

Developing Students' Intercultural Sensitivity. A Technical Action Research study at an international business school in the Netherlands.  
(Also known as 'the Shoe Sole Project').

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for the degree of Doctor of Education (Higher Education)

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In thinking of a quote, I picked and translated a frequently cited line that, in my view, captures the spirit of this research:

“Je gaat het pas zien als je het doorhebt” [You will only see it, once you understand it] (Johan Cruyff, n.d., former footballer and international of the Dutch national team).

## Table of Contents

<b>Acknowledgements .....</b>	<b>2</b>
<b>List of Tables and Figures.....</b>	<b>7</b>
<b>Abstract.....</b>	<b>8</b>
<b>Introduction.....</b>	<b>9</b>
1.1 Research Focus.....	9
Increasing focus on intercultural competence.....	9
Globalisation’s impact on intercultural competence .....	10
1.2 The Call for Intercultural Sensitivity and Competence Development in HE.....	10
1.3 Relationship between Intercultural Sensitivity and Intercultural Competence .....	12
1.4 Motives and Benefits of this Research.....	14
1.5 Explanation to this Study’s Subtitle .....	17
1.6 Short Chapter Summaries.....	17
Literature review .....	17
Methodology .....	18
Findings.....	18
Discussion .....	18
Conclusion and Recommendations .....	18
<b>2 Literature Review .....</b>	<b>19</b>
2.1 Theoretical Basis.....	19
To define culture, intercultural sensitivity, competence and learning .....	19
2.2 Theories and Models of Intercultural Sensitivity and Competence Development.....	22
Framework-Based Model of Intercultural Competence.....	22
The Developmental Model of Intercultural Sensitivity .....	23
The Process Model of Intercultural Competence .....	24
Lifespan Development Theory and the Intercultural Maturity Model .....	25
Considerations on theories and models of intercultural sensitivity and competence .....	26
2.3 Assessment of Intercultural Sensitivity and Competence.....	26
Tools to measure intercultural sensitivity .....	27
The Intercultural Sensitivity Inventory.....	27
The Intercultural Sensitivity Scale .....	28
The Intercultural Development Inventory.....	28

2.4 Intercultural Sensitivity and Competence Development in Practice.....	30
Impact of internationalisation abroad .....	31
Impact of internationalisation at home .....	34
2.5 A Summary of Identified Influences.....	37
2.6 An Alternative Perspective to Intercultural Sensitivity Development.....	44
CAM's parameters.....	45
Resistance to CAM.....	47
Background to CAM's knowledge perspective and pedagogy .....	48
Potential influence of intercultural sensitivity development.....	49
Concluding remarks to the first research question .....	50
2.7 Direction for the Remainder of this Research .....	52
2.8 Summary .....	53
<b>3 Methodology .....</b>	<b>55</b>
3.1 Study Design: Research Questions and Aims .....	55
Epistemology and methodology .....	56
My epistemology and methodology .....	57
Action Research as methodology for this study .....	58
Technical Action Research applied for this study.....	59
3.2 The Intercultural Learning Intervention .....	61
Groundwork part: Design of Action Model of Intercultural Sensitivity and Competence Development .....	62
Essence of the Action Model .....	63
Knowledge, comprehension, and conditions.....	64
Overcoming resistance and/or confusion .....	66
Attitudes.....	66
Emancipation and empowerment.....	67
Pragmatic part: Lesson programme for the intercultural learning intervention.....	67
Aims and actions of the intercultural learning intervention.....	67
Description of the lesson programme.....	69
3.3 Research Design.....	70
Quasi-experimental design.....	70
Considerations on intervening variables.....	71

3.4 Research Methods .....	72
Quantitative data collection: Intercultural Development Inventory .....	74
Key focus of IDI.....	76
Rationale for choosing the IDI.....	76
Qualitative data collection: semi-structured interviews.....	77
Rationale for choosing semi-structured interviews.....	78
Formulating interview questions .....	78
Selection of interviewees .....	80
3.5 Research Participants: Purposive Sampling and Recruitment .....	80
3.6 Data Analysis Procedure .....	81
Quantitative analysis: Paired Samples T-Test.....	81
Theoretical significance versus statistical significance .....	82
Quantitative analysis: regression analysis.....	82
Qualitative analysis: thematic analysis .....	82
Using CAM as a fixed frame for thematic analysis .....	83
Analysis strategy .....	84
3.7 Considerations on the Potential Impact of the Intervention .....	91
3.8 Ethical Considerations.....	92
3.9 Summary .....	93
<b>4 Findings.....</b>	<b>95</b>
4.1 Participants' Intercultural Sensitivity Development .....	95
Findings from the IDI .....	95
Findings through the Paired Samples T-Test .....	97
Findings through the regression analyses.....	98
Reflection on the findings of students' intercultural sensitivity development.....	100
4.2 Participants' Development in Breaking Away from the Culture of <i>the</i> Truth .....	100
Findings on participants' classifications on breaking away from the culture of <i>the</i> truth.....	101
Findings on participants' development in breaking away from the culture of <i>the</i> truth .....	103
4.3 Findings on Students' Experiences of Breaking Away from the Culture of <i>the</i> Truth.....	104
Theme: Resistance .....	105
Sub-theme: Resistance to consider multiple perspectives .....	105

Theme: Confusion .....	108
Sub-theme: Difficulty in engaging in critical and analytical thinking .....	108
Sub-theme: Difficulty with creating practical solutions .....	110
Theme: Empowerment .....	111
Sub-theme: Able to handle multiple perspectives.....	111
Sub-theme: Able to create practical solutions.....	118
Participants' comments on the sessions' organisation.....	119
4.4 Summary and Overall Evaluation of the Findings .....	120
<b>5 Discussion.....</b>	<b>123</b>
5.1 Reflections on Theoretical and Practical Relevance .....	123
Contribution to the body of theoretical and practical knowledge .....	123
Reflections on differences and similarities with other studies .....	126
Comparison of results.....	127
Future research on CAM's theoretical and practical relevance.....	129
5.2 Reflections on the Feasibility of Implementing CAM to Support Internationalisation at Home Practices .....	131
CAM's application for internationalisation at home activities .....	134
5.3 Reflections on the Research Design.....	135
5.4 Summary .....	137
<b>6 Conclusion and Recommendations .....</b>	<b>139</b>
6.1 Developing Students' Intercultural Sensitivity: A Response to a Pressing Call.....	139
6.2 Key Insights and Findings from this TAR .....	139
6.3 Implications and Recommendations for Practice and Research.....	140
6.4 Plans to Influence Change.....	142
6.5 Reflections on this TAR and Future Research .....	144
6.6 A Final Consideration .....	145
<b>References .....</b>	<b>147</b>
<b>Appendix A: Key Components from the Lesson Programme's Workbook.....</b>	<b>162</b>
Appendix 1.1 Set-up of Lesson Programme .....	162
Appendix 1.2 The Four Pillars of the Sessions' Design.....	162
Appendix 1.3 The Seven Step Cycle and Content of the Sessions .....	164
<b>Appendix B: Questions for the Semi-structured Interview .....</b>	<b>171</b>
<b>Appendix C: Approval Notice.....</b>	<b>175</b>

## List of Tables and Figures

### Tables

Table 1: Summary of Affective Influences of Intercultural Sensitivity and Competence Development .....	38
Table 2: Summary of Behavioural Influences of Intercultural Sensitivity and Competence Development .....	39
Table 3: Summary of Cognitive Influences of Intercultural Sensitivity and Competence Development .....	40
Table 4: Summary of Other Influences of Intercultural Sensitivity and Competence Development .....	42
Table 5: Overview of the Orientations on the Intercultural Development Continuum (adapted from Hammer, 2011) .....	75
Table 6: Codes Merged into a Sub-theme for Resistance .....	87
Table 7: Codes Merged into Sub-themes for Confusion .....	87
Table 8: Codes Merged into Sub-themes for Empowerment .....	88
Table 9: Example of Classification Table of Participants on Breaking Away from the Culture of <i>the Truth</i> .....	90
Table 10: Participants' DO Mean Score in the Pre-test and Post-test .....	96
Table 11: Paired Samples T-Test on Participants' DO Mean Scores .....	97
Table 12: Classification and Scoring of Participants on Breaking Away from the Culture of <i>the Truth</i> .....	102
Table 13: DO Mean Scores Comparison .....	128
Table A1: Content of the Lesson Programme for the Four Sessions .....	165

### Figures

Figure 1: Theoretical model of influence of intercultural sensitivity development based on the theory of the Creative Action Methodology Pedagogy .....	52
Figure 2: Action Model of Intercultural Sensitivity and Competence Development .....	63
Figure 3: Data collection and analysis flow chart .....	73
Figure 4: A cycle for Action-based research for this TAR (Lewin, 1946; Tripp, 2005) .....	74
Figure 5: Participants' Developmental Orientation scores before (x-axis) and after (y-axis) the intervention .....	97
Figure 6: Participants' Developmental Orientation scores before (x-axis) and after (y-axis) the intervention without the 3 positive outliers .....	98
Figure 7: Summary of key findings on intercultural sensitivity development in this TAR .....	121
Figure A1: Sheet with emojis used during the interviews .....	173
Figure A2: Illustration of a person thinking of multiple perspectives .....	174

## Abstract

This practitioner research is focused on developing students' intercultural sensitivity with the aim to develop their potential to demonstrate intercultural competence. There has been an increasing call for Higher Education Institutes to develop students' intercultural sensitivity and competence to prepare them as professionals and as citizens for the requirements of a globalizing world. Intercultural sensitivity and competence development do not occur automatically. Learning interventions are required for development in this.

In this Technical Action Research project an intercultural learning intervention was designed in which the Creative Action Methodology pedagogy was used as a heuristic tool. This intervention bridged the discrepancy between nature, the functioning of our brain to solve problems, and nurture, the impact of the culture of *the truth* in Dutch education. It was tested whether this intervention would contribute to developing students' intercultural sensitivity at an international business school in the Netherlands.

This study aims to contribute to the body of knowledge on intercultural sensitivity development and to help fulfil the need for pedagogical developments to support schools' internationalisation at home practices. This study also aims to contribute to the knowledge about the Creative Action Methodology pedagogy as a theoretical explanation of intercultural sensitivity. In the intervention a group of twenty-two first-year students with the Dutch nationality only and who were born and raised in the Netherlands, participated. A sequential explanatory design was setup and a mixed-methods approach, using the Intercultural Development Inventory and semi-structured interviews, served to collect data.

Based on the data analysis it appears that breaking away from the culture of *the truth* forms an explanation with a fundamental scientific understanding of intercultural sensitivity development. This fundamental understanding, '*Verstehen*', clarifies why, on average, participants' intercultural sensitivity had developed during this Technical Action Research: Participants' intercultural sensitivity developed as the emancipatory process was set in motion among participants to break away from the culture of *the truth*. This created in general a more open mind-set among participants to handle multiple perspectives. The change in the group's Developmental Orientation shows that, as a group, participants no longer consider their worldview as being central to reality or that other worldviews are threatening to their own worldview.



## Introduction

### 1.1 Research Focus

This practitioner research is focused on developing students' intercultural sensitivity at my international business school with the aim to develop students' potential to demonstrate intercultural competence. Intercultural sensitivity can be defined as "the ability to discriminate and experience relevant cultural differences" (Hammer, Bennett, & Wiseman, 2003, p. 422). The term 'to discriminate' refers to the ability 'to distinguish' cultural differences (Bennett, 1993). Relevant cultural differences mainly refer to differences informed by cultural values and behaviours (Bennet, 2012; Hammer et al., 2003). Intercultural competence can be defined as: "effective and appropriate behaviour and communication in intercultural situations" (Deardorff, 2009a, p. 479). Multiple researchers of intercultural competence, including Altshuler, Sussman, and Kachur (2003), Bhawuk and Brislin (1992), Deardorff (2009a), and Olson and Kroeger (2001), argued that increased intercultural sensitivity contributes to one's potential to demonstrate intercultural competence. Hammer et al. (2003) supported this argument stating that if a person has only been exposed to their own culture then it will be difficult, if not impossible, to experience any differences between one's own perceptions and the perceptions of those who have a different cultural background.

In this chapter, I first discuss the relevance of intercultural competence as a topic to provide a rationale why my research is focused on intercultural sensitivity development. After that, I discuss the concepts of intercultural sensitivity and intercultural competence and how these are connected to one another. Finally, I explain why this study matters.

**Increasing focus on intercultural competence.** Intercultural competence has gained increased attention in Higher Education across the world and it is considered a 21<sup>st</sup> century skill that anyone needs to function as a professional and citizen in a globalising world (Knight, 2008; Trilling & Fadel, 2009). Ministries of Education across the world, for instance in Australia, Malaysia, South-Korea, Sweden, and the Netherlands, have stressed the importance of students' intercultural competence development in their respective visions on Higher Education. Before discussing why the above-mentioned Ministries of Education (MoEs) have focused on students' intercultural competence development the context that has shaped their visions is discussed. This context is the internationalisation of Higher Education (HE) in response to an ever-globalizing world (Brewer & Leask, 2012; Knight, 2008).

An often-cited definition of internationalisation of HE is: “the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of higher education at the institutional and national levels” (Knight, 2008, p. 21). As HE is internationalising, Higher Education Institutes (HEIs) have engaged in internationalisation practices. These internationalisation practices can be distinguished in two categories: “internationalisation abroad” and “internationalisation at home” (Knight, 2008, p. 22). Internationalisation abroad consists of educational components for students and staff that take place beyond the national border such as exchange programmes (de Wit, 2010). Internationalisation at home consists of educational components such as intercultural competence development at HEIs’ home campuses (Knight, 2008).

**Globalisation’s impact on intercultural competence.** A key element of globalisation that has influenced the internationalisation process of HE is the emphasis on the “knowledge society” (Knight, 2008, p. 6). To support the knowledge society the development of certain knowledge and skills are needed to be ready for the professional field (Knight, 2008). As the marketplace is globalizing, intercultural competence is needed to function in the professional field (Spitzberg & Changnon, 2009). Employers require employees to cooperate with people from other cultural backgrounds (Tillman, 2012). In part, this serves organisations to successfully acquire and retain customers from around the world (British Council, Ipsos, & Booz Allen Hamilton, 2013). It also serves people to function in culturally diverse teams which is considered “the norm for 21<sup>st</sup> century work” (Trilling & Fadel, 2009, p. 80). Intercultural competence development also supports the ability to function as citizens in a world that is becoming more interconnected (de Wit, 2010) and in which humankind has to collectively address global challenges (Knight, 2008).

## **1.2 The Call for Intercultural Sensitivity and Competence Development in HE**

Given the context described above, HEIs’ offering of intercultural components serves both the quality and relevance of HE (Knight, 2008; van Engelshoven, 2018). This is reflected in visions of MoEs from around the world (Australian Government, 2016; Bussemaker, 2014; Ministry of Education, 2017; Ministry of Education Malaysia, 2013; Swedish Government Inquiries, 2018) who have called for students’ intercultural sensitivity and competence development to make students employable, to strengthen the competitive positions of their countries, and to prepare students as functional citizens in society.

To illustrate, the Dutch MoE has challenged international business schools in the Netherlands since 2014 to offer intercultural education. The Dutch MoE challenged all business schools, including my business school, to prepare all students as professionals and global citizens, even those who cannot study or work abroad (Bussemaker, 2014). In part the MoE's call came after the publication of a nation-wide study that showed that Dutch HEIs had difficulty to design and implement (effective) internationalisation at home practices (van Gaalen, Hobbes, Roodenburg, & Gielesen, 2014).

In 2018, the Dutch MoE reiterated its call to HEIs to develop students' intercultural sensitivity and competence stating this supports students to become better qualified for the demands of a globalising labour market and to help students deal with different contexts (van Engelshoven, 2018). The latter point is also relevant for Dutch HEIs because there has been a steady increase of international students in Dutch HE (Nuffic, 2019). Currently, international students make up 11.5% of the student population (Nuffic, 2019).

This call from the Dutch MoE also applies to my international business school. My international business school, in this study referred to using the pseudonym Southern International Business School (SIBS), is part of a university of applied sciences. This university is referred to in this study using the pseudonym Southern University (SU). As a business school SIBS' core education, taught in English, revolves around Marketing, Finance, Economics and Foreign Languages. Students at SIBS have to go abroad at least two semesters and they have to conduct two internships. At least one internship has to be executed abroad. SIBS has international students. However, in years 1 and 2 of its programme the international students form a small minority.

In response to the Dutch MoE's call, SIBS and all other international business schools of applied sciences jointly formulated four programme learning outcomes on intercultural proficiency (Sijben, Stoelinga, Molenaar, & Ubachs, 2017). These four intercultural proficiency outcomes are published in the Framework International Business and these must be fulfilled by all international business schools in the Netherlands (Sijben, et al., 2017). These learning outcomes show that upon graduation students should be able to:

- 1) "mitigate the pitfalls of cultural differences in business and social contexts"
- 2) "display willingness to work with people from other cultures and to work in countries with different cultural backgrounds"

- 3) “use appropriate verbal and non-verbal communication in an intercultural setting”
- 4) “address the effect of cultural differences on organizational behaviour and strategic choices” (Sijben et al., 2017, p. 37).

These four intercultural proficiency outcomes are described in general terms. Therefore, each international business school in the Netherlands has the freedom to decide how it will ensure that students fulfil these outcomes and how to assess these outcomes (Sijben et al., 2017).

### **1.3 Relationship between Intercultural Sensitivity and Intercultural Competence**

There is a general assumption that when people gain cultural knowledge of their own culture and/or other cultures or when people interact with others who have a different cultural background that this would lead to intercultural competence development (Bennett, 2012; Deardorff, 2009b; Lantz-Deaton, 2017). However, research shows that intercultural competence is not necessarily a default outcome of educational activities that include knowledge transfer of cultures, facilitating a culturally diverse environment, or study abroad experiences (Bennett, 2012; Deardorff, 2009b; Hammer, 2012). In part, these findings can be explained by drawing from the concept of intercultural sensitivity. Intercultural sensitivity development is considered to contribute to developing one’s potential to demonstrate intercultural competence (Bennett, 2012; Deardorff, 2009a; Olson & Kroeger, 2001). Intercultural sensitivity development is however “not natural” (Bennett, 1993, p. 21). By tendency, people engage cultural differences through an ethnocentric view rather than through an ethnorelative view (Bennett, 1993; Hammer, 2012; Pusch, 2009).

An ethnocentric view can be defined as “the experience of one’s own culture as ‘central to reality’” (Bennett, 2012, p. 103). Through the tendency of engaging cultural differences with an ethnocentric view, people tend to view intercultural situations through their own cultural lens thereby considering their own values and behaviours as absolute or universal (Bennett, 1993). Approaching cultural difference through an ethnocentric view also means that one considers cultural differences either as threatening to their own cultural values and behaviours or that one considers cultural differences as unimportant (Bennett, 2012). An ethnorelative view means that one experiences their own cultural values and behaviours as one among the many possible equal worldviews that exist (Bennett, 2012). Moreover, through an ethnorelative view one would

engage intercultural situations not merely through the lens of one's own culture, but also through the cultural lens of the other person with whom one is dealing (Bennett, 2012).

The move from the ethnocentric positions towards an ethnorelative position represents a fundamental shift in one's perception of cultural difference (Bennett, 1993; Olson & Kroeger, 2001). Intercultural learning interventions are necessary to develop this because intercultural sensitivity does not evolve by default (Hammer, 2012). As a teacher and researcher of intercultural competence at SIBS, I can confirm that without learning interventions there is little to no development of one's intercultural sensitivity. Through a longitudinal study that I conducted at SIBS I found that students are not inclined to experience cultural differences through an ethnorelative view as they progressed through SIBS' programme (van Melle, 2017). Currently, there are hardly any internationalisation at home activities within SIBS' programme aimed at developing students' intercultural sensitivity and competence. Yet, SIBS' educational philosophy, among other things, revolves around preparing students as professionals and citizens for a globalizing world and for the multicultural society in the Netherlands (Southern International, 2019). Moreover, and as discussed in the previous section, SIBS has to fulfil the four national intercultural proficiency outcomes.

Based on the identified need for intercultural sensitivity and competence in today's world and based on the call to develop these for students in (Dutch) Higher Education, the focus of this practitioner research is on developing an effective intercultural learning intervention. This intervention is to be implemented at SIBS' home campus to develop students' intercultural sensitivity to support their potential to demonstrate intercultural competence. This has led to the overarching research question: How can students' intercultural sensitivity be developed? This overarching research question can be divided into three sub questions that are addressed in this study. These are:

- 1) Which influences contribute to the development of students' intercultural sensitivity towards an ethnorelative view?
- 2) How can influences of intercultural sensitivity be integrated in a learning intervention that is aimed at developing students' intercultural sensitivity towards an ethnorelative view?
- 3) What is the effect of a learning intervention on students' intercultural sensitivity?

The first research question is addressed in the Literature Review chapter. The second research question is addressed in the Methodology chapter. The third research question is addressed in the Methodology and Findings chapter. The benefits of this study, in other words the response to ‘the so-what question’, are discussed in the next section.

#### **1.4 Motives and Benefits of this Research**

There are several motives and benefits to this study. These motives and benefits formed the basis of the research aims which are described in the Methodology chapter. Firstly, I conduct this study to make a contribution to help prepare students for the requirements of the globalising work field and to prepare them as citizens in an ever-globalising world. For our Dutch students this is relevant because they live in a small nation whose economy depends on the rest of the world (The Netherlands Association, 2014). Thus, a benefit of this study is that it contributes to develop students for the challenges that await them in a changing world.

The second motive for this study is to contribute to the body of knowledge on intercultural sensitivity and competence development through schools’ internationalisation at home practices. This serves to address the needs for pedagogical developments given the challenges and opportunities that arise for HEIs through globalisation (Knight, 2008). This can benefit schools, such as SIBS, in their effort to develop effective internationalisation at home activities. It also benefits SIBS’ aim of becoming SU’s “knowledge centre” (Southern International, 2019, p. 2) for internationalisation practices. Thirdly, I conduct this study with the motive to support SIBS in fulfilling the nationally set intercultural proficiency programme learning outcomes. This serves, in part, to contribute to SIBS keeping its international business programme accredited.

Fourthly, with this study I seek to contribute to a more inclusive learning environment at SIBS. This motive is informed by SIBS’ aim to offer an inclusive educational environment for all students (Southern International, 2019). This motive captures a time horizon that lies beyond this study. Yet, it is relevant for my professional context and therefore for my rationale to conduct this practitioner research.

In this study I focus on Dutch students. There are several reasons for this. Firstly, as found in the literature when members of the dominant group do not at least acknowledge and are open to cultural differences, diversity is not given a place (Hammer, 2012). As my prior research shows, our students and in particular our Dutch students, who form the absolute majority in the

first two years of our programme, are not inclined to develop an ethnorelative view during SIBS' programme (van Melle, 2017). Therefore, focusing this study on developing Dutch students' intercultural sensitivity could be beneficial: If the intervention is effective, our international students, who form a minority, will feel that they are being seen and heard by their Dutch classmates. Secondly, the focus on Dutch students' intercultural sensitivity development in this study is also informed by the finding that, relatively speaking, members of the dominant group can avoid exposure to cultural diversity more easily than members of a minority group (Bennett, 1993; Hammer, 2012). Another reason for focusing on the Dutch students stems from the finding that members of marginalised groups, through their experiences with people from other cultures, are quicker in developing intercultural competence than members of the dominant group (King, Baxter Magolda, & Massé, 2011). For these afore-mentioned reasons it is more interesting to focus this study on Dutch students, who form the dominant group, to assess whether an intervention is in fact effective to develop their intercultural sensitivity.

A final reason for focusing on Dutch students came to the fore during the literature review: it turned out that in particular Dutch students grow up in an educational system that makes them less able to handle multiple perspectives. As this is consistent with the theory that I chose to test by means of an intervention for this study, this formed an extra reason to focus on Dutch students only and to not include international students. This is further explained in the following chapters.

Overall, through these motives I also seek to fulfil another benefit of this study, namely to improve my practice as a teacher and researcher of intercultural competence. I have worked at SIBS for ten years. I started working as a teacher of intercultural competence. Several years into this job I won a national award for my contribution to facilitate diversity at my school. From that moment on I have committed myself for the long-term to education in general and students' intercultural competence development in specific. Therefore, I enrolled into the University of Liverpool's (UoL) doctoral programme to become more equipped as a professional in Higher Education. Through this programme I developed myself as an educator and researcher of intercultural competence. As this study shows in the following chapters, I developed my capacity as teacher as I became more effective in developing students' intercultural sensitivity using a pedagogical approach. Through these developments I have recently expanded my professional role at SIBS: I am now also involved in the construction of SIBS' new curriculum

and I play a leading role in the co-creation of internationalisation activities with other academics at my university.

A personal motive to conduct this study is informed by the potential consequences that could arise when, at a larger scale, people experience cultural differences through an ethnocentric view. As Olson and Kroeger (2001) stated, given that intercultural sensitivity is not a “natural human quality” (p. 124) because, by tendency, people fear difference, this could potentially lead to conflict or even war. Bennett (1993) also pointed this out stating that throughout history intercultural encounters have been marked by patterns of “bloodshed, oppression, or genocide” (p. 21). Such patterns also characterised the context in which I was born.

I was born in Lebanon during the country’s civil war which was inflamed by violence among the Lebanese who were divided among religious lines. The consequences of this war were a destruction of the country’s infrastructure and a population that has found itself divided up to the present. Through my adoption I escaped the consequences of Lebanon’s civil war and I grew up in a multicultural family in the Netherlands. Later, I took the opportunity to study in Lebanon as the country had appeared to become more stable. There, I witnessed two high profile assassinations.

One year after this experience, I became inspired by the teaching work of Adi Da. Adi Da’s work served as a wake-up call for me to the mission that I seek to fulfil in this lifetime. Adi Da (2009) described how during history people have associated and organised themselves along “religious, social, economic, and political” (p. 87) groups. Adi Da referred to these different kinds of groupings as “tribalism” (p. 37) with which he means “the psychology of identifying with one’s own group first, over against other groups” (p. 37). Adi Da pointed out that until the beginning of the twentieth century tribal groupings of all sorts came into being without the immediate proximity of other tribes. However, as Adi Da stressed, technological developments have made the world interconnected to the degree that now all tribes are “globally face-to-face and in ‘one boat’” (p. 91). The consequences of the different tribes coming face to face with one another have made a deep and negative impact on the world with repeated patterns of competition and conflicts between groups of people and between nation states as people seek to dominate one another (Adi Da, 2009).



Adi Da (2009) pointed out that if humankind were to break away from the patterns of conflict and to address the global challenges that confront everyone two basic elements are needed. These are “cooperation and tolerance” (p. 99). Adi Da stated that if humankind “function[s] cooperatively, and in a disposition of tolerance” (p. 88) peace would follow. As Carolyn Lee explained in her introduction, with this Adi Da did not mean that people should deny their cultural heritage or their citizenship, rather, Adi Da emphasised the need for human beings to take a disposition to the world that is not based on a tribal mind-set, but instead based on the assumption that one is a member of humankind first (Adi Da, 2015).

With my experiences in Lebanon I have become aware how fortunate one can be to live in a context such as the Netherlands, or Western Europe at large. Apart from tragic incidents, that mainly took the form of terrorist attacks, this part of the world, has not been impacted by the destructive nature of tribalism on a large scale for over 70 years. Yet, as the world is becoming smaller through technological developments and as humankind is increasingly facing more global challenges, I am aware how fragile this period of relative peace is becoming. Therefore, with this study I also seek to respond to Adi Da’s call and to contribute, though admittedly microscopic, to people’s ability to cooperate and tolerate one another irrespective of the cultural values and behaviours they live by.

### **1.5 Explanation to this Study’s Subtitle**

The subtitle of this study is ‘the Shoe Sole Project’. This title refers to an example I use in my work context to illustrate that intercultural sensitivity matters. Specifically, it refers to the fact that showing one’s shoe sole can lead to different interpretations. Showing one’s shoe sole might not be perceived as insulting in, for instance, Western Europe. Yet, in the Middle East this is considered insulting because a shoe sole is considered dirty (Ludemann, 2004). Therefore, one must carefully observe one’s composure when seated in the Middle East (Ludemann, 2004). This example illustrates that even for a small detail such as a shoe sole there are different values and behaviours to be found across cultures which can impact a cross-cultural (business) setting.

### **1.6 Short Chapter Summaries**

**Literature review.** This chapter focuses on the question ‘which influences contribute to the development of students’ intercultural sensitivity towards an ethnorelative view?’ As discussed in this chapter, eventually a choice was made to adopt the theory of the Creative

Action Methodology (CAM) pedagogy because it provided a more fundamental scientific understanding for an influence of intercultural sensitivity development.

**Methodology.** This chapter focuses primarily on the question ‘how can influences of intercultural sensitivity be integrated in a learning intervention that is aimed at developing students’ intercultural sensitivity towards an ethnorelative view?’ The choice was made to apply Technical Action Research to test the theory of the CAM pedagogy.

**Findings.** This chapter focuses on the effect of the intercultural learning intervention. The findings show that, in general, Dutch students’ intercultural sensitivity developed as students started to become more empowered to break away from the culture of *the* truth using the CAM pedagogy.

**Discussion.** This research contained an overarching research question consisting of three sub questions. The overarching question is: How can students’ intercultural sensitivity be developed? The sub questions are:

- 1) Which influences contribute to the development of students’ intercultural sensitivity towards an ethnorelative view?
- 2) How can influences of intercultural sensitivity be integrated in a learning intervention that is aimed at developing students’ intercultural sensitivity towards an ethnorelative view?
- 3) What is the effect of a learning intervention on students’ intercultural sensitivity?

In this chapter the answers to these questions are being addressed by discussing the theoretical, practical, local, and international relevance of this research. Limitations to this research are also discussed.

**Conclusion and Recommendations.** This chapter focuses on the key insights and findings of this study and the implications and recommendations for future practice and research.

## 2. Literature Review

### 2.1 Theoretical Basis

This chapter is primarily a theoretical chapter. It served to find an answer to the first research question: Which influences contribute to the development of students' intercultural sensitivity towards an ethnorelative view? To answer this question, I specifically searched for influences for which also a theory was provided that served as an explanation why these influences could contribute to intercultural sensitivity. With the term 'explanation' I do not mean a statistical explanation, e.g., correlations. Instead, with this term I mean an explanation that could provide an understanding, "*Verstehen*" (Moses & Knutsen, 2007, p. 184), about the influence(s) of intercultural sensitivity development. To give an example: If research showed that as people engage in swim training they start to swim faster over time, which explanation could then provide the most profound understanding of this observation? For example, would that be an explanation concerning people's physical strength or would it be an explanation regarding people's swim technique or would there be another more fundamental explanation for this?

Swanborn (1987) stated that there are different types of explanations and that it is possible that behind a particular explanation to a certain phenomenon there lies another explanation which might be even more satisfactory to some researchers as compared to others. Therefore, Swanborn argued that an explanation is an elastic term: Some might find a correlation satisfactory while others want to understand what caused the correlation to be there in the first place.

In an effort to find a response to the first research question for this study the main focus in this chapter is on finding an explanation that provides an understanding of influence(s) of intercultural sensitivity and competence development that go beyond mere correlations. The term intercultural competence is also mentioned here because, as explained in the Introduction chapter, intercultural sensitivity and competence are closely related. Therefore, studies that focus on intercultural competence might be helpful to identify influences of intercultural sensitivity. Besides this main focus for this chapter a discussion is also provided on the assessment of intercultural sensitivity and competence. First however, key terms for this study are defined.

**To define culture, intercultural sensitivity, competence and learning.** In the Introduction chapter the terms intercultural sensitivity and competence were introduced and their

relationship to one another was explained. In this section more background to the definitions of these concepts and other related concepts are provided starting with the concept of culture.

Hofstede, Hofstede, and Minkov (2010) define culture as “mental programming” (p. 4) through which individuals develop “patterns of thinking, feeling, and potential acting” (p. 4). Hofstede et al. (2010) explained that values, which they defined as “broad tendencies to prefer certain states over others” (p. 9), lie at the core of one’s culture and therefore remain invisible. Hofstede et al. claimed that values have a profound impact on one’s behaviours. Yet, as values are learned at an early age it is difficult to be fully aware how they influence one’s behaviour (Hofstede et al., 2010). Hofstede et al. argued that this makes it challenging for outsiders to understand the values and the behaviours of members of another culture. Zaharna (2009) argued that culture by itself does not fully determine how every individual behaves as people of the same culture may differ from one another. Similarly, Hofstede et al. pointed out that “personality” (p. 7) may also impact the way people think and act. Nonetheless, Hofstede et al. showed that in each culture patterns can be found of values and behaviours that may impact the way people think and act.

Intercultural sensitivity can be defined as “the ability to discriminate and experience relevant cultural differences” (Hammer et al., p. 422). This definition is adopted for this thesis. This is because other definitions of intercultural sensitivity by frequently cited authors, such as Bhawuk and Brislin (1992) and Chen and Starosta (1998), show a similar focus as Hammer et al.’s definition. To illustrate, Bhawuk and Brislin defined it as “a sensitivity to the importance of cultural differences and to the points of view of people in other cultures” (p. 414). Chen and Starosta defined it as “active desire to motivate (oneself) to understand, appreciate, and accept differences among cultures” (p. 231).

There are various perspectives of what constitutes intercultural competence. To illustrate, Hammer et al. (2003), focused on the individual by defining intercultural competence as “the ability to think and act in intercultural appropriate ways” (p. 422). Behrnd and Porzelt (2012) drew from Friesenhahn’s (2001) work and translated his definition of intercultural competence which focused on the work-context as: “the personal ability needed to communicate and work efficiently in intercultural every-day and business situations with members of different cultural groups or in a foreign cultural environment” (Behrnd & Porzelt, 2012, p. 214).

Medina-López-Portillo and Sinnigen (2009) emphasised that intercultural competence should not merely focus on an individual's capacities, but rather on the collective, reporting that the term 'intercultural' in, for instance, Bolivia means "mutual respect of all peoples and cultures" (p. 260). Luo (2013) emphasised that "guanxi" (p. 73), which means to make use of one's connections "to secure favours" (p. 73), be put at the core of intercultural competence because guanxi plays a profound role in Chinese (business) culture.

Deardorff (2006) conducted a grounded theory study, using the Delphi technique, with intercultural scholars, who were mainly from the U.S., to create a consensus definition of intercultural competence. This was based on an evaluation of cognitive, affective and behavioural components. The following consensus definition of intercultural competence was formulated: "Effective and appropriate behaviour and communication in intercultural situations" (Deardorff & Jones, 2012, pp. 286-287). Deardorff and Jones (2012) explained that what is 'effective' is determined by the person who wants to accomplish something in an intercultural situation while 'appropriateness', is determined by the values and norms of the person with whom one wants to accomplish something.

Odağ, Wallin, and Kedzior (2016) pointed out that a limitation to this consensus definition is that it was formulated by mainly Western scholars and therefore it may not represent the meaning of intercultural competence in other cultural contexts. I consider this consensus definition as a useful working definition for the context in which I conduct my research. This is because it focuses on the individual's ability to behave effectively and appropriately in cross-cultural settings. This is also the focus of the four intercultural proficiency programme learning outcomes described in the Introduction chapter that students at SIBS must fulfil. I therefore adopted the consensus definition found in Deardorff and Jones (2012) to describe intercultural competence in this study.

To provide a definition of the term intercultural learning, the focus of this research was considered. As described in the Introduction chapter, the focus of this study lies on developing an intercultural learning intervention to develop students' intercultural sensitivity. This serves to develop students' potential to demonstrate intercultural competence. Intercultural learning is "an intentional educational effort" (Bennett, 2012, p. 112). Intercultural learning can be defined as "the acquisition of generalisable intercultural competence that can be applied in a cross-cultural encounter in general rather than in one specific culture" (Bennett, 2012, p. 91). This definition

shares two elements with the afore-mentioned four national intercultural proficiency programme learning outcomes. Both refer only to competences in general and they both refer to the application of competences in any cross-cultural setting. Bennett's definition of intercultural learning is therefore adopted for this study.

## **2.2 Theories and Models of Intercultural Sensitivity and Competence Development**

In this section several well-known models and theories that conceptualise intercultural sensitivity and competence are discussed. Although as argued by Spitzberg and Changnon (2009) models are simplifications of reality, I consider models useful to gain an understanding of influences of intercultural sensitivity and competence development. Spitzberg and Changnon, who conducted a review of models and theories of intercultural competence, reported and showed that most models and theories emphasise three domains that constitute intercultural competence. These concern the cognitive, affective and behavioural domains (Spitzberg & Changnon, 2009).

**Framework-Based Model of Intercultural Competence.** Ting-Toomey and Kurogi's (1998) Framework-Based Model of Intercultural Competence shows cognitive, behavioural and motivational variables that contribute to intercultural facework competence. Their model is based on the "face-negotiation theory" (Ting-Toomey & Kurogi, 1998, p. 187) which concerns saving and losing face in situations of conflict or negotiations. Ting-Toomey and Kurogi defined the term 'face' as "a claimed sense of favourable social self-worth" which requires "active facework management" (p. 187).

Ting-Toomey and Kurogi (1998) argued that across cultures there are different expectations of what the social self entails. The authors claimed that to be interculturally competent requires an understanding of different facework strategies and to demonstrate appropriate and effective behaviour using these strategies in intercultural settings. Ting-Toomey and Kurogi argued that successful application of facework strategies in cross-cultural settings requires knowledge of other cultures, "mindfulness and interaction skills" (p. 201). The authors claimed that knowledge is the most important component because it supports the other two components. Mindfulness, which Ting-Toomey and Kurogi referred to as being open to alternative perspectives and questioning one's own assumptions, requires "creative thinking" (p. 204). An explanation with a more fundamental scientific understanding why these potential influences would contribute to intercultural competence development is not provided. Moreover,

an explanation on how people can be moved to adapt their learned behaviour to successfully apply facework strategies in cross-cultural settings is not provided. Furthermore, as the Framework-Based Model of Intercultural Competence is particularly focused on intercultural conflicts and negotiations, I considered that this model would not be enough to serve as a basis for a learning intervention for this study.

