IMPACT OF STUDY ABROAD ON ETHNOCULTURAL EMPATHY AND GLOBAL-

MINDEDNESS

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Abstract

The purpose of this study was to examine the impact of a study abroad experience on levels of ethnocultural empathy and global-mindedness. As the world has become more globalized, the importance of possessing globalization and cross-cultural skills becomes essential. As a result, many higher education institutions have recognized the need to produce globalized graduates. One way universities are meeting this objective is by offering students study abroad experiences. Educational leaders are faced with the task of promoting study abroad programs to students, faculty, and stakeholders. Now more than ever, universities are being asked to provide concrete evidence about the effectiveness and outcomes of studying abroad. Participation in study abroad programs has continued to substantially increase over the past decade, resulting in a higher demand of such international programs at universities (IIE, 2004). Short-term study abroad programs have seen the most gains recently, which leads to the question of how length of time impacts study abroad outcomes. Regardless of program length, in general it is agreed that globalizing higher education is essential for graduates entering an ever-changing international marketplace of careers.

The purpose of this study was to determine what, if any, differences in ethnocultural empathy and global-mindedness exist among students who choose to study abroad, those who take a diversity course, and those who do neither (control group). A sample of 76 university students (27 participants from the study abroad group; 24 students from the diversity class; and 24 students from the other CPSY group) completed the following measures: demographics questionnaire, Scale of Ethnocultural Empathy, and Global-Mindedness Scale. It was hypothesized that students who study abroad would exhibit higher levels of both pre- and post-test ethnocultural empathy and global-mindedness. Additionally, it was expected that participants

with previous experience abroad would have higher levels of both pre- and post-test ethnocultural empathy and global-mindedness. Results indicated that levels of ethnocultural empathy and global-mindedness did not differ based on the study abroad, diversity class, or control group. Results did show that scores on both measures increased from the pre-test to the post-test for both the diversity class and the control group. Results for the study abroad group remained the same between the pre- and post-test for both measures. These results may indicate different things. Students enrolled in the diversity class as well as the control groups are typically minoring in Interpersonal Relations, of which each course has a multicultural emphasis. It is plausible that those taking courses on-campus have received a more multiculturally-focused and structured educational experience than the students who are studying abroad. Additionally, students in the study abroad group were studying in either London or Australia, both of which are English-speaking and culturally similar to the United States. It is possible that the results would change based on study abroad participation in a non-English speaking country. Despite the fact that this study had no significant findings, it has provided groundwork for future research regarding study abroad experiences, ethnocultural empathy, and global-mindedness.

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Chapter 1

The effects of globalization on today's world are widespread. An increase in implementation of multicultural issues and cross-cultural awareness is evident throughout institutions of higher education, as universities try to meet the demands for students to enter a globalized world. One way universities are responding to these demands is by placing a greater emphasis on study abroad programs. According to research conducted by the Institute of International Education (IIE), study abroad was pursued by more than 200,000 American students enrolled in American colleges and universities in the 2004-05 school year (Akande & Slawson, 2000). This number is up from roughly 85,000 students in 1994-95, showing an increase of 144 percent in 10 years. Additionally, both the U.S. Department of Education and the U.S. State Department have recognized International Education Week since the year 2000 (Banks & Erbland, 2002). Despite the increase in participation of study abroad programs, only about 1% of the American students enrolled in post-secondary institutions choose to study abroad each year (Davis, 2001).

Students who study abroad often speak of their personal growth, increased sensitivity to and understanding of cultures other than their own, and their enhanced knowledge of world affairs. The question remains, however, whether students who study abroad actually benefit more from their multicultural experiences as opposed to students who do not study abroad. Universities infuse multicultural education into their course offerings, and strongly encourage students to travel during their college careers (an often expensive undertaking). Do students taking an on-campus multicultural course gain as much cross-cultural awareness as students who

choose to study abroad? Are students who choose not to study abroad or take a multicultural course at the greatest disadvantage in terms of cross-cultural awareness?

Globalization

As globalization and competition in the job market continues to increase, Americans need to put aside the values of independence and individualism and find new ways of thinking and behaving to encourage interdependence and understanding across cultures. According to the U.S. Census Bureau (2004), one in five U.S. jobs is now tied to international trade. Additionally, most U.S. companies expect the majority of their growth to be in overseas markets, meaning they will require an increasing number of internationally competent employees. According to the Committee for Economic Development (2006):

> To compete successfully in the global marketplace, both U.S.-based multinational corporations as well as small businesses increasingly need employees with knowledge of foreign languages and cultures to market products to customers around the globe and to work effectively with foreign employees and partners in other cultures. (p. 2)

Universities, thus, are charged with helping as many students as possible gain international competence.

Internationalization of Higher Education

Institutions of higher education have succeeded in graduating more global-minded and culturally aware students through study abroad programs. Studying abroad allows students to live and study outside their home country. Though some argue studying abroad offers an immersion experience unmatched by traditional coursework, it is not the only answer to making higher education more globalized. Universities are consistently incorporating diversity and

cultural awareness courses and topics into the curriculum. Specific multicultural courses address cross-cultural topics and issues for students preparing to enter an internationalized workforce. There has also been an increase in the numbers of international students attending U.S. universities in the past 10 years (IIE, 2004), and as such, U.S. students are exposed to cultural diversity that they need in today's competitive job market. Despite the fact that the need for globalization of higher education has become clear, and the number of students studying abroad continues to increase, there is little quantitative data to illustrate which method best increases cross-cultural awareness and global mindedness in students.

Many students and parents question whether studying abroad is worth the time and money required to participate in such programs. Additionally, leaders and decision makers within the higher education system may not understand the importance and value of studying abroad. Hess (1982) suggests that prospective students and their parents need to be educated about the value of the study abroad experience. Several studies highlight the importance of studying abroad, stating that students gain a broadened perspective and knowledge, improved foreign language skills, improved cross-cultural understanding and communication skills, greater ability to live and work effectively in other cultures, openness to diversity, and enhanced career choices (Akande & Slawson, 2000; Chao, 2000; Steglitz, 1993). Additionally, the Lincoln Fellowship Commission, aimed at highlighting the importance of studying abroad, states that students returning from studying abroad often act as a catalyst for furthering internationalization both in class and in the campus environment (Yopp, 2004). Through discussion and examples, these students could offer significant learning opportunities for students who do not study abroad.

Vaclav Havel, a writer, the last President of Czechoslovakia, and the first President of the Czech Republic, observed that we live in an era where everything is possible and nothing is certain (Havel, 1994). As the world continues to globalize, power is being dispersed across countries and also across cultures. Higher education systems including faculty, staff, researchers, and students, have a shared responsibility to increase cross-cultural awareness and effectiveness. Advances in technology, the universality of the U.S. dollar, and the use of the English language, all make us feel much closer than we are in reality. Altbach and Peterson (1999) posit that this virtual exchange is no substitute for, "…the broadening of a young person's cultural horizons, the increasing of their capacity to think and work globally, and the creation of opportunities for them to participate in making the world a less dangerous place," (p. vii). With these ideas in mind, this study will examine how students who choose to study abroad differ than from those who do not.

Conceptual Framework

The conceptual framework for this study draws upon the theoretical perspective of *experiential learning,* or *learning by direct experience* (Kolb, 1983; Nonaka & Takiuchi, 1995). In addition, the study includes the concepts of *ethnocultural empathy* (Wang, Davidson, Yakushko, Savoy, Tan, & Bleier, 2003), and *global-mindedness* (Hett, 1983).

Learning by direct experience. Nonaka and Takiuchi (1995) state, "The most powerful learning comes from direct experience," (p. 10). According to Kolb (1983), immediate and concrete experiences allow people to reflect on new experiences from different perspectives. Connecting the idea of learning by direct experience to study abroad, Steinberg (2002), states,

"Learning is not isolated in a classroom, but involves a total experience. Learning takes place outside of the study abroad classroom in the student's living situation, associations with peers, and participation in extracurricular activities," (p. 211). Those in favor of learning by direct exposure argue that learning by doing is more effective than classroom learning. Steinberg says that often these advocates refer to a quote by Confucius, "Tell me, and I will forget; show me, and I may remember; involve me, and I will understand, (Steinberg 2002, p. 211).

Now, more than ever, there is a shared belief among education professionals that cross-cultural experiences have positive impacts on students' intellectual and personal growth, as well as cultural sensitivity and awareness. Despite the agreement that study abroad programs promote cultural sensitivity and awareness better than traditional teaching techniques used in a domestic classroom in the U.S., there has been little quantitative research done to compare the groups.

General empathy. According to Strayer and Eisenberg (1987), empathy is defined as, "…feeling in oneself the feelings of others," (p. 391). The concept of general empathy has been widely researched in the psychological literature, from looking at the process of therapy to various social psychological subdisciplines. Duan and Hill (1996) reviewed empathy research and found research regarding empathy as a situation-specific, cognitive-affective state. They identified several common definitions of empathy as well as several theories that refer to empathy as a personality trait or general ability. The researchers concluded that either by nature or through development, some people are more empathic than others.

Cultural empathy. The concept of ethnocultural empathy is relatively new in the psychological literature. Terms such as cultural empathy (Ivey, Ivey, & Simek-Downing, 1987;

Ridley & Lingle, 1996), and empathic multicultural awareness (Junn, Morton, & Yee, 1995) have been used interchangeably to discuss the concept of empathy in cross-cultural contexts. Ridley and Lingle (1996) state that cultural empathy is a learned ability. Their research on cultural empathy resulted in a complex model that is made up of three processes: cognitive, affective, and communicative. Cognitive process is defined as a cultural perspective taking and cultural self-other differentiation. Affective process includes vicarious affect and the expressive concern. Finally, the communicative process is defined as probing for insight and conveying accurate understanding. The combination of these three processes make up what Ridley and Lingle termed cultural empathy; it was also the basis for operationalizing the term *ethnocultural empathy* for Wang et al. (2003).

Ethnocultural empathy. According to Wang et al. (2003), ethnocultural empathy is a learned ability and a personal trait that is composed of three dimensions: intellectual empathy, empathic emotions, and the communication between the first two. Wang et al. (2003) operationalizes ethnocultural empathy based on the theoretical discussions of general and culturally specific empathy. They posit that as a learned ability and a personal trait, ethnocultural empathy can be assessed.

In discussing the three dimensions, Wang et al. (2003) suggests that intellectual empathy is, "…the ability to understand a racially or ethnically different person's thinking and/or feeling," (p. 222). They add that intellectual empathy is also the ability to see the world as another person does, or ethnic perspective taking. Wang et al. (2003) goes on to say that the empathic emotions component of ethnocultural empathy is the degree that one is able to feel the other's emotional condition from the point of view of that person's racial or ethnic culture. The last of the

dimensions, communicative empathy, is described as the expression of ethnoculturally empathic thoughts and feelings, by words or actions, toward members of diverse racial or ethnic groups. Using these ideas, Wang et al. (2003) developed a measure to examine empathy toward members of ethnic or racial groups other than one's own.

As Morgan (1975) states, the valued outcome of study abroad is "simply to help the individual acquire a deep understanding of another culture, and to begin to appreciate and develop empathy for people who are different" (p. 210). This present study will measure whether empathy and awareness for cultures other than one's own is gained more from studying abroad than from traditional learning experiences in order to understand how to best prepare students for the globalized world.

Global-Mindedness. Global-mindedness is defined by Hett as "a worldview in which ones sees oneself as connected to the world community and feels a sense of responsibility for its members. This commitment is reflected in an individual's attitudes, beliefs and behaviors," (Hett, 1983, p. 4). According to Hett (1983), global-mindedness consists of five dimensions: responsibility, cultural pluralism, efficacy, globalcentrism, and interconnectedness.

A person with high levels of global-mindedness shares a deep concern for people in all parts of the world, and feels a moral responsibility to try to improve conditions. People who are globally minded believe they can individually have an impact on the world, and that each individual has something to offer. They have a strong sense of appreciation of diversity and differences, and an awareness and appreciation for the interconnectedness of the world. This project will look at the impact that study abroad programs have on global-mindedness.

Summary

Global education is generally implemented in universities through a diversity or international course or through study abroad programs that allow students to study outside of the U.S. The importance of an internationalized education is increasing because of the rapidly shifting globalization of the world. College graduates are finding jobs that have offices outside of the U.S. while the population of the U.S. continues to diversify. Without receiving an education with a globally competent perspective, American students will be at a great disadvantage in the competitive workplace.

The number of students participating in study abroad programs in the U.S. is growing. Rapid globalization and a growing demand for cross-cultural awareness and sensitivity in employees puts pressure on study abroad programs to provide quality outcomes for students. Some have suggested that taking part in a study abroad program increases cross-cultural awareness and global mindedness. Universities, students, and parents must not only be convinced of the value of study abroad by having objective means of evaluating its worth, they must also understand what differences, if any, exist between students who choose to study abroad, students who choose not to study abroad but choose to take a multicultural course, and students who choose to do neither.

Unfortunately, little empirical evidence exists on the effects that study abroad programs have on learning or the development of cross-cultural awareness and global-mindedness. If training cross-culturally competent graduates is one of higher education's main goals, data collection on the topic will be an accurate and compelling method to demonstrate if and how this

goal is being met. The purpose of the present study is to determine the impact that studying abroad has on the development of cross-cultural awareness and global-mindedness.

