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FRAMING AND ASSESSING STUDENTS' INTERCULTURAL COMPETENCE IN SERVICE LEARNING

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Every serious account of the major forces transforming our world today includes the word globalization. . . . These developments have created a more urgent need than ever before for Americans to develop intercultural understanding and an ability to live and work productively and harmoniously with people having very different values, backgrounds, and habits.

—(Bok, 2009, p. ix)

Harvard President Emeritus Derek Bok's words reinforce those of U.S. President Barack Obama who, at the 2009 commencement address at Notre Dame, declared that "our very survival has never required greater cooperation and understanding among all people from all places than at this moment in history" (Obama, 2009). Institutions of higher education are increasingly addressing this urgent need by including such outcomes as intercultural competence (ICC), global citizenship, and intercultural learning in their mission statements, general education programs, and curricular reform efforts (Brewer & Cunningham, 2009; Gacel-Ávila, 2005). Not only is ICC an important outcome in programs that focus on global engagement (e.g., study abroad, foreign languages, international studies), but it is just as

necessary in the lives of students who neither learn a foreign language nor travel abroad (Díaz-Martínez & Duncan, 2009; Haeckl & Manwell, 2009; Lewin, 2009). Throughout the academy, there is the recognition that without some degree of ICC, students are ill equipped to contribute to their communities or their professions, either domestically or internationally (Slimbach, 1996); in other words, there is a serious, and dangerous, risk of intercultural *incompetence* if ICC is not intentionally attended to as a curricular learning objective. Furthermore, ICC is a necessary component of global citizenship, which calls on all people to join together in addressing the pressing issues facing our world today, such as poverty, global health, and the environment (Gacel-Ávila, 2005; Lewin, 2009; Plater, 2011).

How, then, can post-secondary institutions help students develop and hone ICC? Regardless of the field or discipline, service learning is especially well suited to contribute significantly to the development of the knowledge, skills, and attitudes that comprise ICC because it provides experiential and reflective opportunities for learning with and about diverse persons that are not easily replicable in classroom settings alone. Service learning typically “involve[s] students in relationships across human differences, e.g., gender, race, age, economic status, national origin, faith, sexual [orientations], and/or educational attainment” (Slimbach, 1996, p. 102). Such relationships ensure that some exposure to difference will occur; the question becomes: Will that exposure perpetuate unexamined stereotypes or open students to more appropriate and complex views about and interactions with other people and cultures? Answering this question requires recognizing and leveraging the links among research, assessment, and practice within service learning. For example, in order for its potential contribution to students’ ICC to be realized, service learning must be designed to include effective and adequate preparation for intercultural interaction, relationship-building opportunities with people from diverse backgrounds, intentional reflection on experiences that is oriented toward intercultural learning, and multi-dimensional assessment of participants’ ICC (Bringle, Hatcher, & Jones, 2011). Inquiry into such processes and their associated outcomes is needed to enhance understanding of when and why service learning experiences can achieve intended ICC learning goals.

This chapter explores research on ICC, within service learning and in other fields, in order to advance understanding of this key outcome within higher education generally and in service learning in particular. It provides a consensus-based definition of ICC and uses a framework built on that definition, as well as contact hypothesis theory, to emphasize relevant considerations to practitioners and researchers who want to assess elements of ICC

within service learning courses and programs. The chapter also reviews key studies in order to uncover how and in what forms ICC has been framed and assessed within service learning. It explores strategies and methods for assessing ICC, implications for practice related to integrating assessment of ICC within service learning, and questions that can inform future research.

Theoretical and Conceptual Frameworks

To assess the development of students' ICC in the context of service learning effectively, it is first necessary to define ICC clearly. ICC is often used either interchangeably with or referenced alongside related terminology—*multicultural competence*, *global citizenship*, *transnational competence*, *intercultural communication*, and *cross-cultural skills*, to name a few—but there are slight distinctions among these terms (Deardorff, 2006). Once it is defined precisely, specific measurable outcomes can be developed for a service learning experience or project, and planning can occur to increase the likelihood that such outcomes are indeed achieved (Deardorff, 2006, 2009).

Several questions emerge in attempting to define ICC. First, from whose perspective is ICC being defined and, consequently, what are the goals and specific objectives of ICC development within the service learning context? For example, is ICC seen as a means to the end of a more effective service learning experience in terms of community impact or in terms of the students' civic learning or personal development, or both? Does it set the stage for deeper relationships with community members or a more powerful professional growth opportunity for students? Is the goal of ICC development to enhance global citizenship? Is the goal to deepen students' understanding of their discipline in the context of its international dimensions? Given the disciplinary and professional contexts of service learning, it is important to consider how various fields (e.g., engineering, social work, health care) understand and define ICC. To illustrate: Engineers may refer to *global competence* and emphasize the context of working with international engineering teams, social workers may prefer the term *cultural competence* and focus on the context of relationships with culturally diverse clients, and the presence or absence of ICC in a health care context can even have life-or-death consequences (Anand & Lahiri, 2009; Fong, 2009; Grandin & Hedderich, 2009).

