation in which students discussed their intercultural leadership identities as they have come to understand them through the program.

Upon completion of the ILP, students completed a post-assessment (see Appendix E) in order to assess the growth, if any, in their understanding of culture and leadership and their comfort interacting across differences. Specifically, student responses to items 2-5 of the post-assessment allowed me to understand their level of self-awareness when exiting the ILP. Participants in the study also retook the IDI assessment, which indicated their level of intercultural competence upon completion of the program, as well as their exit level of cultural disengagement. Changes in pre-assessment to post-assessment and any change in IDI results informed me of what students learned through their participation in the program. These changes are discussed later in this chapter.

Increased understanding of cultural others. The second step of the transformative intercultural learning model is an increase in understanding of the cultural experiences of others. The major component of the program that aligns with this step is the intercultural leadership accountability partner assignment. Due to the limited time in-

class, students were assigned an intercultural leadership accountability partner to provide additional opportunities to make meaning of what they were learning outside of regular class sessions. Partners were required to meet at least three times throughout the semester, and they were provided prompts to guide their conversations. After each meeting, students submitted a brief write-up of their discussions to describe what they learned and how their partner was helping them to understand and apply the course content.

Regarding the pre-assessment data, student responses to items 6-8 of the pre-assessment referred to their initial level of other-awareness. Initial IDI results also described students' level of understanding of cultural differences and commonalities across cultural groups at the beginning of the program. Students' post-assessment (items 6-8) and post-IDI results offered insight into any change in understanding of cultural others that they may have experienced through involvement in the ILP.

There were also several in-class activities that contributed to students' increase in understanding of cultural others. During session two, the students reflected on their own culturally informed preferences, including affinity for checklists, inclination to engage in conversations with strangers, and need for organized closet spaces. At the same time, they also had the chance to hear from others who did not have these same natural tendencies. This allowed students an opportunity to consider other perspectives and behaviors. Similarly, the intercultural communication style activity during the weekend retreat and the intercultural conflict styles covered in session five allowed students to build an understanding of diverse approaches to communication and conflict resolution

that they may encounter in their leadership experiences. Where the privilege bead activity was designed to increase contextual understanding of one's own culture in society, it also provided an opportunity to reflect on dimensions of culture that students either were not aware of prior to the activity or identities of which students did not have a deep understanding of their societal standing.

Development of intercultural mindfulness. The third step of the transformative intercultural learning model is an increased ability to be mindful in culturally challenging or disorienting situations. Yeganah and Kolb (2009) define “two predominant streams of mindfulness research and practice, meditative mindfulness and socio-cognitive mindfulness” (p. 8). Meditative mindfulness is focused on being in the present, while socio-cognitive mindfulness “emphasizes cognitive categorization, context and situational awareness” (Yeganah & Kolb, 2009, p. 9). The first half of the program set the foundation of intercultural learning and strengths-based leadership content, and the second half of the program provided opportunity for students to apply what they were learning through modeling. Mindfulness fit naturally within the opportunities to debrief during each session of the program. As students had expanded their understanding of themselves and/or others, the debrief focused on how to take this understanding of differences and commonality into consideration to inform their leadership approach.

Initial and exit levels of mindfulness in culturally disorienting situations was also measured on the pre-assessment and post-assessment. Specifically, items 1 and 4-9 on the pre-assessment and items 1 and 5-9 on the post-assessment examined how competent students were at practicing mindfulness in challenging conditions. The developmental

orientation on the IDI also describes students' level of socio-cognitive mindfulness, specifically regarding their competence navigating intercultural experiences and their consideration for cultural differences and commonalities. Changes in IDI results from the beginning of the semester to the end of the semester indicated any change in students' ability to effectively consider cultural differences in their intercultural interactions.

In addition to the in-class debriefing opportunities, mindfulness was a cornerstone of the program design for the ILP. Almost every session incorporated activities that were designed to increase students' abilities to be mindful of interacting identities and experiences. The first session introduced mindfulness through the development of group guidelines. Students discussed together each of the six established guidelines, which were modeled after the six benchmarks of intercultural knowledge and competence outlined by the Association of American Colleges and Universities (2009). They took time to define each guideline collectively to set a common understanding of expectations, and they also were provided the opportunity to contribute additional suggested guidelines to the list. Later during this session, students established a general developmental goal centered on mindfulness in the face of cultural difference – whether through tolerance, recognition, understanding, or acceptance of difference. This early goal-setting allowed students to reflect critically on their areas for growth in their interactions with cultural others.

Throughout the semester, students discussed how interactions across differences might be challenging and how increased understanding can allow for increased mindfulness in their leadership. These differences could come in the form of CliftonStrengths, intercultural conflict styles, and intercultural communication styles,

among others. During the third session, students were introduced to the impact of organizational intercultural mindset on diverse populations. Using unequally distributed building blocks, students were divided into four teams and were tasked with recreating a variety of structures, though no single team had all of the resources to successfully replicate any given structure. Each team selected a leader, who was given instructions for how to lead the five rounds, which reflected the five mindsets of the intercultural development continuum. In the retreat and session seven, students discussed the damaging effects of stereotypes and microaggressions. Through the privilege bead activity, students contemplated how power and privilege contribute to interpersonal and intergroup experiences. Finally, in the penultimate session of the ILP, students used intercultural dialogue cards as guiding prompts to engage in respectful dialogue about cultural differences.

Cultural bridge-building. The final step in the transformative intercultural learning model is the ability to build bridges across cultural gaps. Render et al. (2017) defined cultural bridge-building as “learning to shift frames, attune emotions and adapt behavior to other cultural contexts” (p. 3). The primary opportunity for students to consider how to engage in cultural bridge-building was the poster presentation during the last session of the ILP. The intercultural leadership poster included the final Little Buddy, which defined their intercultural leader identity. Students also included their perceived role in creating an inclusive community – essentially, how the concepts taught in the course contributed to their ability to build bridges.

Student responses to items 9-10 of the pre-assessment referred to their initial level of cultural bridge-building. Initial IDI results also indicated whether or not students entered the ILP with the ability to actively build cultural bridges by shifting behaviors and perspectives, a competence only reflected within the adaptation mindset. Students' post-assessment (items 9-10) and post-IDI results described any change in their understanding of cultural bridge-building.

Participants

Eleven students in the ILP opted into this research study. Additionally, five instructors, including myself, opted into participating in the semi-structured instructor focus groups, which occurred after each session of the program. At the time of this study, all eleven participants were enrolled as undergraduate students at a large, public, land grant university located in a politically conservative, predominantly Christian state in the Midwest region of the United States. Approximately 21,000 undergraduate students are enrolled at the university. Fifteen percent of the undergraduate students identify as racial and ethnic minorities, while over 74% of the student population identify as White. The sample was 55% students of color (n=6) and 45% White (n=5). Specifically, students of color identified as Asian (n=1), Black/African American (n=2), and Latina/o/x (n=3). At the University, approximately 47% of the undergraduate population are identified as female, and more than 52% of the undergraduate population are identified as male on the binary gender indicators that enrollment data provides. The sample was 100% female (n=11). While I did not specifically survey participants on other identities, their level of openness in the ILP allowed me to better understand their experiences. From

conversations with the participants, I learned that two identified as bisexual, three come from single-parent homes, one is an immigrant, and one comes from a military family. These experiences shaped the students' understanding of culture and leadership prior to participation in the ILP.

According to the initial IDI results, participants were operating from a mid-minimization mindset, which indicates a tendency to emphasize cultural commonalities, which can obscure deeper cultural differences. However, the group perceived their intercultural competence to be significantly higher, in acceptance. This mindset reflects a deep understanding of and appreciation for cultural difference and commonality. Additionally, the initial IDI results indicated that participants were experiencing cultural disengagement, which is described as a feeling of disconnect from one's own cultural community.

To protect their identities, participants were each given a pseudonym, which will be used below in the description of the themes. These pseudonyms are: Ashley, Anna, Briana, Becca, Carmen, Kayla, Laura, Megan, Mercedes, Noemi, and Sarah. The pseudonyms used for the five instructors are Soraya, Jamie, Andrea, Mateo, and Jimena.

Introduction to Themes

In order to explore what students learned about intercultural leadership and how undergraduate students learned in the ILP, I analyzed data including the Little Buddy, an illustrative activity; post-participation interviews with students; initial and post IDI assessment results; and notes and recordings of instructor focus group meetings. From these data, three primary themes emerged explaining what and how students learned in

the ILP. The first theme, *Changes in IDI Results Indicated Positive Growth in Intercultural Competence*, examines the statistical change from pre-assessment to post-assessment in participants' intercultural competence, as measured by the IDI. The second theme, *ILD Broadened Students' Understanding of Culture and Leadership*, describes how constant critical self-reflection stretched students' definitions of their own cultural identity and what it means to be a leader. This theme specifically answers the question of what students learned through this program. The third theme, *Intentional Opportunities to Make Meaning was Critical to ILD*, explores how students processed the content taught in the ILP and how they made connections between intercultural learning and strengths-based leadership in order to develop an intercultural leadership identity. This theme specifically addresses the question of how students learned through this program. These three themes will be discussed in detail with supporting data in the remaining of this chapter.