Research Questions

1. Over the course of a semester, are there differences in ethnocultural empathy and global mindedness in students based on demographic variables such as sex, age, ethnicity, family income, and previous experience abroad?

Research Hypotheses

The primary research hypotheses are:

1. Students will differ on global-mindedness and ethnocultural empathy levels after controlling for gender and previous experience abroad.

1a. Students who study abroad will show higher levels of pre-experience cross-cultural awareness than the students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither.

1b. Students who study abroad will show higher levels of post-experience cross-cultural awareness than students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither.

1c. Students who study abroad will show higher levels of pre-experience global mindedness than students spending an equivalent amount of time in a multicultural

course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither.

1d. Students who study abroad will show higher levels of post-experience global mindedness than students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither.

2. Students who have previous experience traveling abroad will show higher levels of cross-cultural awareness than students who do not have previous experience traveling abroad.

3. Students who have previous experience traveling abroad will show higher levels of worldview than students who do not have previous experience traveling abroad.

Definition of Terms

The following significant terms are used throughout this study:

Cross-cultural Awareness: the understanding of differences within and between cultures (Casas, Pavelski, Furlong, & Zanglis, 2001). It is associated with the development of cultural empathy and communication competence (Wang et al., 2003).

Diversity course: for the purpose of this study, the multicultural course will be the undergraduate diversity course offered through the Department of Counseling Psychology and Guidance Services at Ball State University.

Ethnocultural Empathy: A learned ability and a personal trait that is composed of three dimensions: intellectual empathy, empathic emotions, and the communication between the first two (Wang et al., 2003).

Experiential Learning: learning through reflection on doing (Kolb, 1983).

Globalization: a worldwide process that implies standardization across cultures that occurs as technology, migration, and education become dispersed around the globe. This process suggests that ultimately the world will evolve into greater levels of sameness or homogenization (McCabe, 2001).

Global-Mindedness: a worldview in which one sees oneself as connected and feels a sense of responsibility to the world community. The commitment is reflected in one's attitudes, beliefs, and behaviors (Hett, 1993).

Study abroad: study abroad is an educational program of study, work, research, or internship that is conducted outside the United States and that awards academic credit (IIE, 2004).

Worldview: the lens in which one sees the world (Ivey, Ivey, & Simek-Morgan, 1997). Worldview represents one's beliefs, values, and assumptions about people, relationships, and activity in the world (Ibrahim & Kahn, 1987).

Chapter 2

Literature Review

The number of American students participating in study abroad programs continues to increase. In the past decade, approximately 223,000 U.S. students studied abroad, an increase of more than 150%. According to the Institute of International Education (IIE, 2004), 9 out of 10 students who study abroad participate in a program of one semester or less. Despite this rapid increase in participation, the number of U.S. students taking part in study abroad programs only makes up about 1% of all students enrolled in post-secondary education in the U.S. (Hey-Kyung & Gallup-Black, 2004). Students who take part in study abroad programs often speak of their personal growth, increased cross-cultural awareness, increased intellectual development, and broader worldview than before they traveled.

The concept of globalization is not new. According to Friedman (2005), "…there have been three great eras of globalization" (p. 9). The first era began in 1492 when Columbus opened trade between the Old and New World. The second era lasted roughly from 1800 to 2000. This era shrank the world from a size medium to a size small as a result of multinational companies. Finally, around the year 2000, we entered what Friedman calls "Globalization 3.0" (Friedman, p. 10).

In 1919, the Institute for International Education (IIE) in Washington, D. C. was founded (de Wit, 1995). This institute now offers 250 grant programs, including the Fulbright Program, the Gilman Scholarship to fund students from low-income families to study abroad, the Freeman-Asia Grant to fund students who choose to study in Asia, and the NSEP (National Security

Education Program) to fund students who choose to study an underrepresented (non-European) language abroad. The IIE also publishes Open Doors, an annual publication which provides valuable statistical data on U.S. students studying abroad as well as information about international students studying in the U.S.

History of study abroad. After World War II veterans returned from Europe, there was interest in studying abroad, and the Council for International Educational Exchange (CIEE) and the American Field Studies (AFS) was formed in 1947. These programs continue to offer exchange programs for U.S. high school and college students to study abroad and live with host families. They also offer opportunities for international students to come to the U.S. to study or work and stay with American families. In 1961, the federal government established the Peace Corp. Its mission is to send Americans abroad to work as volunteers in underdeveloped countries and communities.

From 1961-2001, participation in study abroad programs continued to increase. Friedman (2005) noted that participation especially grew during the 1990's and attributes the growth to the fall of the Berlin Wall, an event which he considers to be the first of "ten forces that flattened the world," (p. 48). During this time, study abroad programs experienced significant changes. There was a shift from what was once considered an elitist activity to an opportunity for learning. According to IIE (2001), more women were studying abroad than men in the 1990's.

The tragedy of September 11, 2001 left Americans questioning their safety both in the U.S. and abroad. The Homeland Security Act was passed and study abroad programs were under close scrutiny from the U.S. State Department. The implication was that the presence of foreign

students in America was a threat to national security. In 2003-2004, the number of international

students studying on U.S. campuses declined by 2.4%, the first decline in 30 years (IIE, 2004).

Despite this decline, the IIE (2004) reported a slight increase in support for study abroad

programs in general following September 11th, 2001. In an article by Lum (2002), Victor

Johnson, associate executive director for public policy at NAFSA, was quoted as saying the

terrorist attacks "sparked an intellectual curiosity among [American] college students about other

nations, cultures, other people and their beliefs" (p. 25). In 2002, the IIE reported that a majority

of study abroad programs reported increased or steady study abroad participation:

> Of the 440 respondents, 42% saw an increase in the number of US students applying for
> study abroad for the coming term/year (2002-2003), and 31% reported no noticeable
> change in the number of applications or requests for information on study abroad for the
> coming term. (p.1)

Changes in study abroad. Study abroad opportunities were once seen as a privilege,

reserved for the economic and social upper class (Levy, 2000). As the job market has become

more globalized, the view of study abroad participation has shifted from being a privilege to

being a necessity. The world continues to become smaller in the sense that communication is

instantaneous, multinational corporations are providing goods and services that are recognizable

on every continent, and the distinctions of national, domestic, foreign are becoming blurred.

Higher education is becoming increasingly aware of the globalization taking place in the world,

and is feeling pressure to produce citizens who can live and work in a globalized society.

Summary. Study abroad programs have traditionally been seen as a means in which

students can experience the world. Once viewed as a luxury reserved for the wealthy and upper-

class, studying abroad has experienced a shift to becoming more accessible to students. Students,

as well as educators, continue to boast about the importance and value of the study abroad

experience. Programs have steadily continued to increase in participation since the mid-1980's

(IIE, 2004). As more students choose to attend college, the job market following graduation has

become more competitive. Coupled with the fact that the world continues to diversify, the

importance of providing a gloablized education for university students is increasingly important.

Experiential Learning

 Study abroad programs allow students to learn by doing. Students suddenly find

themselves applying knowledge they learned in the classroom to real-life settings. According to

Hopkins (1999), when students study abroad, they begin to look at themselves as well as the

world around them. This often results in students reconciling the views of themselves and their

new cultural assumptions. When immersed in new cultures, individuals are often faced with

cultural differences that challenge their beliefs and opinions.

 Many cross-cultural courses have been implemented in universities in order to provide an

internationalized education for students who choose not to take part in a study abroad program.

These courses often include experiential learning activities such as seeking out cultural

opportunities on and/or off campus, films that focus on diversity issues, classroom activities, and

small group discussions. They also tend to include a self-reflection component, which could

include journaling or small group discussion. Research suggests that such activities can result in

attitude changes, a broadened worldview, and more empathy and understanding (Arthur &

Achenbach, 2002). Taking part in experiential exercises and subsequent self-reflection allows

students to examine the limits of their personal beliefs and explore the impact the experiences have had on their personal development.

Laubscher (1994) examined experiential experiences on intellectual, psychological, and emotional learning. Using an embedded case study design the researcher examined study abroad programs at various foreign locations. He used personal interviews using open-ended questions to collect data. Laubscher, by focusing on process rather than outcomes, identified categories of activity on which to develop a systematic pedagogical approach to integrate the experiential component into the overall study abroad experience.

Laubscher found that in addition to developing independence and self-reliance, students reported a heightened sense of tolerance and acceptance of others, as well as for difficult situations. Going further, the students discussed the process in which they moved beyond mere contact to a more intimate relationship with the host culture. Students reported that frequent discussions or conversations among students in the dormitories where they resided allowed them to feel more connected to their host culture. Such results suggest that experiential exercises, if incorporated into multicultural courses, could provide a rich learning experience for students.

Service learning. Service learning is another form of experiential learning that is often employed in university settings. Some researchers posit that service learning impacts student development by allowing students to experience an incongruity in their beliefs and attitudes about other cultures. Pyle (1981) was interested in the impact of cross-cultural service learning on student development. Pyle used Perry's theory of Intellectual and Ethical Development to support his belief that students needed to experience incongruity to relate data or opinions to

other data. He also drew from Chickerings's views of education, that differentiation and integration add value to the service learning concept and that heightened awareness and sensitivity can lead to increased differentiation and integration.

Pyle used the Student Development Task Inventory (SDTI) to assess students taking part in service learning projects in Jamaica. Pyle reported that students gained in the areas of autonomy, interdependence, mature life-style plans, and the total SDTI, with significant gains made by the experimental group. The students reported that living in close proximity to people in the host community provided an intimate level of contact that supported growth in students functioning on their own, working together to achieve their goals, and developing of a sense of personal direction.

Kiely (2004), believed that international service learning was instrumental in perspective transformation. The researcher examined students taking part in social justice focused service learning in Nicaragua, where students reported experiencing a significant transformative impact on their worldview and lifestyles. Kiely conducted a longitudinal case study to examine students' understanding of the long-term impact on their perspective transformation and subsequent actions taken as a result of their transformational learning experience.

One of the most interesting findings from Kiely's study was the idea of the chameleon complex, which highlighted the struggle between perspective transformation and action. Kiely explained that the chameleon complex occurs when a traveler hides the insights or revelations gained during their international work. This struggle continued after students returned to the U.S., as they struggled with acting on their emerging global consciousness and the often

conflicting or unsupportive opinions of friends, family and co-workers. Kiely concluded that one

could not assume a linear or developmental continuum when looking at perspective

transformation in service learning. He reported that the "the link between perspective

transformation, behavioral change, and social action is much more complex and tenuous" (p. 16).

Summary. Studying abroad allows students a unique opportunity to immerse themselves

into a new culture. Some researchers suggest that this immersion results in an increased

awareness of other cultures as well as an increased global-mindedness (Laubscher, 1994).

Incorporating experiential exercises into university multicultural courses can help broaden the

worldview of students who choose not to study abroad. Arthur & Achenbach (2002), highlight

the importance of using self-reflection as part of the experiential process in order to allow for a

deeper level of awareness. Service learning is a form of experiential learning, and Kiely (2004)

asserts that it can result in transformed perspectives about other cultures in students who choose

to participate.

Ethnocultural Empathy

Wang et al. (2003) describes the construct of ethnocultural empathy as being relatively

new to the counseling psychology literature. Wang et al. (2003) define ethnocultural empathy as

"empathy directed toward people of racial and ethnic cultural groups different from one's own

ethnocultural group," (p. 221).

Throughout the history of counseling psychology, empathy has been a key concept in

understanding why and how therapy works. The term empathy is often associated with Carl

Rogers, a humanistic psychologist and founder of client-centered therapy. Rogers claimed that

empathy was a skill that involved actively listening to clients, and taking part in thoughtful

discussion of thoughts and feelings (Corey, 2001). Empathy has also been discussed in various

sub-disciplines of psychology and has been studied as a determinant of altruism, attribution, and

social judgment (Omdahl, 1995; Unger & Thumuluri, 1997). This research suggests that people

experience differing levels of empathy, and in turn, empathy is a construct that can be learned.

Duan and Hill (1996) explained that empathy is a situation-specific, cognitive–affective

state that involves responding vicariously to a stimulus or a stimulus person or sensing another's

world as if it were one's own. Further, Duan and Hill (1996) also identified several theories that

refer to empathy as a personality trait or general ability. Such theories conceptualize empathy as

a trait or an ability to understand another person's inner experience or perceive the emotions of

others. The core assumption of these theories aligns with previous empathy research by stating

that either by nature or through development some individuals are more empathic than others.

The construct of empathy in terms of the multicultural research area has been called

various terms in the literature. Empathy in cross-cultural contexts has included such terms as:

cultural empathy (Ivey, Ivey & Simek-Downing, 1987; Ridley & Lingle, 1996); ethnotherapeutic

empathy (Parson, 1993); ethnic perspective taking (Quintanna, Ybarra, Gonzales-Doupe, Baessa,

2000); active empathy (Yamamoto, 1982); empathic multicultural awareness (Junn, Morton, &

Yee, 1995); and cultural role taking (Scott & Borodovsky, 1990). These terminologies vary only

slightly in scope and in domain of what and how empathy is seen in cross-cultural contexts. In

this study, the term ethnocultural empathy will be used to encompass these terms.

