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Internationalizing Community Colleges to Inspire Globally Competent Leaders

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Abstract

It seems that industries are becoming ever more intertwined with the global market. If so, then the need for workers with a more globalized mental framework has become much more important. Unfortunately, in higher education institutions, there appears to be is a gap between students who have the ability to be in a school with comprehensive internationalized programs, including concepts of intercultural communications, global leadership, and experiential education, and students who do not. Students who have limited access to internationalized programs are often low-income, first-generation, or returning community college students. This study provides a curriculum outline for community colleges as a way to prepare students to be globally competent leaders as an alternative option to what colleges currently provide. Aspects of higher education such as curriculum, internationalization of colleges, and experiential education will be discussed. The desired outcome of this program is that students attending community colleges will graduate and be globally competent, and thus more work force ready. This study can be used as an outline for implementing a comprehensive internationalized program in many community colleges around the United States.

Keywords: community colleges, comprehensive internationalization, global competency, leadership, experiential education, culture, curriculum

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Chapter 1: Introduction

As the world becomes more globalized and intertwined, the need for individuals to be globally competent grows. Managers and CEOs are requesting that their employees be more versed on how to effectively communicate with people all over the world, and the rapid growth of international study abroad programs agrees with this need for a globally aware workforce. However, American college students only make up a small portion of the global exchange of students. Many Americans attend community colleges or are not able to attend study abroad programs. In my experience, when American students study abroad, they often travel inside a bubble of their own culture and are able to complete their studies without a thorough understanding of the culture they have lived in. Recent higher-education graduates need to be appointed with specific skill sets to work in a global job market with internationalized settings, regardless of career options. In order to increase the amount of students who gain these specific skill sets, I have created an internationalized curriculum that provides structure for experiential learning and intercultural communications in a community college setting.

Many employers need staff who are globally competent leaders, but they often have a difficult time achieving that in their own staff. Caligiuri (2013) found that "over 1,000 CEOs in more than 50 countries named 'managing diverse cultures' as one of the top concerns threatening the competitive success of their organizations" (p. 175). Due to globalization, businesses or organizations will have to work or interact with a global market in some way. Thus, it has become imperative that employees and employers be able to manage situations and interactions in a diverse cultural mindset. Reade et al. (2013) stated, "people who lack relevant global competences will be at a disadvantage in competitive job markets and incapable of making sense of the world around them, let alone be in a position to take on leadership roles and contribute

effectively to improving the planet" (p.103). Poor understanding of global competences may pose harm to graduates' work opportunities, and it could prevent them from achieving their full potentials or obtaining their desired positions in the global job market.

The numbers of students in international study abroad programs globally are growing. The National Science Board (2010) indicated that the number of mobile students is expected to double to over 7 million students from 2010 to 2020 (De Witt & Hunter, 2015). This is largely being aided by the rapid growth of the BRICKS (Brazil, Russia, India, China, Korea, and South Africa) countries, which are now increasingly involved in the global exchange of students. Evidence of this exchange is shown in the Open Door's 2016 report in how BRICKS countries are rapidly more involved in the global market of business. The report stated that the number of students coming to the United States has reached over one million. This is a 7% increase from the previous year (Institute of International Education, 2016). Based on the rapid increase of international students coming to the United States, the need for students to travel abroad to have an intercultural experience is lessened.

While the number of international study abroad students has increased drastically over the past several years, the number of American students studying abroad has not increased at the same rate. The Institute for International Education (2004) found that the number of students (US and International) traveling abroad has tripled in the last 15 years, but only about 1% of these students are from the United States (cited by McMullen & Penn, 2011). Open Door's 2016 report stated that in the 2014-2015 academic year only 313,000 American students studied abroad and that 90% of American college students do not study or intern outside of the United States (Institute of International Education, 2016). Many nontraditional students who attend community college find it difficult to study abroad due to "insufficient language skills, inflexible curricula,

financial constraints, a lack of faculty interest/support, and the failure of university programmes to address the needs of non-traditional students" (cited by McMullen & Penn, 2011, p. 425). Because of this, American students' need for intercultural education could be most effectively implemented in a community college setting.

Community colleges are two-year public institutions that usually offer in-house classes, remedial teaching, GED classes, high school classes, and technical degrees. A large majority of students who attend a community college receive their Associate's degree, and many transfer on to a four-year college or university. These community colleges are usually significantly less expensive than traditional universities--the average cost being about $3,337 per year. An in-state, public, four-year university would cost students about three times that amount (American Association for Community Colleges, 2015). Community colleges have become more popular in recent years because it is easier for students to attend who are older, who have children, and who have jobs. According to the American Association for Community Colleges (2015), the average age of attendees at community colleges is 28, single parents sum up to 17% of the total, and a majority of students are either full-time students and part-time workers (41%) or vice-versa (40%). Of the 12.4 million people who attended community college in 2012, 750,399 received an Associate's degree, and 459,073 received a vocational certificate or license. Community colleges also provide a more diverse cultural setting than most universities, and in 2013, community colleges represented significant percentages of Native American (61%), Hispanic (57%), Black (52%) and Asian/Pacific Islander (43%) undergraduates, plus first-generation students (41%).

Community colleges offer resources for a diverse population, a diverse set of needs, flexibility, and affordability traditionally unavailable elsewhere. They are where the most diverse populations in the country go for education or certificate training (American Association of

Colleges, 2015). As the cost of four-year higher education increases, the affordability of community colleges draws more leaders. Hudzik (2013) stated that "with unavoidable growth in private funding for higher education and increased personal costs, a savvier consumer will demand value for money as well as quality" (p. 54). Implementing the curriculum outlined below in a community college would be the easiest transition and the most beneficial in incorporating internationalization into the curricula of American institutions of higher education, and they will be the most beneficial places to create globally competent leaders in this country.

Many students attend higher-education institutions in order to obtain a career of their liking. In order for universities to meet the needs of the modern student, they need to provide a more internationalized system including internationalized curriculum, a more inviting environment for international students, and intercultural communications training, as well as encouraging global competency. However, since the cost of university has been increasing exponentially every year in the United States, this has created a growing gap between those who can attend university and those who cannot. Rising tuition costs and the need to have at least an Associate's degree for many jobs in the global job market have caused the number of students who attend local community colleges to grow. Community colleges are a valuable location to use for the focus of this study because they attract students from a variety of backgrounds. This provides a platform for intercultural communications to happen in the classroom without the need for a travel abroad experience. In addition, students learn from their peers, and the communities that they are involved in everyday.

My reason for creating this curriculum is based on my personal experiences as a student who went to community college and who also spent time abroad. As a first-generation student, I did not have the financial means to study abroad in my undergrad. It was not until I went into

graduate school that I was able to study abroad, and even then, I have had to take out several thousands of dollars in loans to be able to. During my time spent abroad, I did notice flaws in the American study abroad experience. Many of the students that I attended classes with and worked with did not seem to escape from their familiar group of friends and comforts. They would still continue to socialize on their free time in a "bubble" of American students, rather than branching out and making connections with people in the city they were visiting. This led me to believe that they were not truly experiencing the culture that they were living in. I have created this program based on my experiences as a non-traditional student who has studied abroad and as an individual and academic who wants to see a drastic change in the way that international education is provided.

Due to the high cost of international study, the high number of nontraditional students, and the potential for ineffectiveness in American study abroad programs, there is a need for a localized education program focused on intercultural communications. By using the ideas of global competency, global leadership, intercultural communications, and experiential education, a framework for developing a comprehensive internationalized program will be discussed. A comprehensive internationalized program for purposes of this study includes curricula centered on experiential education and internationalization, hands-on activities, local volunteer work, inclusive environments for international students, and internationalization of the school's mission and vision. The desired outcome of this applied project is to create better opportunities for low-income, first-generation, and returning community college students when they graduate, with which they will become globally competent leaders.

Chapter 2: Literary Review

International education is a broad, complicated subject that is usually simplified to only pertain to study abroad programs. In order to properly discuss all aspects of international education, this chapter instead examines the following theories: global leadership, intercultural competence or global competence, internationalization (institutional and curriculum), and experiential education. While there are other aspects of international education, this literary review will only focus on these four. These four educational theories provide the structure and background for which the detailed curriculum I have created is built on. Finally, this literary review will look at possible similar courses at Oregon community colleges to provide context to the curriculum and theories provided.

