UNIVERSITÀ CATTOLICA DEL SACRO CUORE

MILANO

Dottorati di Ricerca

In

Internationalizzazione Dell'Istuzione Superiore

Ciclo XXIX

THE IMPACT OF AN INTERNATIONAL UNIVERSITY ENVIRONMENT ON STUDENTS' INTERCULTURAL COMPETENCE DEVELOPMENT

Tesi di Dottorato di: Jeanine Wilhelmina Maria Hermans

Matricula: 4213304

Anno Academico 2015/2016

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Coordinatore: Ch.mo. Prof. Antonella Marchetti

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THE IMPACT OF AN INTERNATIONAL UNIVERSITY ENVIRONMENT ON STUDENTS' INTERCULTURAL COMPETENCE DEVELOPMENT

By

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APPROVED BY

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Prof. Betty Leask, Dissertation Supervisor

Date: .....

Kaldte du mig for ven engang
Så er jeg her nok endnu
(Anne Linnet, 1988)

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SINTESI

L'IMPATTO DELL'AMBIENTE UNIVERSITARIO INTERNAZIONALE SULLO SVILUPPO DELLA COMPETENZA INTERCULTURALE DEGLI STUDENTI

Preparare gli studenti a un mondo globalizzato e sviluppare la loro consapevolezza e comprensione interculturale sono alcuni dei fondamenti logici che si trovano alla base del processo di internazionalizzazione dell'educazione superiore. Sebbene il motivo originario alla base dell'internazionalizzazione di contribuire a un mondo migliore e più pacifico sia stato sostituito dall'immediatezza del mercato del lavoro globalizzato, i leader nel campo dell'istruzione superiore continuano a sottolineare sempre di più l'importanza della competenza interculturale includendola nei loro obiettivi d'apprendimento (learning outcomes). Per raggiungere questo risultato, le strategie di internazionalizzazione usate dalle istituzioni di istruzione superiore sono andate oltre al concetto di mobilità per includere programmi come Internationalisation at Home (IaH) – Internazionalizzazione a Casa (IaH) e Internationalisation of the Curriculum (IoC) – Internazionalizzazione del Curriculum (IoC). L'attenzione si concentra sempre di più sul processo di internazionalizzazione delle università stesse allo scopo di creare un'esperienza internazionale per tutti gli studenti.

Allo stesso tempo risulta evidente la crescente necessità di fare uso di approcci basati sulla ricerca (evidence-based) per sostenere il successo dell'internazionalizzazione. Le università forniscono ciò che promettono? L'obiettivo di questo studio è quello di indagare come le università aumentano il livello di consapevolezza e comprensione interculturale dei loro studenti insieme alla loro abilità di funzionare nel mondo globalizzato tramite l'internazionalizzazione dei loro campus. Lo scopo della ricerca è stato quello di individuare il modo in cui l'ambiente sociale di un'università influenza lo sviluppo della competenza interculturale nel campus. Lo studio sfida e mette alla prova la visione tradizionale comunemente diffusa tra molti leader universitari secondo la quale l'esposizione alla diversità sul campus porta allo sviluppo della competenza interculturale.

Rispetto alla ricerca già esistente sugli elementi che costituiscono un ambiente universitario internazionale, questa ricerca ha voluto includere le interazioni sociali che avvengono nel curriculum formale, nelle attività co-curricolari, nella vita

studentesca e nella più ampia comunità socio-culturale dell'università. Esso si posiziona all'incrocio tra le strategie internazionali per la mobilità, i programmi IaH e IoC e si concentra sull'impatto che l'ambiente universitario ha sui risultati degli studenti in termini di sviluppo della competenza interculturale.

Questo studio indaga i seguenti quesiti di ricerca:

1. Qual è l'impatto dell'ambiente sociale sullo sviluppo della competenza interculturale degli studenti mentre essi si trovano nel campus?
2. Quali forme di interazione sociale contribuiscono allo sviluppo della competenza interculturale degli studenti mentre sono nel campus?
3. Le caratteristiche specifiche della storia personale di uno studente promuovono o ostacolano lo sviluppo della competenza interculturale mentre si è presenti nel campus?

Il primo capitolo contiene una rassegna della letteratura che si occupa dell'internazionalizzazione dell'istruzione superiore in termini di regolamentazioni approvate per garantire lo sviluppo della competenza interculturale ai laureati. In questo capitolo vengono illustrate le principali definizioni, i fondamenti, le strategie e i relativi risultati di ricerca. Inoltre questo capitolo descrive un modello che cattura la complessità e la vastità del campo dell'internazionalizzazione dell'istruzione superiore. Il modello identifica i vari elementi che svolgono un ruolo nel processo di internazionalizzazione e raffigura le relazioni tra i vari elementi, come questi si alimentano a vicenda e le varie funzioni che devono essere eseguite per raggiungere gli obiettivi di internazionalizzazione prefissati. Il modello sostiene l'importanza di questo studio e del suo contributo per una migliore comprensione dell'impatto dell'internazionalizzazione sull'istruzione superiore. Tuttavia, esiste anche una critica verso l'internazionalizzazione. Purtroppo agli approcci usati attualmente dalle università sembra mancare una visione critica dell'impatto della globalizzazione sulla società e del ruolo e della responsabilità dell'istruzione superiore come co-fattori d'influenza. L'internazionalizzazione ha il potenziale giusto per aiutare a dare forma alla futura società globale se si impegna a fare in modo che l'istruzione superiore e la ricerca includano prospettive cosmopolite che promuovano lo sviluppo di cittadini globali interculturalmente competenti e responsabili.

Il secondo capitolo propone una rassegna della letteratura che si occupa delle strategie di internazionalizzazione sviluppate dalle università allo scopo di fornire un'esperienza internazionale a tutti gli studenti (e al personale docente e non docente). Sebbene la teoria e lo sviluppo di quadri normativi per i programmi IaH e IoC siano notevolmente progrediti nel corso dell'ultimo decennio, la ricerca ha dimostrato che le università rimangono indietro nell'implementazione di tali strategie. Inoltre, gli studiosi hanno criticato il modo in cui alcune università hanno implementato queste strategie di internazionalizzazione che sembrano produrre laureati con un'attitudine consumistica verso il mondo e la globalizzazione, ampliando così inavvertitamente le disuguaglianze sociali causate dalla globalizzazione. Il capitolo sostiene che a dispetto di queste scoperte una delle caratteristiche più salienti degli obiettivi e delle pratiche di internazionalizzazione di tante università è quella di esporre tuttora gli studenti alla diversità fornendo loro un'esperienza internazionale che prende forma attraverso progetti di mobilità o a casa, grazie alla presenza di un campus internazionalizzato. A questa modalità, che è comunemente diffusa nel campo dell'istruzione superiore, ci si riferisce come la visione tradizionalista dello sviluppo di competenza interculturale.

Il terzo capitolo chiarisce la scelta di focalizzarsi sulla competenza interculturale introducendo i concetti e le teorie relative al suo sviluppo e allo stesso tempo propone un modello teorico per questo studio: the Contact Hypothesis for Intergroup Contact – (L'ipotesi del contatto tramite contatto sociale). La Teoria dell'Ipotesi del Contatto è radicata nella psicologia sociale e in una certa misura riflette la visione tradizionalista dello sviluppo della competenza interculturale. La teoria si concentra sulle relazioni di intergroup /relazioni tra gruppi sociali e l'interazione tra gli individui all'interno di un contesto sociale. Questa teoria sostiene che l'esposizione a gruppi di culture diverse porta a una riduzione del pregiudizio, a patto che siano presenti le condizioni appropriate per lo sviluppo di un contatto positivo e costruttivo tra individui culturalmente diversi. Non sempre, però, suddette condizioni sono presenti nelle istituzioni di istruzione superiore.

Dato che questo studio si prefigge di identificare il modo in cui la competenza interculturale si sviluppa come conseguenza del fatto di svolgere gli studi in un ambiente universitario internazionale, le fondamenta teoriche di questo studio includono anche l' Intercultural Development Continuum – il Continuum di Sviluppo Interculturale (l'adattamento basato sulla ricerca del Modello di Sviluppo della

Sensibilità Interculturale (DMIS)). Viene quindi proposto anche un nuovo Contact Hypothesis Model – Modello di Ipotesi del Contatto che si estende a includere lo Intercultural Competence Development - Sviluppo della Competenza Interculturale come teorizzato dal DMIS.

Sulla base di questo nuovo modello, ci si aspetta che il livello di competenza interculturale di uno studente progredisca in concomitanza con la qualità percepita del contatto con studenti di culture diverse in un ambiente universitario internazionalizzato. Le variabili biografiche personali si posizionano come variabili moderatrici che intervengono a supportare o ad ostacolare lo sviluppo della competenza interculturale. Se la qualità del contatto è insufficiente o le variabili personali effettivamente ostacolano un contatto positivo e costruttivo, l'esposizione può dunque portare ad un aumento di etnocentrismo.

Il quarto capitolo presenta una revisione critica dell'Intercultural Development Inventory (IDI) – Inventario dello Sviluppo Interculturale (IDI). L'IDI è uno strumento psicometrico che viene usato per valutare come gli individui interpretano e analizzano il loro mondo sociale e in quale misura essi includono differenze e similitudini culturali in questa interpretazione della realtà. Questo strumento, che si basa sul DMIS, è stato utilizzato in questo lavoro per valutare i cambiamenti ed i progressi del livello di competenza interculturale di un individuo in un arco di tempo. Questa revisione critica ha usato tre diverse prospettive per discutere: 1) come l'IDI dovrebbe essere interpretato dal punto di vista della valutazione psicometrica; 2) come dovrebbe essere interpretato in relazione ad altri strumenti che misurano la competenza interculturale; e 3) come dovrebbe essere interpretato secondo la prospettiva della teoria costruttivista sottostante.

La revisione conclude che l'IDI è uno strumento di valutazione affidabile e valido che indica che la percezione individuale della diversità o la visione individuale del mondo costituiscono il fattore cognitivo e affettivo cruciale nel determinare la competenza interculturale. Di conseguenza, quando si riportano i risultati dell'IDI, è più appropriato riferirsi in termini di sensibilità interculturale che di competenza. Allo stesso tempo, questo rende l'IDI diverso da altri strumenti che valutano gli attributi personali degli individui in relazione alla competenza interculturale o ad elementi che ne fanno parte. Tuttavia si rende necessario lo svolgere ulteriori ricerche e raggiungere maggiore chiarezza per capire in che modo il processo di sviluppo di un individuo segue le "scale" (separate l'una dall'altra) incluse nel modello teorico del

DMIS, il singolo punteggio di sviluppo e come si sia raggiunta l'equivalenza linguistica e concettuale degli elementi attraverso le culture. Lo strumento è in linea con lo scopo di questo studio nel senso che fornisce approfondimenti su come gli studenti sperimentano e apprendono la diversità e se effettivamente avvengono dei cambiamenti durante il loro corso di studio.

Il quinto capitolo si concentra sul contesto socio-culturale delle università in termini generali e più in particolare sull'Università di Maastricht come oggetto di studio di questo progetto. L'ambiente socio-culturale di un'università fa da scenografia agli studenti che interagiscono e si avvicinano a individui di culture diverse all'interno e all'esterno delle aule attraverso elementi del curriculum formale, informale e nascosto. Per contestualizzare ed interpretare i risultati della ricerca e quindi estenderli come conclusioni valide anche per altre università, è necessario sviluppare una comprensione del contesto socio-culturale fornito dalle università. La prima parte di questo capitolo esplora il mondo dell'università intesa come cultura organizzativa e propone una tipologia bi-dimensionale dei possibili formati organizzativi per lo sviluppo di ambienti universitari internazionalizzati. Questa tipologia aiuta ad identificare l'apporto e la direzione del cambio organizzativo che viene raggiunto attraverso l'internazionalizzazione. La seconda parte descrive l'ambiente universitario internazionalizzato dell'Università di Maastricht e dimostra la validità di usare questa università come esempio positivo di internazionalizzazione a casa. Questo ci permette di avere una valutazione realistica dell'impatto che un ambiente universitario internazionalizzato può avere sullo sviluppo della competenza interculturale.

Il sesto capitolo illustra in dettaglio il metodo di ricerca utilizzato, il progetto di studio, lo svolgimento dello studio e l'interpretazione dei risultati. Questo studio è stato effettuato seguendo un progetto di ricerca quasi-sperimentale con valutazioni pre- e post-test basate sull'IDI come principale strumento di valutazione. Gli intervistati erano studenti del primo anno di un corso di Master presso l'Università di Maastricht. Essi sono stati assegnati a un gruppo benchmark o a un gruppo quasi-sperimentale. Il gruppo benchmark consisteva di studenti che avevano già studiato all'università mentre il gruppo quasi-sperimentale era composto da studenti nuovi, chiamati il gruppo dei Nuovi Entranti (*new entries*). Gli intervistati che non potevano essere collocati in nessuno dei due gruppi sono stati analizzati in un gruppo separato. Inoltre, questo capitolo fornisce dettagli a proposito di come l'IDI è stato

modificato e utilizzato in questo studio. Stabilisce l'affidabilità e la validità dei dati raccolti e descrive come i dati sono stati generati e quali analisi statistiche sono state eseguite.

Il settimo capitolo presenta i risultati principali ai quesiti di ricerca. I paragrafi 7.1, 7.2 e 7.3 presentano i risultati relativi al primo quesito di ricerca e trattano dello sviluppo del livello di competenza interculturale come è stato misurato dall'IDI tra le valutazioni pre e post test. Il paragrafo 7.4 si occupa del secondo quesito e dell'impatto delle interazioni sociali in ambiente universitario sullo sviluppo post-test della competenza interculturale. Il paragrafo 7.5 presenta l'impatto dei dati biografici degli intervistati sullo sviluppo della competenza interculturale. I risultati di questo paragrafo si riferiscono al terzo quesito di ricerca. Siccome nel progetto le variabili biografiche si posizionano come variabili moderatrici, il paragrafo 7.6 descrive l'impatto combinato di queste variabili moderatrici con le variabili di contatto sullo sviluppo della competenza interculturale.

Il capitolo finale, l'ottavo, presenta le conclusioni, la discussione e fornisce spunti per ulteriori ricerche. I risultati dimostrano che in questo studio gli studenti iscritti al primo anno di un corso di master non hanno fatto progressi nel loro livello di competenza interculturale come misurata da IDI dopo nove mesi di studio, senza alcuna differenza tra gli studenti che provenivano da un corso di laurea di primo livello effettuato all'università di Maastricht e i nuovi studenti. Questa scoperta mette in dubbio la supposizione implicita secondo la quale l'esposizione alla diversità in un ambiente universitario internazionalizzato porti automaticamente ad un aumento del livello di competenza interculturale e del numero dei laureati competenti da un punto di vista interculturale. I risultati di questa ricerca suggeriscono che i livelli medi e più prevalenti di competenza interculturale nel campus influenzano le risposte degli studenti alla diversità e che gli studenti sembrano conformarsi a una norma implicita nel campus a proposito di come la diversità è percepita e affrontata. Il livello prevalente di competenza interculturale come rilevata dall'IDI in questo studio si trova nella posizione di *early Minimization* con una tendenza verso la Polarizzazione dopo nove mesi di studio. Nonostante ci sia consapevolezza della diversità presente nel campus, le visioni del mondo etnocentriche si rafforzano. Allo stesso tempo sembra essere presente anche un'apertura nei confronti della diversità che viene espressa attraverso una valutazione non critica della propria e delle altre culture e

attraverso gli alti livelli di soddisfazione dati dal contatto con persone culturalmente diverse.

Gli individui che reagiscono all'esperienza della differenza culturale con livelli di *Minimisation* tipicamente cercano di trovare un terreno comune nelle interazioni interculturali e circumnavigano o evitano le differenze culturali. Se questa risposta costituisce la norma per un comportamento corretto e adeguato nel campus, essa potrebbe spiegare gli alti livelli di soddisfazione. Ciononostante, gli alti livelli di soddisfazione mascherano la mancanza di una profonda comprensione delle differenze culturali e ostacolano il raggiungimento del livello di sviluppo culturale nel quale le differenze culturali possono essere negoziate portando alla creazione di realtà comuni costruttive.

Sulla base delle conoscenze acquisite in questo studio e attraverso la Field Force Theory of Social Interactions –che ha fornito una spiegazione teoretica alternativa all'impatto dell'ambiente sociale sullo sviluppo della competenza interculturale, il modello proposto (Extended Contact Hypotheses Model for Intercultural Competence Development) è stato rivisto. Il modello rivisto posiziona la sensibilità interculturale, come misurata dall'IDI, come un fattore di determinazione del comportamento interculturalmente competente. Ci si aspetta che quel comportamento si svilupperà nel tempo come conseguenza del miglioramento della qualità del contatto interculturale, delle esperienze biografiche di un individuo, del sistema di realtà di un individuo, della motivazione di impegnarsi e delle competenze comunicative disponibili.

Le conclusioni e la discussione di questo studio hanno delle implicazioni per le università che stanno internazionalizzando le loro istituzioni per fornire ai loro studenti un'esperienza internazionale con la prospettiva di ampliare la loro consapevolezza e comprensione interculturale. Nel loro interesse di formare laureati competenti interculturalmente, i leader delle istituzioni universitarie dovrebbero concentrare la loro attenzione sullo sviluppo e l'implementazione di obiettivi d'apprendimento generici e specifici alle varie discipline che diano rilevanza a questa qualità. Dovrebbero inoltre sostenere lo sviluppo professionale dello staff accademico e ampliare la loro possibilità di agevolare aule multiculturali e lo sviluppo della competenza interculturale degli studenti. Se le università non si impegnano ad effettuare un cambiamento a lungo termine adottando un approccio basato sui risultati di ricerca per aumentare il livello di competenza interculturale complessivo e

non incorporano il suddetto sviluppo nel curriculum attraverso un allineamento didattico, i fondamenti per la creazione di laureati interculturalmente competenti continueranno a manifestarsi con grande lentezza.

Sebbene questo studio sia stato condotto in un ambiente universitario internazionalizzato, i risultati e le conclusioni devono essere interpretati con attenzione. Si tratta infatti di un studio singolo e i risultati devono essere incrociati con ricerche svolte in altri tipi di università e in contesti nazionali e culturali diversi. Questo studio mette in evidenza la necessità di svolgere ulteriori ricerche approfondite sulla modalità in cui il processo di sviluppo effettivamente si svolge nelle università internazionalizzate, che avvenga sia all'interno che all'esterno delle aule. È importante potersi basare non solo sui self-reports compilati dagli studenti, ma anche combinare metodi qualitativi di valutazione con misurazioni quantitative di competenza interculturale.

La seconda revisione del Modello Esteso di Ipotesi del Contatto per lo Sviluppo della Competenza Interculturale qui proposta può potenzialmente servire come punto di partenza per lo sviluppo di un quadro teorico. Tuttavia, le sue supposizioni devono essere testate ulteriormente.

Infine, anche se gli studenti si rivelano di cruciale importanza in questo studio in quanto valuta il loro sviluppo personale e professionale, lo studio non si indirizza direttamente a loro. Si rende necessario in futuro svolgere della ricerca che esplori la percezione che gli studenti hanno dello sviluppo della competenza interculturale, del concetto di cittadini globalmente responsabili e del ruolo dell'istruzione superiore. Affinché possano esserci progressi, gli studenti devono evolvere dal ruolo di meri consumatori e fruitori dell'istruzione superiore e delle esperienze e benefici che essa apporta. Essi devono essere coinvolti attivamente in questo processo e diventare direttamente responsabili del loro sviluppo. Qualunque siano gli approcci e le strategie che le università decidono di utilizzare, gli studenti devono necessariamente essere coinvolti nella loro creazione e realizzazione.

EXECUTIVE SUMMARY

THE IMPACT OF AN INTERNATIONAL UNIVERSITY ENVIRONMENT ON STUDENTS' INTERCULTURAL COMPETENCE DEVELOPMENT

Preparing students for a globalised world and developing their intercultural awareness and understanding are some of the traditional rationales for internationalising higher education. Although the original underlying motive of contributing to a better and more peaceful world has been superseded by readiness for a globalised labour market, leaders in higher education continuously and increasingly stress the importance of intercultural competence and include this in their intended learning outcomes. To achieve this student outcome, higher education institutions' internationalisation strategies have moved beyond mobility to include Internationalisation at Home (IaH) and Internationalisation of the Curriculum (IoC). The focus increasingly lies on internationalising the university to create an international experience for all students.

At the same time, there is a growing call for evidence-based approaches to underpin the success of internationalisation. Are universities delivering what they promise? This study investigated how universities, by internationalising their campuses, enhance their students' intercultural awareness and understanding, as well as their ability to function in this globalised world. The aim of this research was to understand how a university's social environment impacts students' development of intercultural competence on campus. The study challenges and tests the commonly held traditionalist view of many university leaders that exposure to diversity on campus leads to intercultural competence development.

In the context of the extant research on what constitutes an international university environment, this research included the social interactions in the formal curriculum, in co-curricular activities, student life and in the wider socio-cultural community of the university in its scope. The study is positioned at the intersection between international strategies for mobility, IaH and IoC, and focuses on the impact the university environment has on student outcomes in terms of intercultural competence development.

In this study the following research questions were investigated:

4. What is the impact of the social environment on students' development of intercultural competence whilst they are on campus?
5. What forms of social interaction contribute to the development of intercultural competence in students whilst on campus?
6. Do specific characteristics of a student's personal history help or hinder the development of students' intercultural competence whilst on campus?

Chapter 1 is a review of the literature about the internationalisation of higher education as a policy context for ensuring that graduates develop intercultural competence. This chapter discusses the main definitions, rationales, strategies and related research findings. It also describes a model that captures the complexity and breadth of the field of internationalisation of higher education. The model identifies the various elements that play a role in the internationalisation process, and visualises the relationships between the various elements, how these feed into each other and the various functions that need to be performed to achieve the intended internationalisation outcomes. This model underpins the relevance of the current study and its contribution to a better understanding of the impact of internationalisation on higher education. However, internationalisation is critiqued as well. A critical perspective on the impact of globalisation on society and the role and responsibility of higher education to also influence globalisation seems to be lacking and slow to materialise in universities' current approaches to internationalisation. Internationalisation has the potential to help shape our future globalised society if it transforms higher education and research by including cosmopolitan perspectives to develop intercultural competent and global responsible citizens.

Chapter 2 is a review of the literature about the internationalisation strategies that universities develop with the aim of giving all their students (and staff) an international experience. Although the theory and development of research-based frameworks for IaH and IoC have clearly progressed during the last decade, research has demonstrated that universities lag behind in implementing these strategies. Furthermore, scholars have critiqued the way in which some universities have implemented these internationalisation strategies because they seem to produce graduates with a consumerist attitude toward the world and globalisation, and have inadvertently enhanced the social inequalities caused by globalisation. The chapter

concludes that despite these research findings and insights, one of the most salient characteristics of many universities' internationalisation objectives and practices is still to expose students to diversity by giving them an international experience, either through mobility or at home on an internationalised campus. This practice is referred to as a traditionalist view on intercultural competence development and is widespread in higher education.

Chapter 3 explains the choice to focus on intercultural competence. It introduces the concepts and theories related to intercultural competence development, and proposes a theoretical model for this study: the Contact Hypothesis for Intergroup Contact. The Contact Hypothesis Theory is rooted in social psychology and, to an extent, reflects the traditionalist view on intercultural competence development. It focuses on intergroup relationships and the interaction between individuals in a social context. It states that exposure to culturally different groups will lead to reduced prejudice, provided the appropriate conditions are present to develop constructive and positive contact between culturally different individuals. However, the latter conditions are not always present in higher education.

As the aim of this study is to identify how intercultural competence develops as a result of studying in an international university environment, the theoretical foundation of this study also includes the Intercultural Development Continuum (the research-based adaptation of the Developmental Model of Intercultural Sensitivity (DMIS)). A proposal is also made for an extended Contact Hypothesis Model that includes Intercultural Competence Development as theorised by the DMIS.

Based on this model, the progression of a student's level of intercultural competence over time is expected to be associated with the perceived quality of their contact with culturally different students in an internationalised university environment. The personal biographical variables are positioned as moderator variables that can either support or hinder intercultural competence development. If the quality of the contact is insufficient or the personal variables hinder positive and constructive contact, exposure may lead to increased ethnocentrism.

Chapter 4 is a critical review of the Intercultural Development Inventory (IDI). The IDI is a psychometric instrument used to assess how individuals construe their social world and the extent to which they include cultural differences and commonalities in this construction of reality. This instrument is grounded in the DMIS and was used in this study to assess change and progress in an individual's level of

intercultural competence over time. Three different perspectives were used in this critical review to discuss: 1) how the IDI should be understood from the perspective of psychometric assessment; 2) how it should be understood compared to other instruments that measure intercultural competence; and 3) how it should be understood from the perspective of the underlying constructivist theory.

The review concludes that the IDI is a reliable and valid assessment instrument that indicates that an individual's perception of diversity or worldview is the crucial cognitive and affective determinant of intercultural competence. Therefore, when reporting the results of the IDI, it is more appropriate to refer to intercultural sensitivity than to intercultural competence. At the same time, this differentiates the IDI from other instruments that assess personal attributes of individuals that are related to intercultural competence or elements thereof. However, there is a need for more research or clarity pertaining to how an individual's developmental process follows the separate scales included in the theoretical model of the DMIS, the single developmental score and how the linguistic and conceptual equivalence of the items across cultures has been achieved. The instrument is aligned to the purpose of this study in the sense that it provides insight into how students experience and understand diversity, and whether changes take place during the course of their study.

The focus in Chapter 5 is on the social-cultural context of universities in more general terms and on Maastricht University as the specific university context of this project. The socio-cultural environment of a university is the setting in which students interact and engage with culturally different others inside and outside the classroom through elements of the formal, informal and hidden curricula. To contextualise and interpret the research findings and to be able to generalise the conclusions to other universities, we need to develop an understanding of the social-cultural context that universities provide. The first section of this chapter explores the university as an organisational culture and proposes a two-dimensional typology of possible organisational formats for internationalised university environments. This typology helps to identify the extent and direction of organisational change that is achieved through internationalisation. The second section describes the internationalised university environment of Maastricht University. It demonstrates that this university can be considered a positive example of an internationalised university environment.

This allows for a realistic assessment of the impact of an internationalised university environment on the development of intercultural competence.

Chapter 6 offers details about the research method, the study's design, how it was conducted and how the results were analysed. The chosen methodology followed a quasi-experimental research design with pre-test and post-test assessments using the IDI as the principle assessment instrument. The respondents were first-year master students at Maastricht University. They were allocated to either a benchmark group or a quasi-experimental group. The benchmark group consisted of students who already studied at the university and the quasi-experimental group consisted of students who were new to the university. This latter group is referred to as the New Entrants group. Respondents who could not be placed in either group were analysed as a separate group. Furthermore, this chapter provides insight into how the IDI was customised and used in this study. It establishes the reliability and validity of the collected data and describes how the data were generated and which statistical analyses were performed.

Chapter 7 presents the main study results pertinent to the research questions. Sections 7.1, 7.2 and 7.3 present the results related to research question 1 and report on the development of the level of intercultural competence as measured by the IDI between the pre-test and post-test assessments. Section 7.4 concerns research question 2 and the impact of the social interactions in the university environment on the post-test development of intercultural competence. Section 7.5 presents the impact of the respondents' biographical data on the development of intercultural competence. The results in this section relate to research question 3. Because the biographical variables are positioned as the moderator variables in this research project, Section 7.6 describes the combined impact of these moderator variables and the contact variables on the development of intercultural competence.

In the final Chapter 8 the conclusions, discussion and suggestions for further research are presented. The results show that in this study first-year master students did not progress in their level of intercultural competence as measured by the IDI after nine months of study, regardless of whether they had progressed from an undergraduate programme at Maastricht University or were new to the university. This finding implies that the implicit assumption that exposure to diversity in an internationalised university environment automatically leads to increased intercultural competence and interculturally competent graduates has to be questioned. The

findings in this study suggest that the average and more prevalent levels of intercultural competence on campus influence the students' responses to diversity and that students seem to conform to an implicit norm on campus regarding how diversity is perceived and coped with. The most prevalent level of intercultural competence as measured by the IDI in this study was in early Minimization with a tendency towards Polarization after nine months of study. Although there is awareness of diversity on campus, ethnocentric worldviews are reinforced. At the same time, there also seems to be an openness toward diversity that is expressed in the uncritical evaluation of one's own culture and other cultures and the high levels of satisfaction with the contact with culturally different others.

Individuals who react to the experience of cultural difference with Minimisation typically try to find common ground in intercultural interactions and circumnavigate or avoid cultural differences. If this response is the norm for appropriate and effective behaviour on campus, it may explain the high levels of satisfaction. However, the high levels of satisfaction mask the underlying lack of a deep understanding of cultural differences and hinder intercultural development to levels where cultural differences can be negotiated, leading to constructive joint realities.

Based on the insights gained in this study and the Field Force Theory of Social Interactions, which provided an alternative theoretical explanation for the impact of the social environment in intercultural competence development, the proposed Extended Contact Hypotheses Model for Intercultural Competence Development was revised. The revised model positions intercultural sensitivity, as measured by the IDI, as one determinant of intercultural competent behaviour. That behaviour is expected to develop over time as a result of the quality of intercultural contact and a person's biography, the existing personal construct system, the motivation to engage and the available communication skills.

The conclusions and discussion of this study have implications for universities that are internationalising their institutions to provide an international experience for all their students with a view to enhancing their intercultural awareness and understanding. In their aspiration to develop interculturally competent graduates, university leaders should focus on developing and implementing generic and discipline-specific learning outcomes that emphasise this quality. They should support the professional development of academic staff and enhance their ability to facilitate multicultural classrooms and intercultural competence development in

students. Unless universities fully commit to a long-term and evidence-based systems change approach to raise the level of their intercultural competence as a whole and embed the development of intercultural competence in the curriculum by closely aligning it to the disciplinary content, the rationale for developing interculturally competent graduates may continue to be slow to materialise.

Although this study was conducted in an internationalised university environment, its results and conclusions need to be interpreted with caution. It is a single study and the results need to be cross-referenced with research at other types of universities and in different national and cultural contexts. This study highlights the need for more in-depth research into the actual development process taking place in internationalised universities, be it inside or outside the classroom. It is important to not only rely on student self-reports but to combine qualitative assessment methods with quantitative measurements of intercultural competence. The proposed second revision of the Extended Contact Hypothesis Model for Intercultural Competence Development can potentially serve as a starting point for developing such a theoretical framework. However, its assumptions need to be further tested.

Finally, although students are crucially important to this study in that it assesses their personal and professional development, the study did not address the students' voice. There is a need for future research that explores students' perceptions about intercultural competence development, globally responsible citizenship and the role of higher education. For development to take place, students should not merely be consumers of higher education and the experiences and benefits it offers. They need to be actively engaged in this process and take ownership of their development. Whichever approaches and strategies universities use, students need to be involved in their creation and in bringing these approaches and strategies to life.

Summary of the key points of this study is given in figure 1.

Figure 1 Summary of the key points of the thesis

The Impact of an International University Environment on Students' Intercultural Competence Development

Problem statement

Universities internationalise their campus to provide an international experience for all their students.

One of the main rationales is intercultural competence development (ICC).

How to understand its impact on ICC?

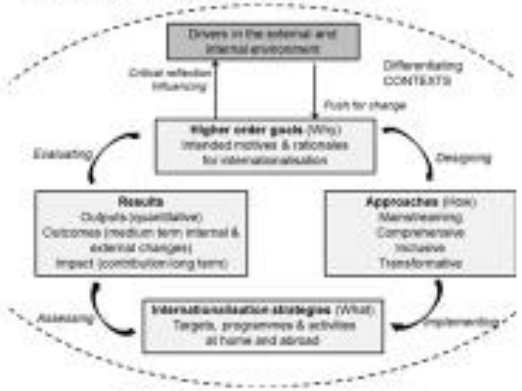
Method

Pre-post assessment - 10 months
Intercultural Development Inventory (IDI)

Explaining variable: quality of contact
Dependent variable: ICC
Control: Biography

First year master students
Highly ranked international university

Internationalisation of HE



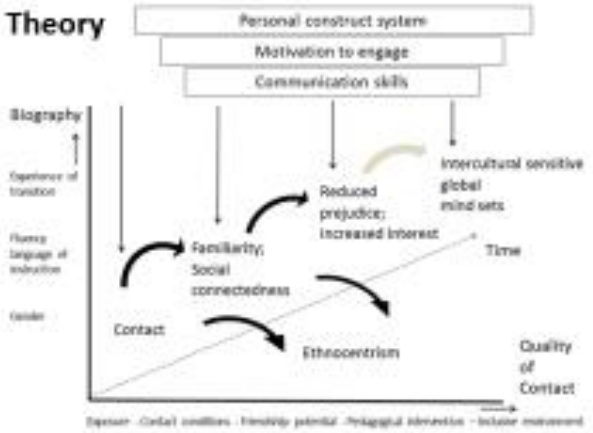
Conclusion

Exposure to diversity does not lead to development of ICC beyond the prevalent worldview

How students construe diversity converges around the prevalent worldview in the university environment.

Students with a lower level of ICC benefit from advanced levels of ICC.

Theory



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CHAPTER ONE

INTERNATIONALISATION OF HIGHER EDUCATION AS THE POLICY CONTEXT FOR INTERCULTURAL COMPETENCE AS A GRADUATE OUTCOME

1.1. *Internationalisation of higher education*

Internationalisation is an established reality for higher education. During the past decades and under the expanding influence of globalisation, internationalisation has transformed higher education worldwide. Internationalisation itself has undergone fundamental changes as well (Knight, 2013). Even when universities continue to serve national economies and labour markets, this takes place within a context where local events and developments more than ever have the potential to affect societies, communities and firms worldwide and within ever shorter time spans.

According to Held and McGrew (2007) globalisation reflects the emergence and enmeshment of national and societal systems in a dynamic and evolving global process that impacts and is impacted by all areas of social life. Earlier, Held, McGrew, Goldblatt and Perraton (1999) referred to the phenomenon of globalisation as the "widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life" (p. 2) that can be located on the local, national and regional continuum. Knight (2004, 2008) concludes that globalisation refers to the economic and societal developments across the globe which 'forces' higher education towards greater international involvement.

As a consequence of the increasing worldwide interconnectedness higher education has to open up and include the phenomenon of globalisation and its impact on local, national and regional communities in its education, research and knowledge transfer. Internationalisation of higher education is seen "a necessary concomitant of a global economy" (Altbach & Teichler, 2001, p. 5). Altbach, Reisberg and Rumbly (2009) state in the *Trends in Global Higher Education* report prepared for the UNESCO 2009 World Conference on Higher Education that globalisation, a key reality of the 21st century, is "shaped by an increasingly integrated world economy, new information and communications technology (ICT), the emergence of an international knowledge network, the role of the English language, and other forces beyond the control of academic institutions" (p. iv). Higher education has "by

necessity become a global enterprise" to prepare citizens for a globalised world and to "bolster" the competitiveness of national and regional knowledge economies (Helms, Rumbley, Brajokovic, & Mihut, 2015, p. 3). Globalisation is the given that requires universities to rethink what type of new knowledge and what type of graduates our future societies need (Gregersen-Hermans, 2012). The internationalisation of higher education is then the strategic response of these institutions and national and international governments (i.e. the EU) to the forces of globalisation in terms of concrete policies and activities.

1.1.1. Preparing graduates for a globalising world

The delivery of global ready graduates or graduates as global citizens is one of the key aims in higher education that has overwhelmingly come to the fore in the recent literature on the impact of globalisation on higher education. This is seen as an important thematic trend in the future of higher education (Deardorff, de Wit, & Heyl, 2012). Deardorff, de Wit and Heyl's conclusion (2012) is substantiated by the findings of the International Association of Universities' (IAU) 4th Global Survey (Egron-Polak & Hudson, 2014) and of the *EAIE Barometer: Internationalisation in Europe* (Engel, Sandstrom, van der Aa, & Glass, 2015) published by the European Association of International Education (EAIE). "Increased international awareness and engagement with global issues" was ranked as the top expected benefit by 32% of the institutions in the IAU 4th Global Survey. "To prepare students for a global world" was given as the most important reason to internationalise by 45% of the institutions, as reported by the EAIE Barometer. Sursock (2015) concludes in the EUA report *Trends 2015: Learning and Teaching in European Universities* that internationalisation is perceived as "a mechanism for preparing students for global citizenship" (p. 96). In their reflections on internationalisation and exchanges in the global university, Altbach and Teichler (2001) point towards the continued crucial importance of communication and interaction among students, scholars and researchers across the globe if higher education is to achieve its imperative to innovate research and train students to become the competent personnel needed for the knowledge and service-based industries of the future. Hudzik (2014) ads an important caveat to their point and poses that globalisation seems to override the traditional objectives of internationalisation, cooperation, and cross-cultural

understanding and learning, in favour of creating a social and economic competitive advantage of nation states.

1.1.2. Internationalisation as a multifaceted multipurpose strategic priority

At the same time, Knight's (2004, 2013) observation is truer than ever, namely that internationalisation means different things to different people and is interpreted and implemented in different ways across countries and institutions. Even within institutions, internationalisation is considered to serve multiple purposes, with a variety of rationales and intended outcomes involving a broad range of actors and stakeholders. As a consequence a myriad of activities can be observed under the umbrella of internationalisation, sometimes with competing objectives and sometimes competing with other university functions for the same resources. Today, daily life in most institutions of higher education includes initiatives such as student and staff mobility, internationalisation of the curriculum, international recruitment of students and staff to increase diversity on campus, and international university networks and partnerships in research and teaching (European Association of Universities (EUA), 2013). The umbrella of internationalisation also covers initiatives taken by both commercial and public institutions such as for-profit education offerings that increase revenue and spread economic risks, off-shore education and research services, distance education, branch campus and transnational education activities, and even activities that aim to build international reputation and stature (Knight, 2013; de Wit & Hunter, 2015; Marginson 2006).

De Wit (2010) concludes that in parallel with an increase in the breadth of internationalisation activities, the international dimension of higher education has become more of a focal point on the agenda of higher education institutions. The internationalisation of higher education has developed from being an added value (bonus) for a limited number of university constituents to a mainstream strategic element in the core of a university's mission and strategy reaching out to all students and staff. The IAU 4th Global Survey (Egron-Polak & Hudson, 2014) reports that 53% of higher education institutions worldwide have an institutional policy on internationalisation, 22% were in the process of preparing such a policy and 16% considered internationalisation to be an integral part of their overall strategy.