Ridley and Lingle (1996) provided a complex and comprehensive model of cultural

empathy, which consists of three subordinate and prerequisite elements of cultural empathy: (a)

cognitive, (b) affective, and (c) communicative. Ridley and Lingle posit that in order to express

empathy to culturally diverse clients in a genuine manner, a counselor must utilize the cognitive,

affective, and communicative elements simultaneously and in an effective, interpersonal manner

to the culturally diverse client. Chung and Bemak (2002) expanded the work of Ridley and

Lingle to include a critical analysis of the client's understanding of the counselor's attitudes and

values about the role of culture in counseling. Moreover, the work of Ridley and Lingle was also

the foundational framework for Wang et al. (2003) as they developed an instrument to measure

ethnocultural empathy.

Measuring ethnocultural empathy. Ethnocultural empathy, as a learned ability and a

personal trait, can be assessed. The construct of ethnocultural empathy, as operationalized for

this study, is composed of intellectual empathy, empathic emotions, and the communication of

those two (Ridley & Lingle, 1996). In discussing the three dimensions, Wang et al. (2003)

suggests that intellectual empathy is, "…the ability to understand a racially or ethnically different

person's thinking and/or feeling," (p. 222). They add that intellectual empathy is also the ability

to see the world as another person does, or ethnic perspective taking. Wang et al. (2003) goes on

to say that the empathic emotions component of ethnocultural empathy is the degree that one is

able to feel the other's emotional condition from the point of view of that person's racial or

ethnic culture. The last of the dimensions, communicative empathy, is described as the

expression of ethnoculturally empathic thoughts and feelings, by words or actions, toward

members of diverse racial or ethnic groups. Using these ideas, Wang et al. (2003) developed a measure to examine empathy toward members of ethnic or racial groups other than one's own.

The Scale of Ethnocultural Empathy (SEE; Wang et al., 2003) is a 31-item, 6-point Likert-type scale, ranging from strongly disagree (1) to strongly agree (6), with higher scores indicating individuals that have higher levels of empathy for other cultures and ethnicities. The SEE is designed to assess participants' awareness and feelings about people from diverse cultural backgrounds, and the degree of acceptance toward people from different cultures. Ethnocultural empathy is a multidimensional construct and can be broken down into four underlying factors: Empathic Feeling and Expression (EFE) with 15 items; Empathic Perspective Taking (EP) with 7 items; Acceptance of Cultural Differences (AC) with 5 items; and Empathic Awareness (EA) with 4 items.

Limited research supports the use of the SEE to measure ethnocultural empathy. Conflicting evidence has been found between genders. In a study conducted by Cundiff and Komarraju (2008), the relationship between attitudes toward members of ethnic or cultural minority groups and men and women in authority or leadership positions was examined. Results indicated a relationship between ethnocultural empathy and attitudes toward diverse groups, specifically various ethnic, socioeconomic status, gender, religion, and sexual identity groups, suggesting that individuals who expressed more empathy for different cultural groups also had more positive attitudes toward different ethnic groups. Cundiff and Komarraju (2008) also found that women displayed more ethnocultural empathy than men overall, but found no difference between men and women on the dimension of empathetic perspective taking, a sub-scale of ethnocultural empathy. The study added to the ethnocultural empathy literature by establishing

validity for the SEE and demonstrating its relationship with various attitudes toward diverse groups.

Summary. Understanding the perspectives of people in cultures other than one's own is an important skill that can aid in development of students. Wang et al. (2003) hypothesized that ethnocultural empathy, or understanding the perspective of cultures different than one's own, is a skill that can be learned, and as such, measured. The SEE is used to measures awareness, feelings, and acceptance of individuals from other cultures. Though there has been limited research using the SEE to measure ethnocultural empathy, the information that it provides is valuable to the study abroad research.

Global-Mindedness

Though there are many definitions for global-mindedness, most constructs describe similar characteristics. Two terms that are closely linked in the literature are world-mindedness and global-mindedness. Sampson and Smith (1957) described world-mindedness as:

> …a value orientation, or frame of reference, apart from knowledge about, or interest in, international relations. We identify as highly world-minded the individual who favors a world-view of the problems of humanity, whose primary reference group is mankind, rather than Americans, English, Chinese. (p. 99)

Measuring global-mindedness. Hett (1993) defined global-mindedness as a worldview in which students see themselves as connected and responsible to the global community. This commitment is reflected in the individual's attitudes, beliefs and behaviors. A total of 396 undergraduate students at the University of California-San Diego completed the Global-Mindedness Scale (GMS), a 30-item, five point Likert-type scale instrument which identifies

attitudes, beliefs, and behaviors associated with being global-minded. There are five dimensions that are associated with the construct of global-mindedness: (1) responsibility, (2) cultural pluralism, (3) efficacy, (4) global-centrism, and (5) interconnectedness. Significant differences among students were reported by Hett (1993). Females scored significantly higher than men (p<.001). Other students who reported statistically significant scores on the GMS included those taking five or more global studies courses (p<.05), those who were regular participants in internationally-oriented programs and activities (p<.05), and those who reported stronger political interests and liberal political views (p<.05).

Several studies have used the GMS as an instrument to measure global-mindedness. Gillan (1995) used the GMS to examine the global-mindedness of study abroad students, non-study abroad students, faculty, and administrators at the University of Northern Colorado. The researchers found that study abroad students had higher GMS scores than non-study abroad students. Other significant predictors of global-mindedness were gender, age, and duration of study or travel abroad. Females, on average were more global-minded than males, and the age range group of 45-54 had the highest mean score for global-mindedness.

Walton (2002) examined teachers' global-mindedness, demographic characteristics and instructional classroom communication using the GMS and the Communication Satisfaction Scale designed by Hecht and Ribeau (1984). Eighty-one percent of the participants in that study had traveled internationally; 39% percent had traveled internationally on short vacations; 15.6% had traveled on extended tourist trips; 12.8 % had lived and worked abroad; and 11.4% lived and worked abroad for extremely long periods of time. Only 15% had never traveled outside of the United States. The study found that international travel and global-mindedness were significantly

related in the dimensions of responsibility, cultural pluralism, global-centrism, and interconnectedness. The study also found that there was a positive correlation coefficient relationship (r - .303, p< .05) between global-mindedness and classroom communication competence, implying that as teachers increased their global-mindedness, their classroom communication competence also increased.

Summary. The realization that the world is larger than one may originally think is the basic idea surrounding global-mindedness. Individuals with a high level of global-mindedness feel connected to the world, and responsible for the global community (Hett, 1993). The GMS is one way to measure levels of global-mindedness in students who choose to study abroad. Research supports the theory that individuals who study abroad have increased levels of global-mindedness (Walton, 2002).

Measuring Study Abroad Outcomes

Higher education is not a stranger to being held accountable for outcomes. As enrollment competition increases, accountability has become more directed toward student learning (Rubin and Sutton, 2001). Universities seem to be moving from accepting a diploma as an indication of adequate learning among graduates to instead looking for demonstrable gains in student knowledge and skill between admission and graduation (Wellman, 2001). Study abroad programs are also being questioned in terms of measurable outcomes and specifically student learning outcomes. Historically, the number of participants in study abroad programs has been an indicator of the overall institutional success and a commitment to globalized education. Researchers have raised the argument, however, that simply reporting the numbers of

participants in study abroad programs does not explain the knowledge participants have gained

or not gained as a result of their study abroad experience (Rubin and Sutton, 2001).

GLOSSARI Project. In 2001, researchers began a ten year study designed to assess

outcomes of study abroad participants across the University System of Georgia. The University

System of Georgia (USG) is comprised of thirty-four public institutions, currently enrolling

nearly 210,000 undergraduate and 38,000 graduate and professional students. Georgia is among

a small group of states with a system-wide international education office, which is led by a

presidentially-appointed System Council on International Education and supplemented by a

System committee on study abroad, world regional councils, and disciplinary consortia which

help facilitate coordination of overseas study (Sutton, 2007). The USG has historically viewed

participation in study abroad programs as high priority. In 1995, the Regents' strategic plan

called for doubling the numbers of Georgia students who studied abroad by 2001. When that

goal was successfully attained, the USG went on to aspire to increase participation in study

abroad programs to 25% of total undergraduate degrees.

The study, called the Georgia Learning Outcomes of Students Studying Abroad Research

Initiative (GLOSSARI), is a grant-funded initiative that includes six phases. Phase One involves

a comparison of study abroad participants and non-participants on self-reported learning

outcomes. Phase Two compares pre-departure and post-departure self-reported learning

outcomes. Phase Three compares study abroad participants and non-participants on course-

specific examinations. Phase Four involves comparing study abroad participants and non-

participants on academic performance measures, such as graduation rates and licensing

examination outcomes. Phase Five examines the correlation of learning outcomes with program

design features. Finally, Phase Six compares study abroad alumni and non-participant cohort on self-reported learning outcomes, career paths, and other factors two-to-five years after graduation (Sutton, 2007).

The GLOSSARI study employed extensive data collection for each study abroad participant. Results indicate that students who study abroad have improved academic performance upon returning to their home campus, higher graduation rates, and improved knowledge of cultural practices and context compared to students in control groups. Studying abroad was also found to help academic performance of at-risk students (Sutton and Rubin, 2004). The researchers plan to continue their study to examine the possible impacts of program location and duration, as well as how different measures commonly used in study abroad assessment correlate with each other.

Summary. The GLOSSARI project is an impressive study in both scope and scale. Utilizing an extensive database of information provided by study abroad participants, researchers were able to provide valuable information about the impact of study abroad experiences (Sutton, 2007). Preliminary results indicate that studying abroad was linked to increased academic performance in at-risk participants. Additionally, the study suggested that students who study abroad have improved academic performance following a study abroad experience, higher graduation rates, and improved knowledge of cultural practices and context compared to students in control groups.

Other study abroad outcome studies. One study looking at adjustment to living abroad in Japan looked at 321 people from 44 countries (Hsiao-Ying, 1995). Hsiao-Ying broke

participants into two groups depending on the length of time abroad (period 1 (0-6 months),

period 2 (7-12), period 3 (13-24), period 4 (24-36), period 5 (37-60), and period 6 (more than 61

months). Surprisingly, the results of this study do not support the idea that foreigners' attitudes

toward their host culture automatically improve once they have learned to cope with their new

environment in everyday life. Instead, Hsiao-Ying (1995) found that that adjustment decreased

over time in people living abroad. Additionally, maladjustment appeared to increase up to year

three of living abroad and then flattened out to a consistently low level of adjustment. Though a

wide range of time using a cross-sectional design was used in this study, it is hard to draw

definitive conclusions from the data. Criticisms of the study highlight the fact that it does not

account for the cohort effect and that it is uncertain what, if any, specific events could impact the

level of adjustment for people living abroad. Additionally, the constructs of adjustment and

maladjustment are not defined in the study, which leads to difficulty interpreting the results.

Kealey (1989) attempted to gain a better understanding of growth in individual

adjustment over time by looking at 277 Canadians working in four regions of the world

including: Asia, Anglophone Africa, Francophone Africa, and the Caribbean. Kealey found that

the participants had significantly different mean satisfaction scores at different points while they

were overseas (e.g., 1-3 months, 4-6 months, 7-12 months, 13-24 months). In other words, the

longer that the participants were abroad, the more satisfaction they reported.

Research has also indicated that study abroad programs may affect different types of

students in different ways. Marion (1980) investigated 90 students who had participated in

semester or year-long study abroad programs in several international locations. Students were

asked to complete a series of instruments including an Antecedents Questionnaire and

Transactions Questionnaire, as well as scales measuring dogmatism, internationalism, radicalism-conservatism, perceptions of the host and home countries, and perceptions of the United States before going abroad. Marion found that students who visited fewer countries, lived with a host family, had fewer friends from the host country, and had more American friends became more conservative upon return to the U.S. Conversely, students who visited a greater number of countries became less intolerant upon return to the U.S. Marion's study fits with the idea that international travel leads to a more open-minded and global perspective.

Stephenson (1999) examined 52 American students studying for one semester in Chile. Participants indicated differences between their actual adjustment and the adjustment that they expected. Students reported items such as "keeping an open mind about Chilean culture," "maintaining a clear concept of your personal beliefs," and "changing personal beliefs as a result of your experience" as significantly more difficult than anticipated (p. 1). In sum, even as positive changes took place as a result of the experience, actual difficulty in adjustment was greater than anticipated and may have adversely affected the way students viewed themselves.

Summary. Research surrounding the outcome of study abroad experiences has been mixed. Hsiao-Ying (1995) reported that attitudes of the host culture for individuals who spend a longer period of time abroad do not automatically improve over time. These results are not consistent with the idea that the longer one spends abroad, the more accepting and comfortable one will be with that culture. Other research indicated the opposite results, stating that the longer individuals are abroad, the more satisfaction they report overall (Kealey, 1989). Providing operational definitions for constructs used in these studies would be beneficial in furthering research and understanding of the outcomes of study abroad programs.