Global Leadership

Definition of Global Leadership

Global leadership can be defined in a variety of ways depending on the context. Pusch (2009) stated that "a global leader must be able to stretch one's mind to encompass the entire world with all its complexity, while those who lead domestically need only to take what is local and familiar to account" (p. 70). The global leader is able to embrace differences and rather than looking through a lens of ethnocentricity, where is it presumed that one's own culture is better than any other, s/he looks at everything in a lens of ethnorelativity, where no culture presumed better than any other. In speaking about business, Black et al. (1999) noted that to become a global leader one must create more "mental maps" in order to easily navigate the global business market. The best way to do this is to completely immerse one's self in another culture for a significant amount of time, in order to utilize the head, heart, and hand all together. Becoming a global leader involves giving full attention to and embracing the other culture. Successful leaders

will be those who have cross-cultural or inter-cultural competence which includes understanding the unknown, being flexible in tough situations, and maintaining low ethnocentrism.

Why Global Leadership?

Today, many job markets involve, in some way, interaction with people of different cultural backgrounds. Being able to communicate effectively with people of various cultural backgrounds is becoming a desirable skill for job market players. Oddou, Mendenhall, & Ritchie (2000) said that "perhaps the biggest challenge [for today's HR managers] is the need to devise programs that will include a global mindset in their people" (p. 159). Since it is so hard for many employers to train their current employees to have a global mindset, employers seek out people who already have these skills. The results of the Erasmus Impact Study (2014) showed that students who studied abroad are more likely to get a managerial position in their future, are half as likely to face long-term unemployment (better employability skills than 70% of all other students) and are in a better position to find their first job. Caligiuri (2013) found that "those global leaders who possessed the greater number of available cultural responses earned higher ratings from their supervisors on their ability to effectively work with colleagues from different cultures" (p. 175). Hudzik (2013) added that "nearly everything today has local and global connections including economic wellbeing, public health, environmental sustainability, food safety, peace and security and access to cutting-edge knowledge and applications" (p.48). These findings further suggest that global leadership skills are important for the modern graduate.

Many students graduating from high school don't know what they want to do as a career or what they would like to study in university, leading them to stay in college longer, to change majors many times, or not to attend university at all. An OECD (2008) report defined a "workforce ready" student with a global context, which means that educational systems

preparing "workforce ready" students must also think in a global context. However, current education and training systems are not prepared yet for this task. For many students, a kind of curriculum and institutional set-up that includes a complete internationalization (including internationalization of curriculum, institution, and mobile exchange of students) of the higher-education system may prove crucial.

How to Obtain Global Leadership

Now that global leadership has been defined and shown as useful to have in our increasingly globalized world, it is important to know how to obtain it. Pusch (2009) said that global leadership "requires a mind-set, heart-set, and skill-set that can carry across cultural boundaries, encouraging a shift in worldview and perspective and thus achieving clarity and integrity in complex situations" (p.67). While many can be born leaders, globally competent leaders are made, in Pusch's words, through "in-depth exposure to unfamiliar cultures with an educational emphasis on learning intercultural skills as well as history, economic conditions, environmental issues, political realities, religion(s), and cultural practices, values, and beliefs of at least one other culture is a process that can prepare future leaders" (p.80). Oddou, Mendenhall, & Ritchie (2000) also said that in order to become a global leader one needs to change their mindset: traditional training programs are not enough. In their article, they describe programs for management and executives in a business in order to help them become better global leaders. They stated that international travel alone is insufficient to make a globally competent leader, because often executives travelling abroad keep themselves in a short-term "bubble" of comfort made of Western restaurants, fancy hotels and mainstream sightseeing. They explained that the quality of the experience while traveling is more important than the number of times that you are able to travel.

In order to become a globally competent leader, one must experience cultural differences impartially and mindfully reflect upon it. Oddou, Mendenhall, & Ritchie (2000) also explained the way to achieve a more global mindset while abroad is first, by carefully observing of everything that you experience or come in contact with, and second, by questioning everything that you do not understand or are unfamiliar with from what you have observed. This creates curiosity and helps the person to continue to learn about a situation. "In essence, in order to adopt a global perspective and the attendant leadership skills that go along with such a perspective, one must move from one's current psychological location and shift to another location from which to view the world" (p.171). Black (1999) described how to remap the brain in order to become a global leader: citing the steps of *contrast* (noticing cultural differences), *confrontation* (actual and significant exposure to differences), and *conceptual framework* (guidance and a base to start redrawing their maps). Black's model further explained how one can become a better global leader by being able to think differently in new situations.

Caligiuri (2013) also talked about these same skills by stating that one can be affective global leaders if they possess the skills of cultural adaptation, cultural minimization, and cultural integration. *Cultural adaptation* refers to the global leader being able to adapt to the cultural differences in the environment that they live or work in and adjust to the expected norms in that culture. *Cultural minimization* refers to the global leader trying to control any cultural differences in order to obtain consistency between cultures around the world. *Cultural integration* refers to the global leader collaborating across cultures to create a new approach, solution, practice, etc. that are acceptable to all of the cultures in contact. Global leaders need both global competency as well as cultural understanding.

Black's (1999) model for creating global leaders is similar to Bennett's (1993) developmental model of intercultural sensitivity (DMIS), which provides a way of knowing where someone starts on the scale of being interculturally sensitive and how to get to a higher achievement of intercultural sensitivity, thus shifting from ethnocentric to ethnorelative. The model starts with three more ethnocentric states: *denial of difference*, where one cannot comprehend the cultural differences, *defense against difference*, in which it is perceived as a threat, and *minimization of difference*, where similarities are more focused on than differences. The three stages of ethnorelativism are *acceptance of difference*, where appreciation of it initiates curiosity, *adaptation of difference*, where effective communication produces empathy and delivers an embryo of competence, and *integration of difference,* when the person is in the state of being intercultural, with multiple frames of cultural reference and an identity that is not solely based on culture. Bennett's model is one of the most well-known models in evaluating intercultural competency and is one way that global leaders can personally evaluating where their strengths and weaknesses lie. This model of stages towards ethnorelativity is used as the foundation of the curriculum provided in Chapter 3.

Intercultural Competence/Global Competence

Defining Intercultural Competence/ Global Competence

For the sake of consistency in this paper we will use the term *global competence*, though several terms are used in literature to mean the same concept as "intercultural competence." Deardoff (2006) stated that "this lack of specificity in defining intercultural competence is due presumably to the difficulty of identifying the specific components of this complex concept" (p.241). This section will discuss the complexity of defining global competence in order to gain a better understanding of the theory in practice.

In Deardoff's 2006 study, nine definitions were given to administrators and intercultural scholars to choose which were more preferred. The definition that the administrators chose as most applicable was Byram's (1997), which read, "knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self. Linguistic competence plays a key role" (p.247). The intercultural scholars preferred to define global competence as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (p.247-248). However, there were disagreements on the points of "accomplished language and cultural learner, gaining trust and confidence of others, comparative thinking skills, operating within the rules of the host culture, and cross-cultural scholarship" (p.251). At the end of the study, four individuals out of five from both groups were able to reach an agreement on 22 essential elements of intercultural competence that primarily involved communication and behavior in intercultural contexts.

The American Council on International Intercultural Education (ACIIE) defined competency as "an ability, a skill, a knowledge, or an attitude that can be demonstrated, observed, or measured" (p. 6). As stated in Deardoff (2006), ACIIE created four developmental stages of global competence: "(a) recognition of global systems and their interconnectedness (including openness to other cultures, values, and attitudes), (b) intercultural skills and experiences, (c) general knowledge of history and world events, and (d) detailed areas studies specialization (e.g., language)" (p.256). Most notably, Deardoff and her panel agreed on 44 competencies and created a pyramid starting with requisite attitudes, then knowledge and comprehension, then skills, then desired internal outcome, and lastly desired external outcome.

This, along with Bennett's model, is the most notable model for the stages of intercultural competence.