At a European level, the European University Association (EAU, 2013; Sursock, 2015) report that 85% of the institutions have an internationalisation strategy or

consider internationalisation as part of their other institutional strategies. The EUA survey targeted senior leadership in European universities. The European Association for International Education (EAIE) surveyed senior managers and professionals who work in the field of internationalisation. Engel et al. (2015) report that 38% of the European institutions have a separate strategic plan for internationalisation, whilst 46% of institutions have made internationalisation a strategic priority in the university's overall strategic plan.

In exploring the concept of comprehensive internationalisation (CI), Hudzik (2011, 2014) draws attention to the need for an integrated and coordinated university-wide approach to internationalisation across all university functions. According to Hudzik (2014), CI addresses the multifaceted, multipurpose complexity of the phenomenon of internationalisation of higher education. He views CI as the aspiration and commitment to "infuse international and comparative perspectives throughout the teaching, research and service missions of higher education" (p.7), which, "confirmed through action", aims to engage all faculty and students. CI moves beyond the mainstreaming of internationalisation. Mainstreaming internationalisation may cause an increase in the internal competition between the various aims and priorities of a university's mission and strategy and between factions within the university organisation. In contrast, CI functions as a defining element for a university's mission and strategy and transforms its ethos and values. CI changes the why, what and how of a university's mission and strategy. It potentially creates synergy between the various internationalisation activities and optimises its benefits or outcomes. CI supports higher education institutes in navigating coherently and consistently in their increasingly complex national, transnational and international environments. In institutions that have adopted the approach of CI, internationalisation provides valuable tools for institutional change. As such, CI becomes more than an approach to internationalisation; it becomes an approach to higher education. However, as argued by Knight (2013), it is important to note that under the pressure of globalisation and marketisation, universities' current internationalisation strategies are often primarily motivated by an economic, utilitarian imperative to achieve benefits for the local environment or serve a nationalist agenda, superseding the earlier imperatives of international cooperation and intercultural understanding.

In summary, higher education serves as a critical function of society. Globalisation is impacting the relationship between society and higher education. Universities have responded to this challenge by embracing internationalisation in their mission, visions and strategies and developing a myriad of activities under the umbrella of internationalisation. The question that this has raised, however, is how and to which purpose internationalisation is taking shape as a result of this changing relationship between society and higher education. A next useful step in understanding how internationalisation is being shaped is to review and reflect on the literature that addresses the definitions of and approaches to the internationalisation of higher education. More specifically and in the context of this study, it is important to understand how definitions and approaches to internationalisation include and support intercultural awareness and understanding and the development of graduates who are able to function in today's multicultural global society.

1.2. *Definitions of internationalisation of higher education*

A substantial number of definitions can be found in the literature of internationalisation, globalisation and/or Europeanisation; their respective dimensions; and the relationships between these concepts (see e.g. Altbach & Teichler, 2001; de Wit, 2002; de Wit & Hunter, 2015; Knight, 2004, Mestenhauser, 2002; Paige & Mestenhauser, 1999; Rudzki, 2000; Teichler, 2009; van der Wende, 2001). A review of these definitions shows a range in the conceptualisation of internationalisation, from a focus on international activities, programmes and outputs to an orientation on the process of internationalisation and its purpose, outcomes and impact. The only points that scholars seem to agree upon and that are consistently reported on in the literature are the conceptual confusion in the field and the observation that internationalisation means everything to everyone.

1.2.1. Internationalisation defined by its activities

One of the most frequently cited activity-oriented definition was developed by Arum and van de Water (1992). They analysed and categorised the type of activities that US universities at that time included under the heading of international education. They suggested that "international education refers to the multiple activities, programs and services that fall within international studies, international educational exchange and technical cooperation" (p. 202). They developed this

definition in response to other, more visionary and goal-oriented descriptions prevalent at the time that related international education to “the value of learning about global problems” (p. 192) or that referred to various educational and cultural relationships between nations to promote mutual understanding, cross-cultural education and intercultural communication. In their definition, they tried to capture the activities that US universities were undertaking to help break US political and economic isolation and engage in an increasingly interdependent world. Arum and van de Water (1992) acknowledged that their definition was US centric and that it functioned in the context of US foreign policy. They did not ‘divorce’ the goals of international education around mutual understanding, international cooperation and the exchange of ideas from the activities that were undertaken under the heading of internationalisation. More recently, Helms et al. (2015) developed a typology of internationalisation policies that comes close to an activity- or programme-based interpretation of internationalisation. They categorised internationalisation policies into five different types: student mobility, scholar mobility and research collaboration, cross-border education, internationalisation at home, and comprehensive internationalisation strategies. These and similar activity-oriented definitions can be interpreted as pragmatic approaches to clarify the type of activities that are assumed in some sort of a causal relationship to contribute to the achievement of higher order goals. They lead to input and output evaluation and assessment of internationalisation (de Wit, 2010).

1.2.2. Internationalisation defined by its outcomes

A less frequently cited but important definition of internationalisation was developed by Paige and Mestenhauser (1999). Their definition can be interpreted as an outcome-oriented definition in terms of changes in the knowledge base of a scientific discipline or field and outcomes for the professionals involved. They define internationalisation from seven perspectives as “a complex, multidimensional learning process that includes the integrative, intercultural, interdisciplinary, comparative, transfer of knowledge-technology, contextual and global dimensions of knowledge construction” (p. 504). This definition refers to what these authors call an “international mind-set” of professionals in higher education. According to Paige and Mestenhauser (1999), “in an internationalised field of study these perspectives find expression in the education graduate students receive, the research being conducted

by scholars and the policies being developed and implemented by educational planners and administrators" (p. 505). Their definition is important in the context of this study for two reasons. It points towards internal outcomes of how the experience of new and different settings and the construction of knowledge changes because of internationalisation; that is, the mind-set changes. Furthermore they state that internationalisation is not only about acquiring and constructing new knowledge, but also "about what we do with it" (p. 506). They refer to changed behavioural and other external outcomes towards achieving higher-order goals related to human rights and international and intercultural understanding and cooperation. The focus in their definition is not so much on inputs and outputs, but on internal and external outcomes. In the implicit causal relationship underpinning this definition, the engagement of those involved in internationalisation correlates with changes in their mind-set and behaviour so that they are motivated to create a better, more inclusive world.

1.2.3. Internationalisation defined by its process

The most influential definition of internationalisation so far has been proposed by Knight (2004). Her original definition stems from 1994, which she revised in 2002.This repeatedly upheld working definition refers to internationalisation as "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education" (p. 11). Key to Knight's definition of internationalisation and how it relates to globalisation is its process approach to internationalisation. Basically her definition describes internationalisation as a process of change in higher education in response to changes in the external environment, with globalisation currently being the most salient external phenomenon and push factor. This definition markedly differs from earlier definitions of internationalisation that can be summarised as activity-oriented definitions (Knight, 2004) and which primarily describe internationalisation in terms of numbers of study abroad programmes, student and staff exchange or development cooperation. Furthermore, where some other definitions are value-driven and, for instance, focus on enhancing mutual understanding and world peace, Knight's working definition is principally generic and value-free in its formulation. This enables the application of the concept of internationalisation to a broad range of policies and activities, each with different underlying values and beliefs, and including policies and activities

across borders as well as at home. How this will take shape exactly depends on the context and the specific internationalisation strategy of an institution. Knight's definition addresses the question of how to internationalise a university. Her definition can therefore be interpreted as a process-oriented approach to internationalisation. The implicit causal assumption in Knight's definition is that integrating an international, intercultural or global dimension in a university's core functions and processes will somehow result in achieving the specific higher-order goals that have been formulated in a university's internationalisation strategy.

1.2.4. Critique on current definitions and a proposed revision

The current concepts and definitions of internationalisation have been critiqued for being dominated by unidirectional Western thinking (Hudzik, 2014), as becoming catchall phrases used to describe anything that is remotely "worldwide, intercultural, global, or international" (Knight, 2011, p.14), and as a consequence losing direction and meaning. Teichler (2009) points towards the inadequacy of the definitions of internationalisation to capture the paradoxes of persisting versus blurring borders and cooperation versus competition. Brandenburg and de Wit (2011) claim that "the end of internationalisation is approaching" (p.27). They state that the concept of internationalisation of higher education seems to have gained in moral weight in contrast to globalisation, which is denominated as being for profit and economic gain. At the same time, however, they observe that internationalisation has become shallow and overly instrumental (how/ how many). Even Knight's (2004) definition has been questioned, by Knight (2013) herself and others, because of its generic character, and is considered to be in need of revision because of its lack of purpose and direction. The openness of the definition makes it difficult for universities to benchmark their internationalisation strategy against others and hampers the quality assurance of internationalisation.

Whilst different countries and institutions may have a joint understanding of internationalisation and acknowledge the general purpose of internationalisation, their approach to the scope and implementation of internationalisation may differ because of the existing realities in different countries (Knight, 2004). Education systems and education institutions both face specific contextual challenges and opportunities that they have to take into account and respond to when implementing internationalisation policies and activities, be they historic, regional, cultural, financial

or institutional. Furthermore, any approach to internationalisation will not only be driven by developments in the external national or international environment; it will likely also be influenced by internal factors such as the organisational culture or available internal resources (Rudzki, 2000). The way in which internationalisation is shaped in a specific institution is idiosyncratic (Hudzik, 2014), rooted in an institution's history and culture and embedded in its political contexts.

De Wit & Leask (2015) state that "disciplinary, institutional, regional and global factors all interact in different ways". The resulting institutional models of internationalisation are therefore necessarily contextual as the context shapes the why, what and how of internationalisation. De Wit (2010) therefore calls for the assessment of internationalisation at programme and institutional level with regard to an institution's specific context, purpose and approach to internationalisation because "an internationalisation strategy can be substantially different for a teacher training programme than for a school of dentistry or business" (p. 6). Intended internationalisation as described in the European project CEQUINT (Aerden,2014) on the quality assurance of internationalisation is an example of the growing awareness in the European higher education sector that internationalisation, crucially, cannot be a 'one size fits all'.

In a recent study, de Wit & Hunter (2015) propose a revised definition of internationalisation that builds on Knight's (2004) working definition but counters the critique of losing direction and meaning. They suggest that internationalisation is "**the intentional** process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, **in order to enhance the quality of education and research** for **all students and staff** and **to make a meaningful contribution to society**" (p. 29, emphasis in original). The revision reflects the growing awareness that internationalisation needs to be more than a bonus for a limited number of students and staff. Our global society needs sustainable solutions to ensure its long-term future. This imperative challenges higher education and research to transform through internationalisation and become global in its perspectives and include all students and staff in its reach.

The inclusion of the concept of an intentional planned approach helps to conceptualise internationalisation in a specific HE segment, or in an individual case, to describe its specific rationales, strategies and modes of implementation, and thereby to enable the assessment of its impact and societal outcomes. It allows for

cross-sectional comparison and evaluation as well. The proposed revised definition by de Wit & Hunter (2015) encourages universities to take a more comprehensive approach to internationalisation as it focuses internationalisation on its strategic rationales and intended (quantitative and qualitative) societal outcomes.

1.2.5. Conclusion

In conclusion, the definitions discussed in this section each take a different perspective in conceptualising the internationalisation of higher education. They are not mutually exclusive or contradictory. They have developed over time and within different contexts. They differ in focus and scope and this determines the level, type and depth of analysis they are able to provide for understanding the internationalisation efforts of universities and of national and supranational bodies. It is important to note, however, that each of these definitions refer to higher-order goals related to internationalisation. Each of these definitions identifies increased international and intercultural awareness and understanding as a primary higher-order goal of internationalisation and as a key outcome of internationalisation strategies of universities worldwide. However, none of the definitions reviewed in this section help to clarify how the higher-order goal or the outcome of enhanced intercultural competence can be achieved. All reviewed definitions implicitly assume that exposure to international, intercultural or global dimensions or engagement with international activities will somehow lead to the development of intercultural competence. With the exception of the definition of Paige and Mestenhauser (1999), the definitions fall short in explicitly referring to the internal and external personal outcomes: the changed mind-set and behaviours that are associated with intercultural competence. It is essential that these outcomes are explicitly mentioned as they provide the link between education and research and their meaningful contribution to society.

The argument developed in this section is that institutions' internationalisation strategies need to be understood in their specific context. In the same vein, the assessment of institutions' delivery of intercultural awareness and understanding needs to be contextualised by an institution's specific rationales for and approach to internationalisation. The next section focuses on the existing and evolving rationales for internationalisation and how they frame this intercultural dimension.

1.3. Traditional and evolving rationales for internationalisation of higher education

1.3.1. Traditional rationales

Rationales for engaging in the process of internationalisation involve academic, economic, political and social/cultural arguments (de Wit, 2002; Knight, 2004). They refer to higher-order goals. Although the differences between these four categories have become blurred over the years, this traditional differentiation is still valid (Knight, 2004). Academic rationales relate to the extension of the academic horizon and capacity; the enhancing of academic standards, quality and thus institutions' profiles; and the inclusion of a regional (i.e. European), international or global dimension to education and research. Economic rationales, which have come to the forefront over the past decade, underscore the growing competitiveness between higher education institutions and countries. These economic rationales include aspects such as the for-profit activities of higher education, the employability of both home and foreign students, and the development and attraction of brain power for regional or national economies and workforce development. Political rationales include, among others, foreign policy, public diplomacy and soft power, security, peace and mutual understanding, and regional and national identity. Social/cultural rationales focus on cultural identity and community building, intercultural understanding and the development of citizenship (de Wit, 2002; see also Helms et al., 2015 for a concise summary).

1.3.2. Changing and evolving rationales

In the past decade, Knight (2013) has observed changes in the focus and importance of these traditional rationales at both the national and the institutional level and has pointed to the shifting balance towards national and/or institutional economic and societal rationales. The first of these changes is that human resource development has gained importance as a rationale for internationalisation, especially where it aims at attracting talented staff and students for national or institutional benefit.

A second change is that the focus on developing intercultural understanding and skills is no longer only important from the perspective of personal development, but increasingly also for citizenship development, i.e. in function of the nation state

and professional development and employability. Related to the increased focus on employability, an emerging shift can be observed from a focus on mobility for only a limited number of students and staff to the provision of an international and intercultural experience for all on campus.

Third, in recent years, more emphasis has been placed on the income generation of internationalisation activities by both for-profit and public higher education providers. In addition to the immediate financial and economic gains of attracting foreign students and staff, providers are increasingly recognising the value of and seeking to achieve long-term benefits such as capacity building for innovation, valorisation and intellectual property. The export of higher education services and cross-border education, online or by way of franchising and off-shore campuses, are just some of the examples of the commercialisation of higher education.

Fourth, many higher education institutions across the world are now known to internationalise for reasons of branding, reputation and academic standing. To this end, institutions focus in their strategies on excellence, which is currently defined by high-impact research, high-quality teaching and highly-employable graduates. Quality assurance, internationally relevant quality frameworks, and quality standards and labels are assumed to be good indicators of an institution's quality of higher education and research and to help improve their education and research. On the one hand these frameworks provide the opportunities for peer review, benchmarking and mutual institutional learning and development. On the other hand, however, these frameworks and standards are increasingly used to differentiate institutions or national systems of higher education from one another and categorise and stratify them. This benefits some institutions and disadvantages others. In this context, international university rankings should also be mentioned. Currently these are strongly connected to how institutions manage their international reputations to create competitive advantage. In contrast to quality assurance frameworks, which traditionally rely on a combination of qualitative and quantitative assessment techniques, rankings use simplified data that may or may not associate with scholarly agreed concepts of quality. Although rankings are popular in the eye of the consumer, Teichler (2011) warns for the consequences that rankings can have. Based on a meta-analysis of the ranking literature, he concludes that the "production of rankings is a completely open arena because everybody can produce and disseminate primitive and highly ideological information" (p. 67). Rankings enhance

existing inequalities in higher education and threaten the strength of a diversified and rich global higher education landscape (Rauhvargers, 2013).

Finally, strategic alliances between universities across the globe are also becoming more frequent. It is apparent that the grand challenges of today's society are increasingly dependent on international and interdisciplinary cooperation between higher education institutions. Strategic alliances in the form of the emerging triple helix cooperation across national borders, in which universities join forces with governmental organisations and business and industry, illustrates this growing awareness of the mutual interdependence on international cooperation. All four traditional rationales are seen to underpin the formation of these strategic alliances. However, Knight (2013) has also observed a definitive shift in the objectives of strategic alliances from cultural purposes to national and/or institutional economic and societal value propositions. She points towards the emerging change in the understanding of academic rationales related to the research and knowledge production to create competitive advantage for those included in a strategic alliance.

1.3.3. Student demand and choice

Findlay (2011) draws attention to the demand and supply side of the internationalisation of higher education offerings. Rationales identified by Knight (2004) and de Wit (2002) primarily focus on the university's perspective for internationalisation, or the supply side of internationalisation. This includes the developmental opportunities that an international or intercultural experience offers, categorised as 'social rationales' by Knight and de Wit (1995). Findlay (2011) also points out that students' demand and personal choice rationales and motives are at stake as well. These personal rationales address the question why a student opts for study abroad. Some of these personal rationales are related to societal conditions that fall outside the scope of higher education internationalisation. Nevertheless, these other societal conditions also influence the higher education sector. Findlay (2011) refers to increased opportunities for upward social mobility for graduates both when they return home after study abroad and when they remain in the country of study destination. The chance to obtain permanent residentship is one of the most salient motives of foreign students and their parents for deciding to study abroad. In addition to these pull factors, which influence the personal choice of students, push factors can be identified as well. Examples of push factors are the shortage of

student places and thus high competitiveness to enter the own national higher education system, as is the case in China, India and Turkey; elaborate government scholarship provision for study abroad such as the Brazilian Horizon 2020 scholarship programme; increasing costs of higher education as has been witnessed in the UK since 2013; economic crises as those in Southern Europe since 2008; war and security issues as recently witnessed in the Middle East; and the demands of the national and worldwide labour markets, which are becoming increasingly internationalised and demand global and intercultural competencies (de Wit, 2008). One emerging student rationale for study abroad that can be observed is the motivation to re-connect with the country, culture and language from which a student's parents or grandparents immigrated. The growing attraction of China for Asian students seems to suggest this. (Institute of International Education (IIE), Project Atlas, n.d.)

1.3.4. Conclusion

In conclusion, rationales for internationalisation of higher education are essentially part of a university's vision and drive for internationalisation and clarify why an institution or national or supranational body engages in internationalisation. The rationales for internationalisation have diversified over the years and are increasingly associated with the commercialisation of higher education and global competition. The typology that categorises rationales in four broad segments originally developed by de Wit (2002) – i.e. academic, economic, political and social/cultural – still seems valid. However, globalisation and commercialisation have changed their context. The same holds true for the intercultural awareness and understanding of students. This is still recognised as an important rationale of internationalisation, and is gaining even more attention due to globalisation. Where the focus used to be on intercultural understanding and cooperation, however, its key drivers are now employability and competition on a global labour market.

1.4. Critique

As pointed out in Section 1.2., the only points that scholars seem to agree upon are the conceptual confusion in the field and the observation that internationalisation means everything to everyone. When reviewing the literature on internationalisation, another more hidden commonality emerges, namely the assumption that

internationalisation ‘works’, that it achieves its ambitions and that it is worthwhile or even imperative to pursue even though its outcomes and impacts cannot be easily assessed. In the context of this study, it is useful to reflect on some of the critique of internationalisation. This reflection is structured around three questions. First, it addresses the question whether internationalisation achieves its ambitions. Second, it looks at whether internationalisation reaches everyone. Finally, it questions whether we as international educators, practitioners and researchers are missing the elephant in the room.

1.4.1. Does internationalisation achieve its ambitions?

As stated in Section 1.1, a myriad of strategies and activities can be observed under the umbrella of internationalisation. Hawanini (2011) raises serious concerns about the impact of internationalisation on institutions of higher education and whether any transformation towards truly global universities is actually occurring. In a 2011/2012 INSEAD working paper, he points out that in addition to benefits of internationalisation there are also obstacles and costs. He differentiates between internationalisation reach and richness. Even though considered successful in their internationalisation reach, institutions might fail to deliver in terms of the richness of their international experience and student learning. In this context, Hawanini refers to Childress (2010), who reported on faculties’ lack of interest, and Stohl (2007), who recommended that the risk and reward structures in our institutions and faculties be reconsidered in order to convince faculties of the benefits of internationalising their teaching. Furthermore, Hawanini mentions risks related to a possible loss of reputation, failure of return on investment and decrease in support from international alumni. He states that internationalisation is one of the “most challenging academic and economic initiatives a higher education institution can embark on” (p. 12). Although internationalisation is a topic that higher education institution leaders frequently prioritise, a closer look shows that many of the internationalisation initiatives fail to deliver. Hawanini explains this ‘internationalisation paradox’ in terms of the asynchronous timing of costs and benefit flows. The immediate benefits of a university announcing it intends to internationalise are obvious and outweigh the low costs of initial initiatives to internationalise parts of the curriculum, attract a more diverse student body and pursue collaboration agreements with higher education institutions abroad. However, these benefits are “rapidly overwhelmed” (p. 12) by the

rising additional costs of actually achieving the institutional change needed to internationalise existing institutional structures, operating modes and mind-sets. He refers to “the weight of institutional history that is firmly grounded in a domestic setting, the existence of organisation inertia (Hannan & Freeman, 1993), and the presence of regulatory and institutional barriers that make radical change within educational institutions difficult to implement” (p. 4). In other words, Hawanini’s conclusion is that even though higher education institutions are successful in their internationalisation reach, the process of change in universities might be failing because of their failure to achieve change in the structures and culture of the university organisation. Gregersen-Hermans (2016) refers in this context to a lack of the organisational capability to deliver internationalisation outcomes at institutional and academic disciplinary levels and at the level of the individual academic.

The effectiveness of internationalisation has increasingly come under scrutiny from supranational and national governments, scholars of internationalisation of higher education and the institutions themselves. A 2014 British Council / DAAD study highlighted the paradox between the belief in the value of sending a limited number of people abroad against considerable costs and “the enormous gaps in documented proof of the tangible outcomes” (as cited in Helms et al., 2015, p. 57). Hudzik and Stohl (2009) argue that a lack of attention to the assessment of internationalisation “ultimately weakens the priority which institutions give to internationalisation” (p. 21). However, proving the effectiveness of internationalisation is a “formidable challenge” according to Helms et al. (2015, p. 55). No single uniform model for internationalisation exists, as internationalisation is grounded in a diversity of rationales and strategies that are played out differently in different regional and institutional contexts (de Wit, 2009, 2010) and perhaps also in the various disciplines (de Wit and Leask, 2015). The results of assessment exercises that measure the success of internationalisation (de Wit, 2009) can therefore only be understood with a precise unambiguous understanding of these intentions and contexts.

Methodological complexities and the lack of one-directional models, or the use of causal models with a limited number of variables and data quality issues furthermore hinder in depth assessment and evaluation, which makes it difficult to establish causal inferences. As a result, the majority of studies focus on outputs, with outputs being understood as immediate and quantifiable results of internationalisation activities or programmes (Helms et al., 2015). Studies that report

on outcomes in terms of medium-term change or longer-term societal impacts are few and far between because of the methodological complexities and the high costs involved. Although Knight's (2004) definition of internationalisation is considered the most influential (cf. Section 1.2), it seems that the assessment of the effectiveness of internationalisation still very much relies on activities- or output-oriented definitions and the use of quantifiable indicators and metrics. Although metrics can be useful when they complement other forms of qualitative assessment, Wilsdon (2016) point in his study "The Metric Tide" towards the risks associated with relying too heavily on metrics. The chosen indicators may not be appropriate or applicable to every institutional or disciplinary context. Furthermore, assessments on internationalisation need to be understood in the context of their rationales and strategies. This implies that effective practice examples cannot simply be copy-pasted into a different national or university environment.

The question "Does internationalisation achieve its ambitions?" cannot be answered unequivocally. It is more appropriate to rephrase this question into "Which forms of internationalisation are effective, under what conditions, to which purpose and for the benefit of whom?" The last point in this question, regarding who benefits, raises and additional question: that of access and equity in internationalisation. This is addressed in the next subsection.

1.4.2. Does internationalisation reach everyone?

Equal access to higher education and the international opportunities that higher education provides to students has been raised as an issue of concern. In the *Trends in Global Higher Education* report, Altbach et al..(2009) conclude that despite increased participation of students from non-traditional backgrounds (lower socio-economic background, no HE family background, or an immigrant background), students from wealthier backgrounds have retained their relative advantages. For example, the Higher Education Statistic Agency (HESA) reports in its 2013/2014 UK mobility data that students from the highest socio-economic backgrounds were three times more likely to participate in a mobility programme than students from the lowest socio-economic backgrounds. Moreover, the overwhelming majority of these mobile students was from a white background (83.5%). Similar findings are reported by Brandenburg, Taboadela and Vancea (2015) from the Erasmus Impact Study on the effects of mobility on the skills and employability of students. Mobile students more

often than not came from families with an academic background and above average incomes. Furthermore, their employability skills as measured in the European Impact Study were higher from the outset. Referring to the degree of mobility of large contingents of Asian students to Australia and other study destinations, Rizvi (2011) concludes that international student mobility has largely turned into a private good, available to transnational elites primarily. Higher education is confronted with an "enormous challenge" (Altbach et al., 2009, p.14) if it wants to ensure that international opportunities are available to all students, regardless of their socio-economic background.

In Section 1.1, it is argued that the internationalisation of higher education is a response to globalisation and that globalisation has challenged higher education to rethink what type of graduates and new knowledge our societies need. Although globalisation affects everyone, it does not impact everyone in the same way and it is known to widen the divide between elite and more vulnerable groups in society. Rizvi (2009) asks the pertinent question about how education should respond to the forces of globalisation so that it does not further reproduce the social inequalities caused by globalisation. He questions whether internationalisation actually realises its potential or not. In its current form, Rizvi says that international education functions in the context of a "global consumer culture" (2005, p.9) motivated and sustained by economic rationales of both higher education and students. Students are more motivated to participate in international education and gain the competitive advantage it creates than by the moral or political dimensions of intercultural understanding and cooperation. He acknowledges the benefits of international education, how it enhances a student's awareness of the global interconnectedness and interdependencies and offers them the opportunity to develop in transnational circles of friends and connections. He also points out, however, that these students do so from a privileged background in which they already engage with the global economy and culture, a position Rizvi (2005) refers to as *consumerist cosmopolitanism*. Cosmopolitanism has multiple interpretations and definitions. These will be dealt with in more detail in Chapter 2, which focuses on strategies for developing global ready graduates. For now it suffices to state that consumerist cosmopolitanism refers to a form of global citizenship that is characterised by the economic ability to easily move transnationally and access resources at multiple places in the world. Rizvi (2005) argues for the need of a type of cosmopolitan

learning that goes beyond consumerist behaviour and in which universities not only prepare students for a global labour market and their professional careers, but also teach them how to live productive and responsible lives in which global interdependence is not simply framed by economic benefits but also includes an understanding of their role in developing and maintaining a sustainable equitable society and world for humankind.

In conclusion, the issue of concern here covers more than the question of who benefits from internationalisation and the increasing awareness of the importance of including non-mobile students (and staff) in internationalisation policies. The issue of concern also includes the critical question of what students are implicitly or explicitly being taught when they engage in international learning. So perhaps it is more appropriate to ask how the global societal issues are addressed by international educators and universities, in addition to who benefits from internationalisation. This question is discussed in the next section of this critique.

1.4.3. The elephant in the room

The current emphasis on competition and economic gain seems to come with a cost for the academic values of cooperation exchange and partnership. Grünzweig and Rinehart (2002) state that the innovative potential of international education has seemingly been reduced to more technical forms of information exchange. In Section 1.1, it is argued that globalisation is the given that requires universities to rethink what type of new knowledge and what type of graduates our future societies need (Gregersen-Hermans, 2012). However, the elephant in the room is that internationalisation has perhaps lent itself too much to the rhetoric and demands of the global market and its economic paradigm. It has lent itself to the strive of nation states to increase their wealth and competitiveness without paying much attention to global equity and sustainability. According to Mestenhauser (2002), internationalisation has remained a “laissez faire project” (p. 191) susceptible to the forces of the global market.

In her article “The Changing Landscape of Higher Education Internationalisation – For Better or Worse”, Knight (2013) draws attention to the emerging paradox of internationalisation of higher education being pursued primarily for the benefit of national and institutional economies and labour markets. She perceives “the gap between collaboration for mutual academic benefit and the realities of competition,

commercialisation and self-interest status building" (p. 85) as troublesome, referring to the "great brain race" (p. 87) of attracting students and academics for brain power and economic gain. Several other authors (e.g. Michaels, Handfield-Jones, & Axelrod, 2001; Beechler & Woodward, 2009; Brown & Tannock, 2009) stress the current focus of countries and companies to attract and retain highly skilled workers. Scott (as cited in Kehm & de Wit, 2005) goes as far as to write about the "the global war for talent" (p. 16) and refers to the increasing international competition for highly skilled workers. These modes of internationalisation are likely to increase the gap between developed and developing societies instead of creating a more equitable, sustainable and peaceful world.

A more reflexive and critical response from the field of international educators on the impact that globalisation has on the internationalisation of higher education has been lacking and is only now slowly starting to emerge. Helms et al (2015) consider it crucial that internationalisation does not occur in national isolation but that attention is also paid to the lessons learned from the internationalisation of higher education across the globe. Even though the higher education environment is highly competitive and global, they stress that to fully benefit from the opportunities offered by global interconnectivity, it needs to be ensured that "policies, programs, and strategies for internationalization are themselves effectively internationalized" and that "good practices from beyond our borders [are weaved] into our own policies and practices" (p. 63). De Wit and Leask (2015) refer to new concepts and new approaches of internationalisation that are increasingly being used, such as 'deep internationalisation', 'transformative internationalisation' and 'comprehensive internationalisation'. Each of these concepts reflects an enhanced awareness of the responsibility of higher education to develop international, intercultural and global awareness and understanding of societal issues as well as the global interdependencies and commitment to behave responsibly and help address these issues. Increasingly more reference is made in the literature to the role of universities to "contribute to the shaping of the emerging global knowledge and learning network" (Hawanini, 2011, p. 5) and educate responsible global citizens. According to Lilley (2014), global citizenship is "[a]n attitude or disposition towards others and the world; [u]nderpinned by moral and transformative cosmopolitanism and liberal values (openness, tolerance, respect and responsibility for self, others and the planet); [m]ore than a technical efficiency or competence; [a] mind-set for mature critical,

ethical and interconnected thinking; [u]nderpinned by ethical capacities that cannot be easily captured by surveys or quantitative measures; [p]ositioned along a continuum of development; [and a] non-prescriptive variable concept" (p. 4).

The internationalisation of higher education not only needs to result in knowledge production for a competitive global and environment, but must also lead to globally employable graduates who are willing and able to act as global responsible citizens. Internationalisation of higher education should not only serve an economic agenda. As the increasing insecurity and intolerance world-wide demonstrate, the contribution of higher education to a peaceful and sustainable global society, now an in the future, is becoming more urgent by the day. It is essential that internationalised universities provide critical perspectives on the impact of globalisation on our societies and communities and deliver graduates with an awareness of and commitment to the global challenges of societal equity and environmental sustainability. Intercultural understanding and competence are core elements of this imperative.

1.5. Conclusion

Higher education serves as a critical function of society and globalisation impacts this relationship between society and higher education. Universities have responded to this challenge by embracing internationalisation in their mission, visions and strategies. The review above illustrates that internationalisation as a field is developing and expanding. From the earlier activity-oriented approaches through to process approaches of internationalisation, the debate among the different stakeholders in internationalisation has now shifted to include definitions, rationales and assessment of outputs, outcomes and impact (Altbach & Teichler 2001; Altbach & Knight, 2007; Brandenburg et al., 2015; de Wit, 2010; Deardorff, de Wit, Heyl, & Adams, 2012; Knight 2004, 2011). The debate now also covers the impact of internationalisation on higher education systems (i.e. de Wit, 2009; Marginson & van der Wende, 2007; Luijten-Lub, Wende, & Huisman, 2005; Rauhvargers, 2004; Sursock, 2015); the substance of teaching and learning and the internationalisation of the curriculum and disciplines (i.e. Kehm & Teichler, 2007; Green & Whitsed (2015); Leask, 2009, 2015; Montgomery, 2009); the supranational, national and institutional strategies of universities (Kehm & Teichler, 2007; Altbach, 2009; Helms et al., 2015); the individual development of students (i.e. Vande Berg, Connor Linton

& Paige 2009; Vande Berg Paige & Lou 2012); the careers of graduates (Parey & Waldinger, 2008, 2011; Teichler, 2009; Teichler & Janson, 2007; Janson, Schomburg, & Teichler, 2009); the concept of citizenship (Altbach et al., 2009; Lilley, 2014; Morais & Ogden, 2011; Sursock, 2015); the role of university organisations (Hawanini, 2011; Gregersen-Hermans, 2016); and the future of the internationalisation of higher education post 2020 (i.e. Altbach 2006; Brandenburg & de Wit, 2011; Knight, 2011, 2013; Scott, 2008).

In Figure 1 the complexity and breadth of the field of internationalisation of higher education is captured. The model identifies the various elements that play a role in the process of internationalisation; it visualises the relationships between the various elements, how these feed into each other and the various functions that need to be performed to achieve the intended internationalisation outcomes.

In this figure 1 developing global ready graduates and globally responsible citizens are included as the higher order goals for internationalisation of higher education. The approaches to internationalisation influence how intercultural awareness and understanding are embedded in the development of internationalisation strategies, whilst the specific internationalisation strategies detail how intercultural competence as a learning outcome is being achieved and assessed.

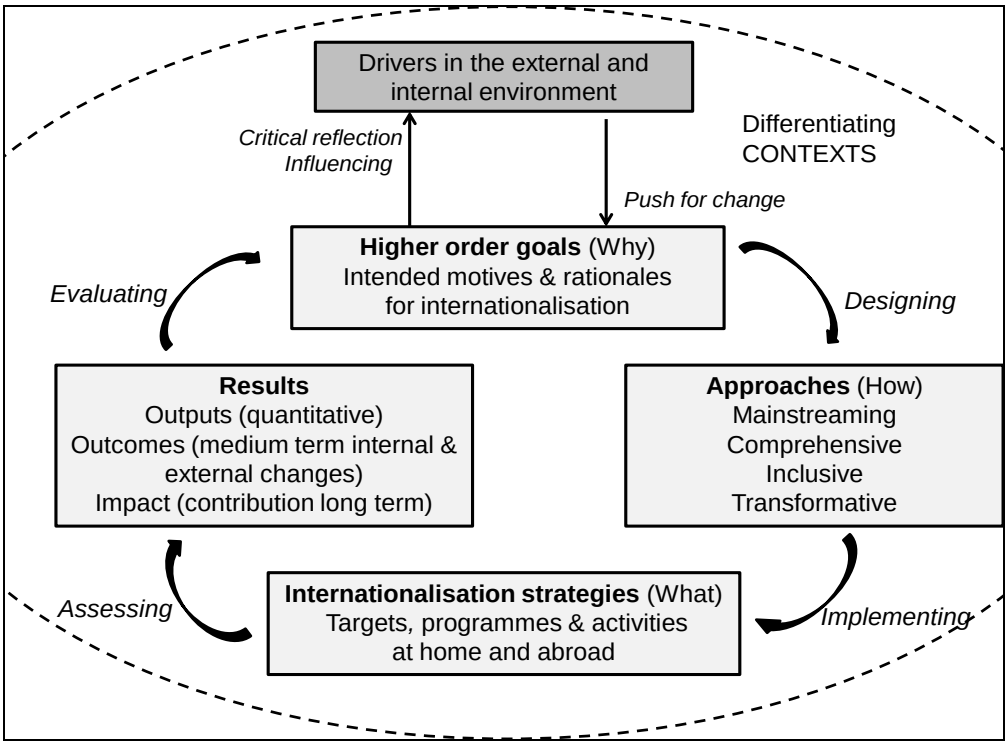


Figure 2: The various elements and functions involved in internationalisation of higher education

From the review of the extant literature, it can be concluded that economic rationales – that is, the competitive advantages and revenues that drive internationalisation – currently supersede and have changed the orientation of the academic, political and social cultural rationales. These traditional rationales, as well as the emerging rationales of branding, reputation management and strategic alliances, for the internationalisation of higher education now serve multiple agendas, both in the external environment at regional, national or supranational levels (i.e. economic development and citizenship) and in universities (i.e. quality assurance and income generation). However, the advancement of science and the delivery of graduates to society continue to lie at the heart of universities' mission and international strategy. The traditional rationale of developing intercultural awareness and understanding in students is perceived as important and significant, and is even increasing in importance. The following quote from the Yerevan Ministerial Communiqué issued by the 2015 Ministerial Conference on the European Higher Education Area (EHEA, 2015) underlines this conclusion: "Moreover mobility of students and staff facilitates exchange and creation of new knowledge and helps to build mutual trust and understanding" (p. 1). Furthermore, Scott (2008) hypothesises that by 2020 global higher education will start to recognise its potential for promoting cultural pluralism. The global political and economic transformation, the radical changes brought about by the emergence of virtual cultures, and the national democratisation and massification of higher education are increasingly expected to lead to more people living and working in and across multiple cultures and societies, both in physical and virtual realities. By internationalising higher education, institutions contribute to this emerging societal need and reality.

However, a critical perspective on the impact of globalisation on society and the role and responsibility of higher education to also influence globalisation seems to be lacking and slow to materialise in universities' current approaches to internationalisation. Internationalisation has the potential to help shape our future globalised society if it transforms higher education and research by including cosmopolitan perspectives to develop intercultural competent and global responsible citizens.

This research project focuses on how universities through internationalising their campuses enhance the intercultural awareness and understanding of their students and thereby their ability to function in this globalised world. The project is

positioned at the interface between international strategies at home and abroad and outcomes in terms of changes in students' mind-set and behaviour. The most salient strategies currently available to achieve this are mobility, internationalisation at home and the internationalisation of the curriculum. In the next chapter, the literature on these strategies is reviewed and a discussion is presented on the extent to which they are included in practices across universities.