Length of study abroad program. The recent Open Doors (2005) report reported that the growth of study abroad programs can be attributed in part to participation in short-term, eight week or less programs. Traditionally, students have enrolled for either a semester or a year-long program and most of the research measuring the effects of study abroad on participants has involved semester or year-long programs. As a result in the increase in short-term study abroad programs, research has started examining the differences in outcomes between short-term and long-term study abroad programs (Kitsantas and Meyers 2001; Lewis and Niesenbaum, 2005).

If it can be determined that students gain a greater appreciation of cultural differences and a more positive attitude about international experiences from a shorter program abroad, institutions can take steps to promote these programs. Several studies highlight the outcomes of short-term study abroad programs. Kinsantas and Meyers (2001) looked at the link between participation in a study abroad program and cross-cultural awareness. The experimental group was made up of 13 graduate students who were enrolled in a summer study abroad course, while the control group was made up of 11 students enrolled in a summer graduate course on their home campus. Both groups were given a personal data questionnaire as well as the Cross-Cultural Adaptability Inventory (CCAI; Davis & Finney, 2006), a tool developed to assess effectiveness in cross-cultural interaction and communication.

Results from the pre-test CCAI did not indicate any significant differences between the experimental study abroad group and the control group. Post-test results, however, showed significant differences between the two groups. Kinstantas and Meyer (2001) believe that these results signify that study abroad increased cross-cultural awareness. They additionally noted that the students in the experimental study abroad group were better able to successfully manage the

difficulties of cross-cultural experience and develop more adaptable role behavior, as well as show an understanding of the host culture.

Dwyer (2004) used longitudinal data collected over 50 years by the Institute for the International Education of Students (IES) to examine the longitudinal correlations between specific study abroad program features (i.e. program duration) and a variety of student outcomes. Results suggested that full academic year study abroad experiences had a more significant and longer lasting effect on student participants than short-term experiences. Another study, conducted by Medina-Lopez-Portillo (2004), focused on the link between the development of intercultural sensitivity and program duration. The study utilized both qualitative and quantitative methods to assess student participants and included 18 long-term program and 10 short-term program participants. Findings suggested that duration did significantly impact intercultural sensitivity, meaning that participants in the long-term program had higher levels of intercultural sensitivity than those in the short-term program.

Summary. Students who choose to participate in long-term study abroad programs may show higher levels of global-mindedness and cross-cultural awareness than students who choose to participate in short-term programs. Reasons for these differences may include initial differences between members of both programs such as openness to cross-cultural experiences, flexibility, and independence. Additionally, prolonged exposure to host culture and increased contact with members of the host culture could impact levels of global-mindedness and cross-cultural awareness. As the number of short-term study abroad participants continues to increase, further research is needed to evaluate the impact of such experiences in comparison to long-term programs.

Higher Education and Global-Mindedness

As the world is finding itself becoming increasingly internationalized, higher education institutions are recognizing the need to produce internationalized graduates who are capable of functioning in an increasingly multicultural world. Some universities speak of study abroad experiences as not only a favorable, but essential aspect of an education. An example of priority being given to student participation in study abroad programs can be seen at Harvard University. In the Harvard University's National On-Campus Report (2005), after a push from the university's upper-level administration, campus President Lawrence Summers endorsed that the university would begin emphasizing study abroad programs for undergraduate students. President Summers asked the faculty to create room in the curriculum for students to take part in study abroad programs, making it easier for students to fit such programs into their course of study. The results of President Summers' initiative were notable. During his tenure, the number of Harvard undergraduates participating in international experiences more than doubled. In the 2000-2001 academic year, 172 students studied abroad, compared to 351 in 2004-2005, according to the Harvard University's National On-Campus Report (2005).

A study by Norris and Gillespie (2005), investigated the career paths of students who study abroad. The researchers examined the 2002 survey data from 3,723 participants who participated in the Institute for the International Education of Students (IES) overseas study programs between 1950 and 1999. Significant differences were found among alumni who had studied abroad and were now employed in international careers versus alumni who did not seek international careers or study abroad. Those now employed in international careers were almost three times more likely to have changed their career plans following their study abroad

experience than those who had not traveled. These individuals were also significantly more

likely to have had their decision to attend graduate school impacted by studying abroad. More

than half of the respondents reported being involved in careers with an international component,

suggesting the importance of a study abroad experience in preparation for work in a globalized

world. It must be noted that these results should be viewed critically. It is unknown whether or

not participants included in this study had "globalized" majors prior to studying abroad, therefore

it the results should be interpreted carefully.

Two schools, Goucher College and Soka University of America, have already instituted

mandatory study-abroad requirements for undergraduates, and other schools like Harvard and

Duke are currently debating whether or not to follow suit (IIE, 2004). While studying abroad has

been one answer in the question of how to produce globalized citizens, it is not the only answer.

Some researchers question the quality of study abroad experiences, as the quantity of

opportunities to study abroad increase. Brian Whalen, President of The Forum of Education

Abroad, highlights the importance of creating standards for study abroad programs.

"We tend to think of study abroad as a silver bullet—that it's going to make students more
academically engaged, better citizens, and help our country in globalization. And in some ways,
it's very powerful. But we lack precision to our programs, let alone a way to measure what we're
accomplishing," (Whalen, 2007, p. 34).

Carlson and Widaman (1988) hypothesized that living in a foreign country led to

heightened levels of international understanding. The researchers looked at students who spent

their junior year abroad at University of California Study Center locations and students who

remained on their home campus. The results indicated that females had a greater cultural interest

as compared to males; students in the humanities had higher levels of cultural interest than those

in social and behavioral science; and, the study abroad group had a significantly greater positive

change in cultural interest than did the comparison sample (pp. 9-10). Additionally, study abroad

students reported a significantly greater increase in political concern than did the comparison

sample. Researchers concluded "the sojourn seemed to result in more mature and objective

perceptions of the students' home country as well as changes in attitudes on a number of

dimensions related to international awareness" (p. 14).

Hensley and Sell (1979) examined the impact of study abroad on students' world-

mindedness, support for the United Nations, and self-esteem. The results of the study showed

that change occurred only on the variable of self-esteem, which was consistent with the findings

of earlier studies. The researchers also looked at closeness of contact with non-Americans and

overall enjoyment of the overseas experience. The results supported the view that attitude

changes were more a direct result of what the students' pre-trip attitudes were and less a result of

what happened while they were away. Additionally, Jones-Rikkers and Douglas (2001) were

concerned with the issue of job preparation for the global economy. They investigated the

relationship between study abroad programs, study abroad program locations and world-

mindedness. The researchers found that students who participated in study abroad had a stronger

sense of world-mindedness than non-participants.

Globalization at home. Universities appear to be acknowledging that the process of

internationalizing graduates can occur in ways other than just study abroad experiences. The

United Nations Educational, Scientific, and Cultural Organization (UNESCO), defines

internationalization as including "a broad range of elements such as curriculum, teaching

learning, research, institutional agreements, student/faculty mobility, development cooperation"

(UNESCO 2003, 4-5).

As stated by a report published by the International Programs office at the University of

Minnesota (Thomas, 2007):

> …past efforts have been based on a relatively narrow view of internationalization that focuses primarily on learning abroad and the recruitment and support of international students and scholars. While both are key to creating an internationalized campus, they are only one part of the strategy needed to achieve the goal of educating students to be global citizens. (p. 3)

In 2005, The University of Minnesota, as part of the strategic positioning effort led by

President Robert Bruininks, formed a system wide academic Task Force on Forging an

International University. One of the main goals of the task force was to develop internationalized

students, staff and faculty who could function as gloablized citizens in the world (Thomas,

2007). The task force created a project team called the President's Emerging Leaders (PEL) that

was charged with thinking of ways to internationalize the campus so that students, faculty, and

staff could experience internationalization without having to go abroad. The PEL project

objectives fit closely with the idea of "Internationalization at Home (IaH)," a concept first

articulated by the University of Malmo, Sweden. IaH offers opportunities such as contact with

international students, pairing with returning abroad students, and international-infused

curriculum in order for university students, faculty, and staff to apply their skills both cross-

culturally as well as interculturally. The hope of IaH is that these experiences will deepen

people's global perspectives, allowing them to develop transferable skills to live and work in a

culture other than their own.

Measuring on-campus globalization. One problem that universities are facing is how to measure levels of internationalization on their campuses. Some researchers argue that the most prominent measurement of an American university's level of internationalization is found in its statistics regarding involvement in study abroad programs (Engle & Engle, 2001). Other research suggests that developing an attitude of global-mindedness requires preparation that can be gained through internationalized coursework, cross-cultural interaction, and study abroad programs. The persistent question seems to be which of these activities or combination of activities contributes most effectively to global-mindedness development.

Unlike previously mentioned studies, which found significance differences on certain dimensions of global-mindedness in students after study abroad, the Ballou (1996) and Zong and Farouk (1999) studies found no significant differences in the scores of participants who remained at their home institutions. Although participants in the Walton study also remained at their home campus, a large number of those (81%) had previously traveled internationally. As mentioned, the results showed that international travel and global-mindedness were significantly related on four of the five dimensions.

The Ballou study sought to determine if a semester of classroom teaching in international/intercultural courses in a university's general education program influenced global-mindedness of entering freshmen. Ballou observed a significant decline in pre-test and post-test scores for both the experimental and control groups. Females were observed to be more globally-minded than males overall. Additionally, those who participated in more activities focusing on another culture or country, those with more cross-cultural friends, and those more politically liberal had higher levels of global-mindedness.

Zong and Farouk (1999) examined the effects of participation in an internet-based project, the International Communication and Negotiation Simulation (ICONS), on the development of pre-service social studies teachers' global knowledge and global-mindedness using the GMS. ICONS is a world-wide, multi-institution, computer-assisted, simulation network that uses a interdisciplinary approach to teach international negotiation and intercultural communication skills at both the university and secondary school level. Participants consisted of pre-service teachers registered for a course entitled "Developing a Global Perspective in Education: Contents and Methods. The control group took the course a semester earlier without participation in ICONS. Researchers found that there was no significant difference in the levels of global-mindedness between the experimental group and the control group after participation in ICONS.

Summary. Higher education recognizes the importance of graduating globalized citizens. Universities understand the importance of providing an internationalized education for their students, and are taking steps to incorporate globalized experiences into their education. Though study abroad programs are one way to obtain an international experience in college, there are other ways to provide globalized experiences without leaving the country. Task forces, teams, and committees who focus on globalizing the university are becoming commonplace throughout higher education institutions. Continued creativity in international experiences will be important to continuing the globalization of university graduates.

Summary

Based on the current research, study abroad experiences can have a significant impact on students in higher education (IIE, 2004). The number of students participating in study abroad programs continues to increase, which has resulted in the increased need for outcome research. Examining ethnocultural empathy and global-mindedness are important when considering the impact of studying abroad. Research suggests that individuals who study abroad have higher levels of ethnocultural empathy than those who do not (Wang et al., 2003). Additionally, students who study abroad have been shown to have higher levels of global-mindedness than students who do not study abroad (Gillian, 1995; Walton, 2002). Researchers are also considering length of study abroad programs in terms of the impact on outcomes. Several researchers theorize that a long-term study abroad program will result in increased cross-cultural awareness and global-mindedness (Kinstantas and Meyer, 2001; Dwyer, 2004). There has been an increase in participation in short-term study abroad programs during the past ten years, suggesting that there is a need for further research to evaluate the differences between short-term and long-term programs.

Research on the effectiveness and impact of study abroad programs has recently increased, but as universities continue to request concrete evidence supporting the effectiveness of study abroad, research must begin to focus on such. Holding study abroad programs accountable will allow students, educators, and institutions to clearly see the impact such programs have on students. Incorporating diversity and multicultural courses into higher education has been a creative way for universities to provide globalized education for students who choose not to study abroad.

Experiential learning is one way students can take part in a rich educational experience. Arthur and Achenbach (2002) hypothesize that providing opportunities for students to immerse themselves into an experience, either abroad or on their home campus, students are able to expand their worldviews and have increased self-reflection. Providing opportunities for students to have small group discussions as well as using journaling allows students to critically reflect on their experiential experiences.

The experience of studying abroad can undoubtedly provide a rich cultural, educational, and personal experience for students. It is important to realize, however, that simply taking part in a study abroad program does not guarantee an increase in cross-cultural awareness or global-mindedness. Likewise, increasing diversity among students and faculty and providing more cultural experiences does not guarantee more globally-minded or culturally aware students or faculty. How meaningful an experience, either abroad or on campus, depends on the attitudes and interests that each student brings to the table.

Research Questions

Based on the reviewed information, the current study is aimed at answering the following questions. 1. Over the course of a semester, are there differences in ethnocultural empathy and global mindedness in students? 2. Are there differences in ethnocultural empathy and global mindedness in students based on demographic variables such as sex, age, ethnicity, family income, and previous experience abroad?

Hypotheses

Based on the literature reviewed, the following hypotheses will be examined:

1. Students will differ on global-mindedness and ethnocultural empathy levels after controlling for gender and previous experience abroad.

   1a. Students who study abroad will show higher levels of pre-experience cross-cultural awareness than the students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither.

   1b. Students who study abroad will show higher levels of post-experience cross-cultural awareness than students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither.