However, many studies on the subject refer to the same four abilities for a successful intercultural situation: "to manage psychological stress [...] to communicate effectively [...] to take advantage of the interface between different cultures and the knowledge that comes from different cultural orientations, and [...] to change in a borderless environment where culture is asserted even more [...] and where cultures encounter each other immediately through technology" (Pusch, 1999, p.69). This is further explained by Gudykunst (1991) which included *mindfulness* (awareness of how we interact with others by focusing on the process of the interaction), *cognitive flexibility* (the ability to categorize cultures), *tolerance for ambiguity* (the handling of an unfamiliar situation without anxieties, asking the right questions at the right time), *behavioral flexibility* (adaptivity to "other" behaviors) and *cross-cultural empathy* (as cited in Pusch, 1999). The focus for my research will include the discussion and inclusion of Pusch's and Gudykunst's attributes that students must obtain in order to work successfully in a global economy.

In European Use of Full-Immersion, Culture, Content and Service (EUFICCS) (2014) they cited Tracy Williams, who defined intercultural competence in a similar way to the above definition of three dimensions: "the cognitive dimension (knowledge about cultural issues), the affective dimension (motivation or willingness to act in intercultural situations), and the behavioral dimension (skills and abilities related to intercultural situations)" (p. 44). In addition, ACIIE defined the final outcome similarly for global competency as "when a learner is able to understand the interconnectedness of peoples and systems, to have a general knowledge of history and world events, to accept and cope with the existence of different cultural values and

attitudes and, indeed, to celebrate the richness and benefits of this diversity" (p.7). In these final

outcomes the person is able to have complete openness of mind, understand different cultural

values, and widen their cultural perspective.

De Wit and Hunter (2015) referred to global leadership as global citizenship, "a term that

is used increasingly in a curriculum-orientated approach to internationalization that sees the

principal outcome of international education as educating graduates able to live and work in a

global society" (p.51). The three key elements are social responsibility, global competence, and

civic engagements. They also explained how there has been much debate about the two concepts

gaining attention in higher education policy and debates on citizenship and identity. The two

terms have two dimensions: global competence is related to the need for employability in a

globalized world, whereas global citizenship relates to raising awareness on globalized issues

related to health, poverty, and environment.

In a three day conference held by the ACIIE in 1994, as discussed in ACIIE (1996),

twenty-four community college educators and representatives of government and non-

government agencies came together to discuss global competency. They narrowed down their

definition to nine characteristics of a globally competent student, who's "empowered by the

experience of global education to help make a difference in society; 2) is committed to global,

lifelong learning; 3) is aware of diversity, commonalities, and interdependence; 4) recognizes the

geopolitical and economic interdependence of our world; 5) appreciates the impact of other

cultures on American life; 6) accepts the importance of all peoples; 7) is capable of working in

diverse teams; 8) understands the non-universality of culture, religion, and values; and 9) accepts

responsibility for global citizenship" (p. 3). These characteristics provide the most

comprehensive definition of global competence.

The definition of intercultural competence, like the one of culture, is forever changing and it is this reason that it is so hard to define. It is important when implementing a program to decide institutionally how you will define global competence, so as to have everyone involved with the same understanding; without this a program may not be able to function as intended. For the curriculum provided, I will be using the definition of global competency provided by American Council on International Intercultural Education discussed above.

Internationalization

History of Internationalization

Internationalization in higher education is not considered a new concept. In fact, it has been built into the core of higher education since the beginning of scholastic learning. Wit and Hunter (2015) told the history of internationalization in America. During the Middle Ages and Renaissance, many scholars would move across borders to other universities in search of new information and applications to be exchanged, as well as to create partnerships and to collaborate on research. Wit and Hunter (2015) stated that "universities have always had some international dimension, either in the concept of universal knowledge and related research or in the movement of students and scholars" (p. 41). This definition of internationalization held rather firmly until World War I.

Between the two World Wars there was a push for more international exchange in higher education in order to focus on peace building and increased intercultural communications in light of the tragedies that occurred in these two wars. De Wit and Hunter (2015) stated that "what we now term 'internationalization of higher education' is a phenomenon that has emerged over the last 25 years or so, but its roots lie in several manifestations of increased international orientation from the previous centuries, in particular in the period from the end of the Second World War to

the end of the Cold War" (p. 41). The United States pioneered this modern era, creating the

Institute of International Education (IIE) in 1919 and the Fulbright Program (U.S. government

designed international education exchange program) in 1946.

As continued in De Wit and Hunter (2015), after the major wars had passed and higher

education became more popular, the push for internationalization in higher education became

more popular throughout the Western countries, from the US President's Commission on

Foreign Language and International Studies to the pan-European Erasmus program, which

proved an extreme driver in the strategic approach for international education. At the end of the

1990's, there was a change from internationalization in higher education seen as being a political

gain to it being seen as an economic gain. Currently, while some organizations are being created

out of the need to prepare students for the global market, there are other organizations that are

trying to find new approaches to internationalization that have deeper meanings than for political

and economic reasoning.

Further discussed in Hudzik (2015), currently in the United States, there is no federal,

Constitution-sanctioned system or regulation of higher education. However, Title VI of the

National Defense Education Act encourages certain types of pedagogy and curriculum funding

for language and regional studies. It has allocated billions of dollars since it was created in 1958

and has been extremely beneficial in the policy making and financial support of

internationalization in higher education institutions. However, in the last several years,

governmental funding dropped significantly. Other supporters have been the Fulbright program

and the Fulbright-Hayes program. Overall, the government provided $450 million (2013) in

order to fund international education. Furthermore, 280,000 Americans studied abroad (2011-

2012), an ever-increasing figure. A large majority of these students choose to study in Europe,

but a growing number is choosing to study in other areas as well. This has been due to the added

support of the Simon Study Abroad Fellowship and the Obama Administration's "100,000

strong" study abroad programs, which have encouraged study abroad to China, India, and South

America. Internationalization has now become a popular topic especially with rising foreign

economies, increases in immigration, and continued wars. Its needed inclusion into higher

education institutions in all of its forms is becoming more eminent.

Definition of Internationalization

Like global competency, there are many definitions of internationalization. The most

commonly accepted definition of internationalization is "the process of integrating an

international, intercultural, or global dimension into the purpose, functions or delivery of post-

secondary education" (Knight, 2008, p.21). This definition has been used by many scholars in

defining internationalization in higher education, yet the preferred definition in this study is

Hudzik's (2011) definition of "comprehensive internationalization" as a "commitment and action

to integrate international, global and comparative perspective throughout the teaching, research

and service missions of higher education, achieving benefits in core learning and discovering

outcomes, and becoming an institutional imperative not just as a desirable possibility" (p.6). The

elements of comprehensive internationalization as Hudzik (2013) defined include:

> 1) main-streaming access of all students and faculty to international, global and
>
> comparative perspective and opportunities; 2) widening contributors beyond the
>
> international office to include academic departments, institutional leadership, and campus
>
> service and support units; and 3) integration into core institutional missions (p. 50).

This definition as stated in the name, is more "comprehensive" and allows for more to come

from internationalization than just mobility of students. Wit and Hunter (2015) said that

"comprehensive internationalization puts the emphasis on the need to develop an institution-wide approach to internationalization if it is to make a key contribution to institutional purpose and provide responses to environmental challenges" (p.45). Many higher education institutions do not agree or understand the concept of internationalization because of the broadly used term; this leads to many institutions not using it at all or not being used in the same way system wide.

Hudzik (2013) wrote that while there are many differences between higher education institutions on how they decide to incorporate and define internationalization in their institution, almost all of them contain these four drivers: the transmission of knowledge and ideas across borders; work and life in a global context is increasing and becoming a requirement; social responsibilities are expanding to the global context; and growth of global higher education systems outside the Western world. These factors give reasoning for many higher-education institutions to be more internationalized. Today's students may find it more difficult to become globally competent leaders if they are not exposed to an internationalized curriculum, study-abroad opportunities, a diverse faculty from different background, exposure to many different ideas, and internationalization in the home institutions mission and values.

Besides mobility, comprehensive internationalization also includes internationalization on campus, curriculum, facility, and access of information. As defined in EUFICCS (2014), internationalization of higher education includes student and staff mobility, foreign language instruction, and research activities, as well as internationalization of the structure of higher education, i.e. the curriculum. However, one should keep in mind Hudzik's (2013) idea that: internationalization is a ongoing process, because there are always changes to be made according to the global environment faced by higher education. While there should be a institution wide definition of internationalization for each higher-education institution to follow, the institution

should also be striving for ways to improve upon it as long as it is done collectively. For the purpose of this study, I will be including a comprehensive internationalization plan that includes internationalization of the curriculum and encouragement for internationalization at the home institution.