Changes in IDI Results Indicated Positive Growth in Intercultural Competence

The IDI assessment was used to assess participants' intercultural development. Consistent with other data sources, the IDI results showed an increase in intercultural awareness, understanding, and mindfulness. The IDI measures several items related to intercultural development including the perceived orientation, developmental orientation, orientation gap, trailing orientations, and cultural disengagement. The Intercultural Development Inventory, LLC (2018a) defines these terms in the following ways. The perceived orientation refers to how an individual would rate their own intercultural competence along the intercultural development continuum. The developmental

orientation refers to one's primary orientation toward cultural differences and commonalities along the intercultural development continuum as assessed by the IDI. Typically, the perceived orientation differs from the developmental orientation, and the orientation gap is the difference between the two. If an individual's orientation gap is seven points or higher, there is a statistical difference between their perceived and actual intercultural competence, which means they either overestimate or underestimate their abilities. The larger the gap, the less accurately an individual understands their actual intercultural competence. Trailing orientations are earlier mindsets in the continuum that have not been fully resolved. In moments of particular cultural stress or challenge, students may revert to these trailing orientations when navigating intercultural experiences. Cultural disengagement is not a measure of intercultural competence but rather a sense of connection or disconnection that an individual may feel toward their own cultural community.

I conducted paired samples t-tests on the pre-assessment and post-assessment data to test for a statistically significant difference. I also calculated Cohen's *d* to describe the effect size. Specifically, I analyzed the perceived (PO) and developmental (DO) orientations, orientation gap (OG), and cultural disengagement (CD). Table 2 illustrates the results of the paired samples t-tests, as well as calculation for Cohen's *d* for each of the dimensions of the intercultural development profile. I used Cohen's (1988) guidelines, which describe an effect size below 0.2 as trivial, between 0.2 and 0.49 as small, between 0.5 and 0.79 as medium, and 0.8 and above as large.

Table 2
Results of t-tests and Descriptive Statistics for PO, DO, OG, and CD

	IDI Assessment Results						95% CI for Mean Difference	t	df	p	Cohen's d
	Initial IDI			Post IDI							
	M	SD	n	M	SD	n					
PO	123.86	7.047	11	129.35	5.165	11	-9.539 -1.439 -19.776	-3.020*	10	0.013	0.888
DO	98.79	17.380	11	109.97	14.654	11	-2.585 0.697	-2.898*	10	0.016	0.697
OG	25.07	10.674	11	19.37	9.860	11	10.685 -1.274	2.539*	10	0.029	0.554
CD	3.62	1.033	11	4.33	0.608	11	-0.144	-2.797*	10	0.019	0.837

* $p < 0.05$.

Results of the paired samples t-test showed a statistically significant mean difference for the four dimensions of the IDI profile that were analyzed at the 0.05 level of significance. Participants increased scores in perceived orientation from pre-assessment (M=123.86, SD=7.047, n=11) to post-assessment (M=129.35, SD=5.165, n=11), with a large effect size measured by Cohen's d (d=0.888). They also increased scores in developmental orientation from pre-assessment (M=98.79, SD=17.380, n=11) to post-assessment (M=109.97, SD=14.654, n=11), with a medium effect size (d=0.697). However, the orientation gap decreased from pre-assessment (M=25.07, SD=10.674, n=11) to post-assessment (M=19.37, SD=9.860, n=11), with a medium effect size (d=0.554). This indicates that, while there was still an overestimation of intercultural competence, students were more accurately perceiving their abilities to effectively navigate across difference at the time of the post-assessment compared to the pre-assessment. Results for cultural disengagement are reported from a resolution perspective, with a score of four indicating resolution of cultural disconnect. The increase in resolution scores from pre-assessment (M=3.62, SD=1.033, n=11) to post-assessment (M=4.33, SD=0.608, n=11) with a large effect size (d=0.837) signified that students

experienced an increase in resolution of cultural disconnect, and actually moved above the resolution line.

The post-assessment results of the IDI suggest that, after completing the ILP, students were more capable of recognizing and understanding deeper cultural differences and commonalities. While they were not yet at a developmental point of shifting perspectives or adapting behaviors to varying cultural situations, their developmental orientation of cusp of acceptance signifies an early tendency to value cultural difference and commonality. The participants' collective definition of intercultural leadership represents a developmentally appropriate task of strengthening their understanding of their own culture and the cultures of others, based on their developmental orientation. At the end of the program, students understood intercultural leadership to be an approach to leadership identity that understands how diversity and inclusion can be effective. Now that I have explained the data that describes the intercultural development of participants, I will discuss what and how students learned in the ILP.

ILD Broadened Students' Understanding of Culture and Leadership

Through participation in the ILP, students' understanding of themselves as cultural beings and as intercultural leaders expanded. Several participants explained how they did not recognize that they even had a culture prior to enrollment in the program and that critical self-reflection was a significant factor in their realization of the identities and experiences that have shaped them. Not only did participants come to understand their own cultural backgrounds, they also concluded that this understanding was critical to their effectiveness as intercultural leaders. As students learned more about their own

cultural self, they gained a greater awareness of the cultural gaps that exist within their organizations and communities. This heightened sense of self was not only realized in the definition of culture, but also in students' understanding of leadership, which was stretched from a hierarchal perspective to a collaborative one. All of the data that suggests that ILD fosters a greater understanding of self and others is reflected in the statistically significant change in IDI results discussed above.

Culture is personal – understanding it is reflective. When students began their semester in the ILP, they were immediately faced with a daunting question, “who are you?” Many of the students had never truly thought about their own cultural identity, and others defined themselves according to how they were perceived by others.

Based on the data, the Little Buddy assignment appears to be a powerful ILD tool that allowed students to conceptualize who they are. However, it was not an easy assignment for many students to approach, and several students went weeks before adding depth to their illustration. Data from the post-participation interviews suggests that this is because, for several students, this was their first time really thinking about their own culture. According to Megan,

Upon entering the semester, you wanted us to write things or draw things that represent, like, who we are, as a person, as an intercultural leader. And so, the first week, I was like, “Oh, no!” Because a lot of my life, I've been told, “you don't really have culture.” And I was like, “okay, I can see that.” But then, over the course of the semester, I learned that nobody's culture is exactly the same as everybody else's. And nobody can really tell you that you don't have a culture

because your culture is just the traditions and the values and the things that make up who you are.

As a result of the weekly opportunity to consider her cultural background, and its impact on her intercultural leadership, Megan was able to deepen her understanding of what culture is. Megan's experience of assuming no cultural ties was not isolated.

Approximately half of the participants felt as if they did not have a culture prior to enrollment in the ILP. From the instructors' perspective, participants more deeply considered their own norms and perspective as a means to understand their leadership style. Jimena mentioned,

It's helped them understand what they think when they think of, say, traditions and cultures. It makes them solidify their point of view, which is part of [intercultural] leadership.

Students reflected on how they defined other cultures, which helped them to recognize where those same definitions applied to their own experiences.

Both students and instructors recognized the power of critical self-reflection as a means of crafting a comprehensive image of one's intercultural leadership identity. When asked about her approach to the Little Buddy assignment, Anna explained that,

When I first came into the class, I [defined my culture around] what people told me about myself. That's what I put onto my first Little Buddy. But then, as the semester progressed and I progressed as a person through the skills we were learning, I realized that I'm more than just what people were telling me or what I grew up thinking that I was.

Similar to several students enrolled in the ILP, Anna began with a Little Buddy that illustrated a prescribed cultural identity. Approximately midway through the program, Anna requested a new activity sheet in order to start over. In her final poster, she was able to exhibit her identity as she defined it. Several students similarly concluded that while many dimensions of culture are social constructs, an individual's cultural identity is their own self-concept. The instructors pushed students to go deeper than just definition though. According to Mateo,

We challenged them to not just think objectively, "how do I define myself," but what are identities that I have that I'm really excited about and proud of, and what are some identities that really challenge me? So, I think that helped them to start to really understand their cultural backgrounds a lot more.

As a result of reflective opportunities in the ILP, such as the Little Buddy, students not only gained a broader understanding of who they were, but also a deeper understanding. While there is no clear connection between the content covered each session and the specific elements of culture represented on the Little Buddy assignment, a more complex understanding of culture was demonstrated through the development of the illustration throughout the semester. For example, in the last few weeks of the ILP, participants contributed race/ethnicity, educational level, CliftonStrengths, personal interests, ICS results, nationality, and geographic location, among other elements of culture, to their Little Buddy (See Appendix C for examples of final Little Buddies).

Understanding cultural self is important. Students recognized the significance of strengthening their understanding of their own culture. This understanding was critical

to their ILD, as it allowed them to begin to explore the identities of others. Ashley expressed initial concerns about labeling herself as an intercultural leader. She explained,

I felt uncomfortable being an intercultural leader because I viewed my own culture as such a tool of oppression that I felt like if I was in a diverse group of people, I shouldn't be the one leading. Just realizing that I have my own culture too [reminds me that] I need to be aware of [the cultures of others and] also how [my culture] affects other people. [That's] how I can be a better leader and communicator with other people. Understanding your own culture helps you understand your expectations of what the norm is. And then understanding other people's culture helps you understand how your expectations might impact others.

Understanding their own cultures allowed students to overcome feelings of privilege guilt or cultural ambiguity, because they came to realize that everyone has a culture, and most people have privilege in some capacity. The results indicate that ILD encourages students to consider how privilege can be used to enhance inclusion efforts, while also recognizing the societal impact that privileged identities can have on people with minoritized identities.

Similar to Ashley, other students also recognized the impact of cultural norms on intercultural leadership. Because Bennett's (2003) definition of culture argues that every belief, value, and behavior we've learned, including our approach to our work, is rooted in our cultural background, the norms that we have can become our expectations of others without intentional mindfulness. Laura noted,

By getting to know more about my cultural identity, I was able to describe my habits, whether it be good or bad. And then either change them or [recognize] them more in my leadership style.