   1c. Students who study abroad will show higher levels of pre-experience global mindedness than students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither.

   1d. Students who study abroad will show higher levels of post-experience global mindedness than students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither.

2. Students who have previous experience traveling abroad will show higher levels of cross-cultural awareness than students who do not have previous experience traveling abroad.

3. Students who have previous experience traveling abroad will show higher levels of worldview than students who do not have previous experience traveling abroad.

Chapter 3

Methodology

Participants. Participants (N=166) were U.S. undergraduate university students from a Midwest University of approximately 20,000 students. Participants were classified into three groups. The first group included undergraduate students who self-selected to take part in a study abroad program during the fall semester 2009. The second group included undergraduate students who were taking a multicultural course at Ball State University during the fall 2009 semester, but had not taken part in a study abroad program. Finally, the third group included undergraduate students who had not taken part in a study abroad program and were not taking a multicultural course during the fall 2009 semester. Participants were recruited through the International Programs office and through the CPSY research subject pool.

For gender, 26% were men and 74% were women. Race/ethnicity was as follows: Hispanic/Latino (1%); Caucasian (89%); African-American (7%); Asian-American/Pacific Islander (1%); Bi-racial (1%); and other (1%). The age distribution of the sample included: 19 or younger (18%); 20 to 22 (76%); with the remainder (6%) 23 or older. Some 64% of participants had no previous experience traveling abroad. For the individuals who had previously been abroad, 33% reported doing so for travel, and 3% reported previously studying abroad. Some 42% of participants reported previously taking 1-2 multicultural courses, 40% reported taking 3-4 multicultural courses, 8% reported taking 5-6 multicultural courses, 4% reported taking 7 or more multicultural courses, with the remaining 6% of participants reporting no previous multicultural courses. Finally, 31% of individuals reported a family income of less than $50,000;

49% reported a family income between $50,000-$100,000; and 20% reported a family income of over $100,000.

Instruments. Data were gathered using a demographic questionnaire, the Scale of Ethnocultural Empathy (Wang, 2003), and the Global Mindedness Scale (Hett, 1993). All of the measures can be viewed in Appendices C-H.

Demographic Questionnaire. All participants were asked to provide information about their sex, age, year in university, major and minor study areas, residence status, ethnic background, previous experience abroad, family income, and the number of university courses they have taken that focus on global issues. The students in the study abroad group were also asked to indicate in which country they are currently studying abroad.

Scale of Ethnocultural Empathy (SEE; Wang et al., 2003). The Scale of Ethnocultural Empathy (SEE) is a 31-item, self-report measure that takes about 15 minutes to complete. The SEE is designed to assess participants' awareness and feelings about people from diverse cultural backgrounds, and the degree of acceptance toward people from different cultures. Ethnocultural empathy is a multidimensional construct and can be broken down into four underlying factors: Empathic Feeling and Expression (EFE; scores ranging from 15-90) with 15 items; Empathic Perspective Taking (EP; scores ranging from 7-42) with 7 items; Acceptance of Cultural Differences (AC; scores ranging from 5-30) with 5 items; and Empathic Awareness (EA; scores ranging from 4 -24) with 4 items. The scale uses a 6-point Likert-type scale, ranging from strongly disagree (1) to strongly agree (6); twelve of the items are reverse scored. Items are phrased both positively and negatively in order to reduce response bias. Negatively phrased

items are reverse scored. Within the 31 items, three validity items are included to ensure the

reader is truthfully completing the scale. Subscale scores range as follows: Empathic Feeling and

Expression, from 15-90; Empathic Perspective Taking, from 7-42; Acceptance of Cultural

Differences, ranging from 5-30); and Empathic Awareness, from 4 -24. Limited research has

been done using the total scale score. The composite score yields a range from 31 to 186. The

total score for ethnocultural empathy is derived from the total score of the 31 items divided by

31, with higher scores on the instrument implying higher levels of overall ethnocultural empathy.

More research has been done using the subscale scores of the SEE. For the purposes of this

study, subscale scores were used instead of the overall total score. Examples of items from each

subscale, EFE, EP, AC, and EA are presented in respective order: "I don't care if people make

racist statements against other racial or ethnic groups" (EFE); "It is easy for me to understand

what it would feel like to be a person of another racial or ethnic background other than my own"

(EP); "I feel irritated when people of different racial or ethnic backgrounds speak their language

around me" (AC); and "I am aware of how society differentially treats racial or ethnic groups

other than my own" (EA).

The authors of the SEE conducted 3 studies to test for initial validity and reliability of the

instrument. Specifically, the authors conducted an exploratory factor analysis, a confirmatory

factor analysis, and an examination of test-retest reliability. The exploratory factor analysis

provided the 4 factors mentioned above. Confirmatory factor analysis was conducted to establish

convergent and discriminant validity using the Miville–Guzman Universality–Diversity Scale

(M-GUDS; Miville et al., 1999) and the Davis Interpersonal Reactivity Index (IRI; Davis, 1983).

The authors performed correlation analyses on each of the four scale factors and the total

SEE scale score with the BIDR Impression Management subscale scores. Three significant

correlations were found between the BIDR Impression Management score and EFE (7% of the

total variance), AC (4% of the total variance), and the total scale (5% of the total variance).

There were no significant correlations found between BIDR Impression Management and EP and

EA. Though several of the correlations were statistically significant, they accounted for a

minimal amount of the variance (Wang, 2003).

Significant correlations in the low to moderate range were found for each subscale of the

IRI and each factor of the SEE and the total SEE score. The authors found significant

correlations for the SEE and the M-GUDS between all subscales of both measures as well as the

total scores for both measures.

Two multivariate analyses of variance (MANOVAs), follow-up univariate analyses of

variance (ANOVAs), and bivariate correlation procedures were conducted in order to distinguish

the relationships between demographic variables and both the SEE total and the four factor

scores. For gender differences, the ANOVAs showed that women (M =4.33, SD = 0.69) scored

significantly higher than men (M = 3.88, SD = 0.77) on the SEE total, $F(1, 290)$ = 26.20, p <.01.

The MANOVA results indicated that the combined four SEE factors differed significantly by

gender. Further univariate ANOVAs indicated that women scored significantly higher than men

on EFE, AC, and EA, but the two groups did not differ on EP (Wang, 2003).

The authors combined the data from the ethnic minority students in order to perform

statistical comparisons because there were a relatively smaller number of participants from

diverse racial backgrounds. The ethnic minority college students ($M = 4.75$, $SD = 0.56$) scored significantly higher on SEE total than White college students ($M = 4.00$, $SD = 0.71$), $F(1, 290) = 62.54$, $p < .01$. Results from the follow-up univariate ANOVAs suggested that the ethnic minority college students scored significantly higher than the White students on each of the four subscales (Wang, 2003).

The authors reported the internal consistency of the SEE to be at acceptable levels. The 2-week test–retest reliability estimates for the SEE total and subscales were as follows: SEE total ($r = .76$), EFE ($r = .76$), EP ($r = .75$), AC ($r = .86$), and EA ($r = .64$) (Wang, 2003). Female and ethnic minority respondents (reported as African American, Asian American, Pacific Islander, biracial, and other) have been found to score statistically higher than males and ethnic minority respondents respectively, concerning the SEE total. For this study, the scale total yielded a Cronbach's alpha value of .90. The Cronbach's reliability alpha values for the subscales are EFE ($r = .88$), EP ($r = .78$), AC ($r = .67$), and EA ($r = .70$), which demonstrate moderate to high reliabilities on their own. All reliabilities listed indicate that the estimated reliabilities for the SEE are acceptable to conduct further analysis.

Global-Mindedness Scale (GMS; Hett, 1993). The GMS is grounded in sociological theory construction research drawn from Schrag (1967). The GMS is comprised of 30 statements in which participants are asked to choose one answer for each statement, using a five point Likert-scale. The choices range from strongly disagree (1) to strongly agree (5). Scale scores range from 30 to 150 and according to Hett (1993, p. 195) a "higher score indicates a higher level of global-mindedness." No further explanation of scoring was mentioned by the author.

Data were gathered from literature reviews of related constructs as were analyses of related empirical instruments. Information was compiled to identify the dimensions underlying the constructs. A determination of whether those dimensions were previously measured by existing scales followed. An initial version of the GMS was developed in addition to a scaling and scoring format. A panel of expert judges established content validity.

Psychometric properties of the GMS were then tested and a final 30-item version of the scale emerged. Hett (1993) then conducted a principle components factor analysis with orthogonal varimax rotation to determine reliability for item selection. The internal reliability using Cronbach's alpha was .90 for the overall tool and alphas for the subscales ranged from .70-.79 (Hett, 1993). A content Validity Index (CVI) was established by a panel of four content judges, with an overall CVI of .88 (Hett, 1993).

Procedures. The research project was approved by the Ball State University Institutional Review Board (IRB) prior to initiation of the study and a copy of the approval is provided in the appendix. Participants were not directly or indirectly identified, as required by IRB.

Participants were recruited from a midsize, Midwestern University, and included participants recruited from the International Programs office and the Counseling Psychology and Guidance Services undergraduate subject pool. Since the study abroad programs run 10 weeks in length, all participants were asked to complete the post-tests during the 9th week, consistent with the study abroad program schedule.

Participants who were enrolled in the diversity course were recruited in class during the first week of classes by the researcher. The students were given a description of the study and the

incentives, and asked for their participation. A sign-up sheet was distributed to the class for

interested students. Students who signed up were then emailed a link to the InQsit survey.

Participants were asked to take the pre-test measures on InQsit during the first week of classes.

Participants were notified of the post-test opportunity via email approximately eight weeks into

the semester. InQsit was open during the 9th week for the participants to complete the post-test

measures.

Participants who were not studying abroad and who were not taking a multicultural

course were also be recruited at the beginning of the semester and their participation was

voluntary. Participants were asked to sign up on the research participation board in the CPSY

department if they wished to participate, and were notified that they would be asked to complete

the questionnaire a total of two times. Interested students were then be emailed a link to the

InQsit survey. Participants were asked to take the pre-test measures on InQsit during the first

week of classes. Participants were notified of the post-test opportunity via email approximately

eight weeks into the semester. InQsit was open during the 9th the week for the participants to

complete the post-test measures.

The questionnaire and all accompanying information (e.g., informed consent, instructions

for incentive opportunities) were hosted on the Ball State University InQsit system, and took

approximately 30-45 minutes to complete. Participants' responses to the questionnaire were sent

via the Internet as an electronic mail message and a data file. The system is configured so that

any one IP address can only access and complete the survey once, in order to prevent multiple

surveys from the same user. Only the primary researcher had access to the password-protected

data. Respondents were asked to identify their responses with a predetermined identification

number; they did not provide information that could be used by others to identify them even if their data was surreptitiously intercepted.

Permission to recruit participants from the study abroad program was obtained from Jim Coffin, the Director of International Programs (See Appendix B). The students who were studying abroad were contacted by email approximately one month prior to departure to inform them of the study and ask for participation; participation will be voluntary. Students were asked to email the researcher if they are interested in taking part in the study. Interested participants were then emailed a link to the InQsit survey during the first week of being abroad. After participants had been in their country of destination for approximately eight weeks they were notified via email of the second wave of surveying, which occurred during the final week abroad. At this time, students were emailed a link to the InQsit survey.

Participants who completed both surveys were given the option to email the researcher to enter a drawing for one of five $50 gift certificate to Target. Each email respondent was assigned a number based on the date of their email and were placed into a pool for the drawing.

Design

The study was a repeated measures, non-equivalent control group design and used convenience sampling. The participants took part in a semester long experience; they either studied abroad, took a multicultural course, or neither. The participants completed both pre and post ratings of ethnocultural empathy, and global-mindedness.

Independent and Dependent Variables

Independent: Demographic Variables and Semester Condition. Participants in the study were in the study abroad group, the multicultural course group, or the non-study abroad/non-multicultural course group. Demographic characteristics included, age, major, ethnicity, previous diversity courses, and family income.

Dependent. Scores on the SEE and GMS were the dependent variables.

Proposed Data Analyses. Quantitative data was obtained from surveys completed by the three groups: SAG, MCG, and TCG. Descriptive statistics were used to summarize the data and compare the means, frequencies, and percentages of the three groups. A descriptive analysis of the independent (semester condition) and dependent (SEE and GMS scores) variables was conducted including measures of central tendency and variance.

A repeated measures Multivariate Analysis of Covariance (MANCOVA) was performed because of the pre/post-test design and the multiple quantitative dependent variables that were analyzed simultaneously based on membership in the categorical independent variable to determine differences between the three groups. Previous experience abroad and gender were included as covariates. Significant findings were to be followed up by individual univariate analyses with condition and the specific demographic variables. P-values less than 0.05 indicated statistically significant effects.

Chapter 4

Results

This chapter presents the results of the statistical analyses discussed in the previous chapter. Additionally, this chapter includes demographic data, descriptive statistics of the instruments and measures used, and a summary of the findings.