Internationalization at Home

Internationalization at home was first developed in 1999 through the "Internationalization at Home Movement" because of the high focus on mobility in the Erasmus program (Wit and Hunter, 2015). Simply providing mobility for students was and can be an insufficient method of internationalization, and many institutions recognized that. Internationalization at home was first defined in 2001 as "any internationally related activity with the exception of outbound student and staff mobility" (as cited in Wit and Hunter, 2015, p. 49). The current definition is "the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments" (as cited in Wit and Hunter, 2015, p. 49). Internationalization at home is often described with a focus on curriculum where mobility to other countries is not needed in order to get the same desired outcome from students. Instead, it focuses on activities and events that help the students to develop skills for intercultural communication without leaving the institution.

While internationalization can be relatively straightforward in definition, its practice in a higher-education institution can be quite complicated and require consistent application. Hudzik (2013) explained that "successful implementation of internationalization requires building a campus culture and shared vision throughout the institution that moves internationalization from a desirable possibility to an institutional priority" (p. 56). A dialogue needs to happen throughout

the institution about what ways internationalization will be included into the systems mission, values, foundations for programs and rationales.

The easiest way to do this is to integrate internationalization into the already existing foundations of the institution. Some examples include new global or comparative content into the already existing courses, short-term studying abroad opportunities, enhanced inclusion of international students into academic and campus life, and international research networks. In addition, by incorporating the concept into already established and funded programs and values, no new funding will be needed and it will be more easily adapted and accepted

Internationalization in the Curriculum

The most commonly used definition for internationalization of the curriculum is "the incorporation of an international and intercultural dimension into the preparation, delivery and outcomes of a programme of study" (Wit and Hunter, 2015, p. 50). This can be included in both the formal curriculum, including syllabi and planned activities (such as "comparative international literature, guest lectures by speakers from local cultural groups or international companies, guest lecturers of international partner universities, international case studies and practice or increasingly, digital learning and online collaboration" (Wit and Hunter, 2015, p.50)) and in the informal curriculum, including non-assessed activities (such as clubs and outreach programs). Moreover, internationalization of curriculum also does not need to be completely remade; it can grow off of already established initiatives and classes.

Most importantly, internationalization can be difficult without the participation of faculty and administration and thus, has to extend past just the study abroad office. In order for internationalization to work in the curriculum and in the home institution, faculty need to know what it exactly entails and the expected outcomes from providing this type of education. In

addition, they need to know how they will be rewarded for the success of their efforts. Expectations of what is required for the student need to be defined and understood at all levels, from content in syllabi to the choice of professors, to the very students. A long-term commitment to internationalization needs to be made from all members of the educational system.

Experiential Education

Experiential education is often misunderstood as a way to mindlessly record experiences or a way for instructors to teach students with experiences. Simply put, experiential education is defined by John Dewey in 1938 as a "theory of experience" (Kolb & Kolb, 2005). Some of the foundational theorists of experiential education are Dewey, Paulo Freire, Lev Vygotsky, and Kurt Lewin. These theorists have helped to form the foundations of modern experiential learning practices, such as Kolb's Experiential Learning Theory (ELT).

Many early scholars of experiential education base their theories on the psychological aspects of learning. Hickcox (2002) discussed how John Dewey designed a theory of learning in response to the hierarchical teaching styles in the classroom that included learning that was active, student driven, and collaborative., According to Kolb & Kolb (2005), Dewey stated that "education must be conceived as a continuing reconstruction of experience… the process and the goal of education are one and the same thing" (p. 194). In Kolb & Kolb (2009), Paolo Freire's theory was shown to be similar to John Dewey's. Specifically, that the traditional way of educating students, where students learn from an instructor-driven lecturer, are able to memorize information for a test, and then forget the information they just tested, repeating this cycle until graduation, was not effective. He proposed an alternative to this, in which students and teachers discuss openly in the classroom and where they are encouraged to reflect on what they have learned.

Vygotsky and Lewin contribute to the theory of experiential learning. Kolb & Kolb (2005) examined their theory, which states that there needs to be a relationship between the student and the environment that they are learning in. Their 1978 theory explained, "learning is a transaction between the person and the social environment" (p. 199). Learning must go beyond the teacher and the classroom and go into the practical environment. Kolb & Kolb (2005) also compared Vygotsky's theory to that of Kurt Lewin. Similar to Vygotsky's, Lewin created the field theory, determining that behavior is directly related to a person and their environment. This is seen in a correlated equation, where B, a person's behavior, is a function of p, the person, and e, the environment, shown below:

$$B = f(p, e)$$

This demonstrates that learning spaces do not stop at the classroom, but extend to the wider community. One can essentially learn anywhere at any time.

These experiential education foundational theorists have provided a base for which David Kolb has used to develop his monumental Experiential Learning Theory (ELT). As summarized in Li & Armstrong (2015), Kolb's Experiential Learning Theory originated in 1969 based on the "theory of experience" created by John Dewey and Kurt Lewin. The ELT shows that students who follow an experiential learning model go through a cycle of experiencing, reflecting, thinking, and acting. The learning theory is then broken down into four main categories of Concrete Experience (CE), Abstract Conceptualization (AC), Reflective Observation (RO), and Active Experimentation (AE).As discussed in Kolb & Kolb (2005), this cycle through learning is also shown to be the same cycle that your brain goes through while following an experiential learning model. With the start of Concrete Experience the brain uses its sensory cortex at the back. It then moves to the temporal cortex to process reflection and observations. Continuing to

the frontal cortex for hypothesizing and experimentation. Then finally reaching the motor skills

for actively testing and hands on experience. Current research on ELT has been used in the

formation of discovering individual learning styles labeled as the Learning Style Inventory (LSI).

Kolb & Kolb (2009) defined experiential learning as "the process whereby knowledge is

created through the transformation of experience. Knowledge results from the combination of

grasping and transforming experience" (p. 298). His theory of experiential learning is a holistic

theory, meaning that it is interdisciplinary in nature. ELT also provides a set of skills that are

useful in cross-cultural learning including valuing, thinking, deciding, and acting, as observed by

Yamazaki & Kayes (2004). In higher education, it is a useful teaching method used in many

medical fields, teaching, social services, engineering, and many others. According to Henthorn

(2015) experiential learning is used mostly by instructors who integrate it into their classroom

through the promotion of service learning and engagement in their community. Service learning

is a uniquely effective method of experiential learning, since it directly benefits both the student

and the community.

Experiential learning can be included into any classroom in a number of ways. Many of it

is seen in the medical and teaching fields today, with the use of practicum. How it is used in a

classroom setting is dependent on the instructor's style of teaching, the topic of the class, and the

reaction of the students towards it. However, it should follow the general cycle of ELT of

experiencing, reflecting, thinking, and acting. The curriculum provided in Chapter 3 will include

a clear foundation of experiential education that includes hands-on activities, self-reflection,

extensive classroom discussion, and learning through service in the community.

Similar Course Content

There are several community colleges in Oregon that provide courses with similar
content to the one provided in this study. Through a survey of all the community colleges in
Oregon, there seems to be several that provide similar course content. The following community
colleges provide a first-year communications (Comm) course as an introduction to intercultural
communications: Blue Mountain Community College, Chemeketa Community College,
Clackamas Community College, Columbia Gorge Community College, Lane Community
College, Mt. Hood Community College, and Tillamook Bay Community College (BMCC, 2017;
Chemeketa CC, 2017; CCC, 2017; CGCC, 2017; LCC, 2017; MTCC, 2017; TBCC, 2017). In
addition, these community colleges provide a first-year speech (SP) course as an introduction to
intercultural communications: Central Oregon Community College, Clatsop Community
College, Klamath Community College, and Rogue Community College (COCC, 2017; Clatsop
CC, 2017; KCC, 2017; RCC, 2017). The remaining Linn-Benton Community College, Oregon
Coast Community College, Southwestern Community College, Treasure Valley Community
College, and Umpqua Community College did not provide a course that would be considered
similar to the course provided (LBCC, 2017; OCCC, 2016; SCC, 2017; TVCC, 2016; UCC,
2017). This means that, according to their course descriptions those community colleges do not
provide a course that teaches intercultural communications, global competency, or
internationalization. Course descriptions given provide an outlook on what the course includes
and provides insight to what the classes are lacking in comparison to the course content
provided.