**The Developmental Model of Intercultural Sensitivity.** Milton Bennett's (1986, 1993, 2004, 2012) Developmental Model of Intercultural Sensitivity is an influential model for intercultural competence research and training (Spitzberg & Changnon, 2009). Bennett (2012) described this model (DMIS) as a constructivist model, developed through grounded theory. The DMIS focuses on "how people experience and engage cultural difference" (Bennett, 2014, para. 1). The DMIS' central assumption is that the more one is able to make meaning out of, or to interpret cultural differences, the more one is able to experience values and behaviours of one's own culture and other cultures (Bennett, 2012).

The DMIS shows six positions on a continuum that represent increasingly more developed experiences of cultural difference (Bennett, 2012). The first three are ethnocentric or monocultural stages: "Denial," "Defense/Reversal," and "Minimisation" (p. 103) followed by three ethnorelative or intercultural stages "Acceptance," "Adaptation," and "Integration" (p. 103). Bennett (2004) explained that the positions Denial, Defense/Reversal, and Minimisation respectively mean that one ignores and/or avoids cultural differences, feels threatened by cultural differences, and that one downplays the importance of cultural differences. The position Acceptance means that one acknowledges and respects cultural differences without necessarily agreeing with other cultural values and behaviours from an ethical standpoint (Bennett, 2012). Adaptation means that one is able to engage in perspective taking and in adapting one's behaviour in intercultural encounters (Bennett, 2012). Integration signifies that one does not identify with one specific cultural worldview (Bennett, 2012). Instead, as Bennett (1993) explained, in Integration one considers that their identity includes "many cultural options" (p. 62) and it depends on the context which cultural option will be "exercised" (p. 62).

A disadvantage of the DMIS is that it does not provide a discussion of the cognitive, affective and behavioural elements that would support intercultural sensitivity development nor does it provide an understanding of how to develop intercultural competence (Spitzberg & Changnon, 2009). Bennett (2012) admitted to this shortcoming of the DMIS. Despite the absence

of an influence informed by a more scientific understanding of intercultural sensitivity development, I consider that the DMIS' strength lies in the descriptions of evolving levels of intercultural sensitivity. These descriptions could aid in setting aims for intercultural learning interventions and in the assessment of such activities. This could be useful for this study.

**The Process Model of Intercultural Competence.** The Process Model of Intercultural Cultural Competence by Deardorff (2006) has, according to López-Rocha and Vailes (2017) been influential among intercultural scholars. This model tried to bring different knowledge, attitudes, and skills components together that might support intercultural competence development (Deardorff, 2006). No specific theoretical framework was used to conceptualise intercultural competence for this model (Deardorff, 2006).

The central assumption in this model is that attitudes form the basis for intercultural competence because one first must be open to, respectful of, and curious about other cultures (Deardorff, 2006). Deardorff and Jones (2012) explained that this model shows that besides gaining knowledge of one's own culture and other cultures one has to have critical thinking skills to make meaning of this cultural knowledge and apply it "in specific ways to concrete problems" (p. 287). This remark is however not further discussed. The causal paths depicted in the Process Model show that through the knowledge, attitude, and skills components one develops the ability to shift one's "frame of reference" (Deardorff & Jones, 2012, p. 288). This is portrayed as an internal outcome because it "occur[s] within the individual" (Deardorff & Jones, 2012, p. 287). As conceptualised in the model, this internal outcome, among others, consists of an ethnorelative view which in turn supports the "desired external outcome" (p. 288), namely demonstrating intercultural competence (Deardorff & Jones, 2012).

A disadvantage of models that include multiple causal paths is that it becomes difficult to test whether the causality represented can be verified or falsified (Spitzberg & Changnon, 2009). On that point, it is noticeable that no explanation is given by Deardorff (2006) or by Deardorff and Jones (2012) that could provide an understanding of the model's causal paths between the knowledge, attitudes, and skills components and an ethnorelative view and intercultural competence. Deardorff acknowledged that the Process Model can be adjusted through further research. Yet, I consider that the Process Model potentially provides some useful components that could be worked into an intercultural learning intervention. This is because the descriptions of the knowledge, attitude and skills components embedded in the model fit with the descriptions



and focus of the four nationally set intercultural proficiency learning outcomes discussed previously.

**Lifespan Development Theory and the Intercultural Maturity Model.** The central assumption in the Lifespan Development theory (Kegan, 1994) is that mature individuals can effectively deal with complex situations while taking into consideration the needs of themselves and others. Kegan (1994) referred to this as “self-authorship” (p. 185) arguing that this requires maturity along the cognitive dimension, gaining knowledge and making meaning of it, and along the intrapersonal dimension, which refers to how self-identity, values, beliefs, and behaviours are formed. Self-authorship requires maturity along the interpersonal dimension, which refers to how one relates to other people’s beliefs, values, behaviours and identities (Kegan, 1994). Kegan stressed that to overcome ethnocentrism requires taking a step back to realise that assumptions of reality are constructed within a cultural context and to accept other constructions as legitimate. What is missing in Kegan (1994) however is an explanation with a more fundamental understanding why this would contribute to overcome ethnocentrism.

King and Baxter Magolda (2005) based their Intercultural Maturity Model (ICM) on Kegan’s Lifespan Development theory. The ICM portrays initial, intermediate and mature levels of intercultural competence along cognitive, intrapersonal and interpersonal dimensions. At the initial level knowledge claims are categorised as “right or wrong” (p. 575) and one would resist “challenges to one’s own beliefs” (King & Baxter Magolda, 2005, p. 575). At the intermediate level one would start embracing “uncertainty and multiple perspectives” (p. 575) while at the mature level one accepts differences among cultures and is able to work successfully with people of different cultural backgrounds (King & Baxter Magolda, 2005).

King and Baxter Magolda (2005) emphasised the importance for development in the affective domain to develop intercultural competence. King and Baxter Magolda argued that cultural knowledge can be used effectively in intercultural encounters if one accepts that people differ from one another while embracing “multiple perspectives” (p. 573). According to King and Baxter Magolda this requires that one sees knowledge as “constructed in context” (p. 576) and viewing differences not as a threatening to one’s own identity. No explanation is however provided on what would cause people to embrace knowledge that is informed by other beliefs. In a follow-up study, Perez, Shim, King, and Baxter Magolda (2015) stated that more research is necessary on how to develop intercultural maturity.

Reid (2013) criticised the ICM arguing that not everyone would develop through the three-level trajectory “in the same way” (p. 46) reaching “the same levels” (p. 52). A revised version of the ICM by Perez et al. (2015) acknowledged transitional stages between the initial, intermediate and maturity levels. Yet, an understanding about why the above-mentioned influences would contribute to a progression through the three levels was not identified in their research. I consider therefore that this model does not contribute to help answer the first research question of my study.

### **Considerations on theories and models of intercultural sensitivity and competence.**

The discussion in the section above shows that there is a range of theories and models of intercultural sensitivity and competence that include influences that lie in either the cognitive, affective or behavioural domain. Foreign language skills were not explicitly discussed in these models and are also not considered for this study. This is because, as argued by Fantini (2009), intercultural communication is influenced more by one’s ability to behave appropriately rather than by one’s skill in a (foreign) language. Language skills by themselves are no indication of one’s intercultural competence (Zaharna, 2009). As Zaharna stated: “It is possible to be fluent in the language, yet ignorant of the culture” (p. 190). Similarly, Durocher (2007) stated that learning a language does not counter an ethnocentric view or warrant developing an ethnorelative view.

What becomes noticeable from the review of theories and models of intercultural sensitivity and competence is that these theories and models put different emphases on the cognitive, affective, and behavioural components in relation to intercultural sensitivity and competence development. Despite the levels and outcomes of intercultural sensitivity and competence that were conceptualised along influences within the cognitive, affective, and behavioural domains, an explanation is missing that could provide a more scientific understanding why the discussed influences would contribute to development.

### **2.3 Assessment of Intercultural Sensitivity and Competence**

It is a challenge for HEIs to find ways to assess internationalisation outcomes reliably and in valid ways (de Wit, 2009). In the literature no conclusive answer is found how to assess intercultural sensitivity and competence. Yet, the studied literature suggests that there is a preference for using a mixed-methods strategy to gain insights whether internationalisation activities prepare students effectively for the demands of today’s globalised world (Almeida,

Simões, & Costa, 2012; Leung, Ang, & Tan, 2014; Schnabel, Kelava, Seifert, & Kuhlbrodt, 2015). This preference is confirmed by the literature study made by Deardorff, Thorndike Pysarchik, and Yun (2009). The focus on mixed-methods is understandable because in quantitative research the focus is on finding statistical relations between variables. This is also understandable because in qualitative research the focus is on how people experience and define cultural differences. This is explained in further detail by the literature discussed in section 2.4.

**Tools to measure intercultural sensitivity.** In this section three tools that measure intercultural sensitivity are discussed along with their potential use for this study. These are the Intercultural Sensitivity Inventory, the Intercultural Sensitivity Scale and the Intercultural Development Inventory. Although no single instrument can be considered as a perfect tool, these instruments have been widely cited by intercultural scholars from around the world and are used in multiple studies to measure intercultural sensitivity.

***The Intercultural Sensitivity Inventory.*** The Intercultural Sensitivity Inventory (ICSI) is a self-report instrument consisting of 46 items with statements developed by Bhawuk and Brislin (1992). The ICSI's framework is based on the theory that, as suggested by Bhawuk and Brislin, intercultural sensitivity "may be a predictor of effectiveness" (p. 416) in intercultural settings. Bhawuk and Brislin theorised that intercultural effectiveness requires an interest in other cultures, the sensitivity to observe differences across cultures and a willingness to "modify one's own behaviour" (p. 410) to appropriately meet other cultural norms. Their theory however does not provide an explanation with a more fundamental understanding regarding the impact of these influences on intercultural sensitivity.

The ICSI assesses people's knowledge about individualist and collectivist cultures, specifically the U.S. and Japan respectively, and assesses whether individuals are open-minded towards the norms of both cultures and willing to change their behaviour to meet the cultural norms of either the U.S. or Japan if they were to work there (Bhawuk & Brislin, 1992).

After testing the ICSI, Bhawuk and Brislin (1992) reported it had "adequate reliability [...] and validity" (p. 413) with a low level of social desirability bias. However, they tested the ICSI with a sample of students at one university located in the U.S. Further tests with the ICSI showed that its items appeared ambiguous and that its reliability and construct validity is limited (Kapoor & Comadena, 1996). A downside to the ICSI is its exclusive focus on American and Japanese cultures. Students at my academy have little to no experience with either one of these

cultures. This might make it difficult for them to respond accurately to statements if the ICSI were to be used in this study.

***The Intercultural Sensitivity Scale.*** In line with the models discussed in the previous section, Chen and Starosta (2000) argued that intercultural competence consists of one's "cognitive, affective and behavioural ability" (p. 3). They designed a 24 item instrument, the Intercultural Sensitivity Scale (ISS), to measure intercultural sensitivity. The ISS is built on Chen and Starosta's (2000) conceptualisation of intercultural sensitivity which, according to Chen and Starosta comprises six personal attributes. The first attribute "self-esteem" (p. 4) concerns the ability to deal with "ambiguous situations" (Chen & Starosta, 2000, p. 4). The second attribute is "self-monitoring" (Chen & Starosta, 2000, p. 4) which according to the authors refers to the correct interpretation of messages. The third attribute is "interaction involvement" (p. 5) which concerns knowing when to speak or to listen (Chen & Starosta, 2000). Another attribute is "open-mindedness" (p. 4) which concerns being open to other viewpoints, while "non-judgement" (p. 4) involves listening to others in a sincere way (Chen & Starosta, 2000). The sixth attribute, namely "empathy" (p. 4) is according to Chen and Starosta a "core component of intercultural sensitivity" (p. 5) because it enables dealing with others appropriately.

After a test with a sample of students in the U.S., Chen and Starosta (2000) reported the ISS was a reliable instrument with predictive validity for intercultural sensitivity. A shortcoming to this study is that there was only one sample and participants in this sample mainly belonged to one cultural grouping. Furthermore, no clarity is given on the interpretation of scores resulting from the ISS. Chen and Starosta (2000) only mentioned that a higher score is suggestive of a "higher level of sensitivity in intercultural interaction" (p. 12). Further tests on the ISS, such as a test by Fritz, Graf, Hentze, Möllenberg, and Chen (2005) with two samples of students in respectively Germany and the U.S. showed that the ISS was not a valid instrument to measure intercultural sensitivity and lacked consistency in the results of the two samples. In another test in China by Wang and Zhou (2016), who made an adapted and shorter version of the ISS, positive results were found on the ISS' reliability and validity (Wang & Zhou, 2016). With these differing results I consider that the ISS would not be suitable for this study.

***The Intercultural Development Inventory®.*** The Intercultural Development Inventory (IDI®) is a self-report instrument developed by Hammer et al. (2003). As explained by Hammer et al. the IDI is grounded in Bennett's (1993) DMIS. The IDI measures one's intercultural

sensitivity, ranging from monocultural or ethnocentric orientations to ethnorelative or intercultural orientations (Hammer et al., 2003). This is measured by assessing how one perceives and experiences cultural differences (Hammer et al., 2003). A monocultural orientation means that one merely perceives cultural differences through one's own cultural lens. In contrast, an ethnorelative or intercultural view signifies a "more complex perception and experience of cultural difference" (Hammer, 2009, p. 205). This means that through an ethnorelative view one has the potential to shift "cultural perspective and [adapt] behaviour to cultural context" (Hammer, 2009, p. 205).

Through the IDI the measurement of intercultural sensitivity occurs along the Intercultural Development Continuum<sup>®</sup> (IDC<sup>®</sup>) which contains five orientations to cultural differences derived from Bennett's DMIS (Hammer, 2009). These are: Denial, Polarisation, which consists of either Defense or Reversal, Minimisation, Acceptance, and Adaptation (Hammer et al. 2003). These orientations respectively represent an increasing level of perceiving and experiencing cultural differences in more complex ways. (Hammer et al., 2003).

As explained by Hammer (2011), like the DMIS, Denial, Defense and Reversal represent ethnocentric views while Acceptance and Adaption represent ethnorelative views. In the IDC the Minimisation orientation is viewed as a "transitional orientation" (Hammer, 2011, p. 476) that lies between the ethnocentric and ethnorelative views. In contrast, in the DMIS Minimisation is considered as an ethnocentric view (Hammer, 2011). This is further explained in the Methodology chapter in section 3.4. The IDI provides two scores: A score of one's Perceived Orientation which is a person's perception of their intercultural sensitivity (Hammer, 2009). The other score is one's Developmental Orientation which is one's primary orientation to cultural differences according to the IDI (Hammer, 2009).

The IDI consists of 50 statements to which responses can be given ranging from agreement to disagreement on a 5-point Likert scale. Tests with the IDI among people of different countries showed that IDI scores are not influenced by social desirability bias (Hammer et al., 2003) or are hardly influenced by it (Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003). Moreover, Hammer et al. (2003) showed that the IDI is a reliable instrument with content and construct validity. Paige et al. (2003) concluded that the IDI forms a "satisfactory way of measuring intercultural sensitivity as defined by Bennett (1993)" (p. 485). Additional tests for

the IDI with over 4,000 managers and students from different countries reported that the IDI is cross-culturally generalisable, valid and reliable (Hammer, 2011).

A downside of the IDI is that it is a lengthier questionnaire than the ICSI and the ISS. Wei, Russell, Mallinckrodt, and Vogel (2007) asserted that a lengthy questionnaire could lead to a lower response rate. Nonetheless, the cross-cultural validity of the IDI makes it a potentially more useful tool to measure intercultural sensitivity among students at my academy than the ICSI or the ISS. Therefore, the IDI was chosen for this research. This choice and how the IDI was to be used in this research is further clarified in the Methodology chapter.

#### **2.4 Intercultural Sensitivity and Competence Development in Practice**

This section serves to examine peer reviewed qualitative, quantitative, and mixed-methods studies focused on internationalisation practices to develop students' intercultural sensitivity and/or competence. All mixed-methods studies discussed in this section contain both qualitative and quantitative research methods.

The quantitative studies and the quantitative parts of the mixed-methods studies are focused on statistical correlations. The qualitative studies and the qualitative parts of the mixed-methods studies are focused on how people experience cultural differences; about how they understand cultural differences and how interaction can help them to understand cultural differences.

Both types of studies do not provide a fundamental scientific explanation in the sense of '*Verstehen*'. Finding a correlation or finding out what goes on in people's minds does not provide '*Verstehen*'. This is lacking in both types of studies. The difference between qualitative and quantitative studies and the lack of providing a fundamental scientific explanation is demonstrated in the remainder of this section.

Generally, it is assumed that when students go abroad that they will develop intercultural competence (Jenkins & Skelly, 2004). Yet, this development is not a given because students can opt to live in a cultural bubble abroad by seeking the company of people from their own culture while ignoring the local culture (Engle & Engle, 2004). Even if one were exposed to intercultural encounters abroad this does not mean that one automatically makes meaning out of this by which intercultural sensitivity and competence could be developed (Hammer, 2012). As research shows, this also applies to Third Culture Kids who, as described by Stedman (2015), are people who have lived in more than one country. To illustrate, in a mixed-methods case study on a

Third Culture Kid, Greenholtz and Kim (2009), who used the IDI and interviews, showed this person held ethnocentric perspectives. A quantitative study by Morales (2015) illustrated that not all Third Culture Kids by default showed higher levels of intercultural sensitivity compared to people who had not lived in multiple countries. Not surprisingly, authors such as Almeida et al. (2012) argued that learning interventions are necessary to develop intercultural competence during study abroad.

**Impact of internationalisation abroad.** Studies about study abroad without intercultural learning interventions for learners show contrasting findings on participants' intercultural sensitivity and/or competence development. Through mixed-methods studies Bloom and Miranda (2015), using the Intercultural Sensitivity Index and reflective journals, and Fuller (2007), using the IDI and interviews, respectively did not find a significant increase in U.S. students' intercultural sensitivity after they had studied abroad. Fuller even found no difference in intercultural sensitivity levels, using the IDI, between students who had studied abroad and those who had not. Similarly, in a quantitative study Behrnd and Porzelt (2012) did not find greater levels of intercultural competence between German students who had studied abroad and those who had not except for those students who spent more than half a year in a foreign country. These results are comparable to those of Nguyen, Jefferies, and Rojas (2018) who, using a sequential explanatory mixed-methods design, found only marginally higher levels of cultural intelligence for U.S. students who had studied abroad for five weeks. A limitation to Bloom and Miranda and Nguyen et al.'s studies was the lack of a control group to assess the impact of the influence of time spent abroad.

Some studies showed moderately positive or positive results regarding students' intercultural sensitivity and/or competence after studying abroad. To illustrate, in a qualitative study Grudt and Hadders (2017) found through focus groups and written assignments that Norwegian nursing students self-reported increased sensitivity to cultural differences while they worked in Nicaragua. It was noticeable that the authors did not discuss the validity or reliability of the students' reflections. This limitation was also found in the research method by Levine and Garland (2015) who reported higher levels of U.S. students' intercultural sensitivity through a qualitative study. Levine and Garland stated that these U.S. students provided longer answers to open questions about intercultural issues after study abroad compared to their answers in the pre-

test. However, as this post-test also served as an exam this could have impacted students' answers.

Initially, it appeared that Anderson and Lawton (2011) found a higher increase in U.S. students' intercultural sensitivity, using the IDI, after students had spent a semester abroad compared to students who had stayed in the U.S. However, this comparison was made using the Perceived Orientation score rather than the Developmental Orientation score which is the actual score needed when using the IDI. Finally, a noticeable increase in intercultural competence was found through a quantitative research by Wolff and Borzikowsky (2018) among German and non-German participants who went abroad for a minimum of three months. This increase stood out compared to results obtained with participants who did not go abroad. Yet, Wolff and Borzikowsky did not make an investigation into the cause(s) of this noticeable increase.

It is noticeable that in none of these studies an explanation with a more fundamental scientific understanding is provided on influences that might have caused any observed change, or lack thereof, in students' intercultural sensitivity and/or competence. Nguyen et al. (2018) considered correlations regarding students' race or language skills and their increase in intercultural intelligence. Behrnd and Porzelt (2012) pointed out that students who went abroad might be better able to relate to other cultural worldviews because they were exposed to these. Fuller (2007) suggested that pedagogy could play a role in the development of intercultural sensitivity. None of these ideas however were substantiated or further investigated to provide a more fundamental explanation for their ideas.

Therefore, and in light of the previously mentioned findings from the literature that interventions are needed to develop intercultural sensitivity, I examined studies that contained interventions. In a number of studies students participated in pre-departure training and in onsite training while abroad. Also, these studies show differing results. In none of these studies is an explanation with a more fundamental scientific understanding of intercultural sensitivity and/or competence provided.

To illustrate, intercultural coursework was implemented by Rust, Forster, and Niziolek (2013), Pedersen (2010) and Jackson (2011) to develop students' intercultural sensitivity before students went abroad. Pedersen's coursework focused on countering stereotypes and reflecting on intercultural experiences. Pedersen found that participants to the coursework had greater gains in their IDI post-test scores after they had returned from their study abroad compared to non-



participants who also had studied abroad. Rust et al., whose coursework for experiment groups consisted of intercultural courses focused on “cultural self-awareness” (p. 5) and knowledge about other cultures, found no significant difference between groups of participants and non-participants to this coursework. Both groups’ IDI scores went up after their study abroad (Rust et al., 2013). An explanation with an understanding for these results were not found in Rust et al. or in Pedersen.

In Jackson’s (2011) mixed-methods study, IDI post-test results of foreign language students from Hong-Kong were obtained after they had participated in pre-departure coursework and again after their study abroad period. Participants’ journals with reflections on their intercultural experiences abroad were also collected (Jackson, 2011). Interestingly, Jackson reported that after the intercultural training, which focused on knowledge about other cultures and English literature, more than half of the participants had higher IDI scores. Yet, there was a negligible change in their IDI scores after their study abroad (Jackson, 2011). Jackson found that students’ journals reflected their IDI results (Jackson, 2011). No correlation was found between students’ levels of foreign language proficiency and their intercultural sensitivity (Jackson, 2011). Jackson’s study neither provides an explanation behind the presumed correlations on which the coursework was built nor does it provide a more fundamental understanding to the effect of the coursework.

Several studies were identified in which students received pre-departure training and onsite training abroad. I examined whether these studies provided a more fundamental understanding of potential influences of intercultural sensitivity development. Also here, differing results were found across the studies. To illustrate, in a mixed-methods study Demetry and Vaz (2017) found no statistically significant change in the IDI pre- and post-test scores of U.S. students who had studied abroad. The authors did suggest that qualitative data, obtained through semi-structured interviews, showed that intercultural learning had taken place among these students (Demetry & Vaz, 2017). Yet, no explanation for the small change in IDI scores was given.

In another mixed-methods study, conducted by Chan, Liu, Fung, Tsang, and Yuen (2018), there is an indication that pre-departure coursework combined with an onsite workshop in an exchange programme helped to increase especially European participants’ awareness to cultural differences. Chan et al. claimed that the coursework and workshop on cultural

differences had supported students' motivation to learn about other cultures leading to intercultural sensitivity development. Yet, this claim, based on qualitative data obtained through online discussions and face-to-face meetings, was not further explored. Therefore, it is not clear which influence may have contributed to increased intercultural sensitivity. A similar claim was made by Xin (2011) in a mixed-methods study in which students from China and Hong-Kong participated in a six-month internship programme in the U.S. In this study it was found that students' intercultural sensitivity, measured through the Cross-Cultural Adaptability Inventory, had significantly developed over time. Moreover, Xin found through focus groups that participants noticed that they became more able in handling intercultural encounters with locals from the U.S. No discussion was provided however on factors that might have caused this development. An often cited study by Engle and Engle (2004), in which U.S. French language students were immersed and mentored on their intercultural experiences while they were abroad, did not show a correlation between students' intercultural sensitivity level and the immersion programme or language acquisition. The lack of a correlation was not explained by the authors.

As the discussed studies did not provide an explanation with a more fundamental scientific understanding of potential influences of intercultural sensitivity development, I also examined studies that specifically focused on internationalisation at home practices.

**Impact of internationalisation at home.** A common finding in studies without intercultural learning interventions at HEIs' home campuses is that a mere mix of local and international students does not necessarily support the fulfilment of internationalisation outcomes (Janeiro, Fabre, & Nuño de la Parra, 2014; Kim, Choi, & Tatar, 2017; Lantz-Deaton, 2017; Meng, Zhu, & Cao, 2017; Németh & Csongor, 2018; O'Brien, Tuohy, Fahy, & Markey, 2019; Su, 2018). Remarkably, this common finding is identified in studies that took place in contexts that differed from one another.

To illustrate, Lantz-Deaton (2017) and Kim et al. (2017) respectively conducted a mixed-methods study in the UK and South-Korea to assess local students' intercultural sensitivity. O'Brien et al. (2019) explored through a qualitative descriptive study local Irish students' experiences of studying with international students. Su (2018) attempted to assess whether there were any predictors of intercultural sensitivity development by studying local Taiwanese students and their interaction with international students.

What stood out from the studies by Lantz-Deaton (2017) and O'Brien et al. (2019) was that the assumed influence of intercultural sensitivity and competence development, namely interaction between local students and international students, did not undo local students' ethnocentric views. These results appear to be confirmed by the research results of Kim et al. (2017) and Su (2018). To illustrate, Kim et al. found through the Intercultural Sensitivity Scale and interviews that while local Korean students showed respect for other cultures they tended to ignore their international peers and held negative views about their in-class contributions. Su found no predictors of intercultural sensitivity development and only suggested that more intercultural interaction with international students could increase local Taiwanese students' confidence and joy in engaging in intercultural interaction. Yet, those local students who showed confidence in doing this during Su's study also showed higher levels of ethnocentrism. An explanation for this was not provided.

Studies conducted in other countries did not provide an indication that a mix of local and international students at a school's campus supports intercultural sensitivity development. To illustrate, in an exploratory mixed-methods study, with the Intercultural Sensitivity Index and interviews, by Mellizo (2017) on U.S. learners aged 9-14, no correlations were reported on learners' intercultural sensitivity and their interaction with people from other cultures. Moreover, no correlation was found between learners' intercultural sensitivity and their cultural knowledge (Mellizo, 2017). No explanation for these findings in Mellizo were provided. A limitation in this study was that participants hardly had any intercultural experience because they lived in a relatively isolated area (Mellizo, 2017).

The idea of intercultural interaction as an influence of global competence was hinted at in a quantitative cross-sectional research among Chinese students by Meng et al. (2017). The authors reported that the majority of local Chinese students had indicated not to interact with international peers. An explanation for this finding was not provided.

A similarity that was found in the conclusions of the above cited studies is the point that interventions are needed to develop local students' intercultural sensitivity and/or competence. Yet, what is missing in these studies is an explanation with a more fundamental scientific understanding regarding influences that could possibly help develop learners' intercultural sensitivity. Nonetheless, given the emphasis placed in the literature on the need for intercultural interventions, I examined studies in which interventions were applied at HEIs' home campuses.

In examining studies with interventions, often in the form of (quasi-) experiments, two things stand out: Different influences are put to use in interventions to develop students' intercultural sensitivity and/or competence and differing effects are found when comparing the results of these studies.

To illustrate, no significant changes were found in students' intercultural sensitivity or competence as a result of interventions implemented by Altshuler et al. (2003), Gordon and Mwavita (2018), Prieto-Flores, Feu, and Casademont (2016) and Young, Haffejee and Corsun (2017). Altshuler et al. (2003) had setup trainings focused on cultural values, attitudes, and intercultural issues using presentations, discussions, and self-reflections. No significant change was found in students' intercultural sensitivity as measured by the IDI after these trainings. A limitation to this study is that the trainings totalled only four hours at maximum and no research was conducted on students' experiences of the trainings. Similarly, Gordon and Mwavita (2018) researched the impact of intercultural coursework on U.S. students and found no significant change in their intercultural sensitivity as measured by the Intercultural Sensitivity Scale. A discussion of the coursework itself and an explanation for the expectation that the coursework would contribute to intercultural sensitivity development is missing.

Prieto-Flores et al. (2016) and Young et al. (2017) examined the impact of a mentoring programme, focused on promoting intercultural interaction, on the intercultural sensitivity of respectively Spanish students and, mainly white, U.S. students. These two studies show little positive effects of intercultural interaction: Through an analysis of qualitative data, obtained through students' personal stories, and quantitative data, generated through a survey, Prieto-Flores et al. found that participants to the programme showed slightly less prejudice than students in the control group while no difference was found in the intercultural sensitivity between the two groups. In their quantitative study Young et al. used both the cultural intelligence scale and the Generalised Ethnocentrism scale and found that U.S. students became more ethnocentric during the mentoring programme. An explanation for the apparent ineffectiveness of the intervention is not provided in either study.

Studies with intercultural interventions that showed (moderately) positive effects were also identified. Eisenclas and Trevaskes (2007), who conducted a qualitative case study, and Jon (2013), who conducted a mixed-methods research, used the influence of interaction between local and international students in respectively Australia and China. Interestingly, based on in-

class observations, Eisenchlas and Trevaskes reported that while in-class discussions did not undo local Australian students' stereotyping of others, an assignment to jointly write an essay with international students about intercultural topics appeared to help local students to look beyond stereotypes. Jon reported through an explanatory sequential design using the IDI and a survey that local Korean students' intercultural competence had developed through their interactions with international peers. It is noticeable however that neither Eisenchlas and Trevaskes nor Jon provided an explanation for the obtained results.

Other studies, containing qualitative and/or quantitative methods were identified in which interventions were implemented that showed to be effective in developing local students' intercultural sensitivity and/or competence. These effective interventions consisted of using intercultural TV ads (Tirnaz & Narafshan, 2018), teaching intercultural communication and conflict resolution (Behrnd & Porzelt, 2012) and addressing cultural stereotypes in class (López-Rocha & Vailes, 2017). Yet, in a mixed-methods study by Tirnaz and Narafshan (2018), with a questionnaire and interviews, no explanation with a more scientific explanation is provided for the apparent correlation of using TV ads and intercultural sensitivity development of local Iranian students. Likewise, neither in Behrnd and Porzelt (2012), who conducted a quantitative study, nor in López-Rocha and Vailes (2017), who conducted a mixed-methods study, are more fundamental explanations provided.

An overview of the types of influences discussed in this literature review is provided in the next section.

## **2.5 A Summary of Identified Influences**

In this section the identified influences discussed in this literature review are summarised through a point by point overview in tables 1, 2, 3, and 4. Table 1 provides an overview of influences of intercultural sensitivity and competence development related to the affective domain. It is noticeable in this table that influences were identified in theoretical models, assessment tools, and in studies of intercultural sensitivity and/or competence development. This table contains, as explained in section 2.4, a list of qualitative, quantitative, and mixed-methods research. In this table there are in total four different studies in which qualitative methods are used and in total there are six different studies in which quantitative methods are used.

Table 1

*Summary of Affective Influences of Intercultural Sensitivity and Competence Development*

<b>Affective influence</b>	<b>Discussed/applied in studies regarding</b>	<b>Authors/(location)/type of study</b>
Acceptance of cultural differences	Intercultural Sensitivity Scale	Chen and Starosta (2000)/USA/Quan
Curiosity about other cultures	Process Model of Intercultural Cultural Competence	Deardorff (2006)/USA/Qual
	Intercultural Sensitivity Scale	Chen and Starosta (2000)/USA/Quan
Not seeing difference as threatening to own identity	Intercultural Maturity Model	King and Baxter Magolda (2005) /USA/Qual
Openness to other cultures and perspectives	Process Model of Intercultural Cultural Competence	Deardorff (2006)/USA/Qual
	Intercultural Maturity Model	King and Baxter Magolda (2005)/USA/Qual
	Intercultural Sensitivity Inventory	Bhawuk & Brislin (1992)/USA/Quan
	Intercultural Sensitivity Scale	Chen and Starosta (2000)/USA/Quan
	Intervention for local U.S. students	Altshuler et al. (2003)/Quan
	Intervention abroad for Chinese and internat. students	Chan et al. (2018)/China/Quan and Qual
	No intervention for local Taiwanese students	Su (2018)/Quan
Respect for other cultures	Process Model of Intercultural Cultural Competence	Deardorff (2006)/USA/Qual
	No intervention for local Korean students	Kim et al. (2017)/Quan and Qual
Sensitivity to observe cultural differences	Intercultural Sensitivity Inventory	Bhawuk and Brislin (1992)/USA/Quan
	Intercultural Sensitivity Scale	Chen and Starosta (2000)/USA/Quan
Tolerating ambiguity	Process Model of Intercultural Cultural Competence	Deardorff (2006)/USA/Qual
Willingness to adapt behaviour	Intercultural Sensitivity Inventory	Bhawuk and Brislin (1992)/USA/Quan

*Note.* Quan = quantitative and Qual = qualitative.

Influences pertaining to the behavioural domain that are identified from the literature are listed in table 2. It is noticeable in this table that influences were identified in two theoretical

models of intercultural competence. This table contains, as explained in section 2.4, a list of qualitative, quantitative, and mixed-methods research. In this table there are in total two different studies in which qualitative methods are used.

Table 2

*Summary of Behavioural Influences of Intercultural Sensitivity and Competence Development*

<b>Behavioural influence</b>	<b>Discussed/applied in studies regarding</b>	<b>Authors/(location)/type of study</b>
Building trust	Framework-Based Model of Intercultural Competence	Ting-Toomey and Kurogi (1998)/USA/Qual
Critical thinking	Process Model of Intercultural Cultural Competence	Deardorff (2006)/USA/Qual
	Framework-Based Model of Intercultural Competence	Ting-Toomey and Kurogi (1998)/USA/Qual
Creative thinking	Framework-Based Model of Intercultural Competence	Ting-Toomey and Kurogi (1998)/USA/Qual
Mindful listening	Framework-Based Model of Intercultural Competence	Ting-Toomey and Kurogi (1998)/USA/Qual

*Note.* Quan = quantitative and Qual = qualitative.

Influences pertaining to the cognitive domain are listed in table 3. It is noticeable in this table that these influences were particularly identified in studies that contained interventions to develop learners' intercultural sensitivity and/or competence. This table contains, as explained in section 2.4, a list of qualitative, quantitative, and mixed-methods research. In this table there are in total ten different studies in which qualitative methods are used and in total there are eleven different studies in which quantitative methods are used.

Table 3

*Summary of Cognitive Influences of Intercultural Sensitivity and Competence Development*

<b>Cognitive influence</b>	<b>Discussed/applied in studies regarding</b>	<b>Authors/(location)/type of study</b>
Cultural self-awareness	Process Model of Intercultural Cultural Competence	Deardorff (2006)/USA/Qual
	Lifespan Development theory	Kegan (1994)/USA/Qual
	Intercultural Maturity Model	King and Baxter Magolda (2005)/USA/Qual
	intervention for local U.S. students	Altshuler et al. (2003)/Quan
	intervention for local UK students	López-Rocha and Vailes (2017)/Quan and Qual
	intervention for U.S. students	Rust et al. (2013)/Quan
Knowledge of other cultures	Process Model of Intercultural Cultural Competence	Deardorff (2006)/USA/Qual
	Intervention for local Iranian students	Tirnaz and Narafshan (2018)/Quan and Qual
	Intervention for local UK students	López-Rocha and Vailes (2017)/Quan and Qual
	No intervention for local U.S. students	Mellizo (2017)/Quan and Qual
	Intervention abroad for U.S. students	Engle and Engle (2004)/France and USA/Quan
	No intervention for local Irish students	O'Brien et al. (2019)/Qual
	Intercultural Sensitivity Scale	Chen and Starosta (2000)/USA/Quan
	Intervention for local German students	Behrnd and Porzelt (2012)/Quan
	Intervention for U.S. students	Rust et al. (2013)/USA/Quan
	Intervention for students from Hong-Kong	Jackson (2011)/China/Qual
	Countering cultural prejudice	Intervention for local Korean students
Countering cultural stereotyping	Intervention for students while abroad	Pedersen (2010)/USA/Quan
	Intervention for local UK students	López-Rocha and Vailes (2017)/Quan and Qual
Reflecting on intercultural experiences	Intervention for students while abroad	Pedersen (2010)/USA/Quan

(continued)



(continued)

<b>Cognitive influence</b>	<b>Discussed/applied in studies regarding</b>	<b>Authors/(location)/type of study</b>
Foreign language skills	No intervention for U.S. students	Nguyen et al. (2018)/USA/Quan and Qual
	Intervention for U.S. students abroad	Engle and Engle (2004)/France and USA/Quan
	Intervention for students from Hong-Kong	Jackson (2011)/China/Qual

*Note.* Quan = quantitative and Qual = qualitative.

Finally, other types of influences are grouped in table 4. It is noticeable in this table that some of these influences were identified predominantly in studies with interventions to develop learners' intercultural sensitivity and/or competence while other influences were predominantly identified in studies without interventions. This table contains, as explained in section 2.4, a list of qualitative, quantitative, and mixed-methods research. In this table there are in total nineteen different studies in which qualitative methods are used and in total there are twenty-one different studies in which quantitative methods are used.