More than 50 years of scholarly work on defining ICC in the United States has produced numerous definitions and models. Work on this concept initially focused on the identification of predictor variables (Ruben, 1976;

Ruben & Kealey, 1979), such as factors and elements that predict an individual's successful intercultural interactions, particularly on overseas assignments. Later scholarly work, especially in the United States, moved beyond examining predictor factors to explore processes related to the acquisition of ICC. For example, Kim (1992) positioned adaptability at the heart of ICC and defined ICC as "the individual's capacity to suspend or modify some of the old cultural ways, and learn and accommodate some of the new cultural ways, and creatively find ways to manage the dynamics of cultural difference/unfamiliarity, intergroup posture, and the accompanying stress" (p. 377). Bennett (1993) developed an oft-cited model of intercultural sensitivity that highlights six developmental stages of an individual's worldview related to cultural difference; the first three stages of this model (denial, defense, and minimization of difference) are considered to be ethnocentric stages, while the latter three (acceptance, adaptation, and integration of difference) are considered to be ethnorelative. Spitzberg and Changnon (2009) provide a comprehensive review of some of the primary definitions of and models for ICC.

An Emerging Framework for Intercultural Competence

Deardorff (2006, 2009) conducted the first research study that documented consensus among leading scholars of ICC within the United States. The consensus-based definition of ICC derived from that study is *effective and appropriate behavior and communication in intercultural situations*. This study categorized the specific, agreed-upon elements of ICC into attitudes, knowledge, skills, international outcomes, and external outcomes, all of which are further elaborated next.

Attitudes

Three key attitudes emerged as part of the consensus documented in the Deardorff (2006, 2009) study: respect, openness, and curiosity/discovery. Respect for others involves demonstrating that they are valued, including through showing interest in them and listening attentively to them. Openness and curiosity/discovery both imply a willingness to risk and to move beyond one's personal comfort zone in interacting with others. All of these key attitudes are foundational to the further development of the knowledge and skills needed for ICC. One way to move individuals toward these requisite attitudes is to challenge their assumptions about their own worldviews and the ways in which they perceive others (Adler, 1991; Barna, 1985; Deardorff, 2008; Ting-Toomey, 1999).

Knowledge

Scholars of ICC in Deardorff's (2006, 2009) study concurred on the following broad categories of knowledge: cultural self-awareness (awareness of the ways in which one's culture has influenced one's identity and worldview); culture-specific knowledge (knowledge relevant to a particular cultural context); deep cultural knowledge (understanding other worldviews); and socio-linguistic awareness (perceptions related to language usage). For the purposes of this discussion, culture is defined as the values, beliefs, and norms held by a group of people that shape how individuals communicate and behave—that is, how they interact with others. Note that here a group does not necessarily refer to a national or an ethnic group. Understanding the world from others' perspectives has significant implications for service learning: How do service learning experiences help participants consider others' perspectives? What needs to be incorporated into service learning courses to ensure that participants are indeed able to recognize, explain, respect, value (or thoughtfully critique) others' perspectives? And in terms of assessment, what would constitute evidence of the extent to which students are able to understand others' perspectives? Perspective taking is especially critical in developing ICC (Tomasello, Kruger, & Ratner, 1993).

Skills

The skills identified in Deardorff's (2006, 2009) study are related to processing knowledge: observing, listening, evaluating, analyzing, interpreting, and relating. These skills align with Bok's (2009) emphasis on the importance of thinking interculturally. Reflection in service learning is essential to the development and assessment of ICC skills because it is the intentional act of reflection that may generate and deepen learning associated with using and refining these skills (Whitney & Clayton, 2011).

Internal Outcomes

The Deardorff (2006, 2009) study documents scholars' view that the attitudes, knowledge, and skills just discussed ideally lead to internal outcomes that include flexibility, adaptability, empathy, and an ethnorelative perspective. Individuals may reach this outcome with varying degrees of success. For example, if individuals enter into service learning situations with some degree of openness or curiosity or respect, or have some acquired knowledge and skills, then they can be somewhat adaptable and flexible; if they have a higher degree of openness, curiosity, and respect, then they can be more adaptable and flexible.