Interactive Teaching

Looking at the course descriptions provided, there were a few community college courses that included elements of interaction. Columbia Gorge Community College, Klamath Community College, and Rogue Community College describe their course, including "interactive relationship forms" as a basis for understanding (CGCC, 2017, p.122; KCC, 2017; RCC, 2017, p. 223). For example, Mt. Hood Community College's Communications 115 course description states that "students are provided with a variety of opportunities to learn and improve their abilities to communicate with other cultures in face to face communication situations" (p.402). While these courses do provide some sort of interactive elements, none of them mention anything about experiential learning models, hands on learning, or reflection.

Teaching Values, Norms, & Behaviors

Many of the colleges surveyed provided courses with lessons on cultural values, norms, and behaviors. Central Oregon Community College (2017) described SP 115 as exploring "social values and their impact on work, family, legal and economic systems" (p.239). Chemeketa Community College (2017) Comm 115 investigated how value, beliefs, and worldview affect communication with different cultures. Clatsop Community College SP 115 explained that "students will explore stereotypes, general attitudes, values, life-styles, cultural and gender patterns of communication". Lane Community College (2017) Comm 115 course showed how work, study, and travel effect our intercultural interactions through topics of different values, beliefs, and attitudes. Finally, Mt. Hood Community College (2017) Comm 115 addressed that "the effects of cultural values… are studied in order to better understand our own communication practices" (p.402). Many of these courses focus on teaching cultural values, norms, and behaviors. These topics are crucial when teaching how to communicate with people of differing

cultures; however, it is important to see how these differences affect communication and interactions in real life, hands on examples, rather than in theory.

Verbal & Non-Verbal Communication

A few of the colleges in Oregon provide intercultural communication courses that teach both verbal and non-verbal communication. Chemeketa Community College (2017) Comm 115 looked at how non-verbal communication effect communication between different cultures. Lane Community College (2017) Comm 115 focused on how "societal systems [affect] verbal and non-verbal human communication behaviors" (p.193). Finally, Mt. Hood Community College (2017) Comm 115 studied how cultural values influence verbal and non-verbal behavior. Learning verbal and non-verbal behaviors is important when communicating with differing cultures. This topic is fully emphasized in the curriculum provided and taught with an experiential approach.

Examining relevant courses offered at Oregon's community colleges provide context to the curriculum that I have outlined. In each of these community college courses, foundational education on how to communicate with people of different cultures is presented. I have expanded on these ideas to provide a more practical, less theory-based approach to teaching, in order to use a more experiential approach to learning these concepts. This survey of Oregon's community college intercultural communications courses gives context to the curriculum in this study and shows what is already available to students in the area.

Chapter 3: Curriculum

The format of the curriculum I have created is based on Bennett's developmental model for intercultural sensitivity. The three stages of ethnorelativism are acceptance of difference, adaptation of difference, and integration of difference. Unit 1 follows the first stage of acceptance of difference. In this section, students learn about the basic concepts of culture, the distinct types of defined cultures, and the differences between race and ethnicity. Unit 2 follows the second stage of adaptation of difference by teaching students about prejudice, scapegoating, stereotypes, and nonverbal communication. Unit 3 follows the third stage of integration of difference by encouraging service learning and helping students discover their leadership styles. Each of these units will provide example activities and course materials that instructors can choose to use in their classroom. The curriculum concludes with a detailed course outcomes list, providing instructors with clear requirements of what students must be taught in order to complete the course.

During the first day of class, a number of topics should be reviewed with the students in order for them to feel comfortable discussing in the classroom. The first thing that should be discussed with students is a summary of how the class conducted with a focus on experiential learning. It should be stated that the grading for the class will be largely based on participation in class discussion, rather than on tests. Another topic that should be established with students is that while the class is framed around participation, students are in no way required to discuss any topic if they are not comfortable sharing with the class. However, they should be encouraged and provided the open space to reflect with the rest of the class. An activity that should be done is having the students decide on rules for the classroom, so as to make it a comfortable space for all for discussion. The instructor should write these rules down on a piece of butcher paper in order

to bring these rules to display each class. Some examples of class rules are as follows: restrictions on what was discussed in class leaving the classroom, no offensive or derogatory language, and providing opportunities for others to talk before someone speaks again.

Finally, when looking over the course syllabi, the instructor should discuss the end of term project, which requires service-learning in the community so that the students can start their volunteer work and not wait until the last week of class to participate. Giving deadlines for when students should have chosen the organizations that they would like to work with should be done early in the term, and guidelines for the paper should also be given during the first weeks of class. Doing so will provide an expectation for the students and a mutual understanding of what will be happening, should any student feel that they need to drop a class early on.

Unit I: Communicating

Unit One will follow a theme of communication that is based on the first stage of ethnorelativity in Bennett's DMIS of acceptance of difference. During the first unit, students must learn the basic definitions of culture, the discrepancies in scholars' definitions of culture, and the differences and similarities between cultures. Then, they are expected to learn about how cultures have changed over time, the root causes of why cultures die, modern cultural developments, and the American culture. Finally, students need to learn the differences between race and ethnicity. By understanding the definitions and applications of culture, students should begin to accept differences in cultures.

Culture

The section concerning the definitions of culture should be taught first because it creates basic understandings of the topics that will create a framework for what will be discussed throughout the course. Instructors should provide many definitions of culture and show how

scholars have redefined culture through time. Examples of scholars to include are Geert

Hofstede, Margret Mead, Edward Tylor, Franz Boas, Émile Durkheim, and James George

Frazer. It might also be beneficial to break up the discussion of culture into its characteristics

such as symbols, values, norms, fluidity, adaptability, and its ability to be learned. Finally,

students should learn about how cultures are related to each other as well as how they are

different. Some topics to discuss are intercultural self-disclosure variances, high and low context

cultures, analytical versus intuitive thinking cultures, and the core values.

Now the students will be more knowledgeable about the topic of culture, and the class

can have a discussion about modern changes in culture. This section of the course should be

focused on how cultures are slowly dying out over time and the reasons for this. Prompt the class

on what they think the reasons for the death of cultures are; e.g. technology or power. Next,

discuss more modern conceptions of culture. This could include topics such as the millennial

culture, college culture, LGBTQ, and sport team fan cultures, and others. Relate these different

modern cultures to personal identities and how people define themselves. Finally, start a

conversation with the class about American culture and what that would entail. These topics will

also be brought up later in the student's end of unit paper.

Race vs. Ethnicity

The last section in Unit One compares race and ethnicity. Race and ethnicity are

particularly important to discuss in class because many people do not recognize the differences

between them. In addition, it would be beneficial in this part of the course to examine how race

and ethnicity compare or contrast with culture and identity. A topic of discussion for class that

could lead to constructive reflection would be for students to discuss why race is used so

commonly as a means of identifying people. This discussion of race and ethnicity ties in well with the following unit, in which students will learn about prejudices and racism.

Optional Activities:

Activity I: Ice Breaker/ What's in a Name?

In Appendix I, I have provided an ice breaker activity to be conducted during the first class meeting that I have personally seen be successful. This activity helps students start to feel more comfortable talking in front of the class, since they will be graded mostly in this course for their participation. The topic is generally easy for students to talk about and stirs constructive discussion. In addition, it helps students start to think about their identity. I would recommend using this activity in the first day of class in conjunction with discussing the course outline.

Activity II: Grocery Store Ethnography

This activity should be used after discussing culture in this course. In addition, this activity should be given a weekend to a week to complete, so that students have time to complete it outside of the classroom. I would also recommend that instructors pick out specific ethnic grocery stores in the area and make sure that there is an even amount of students going to each location. This will provide more constructive discussion in the class after the assignment is completed. After the activity is completed, instructors should have a class discussion one what students answered on their handout. Make sure to help students realize their assumptions and why they thought that, as well as discussing whether the store was a good representation of that culture or not. This activity will help students to analyze a culture based on the food represented and make discoveries about what that culture values.

Supplementation Materials:

TedTalk: "4 Reasons to Learn a New Language" by John McWhorter

This short video discusses how English is quickly becoming a universal language and how that affects culture and dying languages in the world. McWhorter discusses his reasons for learning a second language. These include changes to the worldview, true assimilation of a culture, brain health, and personal enjoyment.