Table 4

*Summary of Other Influences of Intercultural Sensitivity and Competence Development*

<b>Other influences</b>	<b>Discussed/applied in studies regarding</b>	<b>Authors/(location)/type of study</b>
Interaction with people from other cultures	Intervention for local German students	Behrnd and Porzelt (2012)/Quan
	Intervention for U.S. students in Thailand	Demetry and Vaz (2017)/Thailand and USA/Quan and Qual
	No intervention for local U.S. students	Mellizo (2017)/Quan and Qual
	Intervention for local Korean students	Jon (2013)/Quan and Qual
	Intervention for local Australian students	Eisenchlas and Trevaskes (2017)/Qual
	Intervention abroad for students from China and Hong-Kong	Xin (2011)/China and USA/Quan and Qual
	No intervention for local Chinese students	Meng et al. (2017)/Quan
	Intervention for local Spanish students	Prieto-Flores et al. (2016)/Quan and Qual
	Intervention for local U.S. students	Young et al. (2017)/Quan
Intercultural course work before going abroad	Intervention for U.S. students	Rust et al. (2013)/Quan Demetry and Vaz (2017)/Thailand and USA/Quan and Qual
	Intervention for students from Hong-Kong	Jackson (2011)/ China/Qual
	Intervention for Chinese and int. students	Chan et al. (2018)/China/Quan and Qual
Intercultural course work while abroad	Intervention for students	Pedersen (2010)/USA/Quan
	Intervention for U.S. students	Engle and Engle (2004)/France and USA/ Quan
Intercultural course work at home campus	Intervention for students in Germany	Behrnd and Porzelt (2012)/Quan
	Intervention for local Iranian students	Tirnaz and Narafshan (2018)/Quan and Qual
	Intervention for U.S. students	Gordon and Mwavita (2018)/USA/Quan

(continued)

(continued)

Other influences	Discussed/applied in studies regarding	Authors/(location)/type of study
Presence of internat. students in classroom	No intervention for local students	Lantz-Deaton (2017)/UK/Quan and Qual
		Kim et al. (2017)/ Quan and Qual
		Meng et al. (2017)/China/Quan
		O'Brien et al. (2019)/Ireland/Qual
		Németh and Csongor (2018)/Hungary/Qual
Race and ethnicity	No intervention for U.S. students	Nguyen et al. (2018)/USA/Quan and Qual
Time spent abroad	No interventions for U.S. students	Bloom and Miranda (2015)/USA and Spain/Quan and Qual
		Nguyen et al. (2018)/USA/Quan and Qual
		Levine and Garland (2015)/Qual
		Fuller (2007)/Quan and Qual
		Anderson and Lawton (2011)/USA/Quan
	No intervention for Norwegian students in Nicaragua	Grudt and Hadders (2017)/Norway and Nicaragua/Qual
	No intervention for local German students	Behrnd and Porzelt (2012)/Quan
No intervention for (non-)Germans	Wolff and Borzikowsky (2018)/Germany/Quan	
Intervention for U.S. students in Thailand	Demetry and Vaz (2017)/Thailand and USA/Quan and Qual	
Understanding facework strategies	Framework-Based Model of Intercultural Competence	Ting-Toomey and Kurogi (1998)/USA/Qual

*Note.* Quan = quantitative and Qual = qualitative.

What can be taken from the literature review and from this overview in tables 1, 2, 3 and 4 is the following: Firstly, there are only few studies identified with effective interventions at universities with relatively little international diversity and in which these are applied during the

early stages of a study programme. These aspects are relevant for my work context: As explained in the Introduction chapter, there is little international diversity in the first two years of SIBS' programme and because students at SIBS have to go abroad for at least two semesters, starting in the second year. Secondly, and even more significantly, the outcomes of most studies discussed in this chapter show that intercultural sensitivity development is not easily accomplished. Thirdly, this literature makes clear what topics are treated in quantitative studies, qualitative studies, and what is missing. The quantitative parts of the studies are focused on statistical correlations. The qualitative parts of the studies are focused on how people experience cultural differences; about how they understand cultural differences and how interaction can help them to understand cultural differences. Both types of studies do not provide a fundamental scientific explanation in the sense of *'Verstehen'*.

A further search in the literature did not solve this issue. Therefore, I took another step to find an answer to the first research question of my study. This is discussed in section 2.6.

## **2.6 An Alternative Perspective to Intercultural Sensitivity Development**

The apparent gap in the literature of *'Verstehen'* that could provide an understanding about one or more influences of intercultural sensitivity and competence development leaves the first research question for this study unanswered. Therefore, I considered an alternative perspective which is the theory of a pedagogical approach called the Creative Action Methodology (CAM).

The Creative Action Methodology (CAM) is a pedagogical approach that proposes a theory that could be useful to gain an understanding why people would or would not develop their intercultural sensitivity towards an ethnorelative view. As described by Delnooz and de Vries (2018) the CAM pedagogy aims to bridge the observed discrepancy between “nature” (p. 2), which refers to the functioning of our brain, and “nurture” (p. 2), the way education in the Netherlands is offered. As explained by Delnooz and de Vries, CAM rests on two principles, namely:

1. “Our brains are not ‘made’ to learn by heart. They are ‘made’ to survive. They are focused on solving possible problems” (p. 2).
2. “We live in a culture of *the* truth” (p. 2) which means that students learn there is only one way to do something correctly or that there is only one correct answer to a question.

Following the first principle, Delnooz and de Vries (2018) described that as the focus of education in the Netherlands is to have students learn by heart, it is expected in the CAM model that this will reduce students' motivation to learn while inducing "oppositional behaviour" (p. 2). This point is informed by the findings from Delnooz, Janssen, Pullens, van Meer, and van Son (2012) who reported that when teachers gave instructions while learners sat and listened, students stopped thinking for themselves, were not motivated to learn, and their creativity was being stifled.

Following the second principle, Delnooz and de Vries (2018) described that according to the CAM model, Dutch education's culture of *the truth* "conflicts with our brains" (p. 2) because it does not trigger problem solving activities for which our brains are actually "made" (p. 2). Delnooz (2008) and Delnooz et al. (2012) reported that when learners were not free to consider alternative perspectives and instead had to learn answers by heart learners did not develop critical thinking skills, analytical skills, and creative skills.

Delnooz et al. (2012) built on the work of Lunenberg, Ponte, and van de Ven (2007) to explain for the prevalence of the culture of *the truth* in Dutch education. That is, Lunenberg et al. found that in Dutch education the Research Development and Diffusion (RDD) model prevails. In the RDD model it is assumed that knowledge can be generated and developed in objective ways (Lunenberg et al., 2007). Hence, in the RDD model knowledge is considered free of doubt and it has "the status of absolute truth" (p. 17) which must be transferred by teachers (Lunenberg et al., 2007). This knowledge, once incorporated into educational products, must be learned by heart and applied by learners (Delnooz et al. 2012).

The argumentation and observations by Delnooz (2008), Delnooz et al., (2012), Delnooz and de Vries (2018) and Lunenberg et al. (2007) on how knowledge is treated in Dutch education do not stand by themselves. Verschuren (2002) also reported his observation that in the Netherlands teachers tend to offer certainty to students by offering one perspective only and that consequently students do not learn dealing with uncertainty and doubt.

**CAM's parameters.** The CAM pedagogy is based on seven parameters to break away from the culture of *the truth*. These are: thinking conceptually, using practical cases, applying a questioning method, providing advice, using discourse, and giving students both the freedom and the responsibility to make choices (Delnooz, 2008; Delnooz et al., 2012). These parameters provide the mental structure (Delnooz et al., 2012, p. 58) of a classroom. In this structure,

learners are given mental freedom to break away from the culture of *the* truth as they develop an investigative and open attitude through the development of their critical thinking skills, analytical skills, and creative skills (Delnooz et al., 2012).

Critical thinking in the CAM pedagogy means that learners attempt to question, or falsify, knowledge by looking at a situation or problem they are presented with from multiple perspectives (Delnooz et al., 2012). Analytical thinking in CAM means that learners dissect a problem or situation in logical steps (Delnooz et al., 2012). Critical and analytical thinking also mean that students can choose a perspective out of multiple perspectives, using arguments backed by evidence for their choice which serves as the basis to design solutions for problems or situations (Delnooz et al., 2012). Creativity in CAM means that learners think of multiple solutions in addressing a problem or a case (Delnooz et al., 2012). It also means that learners can make their own choice which knowledge components they use and that they choose which solution(s) they prefer the most.

Within the framework of CAM's parameters learners are not given full mental freedom because teachers still have to decide on the in-class topics, the kinds of questions to be posed, knowledge components to be shared, the advices to be offered and the way discussions are held (Delnooz et al., 2012). Moreover, in CAM it is key that teachers know the aims that learners should accomplish and that teachers can use the CAM parameters while making a connection to these aims (Delnooz & de Vries, 2018). The purpose and application of each CAM parameter is discussed next.

The parameters thinking conceptually, using practical cases, applying a questioning method and providing advice entail that learners are offered multiple perspectives to problems or situations that fit learners' experiences (Delnooz et al., 2012). These perspectives include knowledge components from the literature shared by the teacher and learners, while teachers play a non-directive role (Delnooz et al., 2012). This serves to trigger learners to think critically and analytically (Delnooz et al., 2012). Delnooz et al. reported that the use of cases or problems that fit learners' experiences, in other words cases or problems that learners can relate to, motivated them to learn. They also reported that through variation in the questions and advices that learners get, in which even contradictory advice can be given by the teacher, students are offered a continuously changing learning environment to trigger their learning (Delnooz et al., 2012).

Delnooz et al. (2012) pointed out that in CAM providing advice means that teachers consider which knowledge components from the literature learners have yet to learn so as to provide guidance in their learning process. The parameter of using discourse serves to have learners question, or falsify, and reflect on the knowledge shared. The parameters of giving students the freedom and the responsibility to make choices, respectively, entail that teachers do not judge students' ideas negatively and that teachers motivate students to reflect, to be creative and to feel responsible for their choices and work (Delnooz et al., 2012).

**Resistance to CAM.** Annema (n.d.), Delnooz (2008) and Delnooz et al. (2012) reported on experiments that were conducted with the CAM pedagogy at different educational levels in the Netherlands including Higher Education. Using the CAM parameters, learners' critical, analytical, and creative skills improved while learners became motivated to learn (Annema, n.d.; Delnooz, 2008; Delnooz et al, 2012). However, in these experiments the authors found that most learners would initially show resistance to learning according to CAM's parameters (Annema, n.d.; Delnooz, 2008; Delnooz et al, 2012). They found that most learners would resist the idea, or show disbelief to the idea, that there are multiple truths or perspectives to look at something (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012). Annema, Delnooz and Delnooz et al. described how in these experiments learners felt that their own certainties had disappeared when initially confronted by the parameters of CAM.

The authors also reported that learners would get confused by having to break away from the culture of *the* truth (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012). This confusion became apparent when learners were open to the idea of multiple truths or perspectives while at the same time they did not know, initially, how to engage in critical and analytical thinking to analyse a situation through multiple perspectives (Delnooz, 2008; Delnooz et al., 2012). Confusion also became apparent when learners did not know how to provide an explanation for a perspective or to make a well-argued choice for one perspective out of multiple (Delnooz, 2008; Delnooz et al., 2012). This confusion also entailed that learners did not know how to create (multiple) solutions to solve a problem or to make a well-argued choice for a specific solution (Delnooz, 2008; Delnooz et al., 2012).

Delnooz (2008) and Delnooz et al. (2012) also reported that teachers would initially resist applying the CAM pedagogy and that some teachers would keep resisting using CAM. As Delnooz et al. (2012) described, teachers felt uncomfortable that the knowledge they transferred

to learners became questioned. In fact, some teachers reported that they felt that in the eyes of their students they seemed incapable when their knowledge was open for debate (Delnooz 2008; Delnooz et al., 2012). Therefore, Delnooz (2008) and Delnooz et al. (2012) found that not all teachers were willing to apply the CAM pedagogy.

Based on the findings of multiple experiments at all levels of education in the Netherlands, Delnooz (2008) and Delnooz et al. (2012) concluded that the culture of *the truth* is highly ingrained in the Dutch educational system. This confirms the observation by Lunenberg et al. (2007) of the prevalence of the RDD model in Dutch education in which knowledge is not to be questioned. Therefore, Delnooz (2008) and Delnooz et al. (2012) stated that when the CAM parameters are used in class it can be expected that learners will first show resistance and/or confusion (Delnooz, 2008; Delnooz et al., 2012). Moreover, the authors found that students would provide negative evaluations of teachers who would work with the CAM parameters (Delnooz, 2008; Delnooz et al., 2012). The findings by Delnooz and Delnooz et al. are shared by Verschuren (2002) who reported that teachers who would question knowledge and offer multiple perspectives to learners would receive unfavourable student evaluations. Yet, as research showed, over time, learners would come to accept and integrate the idea of breaking away from the culture of *the truth* and they would feel empowered by it (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012).

**Background to CAM's knowledge perspective and pedagogy.** Although Delnooz (2008), Delnooz et al. (2012) and Delnooz and de Vries (2018) explicitly referred to the Dutch educational system regarding the culture of *the truth*, the essence of their discussion on the culture of *the truth* and its impact also resonates in other educational contexts as seen by the work of Robinson and Aronica (2018) on education in the UK and the U.S. and the National Advisory Committee on Creative and Cultural Education (1999) on education in the U.K. The knowledge perspective of CAM builds, among others, on the work of authors pertaining to the 'Frankfurt School' (Delnooz 2008; Delnooz et al., 2012). The 'Frankfurt School' consists of critical theorists, such as Habermas, who argued that instead of a single truth that can be observed objectively, there are multiple truths that are influenced by the context in which these are generated (Habermas, 1984/2004). The CAM theory is also consistent with the work of Feyerabend (1993) who argued against the prevailing system in science and in schools in which only one truth is considered.



Furthermore, as pointed out by Delnooz et al. (2012), the essence of CAM's parameters resonate with the work of Moser (1977) and Boog, Jacobs-Moonen, and Meijering (2005), who argued for the use of discourse to make an interpretation of reality rather than using a top down approach to instil knowledge. Finally, as Delnooz (2019) pointed out, CAM shares similarities with Freire's (2000) pedagogy. Freire's pedagogy was aimed at empowering peasants in Brazil to question the knowledge imposed on them by landowners and to create new perspectives, by themselves, to the context in which they were living and working (Freire, 2000).

There are other pedagogies, such as Problem-based Learning, Project-based Learning, Inquiry-based Learning, and theories of other authors, such as Mezirow's (1991) on which CAM also builds. What characterises the aforementioned pedagogies is a focus on developing learners' critical thinking and reflective and creative skills. This is done by having learners solve problems in the case of Problem-Based Learning (Hattie, 2009; Gijbels, Dochy, Van den Bossche, & Segers, 2002). This is also the case in Project-based Learning (Bell, 2010; Savery, 2006). In both pedagogies learners are trained to discuss practical cases. This means: identifying questions; discussing potential solutions; analysing results of the discussion; formulating lacking knowledge; conducting research to fill the knowledge gap; discussing the results (Savery, 2006). In Inquiry-based Learning this is done through having learners investigate questions and exploring multiple possible answers with evidence (Barrow, 2006; National Institutes, 2005). In this sense these pedagogies are consistent with CAM.

The theory of transformative learning is focused on challenging learners' beliefs through developing learners' critical reflection skills (Mezirow, 1991). It is consistent with CAM regarding critical thinking. With critical thinking Mezirow (1991) means that one challenges their "presuppositions" (p. 12) from prior learning. In this way, one transforms one's perspectives (Mezirow, 1991). This change of one's perspective is also part of CAM (Delnooz, 2008).

In addition to these pedagogies and theory, CAM provides a theory with a more fundamental scientific understanding to the development of learners' critical and creative skills. This concerns the bridging of the said discrepancy between the functioning our brain and the impact of the culture of *the* truth.

**Potential influence of intercultural sensitivity development.** CAM's theory concerning the discrepancy between the functioning of our brain and the impact of the culture of *the* truth

appears useful to answer the first research question for my study. That is, an influence that appears to prevent the development of students' intercultural sensitivity stems from the discrepancy between, on the one hand, nature, the functioning of our brain, and on the other hand nurture, the impact of the culture of *the truth*.

This apparent influence and the initial resistance of most learners to break away from the culture of *the truth*, as found by Delnooz (2008) and Delnooz et al. (2012) helps to theorise why by tendency people would engage cultural differences with an ethnocentric view. It also helps to theorise why, as described by Bennett (2012), people leave their values and behaviours unquestioned: If the impact of the culture of *the truth* is that learners are hindered to consider multiple perspectives, as they are hindered to engage in critical and analytical thinking and to be creative, this can prevent learners from questioning their own worldview. Taking this idea a step further, it seems difficult to develop learners' intercultural sensitivity in an intervention when applying a pedagogical approach that shares characteristics pertaining to the culture of *the truth*.

The challenge to question one's values and behaviours as absolute or universal can also be illustrated by the work of Garfinkel. Garfinkel (1964) found that when members question shared beliefs, for instance by changing their actions in such a way that these actions no longer are aligned to what a society's members consider as morally right, a society's members seek to "restore the situation to normal appearances" (p. 232). That is, Garfinkel found that members, even those who voluntarily participated in the research to change their behaviour, would resist any behaviour that they considered as deviant to the beliefs and behaviours of their society.

The initial resistance that arose among students when attempts were made to break away from the culture of *the truth* in previous research (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012) and the resistance that arose when changing daily routines in one's life in an experiment (Garfinkel, 1964), show the challenge to intercultural sensitivity development. It shows the challenge to develop one's intercultural sensitivity to the degree that one would consider other worldviews as equally viable and not as a threat. Yet, as reported by Delnooz et al. (2012) when using CAM, learners will eventually come to accept a different mode of thinking as, over time, they integrate the idea that there are multiple truths.

**Concluding remarks to the first research question.** It is found through the theory of the CAM pedagogy that the functioning of our brain conflicts with a culture of *the truth*. The process of breaking away from the culture of *the truth*, using the CAM pedagogy to bridge this

discrepancy, seems an influence of intercultural sensitivity development. This is because breaking away from the culture of *the* truth can develop a more open mind-set, rather than a closed mind-set, in which learners start to embrace multiple truths. With this idea the theory of the CAM pedagogy gives a more fundamental explanation, '*Verstehen*', of intercultural sensitivity development. Therefore, in response to the first research question the influence of breaking away from the culture of *the* truth is adopted in this study to develop students' intercultural sensitivity towards an ethnorelative view.

As stated before, Delnooz (2008) and Delnooz et al. (2012) found that learners initially resisted breaking away from the culture of *the* truth, and/or became confused by it. Therefore, it might be expected that initial resistance and/or confusion could arise in an intercultural learning intervention in which the CAM pedagogy is applied. It is therefore theorised that once this resistance and/or confusion is overcome it will be possible to develop students' intercultural sensitivity towards an ethnorelative view as they develop a more open mind-set. These ideas are captured in a theoretical model that was developed for this study. This model is illustrated in figure 1.

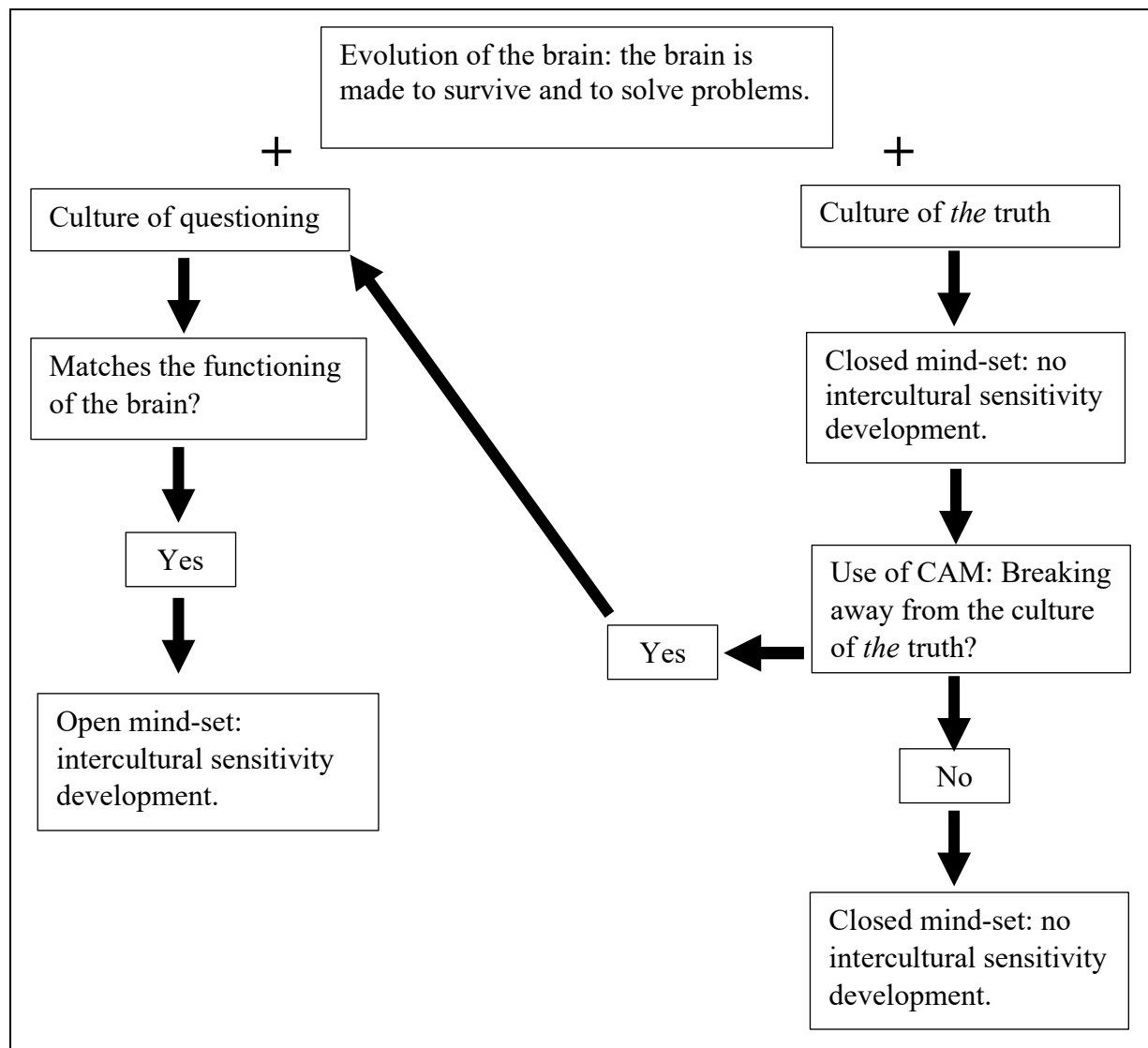


Figure 1. Theoretical model of influence of intercultural sensitivity development based on the theory of the Creative Action Methodology Pedagogy.

## 2.7 Direction for the Remainder of this Research

It is considered that an intercultural learning intervention based on CAM's parameters to break away from the culture of *the truth* could lead to initial resistance and/or confusion among participants. This is investigated in this research as explained in the next chapters. The question why there would be resistance and/or confusion falls beyond the scope of this research because there could be a myriad of causes to students' resistance or confusion. To investigate this would require an altogether new literature research and the adoption of another theory. The direction for

the remainder of this study is set on using the theory and parameters of the CAM pedagogy to design an intercultural learning intervention and to investigate its effect on students' intercultural sensitivity. This brings the focus of this study to the remaining two research questions which are discussed in the next chapters.

## 2.8 Summary

The aim of this chapter was to provide an answer to the first research question regarding which influences contribute to the development of students' intercultural sensitivity towards an ethnorelative view. I searched for influences for which a theory is provided that gives a more fundamental understanding, '*Verstehen*', about the influence(s) of intercultural sensitivity development. In this chapter definitions as well as theories and models of intercultural sensitivity and competence and ways of assessment were discussed.

Studies from around the world were reviewed to find possible effective practices to develop students' intercultural sensitivity and/or competence. From the contrasting findings in this review it becomes clear that intercultural sensitivity and/or competence development does not occur automatically. It is noticeable that in many studies correlations are described. Yet, a more fundamental understanding to these correlations are not provided.

An alternative perspective was researched to find a possible theory that might help inform which influences could contribute to the development of intercultural sensitivity. An alternative perspective was found in the theory of the Creative Action Methodology pedagogy. The principles of CAM's theory as described by Delnooz and de Vries (2018), focus on the discrepancy between nature, the functioning of our brain that is made to solve problems, and nurture, the effect of Dutch education's culture of *the* truth in which only one answer is correct. A culture of *the* truth hinders the development of learners' critical, analytical, and creative skills (Delnooz & de Vries, 2018). Based on the CAM theory a potential influence is identified and adopted for this study to develop students' intercultural sensitivity.

This influence is the process of breaking away from the culture of *the* truth to bridge the apparent discrepancy between the functioning of our brain and the impact of the culture of *the* truth. Following the theory behind this influence, it appears that by designing an intercultural learning intervention that is based on CAM's parameters to break away from the culture of *the* truth, a more open mind-set can be created among students. This can contribute to students questioning their presuppositions including their own cultural worldview and to become more

open towards other worldviews. This, as is theorised, might contribute to develop students' intercultural sensitivity towards an ethnorelative view. As discussed in this chapter, the direction of this research is now set on developing an intercultural learning intervention based on CAM's parameters and to research its impact on students' intercultural sensitivity.

### 3. Methodology

In the previous chapter a potential influence was identified for this study to develop students' intercultural sensitivity. This influence is the process of breaking away from the culture of *the* truth to bridge the apparent discrepancy between the functioning of our brain and the impact of the culture of *the* truth. As discussed in the Literature Review, this influence was the only one that gives a more fundamental scientific understanding for intercultural sensitivity development. Therefore, this influence was adopted for this study and integrated in an intercultural learning intervention. This chapter addresses how this influence was integrated in a leaning intervention and how it was researched. Therefore, this chapter also addresses the research methodology and methods applied to answer the remaining two research questions.

#### 3.1 Study Design: Research Questions and Aims

As mentioned in the Introduction chapter, there are three research questions for this study. Research question one is answered in the previous chapter. Therefore, the remainder of this thesis focuses on answering the remaining two research questions. To reiterate, the research questions are:

- 1) Which influences contribute to the development of students' intercultural sensitivity towards an ethnorelative view?
- 2) How can influences of intercultural sensitivity be integrated in a learning intervention that is aimed at developing students' intercultural sensitivity towards an ethnorelative view?
- 3) What is the effect of a learning intervention on students' intercultural sensitivity?

There are three theoretical research aims and four practical research aims for this study. The theoretical aims are:

- 1) To contribute to the body of knowledge on intercultural sensitivity development in order to develop learners' potential to demonstrate intercultural competence.
- 2) More specific: To contribute to the knowledge about the CAM pedagogy as a theoretical explanation of intercultural sensitivity.
- 3) To contribute to the knowledge about the CAM pedagogy as a heuristic tool for intercultural sensitivity.

The practical research aims concern both the more general practices for schools and my own practice. These are:

- 1) To contribute to the body of practical knowledge on intercultural sensitivity development to support schools' internationalisation at home practices by which learners' potential to demonstrate intercultural competence can be developed.
- 2) More specific: To contribute to the practical knowledge about the CAM pedagogy as a heuristic tool for intercultural sensitivity.
- 3) To contribute to the development of intercultural activities (such as lessons) for teachers to increase learners' intercultural sensitivity at schools.

**Epistemology and methodology.** Before discussing the epistemological and methodological basis of my study and the choice for research methods, I first provide a brief overview on epistemological viewpoints that have informed the main methodological traditions in science. Next, I discuss the epistemological basis to which I subscribe and the research methodology that I chose to answer my research questions and to fulfil my research aims.

The methodological tradition of positivism, also referred to as empiricism, holds the ontological view that there is a "Real World" (Moses & Knutsen, 2007, p. 8) that can be accessed by means of one's senses. The epistemological and methodological standpoints that follow this ontology is that knowledge is a given and that knowledge can be acquired through the senses including "observation and direct experience" (Moses & Knutsen, 2007, p. 8) of the Real World. On this point, Moses and Knutsen (2007) emphasised that in positivist inquiry, the focus lies on the direct testing of theories through the assessment of correlations. In the positivist paradigm the researcher takes a distant position towards the object of research rather than that the researcher seeks to act within a context in an attempt to bring about change (Tekin & Kotaman, 2013).

Another methodological tradition, which Moses and Knutsen (2007) refer to as constructivism and which Cohen, Manion, and Morrison (2011) refer to as interpretivism, holds a different ontological and epistemological perspective than the positivist tradition does. The ontological perspective in the interpretivist, or constructivist, tradition is that there is no single objective world that exists outside of those who observe it (Moses & Knutsen, 2007). Instead, constructivists consider that there are different experiences of the world that are dependent on the



context in which one finds themselves (Moses & Knutsen, 2007). On that point, Moses and Knutsen emphasised that to constructivists, the world is considered as “socially constructed” (p. 16).

The epistemological standpoint pertaining to constructivism, or interpretivism, is that knowledge is an “intersubjective” construct (p. 194) and that theories are derived from “knowledge-in-context” (Moses & Knutsen, 2007, p. 194). Cohen et al. (2011) and Tekin and Kotaman (2013) emphasised that in contrast to positivists, researchers who subscribe to the constructivist or interpretivist disposition are less prone to assert that a theory has universal applicability. Similarly, Moses and Knutsen (2007) pointed out that constructivist researchers are less concerned in making claims of having found “an absolute truth” (p. 12). In constructivism, researchers are not mere distant observers because they engage in conversation with the researched to understand how the world is being experienced by them (Tekin & Kotaman, 2013). Yet, interpretivist or constructivist researchers do not act themselves to bring about change within a context (Moses & Knutsen, 2007).

**My epistemology and methodology.** The epistemological perspective I subscribe to is that knowledge is dependent on the context in which it is generated. Therefore, I am not looking for mere correlations, but I also seek to gain an understanding, “*Verstehen*” (Moses & Knutsen, 2007, p. 182), about a phenomenon that lies behind the correlations. On that point my epistemology appears aligned to the constructivist tradition. However, I differ from the epistemology in the constructivist paradigm in that I subscribe to the argument by Popper (1961/2022) and Habermas (1984/2004) that a theory can be tested indirectly. That is, in line with the perspectives of Popper and Habermas I consider that a theory can be used as a heuristic by a researcher to solve a practical problem within a specific context. Popper referred to this approach as “piecemeal engineering” (p. 62) by which Popper meant that the researcher, or “piecemeal engineer” (p. 61), aims to solve a practical problem within a specific context. As Popper described, piecemeal engineering involves finding out, through trial and error, which theory works, or is effective in a specific context rather than that one engages in a “method of generalization” (p. 90).

The description of piecemeal engineering fits with the purpose of my research aims and motives: Among other things, I seek to improve my practice as a teacher of intercultural competence. Moreover, I seek to improve the internationalisation at home practices of my

academy through the design and testing of an intervention to develop students' intercultural sensitivity. In this, I sought to test the CAM pedagogy as a heuristic tool for my intercultural learning intervention to develop students' intercultural sensitivity.

**Action Research as methodology for this study.** I chose Action Research (AR) as a methodology for this study. This is because similar to my research aims and motives the purpose of AR is to transform one's "practice," one's "understanding" of it and the "conditions" in which the practice takes place (Kemmis, 2009, p. 463). Through AR transformation takes place in our actions, in our thoughts about those actions, and in our relations with those we interact with and the context in which we work (Kemmis, 2009). I consider AR a useful mode of inquiry to investigate my teaching practice: to engage in "situated learning" (Cohen et al., 2011, p. 346) at SIBS while the students are being treated as objects (de Bruijne, Everaert, Harinck, Riezebos-de Groot, & van de Ven, 2011; Kemmis, 2009; Tripp, 2005). It is considered to be an effective approach (Ferrance, 2000).

Action Research is largely viewed as a research methodology that pertains to the post-positivist paradigm although there are some characteristics by which AR differs from the post-positivist paradigm (Tekin & Kotaman, 2013). Like the post-positivist paradigm, AR does not lead to the generation of objective knowledge or universal laws (Tekin & Kotaman, 2013). Yet, action researchers seek to act as change agents with the aim to solve practical problems, often within their own context which makes an action researcher take on the role of an "insider researcher" (Coghlan & Brannick, 2014, p. 122). Within the post-positivist tradition, this is not the role of a researcher nor the purpose of research (Tekin & Kotaman, 2013).

Cohen et al. (2011) and Tripp (2005) described AR as an iterative process that in its basic form represents a cycle that contains the phases of planning, acting, observing and reflecting in a systematic way to improve one's practice and to contribute to theory of education. The basics of the AR cycle are attributed to the work of Lewin (1946) who laid out the basic procedure of each phase in the cycle. In the planning phase the researcher engages in the design of an action based on the observation that change is needed and the researcher decides on a way to monitor the impact of an action (Kemmis, McTaggart, & Nixon, 2013). In the acting phase action is implemented with the aim to make improvements (Kemmis et al., 2013). The observing phase consists of data collection which is needed to evaluate the impact of the action in the final phase (Kemmis et al., 2013). As Kemmis et al. emphasised, the outcomes from the evaluation phase

can form the starting point for a new AR cycle that begins with “re-planning” (p. 18) after which a new or a modified plan of action can be implemented, monitored, and evaluated.

In this study, the planning phase involved the procedure of designing an intercultural learning intervention based on the principles and parameters of the CAM pedagogy to develop students’ intercultural sensitivity. This phase also involved deciding on the research methods to monitor the intervention’s effect on students’ intercultural sensitivity. The acting phase consisted of the actual implementation of the intervention. The observing phase in this study consisted of data collection and analysis at different points in time using research methods that were decided upon in the planning phase. Finally, the reflecting phase for this study included an evaluation of the results found in this study. It also included a comparison of this study with other studies from the intercultural field from a theoretical point of view and a reflection on the practical implications for future internationalisation practices of schools. These procedures were integrated into this study. These procedures are also captured in figure 4 which can be found in section 3.3

AR is an iterative process where one cycle feeds into the next cycle (Tripp, 2005). This does however not mean that within a single project multiple AR cycles must be executed (Coghlan & Brannick, 2014; Cohen et al., 2011; Carr and Kemmis, 1986/2002; Ferrance, 2000; Lewin, 1946; Tripp, 2005). In fact, the start of a new AR cycle could also mark the beginning of a new research project that builds on a previous AR project (Coghlan & Brannick, 2014; Cohen et al., 2011; Carr and Kemmis, 1986/2002; Ferrance, 2000; Lewin, 1946; Tripp, 2005). While it would have been preferable to engage in multiple AR cycles during this study, the decision was made to engage in one AR cycle. This decision was made to ensure that this study could feasibly be conducted within the allowable time of the thesis stage. This is a limitation of this study because it does not allow the assessment of the intervention’s effect in the long-term through follow-up cycles.

**Technical Action Research applied for this study.** There are different forms of AR including Practical Action Research, Critical Action Research, and Technical Action Research (Cohen et al., 2011; Kemmis, 2009). These forms differ in their structures and in the purpose for which they are used. As described by Coghlan and Brannick (2014), Ferrance (2000), Kemmis (2009), Stenhouse (1975), Tripp (2005), and Whitehead (1985) AR can be conducted by an individual, such as a single teacher seeking to improve their teaching practice, or AR can be

conducted by multiple people who act collaboratively. In a more traditional concept of AR, the people who are being researched are subjects of the research as they have a voice during the research process (Cohen et al., 2011; de Bruijne et al., 2011; Kemmis, 2009). This is however not the only way by which AR can be conducted. In fact, multiple sources indicate that in AR it is also possible that those who are being researched act as objects of research (Cohen et al., 2011; de Bruijne, et al., 2011; Ferrance, 2000; Kemmis, 2009; Tripp, 2005). An example of this form of AR is Technical AR (de Bruijne et al., 2011; Kemmis, 2009; Tripp, 2005).

In Technical Action Research, the purpose is to improve one's practice so that outcomes can be achieved in ways that are "more effective or efficient" (Kemmis, 2009, p. 469). In contrast to Participatory AR and Critical AR, in Technical AR it is only the researcher who decides on the course of action to take and how this will be executed to improve practice (de Bruijne, et al., 2011; Kemmis, 2009; Tripp, 2005). Thus, in Technical AR, unlike other forms of AR, the researcher does not engage in a discussion with others who are involved in the research to agree on a specific course of action to find a solution (de Bruijne, et al., 2011; Carr & Kemmis, 1986/2002; Kemmis, 2009; Tripp, 2005).

I chose to conduct Technical Action Research (TAR) for this study in an effort to improve my practice in developing students' intercultural sensitivity and thus, by extension, their potential to demonstrate intercultural competence. Given that to scientists, ultimately, the aim of science is theory (Cohen et al., 2011; Swanborn, 1991), the choice was made to apply TAR in an augmented way for this study. That is, TAR as applied for this study formed an indirect test to research whether the CAM pedagogy has pragmatic validity as a heuristic tool for developing students' intercultural sensitivity at SIBS.

The choice to conduct TAR did not mean that this study was executed without input from others. Although I was not allowed to collect data on my colleagues, I engaged them in a discussion about the content, purpose, and execution of the lesson programme that was designed for the intercultural learning intervention. This lesson programme is described in section 3.2 and in appendix A. I also trained my colleagues at SIBS to facilitate this lesson programme using the CAM parameters. With this I mean that I provided them with general guidelines for how to act during the intercultural sessions with the students according to the parameters of CAM. We also discussed how they could apply the CAM parameters in the lessons.

Furthermore, as is explained in section 3.4, I interviewed students during this TAR to learn of their experiences on breaking away from the culture of *the* truth during the intercultural learning intervention. For this TAR I only obtained approval to collect data of students who provided written consent to participate in my study and who participated in my own sessions. Additionally, my supervisor acted as a critical friend with whom I discussed the steps to be taken during this TAR, the progress of each step, the data collection methods, the data analyses, and the findings that arose from these.

Several potential pitfalls of AR were considered to justify the choice for TAR for this study. There is the risk that practitioners might use AR to investigate issues that are not authentic to their daily practice (Carr & Kemmis, 1986/2002). This risk did not apply to my research because my daily practice revolves around the development of students' intercultural competence. Moreover, in AR there is the risk that teachers focus on their own technical skills while ignoring the way a curriculum influences their practice (Elliott, 1991). Moreover, it may be that teachers do not share knowledge gained through AR (Ferrance, 2000).

With these potential risks in mind, I considered that it is my duty as a research practitioner to use the findings from this TAR as a starting point to engage in collaborative enquiry with colleagues from within my academy and university and from other schools. This enquiry is necessary to reflect on the consequences of the pedagogies we adopt, for instance on the design of our curricula, when including new internationalisation at home practices. I consider such enquiry relevant to prepare students for an ever-changing and globalizing world. I also consider it relevant because our institutions are also confronted with an ever-changing and internationalising landscape (Knight, 2008). Therefore, one cannot ignore the impact of further internationalisation on our curricula and the way these impact our practice (Knight, 2008).