The data confirms that, as illustrated in the transformative intercultural learning model, self-awareness is the foundational step for building intercultural competence. Participants consistently discussed how important understanding their own culture was to their ability to understand the cultural perspectives of others. Similarly, ILD requires students to examine their own cultural norms and expectations in order to better communicate or adapt these in order to foster inclusive community.

ILD leads to greater cultural awareness. The increased understanding of cultural self also translated into a greater awareness of cultural gaps within students' communities and organizations. While it is not clear that students experienced a firm increase in understanding of cultural others, they were at least aware that the differences existed and affected group dynamics. Kayla expressed that,

As a leader, I never really paid attention to things like [culture]. In [my organization], I thought we all have this common goal, we're all here at meeting for the same purpose. We all love [the organization] and that was my main goal. But before this class, I didn't really pay attention to how people were understanding me or why people were doing things the way they were. It makes me want to pay attention to the membership aspect of things a little bit more than I ever did before.

The concept of assuming universal interests within her organizational community is reflective of the initial aggregate developmental orientation of the participants, according to the IDI. As a group, the developmental mindset was minimization, which emphasizes cultural commonalities, and subsequently obscures cultural differences. Essentially, the initial IDI results indicated that Kayla was overlooking deeper cultural differences within the group in favor of highlighting the common ground, which can leave non-dominant group members feeling ignored (Hammer, 2003). Involvement in the ILD programming stretched Kayla's awareness of the cultures within her organization, which allowed her to move towards practicing enhanced mindfulness in her leadership.

This increased awareness also allows students to better understand others, which aligns with the second step of the transformative intercultural learning model. For example, Noemi indicated that,

Before, if somebody were responding to a situation a different way, I kind of would have seen it as maybe they were antagonizing me. But now, it's more like, "okay, you handle this a different way," and I'm better able to understand.

The ILP pushed students to consider how cultural background can explain behaviors, values, and perceptions of those with whom they interact. As a result, they are better equipped to avoid judgment in their pursuit to understand and accept others.

Leadership is more than a role. Congruent with the leadership identity development model, students enrolled in the ILP were challenged to reframe their understanding of leadership from a hierarchal perspective to an interdependent and relational understanding of the term. From the instructors' perspectives, many students

entered the program at levels one and two of the leadership identity development model, which is described more in detail in Chapter 2. They were aware of leadership happening around them, and several were engaged in leadership activities. As Jimena described,

Not everyone wants to be the president of a club, but they want to be there to support people. It's not leadership in terms of a position you hold –it's leadership in terms of how you identify as a leader. And they've learned that. I feel like I can see that, and hear that in what they're saying, "I want to be a leader by teaching, I want to be a leader by helping an organization stick to its mission."

Because of this interpersonal understanding of leadership, students are more capable of accepting new perspectives and methods into their work, thus building cultural bridges. This is because they do not assume that the leader's perspective should be the standard for values, beliefs, and behaviors within a community or organization and that followers should assimilate accordingly. Viewing themselves as leaders, with positions or without, translated into accepting others as leaders as well. In the next section, I will move to exploring how students learned in the ILP.

Intentional Opportunities to Make Meaning Were Critical to ILD

As discussed above, students expanded their understanding of themselves as cultural beings and as intercultural leaders through participation in the ILP. According to the data, this was done by providing ample time and guiding prompts upon which to reflect and debrief throughout the program, both collectively and individually. Students needed time to make meaning of the content and make connections between the theories of intercultural development and leadership identity development, which are discussed

more in detail in Chapter 2. Their increased understanding of cultural self and cultural others was facilitated specifically through storytelling and opportunities to practice intercultural leadership. A major concept that students discussed was the discomfort of the learning experience, and a corresponding heightened threshold for cultural discomfort.

Opportunities to reflect was critical to ILD. Students and instructors recognized the power of opportunities to reflect and make meaning. The consistent method of doing this throughout the semester was through the Little Buddy activity, but each lesson was designed to foster collective and individual debriefing. In addition, students were assigned one or two intercultural leadership accountability partners, with whom they were required to meet at least three times throughout the semester to discuss topics covered in class and encourage each other to consider how to apply intercultural leadership in their lives. When asked about her experience with her accountability partner, Sarah discussed how,

It was great to be able to come together and kind of express how we're feeling about things or asking about each other's IDI [results]. It was cool to see another perspective. Like, not everyone's like me. Like, "oh, you're this or whatever, like how do you work?" So, that that was really cool to have a direct connection of someone else who has taken these assessments and how it turned out for them.

And what they learned from it.

Sarah's experience with her accountability partner was consistent with that of many participants in this study. Several students mentioned wanting additional opportunities to

meet with their accountability partners to go even deeper into topics covered in class. This suggests that opportunity to engage in reflective discussions with others was critical to the development of students' understanding of both cultural self and cultural others.

In addition to accountability partner meetings, individual reflection was also found to be important to the ILD of the participants. As mentioned above, the Little Buddy activity provided approximately ten minutes of this reflection each class period to consider what students had learned about their own intercultural leadership identity. This individual time was often introduced with a guiding reflection prompt. Mateo mentioned,

I think we did a really good job of ending each of the debriefs with a question for them to ponder. They started thinking about how to implement these skills that we're teaching. And I think that they started to brainstorm those things. So, they are thinking, "how can I bridge across cultural differences, how can I make an inclusive environment for people who have different communication styles, how do I diversify my team and utilize people's strengths to be more inclusive in an efficient way?"

Each class period was designed for interactive activities, content, and debrief, followed by the concluding ten minutes of working on the Little Buddy. Each debrief was done in small or large group settings, with the final question or two asked as more of a reflective question to begin their work on the Little Buddy. The data suggests that prompting students to reflect deeper during their individual debrief time was beneficial to the ILD.

Storytelling leads to mutual understanding. Regarding the question of how students learned intercultural leadership, storytelling was a central component of the ILP

that contributed to their learning. Students' willingness to share stories and engage in deeper discussions about their experiences made the interpersonal reflection opportunities effective. Upon reflecting on how students had increased understanding of cultural self, Andrea described,

Sharing their intercultural narrative during the goal setting when they connected to their lived experience, I saw that kind of self-awareness come alive there.

During debriefs or discussions, students were asked to consider how the topics related to their own lived experience in order to make the content "real" to them. The data indicates that by sharing their story, they solidified their understanding of their own cultural background. Similarly, by engaging in storytelling, the learning was reciprocal. As students actively listened to each other, they gained an understanding of different perspectives and cultural realities. Mateo discussed how,

Every week now, I feel like I'm seeing them consider different dimensions of cultural identity. So, I think that's helping them understand themselves and others.

Because students were stretching their understanding of culture and leadership, they were experimenting with how they defined themselves, how their identities and experiences impacted their leadership, and what intercultural leadership meant. Collective storytelling activities allowed them to brainstorm together to build their understanding of the course, their cultural self, and each other.

Opportunities to practice intercultural leadership contribute to mindfulness in ILD. Similar to storytelling, the data supports the notion that opportunities to practice intercultural leadership through modeling, role-playing, or other interactive activities are

beneficial to students' development of intercultural leadership. Modeling activities are those in which students model components of intercultural leadership inside or outside the classroom setting. Role-playing are structured simulations where students took on a specific role in order to better understand a concept of intercultural leadership. Not only did role-playing and modeling activities help students understand self and others, they provided the opportunity for students to practice mindfulness and begin to consider how cultural bridge-building may look. From the instructional perspective, mindfulness was one of the more difficult concepts to teach, which explains why the interactive activities were critical to students' ability to progress through the transformative intercultural learning model. Andrea mentioned,

I didn't really see [mindfulness] as one particular point. I saw it as kind of interwoven in the fabric of the course.

Taking a developmental look at the activities, mindfulness was a focus that was appropriate for the students in the ILP. While cultural bridge-building was a developmentally advanced practice for this group of students, it was important for students in the ILP to begin to consider how bridging might look.

Having begun the program with a minimization mindset, students were highlighting cultural commonality and obscuring cultural difference at that time. Their developmental task at that level was to consider how to recognize and understand both difference and commonality from a non-judgmental perspective. Many of the activities were used to introduce the content of the session and then to see how differences interact.

Reflecting on an activity introducing intercultural communication styles, Soraya described,

After doing this [communication style] activity – I feel like they’ll know how the other person’s feeling [in a conversation style that is not their primary style] because they’re finally able to put themselves in those shoes because of the way the activity was designed.

The IDI data indicates a statistically significant increase in mindfulness. As described in these excerpts from the post-participation interview data, students increased their mindfulness through participation in the ILP. Based on these data, the opportunity to engage in active intercultural leadership through modeling and role-playing activities in class contributed to this increase in mindful behavior.

Cultural discomfort contributed to ILD. As a result of the culturally disorienting experience of participation in the ILP, students indicated a heightened ability to tolerate cultural discomfort. Their responses in the post-participation interviews suggested that the disorienting experience contributed to their ILD, as participants were encouraged to challenge their current cultural framework in order to better understand their own culture and the cultures of others. Additionally, as students were more comfortable with understanding their own cultural self, they reported higher interest in wanting to understand others, even though it may be an uncomfortable experience. In a reflection during the post-participation interview, Sarah explained that,

There have been times where I've been uncomfortable because I'm learning, and to learn is sometimes uncomfortable. But I take those moments as learning

moments and say, if I'm uncomfortable, there's a reason I'm uncomfortable. I sit in it, figure it out, and it won't be uncomfortable any more.