PBS- *Race: The Power of Illusion*

This documentary looks into how we define race and how it is different amongst people. This three part series goes into the assumptions that we make about people based on race and the implications that has on society.

Exploring Borders: Understanding Culture and Psychology by Giuseppe Mantovani

This nonfiction book looks at culture in an in-depth way by comparing cultures to each other to find their differences and similarities. In addition, this book looks at the functions of culture such as mind-making, mediation, and values. For this course, all or parts of this book would be beneficial for the first part of this unit on culture.

Unit II: Understanding Others

Unit Two continues to follow Bennett's model of intercultural sensitivity with this section representing adaptation of difference. It includes an in-depth discussion about prejudice, stereotypes, scapegoating, and racism while paying specific attention to current events. Next, students are provided with basic information about common religions, and they learn about where religions stem from and in what ways they are similar. Finally, students will learn non-verbal communication tools and how that is important in conversations with others. This unit examines how we can better understand and appreciate the ways in which cultures relate.

Prejudice, Stereotypes, & Racism

The first section of this unit will discuss the root causes and definitions of prejudice and stereotyping. In addition, instructors will lead a discussion on how scapegoating can be a root cause of prejudice. In order to make information relevant to the class, instructors should teach about racism in conjunction with examples of how different current events have been affected by racism. Have the class talk about what stereotypes can tell them about a specific culture. Compare American stereotypes with international ones to see their similarities and differences. In addition, encourage students to bring in examples from past and current events to reflect on with the class.

Religion Overview

Religion plays a crucial role in understanding cultures and common prejudices that exist. Instruction in class should start with a comparison of where religions stem from based on social structures in early human history. Then, instructors should encourage an open collaboration about the basic values and themes of common religions in order to show their similarities. This section is not to be used to show the differences between religions, but to show how they are all similar in nature.

Nonverbal Communication

This final section examines how nonverbal communication can be important to learn when interacting within a culture of which one does not speak the language. Instructors should first discuss facial expressions because their meanings are similar in most cultures. In addition, teaching about specific cultural customs and politeness could be another entertaining and engaging activity to teach your students. In order to make this section productive, instructors are

encouraged to provide many specific examples and activities to show the importance of learning nonverbal cultural cues.

Classroom Activities

Activity III: Bafa' Bafa' Exercise

This extensive activity replicates nonverbal communication and helps students discover what it would be like to go to a culture where they do not know the language. The activity breakdown can be found in Appendix III, along with example discussion questions for the class after the activity has been completed. Depending on the amount of time provided in class, this activity can be repeated a number of times in order to look at a number of real life cultural cues.

Supplemental Materials

TedTalk: "The Danger of a Single Story" by Chimamanda Ngozi Adichie

In this speech, Adichie talks about how our lives are full of many stories. These stories describe our identities, which perpetually change throughout our lives. She shows this through personal stories that she provides in her speech. In addition, she warns us about the dangers of only hearing a single story, for that is what causes misunderstandings and prejudices in our world.

The Nature of Prejudice by Gordon Allport

This classic study looks at the root causes of prejudices in the world. While this book is over 60 years old, it is still relevant today. In this book, he looks at all types of stereotypes: racial, religious, economic, and sexual. In the end, he provides solutions for reducing prejudices and its effects on our society. This book could be used in class as a whole piece or could be taken in sections to be read for class.

Unit III- Working with Others

In the final unit, the curriculum follows Bennett's final step of ethnorelativity called integration of difference. In this unit, students will learn about their personal leadership styles and how that affects others in their work environment. Students will then learn about helping others in a cross-cultural perspective. Instructors will discuss "voluntourism" and sustainable ways to help others internationally. Finally, students will discover how they can achieve growth through service of others. This will help them to directly learn that gaining a different perspective on how something can be done will help them to improve their work style.

Leadership Styles

In the first part of the unit, students are encouraged to take the DISC leadership assessment or the cultural compass assessment as described in Appendix IV. This activity will help students understand their personal leadership or cultural style and reflect upon it. Students should think about how knowing their personal style can help them with working collaboratively, knowing what styles they may be able to work most efficiently with and the styles where interactions may take more mindfulness.

Helping Cross-culturally

In this section, students will learn about concepts to help them work with people from different cultures. Instructors should discuss topics with the class such as "voluntourism" and the white savior complex in order to teach students about issues volunteer organizations have when assisting other counties and how to better those organizations. One of the ways to provide constructive help internationally is to teach sustainable methods of volunteering. This section would benefit from many examples of effective and ineffective international service.

Service-Learning

This part of the unit summarizes what the students have been working on all term at their nonprofits of choice in the community. Students will be given the opportunity to discuss their service learning in order to improve their reflective experience of it. Instructors should try to lead students into the benefits of learning through service, including for the students and the community that they are working in.

Classroom Activities

Activity IV: The Culture Compass/DISC Assessment

The activity given in Appendix IV will guide students through a process of discovering their cultural compass or DISC leadership style. The results of these assessments should be reflected on in class so that students can better understand how to use them in their daily lives. In addition, this assessment will help students understand that everyone has a different style and to be mindful of that when working with others.

Supplemental Materials

"Voluntourism: Why helping abroad isn't always helping" by Charlotte Robertson

This *Huffington Post* article describes one girl's experience working as a teacher abroad and the issues she faced. This article is a good example of self reflection for students to read and shows a student's realization of how her "helping" was not actually helping at all.

"The Voluntourists Dilemma" by Jacob Kushner

In this *New York Times* article, Jacob Kushner discusses volunteering on vacation and the business surrounding that. In addition, he talks about famous celebrities who gain publicity for paying a short visit to another country to do "aid work". Kushner concludes that article by stating that the only way to properly help people of another culture is to take the time to experience it.

Also, one must perform dedicated research regarding any nonprofit before donating time or money towards it.

"Tims- A Revolutionary New One for One Campaign"

This satirical video provides a look at charitable organizations that do not know enough about the problems in the area that they are trying to help. This video uses comedy to show how important it is to ask people what they need before we give them things that cannot use, and that haphazardly donating goods or resources to those in need may not necessarily benefit them.

Course Outcomes List

1. Define and examine culture.

2. Know the difference between race and ethnicity.

3. Prepare students to interact with people of other cultures.

4. Broaden students' minds on subjects of culture, race, prejudice, and racism.

5. Provide students with basic understandings of various religions.

6. Develop an understanding of other cultures.

7. Engage students in issues in their community with a multicultural perspective.

8. Provide students with leadership assessments to better understand how to work with others.

Chapter 4: Case Study- PCC

For this curriculum, I have chosen to examine Portland Community College (PCC) as the pilot location to initiate this new way of educating. PCC, located in the Portland-Metro area in Oregon, provides four main campuses (Rock Creek, Cascade, Sylvania, and Southeast) and eight Extended Learning Centers. According to PCC's website, every year, more than 78,000 students enroll in classes at PCC, making it the largest post-secondary institution in Oregon (PCC (d), 2017). Their mission is to "support student success by delivering access to quality education while advancing economic development and promoting sustainability in a collaborative culture of diversity, equity, and inclusion" (PCC (b), 2016). PCC provides an ideal location to pilot this curriculum, based on the number of future leaders who attend PCC, their commitment to diversity compared to other Oregon community colleges, the college's welcoming cooperation with incoming international students, the strong presence of internationalization in their institution, and their expansive study abroad programs.

PCC offers a wide range of Associate degrees to meet the needs of every student who attends. On the PCC website, they report the degrees pursued by major. In the 2015-2016 academic year, the most pursued Associate degrees were for the Associate of Science Transfer Program (732), General Studies (944), Oregon Transfer Degree (561), Entry Level Account Clerk (184), Accounting Clerk (139), and Oregon Transfer- Business (112). In addition, 3,440 Associate Degrees were awarded (PCC (e)). In PCC's list of student demographics, the main reasons students said that they are attending the community college is to work towards a bachelor degree, to explore a new career, to acquire skills to get or keep a job, personal enrichment, to complete a certificate or technical degree, or to explore new educational opportunities (PCC (d), 2017). Since a majority of students who attend PCC want to attend a

four-year university after they graduate or are otherwise pursuing career advancement, many of them will become leaders in their communities.