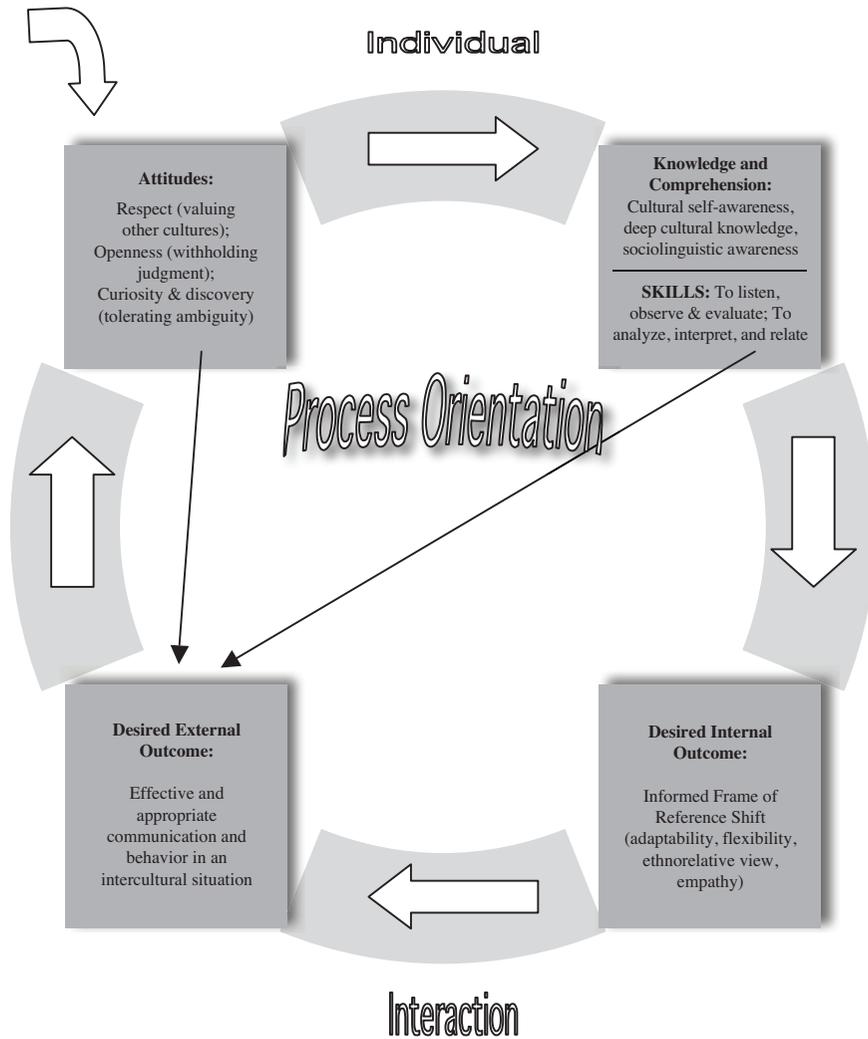
External Outcomes

The summation of the attitudes, knowledge, skills, and internal outcomes is thought to be demonstrated through the visible behavior and communication of the individual, thus the consensus-based definition yielded by the Deardorff (2006, 2009) study: ICC is effective and appropriate behavior and communication in intercultural situations. This definition is predicated on particular requisite attitudes, knowledge, and skills as just presented, and it calls particular attention to the implications of the adjectives *effective* and *appropriate* as descriptors of behavior and communication. Whereas *effectiveness* can be determined by the individual engaging in the behavior or communication, *appropriateness* can be determined only by the other person(s) in the interaction (Spitzberg & Cupach, 1984), who judges whether the individual was communicating and behaving appropriately based on his or her own (i.e., the other's) cultural norms. Appropriateness is directly related to cultural sensitivity and adherence to the cultural norms of the other person(s) with whom the individual is interacting.

Intercultural Competence Model

The relationship among the five elements discussed here can be visualized through the model of ICC expressed in Figure 2.5.1, which provides a framework to guide efforts to develop students' ICC, starting with attitudes, which this study (Deardorff, 2006, 2009) suggests are crucial as a starting point for further ICC development. A student's degree of intercultural competence depends on the degree of acquired attitudes, knowledge/comprehension, and skills. As indicated by the arrow in the top left corner, the framework begins with attitudes; it moves from individual level (attitudes) to interaction level (outcomes). This model can also be used in developing more specific and assessable ICC outcomes, tailored to a specific learning or intercultural context. For example, if perspective taking is a key outcome in a service-learning experience, this can be stated more precisely in the outcomes, with specific criteria provided for evaluating the degree to which the participants engage in perspective taking in that situation. As illustrated by this model, developing ICC is a lifelong process (noted by "Process Orientation"): There is no final stage of development. Further, this process does not occur in a vacuum but, rather, through interactions with and in relation to persons who are from diverse backgrounds. And as further noted by "Process Orientation" in this framework, reflection and mindfulness (Ting-Toomey, 1999) are necessary for individuals to be aware of the process of developing ICC; through

FIGURE 2.5.1
Process Model of Intercultural Competence (Deardorff, 2006, 2009)



critical reflection, individuals become more self-aware as well as more aware of how they are intentionally developing specific aspects of ICC.

One limitation of this model is that it represents a U.S.-centric perspective because it was created through Deardorff's (2006, 2009) search for consensus among U.S. scholars. Given that a key element of ICC is viewing the

world from others' perspectives, it behooves us to explore how those in other cultures define ICC. Arab, African, and Latin American scholars often discuss the importance of relationship building and the ways in which one's very identity is found in relation to others (Medina & Sinnigen, 2009; Nwosu, 2009; Zaharna, 2009). This viewpoint is distinct from the primarily individualistic nature of Western frameworks and definitions of ICC. Ting-Toomey (2009) discusses the dichotomy of individualistic versus collectivist cultures, suggesting that people in more collectivist, or group-oriented, cultures "think of themselves as individuals with interlocking connections with others" (p. 108). Ashwill and Duong (2009), writing from a Vietnamese perspective, note the importance of ICC in providing "the necessary skills to make . . . real, interpersonal connections—to forge deep, mutually beneficial and lasting cross-cultural personal bonds" (p. 156). They discuss American and Vietnamese ideas of ICC, pointing out the interconnectedness of global citizens who "think and feel themselves as part of something much grander and all-inclusive than one culture or nationality" (p. 155). Some non-Western conceptions of ICC emphasize the interconnectedness of political, historical, and social contexts. For example, Medina and Sinnigen (2009), in writing about Latin American perspectives on ICC, raise key questions regarding the role of equity and power in ICC as well as the impact of such historical contexts as colonialism on indigenous cultures. Situating ICC within these various cultural contexts is fundamental to understanding its complexity within service learning courses and also demonstrates various overlaps with characteristics of effective service learning, such as reflection, diversity, collaboration, reciprocity, and community voice (Eyler & Giles, 1999; Mintz & Hesser, 1996), once again illustrating the crucial element of being able to see the world from others' perspectives.