Instead of shying away from cultural discomfort, Sarah, and many of her classmates, were interested in understanding the root of the disorienting feeling. Participants recognized the learning opportunity that discomfort provided, because it occurred in moments when they were pushed outside of their comfort zone through the discussions, the activities, the assessments, and the general topic of the ILP. This suggests that, by persevering through this discomfort, participants began to see themselves as effective intercultural leaders.

Conclusion

As a result of this study, three themes emerged regarding what and how students learned in an ILP grounded in the transformative intercultural learning model: *Changes in IDI Results Indicated Positive Growth in Intercultural Competence, ILD Broadened Students' Understanding of Culture and Leadership, and Intentional Opportunities to Make Meaning was Critical to ILD*. The data supports the transformative intercultural learning model as a strong foundation of a program that fosters ILD. Specifically, the ILP greatly supported students' development of awareness of cultural self and of mindfulness, which are steps one and three in the model, respectively. Much of the increase in awareness of cultural others – step two – may have directly correlated with the opportunities to engage in storytelling. Critical self-reflection, opportunities to make meaning, and interactive modeling activities were all vital to the ILD of the students in this program and contributed to their understanding of intercultural leadership. A key

consideration for ILP, according the results, is that the level of the model that students will likely reach is dependent on the developmental level at which they enter the program. In the next chapter, I will discuss how these results are situated in current literature and how these results can inform practice and future directions for the research.

Chapter 5

Discussion

In this chapter, I will address how the results of this study are situated in current literature and how these results can inform intercultural leadership development (ILD) practice, as well as future directions for research. For this case study, I used multiple methods to understand the learning experiences of participants both from instructors' and students' perspectives. This was done through analysis of quantitative intercultural development inventory (IDI) assessment data and of qualitative instructor focus group data and participants' post-participation interview data. Three themes emerged from the results of this: *Changes in IDI Results Indicated Positive Growth in Intercultural Competence*, *ILD Broadened Students' Understanding of Culture and Leadership*, and *Intentional Opportunities to Make Meaning was Critical to ILD*. These themes, along with their corresponding subthemes, established an understanding of how the distinct theoretical foundations of ILD intersect and a direction for educators to implement successful ILD opportunities within their own communities.

This research is important because, as Christlip, Arensdorf, Steffensmeier, and Tolar (2016) explained, "successfully exercising leadership means responding appropriately to the context in which it takes place" (p. 132). Effective ILD is therefore accomplished by educating students to build a contextualized approach to leadership identity that recognizes, values, and adapts to cultural commonality and difference. By building a greater understanding of cultural self and cultural others, learning how these

cultures can effectively interact and how to actively create inclusive communities, leaders are capable of becoming adaptive leaders of change in an increasingly diverse world.

Summary of Findings

The purpose of this multiple methods instrumental case study was to explore how undergraduate students develop intercultural leadership identity and what they learn about intercultural leadership through participation in an intercultural leadership program (ILP). This was done through both participants' and instructors' perspectives. Using the transformative intercultural learning model as the foundation for ILD, this study specifically focused on the following research questions and sub-questions:

1. What do students learn about intercultural leadership in a leadership program based on the transformative intercultural learning model?
2. How do students learn about intercultural leadership in a leadership program based on the transformative intercultural learning model?
 - a. How do the elements of the transformative intercultural learning model impact intercultural leadership development?
 - b. What elements of intercultural leadership development are different than the transformative intercultural learning model?

As a result of this study, three themes emerged regarding what and how students learned in an ILP grounded in the transformative intercultural learning model: *Changes in IDI Results Indicated Positive Growth in Intercultural Competence, ILD Broadened Students' Understanding of Culture, and Leadership and Intentional Opportunities to Make Meaning was Critical to ILD*. The data support the transformative intercultural

learning model as a strong foundation of a program that fosters ILD. Specifically, the ILP greatly supported students' development of awareness of cultural self and of mindfulness, which are steps one and three in the model, respectively. Much of the increase in awareness of cultural others – step two – may have directly correlated with the opportunities to engage in storytelling. Critical self-reflection, opportunities to make meaning, and interactive modeling activities were all vital to the ILD of the students in this program and contributed to their understanding of intercultural leadership. A key consideration for ILP, according to the results, is that the level that students will likely reach is dependent upon the developmental level at which they enter the program.

Connections to Current Literature

The results from this study generally aligned with how existing literature suggests ILD would occur. The conceptual framework of the program was grounded in the intersection of theories of intercultural learning, leadership identity development, and strengths-based leadership. According to the results, participants experienced growth in at least two of the three areas of this framework. Strengths-based leadership was not measured, and participants' development in this area therefore cannot be confirmed. While the focus of this study was the transformative intercultural learning model, the results indicated that participants did demonstrate an increase in their understanding of leadership and their development of a leader identity, which is consistent with the leadership identity development model. There was also significant growth in the post IDI results, indicating that participants were more effective in their intercultural interactions after participating in the ILP than they had been prior to the program.

Additionally, the results were consistent with three key points discussed in Chapter 2. As there is no current research on ILD as a concept in and of itself, and scarce research on the development of a leader identity rooted in intercultural competence, the literature review in Chapter 2 provided a description of how ILD might look based on the aforementioned conceptual framework. Specifically, I suggested that ILD may follow a transformative process, was likely contextual in nature, and would be disorienting for students participating. The results of how students learned suggest that my conceptualization of ILD aligned with the actual learning experiences of undergraduate students participating in the ILP. In this section, I will discuss how the findings of this study connected to these three areas of current literature.

Intercultural leadership development follows a transformative process.

Participants in this study were challenged to reflect critically and deeply about their personal cultural background in order to enhance their understanding of self and others, which is the foundation of transformative learning (Lopez, 2015). The results of Lopez's study revealed that the development of culturally responsive leaders begins with self-awareness – a critical reflection of one's personal values, emotions, and behaviors towards cultural others. The findings of the current study illustrate that understanding one's own culture is a reflective task that is critical to effective ILD.

The theories of intercultural development and leadership identity development both incorporate transformative processes (Priest, Kliewer, Hornung, & Youngblood, 2018; Render, Jimenez-Useche, & Charles, 2017). According to Illeris (2015), transformative learning challenges and transforms the identity of students and promotes

“personal development, deeper understanding, and increased [acceptance] and flexibility” (p. 50). The ILP was designed with mindfulness as an overarching theme of the program, which translates to the acceptance and flexibility components of intercultural learning described by Illeris (2015). As discussed in Chapter 4, intentional opportunities to reflect and make meaning were critical to ILD and the development of intercultural mindfulness.

The results of the current study confirmed the significance of the transformative learning experience of challenging the concept of what is considered normal by critically reflecting on participants’ own cultural backgrounds. Lewis (2006) argued that people’s cultural backgrounds shapes the lens through which they understand and navigate the world, as well as how and what they feel, believe, and act toward others. According to Lewis’s study, a successful leader considers different perspectives and moves from normalizing their own cultural expectations and assumptions toward understanding the complexity and validity of cultural systems across the globe. This process can be facilitated through greater awareness of self and others.

Intercultural leadership development is contextual. Current literature supported the notion that ILD likely requires understanding contextual factors, such as students’ developmental level and understanding of culture and leadership. Braskamp and Engberg (2011) explained that it is critical for educators to understand the diversity of backgrounds and perspectives of the students they serve when developing programming that seeks to build global perspectives. Vande Berg (2009) argued that this is done through a careful balance between challenge and support in order to foster intercultural growth. The results of what students learned through involvement in the ILP support this

need for level-appropriate and balanced programming. Specifically, opportunities to practice intercultural leadership through activities that focused on socio-cognitive mindfulness were found to be a developmentally appropriate level for the students in the ILP and contributed to their statistically significant increase in mindful behavior. The ILP was grounded in the four-stage transformative intercultural learning model, but instructors took students' developmental level of intercultural competence into consideration when designing the level of challenge and support in the curriculum for each session.

Intercultural leadership development is disorienting. Mezirow (1997) indicated that transformative learning occurs through a sense of disequilibrium. According to Mezirow, an individual's frame of reference can only be transformed through discomfort that challenges the student to reflect upon their current ways of thinking and assumptions that frame their perspectives, emotions, and behaviors. The results of this study are congruent with this disorienting learning perspective. As discussed in Chapter 4, it was through the discomfort of the learning experience that students began to see themselves as effective intercultural leaders. Through these disorienting experiences, they were able to critically reflect on their own perspective and the cultural frameworks of others. Not only did the results indicate that ILD occurred through discomfort, students' threshold for cultural disequilibrium was actually heightened as a result of the ILP.

Contribution to current literature. As mentioned above, literature is thorough on how to approach intercultural development and leadership identity development, but

there is little research on how these two theories intersect. This study addressed these gaps by providing a comprehensive, contextual description of one group learning intercultural leadership from participants' and instructors' perspectives. My conceptualization of intercultural leadership, based on the aforementioned conceptual framework, was confirmed by the results of this study and establishes a foundational understanding of intercultural leadership development.

Specifically, the findings of the current study indicated that ILD aligns with the transformative intercultural learning model and the leadership identity development model. The ILP supported students' development of awareness of cultural self and of mindfulness, which are steps one and three in the transformative intercultural learning model, respectively. Participants also experienced an increase in awareness of cultural others – step two – which directly correlated with the opportunities to engage in storytelling. The fourth step of the transformative intercultural learning model was not developmentally appropriate for the participants, which explains why there was no data supporting students' experiences with bridging cultural gaps. The ILP also encouraged students to challenge their understanding of leadership from a hierarchical perspective to an interdependent perspective.