Preliminary Analyses. A total of 166 participants responded to the survey. Of those participants, 71 were enrolled in either the Ball State University London or Australia Centre study abroad program, 46 were enrolled in the diversity class in the undergraduate minor in Interpersonal Relations, CPSY 470, Introduction to Cross Cultural Counseling, and 49 were enrolled in one of the other, non-diversity focused courses in the undergraduate minor (See Appendix F for a full list of CPSY courses). All three groups were emailed several reminders throughout the pre-test and post-test periods as an attempt to decrease the threat of participant mortality due to participants dropping out of the study. Pre- and post-test responses were matched using each participants self-creased ID. Fifty participants completed only the pre-test, 40 completed only the post-test, and the remaining 76 completed both the pre and post-test. The decision was made to only include the 76 participants who completed both the pre- and post-test surveys.

Prior to analysis, the dependent variables of global-mindedness and ethnocultural empathy, along with the covariates of gender and previous experience abroad, were examined for the remaining 76 participants for internal consistency, missing values, and the assumptions of multivariate analysis using the Statistical Package for the Social Sciences (SPSS) version 16.

There were no serious missing value problems within the 76 remaining cases; therefore, no additional data were deleted. As a result, comparisons are based on 27 participants from the study abroad group, 24 students from the diversity class, and 24 students from the other CPSY group; a total of 76 participants from the original sample of 166 (46%).

Descriptive statistics for the study abroad group. Descriptive statistics were conducted for gender, race/ethnicity, previous experience abroad, amount of time spent abroad, and previous multicultural course experience (See Table A). Among the undergraduate study abroad participants, 17 were enrolled in the Australia Centre and 10 were enrolled in the London Centre. Nineteen of the study abroad students were female and 8 were male. Twenty-five individuals self-identified as Caucasian and one individual marked "prefer not to answer." When asked about previous experience abroad, 16 participants indicated that they had no previous experience abroad. One participant indicated that he or she had previously studied abroad, and 10 participants reported previously traveling abroad. Of the 11 individuals who had previously been outside of the U.S., 100% reported that they spent between 0-4 weeks abroad. Participants were also asked about previous enrollment in multicultural courses. Eighty-nine percent of the participants indicated that they had previously taken a multicultural course.

Descriptive statistics for the diversity class. Among the diversity class, 15 participants were female and nine were male (See Table A). A total of 19 individuals self-identified as Caucasian, one identified as Hispanic American, three identified as African American, and one identified as biracial. Sixteen participants indicated that they had no previous experience abroad, while seven participants indicated that they had previously traveled abroad. One participant reported previously studying abroad. Of those with previous experience abroad, all but one

individual indicated spending between 0-4 weeks abroad, with the remaining individual reporting that he or she had spent between 5-16 weeks abroad. Ninety-six percent of the diversity class reported previously taking a multicultural course.

Descriptive statistics for the control group. Among the participants who were not studying abroad or taking a multicultural course at the time of this study, 19 were female and five were male (See Table A). Twenty-three participants self-identified as Caucasian; one identified as Asian-American. When asked about previous experience abroad, 15 individuals reported no previous experience abroad. Eight individuals reported previously traveling abroad and one individual reported previously studying abroad. Of those with previous experience abroad, 22 indicated that they spent between 0-4 weeks abroad, and one indicated spending between 5-16 weeks abroad. A total of 87% of the participants reported previously taking a multicultural course.

Overall, groups shared similar characteristics, but in comparison it is important to note that 44% of participants in the study abroad group previously traveled or studied abroad in contrast to the diversity course and control groups (31 and 37% respectively). In contrast, 96% of the diversity class participants had previously taken a multicultural course, while 89% of the study abroad participants and 87% of the control group had done so.

Correlational analyses (See Table B) were conducted on the independent variables of age, family income, previous multicultural courses, and ethnicity, the dependent variables of ethnocultural empathy and global-mindedness, and the covariates of gender and previous experience abroad. There was a significant positive relationship between pre-semester and post-

semester ethnocultural empathy $r=-.376$, p (one tailed) <0.01, and between pre-semester and post-semester global-mindedness $r=-.798$, p (one tailed) <0.01. Finally, a significant positive relationship was found between gender and number of multicultural courses taken $r=.227$, p (one tailed) <.0.05, indicating that females tended to have taken more multicultural courses than males.

There was a significant negative relationship between the pre-semester level of ethnocultural empathy and the pre-semester level of global-mindedness, $r=-.303$, p (one tailed) <0.01; the lower the ethnocultural empathy score the higher the global-mindedness score. There was also a significant negative relationship between post-semester levels of global-mindedness and pre-semester level of ethnocultural empathy, $r=-.199$ p (one tailed) <0.05. This is consistent with the research stating that empathy can be learned; therefore, individuals may start out with differing levels of empathy. Gender and pre-semester level of global-mindedness were significantly negatively related; males had lower global-mindedness scores than females, $r=-.223$ p (one tailed) <0.05. Family income and pre-semester level of global mindedness were also significantly negatively related, $r=-.200$ p (one tailed) <0.05; the higher the income the lower the pre-semester global-mindedness score. A significant negative relationship was found between family income and age, $r=.358$ p (one tailed) <0.01; and between family income and previous experience abroad $r=.301$ p (one tailed) <0.01. In other words, the higher the family income the younger the respondent, and the less likely he or she was to have previous experience abroad.

Table A

Descriptive Statistics: Gender, Race/Ethnicity, Previous Experience Abroad, Time Spent Abroad Previously, Previous Multicultural Course Experience

Variable	Total	%	Abroad	%	CPSY470	%	Control	%
Gender								
Females	53	70	19	70	15	63	19	79
Males	23	30	8	30	9	36	5	21
Race/Ethnicity								
African American	3	4	0	0	3	13	0	0
Asian American	1	1	0	0	0	0	1	4
Biracial	1	1	0	0	1	4	0	0
Caucasian	67	88	25	93	19	79	23	96
Hispanic	1	1	0	0	1	4	0	0
Prefer not to Answer	1	7	1	4	0	0	0	0
Missing	2	3	1	4	1	4	0	0
Previous Experience Abroad								
Travel	25	33	10	37	7	29	8	33
Study	3	4	1	4	1	4	1	4
None	47	62	16	59	16	67	15	63

Time Spent Abroad Previously

0-4 weeks	64	84	24	89	22	92	18	75
5-16 weeks	1	1	0	0	1	4	0	0
Missing	11	15	3	11	1	4	6	25

Previous Multicultural Courses Taken

None	7	1	3	11	1	4	3	13
1-2	27	36	11	41	7	29	9	36
3-4	29	38	8	30	9	38	12	50
5-6	9	12	4	15	5	21	0	0
7-8	1	1	0	0	1	4	0	0
8+	2	3	1	4	1	4	0	0

Table B

Correlation Matrix between the Independent and Dependent Variables

Variable	1	2	3	4	5	6	7	8	9	10
1. SEE Total Pre Score	1.00									
2. SEE Total Post Score	.376**	1.00								
3. GMS Total Pre Score	-.303**	-.085	1.00							
4. GMS Total Post Score	-.199*	-.097	.798**	1.00						
5. Gender	.005	.029	-.223*	-.136	1.00					
6. Age	.127	.189	.097	.155	-.039	1.00				
7. Previous Experience Abroad	.069	-.050	.146	.166	.050	.015	1.00			
8. Family Income	-.043	-.020	-.200*	-.082	.052	-.358**	-.301**	1.00		
9. Multicultural Courses	.124	.095	.091	.080	.227	.040	-.143	-.024	1.00	
10. Ethnicity	-.031	-.135	.093	-.007	.126	-.092	-.008	-.110	.048	1.00

*=significant at .05 (p<.05)

**= significant at .001 (p<.001)

Note: Gender is coded as 0=Female, 1=Male; Previous Experience Abroad is coded as 1=Travel, 2=Study, 3=Former Resident

of other Country, 4=None; Family Income is coded as 1=Below $50,000. 2=$50,000-$100,000, 3=$100,000+; Multicultural

Courses are coded as 1=None, 2=1-2, 3=3-4, 4=5-6, 5=7-8, 6=8+; Ethnicity is coded as 1=Native American,

2=Hispanic/Latino, 3=Caucasian, 4=African American, 5=Asian American/Pacific Islander, 6=Bi-racial, 7=Prefer not to

Answer

Hypothesis 1. It was hypothesized that students who study abroad will show higher levels of pre- and post-experience cross-cultural awareness than students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of pre- and post-cross-cultural awareness than students who do neither.

Means were calculated for the dependent variable ethnocultural empathy (See Table C) using the total scale scores. Descriptive statistics were used to explore the means and standard deviations of the dependent variable scores.

A repeated measures multivariate analysis of covariance (MANCOVA) was performed using the total pre- and post-SEE scores to determine differences between the three groups based on levels of ethnocultural empathy. Gender and previous experience abroad were included as covariates. Results of evaluation of the assumptions of homogeneity of covariance, linearity, and independence were satisfactory.

Using Wilks's Lambda, there were no significant interactions were found between gender and total SEE pre- and post-scores, $\Lambda = 1.000$, $F=(2, 76) = .008$, $p >.001$. In other words, males and females in the study abroad group, the diversity class, and the control group showed similar pre- and post-test SEE scores. No significant differences were found between groups on ethnocultural empathy based on previous experience abroad. The mean scores for pre- and post-test SEE scores comparing gender and previous experience abroad are displayed in Table C. This indicates that students who had previous experience abroad did not have significantly higher levels of ethnocultural empathy than students who had no previous experience abroad.

Table C

Ethnocultural Empathy- Mean Scores for Groups, Gender, and Previous Experience Abroad

Variable	N	Mean(pre)	SD	Range	N	Mean (post)	SD	Range
Group								
Abroad	27	3.33	.16	3.24-3.41	27	3.32	.25	3.21-3.42
CPSY 470	24	3.32	.29	3.22-3.41	24	3.38	.28	3.27-3.46
Control	24	3.33	.24	3.23-3.42	24	3.34	.26	3.24-3.45
Gender								
Female	54	3.33	.22	3.27-3.39	54	3.34	.26	3.26-3.41
Male	22	3.33	.28	3.21-3.45	22	3.35	.26	3.24-3.47
Previous Experience Abroad								
Travel	25	3.31	.21	2.74-3.65	25	3.36	.27	2.74-3.81
Study	3	3.28	.32	2.97-3.61	3	3.34	.30	3.00-3.58
None	48	3.34	.25	2.71-3.94	48	3.33	.26	2.65-3.94

Table D

Global-Mindedness- Mean Scores for Groups, Gender, and Previous Experience Abroad

Variable	N	Mean(pre)	SD	Range	N	Mean (post)	SD	Range
Group								
Abroad	27	3.59	.71	3.38-3.80	27	3.59	.68	3.38-3.80
CPSY 470	24	3.63	.42	3.41-3.86	24	3.58	.46	3.35-3.80
Control	24	3.52	.43	3.30-3.75	24	3.55	.50	3.33-3.78
Gender								
Female	54	3.66	.48	3.52-3.78	54	3.63	.51	3.49-3.77
Male	22	3.39	.64	3.11-3.67	22	3.46	.63	3.18-3.74
Previous Experience Abroad								
Travel	25	3.45	.52	2.27-4.50	25	3.47	.61	2.27-4.80
Study	3	3.77	.32	3.57-4.13	3	3.89	.34	3.03-3.70
None	48	3.63	.55	1.77-4.87	48	3.65	.53	2.27-4.83

Additionally, it was hypothesized that students who study abroad will show higher levels of pre- and post-experience global mindedness than students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither. Means were calculated for the dependent variable global-mindedness (See Table D) using the total scale and scores. Descriptive statistics were used to explore the means and standard deviations of the dependent variable scores.

A repeated measures multivariate analysis of covariance (MANCOVA) was performed using the total pre- and post-GMS scores to determine differences between the three groups based on levels of global-mindedness. Gender and previous experience abroad were used as covariates. Results of evaluation of the assumptions of homogeneity of covariance, linearity, and independence were satisfactory.

Using Wilks's Lambda, no main effects were found for gender on global-mindedness among the three groups, $\Lambda = .971$, $F=(1, 71) = 2.09$, $p > .001$. Males and females who studied abroad had similar levels of pre- and post-experience global-mindedness as students who spent an equivalent amount of time in a multicultural course at their home institution. Moreover, both of these groups scored similarly to the participants in the control group. Additionally, no significant interactions were found for global-mindedness among the three groups using the covariate of previous experience abroad, $\Lambda = .905$, $F=(1, 71) = 1.09$, $p > .001$. The mean scores for pre- and post-test GMS scores comparing gender and previous experience abroad are displayed in Table D.

Hypotheses 2 and 3. It was hypothesized that students who have previous experience abroad will show higher levels of ethnocultural empathy than students who do not have previous experience traveling abroad. This hypothesis was analyzed using a MANCOVA, where previous experience abroad was used as a covariate. As noted above, the MANCOVA yielded no significant F value. There was no significant difference in the level of ethnocultural empathy for individuals with previous experience abroad versus individuals with no previous experience abroad. The results suggest that having previous experience traveling or studying abroad did not influence the degree to which students achieved ethnocultural empathy and therefore did not support the hypothesis.