CHAPTER TWO

STRATEGIES FOR DEVELOPING INTERCULTURAL COMPETENCE AND THEIR IMPACT

2.1. University strategies for developing intercultural competence

As stated in Chapter 1, this research project focuses on how universities enhance the intercultural awareness and understanding of their students. Authors who review the rationales for internationalising higher education at the institutional, governmental and supra- governmental levels agree that this traditional rationale for internationalisation remains valid. The delivery of interculturally competent graduates to society continues to lie at the heart of universities' missions and international strategies. The traditional goal of developing students' intercultural awareness and understanding is perceived as important and significant, and is even increasing in importance.

Despite this conclusion, it is important to realise that the underlying values have altered. Whilst the original rationale for internationalisation may have been contributing to "a better more peaceful world" (Altbach & Teichler, 2001, p. 17), it is now also focused on recruiting and attracting talents in the context of the knowledge society. There is an increased emphasis on the opportunities internationalisation delivers for "obtaining knowledge useful of the internationalised professions of the post-industrial era" (Altbach & Teichler, 2001, p. 17) and employability in a global and intercultural context.

However, statements like "internationalization is also about relating to diversity of cultures" (Knight, 2004) or affirming the importance of celebrating cultural difference (Scott, 2008) offer little assistance or concrete advice to higher education institutions about how intercultural learning and intercultural competence can be achieved as a graduate outcome. To understand how universities aim to deliver the higher order goal of intercultural awareness and understanding, this section reviews the main strategies that universities are putting into practice. These include student mobility and internationalising the university itself through Internationalisation at Home (IaH) and Internationalisation of the Curriculum (IoC).

2.2. Student mobility

Student mobility is one of the most common and visible internationalisation strategies used by higher education institutions to enhance intercultural awareness and understanding and develop intercultural competence in their students. This occurs either through a period of study abroad or student exchange. Mobility in this study is defined as a temporary study period or placement abroad as part of a higher education programme.

2.2.1. Trends in student mobility

The International Association of Universities' 4th Global Survey queried higher education institutions from Europe, Latin America and the Caribbean and North America. Outgoing student mobility was ranked the most important international activity by 29% of the respondents (Egron-Polak & Hudson, 2014). The majority of the respondents (75%) reported that their institutions offered short- to medium-term outgoing mobility opportunities for undergraduate students. This percentage decreased for post-graduate students: 72% at the Master level and 67% at the PhD level. However, more than half of the responding universities reported that fewer than 5% of their students take advantage of the opportunity to study abroad at the Bachelor, Master or PhD levels (Egron-Polak & Hudson, 2014).

In Europe, the number of students that engage in mobility is high compared to other world regions (Wächter and Ferencz, 2012). Providing students with opportunities to study abroad is one of the top three priorities for internationalisation (European University Association (EUA), 2013). Of the universities responding to the 2013 EUA survey, 32% indicated that student mobility was their most important international activity. The European Union has played an important role in developing intra-European mobility and internationalising curricula through the well-known Socrates/Erasmus programmes (1987-2007), the Lifelong Learning Programme (2007-2013) and the new Erasmus+ programme (2014-2020). The number of mobile students increased dramatically, from 3,244 in 1987 to 177,705 in 2009/10. The number of countries sending students also increased, from 11 countries in 1987 to 32 countries (including Turkey, but excluding Switzerland)[1] in 2009/10. The number of mobile students further increased to 268,143 from 33 countries in 2012/13 (European

[1] downloaded 1-8-2012 from http://ec.europa.eu/education/erasmus/statistics_en.htm#1

Commission, 2014). Table 1 summarises participation in the various generations of EU mobility programmes.

EU programme mobility	No. of mobile students	No. of countries	Mobile students as a % of all EU students
1987	3,244	11	2%
2009/10	177,705	32	2%
2012/13	268,143	33	5%

Table 1: EU student mobility data 1987–2012/13

Although this is an impressive increase in the total number of mobile students, it is less so when put in the context of the total number of EU higher education students. The percentage of mobile students stayed relatively stable at 2% (Teichler, 2009) until 2009/10, only to demonstrate a slight increase to 5% for the period including 2012/13.

Erasmus staff mobility also increased dramatically. It grew from 7,797 teaching assignments in 1987/88 to 29,031 in 2009/10 and 52,000 in 2012/13. No data are available for the total number of teaching staff in European higher education.

As evidenced by the Yerevan Ministerial Communiqué issued by the 2015 Ministerial Conference on the European Higher Education Area (EHEA, 2015), mobility is considered to be the overarching most important tool to “promote intercultural understanding, critical thinking political and religious tolerance, gender equality, and democratic and civic values, in order to strengthen European and global citizenship and lay the foundations for inclusive societies” (EHEA, 2015, p. 2). The signatories of the ministerial conference set a target stating that by 2020, 20% of students completing higher education will have participated in an international study experience of at least three months.

A number of other countries and regions that are traditionally considered to be destination countries for international students are increasingly becoming aware of the importance of an international study experience and have set targets for outbound student mobility as well. In the US, the Institute of International Education (IIE) is working towards achieving an outbound student mobility target of 600,000 US students (Institute of International Education, n.d.). This programme is called “Generation Study Abroad”. The key rationale of the programme is that employers in the US and worldwide are looking for graduates who not only have cutting edge technical skills, but who are also intercultural competent. The IIE website further

states that if the US wants its citizens to succeed in the global marketplace, it must ensure that this and future generations of students “possess knowledge of other countries and cultures and are competent in languages other than English” (Institute of International Education, n.d.).

A similar initiative was taken in Australia, where the government signed an agreement with Australian universities titled “World Class” to promote an international experience for Australian students as an integral part of their university degree. The Universities Australia website (2013) gives the following rationale for this programme: “An international study experience assists students in building international networks, increasing (their) cross-cultural competency, (and) fosters independent thought and learning and encourages individuals to step outside of their comfort zone”.

The internationalisation of students of UK origin captured the attention of UK policy makers only recently. According to King, Findlay and Ahrens (2010) low mobility figures of UK students, either for credit mobility or degree mobility, are a growing cause of concern. International mobility is deemed important because of the human capital that mobile students bring back to the UK. Furthermore UK students are missing opportunities for ‘a valuable international education experience abroad’ and as consequence limit their competitiveness on the global labour market (King et al.., 2010). Multi-lingual and multicultural graduates have become the norm in the UK, Europe and elsewhere and according to King et.al (2010) the UK is not producing such graduates. Mobility among students of UK origin is low, due to lack of transparent information, language and financial barriers (UK Higher Education International Unit, 2013). For example, the European Commission reporting on EU mobility data for the academic year 2012 -2013 states that the UK is ranked 6th in the EU for sending students abroad; and only 2% of the 2012 graduates benefitted from a mobility experience abroad, compared to a 5% EU average. The UK strategy for Outward Mobility hopes to address this problem and aims to provide an international mobility experience for 20% of its graduates by 2020 (UK Higher Education International Unit, 2013). As one of its main objectives the strategy intends to ensure that “UK graduates are able to work across different cultures and within a diverse workforce, in the UK and internationally” (p. 5).

The German government has set an ambitious outbound mobility target: they aim to have 50% of the students doing a full degree programme at a German university studying abroad. The government has allocated additional funding to

subsidise students from low income backgrounds and the students who are most able to complete an international study experience during their degree course. German universities can choose how to achieve these targets, as each institution has its own specific strengths and strategies for internationalisation. At the same time, however, the funding mechanisms put in place by the German government intend to "safeguard the high quality and long-term benefits of foreign study visits – full recognition of academic achievement, intercultural qualification and better language proficiency" (DAAD, 2013, p. 27).

Canadian universities have expressed their concern about the low mobility rates of Canadian students (CBIE, 2014), even though 97% of Canadian universities offer study abroad opportunities (Universities Canada, 2015). The Canadian Bureau for International Education (CBIE) considers outbound mobility for Canadian students to be important because: "Canadians need to be prepared to participate and to lead in the global village, working across borders, cultures, languages and values to mutual benefit" (CBIE, 2014, p. 2). Although Canada's government includes outbound mobility in its International Education Strategy 2014, it is lagging behind others in its awareness of the need for more outbound mobility and in providing the financial support for it. The mobility rate of Canadian students is also seriously lagging behind that of competitor countries (e.g. the US and Germany). According to Universities Canada, this is primarily due to financial barriers. However, although the Canadian international education strategy explicitly includes the promotion of outbound student mobility, no explicit government strategy has been developed with set targets and allocated funding.

Asian countries have been inspired by the success of the Bologna Process in Europe. To mitigate the brain drain to Western countries, Asian governments have collaborated to form the Association of Southeast Asian Nations (ASEAN). ASEAN has begun a harmonisation process to stimulate intra-Asian mobility and academic recognition of study (University of Oxford International Strategy Office, 2015). An "ASEAN Common Space for Higher Education" (p. 6) was created in 2013. One of its targets is to stimulate student mobility within the ASEAN region. Two programmes are already underway: ASEAN international student mobility and Passage to ASEAN. The latter provides an international experience to students with virtual and actual study tours.

The Brazilian government has instituted a mobility programme, Science without Borders, which focuses on scientific subjects. It aims to increase Brazil's innovative capacity by means of international exchange and mobility (CNPq, 2011).

Russia primarily provides scholarships for mobility at the post-graduate level. It aims to give its students study experience at one of the world's most prestigious universities. To prevent brain drain, beneficiaries of these scholarships are obliged to work for Russian institutions for three years after graduation.

No specific reference is made in these latter outbound mobility programmes that included intercultural understanding and competence as a key rationale. The key drivers are academic, economic and reputational benefits at institutional and national level. Table 2 summarises the outbound mobility targets for the various regions and countries.

Country/Regional Organisation	Undergraduates Studying Abroad in 2012	Outbound Mobility Target
EHEA	268,143 (5%)	20% by 2020
US	250,388 (9.4%)	60,000 by 2019
Australia	24,763 (13.1%)	Most able; Asia prioritised
UK[2]	14,485 (6%)	20% by 2020
Germany[3]	33%	50% by 2020 Low income; most able
Canada[4]	25,000 (3%)	*Proposed: 50,000 by 2022*[5]
ASEAN	Numbers not available	Cross-border student mobility and academic integration
Russia[6]	Numbers not available	3000 post-graduate students between 2014 and 2017
Brazil	Numbers not available	101,000 by 2014/15; STEM disciplines prioritised

Table 2: Outbound student mobility targets from a number of regions and countries

In conclusion, the outbound mobility of students is perceived as increasingly important in regions that have traditionally attracted high numbers of international students. An international experience is valued because it is assumed to enhance a

[2] International Unit UK, 2013
[3] DAAD, 2013
[4] AUCC 2014
[5] Proposed by the CBIE
[6] Data provided by University of Oxford International Strategy Office, 2015

student's intercultural competence, European or global citizenship, and employability on a competitive global labour market. Furthermore, it is important to note that the drivers of this increased focus on outbound mobility and the projected outcome of enhanced intercultural competence are primarily related to the impact of globalisation on the world economy and the increased economic and political power of China, India and other Asian countries. In this context, some countries refer to the Asian Century (Australia) or the need for Asian competences (Canada). Intercultural competence as an essential element to responsible global citizenship is generally mentioned second, although it is seen as important. Outbound student mobility is considered to be complementary to the inbound recruitment and marketing strategies of most of the above-mentioned countries and regions.

In contrast to the above, it also needs to be mentioned that other countries (i.e. traditional student sending countries like China and Malaysia) are currently developing strategies to attract international students. Their strategies are underpinned by similar academic, economic and political rationales and aim to create attractive high-quality higher education systems to support innovation and economic prosperity.

2.2.2. The impact of mobility on students' intercultural competence and critique

Mobility impacts individuals, institutions and even higher education systems. To stay within the scope of this thesis, this section primarily focuses on the impact of mobility on individuals (i.e. the students). Impacts include academic, career and personal changes; the enhancement of personality traits such as openness, curiosity and flexibility; and competences such as language competence and intercultural or global competence.

The majority of the studies that assess the development of students' intercultural competence primarily focus on a limited range of topics. These include the impact of studying abroad and student mobility on the development of transversal skills and employability (Brandenburg et al., 2014; Bryla, 2015); the relationship between learner and programme features and the intercultural and target language learning of students abroad (Vande Berg, Connor-Linton, & Paige, 2009); culture shock and adaptation of international students (e.g. Russel, Rosenthal, & Thomson, 2010); and study abroad and individual students' development of intercultural competence (e.g. Clark, Flaherty, Wright, & McMillen, 2009; Pedersen, 2010;

Peppas, 2005; Root & Ngamporchair, 2013; Smith & Khawaja, 2011)or report on increased knowledge of the host, increased awareness of one's own cultural background, increased awareness of different cultural perspectives and respect for other cultures (Alfranseder, Fellinger, & Taivere, 2011; Jones, 2010; Montgomery, 2010). Some factors seem to influence the development of intercultural competence: notably, immersion into the host culture, length of stay, previous experience abroad, pre-departure preparation and language ability (Graf, 2004; Littrell & Salas, 2005; Paige, Fry, Stallman, Josic, & Jon 2009; Vande Berg, Connor-Linton, & Paige, 2009; Vande Berg, Paige, & Hemming Lou, 2012; Williams, 2005). These factors may function as confounding variables for the impact of mobility on intercultural competence development.

One of the most researched mobility programmes is the EU Erasmus+ programme and its predecessors (Teichler, 2004a, 2007b; 2009). Mobility of students and staff is mentioned as one of the main research themes in this body of literature (Kehm, 2011; Kehm & Teichler, 2007). These studies primarily seem to cover the statistical and technical aspects of study and stay abroad; impact on careers; and recruitment and selection. Under the research topic knowledge transfer, studies can be found on the impact and professional relevance of study abroad on employability (Teichler, 2004 b). Other surveys focus on the assessment of study abroad programmes (i.e. the Erasmus exchange programme) and the recognition of academic credits by home institutions and less on the assessment of intercultural development.

According to Kehm and Teichler (2007), these studies demonstrate the added value of the international study experience for academic enhancement. The self-reported benefits of the Erasmus period also include increased interest in the use of foreign languages. The programmes furthermore seem to have an eye-opening, horizon-broadening effect. The experience of living and studying in another country contributes to a "better understanding of the academic field, the culture and the people in the host country" (Teichler, 2004a, p. 406).

These findings were confirmed in a later study, titled "Mapping Mobility in European Higher Education" (Teichler, Ferencz, & Wächter, 2011). They concluded that an international study abroad experience positively impacts students' academic, professional and personal lives. They mentioned additional benefits of studying abroad, which include openness, flexibility, language learning, intercultural skills and

self-confidence. Similar findings were reported by Shaftel, Shaftel and Ahluwalia (2007) in a US study. They found significant improvement in students' open-mindedness, flexibility and cross-cultural adaptability after studying abroad.

In terms of employability, Erasmus students were confident that the study abroad period had helped them get their first jobs because of their foreign language skills and knowledge of and empathy for other cultures and people (Teichler, 2011). Similar findings on the relationship between an international experience and graduate employability were reported by Crossman and Clark (2010) based on a qualitative multi-stakeholder study in Australia. They concluded that an "international experience appears to support the development of cultural sensitivity and adaptability as well as enhancing graduate attractiveness in a globalised and internationalised labour market" (p. 609). Parey and Waldinger (2008, 2011) concluded that "international student mobility is a very successful policy instrument for fostering later labour market mobility" (p. 198). They also found a causal relationship between participation in an Erasmus study abroad period and labour market mobility later in life.

As a somewhat paradoxical consequence of these benefits, several studies (Janson, 2012; Schomberg & Teichler, 2011) reported a decline in the competitive advantage of Erasmus mobility. The employability of graduates who had taken part in an Erasmus exchange between 1988/89 and 2000/01 declined. Apparently, international study experience had become less exclusive and a basic requirement of employers. Employability has become a key issue for universities and international experience is considered to substantially contribute to graduates' employability skills (Brandenburg et al., 2014).

According to Brandenburg et al. (2014, 2015), the problem is that these reported benefits are based on limited samples, self-assessment alone, or statistical analysis of input and output data from a single mobility occurrence. These studies therefore provide limited understanding of the actual impact of a mobility period on the development of intercultural competence and other reported mid- and long-term employability benefits.

The 2014 Erasmus Impact Study (EIS) was developed to addresses these issues. It includes a psychometric analysis of non-mobile and mobile students, in addition to statistical analysis of mobility and employability data and qualitative surveys. The EIS, amongst others, links intercultural competences and employability skills to internationalisation (Brandenburg et al., 2014, p. 32).

The EIS (Brandenburg et al., 2014) also found that a temporary study abroad period had positive impacts in terms of personality change, academic enhancement, employability, entrepreneurial attitude, labour market mobility, European identity formation and private life. The study used the Memo©, a psychometric instrument that measures personality traits associated with employability. It found that more than 50% of the mobile students increased their personality scores.[7] The Memo© factors included in the EIS are openness, serenity, confidence, tolerance of ambiguity, decisiveness and vigour. The EIS's authors concluded that "one in two students who went abroad changed his or her personality traits, increased his or her intercultural competences, and in particular, developed his or her employability skills" (Brandenburg et al., 2014, p. 84). They state that mobility is the most effective way to increase employability and the intercultural skills associated with the Memo© factors.

These positive impacts of study abroad were confirmed by Byrla (2015), who investigated Polish tertiary education students five years after their study abroad period. Respondents reported improved language skills and intercultural competence, making international friends, and becoming more independent, mobile and confident. Furthermore, they indicated that they felt more European.

However, participants in the EIS study scored lower than expected based on their self-reports for two Memo© factors: openness and curiosity. For the factor 'tolerance for ambiguity', the EIS found no difference between mobile and non-mobile students. But these factors or behaviours are specifically and positively associated with intercultural competence development in the literature (Deardorff, 2006, 2009a). Whatever personality changes Brandenburg et al. (2014) found in the EIS study, it is not clear how they relate to the development of intercultural competence, as this has not been directly measured by the EIS.

Vande Berg, Paige, and Lou (2012) question whether mobility is an effective strategy for developing intercultural competence in students. They reviewed the literature that used the Intercultural Development Inventory (IDI) to assess changes in the level of intercultural competence because of study abroad.[8] Based on their review of the US literature on student learning abroad, they concluded that although the study abroad period may cause changes, it may not significantly impact the way

[7] For more details about the Memo©, see http://www.memo-tool.net/
[8] The IDI is reviewed in detail in Chapter 4 of this thesis.

diversity or cultural difference are perceived. Immersion or exposure to diversity as such does not contribute to intercultural competence development.

The evidence for mobility's positive impact on intercultural competence development in students is inconclusive (Hammer, 2009, 2011). Many publications on the impact of these intercultural and international experiences primarily rely on self-reports of participants (Brandenburg et al., 2014) and assess among others increased knowledge of the host society, increased awareness of one's own cultural background, increased awareness of different cultural perspectives and respect for other cultures (Alfranseder, Fellinger, & Taivere, 2011; Weber-Bosley, 2010; Krajewski, 2011; Montgomery, 2010). It is not clear, however, to what extent these international or intercultural experiences actually led to intercultural learning or mutual trust and understanding.

Furthermore, Williams (2005) found that students who opted to study abroad already demonstrated higher levels of intercultural competence than non-mobile students. Bennett (2019; 2012) clearly states that intercultural learning is not something that automatically occurs because of study abroad. Cross-cultural contact does not lead to intercultural learning per se. Even though students might have a transformative learning experience when studying or volunteering abroad (Jones, 2010, 2011), this does not imply that they had an intercultural one (Bennett, 2012). Vande Berg et al. (2012) conclude that for mobility to result in intercultural competence development, an intentional and reflective pedagogical setting needs to be present.

In summary, the literature is inconclusive regarding the positive impact of mobility on intercultural competence development. The evidence is mostly self-reported or assumed because of changes in personality characteristics. Furthermore, mobile students demonstrated a higher level of intercultural competence before studying abroad than non-mobile students.

Other factors, such as pedagogical setting, programme duration or length of stay, fluency in the local language or language of instruction, have been shown to influence the development of intercultural competence of mobile students.

2.3. Internationalising the university

The strategic focus for developing intercultural competence within higher education institutions has shifted. This shift is related to the limited number of

students and staff who are reached through mobility and the commodification of higher education (as described in Section 1.2). The original strategic focus was on offering courses in English for exchange students and stimulating student and staff mobility. This has shifted to include internationalisation at home (Beelen & Jones, 2015; Teekens, 2007) and internationalisation of the curriculum (e.g. Jones & Killick, 2013; Leask, 2005, 2009, 2015); implementing international and/or European dimensions and perspectives in the substance of learning (Teekens, 2003; Teichler, 2007b; Van der Wende, 2002, 2003); and international marketing and student recruitment (Van Rooyen, 2008; Van Vught & Rogers, 2006) to diversify student and staff populations on campus. One of the rationales behind this shifting focus is the intention to explicitly address non-mobile students and staff by creating an internationalised social university environment. In this context, the two main university strategies that are gaining increasing importance in higher education worldwide are IaH and IoC. The next sections discuss these strategies.

2.3.1. Internationalisation at Home

In Europe, the use of IaH to target all higher education students has quickly gained ground (e.g. Beelen, 2007; Mestenhauser, 2002; Mestenhauser & Ellingboe, 1998; Nilsson, 2003; Nilsson & Otten, 2003; Teekens, 2007; Teichler, 1999). Studying abroad exposes mobile students to a culturally different environment, whilst non-mobile students are simultaneously assumed to benefit from the international classroom. Motivated by the awareness that an international and intercultural experience is relevant to all higher education students, the IaH concept has helped to transform the focus of universities' internationalisation strategies to include all students and staff, local and international, mobile and non-mobile.

IaH aims to link the international and the intercultural (Teekens, 2007) and promotes "broad mindedness and understanding and respect for other people and their cultures" (p. 5) within the daily reality of the international, multilingual and multicultural classroom. Nilsson (2003) defines IaH as any internationally oriented activity with the exception of outbound mobility. According to Nilsson, its key aims are to promote intercultural and global awareness and global solidarity. The 'at home' component points to the intercultural learning opportunities that exist in a domestic context.

Beelen and Jones (2015) discuss IaH using a broad interpretation of culture. They argue that the diversity of local students or the diversity present in the local community may function equally well as the basis for exploring the international and intercultural dimensions of the curriculum (p. 64). Beelen (2011) describes IaH as a set of instruments and activities used to develop all students' international and intercultural competences in the context of the scientific discipline and programme of study.

Beelen and Jones (2015) recently reviewed the definitions of IaH or related concepts. They argue that the concept of IaH is "distinctive through [its] explicit focus on all students in the core (compulsory) curriculum" (p.63). However, IaH is also delivered through "the informal curriculum or non-assessed elements of the student experience (p.63)". As a consequence they argue that the current definitions describing IaH are no longer fit for purpose. According to them, the longstanding definition of the OECD originating from 1996 is too narrowly focused only international education in terms of the formal curriculum, possibly primarily aimed at international students.

Knight's (2006) differentiation between internationalisation at home and abroad was considered problematic as well. This differentiation is perceived as confusing and not appropriately prioritising the IoC at the heart of IaH.

In the US, IaH often is referred to as campus internationalisation. However, according to Beelen and Jones (2015), that term is not clearly defined and in practice primarily refers to informal non-assessed elements of the curriculum. To redress these issues, they propose defining IaH as follows: "Internationalization at Home is the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments" (Beelen & Jones, 2015, p. 69).

De Wit et al. (2015) agree that there is a need to focus on IaH in the context of IoC. They call IaH the third pillar of internationalisation (p.29) since it focuses on internationalising the formal curriculum and internationalised learning outcomes to enhance the quality of education and research. The value of IaH for internationalising higher education was also recognised by the EU in its 2013 report, 'Europe and the World'. This report assigned greater importance to curriculum internationalisation and the role of academics in integrating international and intercultural learning outcomes into the curriculum for all students.

Although the concept of IaH enthused many international educators and is also increasingly used in national and institutional internationalisation strategies, Mestenhauser (2007) labels IaH as a concept waiting for implementation. He asserts that unless universities take a systems approach to internationalisation that moves beyond infusing international, intercultural and global dimensions in the curriculum, they will only deliver a minimum of what internationalisation has to offer. As examples of what is needed to fill the knowledge gap and truly deliver global-ready graduates, Mestenhauser (2007) mentions: “unlearn some things, e.g. ethnocentric biases”, “acquire new cognitive skills, especially second order skills” and “learn cooperation and communication skills in a global context” (p. 19). This implies that internationalisation needs to be the force that redefines and enhances the entire higher education system, its components and constituents.

However, the progress of change in the actual systems and the implementation of IaH seems slow. Engel et al. (2015) conclude from the EAIE Barometer that there seems to be a disconnect in Europe between the reasons for internationalisation and the actual strategies. As mentioned in Chapter 1, the EAIE Barometer asserts that preparing students for a global world was one of the most important reasons for internationalisation. In reality, only 56% of the respondents to the EAIE Barometer indicated that they were engaging with IaH (p. 41).

The 4th IAU Global Survey (Egron-Polak & Hudson, 2014) also reports on IaH. Foreign language courses and academic programmes with an international theme are highly ranked. However, integrating the contributions of foreign students into the learning experience (p. 15) is less valued. Providing an intercultural experience, although highly ranked, is primarily perceived as an informal extra-curricular activity. Jones (2013) highlights the relative lack of research into the outcomes of internationalisation for all students. This was recently confirmed by Beelen and Jones (2015), who assert that the articulation and assessment of learning outcomes are under-reported.

It can be concluded that IaH continues to be a valuable concept for the internationalisation of higher education. It is a useful reminder that internationalisation requires more than addressing the issues of incoming international students or targeting mobile students. To develop graduates for the global labour market and the global society, all students need to be confronted with international and intercultural global dimensions during their studies. This requires

substantive changes in the higher education system: changes related to the view on and assumptions about the relevance of internationalisation for the discipline, the purpose and content of the curriculum, student and staff composition, staff competences and the university as a whole. The actual implementation of IaH in the daily reality of institutions has been slow to materialise and seems to lack a coherent framework that supports universities' progress in the process of change.

The Internationalisation of the Curriculum process, developed by Leask (2015) in the Australian context, provides a possible framework for this systems change. IaH can be viewed as a specific element of IoC, in that IaH explicitly includes the diversity represented in the home student population and the diversity present in the domestic learning environments in the process design of curriculum internationalisation.

In figure 2 the process of IaH has been embedded in the process of internationalisation of the curriculum as developed by Leask (2015, p.42).

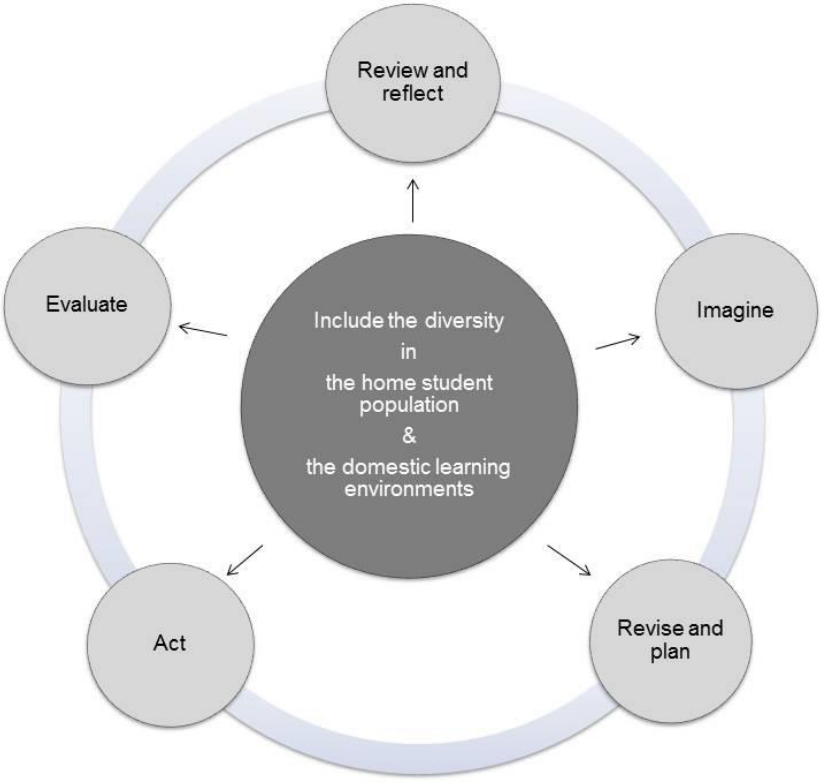


Figure 3: Internationalisation at Home embedded in the process of Internationalisation of the Curriculum (adapted from Leask, 2015)

The next section further discusses the key concepts of IoC.

2.3.2. Internationalisation of the curriculum

The theory and praxis on IoC originate from Australia. It was first driven by the work of Leask (2009, 2012, and 2015) and others, which reported on the efforts to integrate internationalisation in the content of curriculum and disciplinary learning outcomes. An internationalised curriculum includes all students and staff in internationalisation — even the non-mobile ones.

The most recent definition of IoC was proposed by Leask in 2015: "Internationalisation of the curriculum is the incorporation of international, intercultural, and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods, and support services of a programme" (p.9). This definition of IoC was developed based on dialogue and interaction with academics from various disciplines, including the field of internationalisation.

This process of engagement has led to a number of insights that are important for the implementation of IoC in practice. First, Leask (2015) suggests a broad perspective on what constitutes the curriculum. All elements of curriculum development and delivery are captured into the concept of the curriculum: the process of curriculum design (i.e. the development of the intended learning outcomes); the selection and ordering of the learning content; the process of delivery (i.e. delivery modes), learning activities and classroom interactions; and the assessment of the competences developed by students. All of these elements therefore need to be addressed when internationalising the curriculum.

Secondly, Green and Whitsed (2015) underline that the rewritten definition explicitly refers to the intercultural and includes outcomes. This implies that IoC should be seen as a strategy to support students "to become more aware of their own and other cultures" (p. 9).

Furthermore, what students explicitly and implicitly learn from an internationalised curriculum is important. In this context, Leask (2015) draws attention to the various forms of the curriculum. The formal curriculum refers to the syllabus and the learner activities that are formally assessed and credit bearing. The informal curriculum consists of all the support services and student life activities and options that are usually not assessed but contribute to student learning and development. The hidden curriculum consist of the "unintended hidden messages to students" (Leask, 2015, p. 8) that reflect the organisational culture and the social

structure of a university, department or study programme. It informs students about the dominant values and beliefs, how and when to interact and with whom, and when not to. In the process of internationalising the curriculum Leask therefor added the additional step ‘imagine’ (Leask, 2015, p. 42) to the traditional process of curriculum design. In this additional step academics are invited to critically engage with the taken for granted disciplinary knowledge and embrace ambiguity to identify new ways of internationalising the curriculum and new possibilities for student learning.

Third, it is important to differentiate between the process of curriculum internationalisation and its outcomes. Leask (2009) defines an internationalised curriculum as one that “will engage students with internationally informed research and cultural and linguistic diversity and purposefully develop their international and intercultural perspectives as global professionals and citizens” (p. 209).

Fourth, the internationalised learning outcomes come to life within the context of the discipline. The EU CeQuInt project (Aerden, 2014) on the quality of internationalisation in higher education at European universities (mentioned in Chapter 1) operationalises the phrase ‘purposeful incorporation’ into intended learning outcomes. The CeQuInt approach differentiates between internationalisation at the programme level and the institutional level. At the programme level, the focus is on intended international and intercultural learning outcomes, how these learning outcomes are assessed and how they are monitored and included in the quality assurance of the programme. At the institutional level, the focus is on providing intentional institutional support for the programme level goals by developing concrete action plans for internationalisation, allocating adequate resources, using verifiable objectives to monitor progress and taking a systematic approach to continuous improvement in internationalisation. Van Gaalen and Gielisen (2014; 2016) conclude that in the Dutch context, most institutions opt for approaches to intercultural competence development at the programme level.

Fifth, IoC invites a critical reflection on the discipline as part of its multi-layered context. This context ranges from the institutional to the local, national, regional and global contexts. The core question guiding this critical reflection is what type of graduates a discipline is expected to deliver to the global labour market and to society more generally in the face of our world’s grand challenges. This approach “situates the disciplines and therefor the disciplinary teams who construct the curriculum, at the centre of the internationalisation process” (Leask & Bridge, 2013,

p. 84). The IoC conceptual framework developed by Leask and Bridge (2013) provides a schematic visualisation of IoC within this multi-layered context.

Sixth, internationalising the curriculum is not only about developing graduates for a global labour market. Responsible global citizenship is another crucial element of curriculum internationalisation. Lilley (2014) explains global citizenship as "a disposition for critical and ethical thinking graduates" (p. 3). There is a need for universities to respond to "rapidly changing local and global work places, diverse communities, and societies" (Lilley, 2014, p. 3) and to include global citizenship as a learning outcome in the curriculum.

Similar to the IaH-related findings referred to in Section 2.3.1, an analysis of EAIE Barometer results (Engel et al., 2015) found that only 68% of the queried institutions include IoC in their internationalisation strategy. In fact, the EAIE Barometer does not mention IoC as an area of internationalisation that has changed over the previous three years, either positively or negatively (Engel et al., 2015). This might be explained by the fact that only 12% of the respondents indicated that IoC is part of their responsibility.

The 4th IAU Global Survey (Egron-Polak & Hudson, 2014) did not report on IoC explicitly. However, it did report on internationalised learning outcomes. Approximately 35% of the respondents already had university-wide internationalised learning outcomes related to international and global competences and 22% of the responding institutions stated that they were in the process of developing them. Although the development of global-ready graduates is an important rationale for internationalisation and there is increasing awareness that this needs to include all students, these facts are not yet fully reflected in the strategic priority for internationalising the curriculum.

2.3.3. Critique on IaH and IoC efforts and the need for cosmopolitan learning

In Section 1.5.2, internationalisation was critiqued because, in its traditional form of mobility, only a limited number of students and staff were being reached. Internationalising the university through IaH or IoC helps universities increase the intercultural learning of all their students and staff. The question, however, is how successful these internationalisation efforts are. The first part of this section reflected on the impacts of IaH and IoC. The second part will ask what students should actually be learning in an internationalised curriculum.

2.3.3.1. Critique on the IaH and IoC efforts

There are four key points of debate that suggest the internationalisation efforts in reality One, it is somewhat surprising that in their reviews of research in the field of international education Kehm and Teichler (2007) and Kehm (2011) did not identify a major research topic related to developing intercultural competence as a graduate outcome of internationalisation. However, the main research topic of 'internationalisation of substance, teaching and learning, and research' includes studies on the internationalised curricula and IaH. According to Kehm and Teichler (2007), the studies they reviewed range from attempts to clarify concepts and definitions to descriptive analyses of practices. Although internationalisation of the university is assumed to lead, amongst other things, to increased intercultural competence, in the period between 2007–2011 this assumption did not seem to spur research into evidence for impacts at the individual, institutional or systemic levels.

Second, Kehm and Teichler (2007) mention active and selective student recruitment as one of the institutional strategies through which universities diversify the student population on campus and aim to create an international environment conducive to intercultural learning. It is remarkable, however, that these authors don't report on the achievement of these internationalisation strategies and on the evidence that diversifying the university campus actually results in intercultural competence development of all students. Furthermore, Altbach and Teichler (2001) question whether internationalisation in Europe is actually achieving its objectives in terms of increased intercultural understanding and competence. They critique vertical mobility, defined as the inflow of students from developing countries to Europe, for reasons such as its calling for adaptation to the cultural dominant majority instead of providing all students the opportunity to learning from contrasts. Gregersen-Hermans (2016) questions the extent to which universities actually deliver an international experience that benefits all students. She observed constraints at the university, academic discipline and individual academic levels that hindered universities from adapting their teaching and organisation to the increasing diversity of their students and staff population.

Third, related to the previous point, some researchers have also raised concerns about the suitability of the international classroom as an effective strategy for developing intercultural competence in both foreign and home students on campus (Harrison & Peacock, 2010; Leask, 2009; Thom, 2010). Increasing diversity

on campus provides ample opportunities for all university constituents to develop intercultural competence. However, academic staff need to include this diversity purposefully and systematically for a resource to be beneficial (Leask, 2009, 2009a, 2012, 2015). A commonly observed form of token 'cultural tourism' created by inserting some entertaining international examples into course content has been deemed insufficient by Leask (2009) to achieve international and intercultural learning outcomes. Jones (2016) calls for more evidence that 'local internationalisation' (i.e. IaH) can be an effective strategy for supporting all students in the development of employability skills for a globalised labour market.

Fourth, universities struggle with integrating home and foreign students in and outside this international classroom due to stereotyping, lack of knowledge about the background of culturally different classmates, language issues and the desire to stay in one's own cultural group (Harrison & Peacock, 2010; Li & Campbell, 2008; Montgomery, 2009). Montgomery (2009) found that student's views on working in multicultural groups with an "AfL approach"[9] were more positive than a decade ago and were perceived as adding value to their learning experience. Others (e.g. Caroll and Li, 2008) reported that students have negative perceptions of intercultural group work.[10] However, the context of Caroll and Li's study differed from Montgomery's. Montgomery (2009) concludes that the wider context of the learning environment might influence the student's perceptions. Kimmel and Volet (2010) found that "even when language was not an issue, students still preferred to work in non-diverse groups" (p.176). See Leask and Carroll (2011) for a survey of this literature. They conclude there is too much 'wishing and hoping' (p.1) that intercultural competence development somehow will follow from diversity on campus. They highlight the importance of a reflective practice embedded in the curriculum that purposefully engages students with cultural diversity.

Outside the classroom, the interaction between various groups of students seems to be limited; students seem to primarily interact with students from their own country of origin or, in the case of foreign students, with other foreigners. A survey of the Erasmus Student Network (ESN) (Krzaklewska & Krupnik, 2006) offers supporting data. Although the foreign students in the ESN study reported high levels

[9] AfL is an approach to learning in which the learning process is assessed as this occurs. For instance, see Willis, 2009 for a review of the AfL approach.
[10] Students were assessed only on the final outcome of their group work and not on the collaborative process.

of satisfaction with what they learned about the culture of the host country (92% were highly satisfied) and with their interaction with other foreign students, they were less satisfied with their contact with local students (+- 50%) (Krzaklewska & Krupnik, 2006, p. 43). The latest ESN study (Alfranseder et al., 2011) reports similar trends. Although Erasmus exchange students are highly satisfied with the experience, they report less satisfaction on the issue of integration into the local community.