Implications for Practice

Based on the results, there are three primary implications for faculty and staff at institutions of higher education who pursue the development of intercultural leadership with undergraduate students. First, the results of this study indicate that educators should provide ample opportunities to reflect and make meaning of intercultural leadership. In

addition to reflective debriefing, ILD should be approached with an interactive design, with opportunities to actively engage in intercultural leadership. Finally, educators must recognize that ILD is uncomfortable, and that it is through this discomfort that students learn.

In order to foster the transformative intercultural learning environment that effective ILD requires, educators must provide ample opportunities for students to reflect and make meaning of intercultural leadership. This includes both collective and individual opportunities to debrief both within and outside of the formal classroom setting. As a part of this reflective experience, students need a consistent opportunity to explore their own identity as an intercultural leader, which includes an understanding of their own cultural background and of their role in fostering an inclusive community. The Little Buddy activity was a powerful ILD tool that allowed students to critically reflect on how their identity and experiences have shaped their leadership, which in turn challenges them to reconsider how they define culture and leadership. As students progress through the intercultural development continuum and the leadership identity development model, their understanding of culture and leadership should expand to reflect their developmental growth. It is also during this reflection time that students should be encouraged to constantly consider the significance of their broadened understanding of self and others. By questioning the purpose behind the process of ILD, students are able to dive deeper into the connections between intercultural learning and leadership identity development.

According to the results, educators should also create opportunities for students to engage in experiential learning opportunities in which they apply intercultural leadership to relevant experiences. Modeling, role-play, and other simulation activities can be powerful methods of taking intercultural leadership from theory to practice for students. Not only did role-playing and modeling activities help students understand self and others, these also provided the opportunity for students to practice mindfulness and begin to consider how cultural bridge-building may look.

Finally, educators must be prepared to be comfortable with students' discomfort. The results of this study indicate that educators should recognize that ILD is uncomfortable, and that this discomfort helps students learn. As Mezirow (1997) described, discomfort challenges students to reflect upon how they interpret their lived experiences in order to transform their frame of reference to better understand the perspectives of others. Depending on the developmental level of the students participating, it may be necessary to provide more supportive environments and slowly increase the level of cultural disequilibrium. For students who are further along in their ILD, challenging them to take time to reflect on their discomfort may foster greater growth.

Recommendations for Practice

In addition to these three areas of advice, I also offer two recommendations for practice, which have stemmed from my own reflection on instructing the ILP. First, I encourage ILD educators to utilize developmental assessments to help students increase awareness of how they navigate intercultural leadership. For this study, I utilized the IDI,

ICS, and CliftonStrengths assessments to help students understand more about themselves and others. These tools helped students recognize where they were coming from at the beginning of their ILD and how to approach the work to move forward. Because the IDI assessment is developmental in nature, participants were also able to see their growth in their intercultural development from the initial results at the beginning of the semester to the exit results at the end of the semester.

I have also reflected on the results of this study and realized that, though the ILP was grounded in the four-stage transformative intercultural learning model, students experienced the largest growth in their understanding of cultural self and in their ability to be mindful in culturally disorienting situations. In order to facilitate growth in students' understanding of cultural others, I suggest a more intentional use of storytelling. Given the demonstrated power of storytelling indicated in the results of this study, I believe that educators should consider the use of counterstories to increase students' understanding of other cultural perspectives. Critical Race Theory (CRT), and other critical theories based on CRT, emphasizes the use of counterstories to demonstrate how vastly different the experiences of minoritized people can be from dominant culture individuals (Morfin, Perez, Parker, Lynna, & Arrona, 2005). Done in a responsible manner, this can have a lasting impact on students' consideration of other perspectives and experiences, which can enhance their intercultural leadership. It is important to reflect on how to authentically and respectfully approach the use of counterstories so that a minoritized experience is not being inaccurately portrayed by a person from a dominant identity. The use of cultural advocates, videos, books, or volunteers from various

communities (racial/ethnic, sexuality, gender, etc.) to share their experiences from the perspectives of their identities, is one such responsible method of recognizing other perspectives.

Recommendations for Future Research

As mentioned throughout this study, there is little existing research on a leadership identity rooted in intercultural development. Therefore, there is a great deal of research that can stem from this study, which will enhance the understanding of what and how students learn in an intercultural leadership program or course. While curriculum will vary from institution to institution, a foundation for intercultural leadership development has been established in this study. However, there is much yet to learn about the concept.

This study confirmed that intercultural leadership is contextual. Level-appropriate programming was found to be necessary for an effective learning environment. There is a need, however, to understand just how a student's level of initial understanding of culture and/or leadership is related to the overall impact of a program on their ILD. Similarly, further research into how concurrent intercultural leadership experiences impact the students' ILD would help educators consider how flexible the design of programs or classes should be. Previous and concurrent experiences were mentioned by several participants, but there was not enough data to suggest a strong relationship between these experiences and students' learning in this particular study.

Finally, in order to increase the cohesiveness of ILD programming, it would be beneficial to investigate the relationship between intercultural learning and strengths-

based leadership. Further research is needed to explore how a student's developmental orientation on the IDI may impact their understanding of their CliftonStrengths as they relate to ILD. Specifically, this could help educators to consider how to approach the connection between intercultural leadership and CliftonStrengths in a developmentally appropriate manner.

Conclusion

This instrumental case study was conducted in order to understand how undergraduate students develop intercultural leadership and what they learn in an ILP grounded in the transformative intercultural learning model. As a result of this study, three themes emerged regarding students' learning experiences: *Changes in IDI Results Indicated Positive Growth in Intercultural Competence, ILD Broadened Students' Understanding of Culture and Leadership, and ILD Requires Intentional Opportunities to Make Meaning*. The corresponding subthemes helped clarify the learning experience of the participants, which aligned with the transformative intercultural learning model. In addition to confirming much of the research done separately on intercultural learning and leadership identity development, the results of this study provide educators with an understanding of what learning looks like at the intersection of intercultural and leadership development, which I define as intercultural leadership development. This study offers elements that educators can use to design critically reflective, interactive, and disorienting intercultural leadership development programs in order to effectively develop intercultural leaders of change.

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2016-0013

Appendix A

Intercultural Leadership Program Syllabus

This syllabus has been edited to remove any identifiable information.

Course Information:

Length of Course: August 20, 2018 - November 2, 2018
(post-participation interview following completion of program)

Course Instructors:

<u>Name</u>	<u>E-mail Address</u>	<u>Focus Area</u>
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For general inquiries about the course, please contact [program coordinators]. Office hours are available upon request and by appointment only. Office hours will be conducted by [program coordinators]. You may also request an individual meeting if you would prefer.

Course Description

During this seminar course, you will explore your individual leadership style and how these approaches are impacted in varying cultural settings. The seminar will focus on increasing your understanding of how you make meaning of your lived experiences, how others make meaning of their lived experiences, how to practice mindfulness in culturally challenging or disorienting situations, and how to actively develop an intercultural leadership competence grounded in this awareness.

Adapted from Dr. Vande Berg's Transformative Intercultural Learning Model, 2017

Course Objectives

1. Students will learn about their personal identity, and how this impacts their leadership approach.
2. Students will learn how their individual strengths can be maximized to improve their leadership competency.
3. Students will learn about how the identities of others impact their interactions.
4. Students will learn how to effectively interact with and lead groups of people with cultural backgrounds different than their own.
5. Students will understand the process of improving their cultural competency and bridging cultural gaps.

Course Evaluation

While this course is not graded, you will only be awarded the Intercultural Leadership Certificate if you have successfully completed all requirements, which include:

Assignment	Due
Little Buddy	Due at the end of each class session
Pre-Assessment	8/24
Intercultural Development Inventory (IDI) Assessment	8/31
CliftonStrengths Assessment	8/31
IDI Individual Consult	9/7
CliftonStrengths Coaching Session #1	9/7
Intercultural Conflict Style Assessment	9/14
Intercultural Leadership Accountability Partner Meeting #1	9/14
Intercultural Leadership Accountability Partner Meeting #2	10/5
CliftonStrengths Coaching Session #2	10/19
Intercultural Leadership Poster	10/26
Intercultural Leadership Accountability Partner Meeting #3	10/26
Post-Assessment	11/2
Poster Presentation	11/2
Intercultural Leadership Interview	11/30

Students should submit completed assignments on [course management system] prior to the class period the day the assignment is due. More than one late assignment is considered excessive, and you will be asked to meet with course instructors to discuss your continuation in the program.

We recognize there may be situations that arise which affect your participation in the course and ability to complete assignments on time. If that is the case, please contact [program coordinators] as soon as possible so that we are aware of the circumstances.

Class Participation and Attendance

Although this seminar is zero credit hours, your participation is imperative to your success in this course. Students are expected to attend all class sessions but may miss one class without penalty. Students are expected to arrive on time for class (i.e., be prepared to begin at the designated starting time). Exceptions to this policy include major illnesses, family emergencies/situations, observances of religious and cultural traditions, and absences to due weather conditions that make travel to class unsafe. More than one absence is

considered excessive, and you will be asked to meet with course instructors to discuss your continuation in the program.