Within service learning contexts, the ICC framework of attitudes, skills, knowledge, internal outcomes, and external outcomes (see Figure 2.5.1) can be useful both in designing the experience and in assessing students' development of ICC, whether in domestic or international settings. ICC per se has most often been assessed in international service learning settings (see Camacho, 2004; Kiely, 2004; Merrill & Pusch, 2007; Urraca, Ledoux, & Harris, 2009; Whitney & Clayton, 2011), whereas in domestic service learning contexts such assessment is referred to differently: diversity assessment (Baldwin, Buchanan, & Rudisill, 2007), assessment of cultural responsiveness (Brown & Howard, 2005), or assessment of multicultural learning (Boyle-Baise, 2002; Paoletti, Segal, & Totino, 2007). Utilizing the structure(s) within ICC theories (e.g., Bennett, 1993; Deardorff, 2006) in both

domestic and international service learning settings may help intentionally frame the articulation of learning objectives, project planning, community engagement, and critical reflection. ICC models can help service learning practitioners and researchers identify specific characteristics of ICC that can be assessed in service learning outcomes.

Contact Hypothesis Theory

One additional theoretical perspective that supports effective integration of conceptual models for ICC with service learning is contact hypothesis theory (Allport, 1954). This theory was developed by social psychologists to “examine and evaluate the various conditions under which face-to-face contact would promote greater personal and social understanding between members of different ethnic and racial groups” (Erickson & O’Connor, 2000, p. 63). According to Allport (1954), contact alone is not sufficient to produce such understanding; rather, in order to maximize the impact of contact among individuals from different cultural backgrounds, the following criteria need to be characteristic of an experience:

- Equal status: All groups have what Allport (1954) refers to as “equal status contact” (p. 281) in the relationship.
- Common goals: People work on a problem or task together and share the outcome as a common goal.
- Intergroup cooperation: The task must be structured so that individual members of all groups are interdependent to achieve this common goal.
- Mutual support of authorities, laws, or customs: All groups acknowledge and define social norms that support the contact and interactions among the groups and members, which may mean negotiating and achieving a new way of working together rather than adapting a set of social norms directly connected to one particular group.

This set of characteristics is very important in service learning experiences given that participants need to enter into such experiences with cultural humility and respect, valuing service learning partners and all that they bring to the relationship. Erickson and O’Connor (2000) build on Allport’s (1954) criteria, specifically considering contact hypothesis theory’s application in service learning. The conclusions of their conceptual analysis, using generalized service learning pedagogies considered best practices, emphasize the importance of incorporating all conditions of contact theory in order to

lessen the likelihood of students engaging in ego-defensive strategies that inhibit their development of intercultural attitudes, knowledge, and skills. Therefore, if ICC development is an identified learning outcome, it may be helpful if the service learning course or program is thoughtfully constructed within a framework that supports common goals among faculty, students, and community partners; emphasizes equitable status contact of all engaged in the interactions associated with the community service; or supports students in critically reflecting on the absence or insufficiency of these conditions.

Evaluation of Past Research

A review of some of the literature on assessing ICC in service learning reveals interesting patterns that scholars need to be aware of in designing future research in this area. Overall, most studies have utilized qualitative inquiry methods, especially textual analysis of reflection papers and other assignments as well as field observations at service learning sites. Very few studies have sought indirect information from community partners (Boyle-Baise & Kilbane, 2002) or used previously developed quantitative assessment tools (e.g., the Modern Racism Scale or the Intercultural Development Inventory) (see Fitch, 2004, 2005). Most studies have concentrated on assessing immediate learning outcomes achieved at the end of semester-long courses, whereas longitudinal studies (Kiely, 2004) and studies assessing long-term effects (Merrill & Pusch, 2007) have not been as common. Most research has targeted students who are White, traditional-age, middle-class, and born in the United States, which significantly limits generalizing to other populations; however, it is difficult to overcome this challenge given that, even with multiple efforts to diversify student populations in higher education, most service learning participants are, in fact, White and middle-class (Davi, 2006).

One of the most commonly assessed student populations is pre-service teachers (Baldwin et al., 2007; Boyle-Baise & Kilbane, 2002; Brown & Howard, 2005). The development of ICC is greatly valued and emphasized in teacher candidate programs because the majority of pre-service teachers are “white, monolingual, middle-class, and female” (Baldwin et al., 2007, p. 316), whereas the U.S. K–12 student population is increasingly growing more multilingual and racially, ethnically, and socioeconomically diverse. In a qualitative study, Boyle-Baise and Kilbane (2002) identified specific intercultural learning outcomes for K–12 pre-service teachers, including

“building cross-group relations, disrupting stereotypes, gaining awareness of community resources and problems, and learning to work positively with diverse youth” (p. 57). They evaluated student attainment of these outcomes, in terms of both appropriateness (i.e., behavior received as respectful, given the cultural context) and effectiveness (i.e., the goal or outcome accomplished), through focus groups, interviews with community partners, and analysis of student reflection products. Whereas students reported growth in some interpersonal areas, broader understanding of community resources and problems—a key indicator of ICC—was weak among students in the teacher education curriculum. The investigators concluded that the implementation of service learning needs to be reconfigured in order for the goals of ICC development to be fully realized within the pedagogy. In other words, assessing ICC in service learning involves more than just developing methods for that assessment. In some cases it also requires redesign of particular elements of projects, experiences, or courses; this could include building stronger relationships with community partners and altering curriculum to include material beyond course content.