### **3.2 The Intercultural Learning Intervention.**

The response to the first research question is described in the Literature Review chapter. To reiterate: The process of breaking away from the culture of *the* truth using CAM to bridge the apparent discrepancy between nature, the working of our brain, and nurture, the impact of the culture of *the* truth, was adopted as an influence of intercultural sensitivity development. For this study this influence is therefore used for the design of an intercultural learning intervention. In the remainder of this thesis this potential influence of intercultural sensitivity development is referred to in shorthand, namely: the influence of breaking away from the culture of *the* truth.

The second research question, as stated at the beginning of this chapter, is: ‘How can influences on intercultural sensitivity be integrated in a learning intervention that is aimed at developing students’ intercultural sensitivity towards an ethnorelative view?’ This research question is addressed in this section and it is answered in two parts: a groundwork part and a pragmatic part.

**Groundwork part: Design of Action Model of Intercultural Sensitivity and Competence Development.** Following the theoretical model depicted in figure 1, the next step to use the CAM pedagogy as a heuristic tool for developing students’ intercultural sensitivity concerned the design of an Action Model. This action model served as the blueprint for the intercultural learning intervention. In the Action Model that was designed for this study, the principles and parameters of the CAM pedagogy are interwoven along with knowledge, attitude, and skills components. Some of these components were inspired by Deardorff’s Process Model of Intercultural Competence and some of these components were inspired by the CAM pedagogy.

As discussed in the Literature Review, a theoretical foundation is missing in Deardorff (2006) and in Deardorff and Jones (2012) to provide an understanding why the knowledge, attitude, and skills components portrayed in Deardorff’s Process Model would contribute to an ethnorelative view. Moreover, no explanations were provided how to apply the components in this model to effectively develop an ethnorelative view. Therefore, by interweaving some of these components with the CAM parameters, these components became shaped and contextualised by CAM’s theory. This served to integrate the influence of breaking away from the culture of *the* truth into these components to develop a more open mind-set in support of intercultural sensitivity development.

As the CAM pedagogy functioned as the heuristic tool in this intervention, the theory of CAM served to provide an explanation with an understanding of why and how an ethnorelative view could be developed. The action model designed for this study, named the Action Model of Intercultural Sensitivity and Competence, is depicted in figure 2. Underneath figure 2 an explanation of the model is provided. This explanation together with the action model itself forms the groundwork part to answer the second research question.

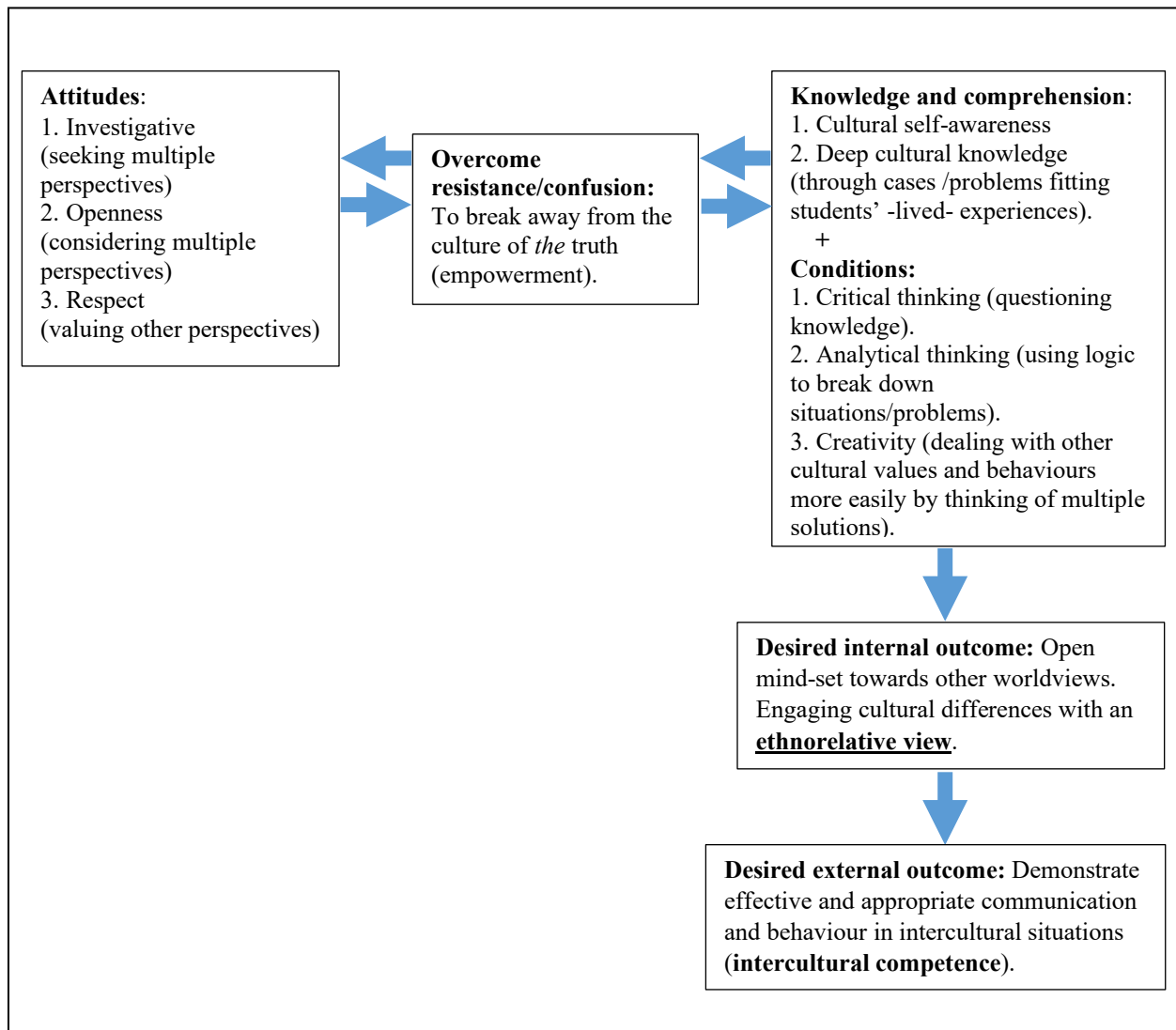


Figure 2. Action Model of Intercultural Sensitivity and Competence Development.

**Essence of the Action Model.** The shape of the Action Model is somewhat similar to Deardorff's (2006) Process Model of Intercultural Competence. Whereas Deardorff's Process Model is cyclical in nature to illustrate that intercultural competence development is an "ongoing process" (p. 257), the Action Model depicted in figure 2 does not have a cyclical form. Yet, I also subscribe to the idea that intercultural competence development is a continuous process. The components depicted in the Action Model formed the key ingredients for the intercultural learning intervention for this study. The top of the Action Model shows an iterative process between 'knowledge, comprehension, and conditions' on the one hand and 'attitudes' on the other hand to 'overcome resistance/confusion' to break away from the culture of *the* truth. This

iterative process stems from findings of previous research with the CAM pedagogy by Delnooz (2008) and Delnooz et al. (2012). These authors showed that learners' critical and analytical thinking and creative skills developed as learners overcame their resistance to break away from the culture of *the* truth and/or as they overcame their confusion to break away from it (Delnooz, 2008; Delnooz et al., 2012). This process, in turn, helped to change learners' attitudes as they took a more investigative attitude to seek multiple perspectives and they became more open to consider other perspectives (Delnooz, 2008; Delnooz et al., 2012).

In this Action Model the expectation is portrayed that as students learn to break away from the culture of *the* truth in the intercultural learning intervention, students' resistance to hold on to it and/or their confusion to break away from it will eventually be overcome. This, as is portrayed in the Action Model at the top left is expected to create a more investigative, open, and respectful attitude as students start to seek multiple perspectives, consider multiple perspectives and, value perspectives other than their own.

The iterative process between 'knowledge, comprehension, and conditions' and 'attitudes' and 'overcome resistance/confusion' to break away from the culture of *the* truth is expected to contribute to a more open mind-set, rather than a closed mind-set, towards other worldviews. This is to support students' intercultural sensitivity development towards an ethnorelative view. This is depicted at the lower half of the model. As depicted in the Action Model, this, in turn, could contribute to one's potential to demonstrate intercultural competence. In the following paragraphs the roles of the depicted components for the intercultural learning intervention are explained in more detail.

***Knowledge, comprehension, and conditions.*** The text box 'knowledge, comprehension and conditions' at the top right of the Action Model implicitly depicts the findings from the literature (Bennett, 1993; Deardorff & Jones, 2012; Hammer, 2012) that cultural knowledge by itself is not enough to develop intercultural sensitivity and competence. This is why the 'conditions', critical and analytical thinking and creativity were added to 'knowledge' and 'comprehension' in the Action Model. This serves as an indication that intercultural sensitivity development also depends on what one does with the cultural knowledge that is gained. In the intervention for this study knowledge is to be questioned and not considered as a fixed truth. The CAM parameters of applying a questioning method, using discourse, and thinking conceptually are applied to question knowledge. Students engage in the questioning of knowledge in the



intervention through critical thinking activities, participating in in-class discussions, and through the conducting of research to gain evidence to support arguments for their perspectives.

Intercultural cases or problems that fit students' experiences form an integral part of the knowledge and comprehension components for the intercultural learning intervention in this study. The CAM parameter of using practical cases that are connected to students' experiences serves to help motivate students to learn (Delnooz, 2008; Delnooz et al., 2012).

Cultural self-awareness, depicted at the top of the 'knowledge, comprehension, and conditions' box, is also found in Deardorff's (2006) Process Model. The relevance of cultural self-awareness for the intercultural learning intervention is that people are not necessarily aware that they have a culture (Bennett, 1993). This is particularly the case for those who are part of the dominant culture (Bennett, 1993). Awareness of the fact that one's culture is a mere context rather than a universal given, is a part of engaging cultural difference through an ethnorelative view (Bennett, 1993). Therefore, cultural self-awareness is a component of the intervention in this study.

Simultaneously, deep cultural knowledge is depicted in the Action Model. This component was also found in Deardorff's Process model with the explanation that this includes "understanding other worldviews" (Deardorff & Jones, 2012, p. 287). The function of deep cultural knowledge in the intervention for this study is to provide cultural knowledge from the literature that touches on the deeper layers of a culture, namely cultural values that influence behaviours. As pointed out in the Literature Review, Hofstede et al. (2010) asserted that values lie at the "core of culture" (p. 9) and they impact the behaviours of a culture's members.

The function of deep cultural knowledge in the intervention therefore is that students can learn about cultural values and behaviours to gain an understanding about other worldviews. Deep cultural knowledge also functions to have students investigate how and why certain cultural values and behaviours could play a role in the intercultural case studies or problems. The latter point also touches upon analytical thinking depicted in the top right box of the Action Model, because as described by Delnooz et al. (2012) analytical thinking revolves around the ability to make a logical breakdown of situations or problems. In this intervention that means that students can make a logical breakdown of intercultural situations and problems.

Creativity, depicted at the bottom of the textbox, refers to the opportunity for students to create solutions for intercultural situations. As depicted in figure 2, the creativity component

serves students to learn how to deal with other cultural values and behaviours more easily as students become more apt in thinking of solutions. The function of the creativity component is that students can choose which knowledge components would serve them to address an intercultural case or problem. Students can use these knowledge components to design workable solutions for intercultural situations. This is also in line with the CAM parameters, particularly the parameters of giving students both the freedom and the responsibility to make choices (Delnooz et al., 2012). In the intercultural learning intervention of this study students have to back up their choices for solutions with an argumentation that is built on evidence. Students can gain this evidence through the research they do during the sessions.

***Overcoming resistance and/or confusion.*** As described in the Literature Review, previous research (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012) showed that when the CAM pedagogy is applied, this led to initial resistance and/or confusion among students. This resistance and/or confusion was towards the idea that there are multiple truths. As intercultural sensitivity development does not occur automatically (Bennett, 2012) and as people can show resistance to having to behave in ways that deviate from their cultural standards (Garfinkel, 1964), it was expected that students would resist seeking or considering other worldviews in this study. It was also expected that students would initially resist having to look at situations from multiple perspectives. Moreover, it was expected that students would initially resist having to create solutions, rather than that they are provided with an answer by the teacher. Therefore, figure 2 portrays that students have to overcome their resistance and/or confusion in the process of breaking away from the culture of *the truth* in the intervention.

The text box at the centre of figure 2 also portrays the expectation that through the intercultural learning intervention, in which the afore-mentioned ‘knowledge, comprehension, and conditions’ components are applied using the CAM parameters, students’ resistance and/or confusion to let go of the culture of *the truth* would gradually be overcome. This brings the discussion to the next text box in figure 2 namely the ‘attitudes’ box.

***Attitudes.*** The Action Model shows three attitudes, namely an investigative attitude, openness, and respect. The latter two are derived from Deardorff’s Process Model of Intercultural Competence. The arrows between the text boxes ‘overcome resistance/confusion’ and ‘attitudes’ illustrate the expectation that as students start to break away from the culture of *the truth*, students would take a more investigative attitude as students seek multiple

perspectives. Furthermore, it was expected that students' attitudes would become more open to consider multiple perspectives and that they would come to respect more and value more perspectives other than their own. These perspectives also include perspectives that are informed by other cultural values and behaviours.

As mentioned at the beginning of this section on the Action Model, there is an iterative process between the components 'knowledge comprehension, and conditions', 'attitudes' and 'overcome resistance/confusion to break away from the culture of *the truth*': It was expected that developments in students' critical and analytical thinking and developments in their creativity skills would feed into students' attitudes, and vice versa, as students learn to break away from the culture of *the truth*. This expectation is based on the reporting by Delnooz (2008) and Delnooz et al. (2012) that critical, analytical and creative skills and an investigative and open attitude feed into each other. Therefore, it was expected that the process of breaking away from the culture of *the truth* would contribute to the desired internal outcome of developing a more open mind-set to other worldviews. This would support students' intercultural sensitivity development in this TAR.

An ethnorelative view supports one's potential to demonstrate intercultural competence (Bennett, 2012; Deardorff, 2006; Hammer, 2009). This is illustrated by the arrow between the 'desired internal outcome' text box and the 'desired external outcome' text box in figure 2. Similar to Deardorff's Process Model, and in line with the definition of intercultural competence adopted for this research, this desired external outcome concerns demonstrating "effective and appropriate communication and behaviour in intercultural situations" (Deardorff & Jones, 2012, pp. 286-287). This is depicted at the bottom of the Action Model.

***Emancipation and empowerment.*** Action research is emancipatory in nature (Cohen et al., 2011). In this TAR emancipation means that students become empowered to break away from the culture of *the truth*. Empowerment means that: Students develop their intercultural sensitivity as they learn to handle multiple perspectives for intercultural situations, choosing a perspective using arguments backed by evidence, and as they learn to create well-argued solutions for such situations.

**Pragmatic part: Lesson programme for the intercultural learning intervention.**

***Aims and actions of the intercultural learning intervention.*** I formulated five practical aims and five core actions for the intercultural learning intervention. These aims and actions

served to set up a lesson programme so that the intervention could be implemented at SIBS. The five practical aims are:

1. Students gain deep knowledge of cultural values and behaviours, including those of their own culture, so as to become more aware of relevant cultural differences.
2. Students question knowledge, consider multiple perspectives and make a logical breakdown of intercultural (business) cases so as to develop their critical and analytical thinking skills and to break away from the culture of *the* truth.
3. Students critically reflect on cultural values and behaviours, including their own, so as to perceive values and behaviours from other cultures as equally viable.
4. Students engage in discourse so as to develop a more investigative, open, and respectful attitude towards cultural differences and to break away from the culture of *the* truth.
5. Students develop their creative skills by designing multiple solutions for intercultural (business) cases that take into account relevant cultural differences to address these differences effectively and appropriately.

Five actions form the backbone of the intercultural learning intervention that was to be developed for this TAR. The five actions are:

1. Developing a learning intervention in which students are offered intercultural (business) cases that fit students' experiences.
2. Sharing knowledge from the literature on different cultures to develop students' cultural self-awareness and deep cultural knowledge of other cultures.
3. Overcoming students' resistance and confusion to break away from the culture of *the* truth by having students: question knowledge, analyse intercultural situations from multiple perspectives, and make a logical breakdown of situations to develop their critical and analytical thinking skills.
4. Enhancing in-class discourse to develop a more investigative, open, and respectful attitude towards cultural differences among students and to overcome students' resistance and/or confusion to break away from the culture of *the* truth.
5. Offering a safe setting in which students create their own solutions to solve intercultural problems.

**Description of the lesson programme.** Following the five aims and actions for the intercultural learning intervention, a lesson programme was created. This lesson programme is written up in a workbook. This workbook is a product consisting of four intercultural sessions that can be used by teachers if they want to develop similar intercultural activities. This workbook also describes the four the pillars that formed the design for all sessions. This workbook, together with the five aims and actions, form the pragmatic part to answer the second research question. Strictly speaking, the lesson programme's workbook is not part of this thesis. However, a description of key components from the lesson programme's workbook are highlighted in appendix A. A brief summary of the key components is provided below.

The four sessions each lasted 2.25 hours. The research participants, twenty-two in total, were divided into subgroups for each session. In the sessions I took the role of teacher and moderator. In line with the CAM parameters, the sessions did not take the form of a mere traditional setting in which students would sit and listen (Delnooz et al., 2012). This served to set the process in motion by which the participants could start to break away from the culture of *the truth*.

To incorporate the five actions outlined above into all sessions, thereby ensuring that the CAM parameters would be applied, four pillars were created. These pillars are:

1. Practical cases as framework: This served to incorporate action number 1. This pillar entailed that the sessions revolve around a practical (business) case that students are likely going to experience during their studies or careers.
2. Knowledge is not a fixed truth: This serves to incorporate action number 2, 3, and 4. This pillar entails that students gain knowledge from the intercultural literature, learn to make a breakdown of intercultural situations and assess these situations using multiple perspectives. The knowledge shared is not treated as a fixed truth. Instead it is questioned through in-class discourse and research. Knowledge from the literature is shared by the teacher in a non-directive way and by students through the research they do during the sessions.
3. Culture might not form the only explanation: This pillar serves to incorporate action number 3 and 4. This pillar entails that students realise and learn that culture may not be the only factor that plays a role in an intercultural (business) case. This is important because otherwise the concept of culture by itself could become considered as a kind of 'truth' based on which anything could be explained.

4. Theory and evidence are not the same: This pillar serves to incorporate action number 3, 4, and 5. It entails that students have to create solutions for intercultural situations and that they have to give an explanation with evidence why their actions would be effective. Students learn in these sessions that there is a difference between a theory and evidence. This serves to help students realise that a theory might not necessarily represent *the* truth, but only a perspective to look at something. Through this understanding and the process of questioning perspectives, students can learn to see that there is no all-encompassing solution to a case.

A seven step cycle was created for the sessions. This cycle serves to ensure that the four pillars would be applied in a structured way within the time duration of 2.25 hours. Each step is described in Appendix A. The focus of the first two sessions is on students' future internship abroad with themes regarding 'connecting to local people in your dream country' and 'getting help from a local colleague in your dream country'. The focus of the third and fourth session is on 'intercultural conflict' with themes regarding 'a Dutch business person upsets a local Indian manager' and 'a Belgian employee puzzles a local Dutch manager'. For each theme knowledge components from the literature are shared.

### **3.3 Research Design**

**Quasi-experimental design.** Several design options to implement the intercultural learning intervention were considered. For this study a quasi-experimental design is considered appropriate. There are several reasons for this. Firstly, a laboratory setting is needed for a true experimental design because this design requires that variables are identified and controlled for (Cohen et al., 2011). This is not possible within the context of my work practice. Secondly, in a true experimental design control groups are typically used (Cohen et al., 2011). For my TAR I decided not to use control groups to prevent that students would be disadvantaged by my research. If I were to use control groups, those students in the control groups would be exposed to a practice that does not entail an improvement practice regarding intercultural learning. As Tripp (2005) explained, preventing people from benefiting from an improved practice goes against the philosophy of AR. It also goes against my values as an educator. Finally, other studies on intercultural sensitivity and competence development, such as those conducted by Engle and Engle (2004), Nguyen et al. (2018), and Xin (2011), were identified in which no control groups are used.

For this quasi-experimental design a “one group pre-test-post-test” (Cohen et al. 2011, p. 322) design is applied. In such a design the researcher engages in a pre-test with participants from the experiment group then conducts an intervention which is followed by a post-test (Cohen et al., 2011). With the choice for a quasi-experimental design to implement the intercultural learning intervention also came the consequence that the intervention was implemented under the normal daily school conditions of SIBS. This means that the intervention was to be implemented during students’ regular school schedule.

To ensure that all students would be able to participate in the sessions these sessions were scheduled as part of students’ professional and personal development activities. These are activities that are part of the quarterly cycle of SIBS’ programme. Therefore, the intervention did not represent extra workload for the students. A constraint however was that it was not possible to schedule more than four sessions due to the scheduling of all other classes. Thus, the design for this TAR was made in keeping with the constraint that at maximum four intercultural sessions could be scheduled. The potential consequences of this constraint are discussed in section 3.7.

***Considerations on intervening variables.*** A downside to using a one group pre-test-post-test design is that not all variables can be controlled for (Cohen et al., 2011). This may compromise the justification for claiming that a change in the post-test results were caused by the intervention because other variables may make an impact that could compromise the validity of the research (Cohen et al., 2011). Yet, results that are obtained in a laboratory setting may not be obtained in a natural experiment because in a natural experiment there is a lack of controllability of variables (Hammersley, 2008). I chose to implement the intervention under normal daily school conditions. I chose for this because, if even under conditions in which there are intervening variables an effect can be found on participants’ intercultural sensitivity, this would provide a meaningful insight into the intervention’s impact. Therefore, for this study, the more intervening variables there are the better: If despite the intervening variables the intervention still would have an impact on participants’ intercultural sensitivity this forms a stronger case of the intervention’s impact than in the case of an experimental design in which intervening factors would be excluded (Delnooz, 2019).

The argument above is informed by the notion that all I could change under normal conditions is a small part of the intercultural education that students would be offered. All other

variables, such as different pedagogies used in other classes at SIBS, students' motivation, and students' previous education were beyond my control as a researcher. Moreover, if the intercultural sessions for this study were found to be successful and if they were to be implemented in the regular school programme for the longer term, then it would also not be possible to exclude intervening factors. Thus, the implementation of the intervention under normal conditions was considered useful with an eye to the role and impact that the intervention could have at SIBS for the long-term.

### **3.4 Research Methods**

In AR it is important to be clear about data collection procedures, the timing of the data collection, from whom data is collected and how it is analysed (McNiff & Whitehead, 2009). In this section a description is first provided on the data collection strategy. After this, a flowchart is depicted that provides an overview on the timing of the data collection and analysis. This is followed by a description of the data collection methods including benefits and drawbacks. The analysis procedures are described in section 3.6.

The final research question of this study is: What is the effect of a learning intervention on students' intercultural sensitivity? To answer this question, I chose to conduct a mixed-methods strategy. This serves my research aims and is in line with a preference found among researchers (Almeida et al., 2012; Deardorff, 2006; Leung et al., 2014) to use multiple methods in studies regarding intercultural sensitivity and competence development.

A mixed methods approach can be used to gain more insights compared to research in which either a quantitative or qualitative method is used (Creswell, 2009). I chose to apply a sequential explanatory strategy. In this strategy qualitative data can be used to further interpret results from the quantitative data (Creswell, 2009). A benefit to the sequential explanatory strategy is that if results derived from the quantitative data do not match expectations, the findings from the qualitative data might help to find an explanation for this (Creswell, 2009).

In this study, participants' intercultural sensitivity is measured by the Intercultural Development Inventory (IDI). The quantitative results obtained from the IDI are further informed with qualitative data obtained through semi-structured interviews. As I seek to test the CAM pedagogy as a heuristic tool to develop students' intercultural sensitivity, the use of qualitative data to further inform the quantitative data is relevant: Based on quantitative data alone it would be difficult to determine whether students are able to let go of the culture of *the*



truth or not. Through qualitative data it would possible to gain a more informed picture of this. The quantitative and the qualitative research methods are discussed in more detail following figure 3 which shows the data collection and analysis flowchart.

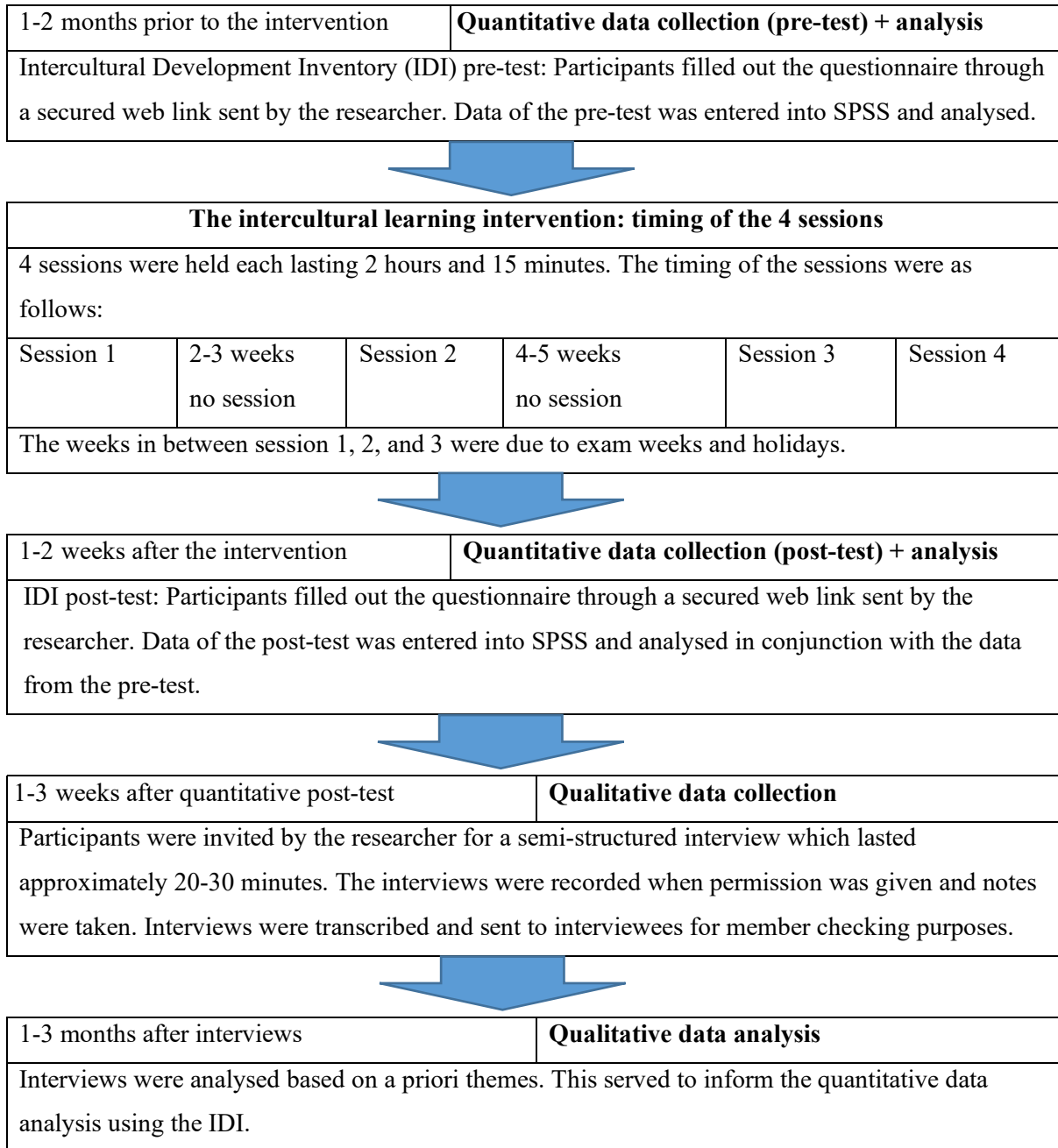


Figure 3. Data collection and analysis flow chart.

Figure 4 shows a visual of the integration of the data collection and analysis steps along with the other AR phases that were implemented for this study. These other phases were discussed in section 3.1.

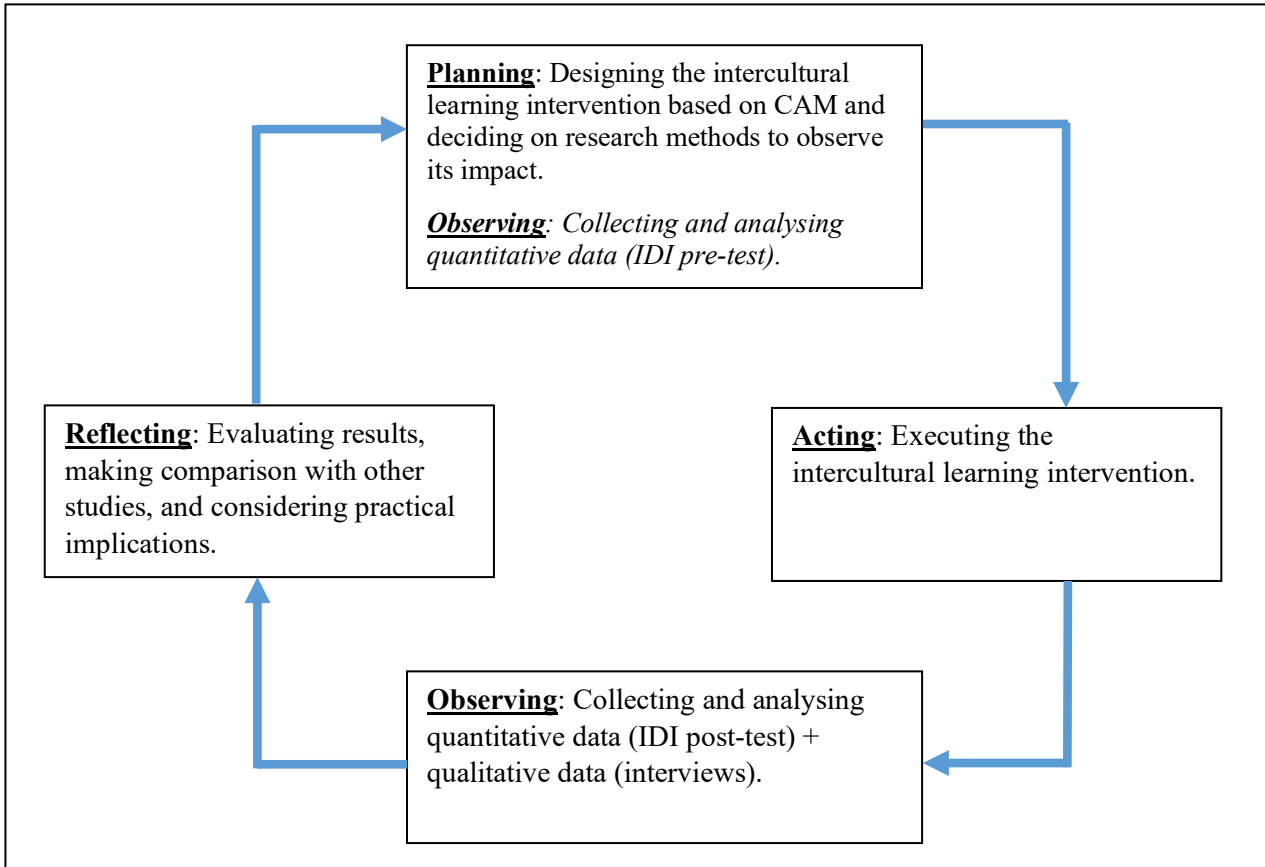


Figure 4. A cycle of Action-based research for this TAR (Lewin, 1946; Tripp, 2005).

**Quantitative data collection: Intercultural Development Inventory.** As is illustrated in figure 3, I gathered quantitative data on students’ intercultural sensitivity prior to the learning intervention and after the learning intervention using the Intercultural Development Inventory (IDI) questionnaire. In the Literature Review a description is provided about the theoretical background of the IDI, the content of the questionnaire, its construct and cross-cultural validity, and its reliability. In the next paragraphs further details are provided about the IDI and the choice to use this instrument.

As pointed out in the Literature Review, the IDI’s theoretical basis is grounded in Bennett’s (1993) Developmental Model of Intercultural Sensitivity (DMIS). Hammer (2009) explained that the IDI provides two scores: A score of one’s Perceived Orientation, which is a

person's perception of their intercultural sensitivity, and a score of one's Developmental Orientation, which is one's primary orientation to cultural differences according to the IDI. The Developmental Orientation is the position that, according to the IDI, a person is "most likely to use in those situations that involve cultural difference" (Hammer, 2009, p. 212). This is in line with the assumption of the DMIS: As Bennett (2012) argued, while to some degree all positions of the DMIS "coexist" (p. 103) within individuals, for everyone there is one position that characterises their "predominant experience" (p. 103) of cultural difference.

The Developmental Orientation DO (DO) is put as a score along the Intercultural Development Continuum (IDC) (Hammer, 2012; IDI, 2019). This score ranges from 55 until 145 along the IDC (Hammer, 2012). Table 5 shows an overview of the orientations on the Intercultural Development Continuum and the score range per orientation.

Table 5

*Overview of the Orientations on the Intercultural Development Continuum (adapted from Hammer, 2011)*

	Ethnocentric orientations		Transition orientation	Ethnorelative orientations	
<b>Orientation</b>	Denial	Polarisation (Defense/ Reversal)	Minimisation	Acceptance	Adaptation
<b>Score range on IDI</b>	55-69.99	70-84.99	85-114.99	115-129.99	130-145

The IDC shows the orientations of Denial, Polarisation, which can either be a Defense orientation or a Reversal orientation, Minimisation, Acceptance, and Adaptation (Hammer, 2011). In the IDC, Denial is described as an orientation in which a person is rather disinterested in other cultures and tends to avoid cultural differences (Hammer, 2012). This orientation is characterised by a failure to perceive that there could be differences in, for instance, ways of communication that are informed by culture (Hammer, 2012). The Polarisation orientation can take two forms (Hammer, 2012). The first one is Defense towards other cultures which means that one feels that one's culture is "superior" (Hammer, 2012, p. 121) to other cultures and that other cultures could threaten one's worldview (Hammer, 2012). It can also take the form of Reversal which means that one considers other cultures as superior to one's own culture

(Hammer, 2012). According to the IDC, the Denial, Defense and Reversal orientations are ethnocentric views, and this is similar to Bennett's (1993) DMIS.

Minimisation is considered as an ethnocentric view in the DMIS (Bennett, 1993). In this orientation cultural differences are largely ignored (Bennett, 1993). However, based on repeated tests using the IDI, Minimisation became considered as a "transitional orientation" (Hammer, 2011, p. 481) that lies between ethnocentric and ethnorelative orientations. As Hammer (2012) explained, Minimisation means that a person emphasises those values and behaviours that people across the world appear to have in common. Yet, at the same time, one ignores differences that exist between cultures at a deeper level that may actually impact the way people think and act (Hammer, 2012).

Acceptance and Adaptation represent the ethnorelative orientations on the IDC (Hammer, 2011). In Acceptance, a person appreciates cultural differences, sees their relevance and is curious to learn of other cultural values and behaviours (Hammer, 2012). Yet, Acceptance does not mean that one ethically agrees to all values and behaviours or that one would know how to adapt to accommodate cultural differences (Hammer, 2012). In the Adaptation orientation, a person can view values and behaviours through different cultural lenses, and one is able to change one's behaviour in a way that is appropriate in another culture (Hammer, 2012).

**Key focus of IDI.** The IDI's key focus lies on the assessment of one's intercultural sensitivity in terms of how one perceives and experiences cultural differences and similarities (Hammer, 2011). Within the IDC it is taken into consideration that a member of a culture does not necessarily abide completely to the "normative system" (IDI, 2019, p. 25) of their own culture. Yet, the IDI does consider that it is more likely that a member of one particular culture will have values and behaviours that are more in line with the normative system of their own culture than an outsider to that particular culture (IDI, 2019). Therefore, the IDI focuses on how the normative system reflects how a person looks at the world and acts in it (IDI, 2019).

**Rationale for choosing the IDI.** The choice for the IDI is informed by several motives. Firstly, in contrast to other tools such as the Intercultural Sensitivity Scale or the Intercultural Sensitivity Inventory, the IDI has been extensively tested and shown to be cross-culturally generalisable (Hammer, 2012). The IDI also showed to be reliable in terms of content and construct validity (Hammer et al., 2003; Hammer, 2009). Secondly, the IDI scores have shown to be impacted only to a limited degree by social desirability bias (Paige et al., 2003). Generally,

social desirability bias is a weakness of intercultural assessment tools (Demetry & Vaz, 2017). Given, the limited impact found on social desirability in the IDI in past research, it was assumed that social desirability hardly played a role in participants' responses to the IDI statements for this research.

Thirdly, nothing has been reported on the proficiency level that is required to fill out tools such as the Intercultural Sensitivity Scale or the Intercultural Sensitivity Inventory in a reliable way. A downside of all three tools discussed is that these are offered in languages other than the Dutch language. Hammer (2011) reported that the IDI is comprehensible for people who have at minimum a "reading difficulty level" (Hammer, 2011, p. 12) of secondary school students aged 14-15 (p. 12). This is below the proficiency level of English that students at my academy must have to be eligible to enrol in our programme. Therefore, in terms of language level, the IDI appeared appropriate for this research.

A downside to the IDI questionnaire is its length given that it contains 50 items. As mentioned in the Literature Review, Wang and Zhou (2016) considered shorter assessments more practical when these are used for relatively young participants as these are less "demanding" (p. 6). Yet, as I am a Qualified Administrator of the IDI and therefore licensed to use this tool, I have experience in using the IDI with students at SIBS. To support the response rate and to contribute to the quality of participants' responses several measures were put in place. In the Participant Information Sheet (PIS) for this TAR I communicated the approximate time it takes to fill out the IDI so as to manage participants' expectations about the questionnaire. The PIS also stated that this research aimed to make a contribution to the design of intercultural learning activities by which students can be better prepared for the professional field. Furthermore, the PIS stated that participants who completed the questionnaires would receive their results at the end of the study.

**Qualitative data collection: semi-structured interviews.** As is illustrated in figure 3, after the data collection with the IDI in the post-test, qualitative data was collected by means of semi-structured interviews. The aim of the semi-structured interviews is to further inform the data obtained through the IDI. This served to gain an understanding, '*Verstehen*', about the quantitative results on students' intercultural sensitivity.