Students are expected to complete required tasks, read assigned readings, contribute regularly to class discussions, and listen respectfully to the statements of others. Class participation will not be assessed solely on how many times a student shares in class. Rather, students should share thoughtful comments that contribute to the class discussions in meaningful ways and monitor their own level of participation so that others have opportunities to share their thoughts, ideas, and reflections. Participation is necessary to make this experience meaningful for all involved in the classroom environment. Respect and openness to a diversity of thoughts, opinions, and ideas is expected.

Assignments

1. **Little Buddy**

The Little Buddy is a visual representation of your intercultural leadership identity. You will be asked to critically consider how your lived experiences have impacted who you are today. You should connect what you learn through the seminar to the Little Buddy assignment. This will serve as the focal point of your final project.

Due Date: Every Friday by the end of class

2. **Pre-Assessment**

This assessment helps the program instructors understand your exposure to concepts such as diversity, inclusion, power and privilege, intercultural competence, strengths-based leadership, etc. The results of your pre-assessment will not impact your participation in the program. It will be used to measure your growth through participation in the program.

Due Date: Friday, August 24

3. **Intercultural Development Inventory Assessment**

The Intercultural Development Inventory is an assessment that evaluates intercultural competence and provides actionable plans for further developing intercultural competence. This assessment will help you understand how you currently navigate intercultural interactions.

Due Date: Friday, August 31

4. **CliftonStrengths Assessment**

Students will learn:

1. The theory and purpose of strengths-based development
2. Strategies for implementing an individualized plan based on their strengths for boosting their self-awareness, academic success and career confidence

A unique code and instructions for completing the CliftonStrengths assessment to discover your top 5 strengths will be sent to you after your first lecture.

Even if you've taken Strengthsfinder in the past, you are required to take the assessment again through CliftonStrengths for Students. **If taken within the last six months, there is no need to retake. NOT required to retake the assessment if previously taken in [course name]*

Due Date: Friday, August 31

5. **IDI Individual Consult**

You will set up a 45-minute one-on-one meeting with an IDI Qualified Administrator to understand the results to your IDI assessment. During this consult, you will also work to develop a plan for intercultural development.

Due Date: Friday, September 7

6. **CliftonStrengths Coaching Sessions**

Coaching Session #1: Making the Most of College

- College Transition
- Introductions to Strengths in daily life/college career

Due Date: Friday, September 7

Coaching Session #2: Engaging in Your Campus Life

- Applying Strengths to achieve academic, personal, and professional success around college experiences (relationships, mentors, activities/involvement)

Due Date: Friday, October 19

7. **Intercultural Conflict Style Assessment**

The Intercultural Conflict Style Inventory is an assessment tool that increases understanding of communication approaches and conflict resolution styles across cultural differences.

Due Date: Friday, September 14

8. **Intercultural Leadership Accountability Partner Meetings**

Intercultural learning relies heavily on the opportunity to debrief. As such, you will be assigned an Intercultural Leadership Accountability Partner for the semester. You should meet with your partner outside of class at least three times in order to debrief and process through topics discussed during the seminar and work on your intercultural leadership development plans. You will be provided with prompts to reflect on during each of your three required meetings. Afterward,

you will submit a brief summary in [course management system] describing your discussion.

Due Date: Friday, September 14
 Friday, October 5
 Friday, October 26

9. Intercultural Leadership Poster Presentation

The Intercultural Leadership Poster Presentation is the culmination of this seminar. During the final session, you will present a poster describing what you have learned. Your Little Buddy will serve as the focal point, describing your understanding of your own cultural identity. You will focus on the following prompts:

1. Who am I?
2. What experiences have been most significant to my cultural identity?
3. What does it mean to be an intercultural leader?
4. What is my role in an inclusive community?

Due Date: Friday, October 26 (Poster submitted)
 Friday, November 2 (Poster presentation)

10. Post-Assessment

This assessment helps the program instructors understand your growth in understanding concepts such as diversity, inclusion, power and privilege, intercultural competence, strengths-based leadership, etc. The results of your post-assessment will not impact your completion of the program. It will be used to measure your growth through participation in the program.

Due Date: Friday, November 2

11. Intercultural Leadership Interview

Following participation in the program, you will be asked to meet with a program instructor ([program coordinators]) for an interview about your experiences in the program.

Due Date: Friday, November 30

Date	Topic(s)	Due
8/24	Overview of the course and syllabus review Introduction to Intercultural Learning Intercultural Leadership Accountability Partners Overview of Little Buddy Assignment	Course Participation Agreement Pre-Assessment Little Buddy
8/31	CliftonStrengths	IDI Assessment CliftonStrengths Assessment Little Buddy
9/7	Intercultural Development IDI Group Profile	IDI Individual Consult CliftonStrengths Coaching Session #1
9/9	Review of Intercultural Learning Intercultural Communication Styles Strengths-Based Dialogue OUCH Training	Little Buddy
9/14	Intercultural Conflict	ICS Assessment Intercultural Leadership Accountability Partner Meeting #1 Little Buddy
9/21	Strengths-Based Goals Intercultural Development Plan	Little Buddy
9/28	Mindfulness Stereotypes	Little Buddy
10/5	Mindfulness Identity in Context	Intercultural Leadership Accountability Partner Meeting #2 Little Buddy
10/12	Mindfulness Self-Care	Little Buddy

10/19	Career Connections Intercultural Leadership Poster Work Day	CliftonStrengths Coaching Session #2
10/26	Intercultural Dialogue	Intercultural Leadership Poster Intercultural Leadership Accountability Partner Meeting #3 Little Buddy
11/2	Poster Presentation Intercultural Leadership Certificate Ceremony	Post-Assessment Intercultural Leadership Interview (scheduled)

Course Participation Agreement

Intercultural Leadership Program

As a participant of the Intercultural Leadership Program, you will explore your individual leadership styles and how these approaches are impacted in varying cultural settings. In order to best prepare you to be a successful intercultural leader, it is critical that you attend and actively engage in all twelve intercultural leadership class sessions and complete all required assignments.

As Intercultural Leadership Program participants, you are expected to:

- Complete the Intercultural Leadership Program pre-assessment and post-assessment, as well as the intercultural leadership interview.
- Actively participate in all twelve of the Intercultural Leadership Program sessions.
- Protect confidentiality of discussions and topics presented during the Intercultural Leadership Program sessions.
- Complete the Intercultural Development Inventory, Intercultural Conflict Style Inventory, and CliftonStrengths Assessments in a timely manner.
- Participate in two CliftonStrengths coaching sessions, one IDI individual consult, and three intercultural leadership accountability partner meetings.
- Maintain a respectful and friendly attitude inside and outside of the Intercultural Leadership Program sessions.
- Arrive to each session prepared to learn, having completed any required assignment(s).

Benefits of participating:

- Increase your understanding of cross-cultural communication and leadership.
- Receive a certificate in Intercultural Leadership upon completion of the program
- Learn how to resolve conflict across cultural contexts
- Meet people from different backgrounds and diverse perspectives
- Gain personal and professional skills necessary for lifelong learning

If you would like to participate, we ask for your commitment to agree to fulfill the program expectations.

I agree to complete program components.

Student Signature

[Student] ID

Date

Appendix B

Intercultural Leadership Program Demographic Survey

What is your academic major? _____

What is your age? _____

What is your race/ethnicity? (Mark all that apply)

- American Indian/Alaska Native
- Asian
- Black / African American
- Hispanic / Latina/o/x
- Multiracial
- Native Hawaiian / Pacific Islander
- White, Non-Hispanic
- Other _____
- Prefer Not to Respond

What is your gender?

- Female
- Male
- Non-Binary
- Transgender
- Other _____
- Prefer Not to Respond

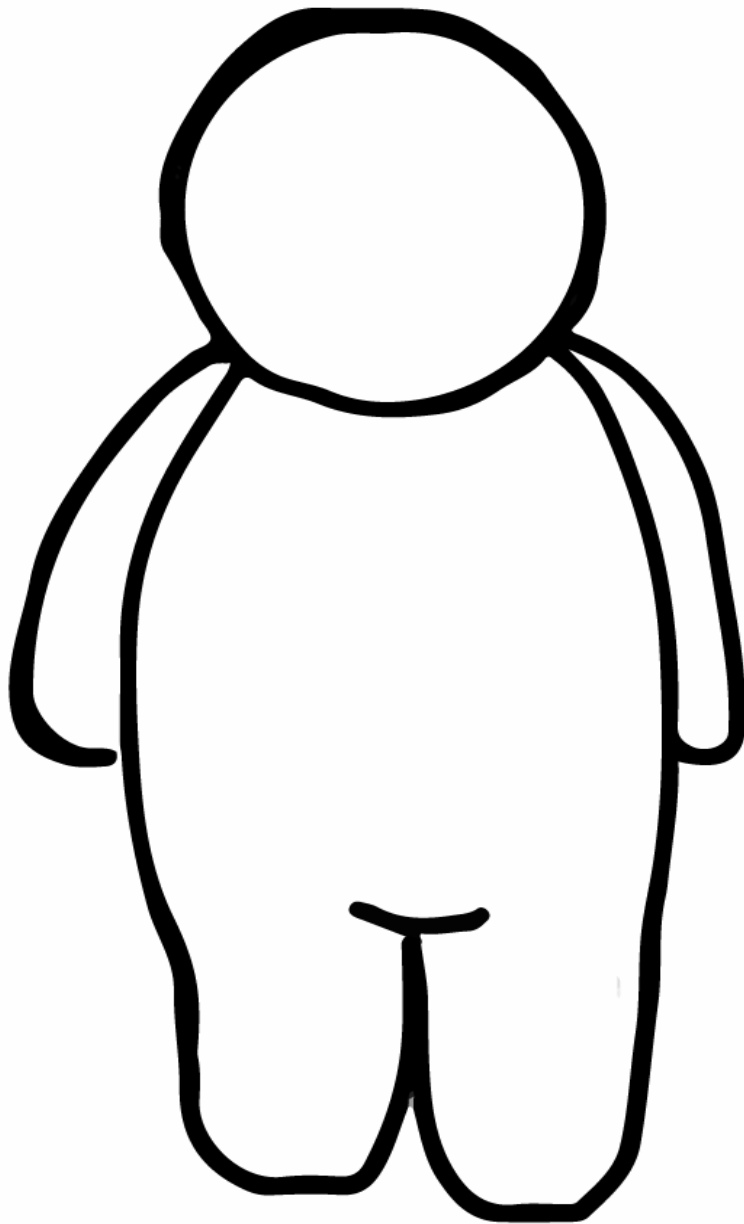
What is your current year at University?