In conclusion, although the theory and development of research-based frameworks for IaH and IoC has clearly progressed during the last decade, a number of studies cited above demonstrate that universities lag behind in the implementation of these strategies. Furthermore, there is a need for more research into how these strategies can be successful in terms of creating meaningful intercultural learning experiences and ensuring the assumed outcomes (i.e. increased intercultural awareness, understanding and global employability skills).

2.3.3.2. The need for cosmopolitan learning to counter cosmopolitanisation

Chapter 1 questioned whether internationalisation reaches all students and staff. Furthermore, internationalisation has been critiqued by scholars such as Rizvi (2005) because it seems to produce graduates with a consumerist attitude towards the world and globalisation. This section reflects on the learning outcome universities should consider if they have a genuine desire to develop graduates who are not only ready for a globalised labour market, but for a globalised world with major global challenges. Graduates need to be aware that they are, in fact, global citizens. Furthermore, they need to be able and willing to act as global citizens (as defined by Lilley (2014) and referred to in Chapter 1, Section 1.5.3).

Like Beck and Sznaider (2006), who ask the question for the social sciences, international educators should query why a cosmopolitan outlook is important for the internationalisation of higher education. Beck and Sznaider (2006) make a distinction between cosmopolitanisation and cosmopolitanism as a set of normative principles and attitudes as defined by Lilley (2014). With this distinction, they draw attention to the fact that cosmopolitanism ‘is a conscious and voluntary choice, and all too often a choice of the elite’ (p. 7). They juxtapose this with the concept of cosmopolitanisation, which refers to a reality of ‘coerced choices’ (p. 7) and the ‘unseen’ side-effects’ (p. 7) of actions and decisions that were not intended ‘as cosmopolitanism in the normative sense’ (p. 7). Cosmopolitanisation refers to a lived reality of

cosmopolitanism that is not chosen but is rather a condition of real people in disparate geographies who are increasingly connected and interdependent and have conflicting values and interests.

Increasing global connectedness and global media exposure have led to a new awareness of this unchosen cosmopolitan condition with peoples across the globe or cosmopolitanisation. Although globalisation has been associated with downsides and increasing inequalities, it has simultaneously opened the door to a relentless uncovering of these social inequalities: nepotism, injustice and ecological and world safety crises (to name but a few).

Globalisation and global interconnectedness (Rizvi, 2009) continuously create new forms of social reality. Graduates need to be able to relate to these new realities and their ever-changing nature, both professionally and personally. This sets new requirements for students' learning, not only in the context of their discipline but also in the context of more generic graduate attributes such as global awareness and intercultural awareness and understanding.

In terms of IoC, this implies that learning needs to move beyond local contexts. Graduates need to be able to understand these local contexts in contrast within the wider, evolving and various global economic, political, social and cultural contexts. They need to understand the relationships and interdependencies between local contexts and the evolving global context. They need to be able to consider how their actions and decisions may directly and indirectly have impacts that transcend national boundaries. Furthermore graduates need to be able to reconcile their 'situatedness in the world' (Rizvi, 2009, p. 264) and master the art of conversation with culturally different others whilst retaining an ethical attitude towards global connectedness (Kwame, 2006). In practical terms, this means that graduates' attributes need to develop beyond designing solutions that fit the local context. They need to be able to conceptualise and behave inside and outside a local context at the same time in culturally sensitive collaboration with the local environment.

In conclusion, these requirements for student learning and graduate attributes demand a new approach to cosmopolitan learning. This approach will replace the old idea of cosmopolitan learning as a personal choice that was focused on developing a set of ethical universal moral standards. This new approach to cosmopolitan learning needs to focus on 'understanding the nature, scope and consequences of global transformations' (Rivzi, 2009, p. 263) and how to relate to these in geographically,

economically, politically and culturally diverse contexts in a cultural and ethical way. All universities need to engage in this approach, regardless of whether they have a more international and global outlook or a more national and local purpose, because the global and local developments are interdependent and continuously feed into each other.

2.4. Conclusion

The call for evidence about whether the intended objectives of internationalisation are being achieved is moving to the centre stage of research on the internationalisation of higher education. This is connected to the changing focus of internationalisation in higher education from outputs to outcomes and long-term impact. The majority of studies that assess the impact of internationalisation for developing the intercultural competence needed for the globalised society and labour market primarily focus on topics such as the impact of study abroad and student mobility on the development of transversal skills and employability (Brandenburg et al., 2014).

However, there seems to be an increasing need to prove the effectiveness of internationalisation activities that go beyond the impact on careers and labour market mobility (e.g. Deardorff, 2006; De Wit, 2009). Both in terms of accountability and the impact of activities, one can observe in the current scientific discourse an increasing awareness of and demand for studies that clarify the relationship between internationalisation and its desired outcomes like intercultural competence (Deardorff, 2009; Deardorff et al., 2012; De Wit, 2011; Leask & Carroll, 2011; Vande Berg et al., 2012).

In recent years, there has been a resulting growth in the amount of research on the impact of internationalisation on developing intercultural competence. This research has used a variety of quantitative and qualitative assessment methods. The EAIE Occasional Paper ‘Measuring success in the internationalisation of higher education’ (De Wit, 2009) demonstrates that researchers, university policymakers and university leaders have been moving forward on integrating internationalisation. However, the scholarly debate has primarily been focused on what and how to measure and assess outcomes and impact of internationalisation. Studies on outcomes and impact are just emerging.

Furthermore, there is some concern about whether internationalisation benefits reach all students or just the more affluent elites. Researchers have questioned whether the internationalisation of higher education has inadvertently enhanced the social inequalities caused by globalisation. University leaders and higher education policymakers are increasingly interested in using IaH and IoC as approaches to reach all students and staff, as is demonstrated by the increasing mention of these approaches in universities' internationalisation strategies. The internationalised social university environment that provides a culturally diverse population with opportunities for intercultural learning and development is still a concept waiting for implementation (Mestenhauser, 2007). As the review of the literature in Section 2.3.3.1 concludes, universities are lagging behind in implementing IaH and IoC and experience a lack of organisational capability to deliver against the new requirements.

Another area of concern is what students actually learn from an internationalised experience and whether they develop the skills and competences universities claim. A number of studies referred to above demonstrate that learning and development takes place (e.g. Brandenburg et al., 2014; Vande Berg et al., 2012), but it has also been noted that these changes may lead to a type of consumerist cosmopolitanism (Rizvi, 2005) if they are not embedded in an intentional and reflective pedagogical setting.

Section 2.3.3.1 furthermore reveals that internationalising the university to provide a social environment in which all students benefit overall is more rhetoric than reality. Universities are struggling with the integration and collaboration between home and foreign students. Although foreign students are satisfied with their experiences, they report a lack of integration into the host culture and student community. Therefore, despite universities' efforts to increase diversity on campus, it is not clear whether and how an internationalised university environment supports students' intercultural learning. There is a lack of research into the outcomes of internationalisation for all students (Jones, 2013; Jones & Beelen, 2015).

Despite these concerns and research findings, and the daily practice in higher education that inform them, many higher education policymakers still implicitly assume that exposure to diversity will automatically give the participants in university activities sufficient chance to maximally gain from the internationalisation process and develop their level of intercultural competence. European universities have

continued to engage in international partnerships for education and research, to increase international student mobility and to grow their international student population (European University Association, 2013). They do this to provide their students with an international experience with the implicit assumption that this will enhance their competence to function effectively in a globalised world.

The 4th Global Survey of the International Association of Universities (Egron-Polak & Hudson, 2014) confirms this finding for universities worldwide. Although higher education institutional leaders mentioned 'students' increased international awareness and engagement with global issues' as the number one benefit of internationalisation, the priorities for achieving it are mainly output-based (e.g. mobility and increasing diversity on campus). De Wit (2011) refers to this approach as one of the nine misconceptions about the internationalisation of higher education. Bennett (2012) frames this as the traditionalist view of the internationalisation of education. This context raises a question: is it possible to state that universities deliver on the rationale for intercultural awareness and understanding and actually achieve enhanced levels of intercultural competence in their graduates?

2.5. Aim and research questions

Although internationalisation is prominent in universities' strategic plans, it remains in the margin of the universities' functioning and only delivers a minimum of what it has to offer and what is increasingly essential to offer for delivering global-ready graduates. When reviewing the literature in Chapter 1 on internationalisation as a policy context for developing intercultural awareness and understanding and the literature in Chapter 2 on the strategies universities deploy, it seems that one of the key issues to reaching all students is still unresolved. Although universities use strategies and activities to internationalise their campuses with the intention to provide an international experience for all their students, and although a body of evidence is being developed regarding effective pedagogies for study abroad and the international classroom, the existing body of literature does not clarify whether students actually develop their intercultural awareness and understanding and which characteristics of an internationalised university environment contribute to the development of intercultural competence as an intended graduate outcome.

This review reveals that it is still largely unknown how the provision of an internationalised social university environment contributes to intercultural

competence as a desired student outcome and addresses all students (and staff). A university's social environment provides the context for students' experiences and lies at the heart of the opportunities for exposure to diversity that universities aim to provide when they refer to internationalisation. Figure 4 illustrates the research focus on internationalisation of higher education.

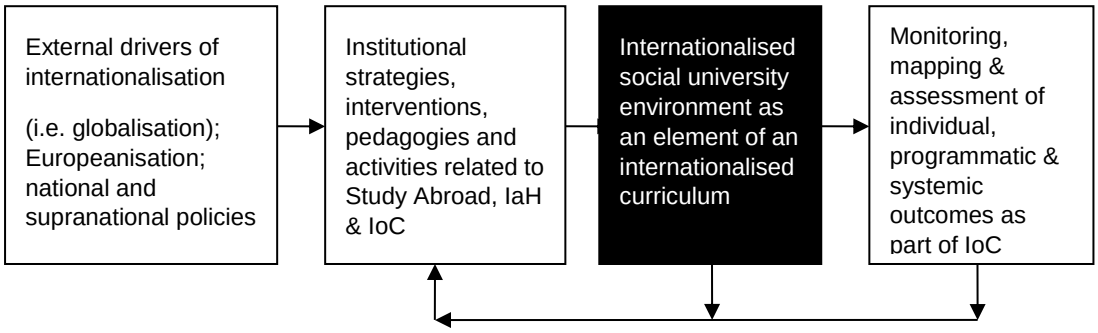


Figure 4: A visual representation of the research focus on internationalisation of higher education

My working experience in higher education led to the initial research question about whether and how universities actually develop intercultural competence in their constituents. The aim of this study is to understand how a university's social environment impacts the development of intercultural competence by students on campus. It challenges and tests the traditionalist view of many university leaders and their implicit assumption that exposure to diversity on campus leads to intercultural competence development.

Reflecting on the current research on internationalisation, an internationalised university environment is interpreted broadly in this report. It includes the social interactions in the formal curriculum resulting from case studies, which engage students to discuss and reflect with culturally different others on values and beliefs, or learning tasks in which students have to cooperate in diverse groups. It furthermore includes the informal co-curricular activities, student life and the wider socio-cultural community of the university.

In this context the following research questions have been formulated:

1. What is the impact of the social environment on students' development of intercultural competence whilst they are on campus?

2. What forms of social interaction contribute to the development of intercultural competence in students whilst on campus?
3. Do specific characteristics of a student's personal history help or hinder the development of students' intercultural competence whilst on campus?

The development of intercultural awareness in the form of intercultural competence as a graduate outcome is the dependent variable in this project. The social environments (i.e. the forms of social interaction) are the explaining variables and the student's personal history is positioned as the control variable.

Answering the research questions requires clarity about the dependent variable in this project: the definition of intercultural competence. The method of assessment needs to be aligned with the definition. Furthermore, there is a need for theory that explains the relationship between the dependent variable, intercultural competence development and the explaining variable (i.e. the internationalised social environment in the university).

Chapter 3 will discuss the key theoretical concepts and models for intercultural competence. It will explore how intercultural competence can be defined, how it develops and how it can be assessed. Finally, it will offer a tentative theoretical model that describes the process of how exposure to diversity in the social environment leads to the development of intercultural competence.

CHAPTER THREE

CONCEPTS AND THEORY OF INTERCULTURAL COMPETENCE DEVELOPMENT

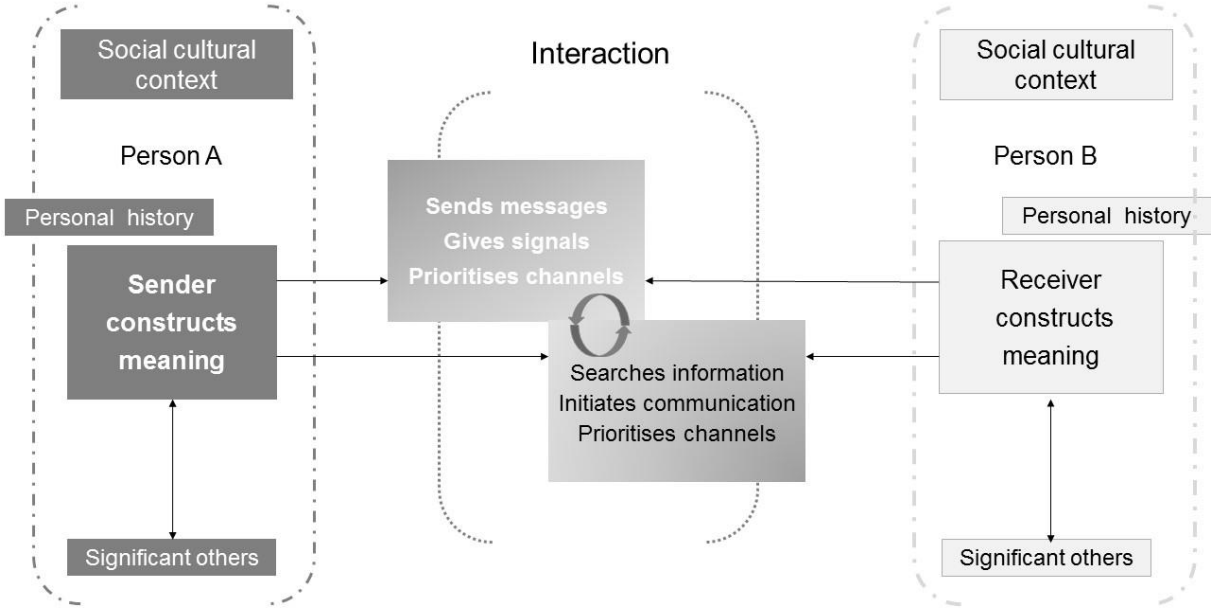
3.1. The communication context of intercultural interaction

Before going into more detail about intercultural competence, it is useful to reflect on the communication context of intercultural interaction. The intention in this section is not to posit a full-fledged theory of communication, but to make explicit the author's assumptions about the communication context of intercultural interaction. The simplest description of the communication process refers senders, receivers, messages and communication channels. The sender is the active party in this model who leaves impressions of the message at the receiver's end. The receiver is assumed to passively accept the message in the way it was intended by the sender.

However, in cognitive constructivist approaches to communication do not assume simple transmission of information takes place. Both or all parties in the interaction are actively engaged. Like the sender, the active receiver selects and construes meaning, actively searches for information and initiates communication. It is a continuous construction of reality in which common reference is negotiated between the interactants, which also is referred to in the literature as *co-orientation* (Byram, 1997; Fantini, 1995). This perspective regards communication not as an isolated, one-directional event but rather as a verbal or nonverbal behaviour that takes place in a series of social interactions in specific social historic contexts and networks. It also states that, in addition to intentional messages, interaction always includes unintentional signals that the interactants are not or not fully aware of. The perspective furthermore considers other sources of information that are available in a situation. Various contexts and (hi)stories, for example, serve as communication sources and may enhance, change or diminish a communication. A description is given of this constructivist approach to communication in Figure 3. The model was adapted from an earlier model of Woerkom and Meegeren (1999).

The premise in this model is the definition of communication as an intentional attempt to create effective reciprocal interaction. The focus of the communication in this model basically shifts from the content of messages of a sender to the

information need and cognitive framework of an active receiver. To communicate successfully, the information need of the other determines the selection of messages and signals, and guides the construction of joint meaning. What is personally relevant to the 'active receiver'? What motivates him or her? What does the active receiver already know and what are his or her perception and attitude towards a given subject? What is the most effective medium to initiate, maintain or conclude an interaction? Essentially this is a two-way process in a social cultural context as visualised in figure 5.



`*Figure 5: Communication as a joint process to negotiate shared meaning*

The influence of different cultural values and behavioural patterns can be observed in the construction of a message, the content that is prioritized and how that content is organised. It can also be observed in the timing of a message, the signals and communication styles used, the choice for a specific media or communication channel, and the information sought after and prioritized. The socio-cultural context, the significant others and the personal history also influence the construction of the relationship between interactants. Their status and relative position determines who can initiate the interaction, how the interaction is concluded and so forth.

The underlying position in this research project is that internationalisation, in order to reach its goal of educating graduates for a globalised multicultural world, requires higher education institutions to look for different culturally sensitive ways of

communicating in their teaching, learning and management. A collaborative approach is needed to the process of communication at universities, one in which a standard practice of co-orientation has developed towards actively searching and exchanging information and exploring different perspectives. This will enhance the creation of joint meaning, allow for joint construction of daily practices at universities and enable all university constituents to reach their goals to some degree.

3.2. Culture and value differences

Intercultural competence relates to and is associated with an understanding of the construct of culture. As discussed in the previous section, culture frames the construction of meaning and thereby the selection of content and media. To better understand how culture is intertwined in the intercultural interaction, this section reviews how culture is defined in the literature and summarises some of the major theories on cultural value differences.

Hall & Hall (1990) defined culture as a system for creating, storing, and processing information. Hofstede & Hofstede (2001) referred to culture as the software of the mind. According to Morgan (1986) culture is “a system of attitudes, inclinations, capacities, values, beliefs, and social practices where characteristics of ‘the whole’ are latent within the parts. Culture is something that unfolds: it emerges and ‘comes alive’ as people enact its characteristics” (p. 10). These definitions have in common that they do not treat culture as an objective reality that exists outside our observation. All three definitions refer to how reality is perceived and construed within a culture, a group or an organisation. They also specify how individuals, who to some degree are interdependent, generally interact with each other in a given environment and interact with that environment. Bennett (2012) refers to culture as “our description of patterns of behaviour generated through human interaction within some boundary condition” (p.100). These patterns, which remain stable across generations, have been acquired through social interactions in and with a social environment. Culture helps individuals to organise and give meaning to experiences in daily life. It reduces uncertainty and anxiety as it helps predict the responses of others. Culture informs its members of what is normal and good and is the basis for the development of self-identity and community (O’Hara-Devereaux & Johansen, 1994). It is an ongoing process of reality construction in which individuals actively create and recreate the world they live in, “even though these realities may then have

a habit of imposing themselves on us as 'the way things are'" (in Morgan, Gregory and Roach, 1997, p.130). Indeed, culture is more than applying rules. It includes contextual knowledge and subjective decision-making on when to apply a certain set of rules. In other words, culture as a construction is both the explanation and the essence of our experience of social reality (Bennett & Castiglioni, 2004).

A cultural group's specific ways of organising perception, giving meaning to events and behaving are so self-evident, inherently logical and taken for granted by its members that they are usually not aware of their cultural value orientation. Only when confronted with the unexpected or different, unfamiliar behaviour of others do members of a cultural group become aware that their cultural value orientation is what determines their understanding of reality and thus what they experience as 'normal'. In conjunction with this invisible subjective culture, an objective visible culture can also be observed. The objective culture includes the institutions and artefacts of a culture, such as its economic system, social customs, political structures and processes, food, arts, crafts and literature (Bennett & Stewart, 1991).

Where culture provides the underlying pattern that informs how daily reality is construed by its membership, the history of a group or a culture often explains why things are done the way they are done. In their search for possible differences and commonalities between value patterns in cultures and to explain observed cross cultural misunderstandings, Kluckhohn and Strodtbeck (1961), Hall (1989), Hofstede and Hofstede (2001), and Trompenaars and Hampden Turner (1998), as the major contributors to this field, identified comprehensive sets of value orientations. The value orientations they identified are the preferred responses of a group or a culture to issues they are regularly confronted with and that need to be settled to ensure survival of that group or culture. In their work, these authors describe differences in value orientations with regard to human relationships, the human relation to nature and the supernatural, and the human orientation towards time and activity. Hofstede (1991) originally identified four dimensions of differences in value orientations with regard to individualism, power distance, uncertainty avoidance and masculinity. Based on the work of The Chinese Culture Connection (1987), he added a fifth dimension referred to as long term orientation (Hofstede, 1991; Hofstede & Hofstede, 2001; Minkov and Hofstede, 2010). Minkov (2007; 2009) identified a sixth dimension framed as indulgence versus restraint. Hall's key concepts (1997) to explain cultural differences are related to high versus low context cultures and monochronic versus

polychronic time orientation. The high–low context dimension indicates the extent to which implicit tacit information is taken into account in interpreting information and giving meaning. The monochronic–polychronic time dimension identifies the extent to which time is perceived as linear, a limited resource and something to be controlled. Trompenaars and Hampden Turner (1998) conclude on a seven dimensional model of cultural differences. Cultural differences are explained with seven bi-polar concepts: universalism vs. particularism, individualism vs. communitarism, neutral vs. affective, specific vs. diffuse, achieved vs. acquired power, sequential vs. synchronic, and internal vs. external control.

It is important to note, however, that such bi-polar dimensions have their merit for understanding culturally different behaviour between culturally homogenous groups or areas. Yet in the highly multicultural areas of society observed today, it is becoming ever more common for people to be a member of multiple culture groups. Rathje (2007) states that it therefore seems reasonable "to apply a broader 'life-world' understanding of culture" (p.260) that extends beyond traditional national or ethnic interpretations of culture to simultaneous membership of diffuse and dynamically evolving collectives.

3.3. Why a focus on competence?

Competence is described in the online Oxford Dictionaries as the "ability to do something successfully or efficiently" (Def. 1; accessed 2012). The most influential definition of competence originates from Boyatzis (1982). He defines a competency as an ability or capability, as a set or related sets of behaviour organised around an underlying construct referred to as 'intent'. Where ability refers to observable behaviour, intent refers to awareness, attitude and motivation. Because of the relationship between competence and performance, Armstrong (1999) described competence as dimensions of behaviour. This is why, in addition to the words 'knowledge' and 'attitudes', all general definitions of competence include wording such as 'the ability to reflect, learn and anticipate outcomes and create new solutions' and 'the ability to act in the context, make choices, search for and respond in accordance with one's own role, position and responsibility'. Definitions of competence range from knowledge and skills that an employee must 'input' into a situation to achieve high levels of performance to competency frameworks describing systems of minimum standards, demonstrated by performance and outputs

(Trompenaars & Woolliams, 2009). A competence is a measure that helps to predict successful performance in a job or situation. However, an accurate predication also requires a clear definition of what the competence entails. Klemp (as cited in Deardorff, 2004) states that “a competence can be measured. But its measurement depends first on its definition” (p14.).

An example is the Intercultural Knowledge and Competence Value rubric developed for the American Association of College and Universities (AACU) by Bennett, Brown, Cartwright, Davis, Deardorff, Hearn-Chung Gin, & Smith (2009). This rubric takes the definitions of intercultural competence given by Bennett (as cited in Moodian, 2008) and Deardorff (2009) as its points of departure. Byram’s (1997) model for Intercultural Competence[11] is another example of how a theoretical competences model has informed the development of a rubric of specific learning and teaching objectives with concrete behaviours, measurable outcomes and assessment criteria (Reddy & Andrade, 2010). Using competences makes it possible to transform the rationales for internationalisation into observable and measurable outcomes and indicate different outcome levels.

3.4. Why the focus on intercultural competence instead of global competence?

In the context of higher education across the world, a mixture of references can be found to the concepts of international competences, intercultural competences and global competences without any clear definitions or any distinction between them. The mission statements and strategic programmes given on websites of higher education institutions clearly show that, although worded differently, many include statements on preparing ‘global ready’ graduates. The 2011 Aarhus declaration Investing Today in Talent for Tomorrow of the European University Association (EUA, 2011) serves as an example of the perspective and wording of European universities. This declaration contains a number of statements referring to the global ready graduate. European universities, as represented by the EUA, expressed in the declaration a “common commitment, in an increasingly global context, to creating new knowledge and training people to be creative in terms of their personal development, their contribution to the economy and as global citizens” (general point 7, p. 2). The declaration continues with an action agenda that includes a commitment

[11] See also Section 2.4.2

to “widening access and increasing capacity to respond to the needs of more diverse student populations: so that . . . tomorrow’s graduates . . . have the skills and competences needed to make them employable in rapidly changing job markets” (action point 1 p. 2.) The declaration becomes even more specific under action point 9, where reference is made to the need for a clear internationalisation strategy to enhance “collaboration, partnership and presence both within Europe and at global level . . . in attracting and retaining talented individuals, in promoting a more international outlook among students and staff alike, and in promoting active solidarity and cooperation” (p. 5).

The literature makes many references to intercultural and international competences, and over the past decade also increasingly to global competences and citizenship, as desired outcomes of the internationalisation of higher education. In higher education discourse, the concepts of intercultural competence, international and global competence and citizenship are sometimes used as synonyms and sometimes as distinctly different but related concepts. There seems to be a great deal of conceptual diversity among both higher education leaders and among scholars in the field about what exactly is meant by the term ‘a global ready graduate’ and the related assumed international, intercultural or global competences. Fantini (2009) notes “the wide array of terms in use”, ranging from multiculturalism to plurilingualism, communicative competence, effective intergroup communication, global competitive intelligence and international communication, to name but a few. Although from a somewhat different perspective, a similar conclusion can be drawn from the chapter of Spitzberg and Changnon (2009). In an eight-page long table, they list the various components that are associated with the different models and theories of intercultural competence. The list includes concepts like cultural understanding, language proficiency, world history, trust building, creativity, adaptability, interpersonal relationships, cooperativeness, effective social and business cooperation, social bonds, geocentric staffing practices, internationalisation and so forth.

In the next two subsections, intercultural competence and global competence are discussed in more detail to clarify why this study focuses on intercultural competence rather than global competence.

3.4.1. Intercultural competence

Intercultural competence, similar to internationalisation, has become a catch call phrase for all. No single agreed definition exists of the concept and, as a result, no agreed method exists for measuring intercultural competence. Based on a review of the most salient literature Fantini and Tirmizi (2006) note the diversity of terms that are used to define intercultural competence. Most terms however 'allude only to limited aspects of a more complex phenomenon' (Fantini & Tirmizi, 2006, p.11). They conclude that none of the existing concepts and definitions adequately capture 'all that occurs when individuals engage in intercultural contact' (p.11). Definitions of intercultural competence vary according to their context (Fantini, 2009; Matveev & Merz, 2014; Rathje, 2007; Spitzberg & Changnon, 2009). However, according to these scholars, most definitions include knowledge, attitudes and skills as the key dimensions underlying the complex construct of intercultural competence.

One definition that has gained wide acceptance in the field is Deardorff's definition of intercultural competence (2006), which is based on consensus among 23 leading experts in the field. She defines intercultural competence as behaving and communicating effectively and appropriately in cross-cultural situations. She furthermore explains that intercultural competent behaviour is based on one's intercultural knowledge, skills and attitudes, with the intention being to achieve one's goals to some degree and also allowing others to achieve their goals to some degree (Gregersen-Hermans, 2015). In her Pyramid and Process Model of Intercultural Competence, Deardorff describes intercultural competence as a process in which attitudes like respect for different cultures and values, openness and curiosity lead to cultural self-awareness, emphatic understanding of other cultures, and the ability and willingness to behave accordingly. In the literature, the concept of 'mindfulness' introduced by Ting-Toomey and Oetzel (2001) is often used to refer to the attitudes favourable for developing intercultural competence.

Deardorff's Pyramid Model of Intercultural Competence and Process Model of Intercultural Competence (2006; 2009) provide scholarly agreed framework for the components of intercultural competence and how they feed into each other in the process of competence development. The pyramid model offers insights into the agreed components of intercultural competence. It gives basic attitudes such as respect, openness and curiosity/discovery as requisites for developing knowledge and a deep understanding of the self as a cultural being, of the impact and role of

culture and other people's worldviews, and of culture specific information and sociolinguistic awareness. These attitudes also indicate the skills needed to obtain that knowledge and understanding, for example, the skills to listen, observe, interpret, analyse, evaluate and relate. The knowledge, skills and attitudes together inform and influence the desired internal cognitive and affective outcomes in terms of an individual's adaptability to ambiguous behaviours and environments, their flexibility in selecting and using appropriate communication styles and behaviours, and their ethno-relative worldview and sense of empathy. This finally leads to the top of the pyramid where the observable desired external outcomes are presented in terms of behaving and communicating effectively and appropriately to achieve one's goals to some degree. In the accompanying process model, Deardorff (2006) visualises a causal, simultaneous interactional process where enhanced motivation, deep knowledge and skills facilitate shifts in internal cognitive frames of references and, consequently, predict appropriate and effective external outcomes. As the various steps feed back into each other, the model envisages a process of continuous learning that is expected to lead to more mature levels of intercultural competence over time.

Deardorff's definition and models are strong because of the identification of clear and observable attitudes and skills as core elements of intercultural competence. Furthermore both internal and external outcomes are included, reflecting personal development and performance or behavioural outcomes. This generic characteristic of the definition and accompanying models in principle allows for applications of the definition to a wide range of contexts.

Although widely accepted Deardorff's definition has its limitations as well. The literature on which she built her Delphi study and the limited number of leading experts involved in the project primarily were US based. The other participants involved in the Delphi study were drawn from a US higher education context. The presented findings therefore need to be understood within this specific context. The implicit assumption underlying Deardorff's definition is that intercultural competence aims to create some form of agreement between individuals or groups from two or more different homogenous cultural backgrounds on how to relate to each other. Her definition thereby runs the risk of instrumental interpretations of intercultural competence without a deeper understanding of cultural difference and different cultures. Furthermore her definition does not reflect the reality of our globalising

world in which individuals identify with more than one cultural group. Although Deardorff's process model offers insights into how intercultural competence develops, it does not specify clear tipping points, criteria or developmental stages that indicate individuals' competence level and that can support the assessment of actual behaviour and performance in this study.

Spitzberg and Changnon (2009) categorised the Pyramid Model of Intercultural Competence as a composite model of intercultural competence and the Process Model of intercultural Competence as a causal process model. The strength and weaknesses of these type of models are further discussed in the sections 3.5.1 and 3.5.5.

3.4.2. Global competence

A frequently referenced research-based model also exists for global competence (Hunter, White & Godbey 2006). Hunter et al. developed their definition in response to the question how universities and colleges actually knew they were preparing global ready or global citizens who are "duly prepared for the global workplace and our multicultural society" (p. 270). Like Deardorff (2006), Hunter et al. (2006) used a panel of experts in their study. The panel, which included HRM managers from international companies, international educators, United Nations officials, intercultural trainers and foreign government officers, concluded that global competence meant "having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one's environment" (p. 277). In this model the personal attitudes of being open minded, non-judgemental and aware of self and otherness are related to knowledge about cultures, world issues, global dynamics and language proficiency. The personal attitudes are theoretically seen as the conditions necessary for graduates to effectively participate and collaborate globally in social and professional situations and across cultures. The attitudes, knowledge and skills are used as indicators to assess intercultural performance and identify cultural differences to compete globally.

Although Hunter's model was developed in response to a needs assessment for global competences, it is noteworthy that Spitzberg and Changnon (2009) include this model in their overview and analysis of models and theories of intercultural competence. The added value of Hunter's approach is the explicit recognition of

knowledge on world issues that is more implicit in Deardorff's definition of intercultural competence. The question is, however, whether an individual can be competent in interactions with culturally different others without having knowledge of world issues or whether knowledge about world issues is an outcome of intercultural competence rather than an element of it.

Hunter et.al's (2006) model for global competence has its limitations as well. The pool of experts involved in their study primarily was US based. The experts only represented sectors in society that are related to higher education and the labour market for higher education graduates. No instruments were available while the present research was being conducted to assess global competence as defined by Hunter et al. (2006).

Morais and Ogden (2011) have also provided a definition of global competence. They position global competence as one of the three interrelated dimensions of global citizenship. Based on a review of the literature, they frame global citizenship as a psychological construct with three main dimensions and multiple sub-dimensions. In addition to the dimension of 'global competence', they found that the literature also consistently refers to the dimensions of 'social responsibility' and 'global civic engagement' in relation to global citizenship. Social responsibility refers to the development of an ethical stance towards global and local issues and their interconnectedness along with respect for diverse perspectives. Global civic engagement is understood as active contributions that demonstrate purposeful behaviours in the local public domain and that advance a global social/civic agenda. Morais and Ogden (2011) base their definition of global competence on authors such as Deardorff (2009), Hunter et al. (2006), Peterson, Engle, Kenney, Kreutzer, Nolting, & Ogden (2007) and Westerheimer and Kahne (2004). Their definition defines global competence as an individual's awareness of their own limitations and the ability to engage successfully in intercultural interactions, the ability to demonstrate intercultural communication skills and to engage successfully in intercultural interactions, and an interest in and knowledge about world issues. In their work on the initial development and validation of a global citizenship scale, Morais and Ogden (2011) concluded that there is "no one particular definition of *global citizenship*" (p. 447); that there are no instruments that appropriately measure global citizenship and that therefore there is no body of

literature to substantiate the claim that study abroad is an effective pathway towards the development of global citizenship in students.

Based on the literature, they developed the Global Citizenship Scale (GCS), a theoretically grounded model for global citizenship and a scale that measures global citizenship. They were able to empirically validate two out of the three dimensions they had originally proposed for the GCS. This resulted in one scale for a global competency, which included the subscales 'self-awareness', 'intercultural communication' and 'global knowledge', and a second scale for global civic engagement, which included the subscales 'involvement in civic organisations', 'political voice' and 'global civic activism'. The third dimension, which Morais and Ogden (2011) identified under the term social responsibility, relates to global justice and disparities, altruism and empathy, global interconnectedness and personal responsibility. Although they were not able to establish a scale for this third dimension, their continued work on the GCS may add value in the future to the higher education effort for informed assessment of global ready graduates. The current daily reality in European higher education, however, is that concerns about the effectiveness of internationalisation to "produce" global ready graduates and what exactly this comprises are just now beginning to trickle down to the institutional level. It would therefore be too early for the present research project to focus on global competence or the more comprehensive construct of global citizenship as defined by Morais and Ogden.

3.4.3. Conclusion

Although both Deardorff's definition of intercultural competence and Hunter's definition of global competence satisfy Boyatzis's general definition of competence (1982) and are strong because both reflect on the relationship between intent and action, they have their limitations as well. They are contested because the cultural diversity in their panels of leading experts was low and these primarily represented sectors of society related to higher education in the US.

After consideration of the strength and weaknesses, it was decided to focus this research project on the development of intercultural competence in students as defined by Deardorff (2006, 2009). This allows the project to build on the existing literature and the strategic and academic discourse of intercultural competence

development in higher education, and to select an assessment instrument that is aligned to the chosen definition of intercultural competence.

Furthermore a number of empirically reliable and valid external tools are available which measure intercultural competence and its different aspects. These include the Intercultural Development Inventory (Hammer, Bennett & Wiseman, 2003; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003; Hammer, 2011), which assesses levels of intercultural competence based on how diversity is included in the construction of daily reality; the Intercultural Effectiveness Scale (IES) (Bird, Stevens, Mendenhall, & Oddou 2008), based on seminal research by Mendenhall and Oddou (1985), which assesses the competences critical to interacting and working in different cultural contexts; and Multicultural Personality Inventory (MPQ) (Van Oudenhoven, & Van der Zee, 2002) or the Cultural Intelligence Scale (CQ) (Van Dyne, Ang & Koh, 2008) which assess an individual's ability to adapt or adjust to any culture.

Although Deardorff's process model offers insights into how intercultural competence develops, as stated before, it does not specify clear tipping points, criteria or developmental stages that indicate individuals' competence level and that can support the assessment of actual behaviour and performance in this study. The next section will therefore discuss an overview of models for intercultural competence development in order to determine which model to include in the theoretical foundation of this study.

3.5. Models and theories of intercultural competence development

Spitzberg and Changnon (2009) categorised the various models and theories of intercultural competence development into five types: compositional, co-orientational, developmental, adaptational and causal process. Their typology is based on the potential similarities they observed between the various models and theories. The overview and synthesis that follow in this section are based on their typology.

3.5.1. Compositional models

Compositional models list relevant traits or skills or components that are assumed to result in competent intercultural behaviour. The strength of these models is that they define the scope and the basic content essential for any theory of intercultural competence. Their relative weakness is related to the fact that they do

not usually specify the relationship between the various components and lack clear specification of the exact criteria for competence and progression. The Intercultural Competence Components model developed by Hamilton, Richardson, & Shufords (as cited in Spitzberg and Changnon, 2009) is an example of a composite model. It basically consists of learning outcomes grouped under the categories 'intercultural knowledge', 'skills' and 'attitudes'. Some of the outcomes clearly refer to a behavioural outcome, while others relate to the cognitive internal domain.

The Facework-Based Model of Intercultural Competence (Ting-Toomey & Kurogi, 1998) is another example given by Spitzberg and Changnon (2009). This model includes four dimensions of intercultural competence. The first is a knowledge dimension which refers to an understanding of differences in values and communication styles. The second is a 'mindfulness' dimension which refers to the ability and willingness to empathically reflect on and creatively and constructively work with different and multiple visions. The third is a dimension related to the Facework competence criteria for relationship management that at the same time are both normative and flexible towards diverse cultural contexts. The fourth and final dimension consists of the interactive skills which include the basic communication skills also referred to in Deardorff's model. A core component of Ting-Toomey and Kurogi's (1998) model is the concept of mindfulness. Mindfulness can be understood as the awareness of the relative validity of one's own values and viewpoints in conjunction with the ability to respectfully analyse and reflect on other's values and viewpoints. This is expected to lead to creative and constructive ways of communication that have the potential to bridge cultural differences.

The Pyramid Model of Intercultural Competence (Deardorff, 2006) and the Global Competencies Model (Hunter, 2006) discussed above in Section 2.2 are also examples of composite models of intercultural competence.

3.5.2. Co-orientational models

Co-orientational models focus on the outcomes of interactional processes, including criteria for intercultural competences like an accurate understanding of the culturally different other(s) and the achievement of "some base level of co-orientation toward the common referential world" (Spitzberg & Changnon, 2009, p. 15) leading to increasing amounts of correspondence between actors. Co-orientational models build on compositional models. The attitudes and skills identified in the compositional

models, like openness and tolerance for ambiguity, are assumed to facilitate the process of co-orientation and the creation of a common referential world.