Utilizing reflection questions and interviews, Sallee and Harris (2007) examined aspects of ICC among East Asian international students enrolled in a service learning education course in the United States. Their research identified as particularly important these elements of service learning practices: faculty familiarity with students' cultural backgrounds, student preparation for the differences that they may encounter between cultures, and clear establishment of guidelines with community partners and students before the service begins (pp. 57–58).

As Fitch (2005) acknowledged, more research is needed to document the development of ICC among students in service learning courses. However, current findings are promising. Service learning can promote intercultural learning (Berry, 1990), it can lead students to identify and challenge their own preconceived ideas about community members with whom they are engaging (Baldwin et al., 2007), and intentional intercultural contact through service learning can lead students to adapt their behavior in different cultures (Fitch, 2005). ICC research outside the field of service learning, particularly in study abroad, also yields similar findings, such as that individuals can move from a place of ethnocentrism to being more culturally sensitive (Bennett, 1993) and can develop more openness to cultural diversity (Clarke, Flaherty, Wright, & McMillen, 2009). These findings documenting the development of ICC through study abroad reinforce the importance of adequate preparation, reflection, and intervention strategies during the

experience as well as sufficient debriefing after the experience (Bringle et al., 2011; Lou & Bosley, 2008; Paige, 1993; Vande Berg, 2007).

In sum, an examination of assessment and research focused on ICC within the service learning community identifies promising trends. At the same time, it reveals numerous limitations, including lack of (a) specificity in defining outcomes related to ICC, (b) diversity within the student populations being assessed, (c) clear reasons for conducting assessment, (d) use of assessment data to provide guidance to students, (e) substantive and intentional interventions for achieving ICC outcomes in service learning, (f) use of multiple measures to assess this complex construct, (g) intercultural assessment within domestic settings, and (h) longitudinal studies to understand the long-term impact of service learning experiences on the development of ICC. These identified gaps of assessing ICC within service learning are similar to the gaps identified in assessing ICC in general (Deardorff, 2009). For example, definitions of ICC may be limited to only a few aspects of intercultural learning without consideration of the full range of elements that comprise it or selection of particular elements on which to focus. Sometimes definitions may not be used at all, and, if they are, they are often derived without consulting the nearly five decades of scholarly work on this concept in the United States or considering multiple cultural perspectives on the construct.

Methods and Measurements

Research has shown that although it is possible to assess students' ICC, such assessment is complex because of the nature of ICC (Deardorff, 2009). Recall the broad definition of ICC discussed earlier in this chapter: effective and appropriate behavior and communication in intercultural situations. Given that the emphasis on appropriate and effective attitudes, knowledge, and skills in ICC requires accessing not only self-perspective but also others' perspectives of the individual's degree of competence, a "multi-method and multi-perspective . . . approach must be used to adequately assess intercultural competence" (Deardorff, 2009, p. 483).

Based on our review of the service learning literature, student self-report is a common assessment tool that is rarely paired with data from other methods or perspectives. Although this approach is potentially useful for assessing effectiveness from the student's point of view, it is not able to assess appropriateness given that appropriateness can be assessed only by others. To overcome the associated limitations (e.g., biased and insufficient data), research

on ICC should utilize a multiperspective approach that solicits evidence from both students and people with whom they interact. Additionally, the evidence will be stronger if some of it is demonstrated (e.g., via observation of student performance or problem-solving interviews) rather than reported (e.g., via responses to survey or interview questions that evoke statements regarding the extent to which learning has occurred).

Design issues to consider when conducting quantitative ICC assessment and research include adequate sample size, sufficiently designed intervention studies, rigorous research design including the use of a control group, and use of longitudinal studies. Van de Vijver and Leung (2009) also highlight causality and validity as two research design issues to address when conducting such studies.

Education abroad is one sector within higher education that has greatly expanded both assessment of and research on ICC development in recent years. The number of research studies in education abroad exceeds 500 (Bolen, 2007), with many of those focused on ICC learning outcomes within the study abroad experience. More than 100 tools have been developed in various fields to measure specific attitudes, skills, and knowledge of ICC; these tools vary in their reliability and validity (Fantini, 2009; Paige, 2004; Stuart, 2008). Suggested strategies and tools from education abroad include the use of a multimethod approach, which involves collecting both direct and indirect evidence of the extent to which specific intercultural outcomes have been achieved. Depending on how they are designed, indirect measures may include self-assessment instruments, interviews, and focus groups; direct measures may include e-portfolios, observations (e.g., by instructors, host family members, community members), and performance reviews (Kiely, 2011; Kiely & Hartman, 2011).