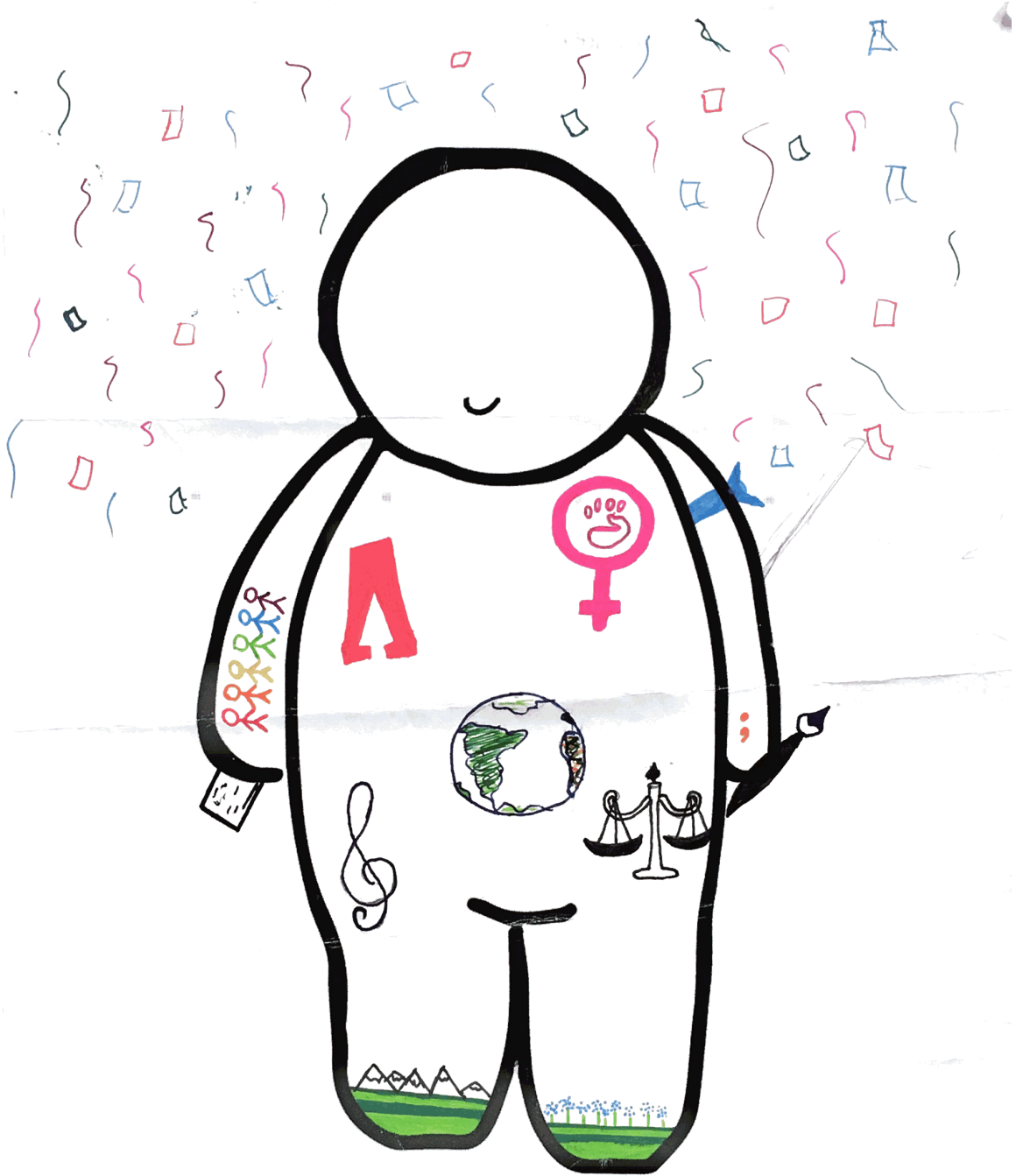
- First Year
- Second Year
- Third Year
- Fourth Year
- Fifth or More Year

Appendix C

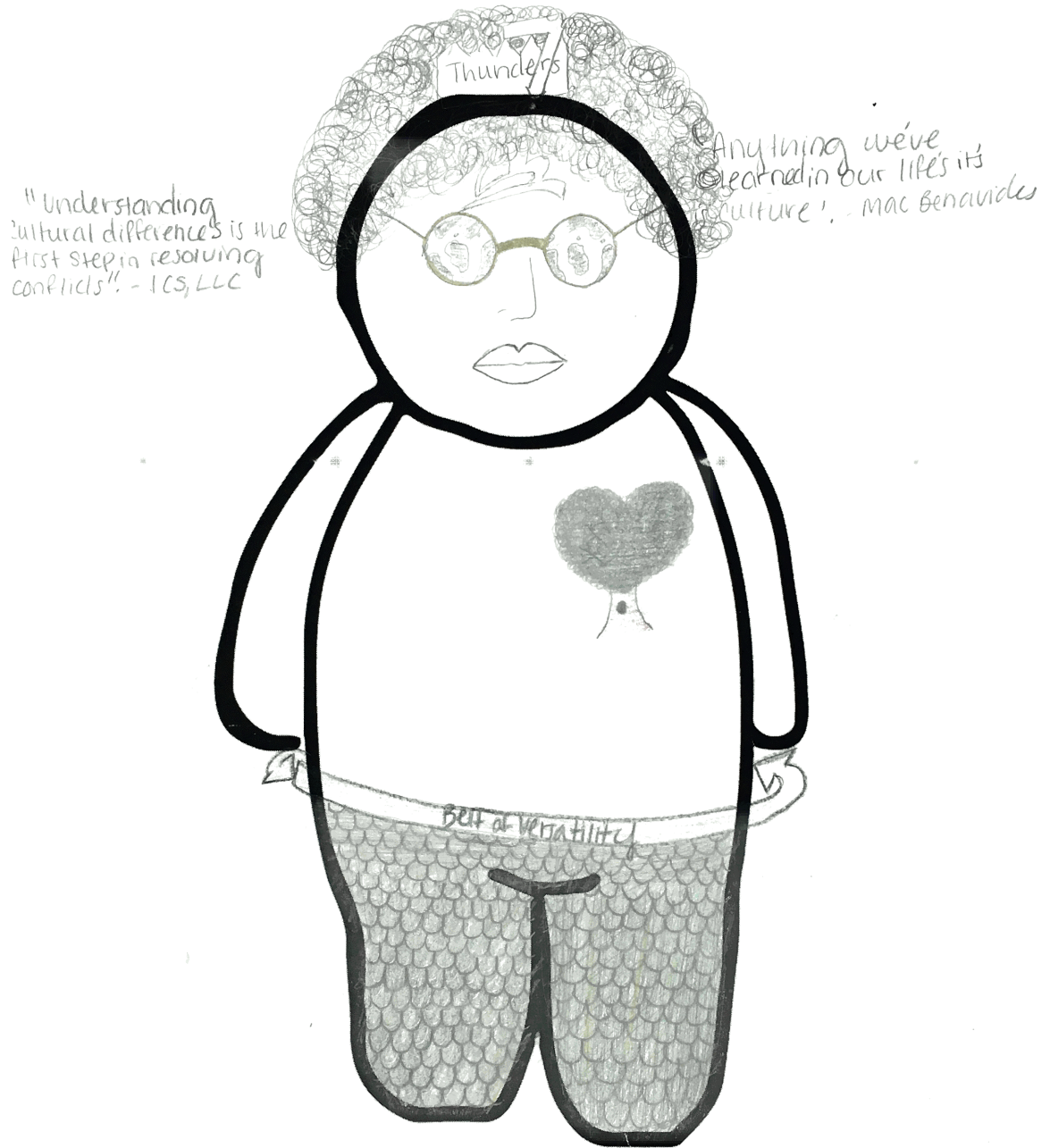
Little Buddy Activity

Please use the below figure to illustrate your intercultural leadership identity based on your understanding of culture and leadership. You may use words or illustrations.









Appendix D

Intercultural Leadership Program Pre-Assessment

Please complete this assessment truthfully based on your current understanding of culture and leadership. This is not a test, so there are neither right nor wrong, good nor bad answers.