Spitzberg and Changnon (2009) consider co-orientation models useful since they draw attention to the need for clarity to create accurate understanding and at least a minimum level of common reference for an interaction to be successful. However, according to these authors the "maintenance of intercultural relationships depends in part . . . on the deft management and balancing of directness and indirectness, understanding and misunderstanding, clarity and ambiguity" (2009, p. 20). Co-orientation is seen as subordinate to higher order objectives of the intercultural interaction. The examples given are Fantini's (1995) models for Intercultural Interlocutor Competence and the Worldviews Convergence, Byram's Intercultural Competence Model (1997), and Kupka's Intercultural Competence Model for Strategic Human Resource Management (2008). The first two models have their roots in the area of languages and foreign language learning. According to Fantini (1995), language – both verbal and nonverbal – and linguistic and sociolinguistic components are the vehicles that interlocutors or speakers from differing sociocultural contexts use to create joint meaning and develop converging worldviews. The personal traits described in the compositional models facilitate the process of co-orientation in terms of the development of intercultural knowledge skills and attitudes.

Byram's (1997) Intercultural Competence Model focusses on negotiating identity and personal space in cross-cultural interactions through communication. Intercultural competence in Byram's model consists of an interplay of five 'savoirs'. The first of these is the ability to understand and relate to expressions of culturally different others, and is referred to as the 'savoir comprende'. The second is knowledge about the own and other cultures and the process of interaction, referred to as 'savoir'. The third involves the mastering of cultural practices and the ability to display culturally different behaviour when necessary. This is referred to as 'savoir faire'. The fourth is the critical engagement and evaluation of cultural differences from multiple cultural perspectives, and is referred to as 'savoir s'engager'. The fifth and final savoir is a non-judgemental attitude regarding one's own and other cultures, combined with openness and curiosity, and is referred to as 'savoir être'.

Spitzberg and Changnon (2009) have included Byram's model in the category of co-orientation models because in his model intercultural competence is developed

in an iterative process with linguistic/communicative competence. Byram (2012) refers to Savignon's 2004 definition of linguistic or communicative competence as the ability "to use a language correctly in terms of its grammar and in socially appropriate ways" (p. 88). The competent 'intercultural speaker' (Byram, 2012) needs both intercultural and linguistic competence.

Kupla's model for intercultural competence (Spitzberg and Changnon, 2009) includes categories of knowledge, skills and attitudes that are similar to the compositional models. Spitzberg and Changnon (2009) nevertheless typify this model as being co-orientational, because the desired outcomes of an intercultural interaction in terms of effectiveness, appropriateness and satisfaction are dependent on mutuality and agreement of meaning.

In the context of co-orientation models of intercultural competence, it is important to take note of the distinction that Rathje (2007; as cited in Spitzberg & Changnon, 2009) makes between 'coherence-based' and 'cohesion-based' concepts of culture and the implications this has for the definition of intercultural competence. In Rathje's view, co-orientation is not so much about creating common reference through the convergence of cultural difference into one coherent joint reality. Co-orientation to her is more about creating cohesion by creating awareness and understanding and connecting cultural differences. It involves working towards familiarity with the cultural differences and embracing these as the new normality or culture. Intercultural competence in her view is best characterised by "the transformation of intercultural interaction into culture itself. Depending on the type of interaction, the normality and familiarity created in this process [of co-orientation] forms the basis for future communication, cooperation or coexistence" (Rathje, 2007, p. 263).

3.5.3. Developmental models

Compositional and co-orientation models both fail to consider time as the element that refers to the process of an interaction and the development of relationships over time (Spitzberg & Changnon, 2009). Developmental models of intercultural competence recognize that over time intercultural competence may deepen, individually and relationally. An ongoing interdependent interaction will allow for co-orientation and learning, increasingly including the various cultural perspectives in the premise of the relationship. It is important to note here that co-

orientation and learning, although related, are two different processes, with learning being more reflective and intentional than co-orientation.

This type of developmental approach opens up the concept of intercultural competence for creating rubrics of levels of competence, that is, the specific behaviours attached to a certain level that as such can function as criteria for competence. Developmental models are strong in terms of identifying systemic stages of change; they are considered weak in specifying components and traits that facilitate the development of intercultural competence. Examples of this are the Intercultural Maturity Model (King & Baxter Magolda, 2005), the Developmental Model for Intercultural Sensitivity (Bennett, 1993; revised by Hammer, 2009) and the U-Curve Model of Intercultural Adjustment (Gullahorn & Gullahorn, 1963).

According to the Intercultural Maturity Model (IMM) (King & Baxter Magola, 2005), individuals progress from an initial development phase, through an intermediate level, to maturity. Characteristics are described for each of these phases at the cognitive, intrapersonal and interpersonal level. The model's underlying assumption is that development is evolutionary over time and benefits from extended exposure and insider feedback. No clear tipping points have been established for the IMM and no related assessment tool is available. A similar line of development is depicted in the U-Curve Model of Intercultural Adjustment (Gullahorn & Gullahorn, 1963) where individuals are assumed to progress from the honeymoon stage, through hostility, then humour and finally to a feeling of being in 'sync' with the new environment. Factors like personality, social support and coping resources function as moderating elements. Although this model is attractive in its presentation, evidence for the U-Curve has been "weak, inconclusive and over-generalised" (Church as cited in Ward, Bochner & Furnham, 2001, p. 80.).

Bennett (1993, 2004) formulated the Developmental Model for Intercultural Sensitivity (DMIS) in which individuals progress from ethnocentric to global mind sets or world views and are increasingly able to accommodate cultural differences in their construction of daily reality. The DMIS is not only developmental in terms of the ability to cope with cultural differences, but also shows that 'experience' of cultural difference changes and becomes more complex and integrated into an individual's sense of self as individuals progress on the developmental continuum. In contrast to the Intercultural Maturity Model, the DMIS describes intercultural competence development as revolutionary, with distinctly different worldviews and developmental

conflicts underlying each stage. Based on extensive research findings, the Developmental Model of Intercultural Sensitivity was adapted and renamed in the Intercultural Development Continuum (IDC) by Hammer (2009). It now describes five consecutive stages of intercultural awareness and competence. This makes the model useful for training and development purposes, and allows for detailed rubrics on intercultural learning activities and outcomes (Gregersen-Hermans & Pusch, 2012, p.33) and for assessment of the level of intercultural competence.

3.5.4. Adaptational models

Adaptational models emphasise adaptation as a process and as a criterion of intercultural competence. They place the development of the competence in the interaction (dyadic model) in which actors balance between adapting to the other's culture versus maintaining the own culture. Although adaptability is considered foundational to achieving competence, it is questionable as a criterion. So far the concept has not been defined or validated (Spitzberg & Changnon, 2009). Examples of this are the Intercultural Communicative Competence Model (Kim, 2009) the Intercultural Communicative Accommodation Model (Gallois, Franklyn-Stokes, Giles, & Coupland, 1988), the Attitude Acculturation Model (Berry, Kim, Power, Young, & Bujaki as cited in Spitzberg and Changnon, 2009) and the Relative Acculturation Extended Model (Navas et al. as cited in Spitzberg and Changnon, 2009).

Kim's model of Intercultural Communicative Competence (2009) views adaptation as a continuous process or flux between internal adaptive pre-dispositions and adaptation outcomes on the one hand and engagement with the host environment both through interpersonal and social communication on the other hand. However a clear anchor point is lacking in this model.

The premise of the Intercultural Communicative Accommodation Model (Gallois et al. 1988) is that interactants adjust their communication styles to each other. The extent to which this happens symmetrically depends on the strength of an individual's cultural identity, the specific social context and the power relationships between the interactants. This model is interesting because the evaluation of intercultural competence is presented as being relative to the perspective an individual takes either of the own or the other cultural group.

According to Berry et al. (as cited in Spitzberg and Changnon, 2009), the outcome of the process of adaptation depends on the interaction between the

adherence to and maintenance of the own cultural identity and characteristics and the maintenance of relationships with other cultural groups. Their orthogonal Attitude Acculturation Model (Berry et al. as cited in Spitzberg and Changnon, 2009) produces four possible outcomes. The first adaptation outcome occurs when preference is given to the absorption of one's identity by the host culture in favour of the original culture. This is referred to as assimilation. The second outcome is seen when the own cultural identity is maintained and the others' cultural identities are recognized and respected. This is referred to as 'integration'. The third outcome involves a lack of engagement with culturally different others and is referred to as 'segregation'. In this situation, no adaptation takes place. The fourth occurs when the process of adaptation has an unfavourable outcome which leaves the individual in confusion about his or her cultural identity. This is referred to as 'marginalization'. Acculturative strain may be a signal of marginalization. This model has proven useful in helping students prepare for study abroad programmes. However, it offers little guidance in terms of assessment of intercultural competence.

In the Relative Acculturation Extended Model (Navas et al. as cited in Spitzberg and Changnon, 2009), the real and ideal adaptation preferences of the host society and the newcomers or immigrants are included in the equation. This model is an extension of the previous Attitude Acculturation Model (Berry et al. as cited in Spitzberg and Changnon, 2009). Although this model offers an interesting frame of reference for the analysis of host and newcomers and offers strategies and attitudes for mutual adaptation in various societal domains, it offers little support for further framing and assessing the development of intercultural competence.

3.5.5. Causal process models

The last category includes the causal path models. These models depict linear processes in which variables at a downstream location either directly or indirectly influence variables upstream. Causal pathway models are strong because they allow for explicit hypotheses on the relationships between the various components of intercultural competence. However, some of the models include too many feedback loops and two-way causal paths and reveal a weakness for rigorous theory testing. Language proficiency and an open, interested attitude, for example, are expected to facilitate host culture contact, which in turn is expected to lead to a deeper understanding of the host culture and an individual's ability to act appropriately and

effectively in that culture. At the same time, more intensive contact with a host culture is expected to influence a persons' language proficiency. The examples given in the chapter by Spitzberg and Changnon (2009) are the Model of Intercultural Communication Competence (Arasaratnam, as cited in Spitzberg and Changnon, 2009), the Intercultural Communication Model of Relationship Quality (Griffith & Harvey, as cited in Spitzberg and Changnon, 2009), the Multilevel Process Change Model of Intercultural Competence (Ting-Toomey, as cited in Spitzberg and Changnon, 2009), Anxiety/Uncertainty Management Model of Intercultural Competence (Hammer, Wiseman, Rasmussen, & Bruschke, as cited in Spitzberg and Changnon, 2009), the Process Model of Intercultural Competence (Deardorff, 2006), and the Relational Model of Intercultural Competence (Imahori & Lanigan, 1989, after Spitzberg & Cupach, 1984).

The Model of Intercultural Communication Competence developed by Arasaratnam (Spitzberg & Changnon, 2009) places "the motivation to interact competently" (p. 29) at the heart of its model. The motivation to engage is conditional to and influences the development of intercultural communication competence. Cultural empathy, experience, awareness and a global attitude influence the motivational state and the development of competence. The model is interesting because it includes motivation to engage with culturally different others. However, it offers little guidance for criteria of competent behaviour or differing levels of competence.

Griffith and Harvey (as cited in Spitzberg & Changnon, 2009) propose a model in which cultural understanding and communication competence, either indirectly or indirectly, influence the quality of the intercultural relationship. The latter is seen as the criterion for inferring competence. However, relationship quality is not further defined.

Ting-Toomey's Multilevel Process Change Model of Intercultural Competence (as cited in Spitzberg & Changnon, 2009) draws attention to the complexity and challenge that face the 'sojourner'. In Ting-Toomey's view intercultural competence not only depends on personal traits, motivations and expectations, but is also influenced by system level factors, such as socio-economic conditions, cultural distance and in-group/out-group boundaries, and interpersonal level factors, such as ethnic media or social support. To successfully navigate the transition into a new culture, the sojourner needs to manage the process of culture shock, the process of

identity change, new relationships they build and the surrounding environment. Although the model is labelled as a model of intercultural competence, it would be more appropriately labelled as a cultural transition management model. The model in its current form does not theorize whether or how the experience of the transition – even if successful at the various levels – leads to enhanced intercultural competence.

The Anxiety/Uncertainty Management Model of Intercultural Competence formulated by Hammer et al. (as cited in Spitzberg & Changnon, 2009) posits that uncertainty about how to correctly understand the new culture or cultural differences, and the anxiety that is caused by this ambiguity, influence the satisfaction with the intercultural interaction. Intercultural competence, defined as increased attributional self-efficacy and anxiety reduction, is the result of interpersonal and intergroup intimacy and understanding, combined with communication strategies that help build positive favourable contact within the host society. This model also focuses on managing the self in an ambiguous intercultural context and the relationships with culturally different others. Although it helps to understand and frame cultural transitional experiences and support adaptation into the host culture, this model does not theorize whether or how the levels of satisfaction correlate with enhanced intercultural competence.

In the Relational Model of Intercultural Competence formulated by Imori and Lanigan (as cited in Spitzberg & Changnon, 2009), the outcomes of intercultural contact are an indication of intercultural competence. Effectiveness, relational satisfaction, intimacy, commitment and uncertainty reduction are mentioned as possible outcomes. These outcomes are not only ascribed to individual qualities, but are also seen as being dependent on the extent of interactants' intercultural knowledge, skill and motivation to produce positive intercultural experiences.

The final model mentioned by Spitzberg and Changnon (2009) in the category of causal process models is Deardorff's (2009) Process Model of Intercultural Competence. This model is described in Section 2.3.1.

3.5.6. Critique

It should be noted that many authors have pointed out the US American and Western dominance of the current models of intercultural competence and their focus on intercultural competence at the level of the individual. Deardorff (2009) calls for a stronger focus on relational and contextual aspects in future models. She furthermore

draws attention to the fact that the models discussed by Spitzberg and Changnon do not capture the experiences of a growing number of global citizens who have developed more fluid multicultural identities and do not identify themselves with only one single culture (p. 267). Global leadership and the intercultural competence of global leaders are other themes that need to be addressed in future models, according to Deardorff (2009, p. 268)

As stated in Section 3.2, intercultural competence relates to and is associated with an understanding of the construct of culture. Culture is defined in the literature in a variety of ways. Different definitions of culture will need to lead to different ways of framing the models for intercultural competence; however, none of the models reviewed by Spitzberg and Changnon (2009) explain or refer to their underlying definitions or assumptions about culture.

Intercultural competence is “grounded in the experience and knowledge of one or more cultures” (Rathje, 2007). Although a number of models include ‘context’ as an element of intercultural competence and its development, the relationship with culture specific competence is not discussed in the models reviewed by Spitzberg and Changon (2009). ‘Culture specific’ refers to the deep understanding of a single cultural context through detailed cultural knowledge (Bathurst as cited in Bennett, 2015). ‘Cultural general’ (Bathurst as cited in Bennett, 2015) or ‘universal’ refers to the cognitive process of organising and attribution of culture specific data in ways that facilitate cross-cultural comparison, generalisability and social “navigation in unfamiliar surroundings” (Rathje, 2007). To be able to understand and function across cultures, it is essential to have a certain level of understanding of the specific culture(s) involved.

The ability to mediate between cultures is often rated at the highest level of intercultural competence. Byram (2012) expresses his surprise that, except for the models categorised as co-orientational, most of the models for intercultural competence included in Spitzberg and Changnon’s review (2009) do not consider linguistic competence. Karasawa, Maass, Rakic and Kato (2014) state, that different cultures prioritize and promote different types of categorization and that this is associated with differential language practice. According to Byram (2012) linguistic competence and cultural competence are assumed to be related (p. 85). He states that to successfully act as an intercultural mediator, an individual requires at least a minimal level of linguistic competence. For the ‘intercultural speaker’ (p. 89) who can

act as a mediator between two (or more) different cultures, both intercultural competence and communicative/linguistic competence are essential.

Furthermore implicit in most models is the notion that over time individuals will progress towards higher, more mature levels of intercultural competence, given the right conditions and feedback. However, with the exception of the developmental models, most models covered in the review do not include a temporal dimension or specify phases or levels of competence. It is easy to imagine that regression is possible as well, especially under pressure or under specific circumstances as Vande Berg et al. (2012) note in their book on student learning while abroad.

The overview given here overwhelmingly demonstrates the variety in the field regarding the conceptualisation of intercultural competence and the models for developing it. Although the adaptation, co-orientation and management of cultural transition experiences relate to and feed into intercultural competence as defined by Deardorff (2006, 2009) – either as elements or as outcomes – they are not synonymous and should not be coined as such. It is furthermore questionable whether the outcomes of intercultural engagement and contact, such as satisfaction or relational commitment and stability, are appropriate measures of intercultural competence. Rathje (2007) questions whether any outcome of an intercultural interaction should be solely attributed to intercultural competence or the lack thereof. She argues that various other external conditions influence the 'success' of an interaction, such as the relative power structure within a group of interactants.

In addition, the models described in this section primarily originate from the domains of leadership and management, higher education and HRM. Other domains involving groups, such as politicians, immigrants, ethnic minorities, and individuals with different sexual orientations or lower social economic status have not been researched to the same extent or in the context of intercultural competence. Further research is therefore needed in this area.

3.5.7. Conclusion

The comprehensive categorisation of Spitzberg and Changnon (2009) and the critique above in Section 3.5.6 lead to the following synthesis of key elements for models of intercultural competence. Intercultural competence:

- Builds on the awareness of the self as a cultural being, recognizing that one is a member of various cultural collectives simultaneously;

- Consists of components in the domains of knowledge, skills and motivation and attitude;
- Is associated with linguistic competence. A minimum level of linguistic competence is conditional for culturally competent behaviour;
- Motivational components and attitudes influence or drive the development of intercultural competence. At the same time, positive interactions with culturally different others enhance an individual's self-confidence and self-efficacy to engage in intercultural interactions;
- Includes processes of self-management, perception management and relationship management;
- Is a process of balancing co-orientation and ambiguity with the objective to stay in the relationship;
- Is a process of balancing adaptability (to the intercultural interaction and the culturally different others) with the negation of personal space and identity;
- Can be divided into developmental stages that are associated with different ways of constructing and perceiving daily reality. Developmental stages function as predictors of performance;
- Can be developed.

Elaborating on Deardorff's (2006, 2009) definition of intercultural competence and Rathje's (2007) cohesion-based framing of the construct, an intercultural-competent individual is someone who is able to understand, evaluate and relate to ambiguous and uncertain situations and to make culturally correct attributions. This is someone who realizes the relative validity of his or her own frame of reference, yet is firmly rooted in it. This individual is also able to select and use communication styles and behaviour that fit a specific local or intercultural context. In terms of the constructivist model of communication, an intercultural interaction is seen as successful when interactants (or the systems of interactants) are able to develop shared meaning, while acknowledging their own and others' sociocultural context.

As stated in Chapter 1, the aim of this study is to understand how the social environment at a university leads to a transformative experience that positively impacts the development of students' intercultural competence while on campus. It was decided based on the comprehensive categorisation of Spitzberg and Changnon

(2009) that developmental models of intercultural competence development were best suited for the theoretical framework of the current study. This is because in principle they allow for the assessment of change and progress in an individual's level of intercultural competence over time.

However, as described in Section 2.3.4., the Intercultural Maturity Model (King & Baxter Magolda, 2005) and the U-Curve Model of Intercultural Adjustment (Gullahorn & Gullahorn, 1963) both describe a gradual cultural learning process instead of the transformative experience that universities intend to provide through internationalisation. Stuart (2012) differentiates between learning versus stepwise development. Learning refers to gaining new knowledge and skills on a gradual continuum in a more or less predictable timeframe. Development, on the other hand, is transformative in nature and results in radical shifts in perspective in how an individual perceives and interacts with his or her environment. Or as Stuart (2012) eloquently states: "we are looking at the same world but suddenly seeing it differently" (p. 63). The IDC and its predecessor, the DMIS, as described above are both developmental in nature. As the aim of this study is to identify how universities provide a transformative intercultural experience by internationalising their campuses, this research project includes the Intercultural Development Continuum (the research-based adaptation of the Developmental Model of Intercultural Sensitivity (DMIS) in its theoretical foundation. The next section provides a synthesis of the IDC.

3.6. The Intercultural Development Continuum

Intercultural competence as a process is developmental in nature. The Intercultural Development Inventory (Hammer, 2009) is a research-based adaptation of Bennett's (1998) Developmental Model of Intercultural Sensitivity. Intercultural competence development, according to the IDC, can be described by distinctly different stages of underlying worldviews. Worldview, according to Bennett, refers to the way in which an individual constructs and gives meaning to daily reality and how the experience of cultural diversity is included in this construction.

The early stages described in the developmental model are referred to as primarily mono-cultural and ethnocentric in orientation. Awareness of cultural difference is low (referred to as 'denial') and differences are perceived as being bipolar, in terms of 'us' versus 'them' (referred to as 'polarization'). Polarization can

be observed in two forms. ‘Defence’ is a form of polarization in which the own culture is uncritically evaluated more positive than the other culture. ‘Reversal’ is when the other culture is uncritically evaluated as more ideal and more positive than the own culture. The developmental conflict related to the stages of denial and polarization are primarily attitudinal in nature. In this stage, although superficially present awareness of cultural differences, still needs to be developed. Individuals need to learn to suspend judgement when encountering culturally ambiguous situations and be motivated to understand the situation first, by exploring and reflecting on the underlying values of others and themselves. Working on the development of attitudes that help to continuously focus on exploration and reflection will lead to higher levels of self-awareness, understanding and appreciation with regard to other cultural values and will facilitate the transition from stereotyping to cultural generalisation. Stereotyping is the systematic and uncritical attribution of a few negative characteristics to every member of a cultural group. Cultural generalisations are defined as characteristics that are often found in a certain cultural group, but exceptions and variations are possible and to be expected.

The next stage of the developmental model is ‘minimization’. This stage indicates the transition from a mono-cultural to a multicultural orientation or global mind-set. Although awareness of cultural difference is high, individuals in minimization still attribute observed cultural differences to assumed underlying value patterns similar to their own. To accommodate cultural difference, individuals in minimization explain and evaluate the cultural differences in terms of their own experiences and value patterns. The developmental conflict typical for individuals in minimization is to learn to differentiate between similarity and equivalence and to accept that no guiding underlying principles exist that are valid in all cultures.

When an individual has developed high levels of cultural self-awareness and accepts that the basic values and beliefs of other cultures include both differences and commonalities compared to the own culture, they have achieved development to a more multicultural orientation or global mind-set (the ‘acceptance’ stage). The developmental conflict related to the acceptance stage is to learn to suspend the primary behavioural responses, which are often enacted unconsciously, and develop additional forms of behaviour that may feel counter-intuitive at first and outside the own comfort zone. ‘Adaptation’ is the final stage in this model where cultural self-awareness and the in-depth understanding of value differences lead to mindful and

effective changes in behaviour and communication styles appropriate to a specific culturally different context. Intercultural competent individuals stimulate positive intercultural dialogue and are able to develop shared meaning, which indicates the ability to work with commonalities while addressing differences at a deeper level than at minimization. They also take responsible and ethical decisions in uncertain situations with the aim of constructively including and reconciling the various cultural perspectives involved. Separate from the developmental continuum the IDC identifies a dimension for cultural disengagement. This dimension reflects the extent to which an individual feels disengaged from or involved in a primary cultural community. Cultural disengagement can arise from any number of experiences, including significant adaptation to other cultures (Hammer, 2009). The Intercultural Development Continuum is summarised in Table 3.

3.7. *An extended model of the Contact Hypothesis for Intergroup Contact*

In order to complete the theoretical framework for the current study, a theory is needed that explains the relationship between the dependent variable (i.e. intercultural competence development) and the explaining variable (i.e. the internationalised social environment at universities). The traditionalist view on intercultural competence development holds that exposure to diversity will lead to increased intercultural competence. This widespread view in higher education reflects the Contact Hypothesis for Intergroup Contact, or in short the Contact Hypothesis Theory.

The Contact Hypothesis Theory is rooted in social psychology and focuses on intergroup relationships and the interaction between individuals in a social context. It furthermore states that exposure to culturally different groups will lead to reduced prejudice (Allport, 1954, 1979; Amir, 1976). Allport concluded that for constructive and positive contact to develop between culturally different individuals in a mixed group, the situation must allow for equal status within the group, common goals, intergroup cooperation and authority support. A meta-analysis conducted by Pettigrew and Tropp (2006) and Pettigrew, Tropp, Wagner, & Christ (2011), involving a review of more than 500 studies, concluded that “greater contact is routinely associated with less prejudice” (p. 274). They furthermore concluded that the conditions required to develop positive and constructive contact had a positive impact but were not essential for the effect to occur.

Intercultural Development Continuum		
Development Orientation	***Underlying Worldview***	***Challenge in the interaction with culturally different others***
Mono-cultural mind-set		
Denial	Superficial awareness of cultural difference resulting in disinterest and avoidance of cultural difference	Awareness and experience of cultural difference
Polarization	A judgemental view of cultural difference in terms of 'we versus them'	Attitude towards cultural difference
Defence	An uncritical view towards the own culture as more positive and ideal and an overly critical view on other culture's values and practices	Cultural self-awareness and understanding of the relative validity of the own culture
Reversal	An overly critical view towards the own culture's values and practices and an uncritical view of the other culture's value and practices	Differentiation in awareness and understanding of cultural difference and of other cultures
Transition		
Minimization	Cultural commonalities, universal values and principles are highlighted, thereby masking a lack of deeper recognition and appreciation of cultural difference	Accurate attribution of meaning to cultural difference; a deeper understanding of cultural difference
Global mind-set		
Acceptance	Appreciation of other cultures and the acceptance that other cultures include both differences and commonalities compared to the own culture	Differentiation in the own behavioural response appropriate to and effective in the intercultural interaction
Adaptation	The capability to shift cultural perspectives and change behaviour in culturally appropriate and authentic ways	The creation of inclusiveness on joint terms
Cultural disengagement - an independent dimension separate from the IDC		
Cultural disengagement	A sense of feeling not fully connected to or alienated from one's own cultural group.	Re-establish cultural identification with one or more cultures

Table 3: The Intercultural Development Continuum; Stages, Worldview and Developmental Challenges (adapted from the Intercultural Learning Outcomes as described by Gregersen-Hermans and Pusch (2012, p. 33) and based on the IDC (Hammer, 2009))

Pettigrew (1998) adds a long term perspective to the original Contact Hypothesis Theory. He concluded on the basis of an earlier literature review that the contact needs to have friendship potential and sufficient time to develop in addition to the four original conditions formulated by Allport. He points to a stepwise process from initial contact between individuals from mixed backgrounds through established contact to a unified mixed group. Friendship facilitates the optimal conditions that have been identified to moderate the positive contact effects. However, the affective experience of out-group contact is impacted more by the contact than the cognitive evaluation of that group (Tropp & Pettigrew, 2005). This implies, for example, that liking someone from another culture is the result of being in frequent contact with each other without the need for a cognitive understanding of each other's values, norms or behaviours and without this positive contact leading to a deeper understanding of the other culture.

Recent research has further enriched the understanding of the Contact Hypothesis Theory. It has shown, for example, that additional outcomes of the intergroup contact include reduced anxiety and in-group identification and enhanced empathy, perspective taking, intergroup trust, and perceptions of out-group variability (Davies, Tropp, Aron, Pettigrew & Wright, 2011). Furthermore, Brannon and Walton (2013) found that intergroup contact and a sense of social connectedness increase the interest in the other culture and thereby reduce prejudice and stereotyping. The quality of the contact; the salience of group membership; and the context of the contact, whether voluntary or forced, all influence the impact of the intergroup contact on prejudice and positive and constructive contact. Brannon and Walton's (2013) meta-analysis also revealed that the effects of positive intergroup contact with immediate members of the out-group could be generalised to the out-group as a whole and to other out-groups.

It may also be possible to associate these additional outcomes with increased intercultural competence. One could state that the traditionalist view (Bennett, 2012) often found in higher education implicitly assumes that positive and constructive intergroup contact leads to intercultural competence. The question is, however, whether the process and outcomes as described by the Contact Hypothesis Theory result in the development of intercultural competence.

A tentative model was developed in this research project to test the traditionalist view in higher education on intercultural competence development and

to synthesize the literature reviewed above. The model explains the relationship over time between the quality of contact or interaction between students and staff in the university environment and the personal variables and history of those students. The tentative model developed in this study expresses that over time intercultural competence is developed as a result of interaction in the university social environment. This includes the type and perceived quality (frequency and satisfaction) of the contact as specified by earlier research (Allport, 1954; Pettigrew, 1998) and the personal variables as specified by Deardorff (2006, 2009), which include intercultural knowledge, attitudes and skills. The biographic factors which have been identified in the literature on study abroad as key factors that influence intercultural competence development are language ability, preparation for study abroad, independent living and previous experience abroad. These factors form part of the individual biography and are included in the personal variable set. The model developed here is grounded in the Contact Hypothesis Theory and extended with Deardorff's definition of intercultural competence. Figure 6 describes this extended model. The focus in this research project is to understand the relationship between the perceived quality of contact as the explaining variable and intercultural competence development over time as the dependent variable.

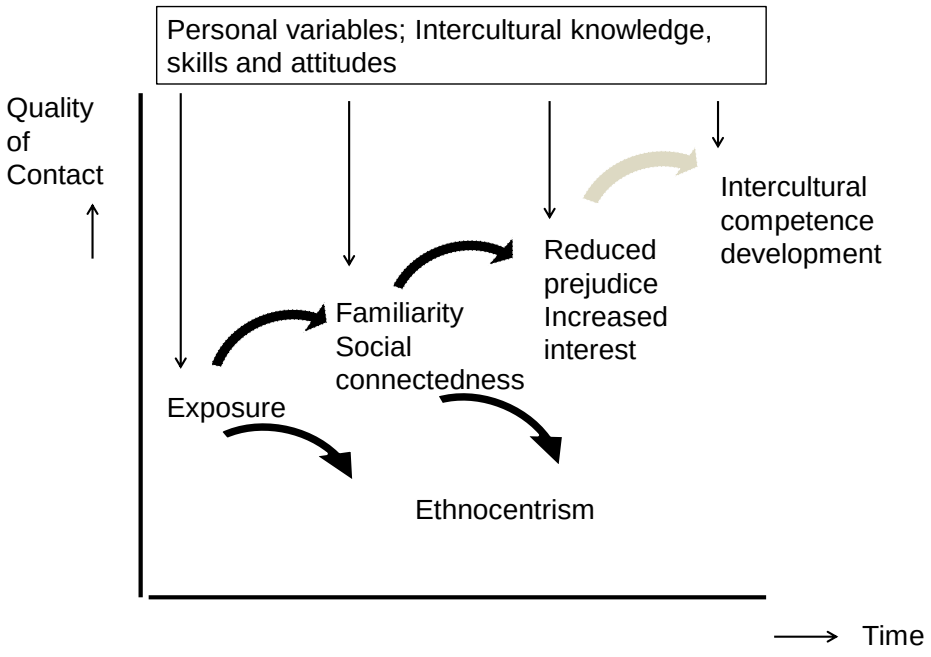


Figure 6: The Extended Contact Hypothesis Model for Intercultural Competence Development

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The expectation is that the progression of a student's level of intercultural competence over time is associated with the perceived quality of their contact with culturally different other students in an internationalised university environment. The personal biographic variables are positioned as moderator variables that can either support or hinder intercultural competence development. If the quality of the contact is insufficient or the personal variables hinder positive and constructive contact, exposure may lead to increased ethnocentrism.

In the next part of this thesis, a study is conducted at a highly internationalised university with the aim of assessing the assumption of the extended model of the Contact Hypothesis for Intergroup Contact. This includes a description of the research design, including the university context, and a critical reflection on the Intercultural Development Inventory (IDI), the assessment instrument which has been constructed by Hammer, Bennett and Wiseman (2003) grounded in the theory of the DMIS to measure the level of intercultural competence.

CHAPTER FOUR

A CRITICAL REVIEW OF THE INTERCULTURAL DEVELOPMENT INVENTORY (IDI)

4.1. Measuring intercultural competence and the IDI

The notion of developing intercultural competence as a graduate or student outcome entered higher education with the onset of its internationalisation in the mid-1980s. As shown in the previous chapters, since that time, intercultural competence has been referred to as one of the key rationales for internationalising higher education. However, in recent years, a call for evidence-based strategies for internationalisation has come strongly to the forefront. One question is how to provide evidence that students actually enhance their level of intercultural competence as a result of internationalisation.

The notion of measuring intercultural competence is not new or solely attached to the domain of internationalisation of higher education. Intercultural competence as the ability to navigate cross-cultural situations effectively and appropriately (Deardorff 2006, 2009) has been a focus of scholarly attention since World War Two. In the public sector, this is related to nation building, international relations, conflict mediation and development cooperation; in the private sector, it is related to preparing employees to work abroad. Connected to this broad research tradition into culture, cultural differences and intercultural communication, scholars have raised questions about the definition of intercultural competence, its constituent elements and how it can be developed and measured.

As a result of this broad interest, numerous instruments have been developed to indicate forms and levels of intercultural competence and to predict outcomes of cross-cultural engagement. Fantini (2009) identifies 44 instruments that measure intercultural competence or specific related elements. These instruments vary according to their conceptualisation, their purpose and how they are constructed. They can be categorised according to the different elements of intercultural competence they focus on. Some tests assess culturally general or specific knowledge, others focus on skills and performance and still others assess attitudes and personality traits. Deardorff (2009) states that research has found that a multi-method approach, which includes various perspectives and assessment tools, is

essential for accurately assessing an individual's level of intercultural competence. Alignment between the focus of the study, the definition of intercultural competence and the assessment instruments are considered essential by researchers in the field (e.g. Deardorff, 2009; Fantini, 2009).

The IDI (Hammer, et al., 2003; Hammer 2009, 2011) is a psychometric assessment instrument and is grounded in Bennett's (1989, 2004) Developmental Model of Intercultural Sensitivity (DMIS). The IDI is a 50 item psychometric self-assessment instrument which assesses how individuals construe their social world and to what extent cultural differences and commonalities are included in this construction of reality. A detailed description of the instrument is given in Chapter 6.5 Materials and Method of Inquiry.

The IDI is grounded in a developmental paradigm which, according to Hammer (2015), is an alternative to the mainstream cognitive-affective-behavioural (CAB) paradigm for measuring intercultural competence. Mainstream CAB research on intercultural competences focuses on the personal attributes that make up intercultural competence. Hammer's (ibid) additional research about the IDI led to the adaptation of the DMIS and the reframing of the theoretical model into the Intercultural Development Continuum (IDC). The IDC is described in detail in Chapter 3, Section 3.6.

This study asks how an internationalised university environment contributes to the students' development of intercultural competence on campus (Chapter 3, Section 3.4). Originally, the IDI (Hammer, et al., 2003) was chosen as the assessment instrument to measure progress in the level of intercultural competence because it is grounded in the theory of the DMIS, it was developed according to rigorous psychometric protocols and its reliability and validity have been documented in peer-reviewed scientific journals. At the time this project was designed, the IDI was one of the few instruments available online and in different languages. The online availability was a crucial element within the context of the study's pre-post observational design, since the measurement at T1 needed to take place in the student's home country before he or she departed for the university.

However, in recent years, researchers in the field have seriously criticised the IDI based on a variety of arguments. One of those critics is even one of its principal developers (Bennett, 2009). It therefore seems crucial for an appropriate understanding of the outcomes of this research project to critically reflect not only on

the IDI, but also on the criticism voiced in the literature. The objective of this chapter is to develop a critical understanding of measuring intercultural competence in general and more specifically of the IDI: what it measures, how it has been constructed and its strengths and limitations.

The IDI will be reviewed using three different perspectives. The review discusses: 1) how the IDI should be understood from the perspective of psychometric assessment; 2) how it should be understood compared to other instruments that measure intercultural competence; and 3) how to it should be understood from the perspective of the underlying constructivist theory. The following will be done for each perspective: 1) the critique of a number of researchers in the field will be synthesised; 2) responses formulated by the authors and other scholars in the field of the IDI will be given; 3) conclusions will be drawn about the validity of the critique; and 4) suggestions for further development of the IDI will be given. The synthesis of the critique uses recent review articles that assess instruments that measure intercultural competence or associated elements.

Chapter 8 discusses the implications of this review for the conclusions and recommendations that result from the current project. Some suggestions for further research are also offered. A detailed description of the instrument and its related theoretical model is presented in Chapter 3, Section 3.5 of this study.

4.2. A psychometric perspective on the IDI

Unlike physical instruments, a psychometric instrument measures a hypothetical construct: something that does not exist but can be inferred by its manifestations in behaviour. A good psychometric test needs to be reliable, valid, standardised and free from bias. It needs to differentiate between individuals who perform well and those who do not, according to some idea about what competent behaviour entails. If the purpose of the test is to generalise and predict behaviour across situations, an underlying concept or trait is needed. Pervin (1970) defines a trait as “the consistency of an individual’s response to a diversity of situations” (p. 5) that expresses relatively permanent features of behaviour. Psychometric testing is no more than an attempt to be objective and consistent in predicting how people will behave and how this can be achieved by assuming traits (Rust & Golombok, 2009). Well-known examples of psychometric tests are intelligence and personality tests. In

this study, the underlying concept or trait is an individual's worldview regarding cultural differences and how this worldview guides their behavioural response.

The IDI was developed as a psychometric instrument to measure the orientations towards cultural difference described by the DMIS and following the scale construction guidelines of DeVellis (as cited in Hammer et al., 2003). Its initial development included two main phases: IDI V1 (Hammer & Bennett, 1998) and IDI V2 (Hammer, et.al, 2003). The psychometric development of the IDI is supported by the work of Paige, Jacobs-Cassuto, Yershova, and DeJaeghere (2003), who conducted an empirical analysis of the IDI. Hammer (2011) reports on the Post-phase 2 analysis of the IDI V2 and Phase 3 with additional cross-cultural validity testing. This led to the current IDI V3 and an empirical revision of the DMIS to the IDC.

Table 4 summarises the research related to the development and testing of the IDI and its psychometric characteristics. The IDI has seen substantial revisions in its development in terms of item pools, the underlying empirical structure and dimensions of the model. The data generated by the IDI have resulted in an empirically based theoretical revision of the DMIS towards the IDC. Nevertheless, all authors cited in Table 4 have concluded, at various stages of IDI development, that it is a robust psychometric measure for measuring intercultural sensitivity as defined by Bennett's (1993, 1998, 2004) developmental model, which references an increasing potential for the enactment of appropriate and effective behaviour in another cultural context (Castiglioni and Bennett 2004).