A specific measurement approach within service learning is student reflection, which can be used alone or in combination with other approaches (i.e., reflection is usually part of the e-portfolio approach) to measure ICC, given that reflection is fundamental to ICC development and to learning more generally in service learning. Well-designed reflection can serve as the key component of the pedagogy for producing many of the learning outcomes identified for the service learning experience as well as for providing data for assessment (Whitney & Clayton, 2011). The emphasis here is on *well-designed* reflection in order to gather high-quality data as well as to provide a meaningful process through which participants have a greater opportunity to achieve the articulated ICC learning outcomes. As Whitney and Clayton (2011) state, "Conducting meaningful research on and through

reflection . . . requires thoughtful, intentional design” (p. 149); therefore, it is important to establish strong reflection elements before considering how to utilize reflection for the purpose of assessment. Without strong design of the reflection process, the quality of data collected will be less helpful for assessment purposes.

Well-designed reflection goes beyond journal writing (although that may be an aspect of it); it is an “intentional, structured, and directed process that facilitates exploration for deeper, contextualized meaning linked to learning outcomes” (Rice & Pollack, 2000, p. 124). Through effective reflection, students can engage in an examination of their personal opinions, attitudes, perspectives, and positionalities; explore their relations to community members, their service site, and the activities in which they are engaged; and connect their day-to-day interactions with individuals to broader social and cultural issues (O’Grady, 2000; Rice & Pollack, 2000). Such reflection can provide a rich source of data for research on students’ ICC development within service learning and can help inform a rigorous research design.

A challenge of some ICC assessment tools (e.g., commercial assessment instruments; see Fantini, 2009 and Stuart, 2008 for further discussion of such instruments) is that they may not measure the aspects of ICC articulated in any particular assessment plan; it is important that the assessment tools align with the specific outcomes of the particular assessment plan (Deardorff, 2009; see also chapter 2.2). For example, a specific outcome in a service learning assessment plan could be as follows: Students will be able to describe two major challenges encountered by the service learning partner from the partner’s perspective. This outcome illustrates perspective taking. Evidence of the extent to which this outcome has been achieved could be documented through a student’s writing assignment, a video documentary produced by the student, or a visual collage, which would then be graded by a well-developed rubric, including verification by the partner’s feedback on the student’s work. The student’s work, along with the feedback from the partner and the rubric, could be placed in the student’s e-portfolio.

Regardless of which particular tools and measures are used, the following recommendations can inform assessment practices:

- Articulate specific, measurable intercultural learning outcomes based on course goals and defined terms (i.e., which specific elements of ICC are being assessed?).

- Ensure that specific outcomes and tools are aligned; with more than 100 assessment tools that measure varying elements of ICC, knowing learning outcomes can be key in identifying appropriate tools (i.e., tools that measure those outcomes specifically).
- Utilize a multimeasure (including both direct and indirect measures), multiperspective approach in assessing ICC and make sure that this approach is integrated throughout the service learning course (i.e., not just as a pre- and post-assessment).
- Collect only evidence that will be utilized (e.g., for student feedback, for program improvement) and make sure that there is a plan in place for using the data collected.
- Ensure that intentional interventions are in place to help students achieve intercultural learning outcomes.
- Review the entire set of interventions and the assessment process for ways to improve them in the future.

Table 2.5.1 provides a set of questions that summarizes some of the discussion thus far and can help guide ICC research and assessment. Although some of the questions are applicable to assessment in general (i.e., questions 3–7, 15, and 16), others are specific to the assessment of ICC (i.e., questions 1 and 2, 8–14) and need to be taken under special consideration. Responses to these questions can help tailor assessment and research to specific programs or courses.

Implications for Practice

The ICC framework and contact hypothesis theory as well as our review of research and methods reveal the complexity of fostering the development of ICC. Within the research literature there are helpful recommendations for future researchers and practitioners creating service learning projects that include a focus on the development of ICC. The following eight recommendations and subsequent discussion of two particular arenas of practice implications (critical reflection and preparation) provide support for incorporating and assessing learning outcomes related to ICC within service learning.

1. Clearly articulate the reasons for engaging in assessment of ICC within service learning. Possible reasons include understanding how the development of ICC contributes to other areas of students' academic, civic,

TABLE 2.5.1
Assessment Guide for Intercultural Competence

Based on the research and findings from “The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States” (Deardorff, 2004), the following questions can be utilized in designing an approach to assessing ICC:

1. Has ICC been defined utilizing existing definitions in the literature?
2. From whose perspective is ICC being assessed? What are the cultural biases of the evaluator(s)?
3. Who is the locus of the evaluation?
4. What is the context of the ICC assessment?
5. What is the purpose of the ICC assessment?
6. How will the assessment results be used? Who will benefit from the assessment?
7. What is the time frame of the assessment (e.g., one point, ongoing)? In other words, is the assessment formative and not summative?
8. What is the level of abstraction, or, in other words, will the assessment be more general or will it assess more specific components of ICC?
9. Do the assessment methods match the working definition and stated objectives of ICC?
10. Have specific indicators been developed for the ICC assessment?
11. Is more than one method being used to assess ICC? If so, do the methods involve more than one evaluator’s perspective?
12. Are the degrees of ICC being assessed? What is to be done with those not meeting the minimal level of ICC?
13. Does the assessment account for multiple competencies and multiple cultural identities?
14. Has the impact of situational, social, and historical contexts been analyzed in the assessment of ICC?
15. How do the assessment methods impact the measurement outcomes? Have the limits of the instruments/measures been accounted for?
16. Have student/participant goals been considered when assessing ICC?

and personal learning (e.g., understanding and counteracting racism) and reinforcing commitment to community partnerships in order to more successfully work toward reciprocity, mutuality, and knowledge co-generation.