Chapter 5

Discussion

Higher education has recently been charged with the task of producing graduates with cross-cultural awareness and a globalized worldview in order to compete in the increasingly diverse workforce. Institutions of higher education as well as the U.S. State Department and U.S. Department of Education have started to recognize the importance of training globally competent students (Banks & Erbland, 2002). Study abroad programs and multiculturally-focused courses are examples of the ways educational institutions are providing multicultural training. One of the primary goals of this study was to add to the existing body of literature related to the impact of study abroad programs on ethnocultural empathy and global-mindedness.

The current study examined differences in self-reported ethnocultural empathy and global-mindedness in students after a semester studying abroad, taking an undergraduate diversity course, or taking another Interpersonal Relations course in the same department. It was expected that students who study abroad would have both higher pre- and post-test levels of ethnocultural empathy and global-mindedness. Additionally, research indicates that more females than males tend to study abroad. This study drew on that research conclusion, and posited that more females than males would study abroad, and that those females would have higher pre- and post-test levels of ethnocultural empathy and global-mindedness. Additionally, this study sought to examine the impact that previous experience abroad would have on both ethnocultural empathy and global-mindedness. Finally, this study examined various other

demographic variables to see whether or not they affected levels of ethnocultural empathy or global-mindedness.

Hypothesis 1. It was hypothesized that students who study abroad will show higher levels of pre- as well as post-experience cross-cultural awareness than the students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither. Results indicated that there were no significant differences between the study abroad group, the diversity class, and the control group based on total pre- and post-test ethnocultural empathy levels when controlling for gender. Additionally, no significant results were found between the groups when using previous experience abroad as a covariate.

These results are not consistent with the study abroad literature, which states that students who study abroad tend to show higher levels of ethnocultural empathy, often referred to as cross-cultural awareness (Kitsantas, 2004). The most common responses in previous studies were that students felt much more culturally aware after returning from abroad. Students also reported that they had gained an enhanced concern for international affairs and that they had a greater focus on global mindedness and awareness. One possible reason for the non-significant results could be that there was a lack of differences between all three groups. In other words, the groups were similar in terms of being open to diversity issues and globally-minded to begin with; therefore they did not show significant differences on the pre- or post-test ethnocultural empathy scores. Therefore, it is possible that all three groups experienced natural maturation throughout the semester and as a result the expected impact of the study abroad experience on ethnocultural empathy levels was not met.

Despite the non-significant results, the post-test SEE scores were higher than the pre-test scores for both the diversity and control group. The diversity class showed the biggest gain in total SEE scores, which could indicate something unique about the course. Students in this group reported taking more previous multiculturally-focused courses than students in the other two groups. This could suggest that students taking the diversity course have a vested interest in multicultural issues, which would be consistent with the idea that students who are open to multicultural experiences experience increased post-test levels of ethnocultural empathy (Hett, 1993). Additionally, it could be argued that the diversity course is more structured in terms of content than a study abroad experience. In other words, students who study abroad have more responsibility to go out on their own and take part in multicultural experiences, whereas a multiculturally-focused course inherently focuses on these issues.

Another plausible reason for the lack of significant results, specifically with the study abroad group, is location of their study abroad experience. The groups studied in either London or Australia, both English speaking countries. These students were not challenged with learning or consistently speaking a foreign language during their study abroad trip; thus, they were able to remain in their comfort zone in a very significant way. They also encountered a racially similar population in their host country, again, possibly remaining in their comfort zone. It is possible that students who choose to study abroad in non-English speaking countries experience more ethnocultural empathy at either or both the pre- and post-test levels.

It was expected that females would show higher levels of ethnocultural empathy than males on both the pre- and post-test measures. The results did not show any significant differences in ethnocultural empathy between males and females. A small sample size (n=23) for

males could have contributed to sampling bias and an inability to detect a real difference between males and females. Additionally, the overall sample size was small (n=76), which resulted in the study being underpowered. When examining the demographic variables, it became clear that women and Caucasians dominated the samples of all three comparison groups (women as n=19 for the study abroad group, n=15 for the diversity class, and n=19 for the control group; Caucasians as n=25 for the study abroad group, n=19 for the diversity class, and n=23 for the control group). The statistics concur with the traditional profile of students who study abroad, which shows that men study abroad at a lesser rate than women and Caucasians study abroad at a greater rate than all minority students combined. Minority students have traditionally been less inclined to study abroad and often are financially less capable of taking such trips. The results of the study may have differed had a more diverse group participated.

Additionally, it was hypothesized that students who study abroad will show higher levels of pre- as well as post-experience global mindedness than students spending an equivalent amount of time in a multicultural course; in turn, both groups will have higher levels of cross-cultural awareness than students who do neither. The results indicate that there were no significant differences between the study abroad group, the diversity class, and the control group based on total pre- and post-test global-mindedness levels when controlling for gender. Likewise, no significant results were found between the groups when controlling for previous experience abroad. The non-significant scores on the GMS suggest that students do not feel that their actions can make a difference, nor do they think yet in terms of what is best for the larger global community. They do not share an awareness and appreciation for the interconnectedness of all peoples and nations and do not necessarily have a sense of moral responsibility to improve

conditions. The development of the dimensions of efficacy, global-centrism, interconnectedness, and responsibility warrants further examination.

Hypotheses 2 and 3. It was expected that students who have previous experience traveling abroad will show higher levels of ethnocultural empathy as well as global-mindedness than students who do not have previous experience traveling abroad. The majority of participants in this study (63% overall) reported no previous experience abroad, though the study abroad group had more previous experience abroad than the two on-campus groups, with 41% of the participants having either previously traveling or studying abroad. Additionally, 30% of the study abroad group participants reported that their annual parental income met or exceeded $100,000, compared with 20% for the diversity class and 25% for the control group. These results are consistent with the notion that students who study abroad tend to be more financially affluent. Socioeconomic status data indicates that higher levels of education are associated with higher income (Stoops, 2004). Perhaps the parents of the study abroad participants have higher education levels and/or have traveled more than parents of the other groups due to opportunity. If this hypothesis is true, it could be posited that some students are not able to participate in study abroad programs because they cannot afford to do so. Further research should focus on differences between study abroad and non-study abroad groups based on parental income. If it is true that wealthier students more likely to take part in study abroad programs, it would be important to compare these students to those from less wealthy families in terms of level of global-mindedness.

Limitations of the Current Study. As is the case in all research, no study is perfect, or without methodological weaknesses. This study was a quasi-experimental design because the

participants were not randomly selected or assigned to groups. The group of students who

studied abroad and the control group both included self-selected students. Only those who chose

to participate in both the pre- and post-test surveys were included in the analysis. One of the risks

involved in pre/post-test research is the threat of subject mortality due to not completing both the

pre- and post-test surveys. This was certainly a limitation in the current study, as 90 participants

were removed from the sample because they did not complete both the pre- and post-tests.

Additionally, the participants included in the study needed to have access to the internet. Thus, a

population of individuals without such access could be missed. The literature on both the Scale

of Ethnocultural Empathy and Global-Mindedness Scale was limited; and neither provided a

detailed explanation of the meaning of scale scores. Research has varied on the use of total-score

and sub-scale scores on both instruments. Many researchers have followed the pattern of

computing a mean score for each subscale before computing the total score on the SEE; this

study followed that pattern. In retrospect, doing so could have possibly voided differences

between the groups. Future researchers would be better served to use the total subscale scores to

gain more power and limit the possibility of washing out any possible effects.

Additionally, students who study abroad bring with them all of their cultural and

contextual experiences; however, differences in learners and their expectations may impact the

post-experience levels of ethnocultural empathy and global-mindedness. It is also not known

whether or not the study abroad participants had sufficient opportunities for cross-cultural

interaction. Another limitation could have arisen as a result of BSU's initiative to include

diversity courses in the core curriculum. Students within the Interpersonal Relations minor are,

as a result, could be experiencing multiculturally-focused curricula in almost every course. This

could have led to the diversity course group's higher levels of ethnocultural empathy and global-mindedness. Finally, all of the students were all from the same mid-sized state university in the Midwest, which could impact the generalizability of the results.

Implications for Future Research. Though the results of this study were not consistent with the significant results of previous research looking at differences in study abroad and non-study abroad groups, the study offers some important information. This study examined three groups: students participating in a study abroad program, students taking a diversity course, and students taking another Interpersonal Relations course within the same department. Previous research has tended to examine only study abroad groups versus non-study abroad groups, and the inclusion of a third group that looks at the impact of taking a multicultural counseling course could be beneficial to future research.

The lack of significant results for the study abroad group was surprising. One explanation for the non-significant results could be explained by research stating that a semester-long study abroad program is not enough time to allow for attitudes to change (Medina-Lopez-Portillo, 2004; Bennett, 1993). Bennett also charges that it takes at least two years in the new cultural environment for students to acquire a new worldview (p. 55). This could also explain why the study abroad group, having only spent ten weeks abroad, did not score significantly on the dimension of global-mindedness.

There is an inconsistency in both the higher education and counseling psychology field about defining important constructs such as ethnocultural empathy and global-mindedness. Such inconsistencies can result in confusion and lack of reliability in the research. It was clear when

reading the literature that researchers were often studying differently named constructs that were explaining similar phenomena. For the purposes of this study, definitions were used that encompassed several definitions found in the literature. For example, the idea of cross-cultural awareness is accurately captured in the term ethnocultural empathy. It would be beneficial for universal, mutually agreed upon definitions to in place in order for better communication and understanding about the benefits of study abroad programs. Using both qualitative and quantitative research methods would also be beneficial for future studies. Allowing participants to verbally explain what their experiences abroad were like would allow for richer data overall. Having students explore personal reflections of their growth over the semester would be beneficial for both study abroad and non-study abroad groups.

Additional studies are also needed to compare the ethnocultural empathy and global-mindedness of students who participate in a debriefing or reentry program with those who do not. This research could shed valuable light on how these constructs can be strengthened or reinforced. Similarly, it would be interesting to examine if and/or how ethnocultural empathy and global-mindedness change after being back in the U.S. for a period of time. It would also be beneficial to examine whether or not SEE and GMS scores differ based on study abroad program location. Specifically, looking at English and non-English speaking locations would allow researchers to determine if differences exist based on how culturally similar or dissimilar the location.

Implications for Practice. In the counseling profession, students are beginning to see a change from what once was one multicultural course to multicultural issues being included in all courses (Parham, 2001). To achieve this, students are often asked to take part in experiential

exercises individually as well as in groups. Institutions could do well to implement some of the cultural differences associated with studying abroad into the campus culture. Focusing on multicultural issues and creating a culture that is open to diversity will allow universities to take advantage of their pluralism.

In the age of accountability, it is useful to know if programs are actually creating global citizens by transforming worldviews. The research can be used to gain support for study abroad programs. This becomes important on the individual level, for students who want cross-cultural educational experiences, as well as on the global level, for policy makers and sources of funding which institutions depend on to globalize education. The results can also be used for program development and/or improvement. By providing data about pre- and post-experiences, institutions can examine the strengths and limitations of their international programs. Having built-in assessments to measure ethnocultural empathy and global-mindedness allows for accountability within the study abroad programs.

Recent research has pointed to the fact that educators and administrators are recognizing the importance of providing a globalized education for students. If institutions determine that study abroad experiences are a vital part of this globalized education, it will be important for such institutions to examine the basic costs of an undergraduate education. Study abroad experiences should not only exist for students from wealthy families, and universities should begin to consider subsidization options in order to make the possibility of studying abroad universal. Utilizing pre- and post-assessments such as the SEE and GMS will allow universities to justify such options, by providing concrete examples of the impact of study abroad programs.

Along these same lines, it is important that faculty and administration to be able to communicate the benefits of studying abroad to students, colleagues, trustees, and fellow administration. It may prove to be difficult to convince others of the benefits of a cross-cultural experience if they have not personally encountered such an experience themselves. It then becomes important for students and faculty to give voice to the experience of studying abroad, and directly communicate the advantages of such. In a field that values continued self-reflection and continuous growth in multicultural knowledge, awareness, and skills, the counseling field should thoughtfully examine the role that studying abroad as well as multicultural courses plays in development. Identifying the factors within study abroad experiences that provide such transformative experiences would be useful when designing course content.

Summary. The current study was interested in examining differences in ethnocultural empathy between study abroad participants, students taking a diversity course, and students taking another Interpersonal Relations course. Previous research suggests that students who study abroad shows higher post-test levels of ethnocultural empathy and global-mindedness than students who do not study abroad. The results from this study indicate that there were no differences between the three groups based on pre- and post-test ethnocultural empathy and global-mindedness scores. Even though the main hypotheses for the current study were not supported, the results are still important. This study highlights the fact that studying abroad does not in itself guarantee increased acceptance of another culture, cultural understanding, or a broadened worldview. Additional research is necessary to more clearly understand the relationships among the variables in this research. Although this study was considered preliminary due to its small sample size and other limitations, it is hoped that it provided some

groundwork on which to build future research in the area of how study abroad programs impact

ethnocultural empathy and global-mindedness.

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APPENDICES

Appendix A

Letter of Consent

Effects of Study Abroad Programs on Ethnocultural Empathy and Global-Mindedness

The purpose of this study is to assess the differences in ethnocultural empathy and global-mindedness in students who choose to study abroad and students who choose not to study abroad. For this project, you will be asked to complete a survey on InQsit regarding this topic. It will take you approximately 30-45 minutes to complete the survey. All data will remain completely anonymous.