***Rationale for choosing semi-structured interviews.*** Interviews enable one to gain insights in "what is inside a respondent's head" (Tuckman, 2012, p. 282). This provides an

opportunity to, among others, find out about people's "attitudes and beliefs" (Cohen et al., 2011, p. 411). My purpose for using the semi-structured interviews is to assess whether students' interview responses provided indications that students are able to start breaking away from the culture of *the truth*. This would then form an explanation, '*Verstehen*', as to why students had, or had not, developed their intercultural sensitivity as measured by the IDI. With the purpose for the semi-structured interviews in mind, I decided against using a questionnaire because a questionnaire would not allow me to probe further or to engage in a conversation with the participants on their experiences of the intervention. Moreover, the use of interviews fits with my epistemology that knowledge is dependent on the context in which it is generated. Using interviews shows that one considers that knowledge can be "generated between humans" (Cohen et al., 2011, p. 409).

To fulfil the interview purpose, participants are asked about their experiences of the four intercultural sessions. By asking students about their experiences of the sessions rather than talking directly about their views of breaking away from the culture of *the truth*, I applied an "indirect form" (Cohen et al., 2011, p. 417) of questioning. The purpose of indirect questioning is that students could tell as open and as honest as possible how they had experienced the sessions. Using an indirect form of questioning could contribute to accomplish this (Cousin, 2009), because answers given to indirect questions can be used to make deductions about a respondent's views (Cohen et al., 2011). Analysing answers to indirect interview questions is not an 'exact' science, but it can provide indications to further inform the IDI data.

***Formulating interview questions.*** I formulated the questions in such a way that they would not strike the participants as mere exam questions because that could potentially lead to defensive behaviour and to socially desirable responses (Vrolijk, 1991). Social desirability bias was an issue that had to be considered in the design and in the conduct of the interviews given the nature of this study's topic.

Several measures were put in place to reduce social desirability bias. Cousin (2009) pointed to the importance of reducing power issues in interviews and advised to engage in a "conversational style" (p. 76) and to create trust. Therefore, at the beginning of the interviews I reiterated to participants that I was not involved in the teaching of any modules or grading of exams for their cohort. Moreover, I stressed that their anonymity was guaranteed and they were free to decide which questions to answer. During the interview I tried to prevent reacting too

often or to soon (Vrolijk, 1991). As Cousin argued, this could give the impression that as interviewer I seek “to dominate” (p. 75). Therefore, I followed Vrolijk’s (1991) advice to show attentiveness to responses.

Despite these measures I must acknowledge that participants might still have considered my role as a teacher at SIBS when responding during the interview. This could impact the validity of their responses. The degree to which social desirability in the interviews played a role could not be determined exactly. Moreover, one can never completely prevent socially desirable responses (Cohen et al., 2011). Nonetheless, I took several measures to ensure that my research would be conducted in an ethical way and to reduce socially desirable responses. These ethical issues are discussed in section 3.8.

In formulating interview questions, I considered that these questions were to be asked to first year students whose mother tongue was not English. Therefore, I adapted the wording, the length and the number of questions to make the questions as clear as possible to the participants and to prevent a cognitive overload during the interviews. These measures support a conversation approach (Cousin, 2009). Jacob and Furgerson (2012) suggested that researchers practice the interview questions with people who resemble the actual respondents. I piloted the interview questions with several people who are knowledgeable about working with young people and with people whose level of the English language is comparable to those of our first-year students.

To start the interview, I posed a “task question” (Cousin, 2009, p. 79) in which participants were asked to think back of the four intercultural sessions and then to pick one or more emojis that came to mind from a list of 50 commonly used emojis. These 50 emojis were portrayed on a plasticised sheet. An emoji is a small picture often used in text messages to express either a feeling or an object. Participants’ pick of emojis functioned as a conversation starter which was followed by further probing. The interview questions and the sheet with emojis can be found in Appendix B.

Several interview questions contained the verb ‘to find’ when asking about students’ experiences of the sessions. This was to remain open to any thoughts and/or feelings that participants might have had regarding the sessions. Using the verb ‘to find’ enables interviewees to consider both thoughts and feelings when they respond to a question about a certain topic (Vrolijk, 1991).

***Selection of interviewees.*** In considering how many participants would be invited for interviews I first considered to use a “saturation” method (Cousin, 2009, p. 80), which, as Cousin explained, involves interviewing as many people until no further insights are gained. Yet, as the sample was relatively small, there were 22 participants, I decided to invite all participants. I created a random number generator in Microsoft Excel to create a list in which the participants appeared in random order. I followed this order to invite students for the interviews. Twenty participants were available for an interview.

### **3.5 Research Participants: Purposive Sampling and Recruitment**

For this study I applied purposive sampling (Cohen et al., 2011). Purposive sampling is a non-probability sampling technique that is used to select participants based on certain characteristics (Cohen et al., 2011). I chose to apply purposive sampling to gain an in-depth knowledge of the effectiveness of the intercultural learning intervention on first year students who only have the Dutch nationality and who were born and raised in the Netherlands. As stated in the Introduction chapter Dutch students form the dominant group at SIBS. There were several reasons for focusing on this particular group of students as discussed in the Introduction chapter.

Among others these reasons included the findings from the literature that members of marginalised groups are quicker in developing their intercultural competence than members of the dominant group (King et al., 2011) and that the latter can more easily avoid exposure to cultural diversity than members of a minority group (Bennett, 1993; Hammer, 2012). Thirdly, through previous research at SIBS I found that in particular Dutch students were not inclined to engage cultural differences with an ethnorelative view (van Melle, 2017). Fourthly, little research was identified in which local students’ intercultural sensitivity and competence was developed effectively at campuses with relatively little cultural diversity or at the beginning of a study programme. As students at SIBS have to go abroad after the first year of studies this makes it relevant to start developing first year students’ intercultural sensitivity.

Finally, as discussed in the Literature Review chapter, Delnooz and de Vries (2018) argued that education in the Netherlands is characterised by a culture which they described as the culture of *the truth*. This intervention is focused on developing students’ intercultural sensitivity by breaking away from the culture of *the truth*. Therefore, I sought to assess whether this intervention would be effective among students who, according to the research by Annema



(n.d.), Delnooz and de Vries (2018), Lunenberg et al. (2007), and Verschuren (2002) were raised in an educational system in which knowledge is considered as a fixed truth.

I had obtained an authorisation letter from SIBS to conduct research and I had obtained approval from the Liverpool Online Research Ethics Committee to start this TAR. With those approvals I sent all first year students, irrespective of whether or not they met the characteristics of my intended purposive sample, an invitation to participate in the research to prevent self-selection. The reason for doing this was to help ensure that the conditions in all sessions and with every teacher would be the same. This could help to prevent the Hawthorne effect which, as explained by Cohen et al., (2011) is that participants' awareness of participating in a research might affect the research results. Twenty-two first year Dutch students who met the characteristics of my purposive sample signed up to participate in the research and provided written consent using the ethical forms that were approved by the Liverpool Online Research Ethics Committee.

To ensure that all other first year students at SIBS would also benefit from the intercultural learning intervention, all other students who did not join in my study participated in the same intercultural sessions moderated by my colleagues. These colleagues were trained by me to moderate the sessions. In line with the ethical approval obtained for this study, the remainder of this thesis solely focuses on the data of the 22 research participants who had provided written consent to participate in this study.

### **3.6 Data Analysis Procedure**

In this section, a description is provided on the procedure through which the IDI data and the data from the semi-structured interviews were analysed for this study. Furthermore, I discuss considerations on the data analysis and on expectations that were set regarding the impact of the intercultural learning intervention given its design and constraints.

**Quantitative analysis: Paired Samples T-Test.** I analysed research participants' Developmental Orientation (DO) scores, obtained through the IDI questionnaire in the pre-test and in the post-test, using SPSS. I conducted a paired samples T-Test to compare participants' DO mean score in the pre-test with their DO mean score in the post-test. The aim of this was to analyse whether any changes could be identified in participants' intercultural sensitivity as measured by the IDI after the intercultural learning intervention had taken place.

***Theoretical significance versus statistical significance.*** A consideration for the Paired Samples T-Test was that the sample size, with 22 participants in this TAR, was relatively small. This meant that the chance of finding an increase in the research participants' DO mean score that would be statistically significant was relatively small when conducting a Paired Samples T-Test. Given the relatively small sample size, the emphasis in the data analysis for this action research was primarily on theoretical significance rather than on statistical significance.

It was assessed whether the change of the research participants' DO mean scores met the expectations about CAM's potential impact on students' intercultural sensitivity given the theory about CAM on breaking away from the culture of *the* truth. It was thus assessed whether, as expected in this TAR, the research participants' intercultural sensitivity as measured by their DO mean score would indeed increase. Analysing the data primarily from the perspective of theoretical significance rather than from the perspective of statistical significance fits with one of the theoretical aims of this action research namely, to contribute to the knowledge about CAM as a heuristic tool for intercultural sensitivity.

**Quantitative analysis: regression analysis.** A regression analysis was conducted through SPSS using the participants' DO scores from the pre-test and the post-test. This regression analysis served to determine whether there was a positive trend in the research participants' DO scores. With this regression analysis it would also be possible to determine whether this development had statistical significance.

**Qualitative analysis: thematic analysis.** For the qualitative analysis, I engaged in thematic analysis of the data that I had obtained through the interviews with the research participants. Thematic analysis can be used "for identifying, analysing, and reporting patterns (themes) within data" (Braun & Clarke, 2006, p. 79). This makes it a useful method to analyse participants' experiences of the intercultural learning intervention regarding breaking away from the culture of *the* truth. There is not one best way to engage in thematic analysis (Braun & Clarke, 2006). Therefore, it is important to provide clarity about the data analysis process and any "theoretical or analytical interest" (Braun & Clarke, 2006, p. 84) that I as a researcher hold in analysing the transcripts. This allows the research to be evaluated and compared with other research (Braun & Clarke, 2006). Hence, assumptions and decisions that I made for my thematic analysis, including my theoretical position, and the process of the analysis itself are described next.

*Using CAM as a fixed frame for thematic analysis.* A researcher can start with a “fluid frame” (Ragin & Amoroso, 2019, p. 69) when investigating something and then turn this into a “fixed frame” (Ragin & Amoroso, 2019, p. 68) based on findings in order to test a theory. I discussed in the Literature Review and at the beginning of this chapter that in this TAR the theory of the CAM pedagogy on breaking away from the culture of *the* truth was adopted as the influence of intercultural sensitivity development. In this TAR the CAM pedagogy was tested for its pragmatic validity to develop students’ intercultural sensitivity. As described in section 3.2, it was theorised that participants would develop their intercultural sensitivity as they learn to break away from the culture of *the* truth using the principles and parameters of the CAM pedagogy in an intercultural learning intervention. Therefore, the theory of CAM formed the fixed frame through which the interview data was analysed.

As discussed in the Literature Review, the CAM theory and previous research findings with CAM showed that this pedagogy initially leads to resistance and/or confusion among most learners before they become empowered to break away from the culture of *the* truth (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012; Delnooz & de Vries, 2018). Therefore, I analysed whether students’ responses in the interviews about their experiences of the intervention met the criteria of resistance, confusion, or empowerment regarding breaking away from the culture of *the* truth. Three “a priori themes” (Ryan & Bernard, 2003, p. 88) were put in place for the analysis. These a priori themes were:

- 1) The arise of resistance: Did the intervention at first instance lead to indications of resistance among participants to break away from the culture of *the* truth?
- 2) The arise of confusion: Did the intervention at first instance lead to indications of confusion among participants to break away from the culture of *the* truth?
- 3) The arise of empowerment: Did the intervention lead to indications of empowerment among participants to break away from the culture of *the* truth?

To determine the criteria for each theme, the descriptions of resistance and confusion provided in the Literature Review, and the description of empowerment, described in section 3.2 were used as a starting point. These descriptions were used to create distinctive categorisations of the responses to either one of these three themes and to prevent any overlap between these themes (Swanborn, 2010).

To reiterate, resistance, as described by Delnooz (2008) and Delnooz et al. (2012), means that learners resist the idea, or show disbelief to the idea, that there can be multiple truths or perspectives to look at something and that they want to have the correct answer to a question.

Confusion, as described by Delnooz (2008) and Delnooz et al. (2012) means that learners are open to the idea of multiple truths or perspectives, but that they do not know how to engage in critical and analytical thinking to analyse a situation through multiple perspectives. It also means that they do not initially know how to provide an explanation for a perspective and to make a well-argued choice for one perspective out of multiple. Confusion also entails that learners do not know how to create (multiple) solutions to solve a problem or to make a well-argued choice for a specific solution (Delnooz, 2008; Delnooz et al., 2012). Empowerment, as defined for this study, means that: students develop their intercultural sensitivity as they learn to handle multiple perspectives for intercultural situations, choosing a perspective using arguments backed by evidence, and as they learn to create well-argued solutions for such situations.

**Analysis strategy.** The strategy by which the qualitative data was analysed in keeping with the three a priori themes was as follows: Based on the CAM theory and past research with CAM (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012; Delnooz & de Vries, 2018), the expectation for this study was that most participants would initially show indications of resistance or confusion towards breaking away from the culture of *the* truth. This was checked for in the interview data. It was also expected that as the intervention progressed, participants' resistance or confusion would become less and that eventually participants would show indications of emancipation in becoming empowered to break away from the culture of *the* truth. This was also checked for in the qualitative data.

I drew from the work of Braun and Clarke (2006) on thematic analysis to establish a step-by-step procedure to analyse the interviews. I adapted several steps to fit the purpose of my research which resulted in a seven step procedure. The seven steps are discussed below.

In the first step, I sought to get familiar with the data collected through the 20 interviews with the research participants. I did this by transcribing each interview, checking the accuracy of the transcripts and ensuring that the transcripts would not reveal participants' or my school's identity. I sent the transcripts to the interviewees for member checking, which, as explained by Koelsch (2013), enables interviewees to review the interview transcripts and check for accuracy. Responses from the interviewees indicated that, in their view, the transcripts were accurate.

After member checking, I reread the transcripts to get an overall impression of the participants' responses. Braun and Clarke (2006) and Saunders, Lewis, and Thornhill (2019) described that orientation to one's data is important for pattern identification and for generating ideas for coding. I read through the transcripts while taking notes to keep track of ideas and to craft initial codes pertaining to the three a priori themes and for the identification of potentially useful data extracts (Braun & Clarke, 2006).

In the second step, I reread all transcripts and analysed which responses appeared to relate to one of the a priori themes of resistance, confusion, or empowerment. I did this by searching for participants' responses that met the criteria of either one of the three a priori themes and by assigning codes to these responses. The notes taken in the first step helped to establish meaningful codes. The responses that appeared to meet the descriptions for either one of the a priori themes formed the data extracts. The data extracts were highlighted within the transcripts using a specific colour for each a priori theme. Extracts that seemed to meet criteria of resistance were highlighted in red. The colour yellow was used for extracts that seemed to meet criteria of confusion whereas the colour green was used for extracts that seemed to meet criteria of empowerment. In keeping with the advice in Braun and Clarke (2006), where possible, I included data that surrounded the highlighted responses to keep an eye on the context of data extracts.

In hindsight, it turned out that on certain occasions a few participants made comments about the intervention that fell beyond the three a priori themes. This concerned aspects of the organisation of the four sessions, specifically the timing and the length of the sessions and the fact that participants did not initially know one another in the first session. It was considered whether this had any impact on the validity of this research. It was concluded that this had probably none or barely any influence on the validity of this research. This conclusion was drawn because the responses appeared not to form indications of social desirability among the participants nor did it appear that these responses had any impact on the results. This conclusion was further supported by the fact that no "negative cases" (Saunders et al., 2019, p. 659) seemed to have arisen from the qualitative analysis. Nonetheless, the remarks made on the organisation of the sessions are also addressed in the Findings chapter as it is relevant to the design of future intercultural sessions.

In the third step of the analysis, the highlighted data extracts, including any data surrounding the extracts, were grouped into the respective a priori themes to which they appeared to belong. Separate files in Microsoft Word were created for each a priori theme. Within these a priori themes, the extracts were also collated within a code (Braun & Clarke, 2006). The codes within which the data extracts were collated served to illustrate how the extracts formed typical responses of either indicating resistance, confusion, or empowerment. Grouping the data extracts and assigning codes to these served to compare participants' responses and to determine whether these extracts indeed met the criteria of the a priori themes. In this step it became clear that some data extracts had to be moved to another a priori theme as they better fitted the criteria of another theme. For participants' remarks about the organisation of the sessions a separate Word document was created.

In step 4 I determined whether the wording of the codes still reflected the content of the data extracts by rereading the extracts and surrounding data. I made refinements to the wording of codes where I deemed this necessary. Moreover, I also determined whether certain codes could be grouped together to form subthemes (Braun & Clarke, 2006). I grouped codes that appeared to share a common criterion for one of the themes and gave them a number. As a result, distinctive subthemes were created for the a priori themes confusion and empowerment whereas for resistance one sub-theme was created. As mentioned before, in qualitative analysis there is not one correct way to analyse data (Braun & Clarke, 2006). Nevertheless, it turned out that it was possible to assign empirical sub-themes based on the descriptions of resistance, confusion, and empowerment. The codes that were grouped into overarching sub-themes are shown in tables 6, 7 and 8.

Codes that were derived from typical interview responses that provided indications of resistance were grouped together and this led to the assigning of one sub-theme as illustrated in table 6.

Table 6

*Codes Merged into a Sub-theme for Resistance*

Codes grouped together	Sub-theme
<ul style="list-style-type: none"> <li>• Not seeking multiple perspectives</li> <li>• Wanting <i>the</i> correct answer</li> <li>• Seeking confirmation for <i>the</i> correct answer</li> <li>• Resistance to explain a perspective</li> <li>• Disliking discourse on multiple perspectives</li> </ul>	1: Resistance to consider multiple perspectives

Codes that were derived from typical interview responses that provided indications of confusion were grouped together and this led to the assigning of two sub-themes as illustrated in table 7.

Table 7

*Codes Merged into Sub-themes for Confusion*

Codes grouped together	Sub-themes
<ul style="list-style-type: none"> <li>• Difficulty in choosing from multiple perspectives</li> <li>• Difficulty in arguing for a perspective</li> </ul>	1: Difficulty in engaging in critical and analytical thinking.
<ul style="list-style-type: none"> <li>• Not knowing how to create practical solutions</li> <li>• Difficulty with creating practical solutions</li> </ul>	2: Difficulty with creating practical solutions.

Codes that were derived from typical interview responses that provided indications of empowerment were grouped together and this led to the assigning of two sub-themes as illustrated in table 8.

Table 8

*Codes Merged into Sub-themes for Empowerment*

Codes grouped together	Sub-themes
<ul style="list-style-type: none"> <li>• Considering multiple perspectives</li> <li>• Seeking multiple perspectives</li> <li>• Preferring multiple perspectives</li> <li>• Thinking about different cultural perspectives</li> <li>• Reflecting on different cultural perspectives</li> <li>• Ability to choose from multiple perspectives</li> <li>• Learning from peers during class</li> <li>• Using in-class discourse to learn of other perspectives</li> <li>• Wanting in-class discourse to learn of other perspectives</li> </ul>	<p>1: Able to handle multiple perspectives</p>
<ul style="list-style-type: none"> <li>• Able to create practical solutions</li> <li>• Enjoying creating practical solutions</li> </ul>	<p>2: Able to create practical solutions.</p>

In step 5, I analysed the interviews to assess whether participants had made a development in breaking away from the culture of *the* truth during the intervention. I conducted this analysis by assessing for each participant whether their interview responses were typical of either resistance, confusion, or empowerment by using the identified sub-themes as the criteria. Research participants whose responses appeared to meet the criterium of resistance were classified in the resistance phase. Participants whose responses appeared to meet at least one of the criteria of confusion were classified in the confusion phase and participants whose responses appeared to meet at least one of the criteria of empowerment were classified in the empowerment phase.

In this analysis the interviewed participants were classified twice: Once for how they experienced the beginning of the intervention and once for how they experienced the end of the intervention on breaking away from the culture of *the* truth. The two classifications of each participant’s experiences of breaking away from the culture of *the* truth were put in table 12 in



the Findings chapter. An illustration of the layout of table 12 can be found in this chapter in table 9.

In step 6 I also conducted a quantitative analysis on participants' stance towards breaking away from the culture of *the* truth. This quantitative analysis served to obtain an indication if, and to what degree, there was a development in the process of breaking away from the culture of *the* truth among participants. For this, I gave a code to each participant in the form of a score. Research participants who were classified in the resistance phase were given a score of 1. Research participants who were classified in the confusion phase were given a score of 2 and those who were classified in the empowerment phase were given a score of 3.

As each participant was classified twice in step 5, a score was also given twice to each participant. Participants' scores were also put in table 12 in the Findings chapter. The values given to participants of how the beginning of the intervention was experienced by them is called Score A. The values given to the participants of how the end of the intervention was experienced by them is called Score B. Score A was subtracted from score B ( $B - A$ ) to get an indication of the development that participants made in breaking away from the culture of *the* truth.

To illustrate, if a participant was initially classified as indicating resistance towards breaking away from the culture of *the* truth, a score of 1 was given. If this same student was classified as indicating empowerment at the end of the intervention a score of 3 was given to the student. The empowerment score of 3 would then be deducted by the resistance score of 1. This would then result in an overall change of plus 2 ( $3 - 1 = 2$ ) for this participant. Thus, this participant would then have shown a rise in score, or a positive development, in breaking away from the culture of *the* truth based on the participant's interview responses. While the scoring of participants' classifications is not an exact science, it does provide an indication of the kind of development participants made regarding breaking away from the culture of *the* truth during the intervention.

Table 9

*Example of Classification Table of Participants on Breaking Away from the Culture of the Truth*

Classification of participants based on their experiences of the beginning of the intervention on breaking away from the culture of <i>the truth</i>			Score A	Classification of participants based on their experiences of the end of the intervention on breaking away from the culture of <i>the truth</i>			Score B	Change in score
Res. (1)	Conf. (2)	Emp. (3)		Res. (1)	Conf. (2)	Emp. (3)		B - A
<b>Total score</b>								
<b>Average score</b>								

*Note.* Participants were classified based on their interview responses. Res. = Resistance; Conf. = Confusion; Emp. = Empowerment. For Resistance, Confusion, and Empowerment respectively 1, 2, and 3 points are given.

In step 7, following the findings from steps 5 and 6, I made a more in-depth analysis of participants' responses regarding their experiences during the intervention. This served to gain insights on the emancipatory process of breaking away from the culture of *the truth* during the intervention. I did this by analysing typical responses that were shared regarding resistance, confusion, and empowerment. For practical purposes this analysis is relevant especially with an eye to future intercultural sessions. Moreover, I analysed participants' responses about the organisation of the sessions. I followed the advice in Braun and Clarke (2006) to pick quotes that formed vivid examples of responses given. The findings from this analysis served as input for recommendations for future intercultural sessions using the CAM pedagogy.

It is understandable that as designer and executor of this TAR there is the possibility that I might be inclined to interpret the results of this study favourably (Coghlan & Brannick, 2014). Therefore, there was a risk of mixing the roles of an insider researcher and of an outsider (Cohen et al., 2011). To minimise the chance that I would favourably interpret students' interview responses, I used the classifications resistance, confusion, and empowerment as described in this section. I used empirical criteria to classify interviewees in either of these three categories. This served as a safeguard to analyse the interview responses in an intersubjective way. This way of working is consistent with the ideas of Argyris (2002) on engaging in double-loop learning. Double-loop learning is a form of reflexivity that serves to undo the tendency of considering

one's views as the correct ones (Argyris, 2002). This form of reflexivity is used throughout this research. It is however considered to be extra important in the case of data analysis.

### **3.7 Considerations on the Potential Impact of the Intervention**

There were two considerations regarding the intervention that could impact the results of this study. Firstly, the CAM pedagogy was only applied during the four sessions of the intervention and in no other components of SIBS' curriculum. Secondly, the total time duration of the intercultural learning intervention was limited due to the constraints of the regular school programme at SIBS that only allowed for four sessions to be scheduled. Therefore, the impact that the CAM pedagogy could have had on the research participants could be limited: Students may not be ready yet to overcome resistance or confusion to break away from the culture of *the truth* within four sessions.

This limitation might impact participants' intercultural sensitivity as measured by the IDI. In keeping with the previous research findings about CAM (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012), and as discussed in the Literature Review, probably CAM would have to be applied in other courses and over a longer period of time to fully empower students. Consequently, it was considered that in such a case there could be a minimal chance of finding an impact on students' intercultural sensitivity given the constraints in this research.

Despite these two considerations, I considered that if the CAM pedagogy indeed supports the development of students' critical and analytical thinking and their creative skills it would be possible to observe a small positive effect on students' intercultural sensitivity. Thus, I considered that despite the constraints of this TAR, it would be possible to observe a first indication that students developed their intercultural sensitivity as the emancipatory process would be set in motion among participants to break away from the culture of *the truth*.

For the analysis of the data obtained through the IDI this would mean that a small positive effect could be observed in the Paired Samples T-Test. It would also mean that a positive trend with statistical significance could be observed in participants' IDI scores through a Regression Analysis. For the analysis of the interview data this would mean that participants' interview responses would indicate that most participants would either initially show indications of resistance or confusion to break away from the culture of *the truth* and that, as the learning intervention progressed, most participants would show indications of empowerment to break away from it. These results would then signify that, on average, the intercultural learning

intervention had a positive impact on participants' intercultural sensitivity as the emancipatory process was started among participants to break away from the culture of *the truth*.

The knowledge that can potentially be acquired from this TAR is mode 2 knowledge or pragmatic knowledge (Gibbons, Limoges, Nowotny, Schwartzman, Scott, & Trow, 1994/2006). After all, this research project is aimed at investigating specifically whether the current situation regarding students' intercultural sensitivity and competence development at SIBS can be transformed through an intervention. A limitation of this is that results of this research might be context bound (Cohen et al., 2011). Therefore, the pragmatic validity and external validity of the acquired results and knowledge obtained in this research should be limited for other contexts.

### **3.8 Ethical Considerations**

During this study I followed the requirements set by the University of Liverpool's Policy on Research Ethics. As it is inevitable to have more than one role in education (Oliver, 2010), I made clear to all stakeholders involved that my role is one of being an "insider-researcher" (Coghlan & Brannick, 2014, p. 122). I also put several measures in place to prevent and reduce any potential risks to the research participants. Firstly, students were informed about the study and offered the opportunity to participate through the Participant Information Sheet, the Participant Consent Form and information I provided when students had questions. Secondly, I made it clear to the participants that their input during the study would not have any impact on their grades as data would be kept strictly confidential. Thirdly, I was not involved in any other teaching or in any assessing role for first year students at SIBS during the semester in which the intervention took place. Thus, I did not fulfil any double role towards the research participants that might otherwise put them in a vulnerable position towards me and possibly compromise the validity or reliability of the data that I collected from them (Cohen et al., 2011). With these measures in place I also sought to prevent, or at least reduce, response bias (Cohen et al., 2011).

Fourthly, students were informed through the Participant Information Sheet that they could withdraw from this research at any time without giving any reason and without any consequences. Moreover, those who agreed to participate in an interview were free to choose not to answer any particular question they felt uncomfortable with. Interviews were held at a safe place on campus. Finally, students' identity were anonymised. Oliver (2010) suggested that through numbers participants' identities can be kept anonymised. For this study, students' identity and data was anonymised using codes. For interviewees I used the code 'RP' followed

by a number to indicate interviewees. To illustrate, interviewee one was coded with RP01 and in the same way the other interviewees were given a code.

### 3.9 Summary

For this study, breaking away from the culture of *the* truth is adopted as a potential influence of intercultural sensitivity development. This chapter addresses how this influence was integrated in a leaning intervention and how it was researched. This served to answer the second research question of this study: How can influences of intercultural sensitivity be integrated in a learning intervention that is aimed at developing students' intercultural sensitivity towards an ethnorelative view?

The answer to this second research question is provided in two parts: a groundwork part and a pragmatic part. The groundwork part consists of the creation of an Action Model of Intercultural Sensitivity and Competence Development and an explanation to this model. The pragmatic part consists of the five aims and actions formulated for the intercultural learning intervention and the workbook that contains the programme specification of the lesson programme for the intervention. The lesson programme, based on the parameters of the CAM pedagogy in this TAR serves to test whether the CAM pedagogy has pragmatic validity as a heuristic tool to develop students' intercultural sensitivity.

Data was collected using a mixed-methods approach to answer the third research question of: 'What is the effect of a learning intervention on students' intercultural sensitivity?' Specifically, data was obtained through the IDI to measure participants' intercultural sensitivity before and after the intervention. Data was also obtained through semi-structured interviews and analysed by means of thematic analysis using 'a priori themes' on resistance, confusion, and empowerment among students to break away from the culture of *the* truth. Additionally, organisational aspects of the sessions, discussed by some participants in the interviews, were analysed.

A sequential explanatory strategy is used to analyse the data: The data obtained through the IDI is used to assess whether participants' intercultural sensitivity had developed. The data obtained from the interviews is used to assess whether students started to become empowered to break away from the culture of *the* truth. The findings of the latter serve to confirm that the development in participants' intercultural sensitivity can be explained with the CAM theory of

breaking away from the culture of *the* truth. This theory serves to provide an explanation with an understanding, '*Verstehen*', of the findings on students' intercultural sensitivity development.

## 4. Findings

This chapter provides the findings from the analysis of the data obtained through the IDI and the interviews. This analysis serves to answer the third research question: ‘What is the effect of a learning intervention on students’ intercultural sensitivity?’

As discussed in the Literature Review and in the Methodology chapter, the theory of the Creative Action Methodology (CAM) on breaking away from the culture of *the* truth was adopted as a potential influence of intercultural sensitivity development in this study. Therefore, a sequential explanatory strategy for the data analysis in this TAR is used to analyse the effect of the intervention using this influence.

### 4.1 Participants’ Intercultural Sensitivity Development

This section provides the findings on participants’ intercultural sensitivity development. An analysis was made on the changes in participants’ Developmental Orientation (DO) from the pre-test and the post-test using the Intercultural Development Inventory (IDI). Moreover, participants’ DO (mean) scores were analysed using a Paired Samples T-Test and two regression analyses to assess whether CAM has pragmatic validity as a heuristic tool to develop students’ intercultural sensitivity.

**Findings from the IDI.** As mentioned in the Methodology chapter, the Developmental Orientation (DO) is the primary orientation that, according to the IDI, a person is “most likely to use in those situations that involve cultural difference” (Hammer, 2009, p. 212). As explained in the Methodology chapter, each student filled out an IDI questionnaire before the intercultural learning intervention started and after the intercultural learning intervention had ended.

In table 10 it can be seen that the participants’ DO mean score in the pre-test was, 83.55. This is a score that falls within the Polarisation orientation on the Intercultural Development Continuum (IDC). This orientation represents an ethnocentric orientation to cultural differences (Hammer, 2011). As explained in the Literature Review, a Polarisation orientation can either take the form of a Defense orientation or a Reversal orientation (Hammer, 2012). The results of the participants’ IDI pre-test showed that the group’s primary orientation towards cultural differences was characterised by a Defense orientation. A Defense orientation means that one engages cultural differences with the view that one’s culture is “superior” (Hammer, 2012, p. 121) to other cultures and that other cultures are considered as threatening to one’s worldview (Hammer, 2012). Moreover, a Defense orientation to cultural differences means that one mainly

focuses on differences between cultures in a negative way while ignoring possible commonalities between cultures (Hammer, 2012). Thus, in the IDI pre-test, the group’s primary orientation was characterised by an ethnocentric orientation towards cultural differences. This outcome fits with the literature on intercultural sensitivity that by tendency people engage cultural differences with an ethnocentric view (Bennett, 2012; Pusch, 2009)

As is also illustrated in table 10, the participants’ DO mean score in the post-test was 88.18. This score falls within the Minimisation orientation on the IDC. Minimisation represents a stage between the ethnocentric and ethnorelative orientations (Hammer, 2011). Minimisation is an orientation in which one emphasises those values and behaviours that people across cultures appear to have in common (Hammer, 2012). Moreover, a Minimisation orientation to cultural differences means that one no longer considers other cultural values as threatening to one’s own world view (Hammer, 2009). Engaging cultural differences with a Minimisation orientation also means that one does not yet recognise “deeper patterns of cultural difference” (Hammer, 2012, p. 120) in values and behaviours. Thus, according to the IDI post-test the group’s primary orientation at the end of the intercultural learning intervention is characterised by Minimisation which is neither ethnocentric nor ethnorelative.

Table 10

*Participants’ DO Mean Score in the Pre-test and Post-test*

	Ethnocentric orientations		Transition orientation	Ethnorelative orientations	
<b>Orientation</b>	Denial	Polarisation (Defense/ Reversal)	Minimisation	Acceptance	Adaptation
<b>Score range on IDI</b>	55-69.99	70-84.99	85-114.99	115-129.99	130-145
<b>Participants’ DO mean score in pre-test</b>		<b>83.55</b>			
<b>Participants’ DO mean score in post-test</b>			<b>88.18</b>		

*Note.* N=22. DO = Developmental Orientation.



The change in the participants' DO mean score is 4.63 points ( $88.18 - 83.55 = 4.63$ ). This represents an increase of 5.54% ( $4.63/83.55 = 5.54\%$ ). As the maximum score on the IDC is 145 points, the maximum growth that participants could have gained after the pre-test was 61.45 points ( $145 - 83.55 = 61.45$ ). Thus, out of the potential growth of 61.45 points on the IDC, the participants actually gained 7.53% ( $4.63/61.45 = 7.53\%$ ) during the intervention. This may appear to be a small increase in participants' intercultural sensitivity, which, as discussed in the Methodology chapter, was also expected to occur given the limitations of this TAR. Yet, this increase is a meaningful result because it was realised within only four sessions in which the CAM pedagogy was applied while CAM was not applied in other curriculum components of SIBS' programme.

Importantly, this confirms CAM's theory of breaking away from the culture of *the truth*. It shows that using CAM develops participants' intercultural sensitivity. In other words, this result is theoretically meaningful. Seen from this perspective it appears that the stated theory is correct because the intercultural learning intervention was successful and therefore CAM appears to be a heuristic tool that has pragmatic validity. This brings in the question if, despite the small sample size, CAM's theoretical significance and pragmatic validity can also be found in the statistical results.

**Findings through the Paired Samples T-Test.** As discussed in the Methodology chapter, the focus of the Paired Samples T-Test was primarily on theoretical significance rather than statistical significance given the relatively small sample size of 22 participants. The results of this Paired Samples T-Test are shown in table 11.

Table 11

*Paired Samples T-test on Participants' DO Mean Scores*

	<b>Pre-test</b>	<b>Post-test</b>	<b>Change</b>	<b>t (df=21)</b>	<b>R</b>	<b>P-value</b>
DO mean score	83.55	88.18	4.63	-2.219	0.65	0.038
Standard deviation	(10.81)	(12.31)				

*Note.* N=22. DO = Developmental Orientation.

The findings from the Paired Samples t-Test show that the change in the research participants' DO mean scores has a significance value of  $p = 0.038$  ( $n = 22$ ; Paired-Samples T-

Test:  $M_{pre} = 83.55$ ,  $SD = 10.81$ ;  $M_{post} = 88.18$ ,  $SD = 12.31$ ). This is a meaningful result: Despite the small sample size and the small number of intercultural sessions held, a positive impact was made on students' intercultural sensitivity which also showed to be statistically significant. Thus, based on the Paired Samples T-Test it can be concluded that the CAM pedagogy has statistical significance. This confirms that CAM is a heuristic tool for intercultural sensitivity development.