1. I would define *culture* as:
2. I would describe my own cultural identity as:
3. My culture impacts how I lead in the following ways:
4. I see my cultural identity positively represented in US society in the following ways:
5. I can be effective as a leader because of the following skills:
6. I have interacted with people who come from cultural backgrounds different than me in the following ways:
7. When I have worked with people who come from cultural backgrounds different than me, I have noticed the following challenges/disadvantages:
8. When I have worked with people who come from cultural backgrounds different than me, I have noticed the following opportunities/advantages:
9. When leading diverse groups, my leadership approach is:
10. In the last three years, I have done the following to improve my cultural awareness:

Appendix E

Intercultural Leadership Program Post-Assessment

Please complete this assessment truthfully based on your current understanding of culture and leadership. This is not a test, so there are neither right nor wrong, good nor bad answers.

1. I would define *culture* as:
2. I would describe my own cultural identity as:
3. My culture impacts how I lead in the following ways:
4. I can be effective as a leader because of the following skills:
5. As a result of how my cultural identity is valued and represented in US society, I believe I have privilege in the following ways:
6. I have learned the following about interacting with people who come from cultural backgrounds different than me:
7. When I work with people who come from cultural backgrounds different than me, I foresee the following challenges/disadvantages:
8. When I work with people who come from cultural backgrounds different than me, I foresee the following opportunities/advantages:
9. When leading diverse groups, my leadership approach is:
10. In the next year, I plan to do the following to improve my intercultural competence:

Appendix F

Post-Participation Interview Protocol

1. How would you define intercultural leadership in your own words?
2. How would you describe the changes in your “Little Buddy” over the course of this semester?
3. In what ways has your experience in the Intercultural Leadership Program increased your understanding of your own cultural identity?
 - a. How would you describe the connection between understanding your own cultural identity and your development as an intercultural leader?
4. In what ways has your experience in the Intercultural Leadership Program increased your understanding of the cultural identities of people different from you?
 - a. How would you describe the connection between understanding other cultural perspectives and your development as an intercultural leader?
5. What strategies have you learned for more effectively working with people who are culturally different from you?
6. Please comment on your level of comfort leading groups of people with diverse cultural backgrounds prior to the Intercultural Leadership Program.
7. Could you explain any change in your level of comfort leading groups of people with diverse cultural backgrounds having completed the Intercultural Leadership Program?

8. In what ways could the Intercultural Leadership Program have done better at developing your intercultural leadership competence?
 - a. Why would this have been important to your experience?
9. In what ways, if any, do you plan to implement what you have learned in the Intercultural Leadership Program?
10. Please explain why you would or would not recommend involvement in the Intercultural Leadership Program to future participants.

Appendix G

Instructor Focus Group Protocol

1. What observations did you make about what students learned today?
2. How do you think the activities in class contributed to students' development of intercultural leadership?
3. How could the session have been improved?
4. In what ways, if any, did today's session increase students':
 - a. Understanding of their own cultural identity?
 - b. Understanding of the cultures of others?
 - c. Ability to be mindful in culturally disorienting situations?
 - d. Ability to bridge across cultural differences?

Appendix H

Informed Consent Script

Mac Benavides is a master's student in the department of Educational Administration. For his thesis, he is conducting research on the Intercultural Leadership Program. The purpose of this study is to explore how undergraduate students develop intercultural leadership competence and what they learn about intercultural leadership through a program like this. Mac is looking for participants to be a part of this study, which will review what and how you learn as members of the Intercultural Leadership Program.

Participation in this research is not a requirement for this program and choosing to not participate in this research will not negatively impact your experience in the program in any way. If you decide to participate in the research today and change your mind at any point while the research is being conducted, you may withdraw from the study without any repercussions.

If you are interested in participating in the study, you must meet the following criteria:

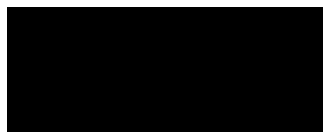
- 17 years of age or older
- Enrolled undergraduate student at the [University]
- Enrolled in the Intercultural Leadership Program

In order to ensure that you fully understand the decision to participate or not in this study, we will now review the informed consent form that you each have received. If you have any questions about participation in the study at any point, you may contact Mac Benavides at [e-mail address] or [phone number]. You may also contact [faculty advisor]

for this study, at [e-mail address]. At the end of today's session, you will be asked to turn in this form. If you choose to be a participant in this study, you will sign the last page of the form. If you choose not to participate, we ask that you turn in the blank form. You will be provided with a copy of this form.

Appendix I

Informed Consent Form



IRB #:

Formal Study Title: Intercultural Leadership Development of Undergraduate Students Using the Transformative Intercultural Learning Model.

Authorized Study Personnel

Principal Investigator: [REDACTED]

Secondary Investigator: [REDACTED]

Key Information:

If you agree to participate in this study, the project will involve:

- Undergraduate students at the University [REDACTED] 17 years of age and older from the [REDACTED] Intercultural Leadership Program [REDACTED]
- Participants who withdraw from the [REDACTED] Intercultural Leadership Program are still invited to participate in the study by completing the 1-hour post-participation interview.
- Participating in this study means that your post-program interview will be transcribed. It also means that you consent to using your course assignments from [REDACTED] ILP in this research study.
- In addition to the requirements of the [REDACTED] ILP, you will be asked to take a post-participation IDI assessment to examine any change in your level of intercultural competence. There are no other requirements of you outside of the expectations of the [REDACTED] ILP. Students in the program are expected to attend all sessions of the [REDACTED] ILP and complete all required assignments as part of the program.
- There are no known risks associated with this study
- You will be provided a copy of this consent form

Invitation

You are invited to take part in this research study. The information in this form is meant to help you decide whether or not to participate. If you have any questions, please ask.

Why are you being asked to be in this research study?

You are being asked to be in this study because you are an undergraduate [REDACTED] Student enrolled in the [REDACTED] Intercultural Leadership Program. You must be 17 years of age or older to participate.

What is the reason for doing this research study?

While research on intercultural development, leadership identity development, and strengths-based leadership has been thoroughly conducted separately, the intersection of these concepts has not been examined. Intercultural leadership is defined by the researcher as a contextualized

approach to leadership identity that recognizes, values, and adapts to cultural commonality and difference. The purpose of this study is to explore how undergraduate students develop intercultural leadership competence and what they learn about intercultural leadership.

What will be done during this research study?

Your assignments will be reviewed to understand what and how you have learned throughout the [REDACTED] Intercultural Leadership Program. These assignments include the Little Buddy, the pre-assessment and post-assessment, the final poster presentation, and the post-participation interview. Your post-participation interview will be transcribed by the researcher. You are not required to do anything in addition to the [REDACTED] ILP to participate in this study. The program sessions for this program and the post-participation interview will take place on campus at [REDACTED]

What are the possible risks of being in this research study?

There are no known risks to you from being in this research study. It is possible that through examining intercultural identity as part of the Intercultural Leadership Program you could experience cultural disorientation, which may be uncomfortable. Participation in the research is not expected to change your level of discomfort since participants are not expected to complete additional activities for the research. To ensure the confidentiality of your identity, all data will be stored on Box in a private folder that is only accessible to the researcher.

What are the possible benefits to you?

You may benefit from this study by having the opportunity to more deeply understand your intercultural leadership development. However, you may not get any benefit from being in this research study.

What are the possible benefits to other people?

The benefits to society may include better understanding of how to help students learn intercultural leadership through programming similar to the [REDACTED] Intercultural Leadership Program.

What are the alternatives to being in this research study?

Instead of being in this research study you can choose not to participate.

What will being in this research study cost you?

There is no cost to you to be in this research study.

Will you be compensated for being in this research study?

You will not receive compensation for your participation in this study.

What should you do if you have a problem during this research study?

Your welfare is the major concern of every member of the research team. If you have a problem as a direct result of being in this study, you should immediately contact one of the people listed at the beginning of this consent form.

How will information about you be protected?

Reasonable steps will be taken to protect your privacy and the confidentiality of your study data.

The data will be stored electronically through a secure server and will only be seen by the research team during the study and any identifiable information will be removed at the completion of this study.

The only persons who will have access to your research records are the study personnel, the Institutional Review Board (IRB), and any other person, agency, or sponsor as required by law or contract. The information from this study may be published in scientific journals or presented at scientific meetings. The data will be reported as group or summarized data, in an unidentifiable way such as direct quotes attributed to a pseudonym. Your identity will be kept strictly confidential.

What are your rights as a research subject?

You may ask any questions concerning this research and have those questions answered before agreeing to participate in or during the study.

For study related questions, please contact the investigator(s) listed at the beginning of this form.

For questions concerning your rights or complaints about the research contact the Institutional Review Board (IRB):

- Phone: [REDACTED]
- Email: [REDACTED]

What will happen if you decide not to be in this research study or decide to stop participating once you start?

You can decide not to be in this research study, or you can stop being in this research study ("withdraw") at any time before, during, or after the research begins for any reason. Deciding not to be in this research study or deciding to withdraw will not affect your relationship with the investigator or with the University [REDACTED]. It will also not affect your enrollment in the [REDACTED] Intercultural Leadership Program.

You will not lose any benefits to which you are entitled.

Documentation of informed consent

You are voluntarily making a decision whether or not to be in this research study. Signing this form means that (1) you have read and understood this consent form, (2) you have had the consent form explained to you, (3) you have had your questions answered and (4) you have decided to be in the research study. You will be given a copy of this consent form to keep.

Participant Feedback Survey

The University [REDACTED] wants to know about your research experience. This 14 question, multiple-choice survey is anonymous. This survey should be completed after your participation in this research. Please complete this optional online survey at:

[REDACTED]

Participant Name:

(Name of Participant: Please print)

Participant Signature:

Signature of Research Participant

Date