The foreseeable risks or ill effects from participating in this study are minimal. Should you experience any feelings of anxiety, please contact the Ball State University Counseling Center at (765) 285-1736 to arrange counseling services. One possible benefit you may gain from your participation in this study is a better understanding of the effects of study abroad programs cross-cultural awareness and global-mindedness.

Your participation in this study is completely voluntary and you are free to withdraw from the study at anytime for any reason without penalty or prejudice from the investigator. Please feel free to ask any questions of the investigator before the study and at any time during the study.

For one's rights as a research subject, the following person may be contacted: Coordinator of Research Compliance, Office of Academic Research and Sponsored Programs, Ball State University, Muncie, IN 47306, (765) 285-5070.

I, _____, agree to participate in the research study entitled, "Effects of Study Abroad Programs on Ethnocultural Empathy and Global-Mindedness". I have read the description of this project and give my consent to participate. I understand that I can print a copy of this consent form for future reference. I understand that I may contact the principal investigator with any questions or concerns relating to the research study.

Principal Investigator   Faculty Supervisor:
Rebecca Hansen, M.A., Graduate Student   Dr. Sharon Bowman
Counseling Psychology   Counseling Psychology
Ball State University   Ball State University
Muncie, IN 47306   Muncie, IN 47306
Telephone: (765) 285-8040   Telephone: (765) 285-8040
Email: rahansen@bsu.edu

Appendix B

Consent from International Programs

February 10, 2009

Dr. James Coffin
Center for International Programs
L.A. Pittenger Student Center, Room 102
Ball State University
Muncie, IN 47306-0175
Phone: (765) 285-5422

Dear Dr. Coffin,

I am seeking permission from the Center for International Programs to conduct dissertation research. My research plan includes pre-post testing of students enrolled in the London and Australia Centre Study Abroad Programs for the fall 2009 semester.

In accordance with established University policy, I will obtain consent from the Human Subjects Committee to conduct research. I would then like to have continued communication with you to facilitate the data collection process and provide other relevant information as needed for the administration of the survey instrument such as email and street addresses. I plan to conduct a web-based survey and e-mail participations to ask for their participation.

I would like to begin my survey activities at the beginning of the fall 2009 semester and ending at the end of the same semester.

Upon completion of my research and the final dissertation product, the dissertation will be submitted electronically and available for your perusal. I am requesting your approval for permission to conduct dissertation research as outlined above.

Thank you!

Rebecca Hansen, Doctoral Candidate

_____ 24 Feb. '09
Approved Date

_____

Denied Date

Appendix C

Study Abroad Demographic Questionnaire

Demographic Questionnaire for Study abroad Students

The following includes demographic information that will be helpful when analyzing your data. Please answer this questionnaire as accurately as possible. Your cooperation in this matter is greatly appreciated. Thank you!

Program Data: Program Term/Year: _____

Program Location: _____

Personal Data:

Sex: ☐ Male   ☐ Female

Age: ☐ 18-20   ☐ 21-23   ☐ 24+

Year level: ☐ Freshman   ☐ Sophomore   ☐ Junior   ☐ Senior

Major (s) _____ Minor (s) _____

Ethnic Background:

☐ Native American   ☐ Hispanic/Latino   ☐ Caucasian

☐ Black/African-American   ☐ Asian/Pacific Islander   ☐ Bi-racial (check all that apply)

☐ Prefer not to answer

Residence/Immigration Status:

☐ US Citizen   ☐ Permanent Resident   ☐ International Student
     ☐ Other Non-Immigrant Status

Previous experience abroad:

☐ Travel   ☐ Study

☐ Former resident of another country   ☐ No previous experience

If you have spent time abroad, how long were you there?

☐ 0-4 Weeks   ☐ 5-16 Weeks

☐ 17-52 Weeks   ☐ 1+ Years

Total family income:

☐ Below $50,000   ☐ $50,000-$100,000   ☐ $100,000+

Please estimate the number of college courses (including this semester) you've taken which deal with global issues or in which you've learned a lot about countries besides the United States.

☐ None   ☐ 1-2   ☐ 3-4   ☐ 5-6

☐ 7-8   ☐ More than 8 courses

Appendix D

U.S. Demographic Questionnaire

Demographic Questionnaire for Non-study Abroad Students

The following includes demographic information that will be helpful when analyzing your data. Please answer this questionnaire as accurately as possible. Your cooperation in this matter is greatly appreciated. Thank you!

Personal Data:

Sex: ☐ Male ☐ Female

Age: ☐ 18-20 ☐ 21-23 ☐ 24+

Year level: ☐ Freshman ☐ Sophomore ☐ Junior ☐ Senior

Major (s) _____ Minor (s) _____

Ethnic Background:

☐ Native American ☐ Hispanic/Latino ☐ Caucasian

☐ Black/African-American ☐ Asian/Pacific Islander ☐ Bi-racial (check all that apply)

☐ Prefer not to answer

Residence/Immigration Status:

☐ US Citizen ☐ Permanent Resident ☐ International Student

☐ Other Non-Immigrant Status

Previous experience abroad:

☐ Travel ☐ Study

☐ Former resident of another country ☐ No previous experience

If you have spent time abroad, how long were you there?

☐ 0-4 Weeks   ☐ 5-16 Weeks

☐ 17-52 Weeks   ☐ 1+ Years

Total family income:

☐ Below $50,000   ☐ $50,000-$100,000   ☐ $100,000+

Please estimate the number of college courses (including this semester) you've taken which deal with global issues or in which you've learned a lot about countries besides the United States.

☐ None   ☐ 1-2   ☐ 3-4   ☐ 5-6

☐ 7-8   ☐ More than 8 courses

Appendix E

List of CPSY Courses utilized in *Other* Group

CPSY230   Human Relationship Development

CPSY360   Interrelational Aspects of Sexuality

CPSY400   Fundamentals of Counseling

CPSY420   Techniques of Psychological Interventions

Appendix F

Scale of Ethnocultural Empathy

DIRECTIONS: Please circle the number of the one answer that best describes how much you agree or disagree with each statement. There are no right or wrong answers. Please just give the responses that best describe you.

1	2	3	4	5	6
Strongly Disagree	**Moderately Disagree**	**Slightly Disagree**	**Slightly Agree**	**Moderately Agree**	**Strongly Agree**

1. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.	1 2 3 4 5 6
2. I don't care if people make racist statements against other racial or ethnic groups.	1 2 3 4 5 6
3. I rarely think about the impact of a racist or ethnic joke on the feelings of people who are targeted.	1 2 3 4 5 6
4. When other people struggle with racial or ethnic oppression, I share their frustration.	1 2 3 4 5 6
5. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of.	1 2 3 4 5 6
6. I share the anger of those who face injustice because of their racial and ethnic backgrounds.	1 2 3 4 5 6
7. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).	1 2 3 4 5 6
8. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.	1 2 3 4 5 6
9. I get disturbed when other people experience misfortunes due to their racial or ethnic backgrounds.	1 2 3 4 5 6
10. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.	1 2 3 4 5 6
11. When I see people who come from a different racial or ethnic	1 2 3 4 5 6

background succeed in the public arena, I share their pride.	
12. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds.	1 2 3 4 5 6
13. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.	1 2 3 4 5 6
14. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.	1 2 3 4 5 6
15. I express my concern about discrimination to people from other racial or ethnic groups.	1 2 3 4 5 6
16. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.	1 2 3 4 5 6
17. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives.	1 2 3 4 5 6
18. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me.	1 2 3 4 5 6
19. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.	1 2 3 4 5 6
20. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.	1 2 3 4 5 6
21. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me.	1 2 3 4 5 6
22. I don't know a lot of information about important social and political events of racial and ethnic groups other than my own.	1 2 3 4 5 6
23. I feel irritated when people of different racial or ethnic backgrounds speak their language around me.	1 2 3 4 5 6
24. I feel annoyed when people do not speak standard English.	1 2 3 4 5 6
25. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak English.	1 2 3 4 5 6
26. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream.	1 2 3 4 5 6
27. I don't understand why people of different racial or ethnic backgrounds	1 2 3 4 5 6

enjoy wearing traditional clothing.	
28. I am aware of how society differentially treats racial or ethnic groups other than my own.	1 2 3 4 5 6
29. I recognize that the media often portrays people based on racial or ethnic stereotypes.	1 2 3 4 5 6
30. I can see how other racial or ethnic groups are systematically oppressed in our society.	1 2 3 4 5 6
31. I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.	1 2 3 4 5 6

Appendix G

Permission to use Global-Mindedness Scale
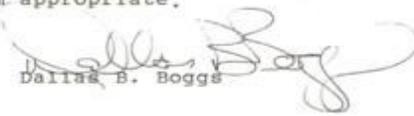
28 September 1993

MEMORANDUM

For: Dr. Mary Scherr

From: Dallas Boggs
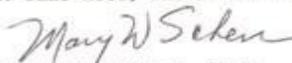
Subject: Doctoral Dissertation of Dr. E. Jane Hett

It is my pleasure to authorize you to share any or all
portions of subject dissertation for educational and/or
research purposes, as you deem appropriate.

Dallas B. Boggs

September 30, 1993

The above authorization is signed by Dallas Boggs, the husband of
E. Jane Hett, who is now deceased.

Mary Woods Scherr, Ph.D.
Dissertation Director

Appendix H

Global Mindedness Scale

Strongly Disagree **(SD)** = 1
Disagree **(D)** = 2
Unsure **(U)** = 3
Agree **(A)** = 4
Strongly Agree **(SA)** = 5

	Questions	**SD**	**D**	**U**	**A**	**SA**
1.	I generally find it stimulating to spend an evening talking with people from another culture.	1	2	3	4	5
2.	I feel an obligation to speak out when I see our government doing something I consider wrong.	1	2	3	4	5
3.	The United States is enriched by the fact that it is comprised of many people from different cultures and countries.	1	2	3	4	5
4.	Really, there is nothing I can do about the problem of the world.	1	2	3	4	5
5.	The needs of the United States must continue to be our highest priority in negotiating with other countries.	1	2	3	4	5
6.	I often think about the kind of world we are creating for future generations.	1	2	3	4	5
7.	When I hear that thousands of people are starving in an African country, I feel very frustrated.	1	2	3	4	5
8.	Americans can learn something of value from all different cultures.	1	2	3	4	5
9.	Generally, an individual's actions are too small to have a significant effect on the ecosystem.	1	2	3	4	5
10.	Americans should be permitted to pursue the standard of living they can afford if it only has a slight negative impact on the environment.	1	2	3	4	5
11.	I think of myself, not only as a citizen of my country, but also as a citizen of the world.	1	2	3	4	5

12.	When I see the conditions some people in the world live under, I feel a responsibility to do something about it.	1	2	3	4	5
13.	I enjoy trying to understand people's behavior in the context of their culture.	1	2	3	4	5
14.	My opinions about national policies are based on how those policies might affect the rest of the world as well as the United States.	1	2	3	4	5
15.	It is very important to me to choose a career in which I can have a positive effect on the quality of life for future generations.	1	2	3	4	5
16.	American values are probably the best.	1	2	3	4	5
17.	In the long run, the United States will probably benefit from the fact that the world is becoming more interconnected.	1	2	3	4	5
18.	The fact that a flood can kill 50,000 people in Bangladesh is very depressing to me.	1	2	3	4	5
19.	It is important that American universities and colleges provide programs designed to promote understanding among students of different ethnic and cultural backgrounds.	1	2	3	4	5
20.	I think my behavior can impact people in other countries.	1	2	3	4	5
21.	The present distribution of the world's wealth and resources should be maintained because it promotes survival of the fittest.	1	2	3	4	5
22.	I feel a strong kinship with the worldwide human family.	1	2	3	4	5
23.	I feel very concerned about the lives of people who live in politically repressive regimes.	1	2	3	4	5
24.	It is important that we educate people to understand the impact that current policies might have on future generations.	1	2	3	4	5
25.	It is not really important to me to consider myself as a member of the global community.	1	2	3	4	5
26.	I sometimes try to imagine how a person who is always hungry must feel.	1	2	3	4	5
27.	I have very little in common with people in undeveloped nations.	1	2	3	4	5
28.	I am able to affect what happens on a global level by what I do in	1	2	3	4	5

	my own community.					
29.	I sometimes feel irritated with people from other Countries because they don't understand how we do things here.	1	2	3	4	5
30.	Americans have a moral obligation to share their wealth with the less fortunate peoples of the world.	1	2	3	4	5

Scoring Key:

                Reverse score items: 4, 5, 9, 10, 16, 21, 25, 27, 29

Scoring: Range of scores 30 – 150

                Sum all responses

                Higher scores indicate a higher level of global-mindedness

Items reflecting theoretical dimensions:

RESPONSIBILITY: 2, 7, 12, 18, 23, 26, 30
CULTURAL PLURALISM: 1, 3, 8, 13, 14, 19, 24, 27
EFFICACY: 4, 9, 15, 20, 28
GLOBALCENTRISM: 5, 10, 16, 21, 29
INTERCONNECTEDNESS: 6, 11, 17, 22, 25