2. Articulate specific ICC learning objectives (e.g., identify and interrogate false assumptions of persons of different cultures; engage with ideas, habits, and values from different perspectives; evaluate material conditions that contribute to diverse identities; identify resources and assets of different

cultures; locate social conditions within communities that influence individuals' lived experiences; develop skills to effectively and appropriately work and collaborate across cultures) within any service learning experience. Clear outcomes will guide the design of appropriate learning interventions as well as assessment procedures.

3. Explore how multiple perspectives can be incorporated into service learning experiences, courses, and programs. This could include shifting course meetings to community spaces when possible; facilitating group reflection so that students can hear each other's experiences; inviting community members to join in these reflection activities; and requesting feedback from community members and organizations about the attitudes, knowledge, and skills related to the desired ICC learning outcomes (the method for accessing this feedback should reflect the cultural norms of the community).

4. Design service learning with careful attention to variables that provide desired positive intercultural learning or active contradiction of stereotypes, including quality of contact, length of contact, and incorporation of preparation and reflection (Fitch, 2005), as well as criteria discussed in Allport's (1954) contact hypothesis theory (i.e., equal status; common goals; intergroup cooperation; and mutual support of authorities, laws, or customs). Intentional incorporation of these criteria is what distinguishes between exposure and engagement for students within service learning. Exposure is what most students will gain simply from the act of participating in service learning; however, engagement requires reflection, information about communities and about underlying causes of inequities, continual dialogue between students and community members, and ongoing feedback from instructors to students regarding their learning and their participation in projects (Erickson & O'Connor, 2000).

5. Intentionally develop community partnerships to support robust intercultural learning opportunities. Cruz and Giles (2000) acknowledge that voices of the community are rarely represented in service learning research. However, many community organizations are deeply aware of and committed to creating environments in which diversity is valued (Lin, Schmidt, Tryon, & Stoecker, 2009). Developing deeper relationships with community partners, including designating community partners as co-teachers in the classroom and collaborating with community partners in construction of field-based tasks (Boyle-Baise & Kilbane, 2002), can enhance assessment of students' intercultural development because of the capacity to

gain more perspectives. This may be helpful in intercultural preparation of students as well.

6. Develop an integrated, multimethod, multiperspective longitudinal assessment approach—not just pre- and post-assessment—and plan for measuring participants' ICC development. Such an approach provides for richer data and a more holistic picture that can be used to identify turning points and critical experiences that reveal students' progression of development for the ICC learning outcomes.

7. Use the assessment process to provide feedback to students as they move through the service learning course. Contact hypothesis theory maintains that for reduction of stereotypes and positive attitude changes to occur, the social norms of the privileged community (i.e., ethnocentric norms) must be challenged (Erickson & O'Connor, 2000). In the case of service learning, that community may be reflected in the classroom, and the ongoing feedback that instructors provide through integrated and longitudinal assessment approaches can deepen the critical reflection necessary to disrupt social norms that perpetuate stereotypes of different cultural identities and practices.

8. Undertake professional development to build capacity for cultivating and investigating ICC through service learning. Faculty articulation of specific ICC learning outcomes can be challenging if faculty themselves do not possess a strong foundation in intercultural theories and knowledge of ICC models, including ways to incorporate these outcomes into their curricula and ways to guide students through the process of developing ICC. Researchers' familiarity with intercultural theories provides an important foundation in establishing assessment strategies (Merrill & Pusch, 2007).

Critical Reflection

There are numerous reasons why critical reflection should be incorporated as a central component of service learning and intercultural learning as well as utilized in the assessment process itself. Perpetuating stereotypes, cultural misunderstandings, reinforcement of ethnocentrism, and inadequate consideration of the multiple and intersecting dynamics that construct individual positionalities within cultural contexts are all potential undesired outcomes of service learning. Critical reflection can help both to prevent these outcomes and to identify them in order to address and work through them (Ash & Clayton, 2009; Jones, Gilbride-Brown, & Gasiorski, 2005; Whitney & Clayton, 2011). Whitney and Clayton (2011) identify specific variables

that can create challenges for reflection in international service learning contexts—distance, proximity, intensity, structure, culture, comfort zone, technology, language, and entry/exit—and highlight reflection opportunities within these challenging variables (pp. 163–165). Additionally, they offer guidance for establishing both a reflection strategy (e.g., Who will be involved in designing, participating in, and offering feedback on the reflection exercises? How do the reflection exercises support the learning outcomes? How will learning be assessed via the reflection exercises?) and reflection mechanisms that comprise that strategy (e.g., journaling, group processing, problem-solving narratives, integrated writing assignments, visual and embodied portrayals of experiences).