**Findings through the regression analyses.** As discussed in the Methodology chapter, the Regression analysis serves to examine whether or not a positive trend can be observed when comparing the participants' DO scores from the pre-test with their DO scores from the post-test. Using a regression analysis serves to assess whether the identified trend in participants' DO scores is statistically significant or not. The results of the regression analysis are displayed below in figure 5

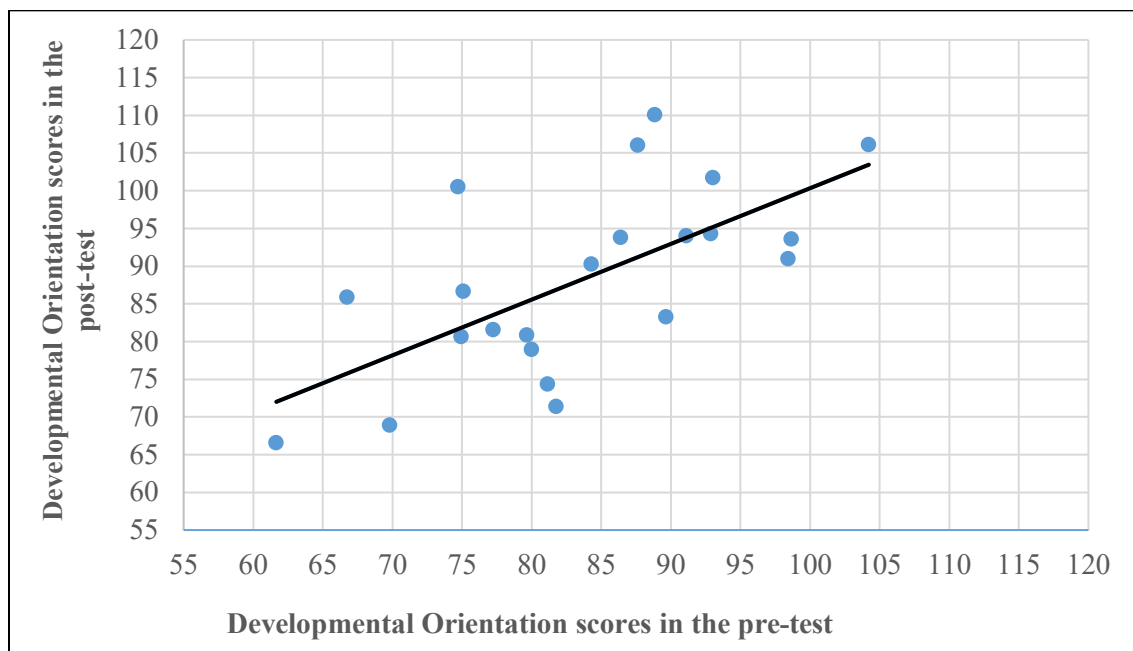


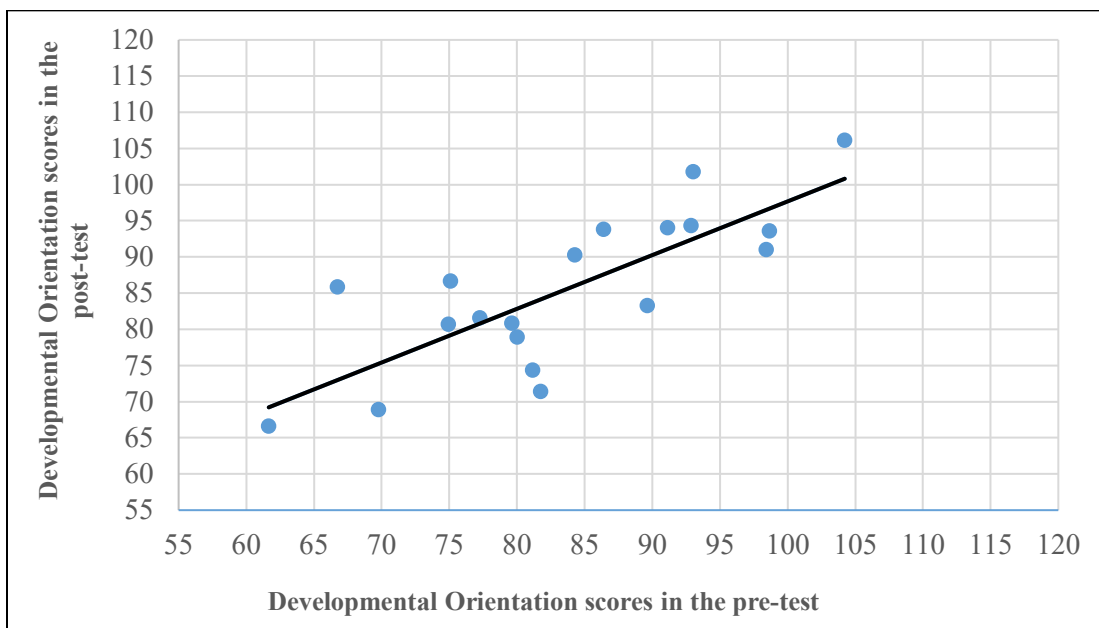
Figure 5. Participants' Developmental Orientation scores before (x-axis) and after (y-axis) the intervention.  $N = 22$ ;  $R^2 = 0.42$ ; adjusted  $R^2 = 0.39$ ;  $t = 3.81$ ;  $df1 = 1$ ;  $df2 = 20$ . The graph was created in Excel. The adjusted  $R^2$  was calculated in SPSS. The adjusted  $R^2$  formed a correction given the small sample size in this TAR.

$p = 0.001$ .

As illustrated in figure 5, the regression analysis shows that there is a positive effect noticeable on the research participants' DO scores after their participation in the intercultural sessions ( $R^2 = 0.42$ ; Adjusted  $R^2 = 0.39$ ;  $t = 3.81$ ;  $df1 = 1$ ;  $df2 = 20$ ;  $p = 0.001$ ). Given the small

sample size (N=22) in this TAR the adjusted  $R^2$  was calculated in SPSS and presented here. The adjusted  $R^2$  of 0.39 signifies that, on average, there is an increase in the participants' DO scores over time. This positive development is not coincidental given that  $p = 0.001$ . This statistically significant result suggests that the participants' DO scores will further increase as more intercultural sessions, using the CAM pedagogy, are held over time.

Upon making this regression analysis, it became noticeable that there are three positive outliers in figure 5. That is, there are three research participants whose DO scores increased by 18 points or more after the intercultural learning intervention had been completed. Those scores lie well above the line depicted in figure 5. A second regression analysis was conducted without these three positive outliers to assess whether the positive trend in participants' DO scores would still be statistically significant. The results of the second regression analysis are shown in figure 6.



*Figure 6.* Participants' Developmental Orientation scores before (x-axis) and after (y-axis) the intervention without the 3 positive outliers.  $N = 19$ ;  $R^2 = 0.61$ ; Adjusted  $R^2 = 0.59$ ;  $t = 5.20$ ;  $df1 = 1$ ;  $df2 = 17$ . The graph was created in Excel. The adjusted  $R^2$  was calculated in SPSS. The adjusted  $R^2$  formed a correction given the small sample size in this TAR.  $p = 0.000$ .

When the afore-mentioned three positive outliers were taken out of the data the  $R^2$  became 0.61 and the adjusted  $R^2$  became 0.59 (with  $t = 5.2$ ;  $df1 = 1$ ;  $df2 = 17$ ;  $p = 0.000$ ). This shows that even without the three positive outliers, a positive trend is observable in the

participants' DO scores. Despite the sample size, which became even smaller when the three outliers were taken out ( $n = 19$ ), the result is still statistically significant with  $p = 0.000$ . These results confirm the finding from the first regression analysis that the participants' DO scores will further increase as more intercultural sessions using the CAM pedagogy are held over time.

**Reflection on the findings of students' intercultural sensitivity development.** Based on the results of the research participants' DO (mean) scores from the pre-test and the post-test several results were obtained. These results from the Paired Samples T-Test and the two regression analyses show that there are strong indications that through this TAR a start has been made to develop students' intercultural sensitivity. Therefore, it can be concluded that the intercultural learning intervention with the CAM pedagogy was effective.

This can be concluded despite possible intervening variables that were discussed in the Methodology chapter. The findings from the Paired Samples T-Test and the two regression analyses indicate CAM's statistical significance and therefore confirm the theoretical significance of the CAM pedagogy. This raises the question if the interviews with the participants would show that participants started to become empowered to break away from the culture of *the truth*.

#### **4.2 Participants' Development in Breaking Away from the Culture of *the Truth***

This section provides an analysis of the findings of participants' experiences of breaking away from the culture of *the truth* during the intervention. A thematic analysis was conducted to analyse participants' interview responses. As discussed in the Methodology chapter, the three a priori themes of resistance, confusion, and empowerment were used for the thematic analysis. This thematic analysis served as the basis to classify participants. That is, based on interview responses participants were classified as either showing resistance, confusion, or empowerment towards breaking away from the culture of *the truth*. Based on this classification a quantitative analysis was made to determine if, and to what degree, there was a development in the process of breaking away from the culture of *the truth* among participants.

Finally, to gain a more in-depth understanding of the process of breaking away from the culture of *the truth* during the intervention, a more in-depth analysis was made of students' experiences of the intervention. This was done by analysing typical responses of resistance, confusion, and empowerment. As explained in the Methodology chapter, an analysis was also made of responses that specifically concerned organisational aspects of the intervention.

**Findings on participants' classifications on breaking away from the culture of *the truth*.** Twenty out of the 22 participants were available for an interview. The responses of these 20 participants were analysed to classify the participants twice: once for how they experienced the beginning of the intervention and once for how they experienced the end of the intervention on breaking away from the culture of *the truth*. A detailed explanation is provided in section 3.6 of the steps involved in this classification process and of the formation of the criteria that were used. The two classifications of each participant were put in table 12.

Table 12

*Classification and Scoring of Participants on Breaking Away from the Culture of the Truth.*

Classification and scoring of participants based on their experiences of the beginning of the intervention on breaking away from the culture of <i>the truth</i>			Score A	Classification and scoring of participants based on their experiences of the end of the intervention on breaking away from the culture of <i>the truth</i>			Score B	Change in score
Res. (1)	Conf. (2)	Emp. (3)		Res. (1)	Conf. (2)	Emp. (3)		B - A
RP04			1	RP04			1	0
RP20			1	RP20			1	0
RP03			1		RP03		2	+1
RP02			1			RP02	3	+2
RP05			1			RP05	3	+2
RP07			1			RP07	3	+2
RP16			1			RP16	3	+2
	RP06		2			RP06	3	+1
	RP08		2			RP08	3	+1
	RP09		2			RP09	3	+1
	RP10		2			RP10	3	+1
	RP11		2			RP11	3	+1
	RP12		2			RP12	3	+1
	RP14		2			RP14	3	+1
	RP15		2			RP15	3	+1
	RP17		2			RP17	3	+1
	RP18		2			RP18	3	+1
	RP19		2			RP19	3	+1
		RP01	3			RP01	3	0
		RP13	3			RP13	3	0
<b>Total score</b>			35				55	
<b>Average score</b>			1.75				2.75	<b>+1.00</b>

*Note.* Twenty participants were classified based on their interview responses. Res. = Resistance; Conf. = Confusion; Emp. = Empowerment. For Resistance, Confusion, and Empowerment respectively 1, 2, and 3 points are given.

The findings in table 12 show that based on participants' interview responses regarding their experiences of the beginning of the intervention, most participants, namely 18 out of 20

were initially classified as showing either resistance or confusion towards breaking away from *the truth*. Only two of the interviewed participants were classified as showing empowerment to this. This finding of the initial experiences of the 20 interviewed participants is in line with the expectations that were set for this TAR as discussed in the Methodology chapter: In line with previous research with CAM in which it was found that learners would initially resist and/or be confused by breaking away from the culture of *the truth* (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012) it was expected in this study that most participants would show either initial resistance or confusion to this. Thus, this expectation appears to be confirmed by the analysis of participants' interview responses.

As can be seen in table 12, most participants who were interviewed, namely 17 out of 20, were eventually classified as showing indications of empowerment to break away from the culture of *the truth*. Again, this classification was based on participants' interview responses regarding their experiences of the end of the intervention. Two participants who were initially classified as showing resistance were also classified as still showing this resistance. Another participant who had initially shown indications of resistance came to show indications of confusion. This finding that, overall, most participants showed indications of empowerment towards breaking away from the culture of *the truth* is also in line with the expectations for this TAR as discussed in section 3.6.

**Findings on participants' development in breaking away from the culture of *the truth*.** Following the classifications of those participants who were interviewed, an analysis was made to determine if, and to what degree, participants made a development in breaking away from the culture of *the truth*. As described in section 3.6, participants were given a code in the form of a score for their classifications.

As table 12 shows, scores given to the participants' classifications for how they experienced the beginning of the intervention on breaking away from the culture of *the truth*, called Score A, were added up. Scores given to the participants' classifications for how they experienced the end of the intervention on breaking away from the culture of *the truth*, called Score B were also added up. An average was calculated for Score A and for Score B respectively. The change in scores for each participant is shown in the right column of table 12. As can be seen in table 12, the average of Score A is 1.75 points out of a maximum of 3 points. The average of Score B is 2.75 points out of a maximum of 3 points. Thus, overall the

participants appear to have made an average increase of 1.00 point ( $2.75 - 1.75 = 1.00$ ), or an increase of 57.14% ( $1.00/2.75 = 57.14\%$ ), during the intervention on breaking away from the culture of *the truth*. As the average of Score A is 1.75 points, the maximum average increase that participants could have made for Score B was 1.25 ( $3 - 1.75 = 1.25$ ). The actual average increase of 1.00 point therefore represents 80% of the maximum possible increase that could have been made by the participants on breaking away from the culture of *the truth*.

While, as was stated in the Methodology chapter, this quantification of participants' classifications does not represent an exact science, it provided an overall indication of the degree of the development that participants had made during the intervention on breaking away from the culture of *the truth*. The development found in students' classifications through this analysis is a meaningful result. It suggests that the intervention is effective to set the emancipatory process in motion through which participants started to become empowered to break away from the culture of *the truth*. These results confirm the statistically significant growth in intercultural sensitivity as found through the pre-test and post-test of the IDI. Overall, this confirms that the CAM pedagogy to break away from the culture of *the truth*, as was theorised in the Literature Review and in the Methodology chapter, has pragmatic validity as a heuristic tool to develop students' intercultural sensitivity.

#### **4.3 Findings on Students' Experiences of Breaking Away from the Culture of *the Truth***

As explained in the Methodology chapter, a more in-depth analysis was made of participants' experiences of the intervention to gain an understanding of the process of breaking away from the culture of *the truth* during the intervention. This analysis is relevant to gain an understanding of this process with an eye to future intercultural sessions.

As explained in the Methodology chapter, an analysis was also made of responses shared by a few participants related to organisational aspects of the intervention. Therefore, what follows next is an analysis of the findings pertaining to each a priori theme and the findings regarding the organisation of the intervention. Following the advice in Braun and Clarke (2006), quotes that, in my view, are illustrative of the findings were used to support this analysis.

For clarity purposes and in line with the American Psychological Association (APA) writing standards the following must be mentioned: When, during the interview, participants did not finish their sentence or when they paused before continuing to speak, an ellipsis is used in the quote. When I decided to omit part of a quote which was not germane to the discussion point, or



to omit a prompt that served to enable participants to elaborate on the same discussion point, I put brackets around an ellipsis to indicate the omission of words in between the quoted text. As explained in the Methodology chapter, research participants' identities were anonymised using the code 'RP' followed by a number.

**Theme: Resistance.** As shown in table 12, seven out of the twenty participants who were interviewed, were initially classified as showing resistance towards breaking away from the culture of *the* truth. Two out of those seven participants were classified as keeping this resistance stance throughout the intervention. One participant came to show indications of confusion and four came to show indications of empowerment to break away from the culture of *the* truth. In this section, the findings are discussed of these seven participants' interview responses that were indicative of (initial) resistance.

**Sub-theme: Resistance to consider multiple perspectives.** What stood out from these seven participants' responses was a resistance to consider multiple perspectives when they had to analyse an intercultural situation during the sessions. For four of these participants, who came to show indications of empowerment, this resistance was particularly occurring during the earlier sessions as became clear from their responses. Interestingly, upon analysing these participants' responses it became apparent to me that participants' resistance to consider multiple perspectives took different forms. The first form by which resistance to consider multiple perspectives became apparent was that there was a strong emphasis placed by these participants for the need of wanting to have *the* correct answer in class. In the intercultural sessions this particular need meant that participants wanted to know what the right way, or solution, would be to solve a particular intercultural case.

When probing the participants on this particular need, the participants' responses indicated that this need was also prevalent for them in other classes. Specifically, participants expressed that for them it is easier when they can just focus on one way to address a topic or problem, regardless of the subject at hand, compared to having to consider multiple ways to address a topic or problem. As one research participant expressed: “[One option] is more easier and you can just focus on one and if you learn that it is just fine [. . .] It is easier to remember I guess” (RP04). Another participant stated on wanting to have only one perspective in class:

I think it is just my personal preference. I like one clear structure [. . .] There is this one way that is always my . . . yeah my preference for school for everything there is one way to do it and that is the right way. There are other more multiple ways of course, but I want one clear way so I can just forget about the rest and get my focus one hundred percent on one thing (RP16).

It was noticeable that participants' need for wanting to have *the* correct answer also became clear by means of a tendency for wanting reassurance from the teacher about the correct answer. Participants expressed in the interviews that during the intervention they sought for confirmation from me about what the correct answer had to be regarding an intercultural situation. To illustrate, one of the participants (RP05) shared during the interview that in one of the earlier sessions the participant had felt confused because classmates gave various answers to address an intercultural situation. Therefore, this participant shared with me that he felt the need to come to me and ask what my idea was of the best solution to the intercultural situation at hand. Another participant (RP02) shared that there was an expectation among the students that I would instruct them during the sessions how they should behave in different cultural contexts and how to solve the cases. This participant (RP02) even suggested that teachers' perspectives are *the* way to look at things to become successful. To illustrate:

You [the teacher] are already a professional in this field so I trust your opinion more [. . .]  
Your opinions are really a nice way for us to grow and see other ways of thinking  
because we want [. . .] like evidently want to look at things the way teachers look at  
things because they have been successfully and that is what we want as well (RP02).

The second form by which it became apparent that there was (initial) resistance to consider multiple perspectives among participants was that their responses indicated that they did not like to engage in in-class discourse. To be sure, for four of these participants their experiences of the in-class discussions would change. This became clear as they shared their experiences of the end of the intervention which were more indicative of empowerment. Yet, through the participants' responses I noticed how the participants had expressed that, particularly

in the earlier sessions, they did not like having to explain and argue for their ideas and perspectives to a case.

To illustrate, one participant stated that having to explain a perspective got “frustrating” (RP02). Another participant (RP07) shared that, when she was asked to explain her perspective during a session while she did not have an explanation the answer would simply be “yeah because I just think that way or feel that way” (RP07). Another participant (RP03) stated not to like having to think deeper about her perspectives when asked to provide explanations to her perspectives. This participant even stated not to like having to “improvise on the spot” (RP03) when having to think more about her perspectives to answer questions about them.

Notably, one participant (RP04), who maintained a resistance disposition towards breaking away from the culture of *the truth*, provided a response that, in my view, showed that the need for wanting to know *the* correct answer inhibited him to engage in in-class discussions. This participant explained to prefer to only speak up in class when he was convinced that his answer was “true” (RP04) adding: “Sometimes you don’t want interaction because you . . . you want to sit and listen [. . .] and then they ask you something and you don’t really want to answer” (RP04).

The responses from these participants strike me as signs of the impact that the culture of *the truth* can have on learners. I base this idea on the explanation given by Delnooz et al. (2012) and Delnooz and de Vries’ (2018) on the impact of the culture of *the truth* on learners. To reiterate, the essence of the workings of the culture of *the truth*, as explained by Delnooz et al. (2012), is that teachers instruct learners there is only one correct way to approach a question and to answer it. The impact of this, among others, is that learners stop thinking for themselves, follow teachers’ instructions while their creativity is being stifled (Delnooz et al., 2012).

Moreover, I suggest that these participants’ interview responses are also an indication that the culture of *the truth* as described by Delnooz (2008) and Delnooz et al. (2012) and Delnooz and de Vries (2018) is prevalent in SIBS’ programme. I not only base that on participants’ responses that were discussed above. I also base this on responses in which these participants contrasted the pedagogy of the intercultural sessions with those of other classes. Their responses seem to suggest that the participants had to get used to the CAM pedagogy as participants had indicated that in other classes they never, or hardly ever, were asked questions

about their perspectives to a subject. Participants also shared that having to think for themselves and having to explain their perspectives was a new activity for them.

To be specific, one participant (RP04) shared with me that in other classes they were used to receiving information and having to merely absorb this information. Another participant (RP07) stated not to think that the teaching method applied in the intercultural sessions were also applied in other classes. A response that captured these two ideas was given by yet another participant who stated:

The first session we all did not know what to expect . . . and we don't really get asked why we think anyway in this . . . programme [. . .] There is a lot of . . . like this is what you learn and this is how you do it and I think this is the first time that we have like interaction and your own opinion as well . . . (RP02).

The finding of this apparent prevalence of the culture of *the truth* appears to underline one of the constraining factors for this TAR as discussed in the Methodology chapter, namely that CAM was not applied in other classes of SIBS' programme. Therefore, the results of participants' initial classification which showed that most participants either were classified as showing resistance or confusion, are then not surprising. These results are in line with findings of prior research with the CAM pedagogy (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012).

**Theme: Confusion.** As is shown in table 12, eleven out of the twenty participants who were interviewed, were initially classified as showing confusion towards breaking away from the culture of *the truth*. These eleven participants were eventually classified as showing indications of empowerment based on their responses of how they experienced the end of the intervention. Thus, overall these eleven participants made a development in breaking away from the culture of *the truth* as the intervention progressed. As explained in the Methodology chapter, two sub-themes regarding the a priori theme confusion were identified through the thematic analysis. Below are the findings from the analysis of these two sub-themes.

**Sub-theme: Difficulty in engaging in critical and analytical thinking.** A characteristic of confusion towards breaking away from the culture of *the truth* is that learners, while open to the idea that there are multiple truths or perspectives, get confused when having to consider multiple perspectives (Delnooz, 2008; Delnooz et al., 2012). Another characteristic is that

learners are confused when having to make a well-argued choice for one perspective because they would not know initially how to engage in critical and analytical thinking (Delnooz, 2008; Delnooz et al., 2012).

What stands out from the eleven participants' interview responses that were indicative of initial confusion is that, although participants stated to find it interesting to analyse a situation from multiple perspectives, drawing from the literature and from perspectives of classmates, they felt challenged, especially during the earlier sessions, to provide arguments for their perspectives and to make a choice for one perspective.

From the interview responses it appeared to me that choosing one perspective out of multiple perspectives was, overall, particularly challenging for participants during the sessions. What made this particularly difficult for the participants was that, as they pointed out, participants found multiple perspectives equally compelling. This made it difficult for them to build an argument in favour of only one perspective. Several responses underlined this challenge:

I think [selecting one perspective] was quite difficult [. . .] So I really could not stick to one actually, but since the assignment was to pick one so I just wrote one of these one of the few I had in mind just I wrote it down (RP08)

It is difficult to choose only one option because I always feel like when you're looking at a situation that is uh . . . difficult to examine there are multiple factors that probably influence it and some will probably influence it more than others, but ... like choosing one is . . . is difficult because then it feels like I am like putting all the other options away while they could be sort of true (RP15).

Sometimes it was really hard because I thought there could be more explanations possible and it was ... But you have to find a clear explanation behind your ... a clear reasoning behind your choice ... explanation. That can also be really hard (RP18)

From participants' responses, such as those stated above, I concluded that participants found it initially difficult to work with the CAM parameters that concerned thinking conceptually, applying a questioning method and the two parameters of giving the freedom and

the responsibility for learners to make choices (Delnooz et al., 2012). I draw this conclusion because of the focus of these parameters which lie on: offering learners multiple perspectives to problems or cases that fit learners' experiences while teachers play a non-directive role and on enabling learners to choose for themselves how to address, for instance, a problem (Delnooz et al., 2012).

***Sub-theme: Difficulty with creating practical solutions.*** Another characteristic of confusion towards breaking away from the culture of the truth, as described by Delnooz (2008) and Delnooz et al. (2012), is that learners would not know how to create (multiple) solutions to a problem. It was noticeable that the eleven participants explained that while they had enjoyed creating solutions to solve an intercultural situation, they felt challenged to do this particularly in the earlier sessions.

Upon analysing these participants' responses, I found that the difficulty for participants to create solutions was the fact that participants had to do this on their own rather than that they would be told by the teacher how to do it. Participants shared their need for guidance from me. Interestingly, these participants also pointed out that in their attempt to create solutions they were considerate of the different cultural perspectives that appeared to play a role in the intercultural cases. As became clear to me from having analysed participants' responses, participants considered other cultural perspectives they learned about from the literature when creating solutions. This created an extra degree of complexity in participants' experiences of creating solutions during the sessions. The following two quotes illustrate the challenge that participants felt especially during the earlier sessions of the intervention when having to create solutions to address an intercultural situation.

I found that pretty difficult. Yeah. Because uh . . . although you got several perspectives and you could do research it is always a . . . uh . . . tricky thing to try to come up with a solution that is appropriate for another culture or for someone else . . . because you are not really sure how they actually think or what they actually uh . . . to what extent they actually follow their own culture. So yeah I thought that was pretty difficult (RP17).

A little bit more difficult because now you don't have something to choose from. Now you need to think of like something completely . . . on your own and keep in mind those

different steps and the cultural aspects and then think of a good solution. So it was a little bit more difficult for me just because there were no like . . . pre-set choices you had to think of everything yourself, but you know that is what you do if you are a consultant so . . . (RP09).

Based on participants' responses of their experiences of having to create solutions, I argue that it seems that the parameters of giving students both the freedom and the responsibility to make choices, which are meant to enable learners to be creative and to be responsible for the work that they do (Delnooz et al., 2012), was new for the participants. Most participants who showed initial confusion towards breaking away from the culture of *the truth* indicated to me that in other classes they were hardly ever put to the tasks of looking at a subject from multiple perspectives, of choosing and arguing for a perspective, and of creating practical solutions for a problem. Therefore, and similar to participants whose responses provided indications of initial resistance, this seems to suggest that the culture of *the truth* as described by Delnooz et al. (2012) and by Delnooz and de Vries (2018), is prevalent in SIBS' study programme.

**Theme: Empowerment.** As shown in table 12, seventeen out of the twenty participants who were interviewed, were classified as showing indications of empowerment towards breaking away from the culture of *the truth*. This was based on their responses of how they experienced the end of the intervention. Of these seventeen, two were already initially classified as showing indications of empowerment based on their responses regarding their experiences of the beginning of the intervention. Yet, responses of these two participants suggested that they made even further developments in the process to break away from the culture of *the truth* as discussed below.

The findings presented in this section are based on an analysis of various expressions of participants during the interviews by which indications of empowerment became apparent. As explained in the Methodology chapter, two sub-themes regarding the a priori theme 'empowerment' were identified through the thematic analysis of participants' interview responses. Below are the findings from the analysis of these two sub-themes.

**Sub-theme: Able to handle multiple perspectives.** As described in the Methodology chapter, a key characteristic of empowerment is that students learn to handle multiple perspectives when analysing intercultural situations. Moreover, empowerment means that

students learn to choose for a perspective using arguments backed by evidence. Most of the participants who were classified as showing indications of empowerment gave responses that indicated to me that, through the four sessions, they became (more) able in handling multiple perspectives when analysing intercultural situations. The development in participants' ability to handle multiple perspectives were found through various expressions in participants' interview responses.

Firstly, the seventeen participants indicated that through the sessions they became aware of cultural differences and of the impact that these could have when people of different cultural backgrounds meet. They also indicated that they started to reflect on and take into consideration different cultural perspectives. One way by which this became clear during the interviews was when participants were asked the task question to think back of the sessions and to pick one or more emoji(s) that came to mind. Out of these seventeen participants twelve picked an emoji that to them indicated a 'thinking emoji'. As these participants explained, this particular emoji meant to them that they started thinking about different cultural perspectives to intercultural situations due to the sessions.

Interestingly, half of these participants, without being asked about this, described how, as a result of their participation in the sessions, they started to reflect on and consider different cultural perspectives beyond the sessions. Specifically, these participants indicated that in situations in which they had encountered cultural differences, for instance when they met people from other cultures or when they observed an intercultural situation, they started to reflect on the role of cultural differences. One participant (RP05) even stated that due to the sessions he had started to conduct research in anticipation of a trip abroad to gain an understanding of the local culture. Another participant (RP01), who was already initially classified as showing indications of empowerment stated that due to the sessions he began to reflect back on intercultural situations he had encountered in the past, explaining that the sessions:

made me think a lot [. . .] So I started thinking a lot about . . . more about intercultural aspects [. . .] So I started to think a lot about what are really the cultural differences between some countries and even within one country [. . .] So whenever I watch TV right now I start to think . . . 'why is someone doing that or how is he reacting' or I even start to think back about the time I went travelling in Asia (RP01).



A response that struck me as a detailed account of how a participant had started to reflect on cultural differences in daily life also appeared to indicate that this participant had become more able to handle multiple perspectives. This response, formed, in my view, an encouraging sign of the intervention's impact to set the emancipatory process in motion in which participants learn to break away from the culture of *the* truth. This account is stated below:

When uh . . . for instance when I am in the bus . . . The bus is always filled with refugees . . . and when I had a tough day I am pretty annoyed already . . . and I am sitting in a bus with all languages around me with none of them Dutch. Five or ten different languages screaming to each other. Little children running around. I am like 'oh this is the one . . . one thing I ask for today which is a little quiet . . . after school, but oh . . .' then I get really annoyed and then in my head I start like 'oh I hate these guys here I don't want them in my country go home go back to where you come from'. Then I actually start pumping myself up getting really angry and . . . I become like a small dictator or extremely political . . . And when I am home I am like 'yeah yeah why did I do that it is not their fault . . . like children it is not their fault that there is war in the Middle East . . . especially the children they can't do anything about it. But then I think of the [intercultural] sessions and I am like 'yeah we just discussed this.' You really know . . . know there is difference and these people can't help it that they are like talking in their own language in a foreign nation or that they do that the women sit in the back of the bus and the men in the front. So yeah then I become calm again and ok I think about the sessions you had and think about the things you saw. It is not their fault. Just . . . they are different in another country and you have to adapt to that in that situation. It is not their fault that they are here. And then I become calm again and then the storm uh . . . the storm goes away (laughs) (RP16).

When analysing in more detail the responses of the seventeen participants, it was noticeable that virtually all these participants discussed their experiences of two specific components from the sessions. These were discussed in such a way that it seems that particularly these two components may have helped participants to become aware of cultural differences and to help them learn handling multiple perspectives. The first component was: conducting research on the literature about other cultural perspectives, which also included literature that I had shared

with participants. The second component was the use of in-class discourse in which participants shared knowledge, including findings from the literature. Interestingly, participants were not directly asked about their experiences of these two components during the interviews and yet participants were outspoken about them.

Regarding the first component of conducting research, participants shared that they became aware of different cultural perspectives at a deeper level and of how these cultural differences could play a role in, for example, a business setting. This insight, as was found in participants' responses, made the participants reflect on different cultural perspectives regarding values and behaviours. Participants also indicated that through this component they became aware that there could be cultural differences even between the cultures of countries that, in their view, seemed to be similar.

Notably, participants expressed surprise over the fact that they found out, through the research they had conducted during the sessions, that there are cultural differences between their own country, the Netherlands, and neighbouring country Belgium. Several participants, including one of the two participants (RP13) who was also initially classified as showing indications of empowerment, shared that this particular insight led them to reflect on different cultural perspectives in general. They also indicated that this led them to reflect on different cultural perspectives between their own country and Belgium specifically. The following are some of the quotes that illustrate this:

And that is really especially with the example again from the Netherlands and Belgium. You think that you are just the same. Then you are gonna do research and then you see 'oh they are so different from each other' and that is the same like with stereotyping. Just think it is so easy, but it goes deeper than that (RP05).

Yeah, now I know that even Belgium is different to us. Uh . . . So like yeah I now know that there are a lot of differences in every culture even within a country like even within the south or the north of the Netherlands for example [ . . . ] Well I just thought that every Spanish speaking country is the same you know for example or 'oh well I mean Switzerland or Norway are quite comparable to the Netherlands well they must be same', but no . . . no it is not (RP13).

The finding that conducting research made participants aware of different cultural perspectives also fits with the function of conducting research within the CAM pedagogy. This is because, as explained by Delnooz (2008) and Delnooz et al. (2012), when learners conduct research this is a way for them to explore multiple perspectives rather than that learners are limited to only one perspective that is offered in class.

Several findings came to fore after having analysed participants' responses regarding the use of in-class discourse during the intervention: All seventeen participants who were classified as showing indications of empowerment shared that they had enjoyed engaging in in-class discussions, exchanging perspectives in small group settings, and learning from other students' perspectives. This was even the case for those four participants whose responses were indicative of initial resistance to consider multiple perspectives. The learning aspect to in-class discourse was prevalent in most of these participants' answers. Participants provided several explanations why in-class discourse was helpful for them to learn about other cultures.

Firstly, some participants indicated that they can better focus and learn when they can engage in a conversation with someone about a topic, instead of when they only have to sit and listen. They indicated that this had helped to motivate them to think about the topics that were discussed. Secondly, some participants indicated that they felt the learning process is a two-way street in which they prefer that students and teachers work more on an equal level with one another instead of the teacher merely sending information. Closely related to this were the remarks by some participants who stated that they enjoyed in-class discourse because perspectives were not judged negatively nor that students were restricted to think in a specific direction. Thirdly, participants indicated that discourse enabled them to learn from their classmates' ideas, instead of only from the teacher, and that this had actually helped them to broaden their understanding of, in this case, cultural differences.

Another noticeable finding was identified when participants were asked the question to describe what future culture classes would be like if they were to get the opportunity to tell the teachers how they would like their future culture classes to be: Fourteen of the seventeen participants who were classified as showing indications of empowerment had indicated, without being prompted for this, to prefer in-class discourse over one-way teaching. With the latter it is meant a teaching method in which teachers merely transfer knowledge during class.

The following quotes exemplified the learning aspect of in-class discourse to participants and participants' preference for in-class discourse for future intercultural classes:

I would like the students to be able to interact with people from other cultures and ask questions like say . . . for I mean it would be really cool if we could actually go there, but you can also like maybe talk to other . . . to students from other countries or like people. Of course that does not really mean ok meeting that one person oh that is the culture, but then you kind of get a feel of how people uh . . . interact with like others (RP06).

. . . And to hear not only your perspective on how you think of that situation also others was for me uh . . . something that you can learn from because you can take that into consideration and actually see . . . A thing or a situation from a different perspective I think. How they see it. I get why they react that way or this way (RP07).

Another participant (RP15) emphasised how discussing cases in small groups worked well for her and added to this:

I think it is important that everyone's opinion is valued and that there should not be too much critics . . . critique about it because I think that when you just let someone talk and uh . . . not directly say like 'well because we . . . you have to look at it differently because on the exam we want you to write it in this way', but maybe like keep that for a later stage, but when you start at the beginning just letting people talk and . . . uh get to know how they think then it is much more interesting to . . . see how this cultural differences work because if we immediately have to think in a certain schedule then there are already a set of boundaries that we cannot go anymore . . . (RP15).

From the responses of the participants on in-class discourse, it became apparent that this component was embraced by all seventeen participants who were categorised as showing indications of empowerment in this TAR. Moreover, the participants' responses suggest that this component was effective to help participants learn to handle multiple perspectives. This is in line

with prior research findings by Delnooz (2008) and Delnooz et al. (2012) who showed that in-class discourse enabled learners to learn of multiple perspectives.

All seventeen participants who were classified as showing indications of empowerment towards breaking away from the culture of *the* truth also indicated that, as the sessions progressed, it became easier to choose one perspective out of multiple perspectives using arguments backed by evidence. Even one participant, RP08, who had stated to find making such a choice quite difficult showed initial indications of empowerment on this point as he also indicated that despite the difficulty it did become easier for him as the sessions progressed.

The ability to choose one perspective with arguments backed by evidence is, as described by Delnooz (2008) and Delnooz et al. (2012) part of one's ability to think critically and analytically so as to break away from the culture of *the* truth. Thus, it appears that as participants got more used in working with the CAM parameters during the sessions, including the activities of conducting research and engaging in in-class discourse, they became able to develop their critical and analytical thinking skills.

It was perhaps therefore not a surprise to find that most participants also indicated in the interviews that they would prefer getting multiple perspectives in a lesson rather than only one perspective. This was found through the experiences participants had shared about the four sessions. It was also found by participants' responses to the question whether in a different course, such as Finance, they would prefer to learn of one way to calculate profit or of multiple ways. Although three participants opted for one way, stating that they found Finance a difficult subject, fourteen participants were outspoken of their preference in wanting to learn of multiple ways to calculate profit. Most participants argued that by learning of multiple ways they could find out which method would fit their skills or understanding of calculating profit. Moreover, several participants argued that using multiple perspectives, regardless of the subject at hand, would help them to create better solutions or it would help them to choose the most effective way to tackle a problem.

These remarks fit with the first principle of CAM described by Delnooz and de Vries (2018) that the brain is not made "to learn by heart" (p. 2), but instead it is made to "survive" (p. 2) and to solve problems. Moreover, these participants' remarks dovetail with the CAM parameters of giving learners the freedom and the responsibility to make choices. Therefore, I

find that participants' remarks of wanting multiple perspectives are yet another indication that participants have started to become emancipated to break away from the culture of *the* truth.

***Sub-theme: Able to create practical solutions.*** As described in the Methodology chapter, in this study another key characteristic of empowerment is that students learn to create well-argued solutions for intercultural situations. I identified several points in participants' responses regarding the creation of practical solutions during the sessions. Firstly, it was noticeable that all seventeen participants who were classified as showing indications of empowerment shared that they noticed a development in their ability to create solutions. Secondly, participants' responses indicated that they enjoyed creating solutions.

More specifically, participants indicated that as the sessions progressed, it became easier to create solutions for intercultural situations as they got familiar with analysing intercultural situations based on which they then designed a solution. Moreover, it was noticeable from participants' answers that in-class discussions with peers helped participants to gain ideas for possible solutions. Several quotes stated below reflected these insights from participants' responses.

To illustrate, RP06 claimed to enjoy creating solutions, stating: "I liked actually thinking about [solutions] [. . .] I think I enjoyed doing that because I was like discovering new ways of solving the problem." RP07 shared to have experienced a development in being able to create solutions, stating: "I came up with solutions faster I think for myself [. . .] So I think by doing that it just becomes easier for you to think about it and provide then with solutions or recommendations." Similarly, RP09 shared to have experienced a development in creating practical solutions stating:

As the sessions progressed like in session four it [creating solutions] was easier for me than for example session one because now I kind of used to like 'ok I am gonna need to think of something for myself and maybe I need to look at this, this, this and this and then come to a conclusion' (RP09).

RP11 and RP17 gave responses, that similar to responses of other participants, showed that in-class discourse helped participants to learn to create solutions:

In the end it [creating solutions] was way easier because then you obviously had more during the first three sessions for example you have more opinions and more ways of others and you learn from that. So then . . . the fourth session I had a way broader mindset how to do it and what I have heard before . . . tried to implement that as well (RP11).

I think gradually it got better, like I . . . quicker in thinking about these situations and uh finding solutions, because I just became more aware of the different viewpoints and the different cultures [. . .] I really just think that the discussion we had as a group were yeah [. . .] They helped me the most to . . . to open my mind more to these types of situations and uh . . . coming up with those solutions (RP17).

Based on the analysis of participants' responses on having to create practical solutions for intercultural situations, I would suggest that as participants practiced creating solutions they developed their ability to do this during the intervention. This finding is, in my view, notable because as discussed in the sub-theme 'difficulty to create practical solutions' it was found that participants had indicated that they never, or hardly ever, have to do this in other classes. Therefore, I would suggest that participants' development in creating practical solutions is another indication that participants have started to become empowered to break away from the culture of *the truth*. Moreover, I would suggest that if students continue to practice creating solutions this will empower students even more to create solutions. I base this on the developments already found on their ability to create solutions within only four sessions.

**Participants' comments on the sessions' organisation.** As mentioned in the Methodology chapter, a few participants had made comments about the organisation of the four sessions during the interviews. While the organisation of the sessions was not the focus of the thematic analysis in this TAR, some of the participants' comments on the sessions' organisation are relevant to consider with an eye to future internationalisation practices. These comments concerned the timing and length of the sessions and participants' familiarity with each other.