The environment of PCC is one that provides a diverse population in comparison to other community colleges in the area. According to their student demographics posted, the population of PCC was 68% White/Caucasian, 11% Hispanic, 8% Asian & Pacific Islander, 6% Black, 3% International, 1% Native American, and 3% Multiracial in 2016 (PCC (d), 2017). When these proportions are compared to those reported by other community colleges in Oregon, such as Clackamas Community College, Chemeketa Community College, and Lane Community College, PCC had similar percentages of racial diversity but provided a significantly larger student body (Chemeketa Community College, 2016; Clackamas Community College, 2015; Lane Community College, 2015). Furthermore, PCC is actively working towards a more diverse and inclusive space for students of all backgrounds. The 2015-2020 Strategic Plan posted on their website shows this through its four strategic intentions to be achieved by the year 2020. The strategic intentions include improving ways that they can help under-served populations of students who attend; applying the Critical Race Theory to get rid of inequality at the college; internationalizing the curriculum; and providing support services to all students (PCC (g), 2015). PCC's platform for an inclusive environment and strong multicultural population provides an ideal setting for piloting this curriculum.

PCC offers service for a wide range of international students who would like to study abroad in Portland, Oregon. Students have access to all of the classes that the college offers, with language support services. As stated on their website, the college provides Intensive English and English to Speakers of Other Languages (ESOL) for each student depending on their level of understanding of the English language. Rather than requiring students to take the Test of English

as a Foreign Language (TEOFL), new students are required to English placement test to find the most appropriate class for them (PCC (i), n.d.). These English courses provide supplementation to other courses that they choose to take at PCC. In addition, every year the community college hosts several "Speed Culturing" events. These events give international students an opportunity to learn about American student's classes that they are taking and help them improve their English skills (PCC (f), n.d.). As well, it encourages relationships to form between international and local students. International students add to the growing diversity of PCC's student body.

Not only does PCC provide ample multi-cultural resources, but also already instills internationalization initiatives in their institution. The vision for PCC's Internationalization Initiative states that they

> Will be a leader in offering learning opportunities to our diverse community in a rich
> international context, using an integrated approach to advance intercultural competence, a
> deep, comparative knowledge of peoples and cultures, and recognition of the impact of
> global issues on the lives of the members of our community (PCC (f), n.d.).

In addition, their internationalization initiative mission statement is to

> Provide multiple opportunities and services to help all members of our college
> community develop the ability to communicate effectively, to understand deeply and to
> analyze critically their place in a complex interconnected world (PCC (f), n.d.).

The Internationalization Initiative provides resources for instructors to help them personally internationalize their curriculum. The resources provided on the webpage for PCC's Internationalization Initiative include rubrics, written materials, and videos for instructors to view. As well as providing resources for instructors, the initiative engages and educates students by holding internationalized events and activities on campus (PCC (f), n.d.). Last year, the

college held events such as "Speed Culturing", speeches on international topics, cultural music

performances, and the annual National Conference of Race and Ethnicity in American Higher

Education (NCORE) (PCC (a), 2016). The Internationalization Initiative shows PCC's

commitment to developing with a global context.

      Recently, PCC has created a new course that follows their initiative for

internationalization in the school. Also described in the Internationalization Initiative webpage

describing 2015-2016 activities, the new Introduction to International Studies (INTL 201) course

started Spring 2016 at the Cascade Campus and continued in Fall 2016 at the Sylvania Campus

(PCC (a), 2016). This four-credit course teaches geography, culture, history, economic and

political systems, human rights, and current events with an international framework.

Furthermore, course outcomes are listed as:

1. Analyze in an informed way how geography, cultures, economics and history shape
   global events and issues.

2. Analyze how economic, political and environmental relationships evolve over time
   and across boundaries.

3. Demonstrate an understanding of how one's own cultural values impact one's
   perceptions of the world (PCC (c), 2017).

Since this course is related in nature to the curriculum I provided, I think that it would be an

effective partner course for PCC.

      In addition to providing resources for the internationalization of the institution, PCC

provides expansive education abroad programs. As detailed in PCC's web page for studies

abroad, their programs fall into three categories: PCC-managed programs, fully funded summer

programs, and dual enrollment/co-admission programs. The PCC-managed programs fall into

two categories of Spanish and European studies in Spain and faculty-led programs. Many of these programs are short, lasting about 2 to 6 weeks and providing a large range of course subjects. The fully funded programs are a select number of international programs that are free for students who apply and are accepted. The program includes two options for students to apply to, and both are offered during the summer term. These two programs are the Fulbright UK Summer Institutes and the Critical Language Scholarship Program. Both of these programs are very limited in the number of students they accept and range in length from 3 to 10 weeks. The dual enrollment and co-admission programs are offered through Portland State University, through which students can participate in their study abroad programs and have credit for them transferred back to PCC (PCC (h), 2017). The community college provides a substantial amount of options for students who want to study abroad; however, many students are still unable to commit time and money to attending them.

PCC's diverse cultural demographics and large population provides an ideal environment for this curriculum. In addition, their international student programs welcome students from various parts of the world and provide local students with new cultural perspectives. Because of PCC's Internationalization Initiative, this curriculum would be a fitting addition to their already existing global outlook. The curriculum provides an alternative to PCC's study abroad programs, which may not be accessible to all students. While this curriculum could be applied to any community college setting, PCC is a local example of where this curriculum could be implemented effectively and efficiently.

Chapter 5: Evaluation & Recommendations

Evaluation

The curriculum can be used as a theoretical framework to be used in a university or course, with a focus on community college classrooms. Ideally this course would be beneficial as an elective course for students studying business, social work, nursing, teaching, English as a Second Language (ESL), foreign language, social sciences, or for students who would like to study abroad. Since this is just a framework to be adapted into a community college course options, it has not been tested out. Thus, variations on how this class could be taught arise. This brings ambiguity with the results of the class and how well students learn the material. Ideally, future research opportunities on this topic could look to analyze this.

In addition, I am not a licensed community college instructor; so, the curriculum is a guideline for how a course such as this could be taught. All subjects that are included in the curriculum do not include specific definitions or details regarding the lesson plan, allowing for interpretation based on teachers' preference and knowledge about the subject. Lessons could also be altered to include more advanced or beginner material. Because of this ambiguity, this applied project would require a review by one or more teaching professionals before being presented to a community college or implemented in a classroom setting.

Recommendations

I recommend for future research on this topic that one look into other community colleges to provide a comparison to Portland Community College. The case study in Chapter Four only examines one community college thoroughly, PCC, but other community colleges could provide better platforms for the curriculum. In addition, other regions of the United States

may pose more effective locations. This case study only considered community colleges in Willamette Valley region of Oregon.

I also recommend more course material be researched and implemented. This curriculum only provides a brief overview of how the material could be presented in a logical order, but few details regarding key concepts, definitions, or examples are provided. Reasons for this include giving instructors more room for creativity, allowing for interdisciplinary application, and necessitating a more fluid course structure. Doing so would be most effective once the location of the pilot program is known.

Once the course has been implemented, I recommend a detailed evaluation of the course be performed with feedback from students and instructors. Because this is a piloting program with relatively new style of curriculum, feedback will be needed. In addition, since instructors are forming the course based on a location's needs, evaluations would help to increase the course's relativity. Evaluations should take place at least two times per term.

Conclusion

This applied project has provided theories, materials, and a course outline for an internationalized curriculum that teaches students skills of global competency, cultural sensitivity, and global leadership in a community college setting. Determined in Chapter Two, these skills are so highly valued because of globalization's effects on job markets. Implementing this curriculum in a community college setting ensures students have access to these skills who otherwise may not. While there are many scholarly models regarding these skills, the curriculum in Chapter Three gives a way to teach these skills based on Bennett's model of cultural relativity. The curriculum is formatted in such a way that it can be adapted to any institution or teacher. An example case study given in Chapter Four describes why Portland Community College would be an applicable fit. This curriculum fills a growing need in the international education system and would help students grow to become globally competent leaders.

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Appendix I: Ice Breaker Activity/ What's in a Name?

Purpose: Get to know you activity, to build rapport, and to learn students' names.

Time: Anywhere from 20-60 minutes depending on the class size.