Preparation

Intentionally incorporating adequate intercultural preparation for students, faculty, and community members prior to the service learning experience is key to tapping its potential to generate ICC (Fitch, 2004). This preparation should address issues such as underlying cultural values, communication styles, and historical/social/political contexts with an emphasis on how these contexts are related to actual interactions and behaviors (Deardorff, 2009). Fitch (2004) and Deardorff (2009) recommend intentional preparation and interspersed reflection on specifically articulated intercultural topics in any intercultural community engagement. Intentional preparation may include readings, assignments, experiences, activities, dialogues, and lectures related to intercultural learning, guided by the stated intercultural learning objectives. In the preparation phase, it is important to address the more complex aspects of culture; in other words, instructors need to go beyond discussion of language, food, and music and help students understand the importance of exploring underlying cultural values, communication styles, worldviews, and cultural/historical/social/political/economic contexts, as well as the extent to which those underlying invisible elements influence the situations that students may encounter in service learning experiences. Specific to service learning, challenging privileged stereotypes before, during, and after community engagement is necessary for more thorough and deep reflection on both individual and systemic issues of power.

Future Research Agenda

The findings in previous research on ICC in service learning help inform the most important questions to ask in future research. Some of these questions

are focused on assessing specific student learning outcomes related to the attitudes, knowledge, and skills elemental to ICC, whereas others relate broadly to the role of ICC in service learning (including partnership development and course design) and the learning of various persons engaged in the process (including faculty and community members as well as students).

In considering future research on ICC-related outcomes of service learning, researchers can think about and explore the following questions as catalysts:

- How can components of service learning courses and programs—including content, community-based experience, and critical reflection—best be designed to help students “interrogate issues of power, racism, oppression, or social injustice” (O’Grady, 2000, p. 14)? What are the conditions under which this interrogation is most supported (e.g., length of time, type of engagement, reflection strategy and mechanisms, integrated involvement of community partners)?
- How do the cultural, ideological, and disciplinary perspectives held by the individuals who design, implement, and assess the ICC learning outcomes of service learning influence the ways that they conceptualize ICC learning outcomes and approach service learning design, including partnership development?
- What are the service learning design, implementation, and assessment implications of using contact hypothesis theory’s characteristic of “equal status contact” in contexts and cultures where equal status may be viewed differently (i.e., is constructed differently owing to cultural conditioning)? Constructs that should be considered include power, distance, and hierarchy as underlying cultural concepts, including intercultural situations in which “equal status” may not be desired.
- What are the long-term results of ICC development in service learning? Exploring this question requires engaging in longitudinal studies that examine students’ lifestyle choices, degree of civic engagement, and so on (see Paige, Fry, Stallman, Josic, & Jon, 2009, as an example of how to set up such a longitudinal study). Lifestyle choices could include practices around voluntary service, philanthropic practices, diversity of friends and colleagues, and the choices to live simply and to buy fair trade when possible.
- To what extent does prior significant intercultural or international experience influence service learning participants’ ICC development and intercultural interactions? For example, what is the influence of

service learning on students' ICC development if they were not raised in the United States (i.e., if they are refugees or immigrants or are international students studying in the United States)? If they study abroad? If they work with immigrant groups domestically? If they have multiple experiences rather than only one?

- What are the optimal conditions and criteria (e.g., variables include length of encounter, amount of quality contact, approach to development and maintenance of relationships) for a service learning experience that most fully develops students' ICC?
- How does adequate intercultural preparation (or lack thereof) influence students' relationships with others within the service learning context? Furthermore, what constitutes adequate intercultural preparation?
- What are the results of intercultural *incompetence* in the service learning context? For example, what are the short- and long-term consequences within a community if students behave in interculturally incompetent ways during their service learning experience?
- How would ICC outcomes be expressed if they were conceptualized using relational rather than individualistic orientations? What are the similarities and differences between these two orientations? How might the design and implementation of service learning differ between these two orientations?
- Under what conditions can service learning participants transcend key identity issues, moving beyond in/out group dichotomies to embrace and respect others' differences as well as commonalities?
- What are the opportunities for and barriers to intra-institutional (i.e., interdepartmental, multiunit, cross-program) collaboration, articulation, and assessment of ICC? Is there value added to an integrated approach relative to isolated implementation?

Conclusion

All behavior is influenced by culture. Including an emphasis on the development of ICC in service learning courses, programs, assessment, and research is, therefore, both readily done and imperative. Students cannot help but have ICC-related encounters, but the quality of their learning is contingent on a range of factors that are not yet fully understood. This chapter has discussed some of the key literature, frameworks, and studies that can inform

scholars and practitioners in moving this work forward within the service learning context. Given that ICC has different meanings in various professional and academic fields, it is incumbent upon researchers to consider how to attract scholars from a wide variety of disciplines to collaborate on this research within service learning. Research on the intercultural aspects of service learning will further enhance understanding of student development processes more generally. Furthermore, service learning's best practices—collaboration, mutuality and reciprocity, critical reflection, attention to community interests—may provide a robust context within which ICC can be further developed and investigated. Such research on ICC can enhance understanding of how humans relate to one another. This last point may be the most important lesson of all, given the challenges that the human race must confront in the twenty-first century. Service learning, and hence intercultural learning, can provide one avenue for learning to live together in today's world.

Recommended Reading

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