What stood out from the interview responses was that five participants shared that the timing of the sessions was not always convenient as some sessions were either scheduled in the early morning or in the late afternoon. At SIBS students' schedules run from the early morning

until the early evening. Therefore it can happen that classes are scheduled at those instances of the day. Three participants stated that they felt the duration of the sessions was long. Yet, one of these participants (RP07) also acknowledged that shortening the sessions would go at the expense of students' time to share their ideas. While only three participants made a remark about the duration of the sessions, I took this comment into consideration for future sessions as is discussed in the Conclusion and Recommendations chapter.

Four participants stated that as they hardly knew their fellow classmates at the beginning of the four sessions, they had to get familiar with their classmates in the sessions. This is quite common at SIBS as students only mingle in different classes after one semester and therefore they do not get to meet that many different students within the first year of the programme. Two of these four participants (RP10 and RP16) shared that as participants got more familiar with each other during the sessions they also felt more comfortable to share their ideas in class. Another participant (RP06) suggested having an ice-breaker at the beginning of a session in future sessions. The apparent lack of familiarity among students with one another provided an interesting insight. This insight is also further addressed in the Conclusion and Recommendations chapter with an eye to future sessions.

#### **4.4 Summary and Overall Evaluation of the Findings**

The findings of participants' intercultural sensitivity show that, in general, their intercultural sensitivity developed in the direction of an ethnorelative view. Thus, through this TAR a first step is made to effectively develop first year Dutch students' intercultural sensitivity towards an ethnorelative view using the CAM pedagogy. Certainly, more work in terms of trainings will have to be done to develop all students' intercultural sensitivity so that they can engage cultural differences with an ethnorelative view. After all, the IDI post-test showed that the primary orientation of the group was a transitional orientation and not yet an ethnorelative orientation.

Nonetheless, the findings of this TAR are promising. This is particularly the case because the Paired Samples T-Test and the two regressions analyses show that the development in participants' intercultural sensitivity was no coincidence: It is found that the CAM pedagogy has pragmatic validity, with statistical and theoretical significance, as a heuristic tool to develop intercultural sensitivity. The two regression analyses also show that more trainings with the CAM pedagogy will lead to further development in participants' intercultural sensitivity.



Importantly, the findings suggest that breaking away from the culture of *the* truth appears to be an influence of intercultural sensitivity development. That is, the findings show that, in general, participants' intercultural sensitivity developed while the emancipatory process was set in motion among participants to break away from the culture of *the* truth. Most participants, while initially showing resistance or confusion, became empowered to break away from the culture of *the* truth. This was found through the classification of participants based on their interview responses regarding their experiences of the beginning and of the end of the intervention on breaking away from the culture of *the* truth. These key findings are summarised and illustrated in figure 7.

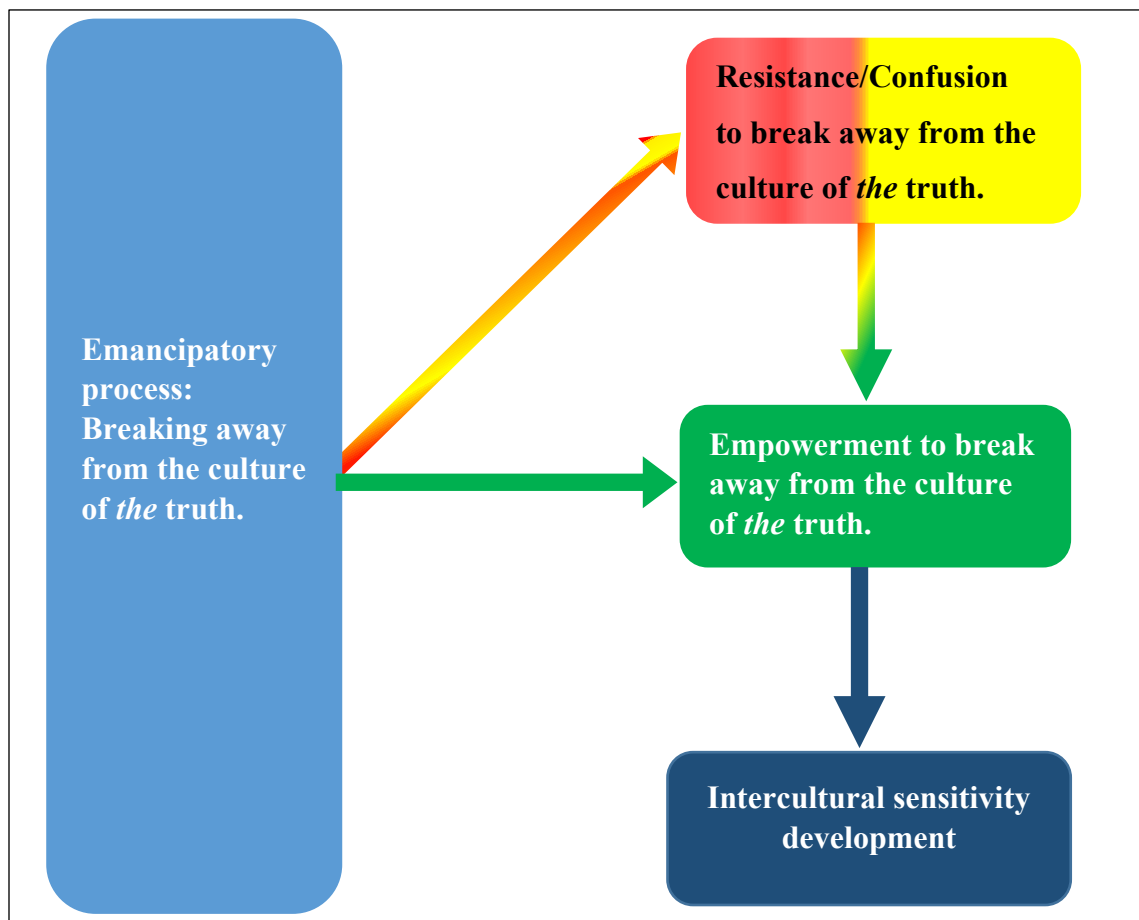


Figure 7. Summary of the key findings on intercultural sensitivity development in this TAR.

Thus, it appears that breaking away from the culture of *the* truth forms an explanation with a more fundamental scientific understanding of intercultural sensitivity development. This

more fundamental understanding, '*Verstehen*', clarifies why, on average, participants' intercultural sensitivity had developed during this TAR: Participants' intercultural sensitivity developed as the emancipatory process was set in motion among participants to break away from the culture of *the* truth. In this process the discrepancy between nature, the functioning of our brain to solve problems, and nurture, the impact of the culture of *the* truth, which conflicts with the functioning of our brain, was bridged. This created in general a more open mind-set among participants to handle multiple perspectives. The change in the group's Developmental Orientation from a Defense orientation to a Minimisation orientation shows that, as a group, participants no longer consider their worldview as being central to reality or that other worldviews are threatening to their own worldview.

## 5 Discussion

In this chapter, I discuss my reflections on the theoretical and practical relevance of this study with the Creative Action Methodology pedagogy for intercultural sensitivity development. Moreover, I discuss reflections on the feasibility and challenges of implementing this pedagogy for schools' internationalisation at home practices.

### 5.1 Reflections on Theoretical and Practical Relevance

The findings in this study suggest that breaking away from the culture of *the* truth to bridge the discrepancy between nature, the functioning of our brain, and nurture, the impact of the culture of *the* truth, appears to be an influence of intercultural sensitivity development. In this study it is found that, in general, the intercultural sensitivity of participants developed. This developed as the emancipatory process was set in motion among the participants to break away from the culture of *the* truth. The post-test results from the Intercultural Development Inventory (IDI) show that in contrast to the pre-test, the group of participants no longer consider their worldview as central to reality. The interview results show that most participants became empowered to break away from the culture of *the* truth.

These findings on participants' intercultural sensitivity development are significant because with the theory of the CAM pedagogy, an explanation with an understanding, '*Verstehen*', of participants' intercultural sensitivity development is found: As the said discrepancy was bridged in an intercultural learning intervention, using the CAM parameters to break away from the culture of *the* truth to create a more open mind-set, participants' intercultural sensitivity developed.

**Contribution to the body of theoretical and practical knowledge.** The findings from this research give an answer to the overarching research question. This question was: How can students' intercultural sensitivity be developed? The answer is that it can be developed by using CAM. More specifically, it can be developed by having students to break away from the culture of *the* truth. The findings from this study of the influence of breaking away from the culture of *the* truth on intercultural sensitivity adds new knowledge to the body of literature on intercultural sensitivity development. With these findings, the three theoretical research aims for this TAR are fulfilled.

Two of these aims respectively focused on contributing to the body of knowledge on intercultural sensitivity development in general and on contributing to the knowledge about the

CAM pedagogy as a theoretical explanation of intercultural sensitivity. The third aim focused on contributing to the body of knowledge on CAM as a heuristic tool to develop intercultural sensitivity. Moreover, with the design and implementation of a lesson programme to develop students' intercultural sensitivity in this study the three practical research aims for this TAR are also fulfilled. Two of these practical research aims focused on contributing to the body of practical knowledge on intercultural sensitivity development and on contributing to the practical knowledge about the CAM pedagogy as a heuristic tool for this. The third practical research aim focused on developing intercultural activities by which teachers can increase students' intercultural sensitivity. Thus, this TAR also contributes to schools' practices, including my own school, to develop students' intercultural sensitivity.

The findings in this TAR fill a gap which became apparent during a review of the current literature on intercultural sensitivity and competence development: In current studies, statistical explanations are given on intercultural sensitivity and/or competence development while no fundamental theoretical explanations are given. A large number of influences described in the literature were identified and listed in tables 1-4 in the Literature Review chapter.

Looking back to this literature, it is noticeable that some of the identified influences, namely, 'knowledge of other cultures' and 'interaction with people from other cultures', stand out: These influences are incorporated in intercultural interventions in quite a number of studies from around the world. A closer look to studies in which either one of these two influences are incorporated, shows however contrasting results: In some studies (Behrnd & Porzelt, 2012; Engle & Engle, 2004; Jon, 2013; López-Rocha and Vailes, 2017; Tirnaz & Narafshan, 2018; Xin, 2011) promising results are reported on students' intercultural sensitivity and/or competence development. In other studies (Demetry and Vaz, 2017; Gordon & Mwavita, 2018; Mellizo, 2017; Prieto-Flores et al., 2016; Young et al. 2017) the results are less promising. Differing findings are also identified in studies (Altshuler et al., 2003; López-Rocha & Vailes, 2017) in which other presumed influences, such as 'cultural self-awareness' are incorporated in interventions.

It is also noticeable in the identified studies from the literature that, whether results were positive or not, an explanation with a more fundamental scientific understanding is missing to clarify why the incorporated influences did or did not have an impact. As discussed in the Literature Review chapter, this observation is also made of studies without intercultural

interventions that focus on ‘time spent abroad’ (Wolff & Borzikowsky, 2018; Grudt & Hadders, 2017) or ‘openness to other cultures and perspectives’ (Su, 2018).

Given this apparent gap in the literature, a different direction was taken in this study: A search was conducted beyond the intercultural field for a theory that could provide a more fundamental scientific explanation of intercultural sensitivity development. This search led to a theory from the field of education, which is the theory of the CAM pedagogy. The theory of CAM rests on two principles that respectively focus on the functioning of our brain to solve problems and the prevalence of the culture of *the* truth in Dutch education which conflicts with the functioning of our brain (Delnooz & de Vries, 2018). This discrepancy is found to hinder learners’ development of critical, analytical, and creative skills (Delnooz, 2008; Delnooz et al., 2012). Yet, it is also found that these skills are developed when education is focused on teaching learners to integrate the idea that there are multiple truths (Delnooz, 2008; Delnooz et al., 2012).

These ideas from CAM resonate with the works of authors from the ‘Frankfurt School’, like Habermas (1984/2000), and other authors such as Freire (2000) and Feyerabend (1993) who argued against the prevailing system in which only one truth is considered and who argued that there are multiple truths that are influenced by the context in which these are generated. As explained in the Literature Review chapter, the CAM theory builds on the work of the aforementioned authors. This theory helps to understand why people tend to engage cultural differences with an ethnocentric view, seeing their worldview as “central to reality” (Bennet, 2012, p. 103), rather than that people engage cultural differences with an ethnorelative view, considering other worldviews as equally viable (Bennett, 2012). As found by Delnooz (2008) and Delnooz et al. (2012), the impact of the culture of *the* truth is that learners are hindered to think critically and analytically and to be creative. Therefore, it is difficult for learners to integrate the idea that there are multiple truths (Delnooz, 2008; Delnooz et al., 2012). With this idea in mind, it can be assumed that it is then also a challenge for learners to question their worldview.

Building on this idea, it is considered that it would be difficult to develop learners’ intercultural sensitivity when using a pedagogical approach that meets characteristics, described by Delnooz and de Vries (2018), pertaining to the culture of *the* truth. This idea led to the identification of a new influence and approach. These are backed by a more fundamental scientific explanation of intercultural sensitivity development, namely: breaking away from the

culture of *the* truth to bridge the discrepancy between nature, the functioning of our brain, and nurture, the impact of the culture of *the* truth.

**Reflections on differences and similarities with other studies.** Similar to other studies (Altshuler et al., 2003; Behrnd & Porzelt, 2012; Eisenclas & Trevaskes, 2007; Gordon & Mwavita, 2018; Jon, 2013; López-Rocha and Vailes, 2017; Young et al., 2017), this study focuses on the impact of an intercultural intervention to support a Higher Education Institute's internationalisation at home practices. Similar to these afore-mentioned studies, this study aims to prepare students for future experiences abroad and for their future as professionals and citizens in an ever-globalising world. Few studies however are focused on developing local students' intercultural sensitivity and/or competence when students are at the beginning phase of their study programme such as is the case in this TAR. Moreover, there are only a few studies, such as this study, in which interventions are implemented at a school with relatively little international diversity.

Reflecting further on differences and similarities between this study and other studies it becomes apparent that the application of the CAM pedagogy in this study forms a notable distinction. Through this aspect new knowledge to the existing intercultural literature is provided by this study: In none of the identified studies that involve intercultural interventions, either applied as part of a school's internationalisation at home practices or practices abroad, was it found that the CAM pedagogy is applied to develop students' intercultural sensitivity. In fact, in no other study identified in the literature is a combination of parameters similar to those of CAM applied to develop learners' intercultural sensitivity using components pertaining to the cognitive, affective and behavioural domains. To illustrate, in several other studies (Altshuler et al., 2003; Behrnd and Porzelt, 2012; López-Rocha and Vailes, 2017; Tirnaz and Narafshan, 2018) knowledge is used as a truth: In none of these studies are participants instructed to question the knowledge presented to them in the intervention.

Taking the reflections for the comparison between this study and other studies a step further, it is noticeable that in other studies in which interventions are applied, either abroad or at the home campus, no explicit clarification is given for the use of a certain pedagogy to develop learners' intercultural sensitivity. Instead, an emphasis is placed on the actions that have to be taken in the intervention. However, an explicit discussion with a theoretical background for a specific pedagogy to be applied in an intercultural intervention was not found in the identified

studies. Therefore, a contribution of this study to the current body of knowledge on intercultural sensitivity development is that it explicitly focuses on the pedagogical approach that shapes the usage of components incorporated into an intercultural learning intervention. The way this pedagogical approach shapes the components for the intervention is shown in the Action Model of Intercultural Sensitivity and Competence Development that was designed for this study. Based on this action model the lesson programme for the intercultural intervention was created.

Some studies that revolve around an intervention at a school's home campus and in which, for instance, cultural knowledge components are used, report promising results regarding the intervention's impact (Behrnd & Porzelt, 2012; López-Rocha and Vailes, 2017; Tirnaz & Narafshan, 2018). However, other studies (Altshuler et al., 2003; Mellizo, 2017) in which cultural knowledge components are used in an intervention at a school's home campus show less promising results. From the point of view of this study this inconsistency can be explained by the use of different pedagogical approaches: As argued before, the pedagogical approach seems to be the cause of the development of participants' intercultural sensitivity in this TAR.

Finally, while most studies explain human behaviour by nature or by nurture, this study examines human behaviour by combining those two theoretical points of view and this is new. In light of the results of this study it seems that combining these points of view is an effective heuristic tool. Therefore, it is worthwhile to do more research in this direction.

***Comparison of results.*** The use of secondary data can potentially enrich one's findings through primary data in doctoral research (Goes & Simon, 2013). Yet, it is difficult to make a direct comparison of the impact of the interventions in previous studies and in this study. This is because authors reported their findings through different quantitative and qualitative means. Moreover, the respective cultural contexts in which interventions took place, the time durations of the interventions and the phase of the study programme in which the interventions were held, differed between studies and differed from this study.

It is however possible to make a comparison of IDI results from this study with IDI results obtained in past research that I conducted on students' intercultural sensitivity at SIBS. The latter results are published in an institutional report (van Melle, 2017). A comparison of the data from the previous research I conducted at SIBS with the results from this TAR is interesting in that, as explained in the Introduction chapter, results obtained in the previous research triggered me, in part, to engage in this TAR. Therefore, a comparison is made between the IDI

scores of participants in this TAR and of previous student cohorts at SIBS. The IDI scores of previous cohorts were obtained at a time when there were no intercultural learning interventions organised at SIBS.

From the institutional report (van Melle, 2017) that contained the research results of students' Developmental Orientation (DO) it could be concluded that the DO mean score for Dutch students in year 1 as measured over a three year period was 85.73. This is a score that falls within the Minimisation orientation on the Intercultural Development Continuum (IDC) (Hammer, 2011). As explained, Minimisation represents a transition stage between the ethnocentric and ethnorelative orientations (Hammer, 2011). From the DO mean scores that were subsequently obtained once the Dutch students had entered year 2 of the programme it can be concluded from the report (van Melle, 2017) that the DO mean score for Dutch students in year 2 was 87.05. This represents an average increase of 1.32 points, or 1.54%, of the DO mean score of the Dutch students from two previous cohorts.

These results from the previous measurements with the IDI at SIBS and the results obtained with the IDI in this TAR are presented in table 13.

Table 13

*DO Mean Scores Comparison*

Measurements	DO mean scores of participants in this TAR	Measurements <sup>a</sup>	Combined DO mean scores of two previous cohorts at SIBS <sup>b</sup>
Pre-test (n=22)	<b>83.55</b>	Year 1 (n= 173)	<b>85.73</b>
Post-test (n=22)	<b>88.18</b>	Year 2 (n= 92)	<b>87.05</b>
Change (in %)	<b>+4.63 (5.54%)*</b>	Change (in %)	<b>+1.32 (1.54%)**</b>

*Note.* <sup>a</sup>These measurements were conducted among two previous cohorts when they were in year 1 of SIBS' programme and when they were in year 2 of SIBS' programme.

<sup>b</sup>The combined DO mean scores were calculated using the DO mean scores of each cohort published in van Melle (2017).

\* p = 0.038.

\*\* No level of significance could be calculated because the individual scores are not in the report and no permission was obtained to use the data of individual scores.



Table 13 shows that there is a bigger increase in the research participants' DO mean score in this TAR (the 'experimental' group) compared to the increase of two previous cohorts (the 'control' group). It also shows that the participants in the 'experimental' group achieved a higher DO mean score in the post-test.

A comparison of the primary data obtained from the research participants in this TAR with secondary data obtained in past research must be made with care: The sample size of this TAR and of the previous research differed as well as the time intervals in which the IDI measurements took place. In the previous research the IDI measurements were conducted among students when they were in year 1 of SIBS' programme and again when these same students had entered year 2 of the programme. Therefore, the time lapse of these measurements was longer than the time lapse of the pre-test and post-test for this TAR. This makes it difficult to assess whether these groups are comparable (Swanborn, 1994). Yet, the context in which the IDI measurements of this TAR and of the previous study (van Melle, 2017) took place was the same: The measurements of both studies were conducted at SIBS among students of the International Business Programme.

After only four intercultural sessions the participants of this TAR scored higher within the Minimisation orientation compared to the two previous Dutch cohorts. As the latter did not participate in an intervention while they were in year 1 of SIBS' programme this is a meaningful result and shows the practical relevance of CAM. This also underlines the argumentation that interventions are required to develop intercultural sensitivity (Bennet, 2012; Hammer, 2012).

The results of this study, as discussed in the Findings chapter, are also meaningful because the rise in participants' DO mean scores from 83.55 to 88.18 turned out to be a statistically significant result. As the Paired Samples T-Test shows, this rise had a significance value of  $p = 0.038$  ( $n = 22$ ; Paired-Samples T-Test:  $M_{pre} = 83.55$ ,  $SD = 10.81$ ;  $M_{post} = 88.18$ ,  $SD = 12.31$ ). Moreover, the two regression analyses show that the development in participants' DO scores is not coincidental and that further developments in students' intercultural sensitivity can be realised if more sessions are held with the CAM pedagogy.

***Future research on CAM's theoretical and practical relevance.*** The results in this study are encouraging. Through the indirect testing of the CAM pedagogy, it is found that in the

context of this research the CAM pedagogy has pragmatic validity, with theoretical and statistical significance, as a heuristic tool for intercultural sensitivity development.

What makes the results even more encouraging is that this TAR was conducted in an as realistic as possible setting by executing it under normal school conditions at SIBS. It took place within my work context at SIBS in which students participated in intercultural sessions that were scheduled in their rosters. It seems that a weakness of the one group pre-test-post-test design in this TAR is that one cannot control all variables (Cohen et al., 2011). As discussed in the Methodology chapter, potential intervening variables in this quasi-experimental design, among others, are: different pedagogies, students' motivation, and students' previous education.

One could argue that the intervening variables disturb the validity of the results (Cohen et al., 2011). Yet, as mentioned before, one could also argue that they confirm the validity of the results. This is because results that can be obtained in a natural experiment cannot be obtained in a laboratory setting (Hammersley, 2008). As this TAR is aimed to improve my practice as a teacher of intercultural competence, I therefore decided to implement the intervention in this TAR under normal daily school conditions. This is because if despite the intervening variables the intervention of this TAR still would have an impact on participants' intercultural sensitivity then this formed a stronger case of the intervention's impact compared to an intervention implemented in a laboratory setting (Delnooz, 2019). As an impact indeed is found in this TAR, it supports the case for CAM as a heuristic tool for intercultural sensitivity development.

This TAR thus suggests that the intervention has had a positive effect on students' intercultural sensitivity. However, to be sure that the lesson programme of this TAR was the cause of the positive impact on students' intercultural sensitivity, as found in this study, would be premature. To confirm the results of this TAR further research is therefore necessary. This further research is necessary to establish the external and ecological validity of this TAR (Cohen et al., 2011). This will make clear whether other factors play a role such as: the teachers involved in offering lessons using CAM, the cultural context in which lessons are offered, the way teachers have been informed about the lessons and how they executed the lessons, and the influence of major events in a country such as an assassination or an economic disaster.

The results in this study also invite further research on the pragmatic validity of CAM as a heuristic tool for developing intercultural sensitivity at schools' home campuses. Subsequent research is required to validate the findings of this study that CAM's theory on breaking away

from the culture of *the truth* has explanatory power regarding intercultural sensitivity development. Further research is particularly called for because this TAR took place at only one school in the Netherlands with only one small sample ( $n = 22$ ) in which students were able to voluntarily participate and in which the intervention only lasted four sessions totalling 9 hours. It is suggested that, in future research, interventions are implemented consisting of more than four intercultural sessions and that bigger samples are used that are randomly selected and that include international students as well.

It is also suggested that subsequent studies involve other schools in the Netherlands and schools located in other countries to further assess the impact of the CAM pedagogy. As stated in the Literature Review chapter, Delnooz (2008), Delnooz et al. (2012), and Delnooz and de Vries (2018) built on the work of Lunenberg et al. (2007) and pointed specifically to the Dutch educational system regarding the prevalence of a culture of *the truth*. Yet, there are indications that educational systems in other countries have characteristics similar to a culture of *the truth*. As mentioned before, this has become apparent by the work of authors like Feyerabend (1993), Habermas (1984/2004), Freire (2000), Robinson and Aronica (2018), and the National Advisory Committee on Creative and Cultural Education (1999). Thus, it is worth to pursue further research to validate the results of this TAR in other contexts and at other points in time. The latter remark also refers to the idea that as a good scientific explanation should work every time and everywhere, there is a need to test whether in the short-term and in the long-term and under different circumstances, such as different locations in the world, CAM can be successfully used for intercultural sensitivity development.

Subsequent research with the CAM pedagogy would also fulfil a more general need observed in the intercultural literature. This is the need for further studies on schools' internationalisation at home practices and the assessment of students' intercultural sensitivity and competence development (Jon, 2013; Lantz-Deaton, 2017).

## **5.2 Reflections on the Feasibility of Implementing CAM to Support Internationalisation at Home Practices**

The findings of this study and the results of previous experiments with CAM (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012) make clear that the CAM pedagogy can be applied in practice. The findings in this study specifically provide evidence that the CAM pedagogy can be used as a heuristic tool for developing students' intercultural sensitivity. Therefore, CAM

appears to be a supportive tool to help schools fulfil internationalisation outcomes, including preparing students as professionals and citizens for the requirements of an ever-globalising world and to help facilitate international diversity at schools' campuses. As a result, the CAM parameters can be implemented for the design and implementation of schools' internationalisation at home activities. For SIBS and other international business schools in the Netherlands CAM can be applied, for instance, to help fulfil the nationally set intercultural proficiency outcomes described in the Introduction chapter.

However, this observation brings in the discussion if it is feasible to implement the CAM pedagogy throughout a whole curriculum. This discussion rests on the fact that there are consequences and challenges to using the CAM pedagogy. These consequences and challenges stem from the observation that this pedagogy goes against the main stream in Dutch education in which there is a tendency of learners being taught that there is only one correct answer or one correct way of solving a problem (Delnooz, 2008; Delnooz et al., 2012; Lunenberg et al., 2007; Verschuren, 2002). As discussed, this is not only a characteristic of Dutch education, but also of other educational contexts.

The implementation of a different pedagogy at school, in this case a pedagogy that runs against the culture of *the* truth in Dutch education, will have consequences for both teachers and learners. For teachers the use of the CAM pedagogy means that they cannot only engage in one-way transfer of knowledge (Delnooz et al., 2012). Instead, when teachers apply the seven CAM parameters they would have to set up classes in such a way that learners are invited to question knowledge (Delnooz, 2008; Delnooz et al., 2012; Delnooz & de Vries, 2018). Moreover, it requires students to learn considering multiple perspectives while they create solutions by themselves rather than that they rely on answers given by the teacher (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012). The latter appears to be currently happening in Dutch education (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012; Lunenberg et al., 2007; Verschuren, 2002).

As discussed in the Literature Review, with the CAM pedagogy teachers still have to decide on in-class topics, the kinds of questions that will be posed, knowledge components from the literature to be shared and the way in-class discussions will be held (Delnooz et al., 2012). Yet, teachers have to meet certain conditions to use CAM effectively (Delnooz & de Vries, 2018). These conditions concern several capabilities of teachers. That is, teachers have to have expert knowledge of the subject taught (Delnooz & de Vries, 2018). This supports teachers to

constantly trigger learners in a non-directive way to question knowledge while keeping in mind the aims to be achieved by learners (Delnooz & de Vries, 2018). Moreover, with CAM teachers have to have the capability to design the content for lessons in such a way that they fit learners' experiences (Delnooz & de Vries, 2018). This supports learners to relate to the content (Delnooz & de Vries, 2018). Simultaneously, teachers have to ensure that the content they use also supports the fulfilment of the aims (Delnooz & de Vries, 2018).

The development of the afore-mentioned capabilities can be a challenge for teachers as it was found in an experiment that some teachers were not able to use CAM effectively despite having received training for this (Delnooz & de Vries, 2018). Yet, as was also found as teachers become more effective in using CAM, they also become more effective in developing the performance of their learners (Delnooz & de Vries, 2018).

Another challenge for teachers in making the transition to using the CAM pedagogy is handling initial resistance and/or confusion by learners and to handle negative reactions, such as those found in past student evaluations when teachers offered multiple perspectives (Delnooz, 2008; Delnooz et al., 2012; Verschuren, 2002). This is because learners have to get used to the idea that there are multiple truths (Delnooz et al., 2012). As became clear from the findings in the interviews with research participants in this study, resistance and confusion also arose among participants during the intercultural learning intervention of this TAR.

Finally, a consequence and challenge of using the CAM pedagogy concerns the way of making assessments. As discussed in the literature, CAM is not based on the idea that there is only one correct answer or only one way of tackling a problem (Delnooz & de Vries). Therefore, the CAM pedagogy requires assessments in which students are not only tested for their ability to reproduce knowledge, their ability to follow guidelines on how to perform certain tasks nor that students are assessed merely for the results of their work (Delnooz, 2008). Instead, the CAM pedagogy also requires that students are assessed for their ability to consider alternative perspectives to tackle a problem or to address a question, for their ability to create solutions for problems, and for their ability to reflect on and to argue for a preferred way to address a problem or to tackle a question (Delnooz, 2008).

Despite the challenges that are inextricably linked to implementing and applying the CAM pedagogy in Dutch education it is necessary for educators to consider making changes to current pedagogical practices: In a recent report on the state of Dutch education, published under

the auspices of the Dutch Ministry of Education, it was emphasised that pedagogical innovations are needed in the Netherlands (Inspectie, 2019). This need is underlined in the report because, among others, it was stressed that most learners in the Netherlands are less motivated to learn compared to learners in other countries (Inspectie, 2019). Moreover, it was stressed that learners in the Netherlands do not feel challenged during lessons either by their teachers or by the class materials (Inspectie, 2019). Also, viewed from an international context, changes are called for. Schools are challenged to look at alternatives for their pedagogies (Hénard, Diamond, & Roseveare, 2012). They are challenged to design a pedagogy that is suitable to promote learning across their respective student bodies (Hénard et al., 2012).

The consequences and challenges to using CAM show that it will be a challenge to realise a change in which *all* teachers start applying this pedagogy. Among others, on-site teacher trainings will be needed at SIBS and at other schools so that teachers can develop the capabilities, discussed in this section, to effectively use CAM in the classroom. This also requires a different vision on education regarding how to deal with knowledge in the classroom. To realise changes in teaching practices certainly will not occur overnight because often times educators are too occupied to adapt their practices or they do not see the necessity for change (Maughan, Teeman, & Wilson, 2012; Timperley, 2008;). Nonetheless, I outlined several plans by which I seek to make a start to bring about (gradual) change to make it possible that CAM can be applied at a larger scale by teachers. These ideas are discussed in section 6.4.

**CAM's application for internationalisation at home activities.** Internationalisation at home activities, among others, signify that programs are infused by international and intercultural components in multiple subjects (Knight, 2008). Thus, internationalisation at home is not merely a single activity placed within a curriculum (de Wit, 2009; Knight, 2008). As Janeiro et al. (2014) argued, a more comprehensive approach to internationalisation efforts are required to develop students' intercultural sensitivity and competence. Therefore, it appears that to further support SIBS' internationalisation at home practices to develop students' intercultural sensitivity and competence, such internationalisation practices could best be woven into the programme as a whole. While it may not be practically feasible to incorporate intercultural components into every subject of a programme, it would be possible to apply the CAM pedagogy throughout the programme regardless of the subject taught. This interweaving of the CAM pedagogy in other subjects would also create a stronger connection between specific

internationalisation at home activities and all other curriculum components. In this way, internationalisation activities and outcomes would not form an isolated pocket within a school's curriculum.

However, as discussed above, there are potential constraints to the implementation of the CAM pedagogy given the apparent prevalence of the culture of *the* truth in Dutch education and in other countries' educational systems. For this study I was given the opportunity by SIBS to conduct a TAR using the CAM pedagogy for an intercultural learning intervention. Despite this opportunity it became clear from participants' interview responses that even at SIBS the culture of *the* truth appears prevalent. Therefore, before a profound step can be made in which the CAM pedagogy is applied in other or even in all curriculum components of SIBS or of other schools, further research is necessary. That is, more research on the effectiveness of the CAM pedagogy to develop students' intercultural sensitivity, and the explanatory power of the CAM theory on this, is required. Further research can then also support the discussion on the theoretical and practical relevance of CAM as a heuristic tool to develop students' intercultural sensitivity.

A key element to consider for further research with CAM would be teachers' experiences of using this pedagogy. In this TAR, teachers' experiences of using the CAM pedagogy was not investigated. Yet, the application of CAM will have consequences for the way teachers run classes (Delnooz, 2008; Delnooz et al., 2012; Delnooz & de Vries, 2018). Therefore, research on teachers' experiences of applying this pedagogy would be necessary for the further discussion on the feasibility to implement CAM in practice for schools' internationalisation at home activities.

### **5.3 Reflections on the Research Design**

In reflecting on the journey of my inquiry during this study, I gained several insights on how this TAR could have been conducted differently if I were to do it again. These insights are important because they are helpful in knowing what to do in a follow-up study. In other words, it gives a picture what can be done differently if I were to conduct this study again

Firstly, to strengthen the case that the lesson programme positively impacts students' intercultural sensitivity, I would conduct triangulation by adding another assessment tool in a next TAR. Specifically, I would focus on assessing students' critical thinking skills. The reason for focusing on the assessment of critical thinking skills is because prior research with CAM shows that through this pedagogy learners develop their critical thinking skills (Delnooz, 2008; Delnooz et al., 2012). I have come to the insight that by adding yet another assessment tool the

impact of the lesson programme can then be determined even more specifically: By looking both at students' intercultural sensitivity development as they learn to break away from the culture of *the truth* and by looking at their development to think critically. In hindsight, I realise now that adding such a tool could strengthen the analysis that the lesson programme built on CAM is the cause for students' intercultural sensitivity development.

Secondly, although it was not possible during this study, if I were to conduct this TAR again, I would try to include data on students who were taught the intercultural lesson programme by other teachers. The reason for this is to investigate whether the teacher plays a role in the way students develop their intercultural sensitivity when using CAM in the classroom. As found by Delnooz (2008) and Delnooz et al. (2012), teachers play an important role in the success of using CAM. In reflecting on the design of this TAR I now consider that to strengthen the analysis of the lesson programme's effect I could have assessed whether there are differences among students who are taught the lesson programme by different teachers.

Thirdly, if I were to do this TAR again I would once more try to include other teachers' experiences of using CAM in the classroom. There are two key reasons that provided this insight. The first reason is that an investigation on teachers' experiences in using CAM can contribute to determine to what extent the lesson programme was the cause of students' intercultural sensitivity development. Moreover, I realise now that by working collaboratively with teachers as co-researchers (Coghlan & Brannick, 2014) this could also contribute to build support for the wider application of CAM at SIBS in the longer term. As I have come to learn during this TAR journey, building support within an academy is crucial to bring about change in one's work context (Cohen et al., 2011; Kemmis, 2009).

Fourthly, if I were to conduct this TAR again I would include data on the international students' intercultural sensitivity. I would do this to make a comparison between Dutch and international students and thereby to assess the ecological validity of the impact of the intervention on students' intercultural sensitivity. I would also do this to learn of the degree that international students are educated in a culture of *the truth*. Based on what I found out in this TAR from the interviews with the Dutch participants on their experiences of breaking away from the culture of *the truth* this is in fact an aspect that requires further investigation, not only with Dutch students, but also international students.



Fifthly, I would like to conduct a longitudinal design to find out the developments concerning intercultural sensitivity in the long-term. Sixthly, I would like to include also other tools to assess students' intercultural competence. Finally, to strengthen the external validity I would try to conduct this study with a bigger sample. To strengthen the ecological validity I would try to conduct this study in different contexts.

#### **5. 4 Summary**

In this chapter, I discussed the theoretical and practical relevance of this study with the CAM pedagogy to develop students' intercultural sensitivity. I also discussed the feasibility of implementing CAM as the pedagogical approach for schools' internationalisation at home practices. A comparison of this study to other studies was also made. Similar to other studies, this study focuses on the impact of an intercultural intervention to support internationalisation at home practices of a Higher Education Institute.

A noticeable difference with other studies is that in this study the emphasis is on finding an influence of intercultural sensitivity that is backed by an explanation with a more fundamental scientific understanding. Another distinction of this study is that this study not only focuses on components that form the intercultural learning intervention, but it also focuses on the pedagogical approach, CAM, that shapes the usage of these components in an intervention. In other studies an explicit discussion with a theoretical explanation of a specific pedagogy to be applied in an intercultural intervention was not identified.

The results from this study suggest that in the context of this research the CAM pedagogy has pragmatic validity, with theoretical and statistical significance, as a heuristic tool for intercultural sensitivity development. Thus, what has become clear from this study is that it is especially important to apply an effective pedagogical approach in which knowledge is questioned to develop students' intercultural sensitivity. This observation has certain implications because the CAM pedagogy goes against the main stream in Dutch education and, following the work of authors like Feyerabend (1993), Habermas (1984/2004) and Robinson and Aronica (2018), it also goes against the main stream of educational systems in other countries.

Implementing the CAM pedagogy requires of teachers and learners to embrace the fact that there are multiple truths. Previous research shows that the application of CAM initially leads to resistance and/or confusion among learners (Annema, n.d.; Delnooz, 2008; Delnooz et al., 2012). In this study this was also the case.

To confirm that the intervention of this TAR was the cause of the positive impact on students' intercultural sensitivity further research is necessary. This is necessary to further establish the external and ecological validity of any TAR (Cohen et al., 2011). Further research is also needed given the implications when using the CAM pedagogy and the fact that this study took place at only one school in the Netherlands, further research is required to validate the results of this study that CAM's theory on breaking away from the culture of *the* truth has explanatory power regarding intercultural sensitivity development.

## **6 Conclusion and Recommendations**

In this chapter, I reflect on the insights and findings of this Technical Action Research study. I also discuss implications and recommendations for (my) future practice and future research and plans to influence change so that the Creative Action Methodology can be applied at a larger scale at SIBS and, possibly, at other schools.