However, concerns have been raised in the literature about the cross-cultural validity of the IDI and thus the DMIS. Already in 1998, Yamamoto (as cited in Greenholtz, 2005) concluded that the definitions of the DMIS orientations needed modification in order to understand intercultural sensitivity in the Japanese context. No empirical evidence was given to support this conclusion. Greenholtz (2005) reported difficulties in translating the "culture-proof concepts of the IDI in Japanese because of the foreignness of the concepts to the Japanese mind" (p. 76). He further commented on the item pool construction and pointed towards a possible threat to validity: under-representation in the final item pool of statements by non-US interviewees. He concluded that the process of item pool generation lacked the rigour to confirm the cross-cultural robustness of the items. Greenholtz (2005) concluded that the IDI is a work in progress, especially in the socio-linguistic realm, and that

research is needed in non-US cultures. As a consequence of his analysis, Greenholtz (2005) questions whether the DMIS actually reflects a deep cognitive structure of the development of intercultural sensitivity or whether it too is culture bound (p. 88).

Bennett (2009) expresses concern about the standardisation of IDI scores into a normal Z-distribution with an SD of 15 IDI points. According to Bennett (2009), this leads to an overestimation of the Minimisation orientation and thereby an overestimation of the IDI's capability to discriminate between individual performance on intercultural sensitivity. This has implications for correctly interpreting the IDI results of group profiles (Bennett, 2009).

As Table 4 shows, the IDI has been further developed since these comments were made in 2009. In his article reporting on the additional cross-cultural validity testing of the IDI, Hammer (2011) responds to these concerns and demonstrates both the empirical validity of the IDC's underlying theoretical seven-dimensional model and the proposed normal distribution of the population (see Table 4). In contrast to the unique translation method employed by Greenholtz (2005), Hammer (2011) mentions the rigorous back translation into multiple languages according to social science protocols. As shown in Table 4, the back translation protocols focus on both linguistic and conceptual equivalence. Furthermore, a confirmatory factor analysis of the 11 culturally distinct samples confirmed the applicability of the seven-dimensional empirical structures for each of these samples separately (Hammer, 2011). The confirmatory factor analysis would not reveal one-dimensional scales along with high reliabilities unless the item content was similarly understood. These findings support the conceptual and linguistic portability of the IDI items (Hammer, personal communication).

Psychometric criteria[12]	Hammer & Bennett, 1998 IDI V1.0 Phase 1 IDI development	Paige et al., 1999, 2003	Hammer, Bennett & Wiseman, 2003 IDI V2 Phase 2 IDI development	Hammer, 2011 IDI V2 Post-phase 2	Hammer, 2011 IDI V3 Phase 3 IDI development & subsequent studies
Research objectives	To develop a psychometric instrument for measuring orientations towards cultural difference as described by the DMIS	To test the psychometric qualities of the IDI To generate a composite IDI score To test social desirability	To establish valid and reliable measures of intercultural sensitivity guided by the DMIS To test social desirability	To develop a total IDI score Developmental total IDI score (DO) Perceived total IDI score (PO)	Additional cross-cultural validity testing of the IDI leading to the IDI V3
Underlying theory	DMIS	DMIS	DMIS Insights from Paige et al. (2003)	Insights from Paige et al. (2003) IDI scales: Denial/Defence to Acceptance/ Adaptation EM scale not included	Revision of the DMIS into the Intercultural Development Continuum (IDC) based on the empirical work with the IDI Focus on competence and not on identity development (the original Integration stage) Encapsulated Marginality reformulated into Cultural Disengagement as a separate measure
Sample	Interviewees: n=40 Expert panel: n=7 Test sample: n=226	A wide test sample reflecting prior international experience: n=353	A wide test sample: n=591	n=766	11 distinct cross-cultural samples: n=4763 IDI in the native language
Item pool	Item generation through discourse analysis of actual statements Initial item pool: 239 Sample test item pool: 145 IDI V1: 60 items Likert scale: 1-7	IDI V1: 60 items Likert scale: 1-7	Review of the original 145-item pool (revision and selecting alternative valid items) leading to 122 items Likert scale: 1-5 CFA based on the five-dimensional model lead to a final set of 52 items for five dimensions (α >= 0.8), later reduced to 50 items. IDI V2	IDI V2 Likert scale: 1-5	IDI V2 is a 50-item questionnaire Likert scale: 1-5 Selected demographic questions

[12] The psychometric criteria listed have been derived from 'An Introduction to Psychological Assessment and Psychometrics '(Coaly, 2014)

Reliability	In-depth interviews of a diverse sample Inter-rater reliability expert panel	Internal consistency reliability assessment of the six scales (Cronbach α=0.75 or higher) Scales of concern are Acceptance (α=0.77) and Behavioural Adaptation (α=0.74)	Scale reliabilities α>0.8	IDI total scores: DO score reliability: 0.83 PO score reliability: 0.82	Inter-item reliability per scale ranging from α =0.66-0.79 for the seven-dimensional model
Content validity	Cross-cultural (sample) Content validity (expert categorisation of in-depth interviews)	Scales confirmed by general factor analysis	Building on Phase 1 through in-depth interviews and expert ratings	Based on Phase 1	Back translated into multiple languages using rigorous social science back translation protocols focused on both linguistic and conceptual equivalence
Concurrent validity	-	-	World Mindedness Scale Intercultural Anxiety Scale	Based on Phase 2	Based on Phase 2
Norm referencing	-	Demographic background questionnaire	-	Total IDI DO score with a standardised z-score and a normal distribution	The standardised sample distribution reflects the actual population distribution of DO scores
Predictive or criterion validity	-	Significant predictive validity examined by correlation of IDI scores with background variables (ANOVA) (p. 478)	More research needed about the predictive validity of the DMIS/IDI		Significant correlations between study abroad outcomes listed below and gains in the IDI (Hammer, 2005) - Greater comfort in interacting with people from diverse cultures - More intercultural friendships - Greater satisfaction following a study abroad experience - Greater knowledge of another culture Significant correlations between IDI scores and diversity targets: team- and individual-level success in diversity recruitment and hiring (Hammer, 2011)

Empirical structure	Targeted factor analysis within each of the DMIS dimensions separately, resulting in six scales: Denial; Defence; Minimisation; Acceptance; Cognitive Adaptation; Behavioural Adaptation Reversal Integration could not be confirmed	General factor analysis: Strong support for the two-factor model (ethnocentric / ethno-relative) Modest support for the six-factor structure of the DMIS Weighted mean IDI score integrating the separate IDI scales (from -3 to +3 leaving out 0, reflecting the larger gap between Minimisation and Acceptance)	Confirmatory factor analysis concluded the five-factor model and the seven-factor model were equally good fits for the IDI data. The five-factor model was selected based on the criteria of parsimony (p. 432): Denial/Defence (DD); Reversal (R); Minimisation (M); Acceptance/Adaptation (AA); Encapsulated Marginality (EM) Reversal empirically is a separate orientation towards cultural difference Minimisation sits between DD and AA Empirical evidence suggests construct revision of the DMIS	Developmental Orientation is calculated using a weighted formula resulting in a standardised score with a mean of 100 and an SD of 15 Takes into account the extent to which earlier scale orientations were resolved compared to the AA score EM scale excluded from the total score Perceived Orientation is the unweighted score	The correlation matrix confirms strong correlations between Denial and Defence (ρ=0.83) and Acceptance and Adaptation (ρ=0.64). Reversal is positively correlated with Denial (0.36) and Defence (0.37) and not with Acceptance (0.01) or Adaptation (0.12) Minimisation is weakly correlated with the other dimensions Negative correlations between Denial/ Defence and Acceptance Adaptation scales No correlation with CD and the other scales The CFA confirmed that the seven-dimensional model is the best fit for the data and also for the 11 samples separately
Bias	Items were generated from actual discourse with 40 culturally diverse interviewees	The ANOVA for Gender did not produce a significant F value	The T-test for Gender did not result in significant differences (except for the DD scale) ANOVAS for Age, Gender, Education and Origin did not result insignificant differences		No significant differences in the IDI DO score related to Gender, Education and Origin Age >15
Social desirability	-	Shortened version of the Marlowe-Crown Social Desirability Scale No significant correlations with Social Desirability except for a small positive correlation observed between Minimisation and Social Desirability	Shortened version of the Marlowe-Crown Social Desirability Scale No significant correlations between social desirability and the five IDI scales	Based on Phase 2	Based on Phase 2

Table 4: An overview and summary of findings related to the development of the IDI from a psychometric perspective – 1998–2011

4.3 A comparative perspective on the IDI

In line with Fantini's observations (2009), Perry and Southwell (2011) conclude that the current broad societal interest in and need for intercultural competence development has led a wide variety of scholars from various disciplines to engage in defining, modelling and assessing it, each with their own specific focus on the dimensions of intercultural competence. No single definition of intercultural competence has been agreed upon (Deardorff, 2006, 2009 - 2) and no agreed-upon method of measurement seems to exist (Matveev & Merz, 2014). However, Deardorff (2009) concludes that the ability to act appropriately and effectively in cross-cultural contexts to reach one's goal forms the common baseline in most of the definitions to some degree.

Matveev and Merz (2014) state that, generally, the goal in the field of intercultural competence assessment is to assess the level of knowledge and ability at a given moment. However, the available assessment instruments each focus on different elements of intercultural competence. Matveev and Merz (2014) categorised ten instruments according to their focus on cognitive, affective and behavioural dimensions of intercultural competence. They concluded that the variety of definitions and models leads to a variety of expected behavioural outcomes related to intercultural competence. Thus the assessment instruments have a variety of focuses.

Perry and Southwell (2011) conclude that the chosen measurement method needs to be aligned with the definition of intercultural competence and the purpose of the assessment. They assert that no single instrument can be used for all purposes, be it diagnostic assessments, impact evaluation or theory development. In their eyes, this makes it difficult to compare instruments. Their study reviewed four quantitative scales of intercultural competence and related constructs.

Matsumoto and Hwang (2013) assessed 11 psychometric instruments. They measured intercultural competence using ecological or predictive validity and their primary criterion were intercultural adaptation and adjustment. Table 5 gives a comparative overview of the instruments mentioned in the above three studies, which assess intercultural competence or related constructs.

Each of the reviews referenced above express some concern about the IDI, although those concerns are different. Perry and Southwell (2011) express concern about the suggested progression assumed by the DMIS/IDC model, which omits the

possibility that individuals might regress as well. The stage approach is perceived to be too simple and not aligned with the perceptual complexity of the intercultural reality. Further, they see it as problematic that the orientations of the IDI are one-dimensional and do not relate to the various cognitive, affective and behavioural elements of intercultural competence as described in the literature.

Based on a review of ten instruments, Matveev and Merz (2014) identified 12 key dimensions of intercultural competence models. They categorised the IDI as assessing an individual's attitude to diversity in the cognitive domain. The IDI is the only instrument in their review that addresses just 1 of their 12 key elements of intercultural competence.

The review of Matsumoto and Hwang (2013) focuses on the psychometric characteristics of the ten most salient intercultural assessment instruments in the English literature. They applied ecological or criterion-based validity as the key parameter to assess the quality of the instruments. Ecological validity refers to the predictive power of an instrument and the strength of the items in association with the criterion or outcome variables. Ecological validity is contrasted to the traditional approach to scale construction of construct validity. Construct validity is aimed at identifying the latent structure (factors/dimensions) underlying an item pool that explains behavioural responses or performance.

Matsumoto and Hwang (2013) conclude that the construct validity of the IDI is inconsistent because of the changing underlying factor structure in the various phases of IDI development and because the factor structure in the various stages of development does not correspond with the original model. Their evaluation of the IDI's predictive power is inconclusive because, as they state, the various studies on the impact of studying abroad are inconclusive about the actual development that takes place.

In essence, the reviewers critique the IDI for several reasons. These include its one-dimensional (attitudinal) focus (Perry & Southwell, 2011; Matveev & Merz, 2014); the concern about whether the underlying constructs of the IDI progressively relate to each other as suggested by the developmental presentation of the IDC (Perry & Southwell, 2011); and its lack of power to predict effective and appropriate behaviour across cultural contexts (Matsumoto & Hwang, 2013).

Instrument	Perry & Southwell, 2011 Focus: Review	Matveev & Merz, 2014 Focus : Scale Reliability	Matsumoto & Hwang, 2013 Focus: Content-construct ecological validity
Cross-Cultural Adaptability Inventory (CCAI) Kelley and Meyers (1993)	Ability to adapt to other cultures Limited evidence for the scale validity	Ability to adapt to another culture Scale reliability: medium to strong	Intercultural adaptation and adjustment Content validity: adequate Construct validity: weak Ecological validity: weak
Cross-Cultural Sensitivity Scale (CCSS) Pruegger & Rogers (1993)	-	-	Intercultural adaptation and adjustment Content validity: adequate Construct validity: no data Ecological validity: weak
Cultural Intelligence Scale (CQ) Ang, Van Dyne, and Koh (2006)	-	-	Intercultural adaptation and adjustment Content validity: adequate Construct validity: strong Ecological validity: strong
Intercultural Behaviour Assessment (IBA) / Behavioural Assessment Scale for Intercultural Communication Effectiveness (BASIC) Koester and Olebe (1988)	Assesses eight behavioural domains of intercultural communication competence The BASIC should be used if the objective is to assess the degree to which a person tends be non- judgemental, empathetic and respectful	-	Intercultural adaptation and adjustment Content validity: questionable Construct validity: weak Ecological validity: weak
Intercultural Adjustment Potential Scale (ICAPS) Matsumoto et al. (2001)	-	Predicting the individual's potential to adjust their behaviour to a foreign culture No reliability data reported	Intercultural adaptation and adjustment Content validity: adequate Construct validity: marginal Ecological validity: strong
Intercultural Communication Competence (ICCI) Arasaratnam & Doerfel (2005)	-	Intercultural competence in intercultural encounters in terms of cognitive, affective and behavioural dimensions Scale reliability: medium to strong	Intercultural communication sensitivity Content validity: questionable Construct validity: no data Ecological validity: weak
Intercultural Sensitivity Inventory (ICSI) Bahwuk and Brislin (1992)	-	Understanding effective behaviour when dealing with people with individualistic vs. collectivistic orientations Scale reliability: strong	Intercultural communication sensitivity specific to individualism/collectivism Content validity: adequate Construct validity: weak Ecological validity: weak
Intercultural Development Inventory (IDI) Hammer, Bennet and Wiseman (2003) Hammer (2011)	Experience of cultural difference	Orientation towards cultural difference Attitudes Scale reliability (IDIv2): strong	Assessment of a certain model of intercultural competence Content validity: adequate Construct validity: inconsistent; factor structure did not correspond to the original model Ecological validity: mixed

	Concerns about the suggested linear progression; the stage approach is not aligned with the perceptual complexity of reality; it does address the various dimensions of ICC		
Intercultural Sensitivity Scale (ISS) Chen and Starosta (2000)	Intercultural sensitivity Five dimensions of ICC; it does not measure behaviour or skill per se	-	Intercultural communication sensitivity Content validity: adequate Construct validity: weak Ecological validity: weak
Multicultural Personality Inventory (MPQ) Van der Zee and van Oudenhoven (2000; 2002)	-	Multicultural effectiveness Scale reliability: strong	Intercultural adaptation and adjustment Content validity: adequate Construct validity: strong Ecological validity: strong
Intercultural Competence Profiler (ICP) Trompenaars & Woolliams (2009)	-	Intercultural competence; modes of thought, sensitivities, intellectual skills, explanatory capacities No reliability data available	-
Intercultural Readiness Check (IRC) Brinkmann (2001)	-	The ability to establish and maintain effective working relationships with people who are different from oneself medium to strong	-
Intercultural Competence Questionnaire (ICQ) Matveev (2002)	-	Intercultural competence in organisational settings Scale reliability: strong	-
Culture Shock Inventory (CSI) Reddin and Rowell (1978)	-	Direct experience with people from other cultures Scale reliability: medium to strong	-

Table 5: A Comparative Overview of the Most Salient Instruments Assessing Intercultural Competence or Related Constructs based on three literature reviews.

In response to this critique, the following observations can be made. Firstly, the detailed analysis of the IDI revealed that the instrument measures orientations of increasing cognitive complexity with which the experience of diversity is construed and with which causes for behaviour are increasingly appropriately attributed to that experience. Although this encompasses attitude and affect towards diversity, the worldview should be seen as the cognitive condition for competent behaviour instead of an attitudinal outcome.

Secondly, one of the authors of the IDI (Hammer, 2011) concluded that the IDI actually reflects a developmental scale in which individuals progress from mono-

cultural worldviews to more complex global worldviews. The Minimization orientation lies somewhere in between based on the 'best fit' empirical structure underlying the item pool and the correlations calculated between the separate scales within the empirical structure (see Table 4).

However, because of the statistical nature of a correlation matrix, it cannot currently be determined whether Southwell and Perry's (2011) critique holds. A correlation matrix only indicates the strength and direction of an association between two (or more) occasions and does not allow for causal inferences per se. Only within a longitudinal research design that specifically addresses the developmental character of the IDC/IDI can valid inferences be made about how individuals progress from mono-cultural to global worldviews and whether this follows the prediction of the IDC or whether regression also takes place and, if so, under which conditions, especially when there are unresolved issues from earlier orientations. So far as I know, the literature contains no studies of this nature.

Thirdly, Hammer (2011) reports two studies that confirm the predictive power of the IDI (as summarised in Table 4). Furthermore, Jankowski (under review) reports in a literature review about studies that demonstrate the concurrent validity of the IDI. Among others, he reports that higher IDI DO scores of superiors are positively associated with positive evaluations by their subordinates (Matkin & Barbuto as cited in Jankowski, under review, p. 20). Higher IDI DO scores are also positively associated with greater cognitive complexity, capacity for regulating negative emotions and noticing (Sandage & Hart, as cited in Jankowski, under review, p. 16) and accepting (Anderson & Lawton as cited in Jankowski, under review, p. 20) differences and similarities between self and others. Higher IDI DO scores are also positively associated with post-conventional moral reasoning (Endicott et al., as cited in Jankowski, under review, p20). It must be noted that the studies reported by Jankowski (under review) primarily included white US Caucasian individuals. Although concurrent validity was demonstrated, this literature review does not include evidence for cross-cultural portability.

Fourthly, it must be kept in mind that the construction of the IDI was based on norm referencing, in which an instrument compares individuals with each other in terms of their worldview, and not on criterion referencing, which indicates the level of effective and appropriate behavioural outcomes. Matsumoto and Hwang (2013) acknowledge that the scientific community accepts more than one method or procedure for

developing psychometric scales. Their review of the intercultural competence instruments was systematic and based on sound psychometric criteria. It makes sense at first reading, but it is problematic that they frame their final evaluation of the ten instruments with the method they used to develop their own instrument. With regard to the IDI, they conclude that they are not sure about what the IDI actually measures based on Paige et al., (2003) and Greenholtz (2005). They ignore the fact that the authors of the IDI have indicated that its development has been a work in progress. The research supporting the development of IDI V2 addresses the instability of the scales (Hammer et al., 2003). The research in Post-phase 2 and Phase 3 addresses (to a certain extent) Greenholtz's (2005) criticism of possible cultural bias. Retrospectively, the development of the IDI can be seen as an iterative process, in which theory and empirical findings have led to the refinement of the theory, to a sound psychometric instrument measuring distinct orientations to worldview and to a better understanding of its theoretical and assessment strengths and limitations.

4.4. A theoretical perspective on the IDI

The underlying theory of the IDI was formulated by Bennett (1986, 1993, 2004) when he proposed the Developmental Model for Intercultural Sensitivity (DMIS). The DMIS suggests that individuals progress from ethnocentric to global mind-sets or worldviews and are increasingly able to accommodate cultural difference in their construction of daily reality. The DMIS not only describes a development in terms of an increasing ability to cope with cultural differences. As individuals progress on the developmental continuum, the 'experience' of cultural difference also changes and becomes more complex and integrated into a person's sense of self. Furthermore, the attribution of meaning to complex cross-cultural interactions becomes more accurate. The DMIS describes intercultural competence development as revolutionary, with distinctly different worldviews and developmental conflicts underlying each stage. The Intercultural Development Continuum (IDC) is a revision of the DMIS based on research findings related to the IDI. However the theoretical foundation of the DMIS has not changed.

The theory of the DMIS and thus the IDC has been heavily influenced by the Personal Construct Theory (PCT) developed by George A. Kelly (1955, as cited in Pervin, 1970). The PCT is a holistic theory of personality which postulates that an

individual's personality can be inferred from how he or she perceives and processes information, and from the personal cognitive constructs that develop as a consequence. A construct is a subjective representation or interpretation of an event by which a person actively construes the world around him- or herself. By identifying similarities and differences between events, individuals process and categorise information into constructs. Constructs are organised in a hierarchical system to minimise incompatibilities and inconsistencies between them. This system helps people anticipate the future behaviour of others.

With increasing experience and age, each individual develops their personal construct system from a preverbal system through low complex cognitive systems to high complex cognitive systems. Low complex cognitive systems include only a limited number of constructs, which are global and undifferentiated. High complex cognitive systems include many constructs and are hierarchically arranged into an integrated system of constructs. High complexity is not just the result of the accumulation of constructs. By integrating new constructs, the system becomes more sophisticated and accurate in interpreting events and anticipating behaviour. A personal construct system (in principle) is inherently logical, flexible and adaptable. Changes in one part of the personal construct system lead to changes in other parts of the system.

The PCT views all human behaviour as directed away from ultimate anxiety. Individuals continuously seek to validate and elaborate the construct system, whilst simultaneously hoping to avoid disruption of the system. Anxiety arises when a person encounters an event for which no constructs are available or the existing constructs are inadequate. Differences between individuals can be observed in terms of their personal constructs, how these are organised, how easily a construct system or subsystem can be changed (permeability) or whether constructs are applied loosely to interpret a broad range of events or more tightly to look for accurate and precise interpretation. Kelly (1955, as cited in Pervin, 1970) interprets culture by 'nature of the fact' that people who "belong to the same culture group [...] share certain ways of construing events and have the same kinds of expectations regarding behavior" (p. 292).

The PCT represents a holistic theory of personality and explains how individuals use constructs to actively strive to understand social events and accurately predict behaviour. Within the DMIS, the experience of diversity, especially

cultural diversity, equates to the events for which constructs are developed. The DMIS focuses on how individuals include diversity in understanding and anticipating behaviour. The constructs (PCT) or worldviews (DMIS and the revised IDC) about diversity can be seen as a subsystem within a person's total construct system. The developmental orientations within DMIS/IDC elaborate and refine the more fluid Low–High Complexity dimension of the PCT. Although this is clearly a step forward, the DMIS/IDC theoretically limits development of the worldview to a one-directional progression along this one dimension, in contrast to the integrated multi-lateral construct systems growth proposed by the PTC.

When the DMIS/IDC is assessed in the context of the PTC, a question arises: how is the worldview impacted by the linkage and interaction with an individual's total construct system and especially the system of values and beliefs? The DMIS/IDC does not clarify how other constructs (e.g. those related to gender, religion, trust, justice, or authority) influence the orientation towards cultural difference and the development described by the DMIS/IDC. Nor does the model explain how changes in a personal construct system impact an individual's current worldview. The authors of the IDI implicitly acknowledged the impact of changes in the personal construct system on worldview when they stated in the IDI report that the IDI should not be taken after a significant life event because of the effects of traumatic life events on the orientations measured by the IDI. However, it is not clear whether this impact should be seen as temporary, or whether a major life event has a lasting impact on the worldview (and, if so, how).

Both the PTC and the DMIS/IDC assume development is motivated by the drive of human behaviour away from ultimate anxiety and disruptions of the system. However, avoidance of difference and hardening of stereotypical categories can be observed as well.

The PCT and the DMIS/IDC are primarily developmental cognitive theories. As such, they suffer from a lack of clarity about the interface between the construct system and the actual behavioural response. This leads to theoretical limitations for predicting how an individual will behave and whether he or she will actually be able to behave effectively and appropriately in a specific socio-cultural context that is different from their own background. Additionally, neither theory accounts for the impact of emotions and feelings on the consistent and accurate processing and

interpretation of information. The theoretical models and IDI would benefit from additional research that clarifies the above.

Where the PCT describes the development of the personal construct system as a result of engagement with the socio-cultural environment and acknowledges that personal construct systems are unique to individuals, the DMIS/IDC assumes a very specific development of the worldview that is generic and seems to develop regardless of the specific socio-cultural context and the experience of diversity. Although this fits within the discourse in the literature about culture-general and culture-specific intercultural competence (e.g. Berry, Poortinga, Breugelmans, Chasiotis, & Sam, 2011), this division becomes problematic when considered from the perspective of a person's need to accurately interpret events and anticipate future behaviour. Accurate interpretation necessarily comes with culture-specific knowledge and implies that new learning has to take place when a person encounters new events. Even when a person has developed towards the IDI orientation of adaptation, he or she might not be able to shift his or her perspective accurately and behave appropriately without first learning about the new culture. Vande Berg et.al (2012) concur with this conclusion. They report that individuals with higher IDI scores are better able to learn how to navigate new cultures.

Although the literature describes pedagogical approaches to enhancing intercultural competence (Vanden Berg et al. 2012), the DMIS/IDC is not a theory of transformative learning. It does not formulate an explicit theory that explains the process driving development from the mono-cultural to the global worldview; how this leads to culture-specific competence in terms of effective and appropriate behaviour in a different or new cultural context; or which occasions may be counterproductive for the development of more complex worldviews.

4.5 Conclusions and evaluation pertaining the IDI

The psychometric analysis of the IDI reveals that the instrument actually measures seven distinct constructs brought under the umbrella of the super-construct of worldview. Of these constructs, the mono-cultural and global orientations are strongly associated with each other, and with minimisation to a lesser extent. Cultural disengagement is not correlated as a measure with the IDI scales. Although the empirical structure of the IDI is strong, in line with the above, the reported

correlations are an insufficient measure to allow for valid inferences about the actual developmental characteristics of the total IDI scale.

The literature review on the development of the IDI does not result in clarity about whether and how the single DO score in the V3 version has changed related to the changes in the theoretical model. Paige et al. (2003) reported on the preliminary method of transformation of the Likert scale scores into IDI points. This transformation of the scores included a theoretically inspired decision by the authors to double the distance in IDI points between the Minimisation and Acceptance stages, thereby expressing the perceived theoretical gap between the mono-cultural and global worldviews. At that time, it appeared to be a valid decision as Minimisation was still seen as a mono-cultural orientation. However, although Hammer (2011) stated that the algorithm for developing the single DO score builds on the method applied by Paige et al. (2003) and that it is derived based on the relationship between scores on the Adaption scale and other scales, no further information is available in the literature. The IDC labels Minimisation as a transitory stage between the mono-cultural and global worldviews. It is not reported whether or how this change in labelling was included in the algorithm calculating the single DO score in V3.

Furthermore, Paige et al. (2003) states that the mono-cultural worldview scales consist of distinct scales with conceptually different worldviews, whilst the global worldviews are inclusive. It is not clear how the development of the V3 algorithm took this statement into account. The statement implies that in the mono-cultural worldviews, the perceptual issues of each scale need to be resolved in order to progress to the next stage. In the global worldview, the orientations need to be further developed. Adaptation describes a broader and more flexible system of cognitive constructs than Acceptance, not a distinctly different one. However, the reported reliability of the single IDI DO score is high and its concurrent and outcome validity have been confirmed for the validation studies reported above.

Even though the additional research on the IDI V3 addressed Greenholtz's (2005) criticism of cultural bias to a certain extent and offered clear evidence for additional cross-cultural validity, the exact process of rigorous back translation is unclear. The IDI in particular would benefit from either further clarification or research about the use of Western concepts, how the linguistic and conceptual equivalence of the items across cultures has been achieved and the validation of a back translation in a specific cultural context.

The issue about whether the IDI overestimates the expected presence of Minimisation in the population remains unresolved. Although Hammer (2011) reports that the distribution of IDI orientations in the total participant sample approximates the expected population distribution and thus validates the size of the Minimisation area, his argument cannot hold. However, Bennett's assertion that the minimization area is overestimated does not hold either, because of how statistics work and psychometric instruments are constructed. The current sample distribution is the result of an algorithm used to calculate the single DO score and the standardisation of the IDI points. The sample distribution approximates the expected population distribution because of how the single DO score seems to be constructed.

The IDI was not originally constructed as a test to measure and predict effective and appropriate behaviour across cultural contexts. Instead, the IDI assesses an individual's orientation to diversity as indicated by the theoretical construct of worldview. This differentiates the IDI from most other instruments that assess intercultural competence or related constructs, which focus more on actual behavioural outcomes related to intercultural adaptation and adjustment. Hammer (2015) explicitly places the IDI within a developmental paradigm that is essentially different from the salient research that he summarises as the cognition-affect-behaviour paradigm of intercultural competence. Instead of assessing whether personal attributes fit into a cognition-affect-behaviour framework that relates to intercultural competence or elements thereof, the IDI focuses on an individual's experience of difference from a developmental perspective. In this context, it is important to differentiate between determinants of behaviour and behavioural outcomes. In the end, it is about how the experience and understanding of difference translates into cognitions, attitudes and behaviours. So instead of divorcing the two paradigms, there is a clear relationship between the two. Therefore, when reporting on the IDI, a reference to intercultural sensitivity is more appropriate than a reference to intercultural competence.

Although there is obviously a relationship between a behavioural response versus the level of understanding and attribution of difference as measured by the IDI, the actual response is also influenced by other determinants of behaviour. Worldview is a subsystem of a person's total construct system and, because of interconnectedness within the construct system, it cannot be assessed in isolation. An individual might be able to accurately understand and attribute causes of

culturally different behaviour. However, he or she might not be willing to adapt his or her behaviour or even engage in the interaction, because of conflicts with their own value system. The DMIS/IDC does not consider this differentiation. To a certain extent, this reflects the critique that the model is one-dimensional (Southwell & Perry, 2011) or only focuses on one component of intercultural competence (Matveev & Merz, 2014).

Furthermore, competent behaviour in an intercultural situation is also related to a number of other factors. These include a person's current emotional state and motivation, their available behavioural repertoire, the specific situational context (i.e. the nature of the relationship between parties), the actual intercultural experience and the urgency of that context. In other words, an individual's behavioural response to an experience of cultural difference may vary depending on the nature of a specific situation, their emotional or motivational state and the available communication skills.

Currently, the predictive validity of the IDI is questionable. If the intention is to assess and predict effective and appropriate behaviour in a new or different cultural context, a more holistic and contextualised approach to understanding the individual's response to an intercultural experience is needed. The authors of the IDI basically confirm the holistic approach themselves as their advice is to use the outcomes of the IDI assessment to begin a developmental conversation. They explicitly do not allow its use as an instrument for selection. Such a diagnostic conversation helps to assess a person's ability to behave effectively and appropriately across cultural situations and is useful for developing targeted developmental plans.

In contrast to the other instruments reviewed, the IDI extends its assessment beyond intercultural adaptation and adjustment. Because of its focus on worldview or orientations to the experience of cultural difference, the IDI is, in principle, a measure of a person's cognitive and affective capability to navigate different cultures above and beyond appropriate and effective behaviour. The IDI assesses the person's ability to empathise with and accurately understand the behaviour of people from a culture different than their own. The suitability of using the IDI depends on the objectives of an assessment or research project.

The IDI was innovative at the time it was developed. For a long time, it was the only instrument that had been developed following rigorous scientific protocols for content and construct validity. The comparative review of the literature concludes that

the IDI measures what it intends to measure: worldview. It does not directly measure effective and appropriate behaviour across cultures. In this context, it is important to differentiate between determinants of behaviour and behavioural outcomes. Recent validation studies have demonstrated that the IDI DO score has predictive strength for assessing cognitive complexity and achieving diversity goals. With the above in mind, the use of the IDI needs to be aligned to the purpose of the study or training.

However, additional research or clarification regarding the algorithm for the single IDI DO score and the developmental nature of the scale is recommended. Evidence has been provided for the cross-cultural portability of the IDI, but it would benefit if there were clarity about how linguistic and conceptual equivalence has been achieved.

From a theoretical perspective, the DMIS/IDC will be enhanced if the theory is further elaborated within the context of the PCT and the processes driving the development of the worldview. Further research is needed to determine the relationship between worldview and actual behaviour, and the impact of emotions and feelings on behaviour.

The combination of the DMIS/IDC with the IDI offers a starting point and a language that, if used appropriately, can help individuals reflect on their response to cultural difference. Within an intended pedagogical setting (Vanden Berg, 2012) the use of the IDI can add value to help the traveller better understand new or different cultures. It is important to interpret the IDI's results within the context of a total personal construct system.

This review concludes that the IDI is an assessment instrument that indicates an individual's perception of diversity or worldview as the crucial cognitive and affective determinant of intercultural competence. Therefore, when reporting the results of the IDI, it is more appropriate to refer to intercultural sensitivity than to intercultural competence. The IDI is based on norm referencing and assesses the extent to which an individual includes the experience of diversity in the construction of daily reality. The IDI results reflect how an individual experiences and understands difference compared to the population, a group or an organisation. This differentiates the IDI from other instruments that assess personal attributes of individuals that are related to intercultural competence or elements thereof.

The empirical structure of the IDI is strong, with evidence for construct, concurrent and predictive validity. Statistical evidence has also been provided its

portability across cultures. However, there is a need for more research or clarity pertaining to how an individual's developmental process follows the separate scales included in the theoretical model of the IDC, the single summative DO score and how the linguistic and conceptual equivalence of the items across cultures has been achieved. The IDI can add value when used in an intended pedagogical setting, but a holistic approach is needed to correctly interpret an individual's IDI scores. The underlying theory of the IDI, the DMIS/IDC, will be enhanced if the theory is further elaborated on in the context of the PTC. The use of the IDI in research or training is recommended if the purpose is aligned to the underlying constructs of the DMIS/IDC.

4.6. Conclusions pertaining the use of the IDI in this study

Chapter 2 identified the development of intercultural competence as a graduate outcome as the dependent variable in this research project. Through their strategies and activities, universities are internationalising their campuses with the intention to provide an international experience for all their students.

Chapter 3 presented Deardorff's (2009) definition of intercultural competence: behaving and communicating effectively and appropriately in cross-cultural situations. However, Deardorff's process model does not offer insights into how intercultural competence develops. Therefore, using the review of Spitzberg and Changnon (2009) to support the assessment of actual behaviour and performance in this study, it was decided to include the IDC (Hammer, 2009) in this study's theoretical framework and to use the related IDI as the research instrument to assess the development of intercultural competence in students.

This chapter, which reviews the IDI, supports this decision. Although recommendations have been made for further clarification or research, the IDI is a reliable and valid assessment instrument that indicates an individual's perception of diversity or worldview as the crucial cognitive and affective determinant of intercultural competence. The instrument is aligned to the purpose of this study in the sense that it provides insight into how students experience and understand diversity, and if changes take place during the course of their study. The data further allow for comparison between different groups. The contextual questions allow the IDI results to be cross-referenced with biographic data and other elements in the university environment.

This review of the IDI concludes the literature review of this study. It offered an overview of the most salient literature on internationalisation of higher education and intercultural competence development as one of its key rationales. Chapter 1 focused on the internationalisation of higher education as a policy context for the development of intercultural competence as a graduate outcome. Chapter 2 described the internationalisation strategies developed by universities that aim to provide students (and staff) with an international experience, either at home or through study abroad and exchange. Chapter 3 explained the choice to focus on intercultural competence. It introduced the concepts and theories related to intercultural competence development and proposed an extended model of the Contact Hypothesis for Intergroup Contact as the theoretical model guiding this study. Chapter 4 provided a critical review of the IDI, the instrument used in this study to assess the level of intercultural competence.

The following part of this study describes the research context and method. Chapter 5 describes the university context of this research project. Chapter 6 offers details about the research method, the study's design, how it was conducted and how the results were analysed. The results of the study are presented in chapter 7. The study concludes with the conclusions, discussion and suggestions for further research in chapter 8.

CHAPTER FIVE

THE UNIVERSITY CONTEXT

As discussed in Chapter 1, universities are internationalising their campuses to provide an international experience for all their students. As explored in Chapter 2, internationalisation of the curriculum, student mobility and internationalisation at home are the most salient strategies used by universities (in Europe) to facilitate the development of intercultural competence in their students. The chapter concluded that the implicit or explicit assumption of university leaders still is that exposure to diversity and cultural difference at their internationalised universities will automatically lead to cultural learning and its intended outcomes of intercultural awareness and understanding.

This research project aims to explore how intercultural competence develops in an internationalised university environment. Chapter 1 also concluded that the assessment of the delivery of intercultural competence as a graduate outcome needs to be contextualised by an institution's specific rationales for and approach to internationalisation. However, the previous chapters also clearly demonstrate that some universities are more advanced than others in terms of internationalisation. De Wit and Leask (2015) conclude that although a shifting focus can be observed in internationalisation approaches away from fragmented ad hoc activities towards transformative change processes, these changes are slow to materialise in daily reality (p. xii). Therefore it was decided to conduct this research project at Maastricht University in the Netherlands, which has a strong track record in internationalisation and is at an advanced stage in terms of internationalising its campus and providing its students with an international experience. The opportunity for this research was provided because of the university's strong interest in internationalisation and the researcher's employment at the institution at the time.

The focus in this chapter is on the social-cultural context of universities in more general terms and on Maastricht University as the university context of this project more specifically. The socio-cultural environment of a university is the setting in which students interact and engage with culturally different others inside and outside the classroom through the formal, informal and hidden curriculum (Leask, 2015). To contextualise and interpret the research findings and to be able to

generalise the conclusions to other universities, we need to develop an understanding of the social-cultural context that universities provide. In the first section of this chapter the university as an organisational culture is explored and a two-dimensional typology of possible organisational formats is proposed for internationalised university environments. This typology helps to identify the extent and direction of organisational change that has been achieved through internationalisation. In the second section, a description is given of the internationalised university environment of Maastricht University. It is demonstrated that this university can be considered a positive example of an internationalised university environment. This allows for a realistic assessment of the impact of an internationalised university environment on the development of intercultural competence.