Procedure:

1. The instructor can start out first and then can go around the class in a clock-wise motion. Each person starts out by writing their name on the board in front of the class. They then must tell a story about their name. It could be where the meaning of the name, how their parents picked it, any personal significance to the person telling the story, and excreta.

2. After one person tells their story then, the next person continues to write their name on the board and tell their story.

3. Keep each name up on the board and let questions be asked amongst the person presenting and the other students in the classroom.

Additional Notes:

This activity is great for a community college setting because of the diverse background of the students. In addition, it can help instructors learn names and even be challenged to rattle off students' names at the end of the class.

Activity taken from: Lambach, R. (1996). What's in a name? In Seelye, N (Ed.), *Experiential activities for intercultural learning (*pp. 53-55). Yarmouth, Maine: Intercultural Press, Inc.

Appendix II: Grocery Store Ethnography

Purpose: Activity used to supplement the unit on culture. This activity is used to show the differences and the similarities between the American culture and the culture being discovered.

Time: Time is dependent on students' abilities to answer discussion questions. This activity would be used as an out of class assignment.

Procedure:

1. Students are given the handout before class is over and given instructions on what do during their outing.

2. Students during their free time during the week will be required to visit a designated cultural grocery store. The more varied of stores, the better the assignment will be.

3. During their visit they will be required to answer the questions on their activity handout provided. Students should pay attention to what they expected to be available, what isn't available, how the store products are arranged, and the variety of items such as meat, fish, alcohol, produce, and others.

4. During the next class, have an open discussion about the experiences that the students had visiting each type of store. Go through the handout, and take the class time to discuss what they noticed and the significances.

Grocery Store Ethnography Handout Questions

1. What did you expect the store to be like? Is it different from your expectations? How?

2. How are items in the store organized or categorized? Is it easy to find things are more difficulty? Is it different from the store that you normally go to? How so?

3. Did you find items that you didn't expect to find? Any items that you thought you would find at the store that were not there? How do you think that the store owners decide what should or should not be provided?

4. From your observations of the shoppers that came into the store, what was their demographics? Young, old, male, female? Were many of the culture represented at the store? Is this what you expected or not?

5. Based on the food that is most prominent and most selected in the store, what can it tell you about the culture? For example: What can rice being a dominant grain in the store tell you about the culture?

6. Do people that are shopping in the store and who are working in the store interact in the same way to the people at the store that you frequent most?

7. What other difference do you notice from stores that you usually go to? Do you think that these differences are related to culture?

8. Do you think that the specific store that you attended is a good representation of a store that could be found in that culture? Or do you think that it is an Americanized version of that store? Explain.

Activity modeled after Kluver, R. (1998). Grocery store ethnography. In Singelis, T., *Teaching about culture, ethnicity, and diversity: Exercises and planned activities* (pp. 23-28). Thousand Oaks: SAGE Publications, Inc.

Appendix III: Simplified Bafa' Bafa' Exercise

This exercise is a shortened and less complicated version of the cross-cultural simulation game Bafa' Bafa' created by Dr. R. Garry Shirts and can be purchased in its full form from Simulation Training Systems, Inc.

Learning Objectives:

- Help understand the meaning of culture

- Demonstrate the possibilities of miscommunication to happen

- Simulate real life cultural encounters

- To show cultural difference and help students to work through the differences

Time: 60-90 minutes

Materials: A space big enough for the students to be put into the two groups and for the students to move around. Preferably a large classroom or an outdoor space.

Procedure:

1. Students are broken off into two groups

2. Group A is told that they are a culture much like the American culture and given no rules except to figure out what the cultural cues are for Group B. They must meet and greet with the other group in order to find out through trial and error.

3. Group B is told that they must follow a social cue for how they meet and greet. For example: They only respond in questions or they must look at their feet when being spoken to. They are also told that if the other group does not do this that they should walk away or not respond. Think of activities that are related to a specific culture and mix it up each time.

4. Have the students do the meet and greet for 5-10 minutes or until you can see that Group

    A has caught on to the Group B social cue.

5. Switch the groups to give both groups the opportunity to experience both sides of the

    culture.

6. Debrief with students.

Debriefing questions as a group:

-   Ask Group A what they thing the social cue was

-   Ask Group B how they perceived Group B

-   Ask Group B how they perceived Group A

-   What helped you notice what the social cues were for Group B?

-   How did it feel to not be able to communicate with Group A for Group B?

-   Have any of you experienced similar feelings with other cross-cultural conversations?

-   How important is language to effectively communicate between people?

Appendix IV: Cultural Compass Activity

Purpose:

- To understand student's personal cultural compass or style of working with others

- To be more aware of the cultural compasses/ working styles of the people you work with

- To use this awareness through this activity to be a more effective communicator and organizational effectiveness

Time: one class period of about one to two hours

Procedure:

1. Explain to the students the meaning behind the culture compass or using the DISC assessment for understanding their own personal work style.

2. Distribute the handout from Experiential Activities for Intercultural Learning by H. Ned Seelye from chapter 22 or distribute the DISC Leadership assessment.

3. Allow 30 minutes for students to answer the questions.

4. Let students be able to analyze their culture compass or their leadership style.

5. Lead discussion based on the results of the class. Get a general poll of everyone in the class to see the different styles of everyone.

Discussion Questions:

1. Do you agree with the results that you received? Why or why not?

2. How does knowing your own culture compass or DISC help you and other in your day to day life and work life?

3. What kinds of things could be done to help with varying types of worldviews or

    leadership styles? For example: If in a group project, work teams choose to have each

    different style of worldview or leadership style

4. In many organizations there are different worldviews or leadership styles in different

    departments. How do you see this in action in your own organization?

5. How will you use this new found information about your cultural compass or leadership

    style in your workplace?

Activity modeled after In Singelis, T., *Teaching about culture, ethnicity, and diversity: Exercises and planned activities* (pp.155-170). Thousand Oaks: SAGE Publications, Inc.

Appendix V: Course Outline

Unit 1: Communicating

Culture:

- What is culture? The change of definition over time and scholars. Example scholars to compare: Geert Hofstede, Margret Mead, Edward Tylor, Émile Durkheim, Franz Boas, & James George Frazer.

- Distinct types of culture defined. Intercultural self disclosure variances, high and low context cultures, analytical versus intuitive thinking cultures, and core values

- How culture has changed over time in the world. How do we define American culture? Dying cultures and languages.

- Race vs. Ethnicity: Social and structural constructs of cultural based identify.

Example Unit Activities:

Appendix I: Ice Breaker Activity

Appendix II: Grocery Store Ethnography

End of Unit Paper: Defining Personal Culture

Students are required to write a reflective essay about how they define the culture that they identify with. The paper must include information learned from the class of definitions of culture, the differences between race and ethnicity and the reasons why those are often confused, and have them define their own cultural identity by given personal examples of why they chose that cultural identity versus another.

Unit 2: Understanding Others

- Prejudice, Stereotypes, Scapegoating, and Racism. Use current events for topics of discussion.

- Common Religion Overview. How do religions change over time? How do social structures affect religion? Compare common religions such as: Judeo-Christian, Buddhism, Hinduism, Sikhism, Taoism, Animism, and Paganism (New and Old World).

- Nonverbal Communication: Observing complex emotions through facial and body language. How those are similar amongst cultures. Discuss common customs in different cultures: Gift giving, Eating or sharing of foods, Politeness, Familial Hierarchy.

Unit Paper:

Students must write a reflective paper where they define prejudice giving examples from text and from life. Students must conclude with a reflection on how prejudice can be stopped in society and in their day to day lives.

Classroom Activities:

Activity III: Bafa' Bafa' Exercise

Unit 3: Working with Others

- Learning and Leadership Styles: Cultural Compass or DISC assessments. Discuss different styles. How do these help or hinder working with others?

- Biased working opinions, Helping in a cross-cultural context. Voluntourism and white savior complex.

- Learning through service. Students should discuss their experiences at the organizations that they volunteer at. Benefits of learning through service.

Activity IV: Cultural Compass

Unit Project:

Students are required to work with a local, multi-cultural non-profit as a volunteer for 15 hours through the term. Students are encouraged to choose which organization they would like to work with early on in order have enough time to complete their service hours. Instructors should provide a set list of organizations for students to choose from and/or allow students to choose an organization with approval from the instructor.