### **6.1 Developing Students' Intercultural Sensitivity: A Response to a Pressing Call**

I engaged in this Technical Action Research (TAR) in response to a pressing call, namely: to develop students' intercultural sensitivity and competence in Higher Education. This call stems from the need to prepare students as citizens and professionals for the reality of an ever-globalising world and an ever-globalising marketplace (Knight, 2008; van Engelshoven, 2018). As found in the literature, neither intercultural sensitivity development nor intercultural competence development occurs automatically (Deardorff, 2009b; Hammer, 2012; Olson & Kroeger, 2001). Thus, intercultural learning interventions are needed to develop intercultural sensitivity and competence (Almeida et al., 2012; Hammer, 2012). The focus of this TAR was to develop students' intercultural sensitivity towards an ethnorelative view to support their potential to demonstrate intercultural competence.

I conducted this TAR to improve my practice as teacher and researcher of intercultural competence. With this study I aimed to contribute to the body of knowledge on intercultural sensitivity development and to help fulfil the need for pedagogical developments to support schools' internationalisation at home practices (Knight, 2008). I also conducted this study with the motive to help my academy SIBS in fulfilling nationally set intercultural proficiency learning outcomes, to support its aim in becoming an internationalisation knowledge centre and to facilitate a more inclusive learning environment at its campus.

### **6.2 Key Insights and Findings from this TAR**

This TAR provides several insights and findings that contribute to the body of knowledge of intercultural sensitivity development. In response to the overarching research question 'how can students' intercultural sensitivity be developed?' the answer is: by using CAM, or to put it more specifically, by having students to break away from the culture of *the* truth.

In response to the first sub question, 'which influences contribute to the development of students' intercultural sensitivity towards an ethnorelative view?', an influence was identified in the theory of the Creative Action Methodology (CAM) pedagogy. This influence concerns

bridging the discrepancy between nature, the functioning of our brain, and nurture, the impact of the culture of *the truth* in Dutch education. The latter holds that there is only one correct answer to a question or one way to do something correctly (Delnooz & de Vries, 2018). CAM's theory provided the following insight to me: If learners are hindered to develop their critical, analytical, and creative skills when they are educated in a culture of *the truth* it would be difficult to develop students' intercultural sensitivity with a pedagogy that treats knowledge as a truth. Therefore, I considered that an intervention focused on breaking away from the culture of *the truth*, could potentially contribute to a more open mind-set which, in turn, might contribute to develop students' intercultural sensitivity.

The second sub question concerned 'how can influences of intercultural sensitivity be integrated in a learning intervention that is aimed at developing students' intercultural sensitivity towards an ethnorelative view?' I designed an intervention, consisting of a lesson programme, to set the process of breaking away from the culture of *the truth* in motion. In this lesson programme the seven parameters of the CAM pedagogy were interwoven along with knowledge, attitude, and skills components. In each session of the learning intervention intercultural cases formed the framework for which the CAM parameters were applied.

The third sub question focused on 'what is the effect of a learning intervention on students' intercultural sensitivity?' It was found that, on average, participants' intercultural sensitivity had developed as the emancipatory process was set in motion using CAM to break away from the culture of *the truth*. In this process the discrepancy between nature, the functioning of our brain, and nurture, the impact of the culture of *the truth*, was bridged. This created in general a more open mind-set among participants to handle multiple perspectives. Thus, the conclusion is that breaking away from the culture of *the truth* forms an explanation with a more fundamental scientific understanding, '*Verstehen*', of intercultural sensitivity development in this TAR.

### **6.3 Implications and Recommendations for Practice and Research**

What has become clear from this study is that it is especially important to apply an effective pedagogical approach in which knowledge is questioned, so as to create a culture of questioning, to develop students' intercultural sensitivity. The central implication for practice therefore is that when using CAM teachers cannot only follow a book and transfer knowledge in

directive ways because this does not facilitate a culture of questioning (Delnooz et al., 2012). Another implication is that learners will have to embrace the fact there are multiple truths.

Based on this TAR, there are several recommendations for practice to develop learners' intercultural sensitivity using CAM. Firstly, it is recommended that teachers use in-class discourse and the conducting of research to have students consider multiple perspectives to intercultural situations. This study shows that discourse and conducting research helped students to break away from the culture of *the* truth while students learn about other cultural values and behaviours. Secondly, it is recommended that intercultural cases that are used in class fit with students' experiences so that they can relate to the cases. Thirdly, it is recommended that intercultural activities focus on having students design solutions for intercultural situations. This triggers the function of students' brains for which they are made (Delnooz & de Vries, 2018). These recommendations also support the recommendations given by Delnooz (2008), Delnooz et al. (2012) and Delnooz and de Vries (2018) on using CAM.

The implications for teachers when using CAM is that they have to have expert knowledge of, in this case, intercultural topics so that teachers can design cases that keep triggering students' critical, analytical and creative thinking (Delnooz et al., 2012). Therefore, a fourth recommendation is to have variation in the topics and the questions. In this TAR, the questions and assignments differed between the four sessions to prevent that the sessions become routine. Fifthly, it is recommended that teachers do not judge students' ideas negatively when they present perspectives or solutions. This facilitates in-class discourse (Delnooz et al., 2012).

A sixth recommendation concerns the deliberate use of breaks in the sessions. Following the interview responses of some participants, who stated that they found the sessions lengthy, it is recommended to have more than one break during a session. This can help prevent a cognitive overload among students and can actually facilitate students' creativity. This is because taking a break stimulates the brain's Default Mode Network which, among others, enables one to connect loose ends to solve problems (Bridgeman, 2016).

It is also recommended to use an icebreaker in the first intercultural session so that students can get to know each other. It is found in this study that several participants felt they needed to get to know their group mates better to feel more comfortable to speak in class. It therefore appears that activities currently put in place at SIBS are not sufficient for students to get to know each other. Thus, an icebreaker can support the CAM parameter of using in-class

discourse. Finally, and most significantly, it is important that once teachers start using CAM, they continue to use it even if they start to doubt its effectiveness, particularly in the early stage.

As explained in section 5.3, there are certain possibilities to improve the research design of this study. These possibilities that can be used for future research are: (a) an additional test on students' critical thinking; (b) effect of the lesson programme if other teachers give these lessons; (c) more focus on teachers' experiences with using CAM; (d) testing the lesson programme in as many contexts as possible with bigger samples to get a better picture of the external and ecological validity; (e) the use of a longitudinal design; (f) an additional test to assess students' intercultural competence;

Especially the question about the external and ecological validity is important. This is because in light of the work of authors from the 'Frankfurt School', such as Habermas (1984/2004), and other authors such as Feyerabend (1993), Freire (2000) and Robinson and Aronica (2018) the question of the culture of *the* truth is a more general issue.

#### **6.4 Plans to Influence Change**

There are challenges in making a transition to using the CAM pedagogy. Moreover, and as discussed, influencing change in teaching practices does not occur easily. Therefore, I acknowledge that bringing about change in teaching practices is an issue and requires support for teachers. The current developments at SU seem favourable for bringing about change for the introduction of new teaching practices. This is because SU recently launched its new ambition for the coming five years (Southern University, 2020). In this ambition, among others, SU calls for its (teaching) staff to develop innovative curricula and teaching practices to help meet students' educational needs by which they can be prepared for a changing world and work field (Southern University, 2020). With this context in mind I crafted five plans to make a start in widening the application of CAM within SIBS and, possibly, at other schools while also creating more support to develop students' intercultural sensitivity across the curriculum.

Firstly, to create support for teachers to consider participation in trainings on the CAM pedagogy, I will share the knowledge gained through this TAR with SIBS' management and my teaching colleagues. With support from SIBS' management it will be possible to offer trainings in CAM for teachers. Additionally, to engage teachers to shift their teaching practices a learning community within SIBS could be set up. As part of realising SU's ambition for 2025 academics

are given time and money to set up learning communities to develop, among others, teaching practices.

Secondly, to create support at SIBS to expand activities focused on students' intercultural sensitivity and competence development throughout the curriculum there is an initiative that can be implemented in the short-term: At SIBS there are quarterly education days in which all staff have to participate. Such an education day could be organised to create an 'intercultural awareness day' for staff. During this day representatives from the work field (the SIBS' Business Advisory Board) can be invited to participate in a discussion with staff on the importance of intercultural sensitivity and competence for today's globalised work field. This can create a wider understanding of the importance of intercultural sensitivity and competence development.

Thirdly, to reach out to other International Business schools in the Netherlands on the use of CAM and to conduct research on students' intercultural sensitivity, I plan to present my findings at the National Platform International Business. This platform, of which SIBS is a member, consists of fourteen schools in the Netherlands that offer the same international business programme as SIBS. Member schools of this platform meet each quarter. This platform is also organised in such a way that teachers from across the IB schools are given time and budget to work together and to jointly conduct research in developing and testing new teaching practices. Therefore, it is possible to also set up a learning community among these IB member schools and to engage teachers from across the IB schools in the Netherlands to collaboratively investigate the use of CAM for multiple courses in the IB programme.

Fourthly, through the European Association for International Education (EAIE), an international non-profit organisation that offers expertise in the internationalisation of Higher Education (European, n.d.a), it is possible to offer courses on internationalisation at home practices (European n.d.b). To follow up on such courses and to facilitate teachers in shifting their teaching practices an online community can be created within the EAIE's virtual learning environment. In this environment participants can then share their experiences and practices on using CAM to develop students' intercultural sensitivity. The input of these experiences could become bundled in an e-book for future participants to such a course.

Fifthly, I plan to publish in journals pertaining to the intercultural field to disseminate the knowledge gained in this TAR. I seek to publish not only about the results of this TAR, but also

about how CAM can be used as a pedagogical approach to create lesson programs to develop students' intercultural sensitivity.

### **6.5 Reflections on this TAR and Future Research**

Through Action Research (AR) transformation takes place in our actions, in our thoughts about those actions and in our relations with those we interact with, and the context in which we work (Kemmis, 2009). This TAR has transformed my practice, my understanding of it and the conditions in which it takes place. I have learned that to develop students' intercultural sensitivity it is particularly important to use an effective pedagogy and that CAM shows to be a heuristic tool for this. The CAM pedagogy changed the way I relate to my students because in this pedagogy knowledge is not merely presented as truth to students. Instead, CAM facilitates a joint exploration of different perspectives as well as discourse about these between teachers and learners. In this exploration students learn to embrace the idea of multiple truths and they learn to have a voice in the discussion of these.

For my teaching work making the transition to use CAM for this TAR was profound because CAM significantly differed from the way that I used to teach. That is, I was used to merely transfer cultural knowledge components. Yet, through using the CAM parameters I have felt empowered as a teacher in effectively developing students' intercultural sensitivity as they learn to break away from the culture of *the* truth. This is because I noticed that students became empowered to make their voices heard while they were learning about cultural knowledge components and while they were using their gained knowledge to design solutions for intercultural situations.

This TAR has also changed how I relate to my work context. Through this TAR I have come to realise that I cannot merely resume my teaching and research work within SIBS. Instead, I realise now that I have to take an active role even beyond my academy to disseminate the knowledge gained through this TAR and to bring about change in teaching practices to support schools' internationalisation at home practices. Thus, I realise that for me there is no way back: I have to follow the path in which I take an active role within the larger field of internationalisation at home practices. The plans to influence change discussed in section 6.4 are an example of how I seek to take up this role.

To follow up on this TAR, I took two actions that offer the opportunity for further research. Firstly, as SIBS' curriculum is currently being redesigned a discussion has been started



with members of the core curriculum development team to explore the possibilities of scheduling weekly intercultural sessions for students in all years of the programme. If that indeed materialises this provides the opportunity to conduct research at SIBS in which more intercultural sessions, using the CAM pedagogy, are implemented compared to this TAR. Moreover, there is an opportunity to conduct further research on intercultural sensitivity with CAM at other academies of Southern University (SU). That is, I have been seeking cooperation with members from other academies at SU who, like myself, are part of a workgroup that is focused on implementing SU's new educational vision across its academies. In SU's new vision cooperation between its academies on innovative teaching practices and research plays a central role and therefore there are means to set up a joint research project.

Upon reflecting on this TAR there are several things that could be done to improve similar research next time. Firstly, an instrument to assess students' critical thinking can be used in addition to the IDI in a similar TAR. This is because there appears to be a correlation between critical thinking and intercultural sensitivity. Secondly, in future research it is necessary to involve colleagues to jointly develop a lesson programme for intercultural sessions using the CAM pedagogy rather than that I design this by myself. This is because a co-created programme can generate more support at academies as more people have ownership to it. Finally, it is worth to research teachers' experiences of using CAM. In this way it can be assessed what specific challenges and opportunities there are when applying CAM at a larger scale.

## **6.6 A Final Consideration**

As discussed in the Introduction chapter, I engaged in this study not only to prepare students for the requirements of the globalising work field. I also engaged in this study to make a contribution to people's ability to cooperate with one another and to tolerate one another regardless of the differences that may be present in their cultural values and behaviours. This is in response to the necessity for human beings to break away from the patterns of conflict now that people from all cultures find themselves "globally face-to-face" (Adi Da, 2009, p. 91). Therefore, for the longer-term I also consider to take the research on this topic a step further: If further research shows that CAM has ecological validity as a heuristic tool to develop students' intercultural sensitivity, I also want to conduct research using CAM with people who live in areas of conflict. With this I seek to help improve the situation in areas in the world such as the one in which I was born. This motivation stems from the fact that it is not only our students who

will build the future in an ever more connected world in which multicultural societies become the standard.

If we do not educate ourselves, our students and others to break away from a culture of *the* truth this will only lead to a more polarising world in which opposite truths collide. As I have experienced first-hand in my country of birth this will inevitably lead to a continuation of patterns of conflict that will have an ever more destructive impact. Therefore, it is important that a new generation of people becomes empowered to embrace the idea that there are multiple truths.

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## **Appendix A: Key Components from the Lesson Programme's Workbook**

### **Appendix 1.1 Set-up of Lesson Programme**

The lesson programme for the intercultural learning intervention consists of four sessions that each last two hours and fifteen minutes. As shown in the Methodology chapter, in this TAR there were 2-3 weeks between sessions 1 and 2 and there were 4-5 weeks between sessions 2 and 3. This was due to holiday and exam weeks. The 22 participants were divided in subgroups of between 5-8 students for the sessions. The subgroups were taught and moderated by me.

### **Appendix 1.2 The Four Pillars of the Sessions' Design**

As described in the Methodology chapter, five practical aims and five actions were formulated to practically set-up the lesson programme for the intervention. This serves to set the process in motion among students to break away from the culture of *the* truth. The five actions outlined in the Methodology chapter form the backbone for the four sessions. The CAM parameters were incorporated into these five actions. To incorporate the five actions into all sessions, a design was created that consists of four pillars.

Pillar 1: Practical cases as framework (for action nr. 1). Each session revolves around a practical intercultural (business) situation. A situation represents either a problem or a challenge that students are likely going to experience during their studies or careers. The topics of these intercultural situations are such that students, at least to some extent, can relate to the topic even if they have not literally experienced the situation. The use of cases to which students, at least to some extent can relate to, is in line with the CAM parameter of using practical cases that fit students' experiences as described by Delnooz et al. (2012).

Pillar 2: Knowledge is not a fixed truth (for actions nr. 2, 3 and 4). In each session, students gain cultural knowledge from the literature. This serves to help students in making a breakdown of the intercultural situations in logical steps and to assess these from different perspectives. In line with the CAM parameters, the knowledge that is shared is not treated as a fixed truth. Instead it is to be questioned through discourse and research (Delnooz et al., 2012).

Knowledge is gained in two ways during the sessions: Firstly, students share knowledge with each other. In line with the CAM parameters, knowledge components can consist of learners' prior knowledge, experiences, and their research findings from the literature (Delnooz et al., 2012). Secondly, knowledge components from the intercultural literature are shared by the moderator in a non-directive way. To further support the pillar that knowledge is not a fixed truth

the resources for the knowledge components that are shared, either by the students or the moderator, have to be derived from multiple resources from across the globe. In each session, the knowledge that is shared also has to be questioned by the person sharing it, for example, by pointing out to limitations to the research from which the knowledge was derived. Students are free to decide which knowledge components and sources to use from the literature, including those that the moderator shares, to analyse a case. Questioning knowledge in this way is in line with the CAM parameters (Delnooz et al., 2012).

The questioning of the cultural knowledge components also serves to help prevent that cultures are merely being stereotyped in the sessions. As Jandt (2016) explained, stereotyping can be described as “judgments made on the basis of any group membership” (p. 72) and it can create the idea that “a widely held belief is true of any one individual” (p. 75). The concept of stereotyping touches on the culture of *the* truth as it does not involve critical thinking. Therefore, it is important that if students are to share ideas derived from cultural knowledge components from the literature, limitations to these ideas are also provided for.

Pillar 3: Culture might not form the only explanation (for actions nr. 3 and 4). Although the focus of the sessions is developing students’ intercultural sensitivity, it is important that students realise that culture might not be the only factor that plays a role in an intercultural (business) case. Other factors, for instance, personality, economics, or politics can also play a role. This realisation is important because otherwise the concept of culture by itself could become considered as a kind of ‘truth’. Thus, in the sessions the idea of analysing a case from multiple perspectives also means that students take into account other factors besides culture. This is also in line with the CAM parameters (Delnooz et al., 2012).

Pillar 4: Theory and evidence are not the same (for actions nr. 3, 4 and 5). In each session students create (innovative) solutions, by means of actions, to address the problem or challenge in the case. The actions have to be informed by an explanation that serves to provide an understanding why an action would be effective to solve a case. To do this, students have to provide explanations backed by empirical evidence. In the sessions students are taught that evidence is not the same as a theory. As Delnooz et al. (2012) stated, a theory does not represent an all-encompassing truth. It is only a perspective based on logic. The understanding of the difference between a theory and evidence serves to help students realise that a theory might not necessarily represent *the* truth, but only a perspective to look at something (Delnooz et al., 2012).

Moreover, it serves to help students question their perspectives to an intercultural case and to question the effectiveness of their actions and to argue for it. Through this understanding of the difference between a theory and evidence and the process of questioning perspectives, students can learn to see that there is no all-encompassing solution to a case. In practice, this serves to help students become aware that while someone might see a particular solution as ‘the best solution’, someone else might see that same solution as ‘fruitless’.

### **Appendix 1.3 The Seven Step Cycle and Content of the Sessions**

A seven step cycle was created for each session to ensure that the four pillars in which the five actions were incorporated are applied in a structured way within a certain time duration. These steps help students to structure their thinking to analyse the case and to create solutions.

The steps are:

Step 1. The Challenge: An intercultural (business) case.

Step 2. The Exchange: Sharing initial perspectives to the case.

Step 3. Discourse: Discussing explanations informed by evidence and questioning knowledge.

Step 4. Taking stock: Listing explanations.

Step 5. Inquiry and selection: Conducting research and choosing an explanation for the case.

Step 6. The Solution Phase: Creating practical actions to solve the case.

Step 7. Showtime: Presenting practical actions and engaging in discourse.

A description of each step is provided below. First an overview is provided in table A1 of the content of the lesson programme including the focus, themes and cultural knowledge components for each session.

Table A1

*Content of the Lesson Programme for the Four Sessions*

<b>Session nr.</b>	<b>Focus:</b>	<b>Themes:</b>	<b>Cultural knowledge components from the literature:</b>	
<b>1</b>	Students' future internship abroad.	Connecting to local people in your 'dream' country.	1. Values across cultures regarding personal relationships.	
<b>2</b>		Getting help from a local colleague in your 'dream' country.	1. Law and rules versus relationships across cultures. 2. Perception of time across cultures.	
<b>3</b>	Intercultural conflict.	A Dutch business person upsets a local Indian manager.	1. Values and behaviours across cultures regarding leadership.	
<b>4</b>		A Belgian employee puzzles a local Dutch manager.	1. Degrees of comfort across cultures regarding uncertain situations.	
<b>Pillar 1:</b> Practical cases as framework		<b>Pillar 2:</b> Knowledge is not a fixed truth	<b>Pillar 3:</b> Culture might not form the only explanation	<b>Pillar 4:</b> Theory and evidence are not the same

*Note.* This is an overview of the focus, themes, and cultural knowledge components for the sessions.

Preparation: The classroom for each session is setup in a meeting setting. The students and moderator jointly sit while facing each other. This setting is aimed to facilitate the in-class discussions. Everyone's input matters and this is in line with the CAM parameters (Delnooz et al., 2012). Students receive pens and papers to write down any ideas that pop up during the sessions. This serves students in the process of breaking down a case as they order their thoughts, to write down any ideas that come to mind to look at a case from multiple perspectives and to try working out ideas on paper as they think about solutions for a case.

*Step 1. The challenge (+/- 10 minutes).* At the beginning of each session, students are provided with a practical intercultural (business) case that students, in some form or other, will likely experience during their studies or careers. The moderator shares this case verbally. In the first two sessions the cases focus on students' future internship abroad. In the first two sessions

students are sketched with the scenario that they will have their internship in one of their ‘dream’ destinations.

In session 1 students are asked to write down actions to successfully connect to the local people in their ‘dream’ country. In the second session, students are asked to write down actions to successfully obtain the help of a colleague to meet a deadline knowing that this colleague is a local from their ‘dream’ country who has never worked with someone from abroad, let alone has gone abroad him/herself.

In sessions 3 and 4 students are sketched an intercultural conflict case. In session 3 the case revolves around a Dutch business consultant who angers a local Indian manager with his presentation. In session 3 students are asked to describe how they think a manager from their own country would have reacted (non-)verbally to the consultant given the context described in the case. In session 4 the case revolves around a Belgian employee whose frequent requests for feedback puzzles a Dutch manager. In session 4 students are asked to write down an explanation why the Belgian employee acted the way he had done as described in the case.

*Step 2. The exchange (+/- 5 minutes).* In the second step of the cycle, all students are asked to share their initial ideas. In sessions 1 and 2 students are invited to share their actions with the group. In session 3 students are invited to act out, in front of the group, the (non-) verbal reactions they assume a manager from their own country would give to the presentation. In session 4 students are invited to share their explanations with the group regarding the Belgian employee’s behaviour. In this step, students’ ideas are written down by the moderator to get an overview of ideas shared. In line with the CAM parameters (Delnooz et al, 2012), no judgements are made to these ideas so that students can freely share their initial ideas.

*Step 3. Discourse (+/- 35 minutes).* In step 3 during sessions 1 and 2, students are asked to write down an explanation why they think their actions could be effective. Students are informed that their explanations have to be informed by evidence. Therefore, in session 1 students are also taught that there is a difference between theory and evidence. This serves to clarify that students’ explanations cannot be merely based on logical ideas.

In sessions 1 and 2 students get time to think of explanations why their actions could work and to find evidence for their explanations. Once students have written down their initial explanations with evidence the moderator engages in a discussion with several students about their explanations and evidence. Other students join the discussion. The focus of the discussion is

questioning how convincing the explanations are, whether they give a more profound understanding to the case, and how convincing the evidence is. To fuel discourse, questions such as “how do you know that this is true?”, “do you think that the explanation you gave applies to all people in that country?”, “can you or anyone else in this group think of an alternative explanation?”, are posed. These questions serve to trigger students’ thinking and to ‘destabilise’ their orientation towards the culture of *the* truth (Delnooz et al., 2012). It thus serves to take students out of their comfort zone instead of letting them ‘walk the beaten path’.

In step 3 in session 3 students have to provide an explanation for their ideas regarding the possible (non-)verbal reaction of a manager from their own country to the presentation of the consultant. To add variation in step 3 for session 3 students also have to provide an explanation why it could be that the local Indian manager reacted in the way that is described in the case. In session 4 students have to come up with possible explanations why it could be that the Belgian employee frequently made requests for feedback. To add variation in step 3 for session 4 students are also asked to provide an explanation why it could be that the Dutch manager did not find it necessary to give feedback frequently. Discourse forms a central part in step 3 for sessions 3 and 4 to question the explanations and evidence provided and to consider multiple perspectives to the cases.

By engaging in discourse in step 3, students can also learn that actions without explanations or explanations without evidence would not work in the professional field. That is, students learn that in their future careers they will also have to provide actionable recommendations backed up by an argumentation informed by evidence. Moreover, through discourse students can learn that there could be multiple perspectives to look at a case. This is in line with the CAM parameters (Delnooz et al., 2012). In-class discourse also serves to help develop a more investigative and open attitude to seek for and to consider multiple perspectives (Delnooz et al., 2012). It also serves to develop a more respectful attitude among students in terms of valuing other perspectives (Delnooz et al., 2012). The questions in step 3 also function to have students further develop their cultural self-awareness and deep cultural knowledge of other cultures through what they learn from the literature and discussions.

To further develop students’ ability to view a case from multiple perspectives and to become aware that there are multiple solutions possible, questions in step 3 are varied per session. The variation of questions include asking students to think of disadvantages to actions

shared by one of the students when students are in agreement with the actions, or vice versa or. In this way, students will learn to think in opposite directions of any perspective (Delnooz et al., 2012). The use of variation in the questions in step 3 also functions to offer students a continuously changing learning environment. This is also in line with the CAM parameters described by Delnooz et al. (2012).

After in-class discourse in step 3 students are given time to reconsider their explanations and evidence. All students are then asked to share their (adapted) explanations with evidence. The moderator writes down these explanations. These are readdressed in step 4 and 5. Furthermore, the moderator provides (an) additional cultural knowledge component(s) from the intercultural literature, concerning values and behaviours.

*Step 4. Taking stock (+/- 5 minutes).* In step 4 the teacher writes down all explanations discussed in step 3 on the white board. Students in the meantime are offered a short break.

*Step 5. Inquiry and selection (+/- 30 minutes).* In step 5, students are presented with a list of the explanations brought forward in step 3. Students are then given time to go over this list and to conduct research, using among others intercultural literature, to determine which explanation from the list is their preferred explanation to provide an understanding to the case. This research in step 5 also functions to further develop students' cultural self-awareness and deep cultural knowledge of other cultures. Students conduct research using any resource they wish to use. For example, students can browse the Internet or call someone who might have experience with the case's theme. Students can even conduct research together if they have preference for the same explanation. A key rule of step 5 is that students stay inside the classroom.

Students are encouraged by the teacher to pick a preferred explanation that fits their research findings even if this goes against their own initial explanation. In part this is in line with the CAM parameter of giving contradictory advice (Delnooz et al., 2012) and it serves to develop a more investigative, open and respectful attitude to other perspectives. Students have to argue for a preferred explanation by also arguing why other explanations are less/not preferred. This argumentation has to be based on evidence as well. This is in line with the CAM parameters (Delnooz et al., 2012).

*Step 6. The solution phase (+/- 20 minutes).* Once students have made a choice for a preferred explanation, students design several new actions to successfully solve the case based



on their preferred explanation. During this step students can get advice from the moderator. In sessions 1 and 2 students have to create several new actions to, respectively, connect successfully to local people and to successfully obtain the help of a local colleague. This step serves to have students create actions based on an explanation that provides an understanding, backed by evidence, why their actions could work in a certain cultural context. Students have to think of multiple actions rather than only one. This serves to trigger their critical and analytical skills and their creativity. This is in line with the CAM parameters (Delnooz et al., 2012).

In step 6 of session 3, students first have to back their preferred explanation with arguments informed by evidence. Next, students have to write down advantages and disadvantages for the (non-)verbal reactions that they assume a manager from their own country would give to the consultant's presentation. Moreover, students have to consider advantages and disadvantages for the reaction of the local Indian manager to the presentation which was described in the case. Students then also have to write down how they would act during the presentation if they were to work as consultants for a local manager in India.

This activity in step 6 of session 3 serves to trigger students to think in opposite directions (Delnooz et al., 2012) which can even run against their own cultural values and behaviours. This thinking process is further facilitated by having students consider disadvantages to the possible (non-) verbal reactions of a manager from their own culture and by having students consider advantages to the (non-)verbal reactions of a manager from another culture.

In step 6 of session 4, students have to write down several advantages and disadvantages for the Belgian employee's frequent requests for feedback and for the Dutch manager's position to find it unnecessary to give feedback frequently. Students then have to write down actions to solve this conflict between the employee and manager. This step in session 4 serves to have students consider multiple perspectives to different cultural values and behaviour across cultures.

*Step 7. Show time (+/- 30 minutes).* In the final part of each session students have to pitch their actions to solve a case. In this pitch students share their preferred explanation to provide an understanding to the case with arguments backed by evidence. Students then share the action(s) they want to take to solve the case. In sessions 1 and 2 the students listening to the pitch show either green or red cards to indicate whether they find the pitch convincing or not. The moderator then asks students to provide feedback and space is given to engage in discourse with the student

who pitched. Each session, several students are given the opportunity to pitch so that eventually everyone will have pitched.

To create variation in step 7 this step is altered in sessions 3 and 4. In session 3 the students listening to the pitch have to take the position of not feeling convinced by the ideas from the pitch. Thus, even if students actually feel convinced by the pitch they have to find arguments to show disagreement. In session 4, two pitches are held back-to-back. Students in the audience have to decide which one of the two pitches is the most convincing. Also here students have to provide arguments for their evaluation of the pitches and have to engage in a discussion with those who pitched.

The variation in step 7 serves to create a changing learning environment during the sessions which is in line with the CAM parameters (Delnooz et al., 2012). Step 7 also serves to trigger students to use their critical and analytical thinking as well as their creativity by thinking of opposing viewpoints (Delnooz et al., 2012). This step also serves to develop a more open, investigate and respectful attitude among students towards perspectives that differ from their own (Delnooz et al., 2012).

## Appendix B: Questions for the Semi-structured Interview

The interview questions were crafted for first year students. It was considered that some questions might need more introduction or clarification depending on students' needs and level of English. Therefore, for some questions alternative wording was placed as a back-up, put after a slash forward, if students were not clear about the wording.

**Opening question:** Do you know what an emoji is? *If “yes” move to question 1. If “no” explain and show what an emoji is. If it is clear to the interviewee what an emoji is, go to question 1.*

**Question 1:** I have here a sheet with some emoji's. This is not a big list, but at least there are different emojis. If you look at these emojis and if you think back of the four intercultural sessions which emoji(s) fits the intercultural sessions? / what kind of emoji pops up in your mind?

**Follow-up question to question 1:** What is this emoji telling us about the intercultural sessions?

**Intro to question 2a:** Every session started with an intercultural situation. In each session we looked at different explanations to see why, for example, an action could work in a particular culture or why someone from a particular culture might behave in a certain way. You can say that every explanation is a perspective. So, it is a way to look at something. *If the interviewee is not clear about the question, a sheet that illustrates a person thinking of different perspectives can be shown to clarify the question.*

**Question 2a:** How did you find it to look at an intercultural situation from multiple perspectives?/viewpoints?

**Question 2b:** Suppose that in a Finance class you get the option to learn of one way to calculate profit or the option to learn of multiple ways to calculate profit which option would you choose? / prefer?

**Question 2c:** Remember how halfway each session you had to choose one explanation out of several explanations that in your view formed the best perspective to the intercultural situation. How did you find doing that?

**Question 2d:** In each session you were completely free to think of any solutions that you liked, to solve a problem or challenge in an intercultural situation. How did you find doing that?

**Question 3:** Imagine that you get the opportunity to tell our teachers how you would like future culture classes to be. And anything is possible. The sky is the limit and teachers have to do as you say. Could you describe what a future culture class would be like?

**Question 4:** Do the four intercultural sessions change your way of looking at different cultures?

**Question 5:** Is there perhaps anything that you would like to add to this conversation about your experiences of our intercultural education that we have not yet discussed?

Possible follow-up questions to each prompt question:

Could you explain a bit more?

Can you give an example of what you just mentioned?

Figure A1 shows the sheet with emojis that was used in the interviews. Figure A2 shows an illustration of a person thinking of multiple perspectives. Figure A2 was used as a backup to clarify question 2a.



















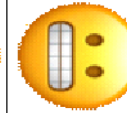











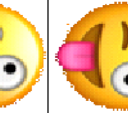




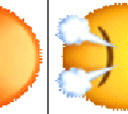


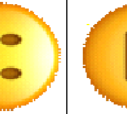

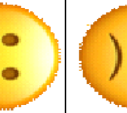


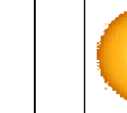
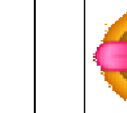
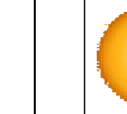
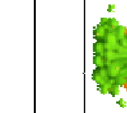
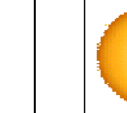
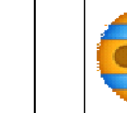
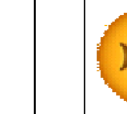
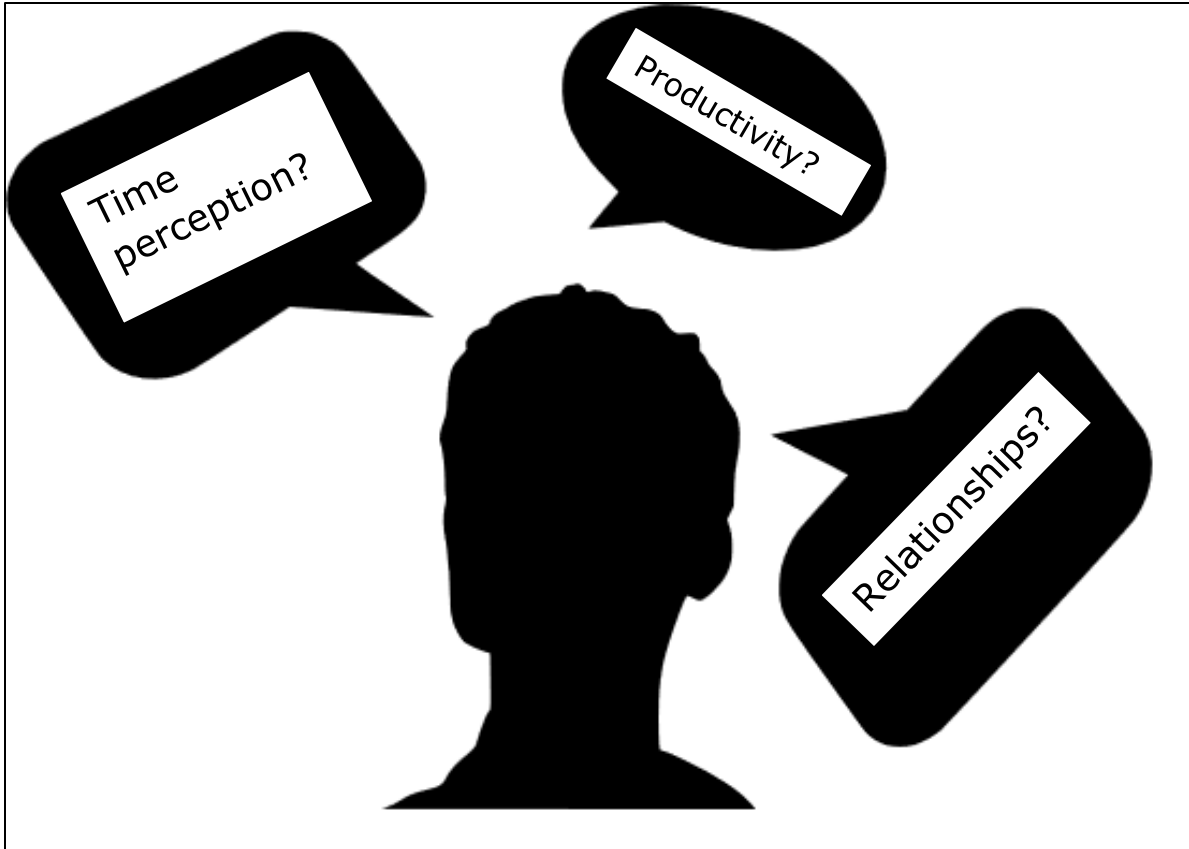
							
1	8	15	22	29	36	43	50
							
2	9	16	23	30	37	44	
							
3	10	17	24	31	38	45	
							
4	11	18	25	32	39	46	
							
5	12	19	26	33	40	47	
							
6	13	20	27	34	41	48	
							
7	14	21	28	35	42	49	

Figure A1. Sheet with emojis used during the interviews. The emojis were retrieved from Emojipedia. (n.d.).



*Figure A2.* Illustration of a person thinking of multiple perspectives. This figure was retrieved and adapted from SVG Silh. (n.d.).

**Appendix C: Approval Notice**

Dear Jonathan H. van Melle		
I am pleased to inform you that the EdD. Virtual Programme Research Ethics Committee (VPREC) has approved your application for ethical approval for your study. Details and conditions of the approval can be found below.		
Sub-Committee:	EdD. Virtual Programme Research Ethics Committee (VPREC)	
Review type:	Expedited	
PI:	Jonathan H. van Melle	
School:	HLC	
Title:	Developing Students' Intercultural Sensitivity. A Technical Action Research study at an international business school in the Netherlands. ("Shoe sole project")	
First Reviewer:	Dr. Mary Johnson	
Second Reviewer:	Dr. Alla Korzh	
Other members of the Committee	Dr. Lucilla Crosta	
Date of Approval:	December 13, 2018	
The application was APPROVED subject to the following conditions:		
Conditions		
1	Mandatory	M: All serious adverse events must be reported to the VPREC within 24 hours of their occurrence, via the EdD Thesis Primary Supervisor.

This approval applies for the duration of the research. If it is proposed to extend the duration of the study as specified in the application form, the Sub-Committee should be notified. If it is proposed to make an amendment to the research, you should notify the Sub-Committee by following the Notice of Amendment procedure outlined at <http://www.liv.ac.uk/media/livacuk/researchethics/notice%20of%20amendment.doc>.

Where your research includes elements that are not conducted in the UK, approval to proceed is further conditional upon a thorough risk assessment of the site and local permission to carry out the research, including, where such a body exists, local research ethics committee approval. No documentation of local permission is required (a) if the researcher will simply be asking organizations to distribute research invitations on the researcher's behalf, or (b) if the researcher is using only public means to identify/contact participants. When medical, educational, or business records are analysed or used to identify potential research participants, the site needs to explicitly approve access to data for research purposes (even if the researcher normally has access to that data to perform his or her job).

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Please note that the approval to proceed depends also on research proposal approval.

Kind regards,  
Lucilla Crosta  
Chair, EdD. VPREC