5.1. The international university

5.1.1. The university as an organisational culture

A university can be perceived as an organisation and, like any organisation, has its own specific socio-cultural environment and organisational culture. A socio-cultural environment reflects how members of an organisation engage and interact with each other. The organisational culture consists of the automated rules, procedures and business processes that underpin the socio-cultural environment. When viewed comprehensively, internationalisation impacts all functions of a university, including its organisation and culture. This section explores the university organisation from a social-cultural perspective. It highlights some of the challenges posed by internationalisation as a change process in the organisational culture.

In his book “Images of Organisations”, Morgan (1986) describes organisations by using a number of different metaphors. One of these metaphors views organisations from a social-cultural perspective. This same perspective is applied here in this section to the university context. Citing Presthus, Morgan (1986) notes that in this industrial/post-industrial era we live in a society of organisations and that the organisation itself is a cultural phenomenon. Within the context of this perspective, Morgan refers to an organisation as a mini-society and a socially construed reality. Others share the perspective of an organisation as a culture. An organisation in this sense can be defined as the set of relationships among the

members in an organisation and between the members and the organisation as a whole (Trompenaars & Woolliams, 2004). Each organisational culture has its own distinctive patterns of behaviour, of shared routines and of shared systems of attributing meaning. It is based on “a pattern of basic assumptions – invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration – that has worked well enough to be considered valid, and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to these problems” (Schein, 1992, p.9). Internal cohesion in an organisation helps its members to understand what the organisation is about and where it is heading. This shared understanding provides direction for how members relate to each other, how they relate with the external environment, and which activities are pursued and prioritised. People are often resistant to change within organisations, as those cultures have proven to be effective in the past to ensure success or prevent organisation failure.

Although university constituents are not usually aware of it in their daily functioning, there are aspects of a university organisation that reflect the specific local socio-cultural context. Examples of this are how the university is organised, what the preferred and followed routines and procedures are to guide interaction between and among students and staff; how the flow of information is organised and who is allowed to access which information; and how decisions are made and conflicts settled. These value patterns and cultural behaviours are shared among its members, students and staff. As already stated in Chapter 3, they enact on these patterns and by doing so reinforce them. This is what Morgan (1986) calls the “enactment view of culture” (p. 131). A specific organisational culture may become evident when this local culture is pressured to change (intentionally or unintentionally), for instance, as a result of globalisation. In such a situation the organisation’s primary, usually subconscious, response to the challenge is expected to be conservative as it protects its existing values, behavioural patterns and sense of identity.

The same holds true for the academic disciplines. Green and Whitsed (2015) refer in this context to disciplinary communities of practice. These communities constitute both a subculture within the university and a part of a wider global disciplinary culture that transcends university, national or regional borders. It is exactly this duality that poses a challenge when internationalising a university. As

concluded by Leask (2015) and Green and Whitsed (2015), the academic disciplines form the academic nexus as they serve the reason d'etre of a university – research and education. Typical of a university culture is that academics identify more with their academic community of practice pertaining to research and education than with the university that employs them. The internationalisation aims and objectives of university leaders may therefore fail or be slow to materialise because of a conservative response from disciplinary communities of practice. De Wit and Leask (2015) point to the importance of contextualising internationalisation in the various academic communities of practice. To them a successful internationalisation strategy needs to firstly differentiate between institutional and programme level aims and objectives and to secondly include the academic communities of practice in the conceptualisation of these aims and objectives and the translation of these for the various academic fields. It is therefore critical that academics are included in the iterations that lead to the internationalisation aims and objectives in a university's internationalisation strategy and that such a strategy includes academic staff having a focus on internationalisation.

In conclusion, when Hudzik (2014) refers to comprehensive internationalisation he implies a change within the culture of a university organisation towards a university culture in which its constituents include international, intercultural and global dimensions in their construction of daily life at the university as an integral part of their value system and worldview. It is not surprising that this is a slow process. As argued earlier in this section, one of the functions of a university culture is to conserve and protect the traditional ways things are done at that university to ensure organisational continuity. Furthermore, in the process of internationalising, a university not only needs to overcome its own organisational inertia; it also needs to address cross-institutional academic and disciplinary inertia, which extends beyond giving the academic disciplines a voice in internationalisation as advocated by Green and Whitsed (2015). In line with the revised definition of internationalisation as proposed by De Wit and Hunter (2015), it is also about challenging and enabling the academic disciplines and the academic communities of practice to fulfil their meaningful contribution to society. Or, as Hawanini (2011) formulates it, internationalisation should be about integrating the university into the globalising world. It is learning from the world in a cosmopolitan transformative sense to spur change towards an internationalised university organisational culture that

does not extend existing ways of thinking to new situations, “but that looks at these situations in order to find new ways of thinking about them” (Mestenhauser, 2002, p. 209).

The question is how to identify an internationalised university environment and which indicators to use. A simple approach could be to use global rankings and the indicators used in these rankings .University rankings provide comparative information about the general performance of universities and about subsets of its performance across institutions and countries. They help consumers ‘see the value of their investment in higher education and hold institutions accountable for the results’ (Shin & Toutkoushian, 2011, p. 3). These rankings measure performance in internationalisation by the number of international students and staff and the number of internationally co-authored publications. However, as argued in section 1.3.2., rankings can easily lead to the uncritical evaluation of the performance of universities and university systems based on simplified data and unquestioned implicit ideologies (Teichler, 2011). De Wit (2016) argues there are major risks involved by using the above mentioned quantitative indicators to assess internationalisation. They lack clear and accepted definitions. Further a clear and evidence based relationship is lacking between these quantitative indicators and the purpose of internationalisation to enhance the quality of education, research and service to society. A more nuanced approach to identify an internationalised university environment is needed that is sensitive to the particular context of an institutions and that includes more long term and in-depth approaches to internationalising the curriculum, collaborative research and universities’ social responsibilities in a global context.

As has become clear from the previous chapters, no one unifying institutional model and related organisational template exist by which to describe an internationalised university. Although it is questionable whether such a model or template would be desirable or useful, they are important for understanding whether a university’s internationalisation activities are fulfilling their purpose and whether universities are following the projected direction of their intended internationalisation outcomes. In other words, it is important to be able to establish the “internationality” (Brandenburg & Federkeil, 2007, p. 7) of a university and provide a snapshot of how international a university is at a certain point in time. The next section therefore proposes a two-dimensional typology of possible models that describe the internationality of university environments. This typology is based on the

Internationalisation Matrix, originally developed by Hawanini (2011). This study transformed his Internationalisation Matrix into a two-dimensional model, drawing from insights from the work of Leask (2015) about the influence of the wider institutional, local, national, regional and global context for internationalising the curriculum; from the EU project on Indicators for Mapping and Profiling Internationalisation (IMPI) of Higher Education(Beerkens, Brandenburg, Evers, Van Gaalen, Leichsenring, Zimmerman, 2010); from the related Mapping Internationalisation (MINT) project conducted by EP-NUFFIC; and from the Certification of Quality Assurance in Internationalisation (CeQuInt) project of the European Consortium of Quality assurance Agencies (ECA) (Aerden, 2014). These latter three projects focused on identifying indicators and standards of internationalisation. They jointly represent a wide variety of indicators by which to assess good practice in internationalisation. However, they lack underlying organising principles. The adapted Internationalisation Matrix offers two dimensions that can be used as these underlying principles. I have taken the key ones and integrated these in the adapted model of Hawanini.

5.1.2. A typology of universities for framing internationality

Hawanini (2011) identified two dimensions related to internationalisation: international reach and international richness. In the context of the current project, international reach is understood as the external dimension of internationalisation. This dimension includes the type of international activities and outputs, and the extent to which external agencies or activities are included in these international activities at a regional or global level. Indicators of international reach take the form of quantifiable data such as numbers (the number of international students or academics, partners and programmes) and occurrences (e.g. whether the university has an internationalisation strategy) (Beerkens et.al, 2010). Low international reach implies that a university is not involved in many international activities. If that university engages in international activities, these primarily take place on campus. High international reach refers to a high level of activity on a global scale and, as a consequence, high international visibility that, for instance, results from membership with prestigious university networks or university-business networks. A high position in international university rankings is an indicator of a globally connected university,

as most of these rankings capture reputation, research impact and relevance in terms of industry funding.

International richness was originally defined by Hawanini (2011) as the percentage and spread of non-local students present on campus. However, it is proposed here to redefine this dimension as internationalisation richness and as the internal dimension of internationalisation. This revised understanding better captures the outcomes of internationalisation and the extent to which a university transforms to include international, intercultural and global perspectives in order to achieve meaningful outcomes at individual, institutional and societal levels. Indicators are formulated as outcomes and impacts, for example, intercultural competence development or global ready graduates who have acquired the ability to address the grand challenges of our society. When the education primarily services a local labour market and students are taught by 'home grown' academics, internationalisation richness will be low. An international, intercultural or global dimension, if it is addressed, will only be found in specific programmes or isolated international activities. The international perspective is expected to be limited and involves what Hawanini (2011) calls "to teach the world what it (the institution) knows" (p. 25). On the other hand, internationalisation richness will be high when internationalisation is infused in the institution as a whole and its transformation of the academic disciplines has been guided by intended and contextualised internationalised learning outcomes for all students and by the aim to develop graduates as global citizens. Table 6 further elaborates a number of high-level indicators for the dimensions of international reach.

International Reach	
Importers	Bringing the world to the campus to maximise direct interactions and opportunities for cross-cultural learning.
Exporters	International exposure for a limited number of students and staff under the assumption that the benefits of this experience will be brought back to the home campus.
Joint programmes	Programme integration between two or more higher education institutes leading to delivering co-signed or double degrees for one programme. Incidentally leading to joint research.
Campuses abroad	Providing education abroad, alone or in collaboration with partners; ranging from the same programmes as on the home campus to programmes tailored to the local context abroad and integration across campuses.

Academic partnerships	Broad international strategic collaboration with one or more partners on several initiatives, e.g. exchange, joint programmes, joint research, joint funding initiatives and co-supervision of each other's PhDs.
Globally connected	Member of a global knowledge network of universities and businesses based on complementarities and research strengths; students have the opportunity to study with the network partners and there is a seamless recognition of study abroad; academics propose work on joint projects, PhD supervision and industry collaboration, and they regularly teach across the various campuses in joint doctorate programmes.

Table 6: High-level indicators of the external dimension of internationalisation: International Reach (adapted from Hawanini 2011)

Table 7 further elaborates on the high-level indicators for internationalisation richness.

Internationalisation Richness	
Knowledge originates from home campus	The institution primarily serves a local labour market; international students are a minority and adopt local norms and views. Staff are recruited locally and have not benefitted from international exposure and experience.
International experience is underutilised	If internationalisation activities take place, they only reach a limited number of students and staff. There are no or limited opportunities to share the benefits of this experience with the wider university community.
Culturally sensitive translation of content	In non-Anglophone countries, the education content is translated in a culturally sensitive way into English for international audiences. However the content might still be locally focused and not include international, intercultural or global perspectives.
Engaging all students/staff	Awareness that internationalisation is relevant for all university constituents because of the impact of globalisation on local, national, regional and global communities leading towards a focus on internationalisation at home.
Intended contextualised international learning outcomes	Comprehensive approaches to internationalisation, aligned to a university's specific mission and vision, relevant to an institution's multi-layered context and sensitive to disciplinary practices. Transformation of the content and the teaching methodology and intentionally create reflexive international, intercultural and global learning experiences.
Global citizenship	The curriculum includes learning outcomes pertaining the awareness and understanding of the necessity to engage with issues of equity and social justice, sustainability and the reduction of prejudice, stereotyping and discrimination (Green & Mertova, 2009) with a view to developing graduates who are able and willing to contribute to responsible, equitable and sustainable solutions for society.

Table 7: High-level indicators of the internal dimension of internationalisation: Internationalisation Richness *(based on Hawanini 2011)*

The high-level indicators referred to in Table 6 and Table 7 are formulated here to deepen the understanding of the concept of internationality and provide a frame of reference for the university context of this study. It should be kept in mind that the high-level indicators only capture the increasing complexity of

internationalisation to a certain extent and that there is an increasing need for sophisticated and detailed indicators, assessment and evaluation methods that are closely aligned to specific institutional internationalisation aims and objectives. An example of this is the IMPI project (Beerkens, et.al, 2010), which developed, collated and categorised a comprehensive lists of internationalisation indicators that cover all university functions. These indicators can be used for mapping the progress and direction of internationalisation and internationality at institutional and programme level and for benchmarking across institutions. Furthermore the increased awareness that internationalisation is about specific intent and context implies that the choices made for certain indicators must be related to that intent. In addition, this implies that the aspects measured by these indicators need to be understood within the context of a specific institution.

Figure 7 combines the external dimension of international reach with the internal dimension of internationalisation richness, leading to a proposed typology for the internationality of universities. Each of these types has the capability to deliver a meaningful contribution to society. It is important to note that this contribution does differ depending on the chosen position in the model. Furthermore, it is important to keep in mind that the four types are theoretical models constructed to clarify the underlying organisational view and to organise the possible indicators, for instance those listed by the IMPI project (Beerkens, et.al, 2010). The four types are not mutually exclusive, nor do universities that are in the process of internationalising necessarily follow the steps along the different dimensions. The typology intends to clarify the covariation possibilities between the two internationalisation dimensions.

A national university primarily serves the needs of a nation state and a local or national labour market. Internationalisation may still take place, although its reach is limited to a small number of international activities and limited numbers of international students and staff on campus. In terms of richness, an international experience abroad only benefits a small number of local students and staff. International students and staff tend to adapt to the host culture norms. The education and research have a local focus and are usually ‘home grown’. Internationalisation is not one of the university’s strategic priorities. The socio-cultural environment of the university is aligned to the national culture.

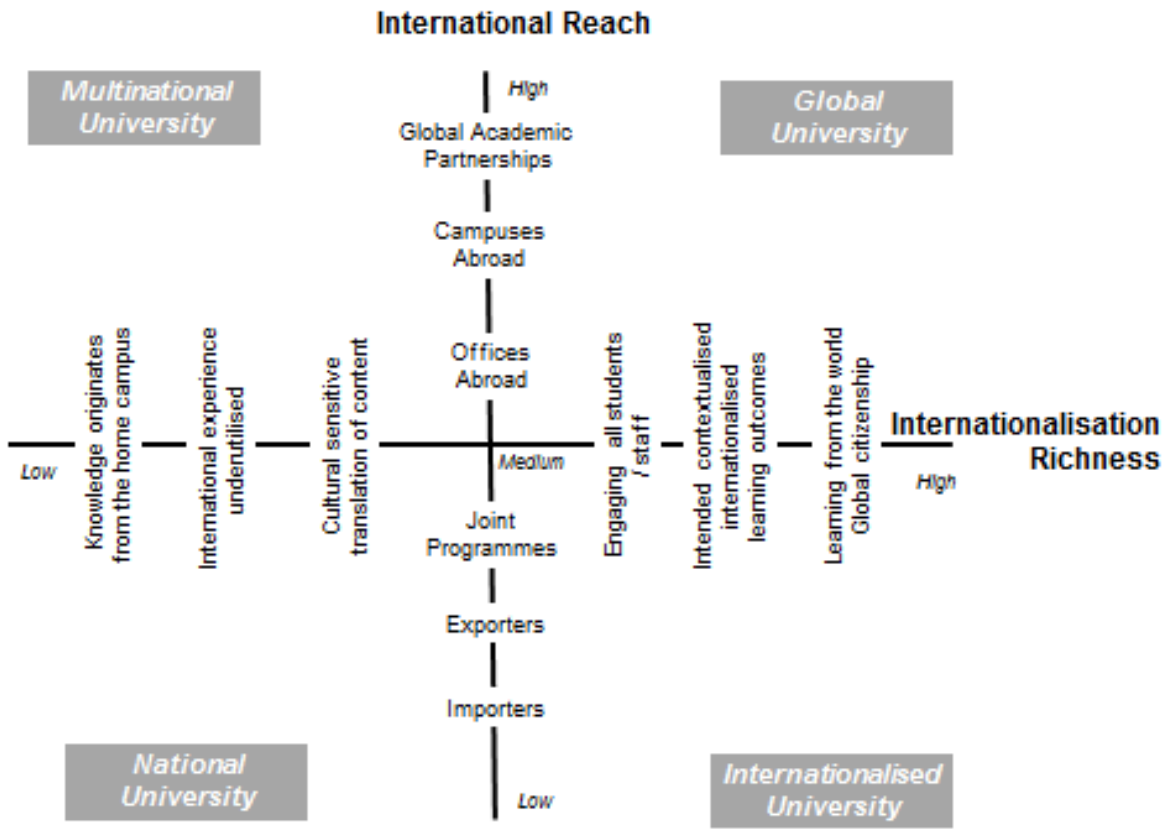

Figure 7: Typology indicating the internationality of a university (adapted from the Internationalisation Matrix of Hawanini (2011))

A multinational university has campuses in one or more other countries, which means it has a high international reach. A multi-campus model is basically an economic model that serves to diversify and increase the university's income base and reputation (Lane & Kinser, 2011). Although a multinational university will have adopted many of the characteristics of a multinational corporation, it will not have changed into a corporation (Engwall, 2008). In terms of richness, a multinational university is controlled by the home university and education is franchised from the home university. Staff work on a fly-in fly-out basis and local staff are trained according to the home institution's norms and values. The student population at each campus will predominantly be local. Although a multinational university may be embedded in the host country's national education system, this is often seen as an opportunity to diversify the home university's talent resource base. Continuity of the university is ensured by spreading the financial risk across countries and enhancing its global reputation. The socio-cultural environment of the branch campuses will

primarily be local, but their organisational cultural will be aligned to the home university.

An internationalised university serves the needs of a nation state and that of the wider global community. Internationalisation is seen as a strategic priority with the function to fulfil that need. This means that the focus in an internationalised university has shifted to include all students and staff. In terms of international reach, although activities primarily take place on campus, their aim is to create transformative and intentional learning by infusing international, intercultural or global dimensions in the curriculum and ensuring those dimensions are sensitive to academic or disciplinary differences. The number of international students and staff is substantial. Diversity on campus is embraced as a resource and there is an exchange of ideas on campus and with partners abroad, driven by the need to "learn from the world to create new higher value knowledge" (Hawanini, 2011, p. 25). The education and research focus on the grand challenges of global society and include intercultural competence development and global citizenship. However, because of the low to medium international reach, the latter might be more prominent at the individual academic or programme level, but be difficult to achieve for the institution as a whole. The continuity of an internationalised university is ensured through excellence and relevance for a wider regional or global society. The socio-cultural environment is inclusive and sensitive to the needs of international students and staff. The organisational culture is based on the national culture but adapted to its diverse constituency.

The extent of the international reach is the major difference between the internationalised university and the global university. The key characteristic of the global university is it presence in two or more countries with a view to exchanging students, staff and ideas and thereby creating new and context sensitive knowledge and perspectives. In education and research, the local is connected to the global. The difference and commonalities between the different localities are understood and intentionally utilised to infuse international, intercultural and global dimensions in the institution as a whole. Each campus accommodates students and staff from a multitude of backgrounds, without any one of those backgrounds dominating. The various campuses are complementary, and equally contribute to and benefit from the university as a whole. Herein lays the key difference with the multinational university. A global university represents a network university, whereas a multinational

university follows the model of a parent company with subsidiary branches. The global university has connections with other universities and businesses world-wide. Collaboration and excellence ensure the continuity of the global university. The socio-cultural environment, which originates from its diverse constituency, is inclusive. Its organisational culture is designed to underpin its diverse constituency and the networked campus model.

5.1.3. Conclusions

The process of internationalisation is expected to be slow because of the depth of organisational change needed and the level of organisational and disciplinary inertia. As stated elsewhere in this thesis, there is no single template for internationalisation in the literature. This is because the direction and outcomes of internationalisation need to be grounded in a university's intent as expressed in its mission, vision and strategy for internationalisation and because the process of internationalisation is influenced by factors in the external and internal university environment. Comprehensive sets of indicators have been developed to help monitor and guide the process of internationalisation in terms of outputs, outcomes and impact (e.g. Beerkens, et al., 2010) However, it is not yet fully understood how exactly the process of change towards internationalisation takes place at programme and institutional level nor how in this process the academic communities of practices influence and challenge the institutional level and vice versa. Neither is it very clear when a university can claim it is international and how the internationality of a university can be determined at a certain point in time (Brandenburg & Federkeil, 2007). The typology indicating the internationality of a university used in this study was constructed and adapted using the dimensions of international reach and internationalisation richness (adapted from Hawanini, 2011). This typology identifies the possible organisational outcomes of a process of internationalisation. However, when these outcomes are considered in the context of the revised definition of internationalisation of De Wit & Hunter (2015), it becomes clear that internationalisation richness is the more critical dimension for achieving intercultural competence. It furthermore follows that to fully realise that potential the process of internationalisation also needs to lead to changes in the socio-cultural environment of the university and its organisational culture. That is, in the totality of its daily

functioning. Grounded in the conclusions of this Section 1, the next section describes the Maastricht University as the context for this study.

5.2. *Maastricht University as the university context for this study*

The decision to choose Maastricht University was motivated by the fact that it is a positive example in terms of internationalisation of a campus on the continent of Europe. In its 2007-2010 strategy and most importantly in the implementation of its International Classroom project, explicit reference was made to the intercultural competence development of students. The university was also selected based on expectations about its information content. Flyvbjerg (2006) refers to this strategy as "information oriented selection". A maximal variation on one dimension was opted for in this study: internationalisation.

The study took place between August 2010 and April 2011. The description of the university context is therefore based on Maastricht University's Strategic Programme 2007/10 and its 2010 and 2011 Annual Reports.

5.2.1. Maastricht University

Maastricht University is a young research university located in the Netherlands. It was established in 1976 and currently has six faculties. Problem-based learning (PBL) has been an integrating concept for learning and teaching across all faculties and programmes from the university's inception. PBL centres on authentic real-life problems and issues and promotes the "acquisition of and integrated body of knowledge related to problems and the development or application of problem solving skills" (Barrows & Tamblyn, as cited in Dolmans & Schmidt, 2010, p. 13). PBL is a student-centred teaching methodology in which learning is reframed as a social interaction. Students work in small groups on real-life problems, facilitated by a tutor, and are activated to develop into self-directed, inquiry-based learners. PBL is grounded in the insights that learning to be effective needs to be constructive, self-directed, collaborative and contextual (Van Berkel, 2010). In its Vision Document on Educational Quality (2011, see Addendum 2), the university refers to three key elements underpinning its educational vision: critical problem-oriented analysis, collaboration and communication, and an international focus. Intercultural competence and social responsibility are identified as two of the five graduate outcomes that characterise a typical Maastricht University alumnus. Staff

development and support are consistently provided for implementing PBL in practice and the supporting infrastructure and learning resources are constructed based on the concept of PBL (Nederlands Vlaamse Accreditatie Organisatie (NVAO), 2013).

In addition to PBL, multi- and interdisciplinary approaches to research, education and internationalisation also feature as defining elements in Maastricht University's profile (NVAO, 2013). The university's chosen brand position "based in Europe, focused on the world" resonates with the ambitions of the Strategic Programme 2007/10. As part of the implementation of its Strategic Programme, the university engaged in an International Classroom project to ensure that PBL was future proof and supported the development of global ready graduates. The next section further elaborates on the international dimension of the university.

5.2.2. The university's strategy for internationalisation

The university was one of the early adopters of the Bologna process and already introduced the bachelor-master structure in the 2002/03 academic year. This along with the university's 1987 strategic decision to provide English-taught modules and programmes increasingly attracted international exchange and full degree students to the university. The university's Strategic Programme 2007/10 further builds on these strengths. It is important to note that internationalisation is fully integrated in the Strategic Programme, and not separated out in just one single chapter on internationalisation. The international aspects of the strategy for this period are summarised in Table 8.

The international aspects of the university's Strategic Programme 2007/10
EDUCATION
The university will introduce an innovation model for portfolio management. The criteria for programme approval includes a fit with the university's international profile and collaboration with other universities e.g. through joint or double degrees.
The university intends to strengthen its problem-based approach to learning and to "make maximum use of the added value that a diverse student population has for PBL" (p. 28).
The university will invest in the further professionalisation of its teaching staff by providing tailored courses e.g. for international classroom teaching (p. 30).
The university will strive for international accreditation for its degree programmes (p. 31).
The university aims to further develop from a university with an EU-regional orientation to a truly international university (p. 32).
STUDENTS
Students are given every opportunity to come into contact with the international world of academia (p. 32).

The university aims to recruit 30% of its bachelor's students and 35% of its master's students from abroad (p. 33).
Bachelor's graduates are expected to be attractive for other universities in the Netherlands and abroad "due to the international nature of UM programmes and the foreign background of many UM students" (p. 33).
The university intends to establish 'bridgeheads' at home and abroad with a view to providing education abroad either at branch campuses or in collaboration with partners, based on its long-standing experience with transnational education (p. 35).
The university intends to achieve the highest possible listing in international rankings (p. 35).
As high-quality education requires high-quality students, the university intends to introduce an HRM system for the selection and guidance of students that is aligned to an increasingly heterogeneous student population. (p. 36) This includes measures like reserving the most interesting internships abroad for the best students (p. 37).
The university's Careers Services will be organised in such a way that the distance between students' future workplaces and the university does not play a role in the university's ability to provide services, and that its training courses will include topics like "looking for work around the globe" (p. 37).
The university intends to improve its information and service provision, especially in regard to its aim to attract more international master's students (p. 38). Furthermore the complexity of the information provision is rapidly increasing due to the further internationalisation of the university (p. 38).
In particular, the service provision for international students is urgent. More information will be made available in English with regard to the faculties and service areas and more of the Welcome Week will be in English (p. 39).
The university intends to develop high-quality facilities – including accommodation and sport facilities – as the student population is expected to become older and more international (p. 39).
RESEARCH
The university's research will rank in the top 5 of Europe in selected areas (p. 42).
The university intends to be an attractive workplace for national and international top-quality researchers (p. 43).
In order to preserve its international competitive edge in the area of research, the number of PhDs awarded by the university needs to increase drastically (p. 44).
The university intends to acquire considerable funding from EU resources (p. 45).
HUMAN RESOURCES
Related to strengthening the university's international character, more attention will be paid to "language proficiency in English", "dealing with students and colleagues from a different cultural background", and "the recruitment and support of staff from abroad" (p. 52).
UNIVERSITY DEVELOPMENT
The university aims to further develop its international profile, which is expressed in the orientation and themes of its degree programmes and large number of international collaborative links (p. 57).
The university community is becoming increasingly international with a focus on an international academic community, a development into a fully bilingual university, and a marking system in line with international standards (pp. 57-59).

Table 8: Summary of the international aspects of the University's Strategic Programme 2007/10

During the strategic programme period, Maastricht University further developed the concept of the international classroom as a key strand of the curriculum innovation programme “Leading in Learning”. In its Vision Document on Educational Quality (2011), the university states: “We strive to create a study environment where the value of PBL is increased thanks to the diverse, international composition of our student population. In addition, we believe it is important that students have the opportunity to gain international experience during their studies” (p. 1). That the vision of the university was not merely strategic rhetoric was confirmed by the NVAO Advisory Report (NVAO) and the awarding of the NVAO special feature for internationalisation. The report was particularly positive about the quality assurance put in place across all programmes offered by the university and the involvement of all stakeholders, academics support staff and the Executive Board and the deans of the faculties.

Maastricht University: International Classroom project (2010-2011)
Strategies to be employed in this project: We aim to develop programmes for the successful educational experience of all students who are studying at Maastricht University, which address: • The inclusion, integration, and immersion of students from other cultures into the Dutch culture and vice versa. • Incentives for Dutch students to integrate and collaborate with students from other countries for a rich cultural exchange. • Cultural competencies that will strengthen the empowerment of all graduates of Maastricht to be culturally attuned and globally ready. • Transition management to identify, diagnose and treat appropriately the transition management issues of all students, Dutch and international.

Table 9: Strategies employed by the International Classroom project of Maastricht University

As is evidenced by the summary in Table 9, the university’s strategic programme for the period 2007-2010 clearly expresses the intent to integrate international, intercultural and global dimensions in the purpose, functions and delivery of its education; to enhance the quality of its education and research; and to make a meaningful contribution to society. Furthermore, an international experience abroad is considered valuable for all students, as is an internationalised learning experience on campus. The awareness of the need to reach all students gained in importance during the strategic programme period, as evidenced by the initiation of

the education innovation programme “Leading in Learning” and the International Classroom project.

The NVAO Advisory Report (2013) concluded that the International Classroom project takes a central position in the university’s internationalisation strategy. It provides a welcoming and inclusive environment for all students, and it supports staff and students in successfully functioning in small-scale international and multicultural settings. Furthermore the report praised the “efforts of the university to integrate an international dimension in all programmes” (p. 7), even in programmes with a Dutch finality (i.e. Dutch Law)

5.2.3 Facts and figures

In its Annual Report 2011, Maastricht University characterises itself as a European international university as evidenced by its international student population and its internationalised study programmes (p. 10). Most undergraduate and postgraduate programmes are fully English taught and include an international or European dimension or orientation in the curriculum[13]. During their studies, students have contact with students from different cultures in their tutorial groups and classes; they are taught by culturally diverse staff; and they have the opportunity to do an internship or study abroad.

In terms of grading, the university also meets international standards. The university uses the European Credit Transfer and Accumulation Credit (ECTS) system. In addition, it has implemented international grading tables in its diploma supplement, which ensure international standards for grading are met.

The university has successfully implemented an English language policy for students and staff and offers additional English language training for both groups. Most information and policy documents are available in English. Also, the language used in the university’s governance is English, unless otherwise required. Student services for international students are fully integrated in the standing organisation. Study associations and sports clubs are open to all students and their communication is primarily in English as well.

To diversify its student population, since 2007 the university has engaged in an international recruitment strategy that integrates student recruitment in seven

[13] All except for the Law and Medicine programmes.

focus countries with international brand and reputation management, international partnerships and international alumni relations. This has resulted in initiatives such as the establishment of a Maastricht Education and Research Centre in Bangalore, India, and a Maastricht University India Institute in Maastricht, which focuses on contemporary India. It also led to the participation of Maastricht University in the China–EU School of Law in Beijing. Furthermore, managed exposure of the university in the international press increased exponentially from 2007 onwards, contributing to the international reputation and stature of the university.

At the time of the present study, the university's student population consisted of approximately 46% of international students and 54% of Dutch students (Annual Report, 2011); international student enrolment counted for 51% of its total bachelor's and master's intake, totalling 3136 international students. The university welcomed 1163 incoming exchange students and sent 20511 students abroad in 2010-2011. Its percentage of international staff members increased from 19.7% in 2008 to 24.1% in 2011. In figure 6 the development is given of the international student population since the university's inception.

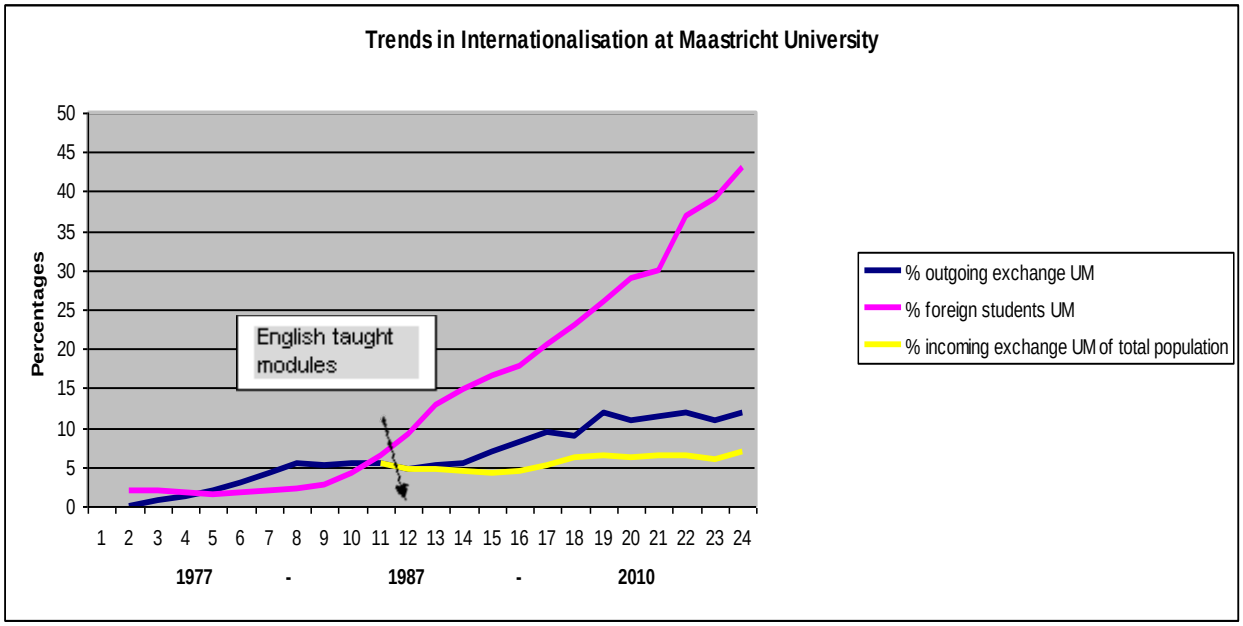

Figure 8: Trends in Internationalisation at Maastricht University 1977 - 2010

However, in its Annual Report 2011 Maastricht University expresses that internationalisation is more than the recruitment of international students and student exchange. Strengthening research collaborations, joint and double degrees and franchising education are also an intrinsic part of its vision to develop as an

international university. In 2011 the focus was on strategic activities in these areas. In 2011 the university achieved a number of prestigious international research grants and received recognition for its Knowledge Centre for International Staff Support.

5.2.4 International rankings and accreditations

The international reputation of the university has been confirmed by various international university rankings and by an independent quality assurance agency, in terms of its internationalised curriculum, its international student and staff populations, and the global employability of its graduates. In 2011, the university improved its ranking position to place 109 in the QS World University Rankings and achieved a place in the top 10 of the Times Higher Education Rankings for the top 100 universities under 50 years of age. The university also once again participated in the German CHE ranking in 2011.

In early 2011, the university started the procedure for an international quality assurance assessment with the Dutch Flemish Accreditation Agency (NVAO). The NVAO Quality Label for Internationalisation was awarded in April 2013. The distinctive feature for internationalisation assesses five indicators: vision, policy, output, improvement policy, and organisational and decision-making structure. The university met the standards for all of these five features, which are set by the NVAO and evaluated by an independent panel of reviewers.

5.2.5. Conclusions

In conclusion, Maastricht University can be considered a positive case regarding internationalisation in the field of higher education institutions. The culture at Maastricht University is characterised by innovation in education and a multidisciplinary approach to education, which are spurred by the system of PBL. This culture has facilitated the early adoption of an international, intercultural and global dimension in the curriculum and in the university's functioning as a whole. Its approach to internationalisation is comprehensive, which is reflected in the statement of the Rector Magnificus in office at the time this study was conducted, in which he acknowledges that the Leading in Learning programme and the International Classroom project induce a process of change that necessarily engage all of the university's academic and support staff, students and management (Mols, 2011)

In terms of internationality, Maastricht University is advanced with regard to its internationalisation richness, which is considered the most crucial dimension for the development of intercultural competence. The internationalisation of the curriculum reaches all students, includes intended international and intercultural learning outcomes and contributes to social responsibility and global citizenship. In terms of international reach, the university was typified at the time of the study by a medium position. The import and export elements were strongly developed, including the mobility and exchange of students and staff. Although the university had some joint programmes with partners across borders, these were primarily regional. International partnerships further afield were in the process of development, as was the university's physical presence abroad. At the time of this study, Maastricht University could be classified as an internationalised university.

Maastricht University is therefore deemed suitable as a test ground and context for understanding the impact of the social environment of an internationalised university on the development of intercultural competence in its students.

CHAPTER SIX

METHOD

At present no single agreed definition of intercultural competence exists and therefore no single agreed assessment instrument that measures intercultural competence. In Chapter 4 the choice for using the IDI as the assessment instrument in this study is explained based on a review of the main body of literature in this field. The method and design of this study are grounded in that choice.

6.1 Choice of target group

The target group in this research project is first-year master students. Masters entrants have already successfully completed a university degree and gone through the transformative experience of attending university and possibly living independently from their parents or carers for the first time. These other transitory experiences potentially could have influenced the impact that the internationalised university social environment had on the students' intercultural competence development (Hammer et.al, 2003).

6.2 Developing the empirical research questions

In Chapter 1 the following fundamental research questions are formulated:

7. What is the impact of the social environment on students' development of intercultural competence whilst they are on campus?
8. What forms of social interaction contribute to the development of intercultural competence in students whilst on campus?
9. Do specific characteristics of a student's personal history help or hinder the development of students' intercultural competence whilst on campus?

The level of an individual student's intercultural competence as measured by the IDI is the dependent variable in this study. The Extended Contact Hypothesis Model for Intercultural Competence Development (see Chapter 2) positions the perceived quality of the contact as the explaining variable. This variable is operationalised in this project by the satisfaction with and frequency of social interactions with others who are different from oneself. Jointly, these form the university's social environment.

Previous experience abroad, language ability, preparation for study abroad (Vande Berg, et al., 2012) and living independently from one's parents prior to the start of a master programme are expected to be mediator variables that influence the impact that students' exposure to the university's social environment have on their intercultural competence development as measured by the IDI

Living independently from one's parents has been added as a mediator variable because moving away from home is a transitory experience that possibly influences a student's scores on the IDI (Hammer, Bennett, & Wiseman, 2003). In this study, the students' biographies are therefore positioned as a set of control variables. The personal attributes and skills as identified by Deardorff (2006; 2009), discussed in Chapter 2, have not been measured in this study, as the focus is on the impact of the social environment. This leads to the following three measurable empirical research questions.

1. Does the level of intercultural competence of first-year master students increase during the first ten months of study while on campus at university as measured by the IDI?
2. How do the satisfaction with and frequency of the social interactions between respondents and other students and staff inside or outside the curriculum impact the development of intercultural competence of first-year master students as measured by the IDI?
3. How do the elements of a first-year master student's personal biography, which are known to be of influence on intercultural competence development, impact the development of intercultural competence as measured by the IDI?

6.3 Hypotheses

The following hypotheses have been developed based on the theoretical framework and the literature review to test the research questions in this study.

1. Exposure to intergroup contact within a university environment will result in increased intercultural competence in students as measured by the IDI between T1 and T2. This development is expected to be larger for newly arriving master students than for master students who enter from an undergraduate programme at the same university;
2. The satisfaction with and the frequency of the contact will positively correlate with the development in level of intercultural competence as measured by the IDI;

3. Previous experience abroad, language ability, preparation for study abroad and living independently from one's parents before the start of the master programme will positively correlate with the development of intercultural competence.

6.4 Research design

The research consisted of a pre- and post-test observational design using the Intercultural Development Inventory (IDI) in order to measure the development of intercultural competence over a period of 10 months. This type of design is referred to as a quasi-experimental design, in which "real world events produced by the unfolding political and social processes" (Brady & Collier, 2004, p. 302) constitute the treatment between T1 and T2. The pre-test was administered to students before the start of their master programme and the post-test was administered towards the end of their master programme – after nine months of study on campus. The quality of the social contact during the test period can be seen as the treatment. Campbell, Stanley and Gage (1963) identified several threats to internal validity when using a quasi-experimental design. These threats and how they are managed in this study are summarised in Table 10 below.

Threats to internal validity	Mitigated by
History; transition experiences other than exposure to the internationalised university environment influence the outcomes.	Earlier studies using the IDI report that current transitory experiences potentially influence the results of the IDI (Hammer, Bennett, & Wiseman, 2003). The master students were invited to participate in the pre-test measurement before their arrival at the university.
Maturation: the occurrence of psychological changes during students' time at university.	The choice to focus on master students to avoid the transitory experiences from adolescence to young adulthood, transitory experiences of moving away from home, and transitory experiences of entering higher education.
Exposure to a pre-test or intervening assessment influences performance on a post-test.	It was decided not to debrief participants on the results of the pre-test. Debriefing induces reflection and this might stimulate intercultural learning, which could distort the results of the post-test.
Testing instruments or conditions are inconsistent; or pre-test and post-test are not equivalent, creating an illusory change in performance.	With the exception of the six customised questions, the IDI and its administration procedure were the same for the T1 and the T2 assessment.

Statistical regression occurs whereby scores of subjects that are very high or very low tend to regress towards the mean during retesting.	The time span between T1 and T2 was sufficiently long.
There is selection bias that leads to systematic differences in subjects' characteristics between treatment groups.	The T1 and T2 respondents and the three T2 test groups were analysed in terms of age, gender, level of education and national background.
Experimental mortality leads to subject attrition, biasing the outcomes.	The T2 assessment was planned for nine months after T1, three months before the end date.
There is diffusion of treatments in which the occurrence of one condition influences the outcomes in another condition.	No specific intervention methods were planned between the pre-test and the post-test as the study aimed at identifying which elements in the university environment impacted intercultural learning. The responses were analysed on possible intervening or confounding variables.

Table 10: Threats to the internal validity and their mitigation through the research design

Although care has been taken to mitigate these threats, some of these factors might still have influenced the results and created limitations to this study. A further discussion on the limitations of this study is given in Chapter 8.

6.5 Materials and method of inquiry

On the basis of a literature review in Chapter 4, the Intercultural Development Inventory (IDI v.3) was selected as a method of inquiry for this study. The principle researcher has been licensed to administer the IDI since 2002 and has practical experience with administering, interpreting and debriefing others on the results of the IDI. The IDI is a 50 item psychometric self-assessment instrument which assesses how individuals construe their social world and to what extent cultural differences and commonalities are included in this construction of reality. As extensively discussed in chapter 4 the instrument was developed based on large samples across cultures, and repeated testing has confirmed its content validity, cross-cultural validity and reliability (Hammer, 2011). The IDI has been widely used and reported on since 1998. The IDI scale generates raw IDI scores between 50 and 145, which have been normalised around the raw IDI score of 100. Table 11 gives the interval ranges for each of the five development orientations, the abbreviations and the relative expected weight per IDI

development orientation for the normalised population distribution as reported by Hammer (2011).

IDI orientation	Abr.	Raw IDI scores	% weight
Denial	D	<70	2.28%
Polarisation	P	70-84.99	13.59%
Minimisation	M	85-114.99	68.26%
Acceptance	Acc	115 -129.99	13.59%
Adaptation	AD	130 - 145	2.28%

Table 11: IDI development orientations, their respective abbreviations and interval ranges, and the relative expected weight for the normalised IDI population distribution.

Scores are calculated for the perceived development orientation (PO), indicating how a person assesses their own level of intercultural competence, and the actual development orientation (DO), indicating their actual level of intercultural competence. The orientation gap (OG) is the difference between the PO and the DO scores. According to Hammer, Bennett and Wiseman (2003), an orientation gap larger than seven IDI points indicates that a person does not have a realistic perception of their own level of intercultural competence. For participants whose scores fall under the stage of 'polarisation', an additional score is generated indicating a polarised orientation towards either 'defence' or 'reversal'. Separate from the ID continuum but included in the IDI v.3, the instrument also measures the level of 'cultural disengagement'. This scale indicates the extent to which an individual is connected to or disconnected from their own culture of origin. In addition to 50 items that measure intercultural competence, the IDI also includes a maximum of six customised questions and eight standard open questions. The customised questions in this study are formulated in accordance with the specific focus of this study and the literature review on the impact of internationalisation (Chapter 1 and 2) and the development of intercultural competence (Chapter 3). The T1 questions are based on the variables identified by the research on the impact that study abroad has on intercultural competence development. This includes aspects like previous experience abroad and foreign language competence. Question four was included to control for the transitory experience of moving away from home. These moderator questions are given in Table 12.

No	Customised Pre-test Questions	Value
1	What is the total amount of time you have lived in another country?	never lived in another country less than 3 months 3-6 months 7-11 months 1-2 years 3-5 years 6-10 years
2	What language do you speak with your parent(s) / guardian(s)?	Dutch English German French Spanish Chinese Arabic Hindi Japanese Other
3	What language was the medium of instruction during your previous bachelor studies?	Dutch English German French Spanish Chinese Arabic Hindi Japanese Other
4	Prior to starting your master programme, did you participate in a training course or other preparation for living abroad or in the Netherlands?	yes no NA I already live in the Netherlands
5	In the past (before your master programme in September), did you always live with your parent(s)/guardian(s)?	yes no
6	When do you expect to arrive at the university?	I already live here I expect to arrive before 24/8 I expect to arrive after 24/8

Table 12: Pre-test T1 moderator questions

During the post-test assessment, six additional questions were asked about the students' experience with the social university environment, about the frequency of contact with other students and teachers, their satisfaction with the contact, and their participation in non-curricular social activities. The T2 customised questions are given in Table 13. These questions were derived from the research on the Contact Hypothesis Model (see Chapter 3).

No.	Post-test T2 customised questions	Value
1	How was your cooperation with staff members and tutors?	very good good neither good, nor bad bad very bad I did not work with staff members
2	How was your cooperation with students from another culture?	very good good neither good, nor bad bad very bad I did not work with students from other cultures
3	Which contact during your master programme at this university has been the most important for improving your intercultural competence?	Contact with tutors, professors, etc. during the education programme; Contact with tutors, professors, etc. outside the education programme; Contact with students during the education programme; Contact with students at the university, but outside the education programme; Contact with students in committees Contact with students in the student council; Contact with students in the student / study association; Contact with students during sports; Contact with students during social events (e.g. evenings out); Contact with host citizens.

4	How often did you have this kind of contact during your master programme?	every day a few times a week once a week a few times a month once a month a few times a year or less n/a
5	To what degree do you feel at home in the city of Maastricht?	very much much slightly hardly not at all
6	Did you participate in any of the non-curricular activities listed below?	sports member of a student association member of a study association work as a student assistant member drama/music association none of these

Table13: Post-test T2 contexting questions

The standard IDI open questions are listed in Table 14. These questions are part of the standard IDI instrument and offer the opportunity for additional information on the level of intercultural competence. Furthermore a question was asked during T1 about the level of completed previous education.

No.	Open questions
1	What is your background (e.g. nationality, ethnicity) around cultural differences?
2	What is most challenging for you in working with people from other cultures (e.g. nationality, ethnicity)?
3	What are key goals, responsibilities or tasks you and/or your team have, if any, in which cultural differences need to be successfully navigated?
4	Please give examples of situations you were personally involved with or observed where cultural differences needed to be addressed within your organisation, and the situation ended negatively.
5	Please give examples of situations you were personally involved with or observed where cultural differences needed to be addressed within your organization, and the situation ended positively.

6	Did you and/or your team achieve specific outcomes or goal accomplishments that were influenced by or resulted from your participation in this program? If so, please describe.
7	Did you and/or your team achieve other (e.g. unplanned, unintended) outcomes or goal accomplishments that were influenced by or resulted from your participation in this program? If so, please describe.

Table 14: The standard open IDI questions

6.6 Procedure

The IDI was administered entirely online. This means the questionnaires were sent and completed via the Internet. Several languages were available[14]. Potential respondents received an e-mail with an invitation to take part in the survey. Clicking on a hyperlink in the e-mail took respondents to the login page of the survey. The respondents could log in to the questionnaire using unique login data provided in the invitation e-mail. The IDI was administered with the support of an independent online survey agency (Flycatcher). On Monday 4 August, respondents were invited by e-mail to participate in the research project. Invitations for the pre-test T1 were sent to 1144 e-mail addresses, to all first-year master students who at that moment had been fully or conditionally accepted to a master programme at the university. Completed questionnaires could be submitted until 24 August 2010, one week before the start of the academic year. The invitation mentioned an incentive for participants who participated in both the pre-test and the post-test survey. Reminders were sent out on the week commencing 16 August 2010. Respondents for the post-test T2 were invited by e-mail on Tuesday 10 May 2011, eight months after the start of the master programme and nine months after the completion of the pre-test. In this second invitation, participants were reminded of the incentive. Completed questionnaires could be submitted until Monday 23 May 2011. Reminders were sent on Monday 16 May 2011. A questionnaire was considered completed when all 50 items on the IDI were completed.

4.7 Population, sample, response rate and generalisability

[14] The IDI is currently available in twelve languages (Bahasa Indonesian, English, French, German, Italian, Portuguese, Spanish, Russian, Korean, French, Japanese and Chinese). Translations from the English-language version were completed using rigorous "back translation" scientific protocols to insure both linguistic and conceptual equivalency.

The respondent pool for the pre-test consisted of first-year master students who had either been admitted or conditionally admitted to a master programme at the university. The pool of respondents for the post-test included the respondents who finished the IDI at T1 and who actually started their master programme at the university. The response rates potentially can be influenced by the salience of the topic and the length of the survey. Table 15 summarises the total response for the pre-test and the post-test.

Total Response	Pre-test	Post-test
Number of e-mail addresses	1150	239
Net no. sent[15]	1144	233
Response	255	108
Response rate	22%	46%

Table 15: Total response and response rate for the pre-test and post-test

Of the group invited to participate in the pre-test survey, 255 fully completed the IDI, leading to a response rate of 22% for T1. The majority of the T1 respondents were aged between 22 and 30 years (83%). Nine percent were between 18 and 21 years of age and 9 percent were 31 years or older. Of the total number of T1 respondents, 39% were male and 61% were female. The majority of T1 respondents had completed an education at either a bachelor level (77%) or master level (16%). The respondents' geographic backgrounds for the pre-test phase were the Netherlands (28%), other EU countries (35%) and non-EU countries (37%), as indicated in Figure 7.

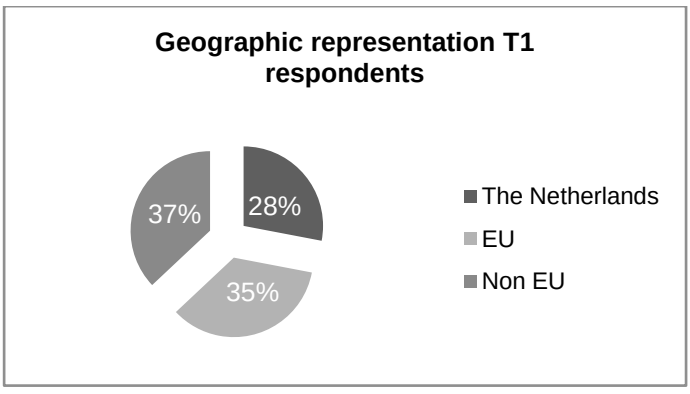

Figure 9: Geographic representation of respondents in the pre-test at T1

[15]A number of the e-mail addresses were incorrect, which resulted in a smaller number of invitations actually being sent than the number of e-mail addresses suggests. Also, some of those who were invited indicated they would not be joining the university after all.

Of the group invited to participate in the post-test survey, 108 fully completed the IDI, leading to a response rate of 46% for T2. The majority of the T2 respondents were between 22 and 30 years old (91%). Four percent were between 18 and 21 years of age and 6% were 31 years or older. Of the total number of T2 respondents, 41% were male and 59% were female. The majority of the T2 respondents had completed education at a bachelor level (56%) or master level (40%). The respondents' national background for the post-test phase was the Netherlands (27%), other EU countries (41%) and non-EU countries (32%), as indicated in Figure 8. The T2 respondents constitute the sample in this research project that resulted in a sample (N) of 108 students.

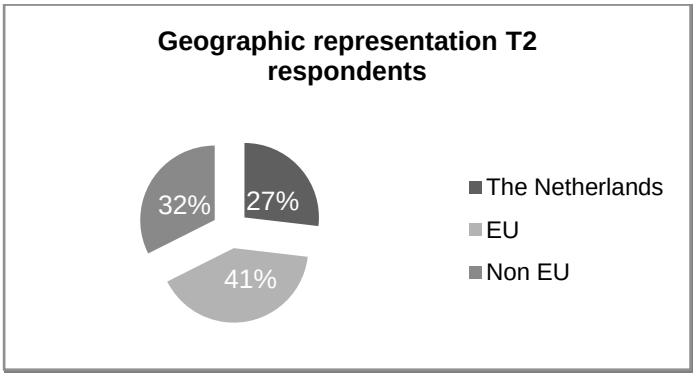

Figure 10: Geographic representation of respondents in the post-test at T2

According to the Maastricht University Annual Report, 2010, the final number of first-year master students for the 2010-2011 academic year was a total of 2354 (official count on 1 December 2010). The total population size in this study is N = 2354, of which 55% have a Dutch national background, approximately 40% come from other EU countries and 5% from non-EU countries[16].

Table 16 below gives insight into how the sample respondents are distributed over the various university faculties and the response rate compared to the final first intake on September 2010. The response rate per faculty ranges between 3% and 9%, with faculties attracting large student numbers for Dutch-taught master programmes at the low end of the scale. Faculty 4 offers a large Dutch-taught master programme in conjunction with a few small English-taught master programmes. Faculty 6 offers Dutch-taught masters in conjunction with English-taught masters. A

[16] The percentages of population distribution for new first year master students from EU and Non EU countries are estimates informed by the intake and population distribution.

number of students from faculty 1 had left for their field research work before the post-test.

Only part of the entire population of first year master students (2354) took part in the research. The results generated by the sample may therefore deviate to a certain extent from what the results would have been if the whole population had responded. Response rates determine to what extent the respondents are representative for the population as a whole and to what extent the conclusions can reliably be generalised to the entire population of first-year master students. The maximum reliability margin or confidence interval can be calculated using the formula in Figure 11. A maximum reliability margin was obtained for a found proportion (p) of 50%.

$$1{,}96 \cdot \sqrt{\frac{p \cdot (1-p)}{n}} \cdot \sqrt{\frac{N-n}{N-1}}$$

(p=found proportion, n=number of respondents, N=total population)

Figure 11: Formula for the maximum reliability margin

At a 95% confidence level, the maximum reliability margin or confidence interval for statements of the pre-test T1 group of respondents (n = 255) is 5.8%. At a 95% confidence level, the maximum reliability margin or confidence interval for statements of the post-test T2 group of respondents (n = 108) is 9.2%. If the number of respondents is greater, the confidence level does not increase, but the reliability margins decrease. This implies that conclusions for the population of 2010-2011 first-year master students can with 95% certainty be made with a maximum of + or - 9.2%. The maximum confidence intervals for the various faculties and for the university at T1 and T2 are given in Table 16.

Faculty	Intake masters[17]	Participation pre-test	Participation post-test	Response rate sample	T1 95% max c.i.	T2 95% max c.i.
1 DKE/MSG	112	29 (26%)	5 (17%)	5%	15.74%	43.03%
2 FASOS	247	48 (19%)	19 (40%)	8%	12.72%	21.64%
3 SBE	678	73 (11%)	36 (49%)	5%	10.84%	15.91%

[17] First-year master intake per faculty (source: Maastricht University Annual Report, 2010)

4 FHML	598	45 (8%)	22 (49%)	4%	14.06%	20.52%
5 FPN	244	22 (9%)	12 (55%)	9%	19.97%	27.64%
6 FDR	481	38 (8%)	14 (37%)	3%	15.27%	25.83%
University	2354	255 (11%)	108 (42%)	5%	5.8%	9.2%

Table 16: Pre-test and post-test response rate per faculty and for the university

The analysis of the response pattern leads to the following conclusions:

- The analysis of the response pattern for the pre-test and post-test groups suggests there are no intervening variables that affected the pre-test or post-test measurements. The group of T2 respondents matches the group of T1 respondents in terms of age, gender, level of education and nationality.
- In the T1 and T2 test sample, respondents from non-EU countries are over represented compared to the total population.
- The response rate varies between the faculties. The data seem to suggest that the language of instruction is an intervening variable regarding the response rate.
- The maximum confidence interval for the T1 sample is 5.8% and for the T2 sample is 9.2%. The maximum confidence intervals for the respective faculties range between 10.84% and 19.97% at T1 and between 15.91% and 43.03% for T2. Because of the faculties' large confidence intervals, it was decided to analyse the data at the level of the university only.

The higher response rate of non-EU students can possibly be explained by a different motivation to study at the university. Their motivation to participate in a research project on intercultural competences may be higher, considering that international experience is one of their overarching motives for studying at this specific university. The response rate may also have been affected by the fact that a number of faculties offer master programmes that are taught in Dutch and cater to a regional market. These programmes may attract students who are not directly interested in an international experience. The impact of the national representation and language of instruction will be included in the analysis of the data.

6.8 Composition of the test sample: the benchmark group and the quasi-experimental group

In the original study set-up, an attempt was made to include a control group consisting of Dutch students from a Dutch-taught undergraduate programme who planned to continue onto a Dutch-taught master programme. The assumption at that

time was that exposure to diversity was limited for this group both at the time of the pre-test and the post-test. This assumption proved incorrect because of the substantial numbers of non-Dutch students (primarily from Germany and Belgium) who study in Dutch-taught programs both at undergraduate and post-graduate levels. Instead, to assess the impact of the university's social environment on the development of intercultural competence, the post-test respondents were allocated into two different test groups: a benchmark group consisting of first-year master students continuing from an undergraduate programme at the university (n = 31) and a quasi-experimental group consisting of first-year master students who were new to the university (n = 54). For a number of T2 respondents (n = 23) it could not be identified whether they were new to the university or not[18]. This group is referred to as the 'continuation / new unknown' group. Table 17 summarises the composition of the different test groups.

T2 Post-test respondents	Description	n	% M / F
Benchmark	First-year master students already studying at the university	31	39% / 61%
Quasi-experimental	First-year master students new to the university	54	35% / 65%
Continuation / new unknown	First-year master students who did not complete the question	23	44% / 56%
Total		108	38% / 62%

Table 17: Composition of the sample: number of respondents and gender

All of the respondents in the benchmark group were between 22 and 30 years of age (100%). Of the respondents in the benchmark group, 39% were male and 61% female. The majority of the benchmark group had completed an education at bachelor level (61%) or master level (36%). The national background of the benchmark group is distributed in the categories the Netherlands (42%), other EU countries (29%) and non-EU countries (29%) as indicated in Figure 12.

[18] Continuation from undergraduate to postgraduate programmes ranges between 40% and 60%. Research indicates that 50% of bachelor students consider continuing their studies (Source: Maastricht University Annual Report, 2010)

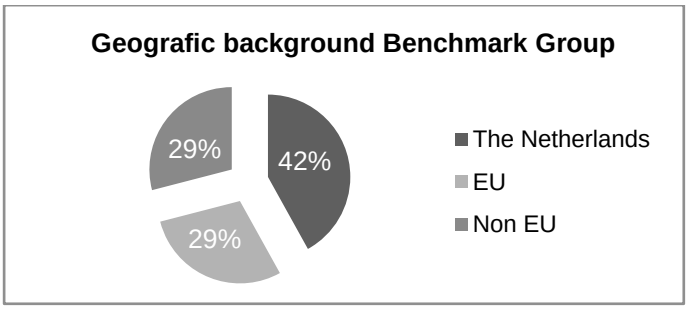

Figure 12: Geographic representation of respondents in the benchmark group

The majority of the respondents in the quasi-experimental group were between 22 and 30 years of age (87%). Three percent was between 18 and 21 years of age and nine percent were 31 years or older. Three percent did not answer the question regarding age. Of the respondents in the quasi-experimental group, 35% were male and 65% were female. The majority of the quasi-experimental group had completed an education at bachelor level (52%) or master level (54%). The respondents' national background for the post-test quasi-experimental group is distributed in the categories the Netherlands (19%), other EU countries (46%) and non-EU countries (35%), as indicated in Figure 13.

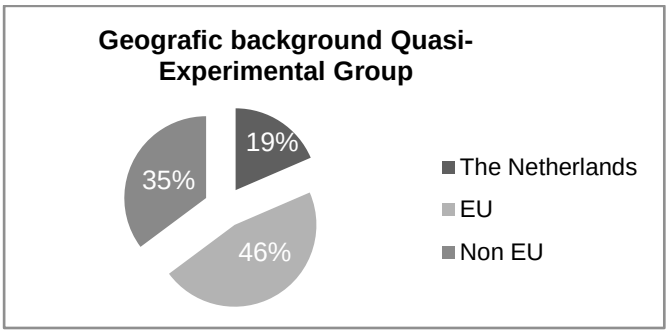

Figure 13: Geographic representation of respondents in the quasi-experimental group

The majority of the respondents in the 'continuation / new unknown' group were between 22 and 30 years of age (87%). Nine percent was between 18 and 21 and four percent was 31 years or older. Of the respondents in the 'continuation / new unknown' group, 44% were male and 56% were female. The majority of this group had completed an education at bachelor level (57%) or master level (35%). The respondents' geographic background for the post-test 'continuation / new unknown' group is distributed in the categories the Netherlands (26%), other EU countries (44%) and non-EU countries (30%), as indicated in Figure 14.

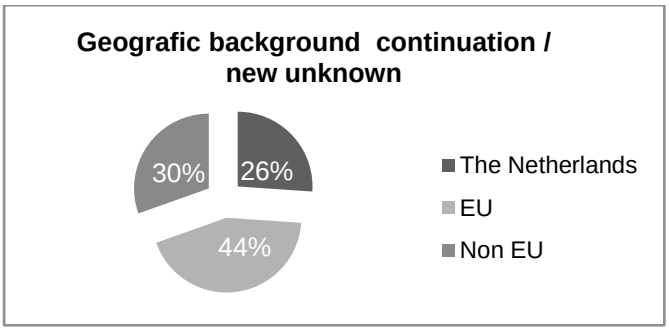

Figure 14: Geographic representation of respondents in the group 'continuation / new unknown'

The distribution of the geographic background of the respondents in the T2 test sample over each of the three test groups is given in Figure 15.

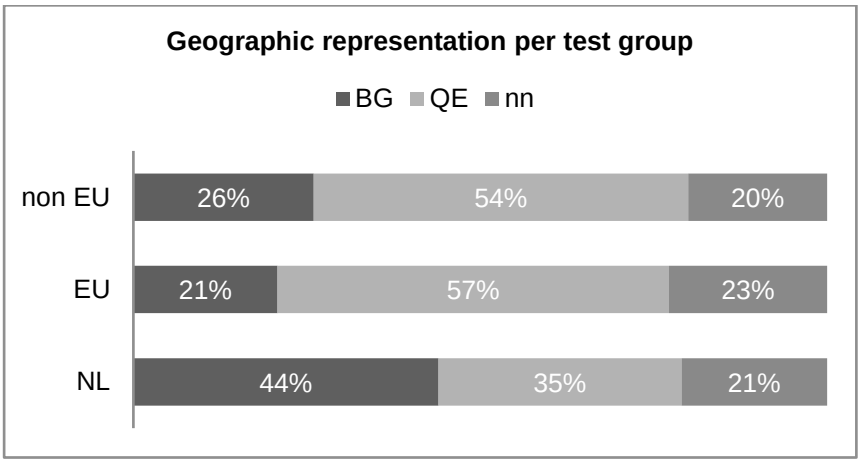

Figure 15: Distribution of the geographic background of respondents across the test groups.

Based on conclusions drawn from the analysis of the response pattern of the T2 test sample, the following statements can be made:

- In terms of age, gender and level of education, the demographic characteristics of the benchmark group, the quasi-experimental group and the 'continuation / new unknown' group are comparable to the total sample of T2 respondents.
- Compared to the total T2 sample, the Dutch national background seems over represented in the benchmark group (44%) and under-represented in the quasi-experimental group compared (35%).
- Compared to the total population, students from an EU national background seem under-represented in the benchmark group (Maastricht University Annual Report, 2010).

- The respondents in the ‘continuation / new unknown’ group seem equally distributed over the three nationality groups: the Netherlands, other EU countries and non-EU countries.

The demographic characteristics in terms of age, gender and level of education seem similar for the three test groups. The over-representation in the benchmark group and the under-representation in the quasi-experimental group of Dutch respondents can be explained by the fact that the majority of Dutch first-year master students actually continue from an undergraduate programme at this same university (Maastricht University Annual Report, 2010). The under-representation of EU students in the benchmark group can be explained by the fact that a substantial percentage of EU students (notably students from Germany) progress to master programmes at other universities around the world (Maastricht University Annual Report, 2011). The composition of the benchmark group in terms of national background may be the result of an unintended selection bias and primarily include respondents who are less interested in the international experience.

6.9 Process of data analysis and statistical testing

The research resulted in various data sets, either directly generated by the IDI or constructed based on the IDI data. These data sets allow for different types of scales and consequently different levels of measurement and methods of hypothesis testing. An overview of the initial IDI results, their origin and the data type can be found in Table 11. To answer the empirical research questions, the data were analysed in three phases. The main objective of phase 1 was to identify how the test groups compared with the population and which changes could be identified in the level of intercultural competence. The main objective of phase 2 was to identify if and how the contact data were associated with the IDI results at the pre-test T1 and the post-test T2. Because of the outcomes of phase 1, the statistical analysis in phase 2 was performed for the sample as a whole. The main objective of phase 3 was to assess the impact of the biographic data of the respondents on the development of intercultural competence. The results in this paragraph relate to research question 3. Because the biographic variables are positioned in this research project as the moderator variables, the thesis also reports on the combined impact of these moderator variables and the contact variables on the development of intercultural competence.

Phase one of the analysis consisted of four steps. As a first step a descriptive statistical analysis of the three test group was performed for the DO scores and the OG. The descriptive analysis of the OG makes a further analysis of the PO scores superfluous. The PO scores were therefore not analysed further. The conclusions of the descriptive statistical analysis informed the formulation of the H0 and H1 hypotheses for statistical testing. Secondly the test groups were sorted according to their T1 raw IDI score for the IDI development orientation; for all test groups the frequencies of the IDI intervals were calculated for T1 and T2; the Δ T1 – T2 raw DO and OG scores were calculated; and a nominal data set indicating change in the development orientation was constructed. The third step in the analysis included the statistical testing of the development in intercultural competence between T1 and T2 per group for the raw IDI scores and the Δ T1 – T2 OG scores, using a T-test for paired observations. To test if the frequencies of the T1 and T2 test group development orientations match the expected frequency distribution of the IDI orientations (not raw scores) of the population, the goodness of fit ratios were calculated. The expected frequencies were calculated based on the normalised IDI population distribution. In order to perform a Chi Square goodness of fit test at least 20% of the expected frequencies need to have a frequency of n > 5; no cell can have a frequency of 0[19]. To comply with these conditions, the frequency tables for the IDI orientations were re-worked and a new interval scale was constructed using the underlying worldview to indicate the new categories. The new worldview scale is based on the five IDI stages and combines the development orientations ‘denial’ and ‘polarisation’ into a ‘mono-cultural worldview’, the development orientation ‘minimisation’ is referred to as the ‘transition worldview’ and the development orientations ‘acceptance’ and ‘adaptation’ are combined into a ‘global worldview’ (Hammer, 2011). When reporting on the five-stage model of the IDI, the text will refer to ‘orientations’; when reporting on the collapsed three stage model reference will be made to ‘world view’. The collapsed worldview is given in Table 18 below.

IDI orientation	Raw IDI scores	% weight	Worldview	Raw IDI scores	% weight
Denial	<70	2.28%	Mono-cultural mind set	< 84.99	15.87%
Polarisation	70 - 84.99	13.59%			

[19] A value of 0.5 has been added to each of the cells in the frequency table to avoid the empty cell (see Agresti, 1990, p. 54.).

Minimisation	85 - 114.99	68.26%	Transition	85 - 114.99	68.26%
Acceptance	115 -129.99	13.59%	Global mind set	115 - 145	15.87%
Adaptation	130 - 145	2.28%			

Table 18: Collapsed IDI worldviews, their respective interval ranges, and the relative expected weight for the normalised IDI population distribution as derived from the five-stage IDC model.

Where possible a Chi Square goodness of fit test was performed. For small samples with expected frequencies of < 5, a Kolmogorov - Smirnov one sample test for small samples was performed. To determine if there is a statistical difference in the development of intercultural competence between respondents with different T1 development orientations, McNemar's test for correlated samples was performed for each of the different test groups. To enable this test, one case was eliminated from the benchmark group and three cases from the new entrants group.

In the fourth step of phase one, the outcomes of the three test groups were compared using a single factor ANOVA and a Fisher Exact test for the interval scales. An overview of the data sets, their origin, the data type and the statistical methods applied is given in Table 19 on page 171[20].

In phase 2 a covariation and correlation matrices were generated to identify the associations between the IDI results and the biographic and contact data. Based on the outcomes of the correlation matrix regression, analyses were performed for previous experience abroad, frequency of the contact, satisfaction with the contact living independently, and gender.

In phase 3, a multiple linear regression analysis was performed to assess the combined impact of the contact and the biographic variables on the post-test DO scores. Because of missing values on the contact variables, the number of observations included in the multi linear regression analysis is reduced.

In summary, this chapter gives an overview of the set-up of the current study. The chosen methodology followed a quasi-experimental research design with a pre-

[20] Where applicable because of non-parametric properties of the data sets Mann-Whitney or Wilcoxon Rank test have been applied; see Statistical Addendum.

test and post-test assessment using the IDI as the principle assessment instrument. The respondents were allocated to a benchmark group and a quasi-experimental group. The benchmark group consisted of students who already studied at the university and the quasi-experimental group consisted of students who were new to the university. Respondents who could not be place in either of these groups were analysed as a separate group.

Furthermore this chapter provides insight into how the IDI has been customised and used in this study. It establishes the reliability and validity of the data collected in this study and an account of how the data were generated and which statistical analyses were performed.

In the next chapter, the results are presented. For reasons of readability, the quasi-experimental group has been renamed as the ‘new entrants’ group.

Data set	Origin	Type	Statistical methods
Raw DO scores	IDI	Ratio	Descriptive analysis T-test for paired samples (within test group)
			ANOVA single factor (between test groups)
Raw PO scores	IDI	Ratio	Not included
Δ T2 – T1 raw DO scores	constructed	Ratio	Descriptive analysis T-test for paired samples (within test group)
			ANOVA single factor (between test groups)
Orientation Gap (OG)	IDI	Ratio	Descriptive analysis T-test for paired samples (within test group)
			ANOVA single factor (between test groups)
Δ T2 – T1 OG	constructed	Ratio	Descriptive analysis T-test for paired samples (within test group)
			ANOVA single factor (between test groups)
OG >= 7	constructed	Nominal	Binominal z-ratio
Development Orientation	IDI	Interval	Kolmogorov - Smirnov one sample test
Perceived Orientation	IDI	Interval	Not included
Worldview DO	constructed	Interval	X2 square test
Change in DO	constructed	Nominal	McNemar's test for correlated samples
Biographic data	IDI	Ratio	Covariation matrix Correlation matrix
			Multiple linear regression analysis
			ANOVA
Contact data	IDI	Ratio	Covariation matrix Correlation matrix
			Multiple linear regression analysis
			ANOVA

Table 19: Overview of data sets, their origin, data type and statistical method

CHAPTER SEVEN

RESULTS

In this chapter the main results of the study pertinent to the research questions are presented. In paragraph 7.1, 7.2 and 7.3 the results related to research question 1 are presented and reports on the development of the level of intercultural competence as measured by the IDI between the pre-test and the post-test assessment[21]. Paragraph 7.4 relates to the research question 2 and on the impact of the social interactions in the university environment on the post-test development of intercultural competence. In paragraph 7.5 the impact of the biographic data of the respondents on the development of intercultural competence is presented. The results in this paragraph relate to research question 3. Because the biographic variables are positioned in this research project as the moderator variables paragraph 7.6 reports on the combined impact of these moderator variables and the contact variables on the development of intercultural competence.

In this chapter reference is made to IDI DO scores and IDI Development Orientations. When IDI DO scores are mentioned reference is made to the IDI scale points; when the IDI Development Orientation is mentioned reference is made to the worldview or developmental stages. In paragraph 7.6 the concept of efficiency is used as a criterion for deciding which combination of variables has the strongest correlation with the post-test DO scores. The efficiency is determined by the combined level of significance of the correlation, the economy of variables and the total variance explained.

A full overview of the original data, the statistical analysis and the complete results are included in the Statistical Addendum to this report. Where appropriate the level of statistical significance is indicated. It is important to keep in mind that one cannot infer a causal relationship on the basis of an observed correlation. The correlation indicates the strength and the direction of the relationship.

Thee Statistical Addendum is organised according to the footnotes in this chapter 7.

[21] Some of the results presented in these paragraphs have been published in Gregersen – Hermans, J. (2015) The Impact of Exposure to Diversity in the International University Environment and the Development of Intercultural Competence in Students.

7.1. Development of Intercultural Competence as measured by the IDI for the Benchmark and the New Entrants group

Does the level of intercultural competence of first year master students increase whilst on campus during the first nine months of study at the University? The main objective of this paragraph is to identify how the Benchmark group, the New Entrants group and the total sample compare with the population and which changes in the level of intercultural competence can be identified.

The results of the IDI indicate that the development orientation of the total sample lies in early Minimization at the pre-test as well as at the post test assessment. The Benchmark group (BM) and the Unknown group score at the cusp of Minimization at the pre- and the post-test. The mean score of the New Entrants (NE) is in Minimization. All three groups are normally distributed around their respective means[22] . The mean IDI scores of the Benchmark, the New Entrants, the Unknown groups and the total sample for the pre-test and the post-test are given in figure 16.

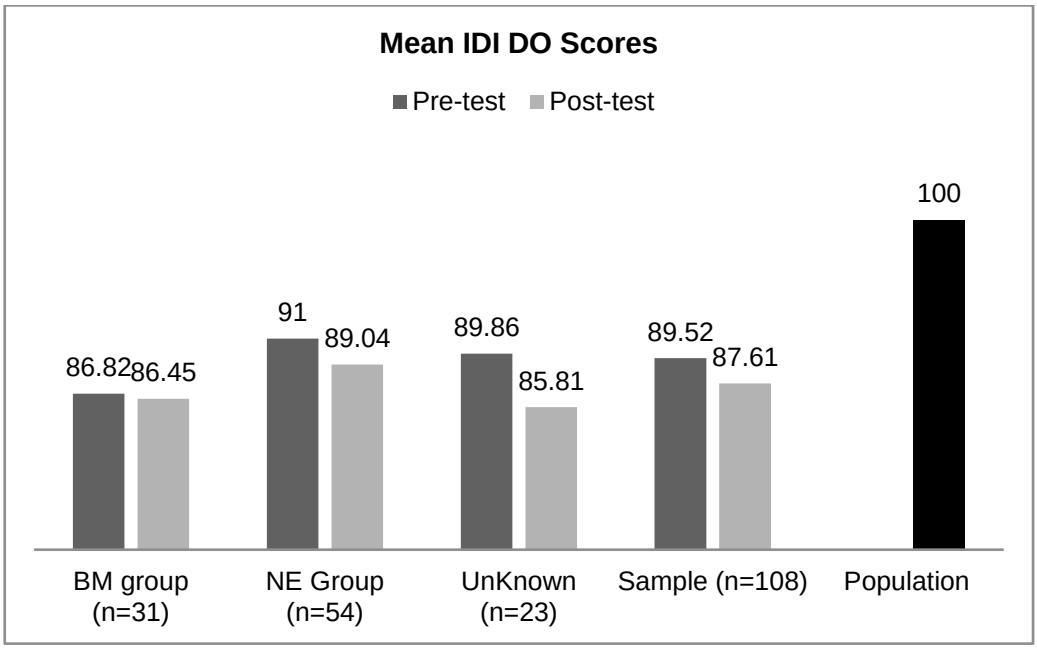

Figure 16: The mean IDI DO scores of the benchmark group, the new entrants group and the Unknown compared to sample and the population mean.

The data in figure 16 indicate that the mean scores of each of the three groups and the total sample slightly decrease at the post-test assessment. However, the

[22] Skewness and Kurtosis are between - 1 and + 1; it is therefore acceptable to assume a normal distribution. A normal distribution is a prerequisite for parametric statistical testing.

development orientation remains unchanged in early Minimization. Regardless whether the respondents progress from an undergraduate program or are new to the university T-tests for paired sample means failed to confirm significant differences within each of the groups between the IDI DO scores at the pre-test and the post-test[23]. Furthermore, no significant differences in IDI DO scores between the groups are found at the pre-test and at the post-test after 10 months[24] based on an ANOVA single factor analysis. However, for the total sample a statistically significant regression in IDI DO scores has been found[25]

The IDI DO scores indicate the developmental orientation of the respondents. The IDI orientations of the two test groups, the Benchmark and New Entrants group, are compared to the population distribution for the pre-test and are given in figure 17. It can be observed the two test groups[26] deviate from the population distribution. In the Benchmark group Denial and Polarization seem over-represented and in the group of the New Entrants Polarization seems over-represented. The global worldviews Acceptance and Adaptation are under-represented in the pre-test.

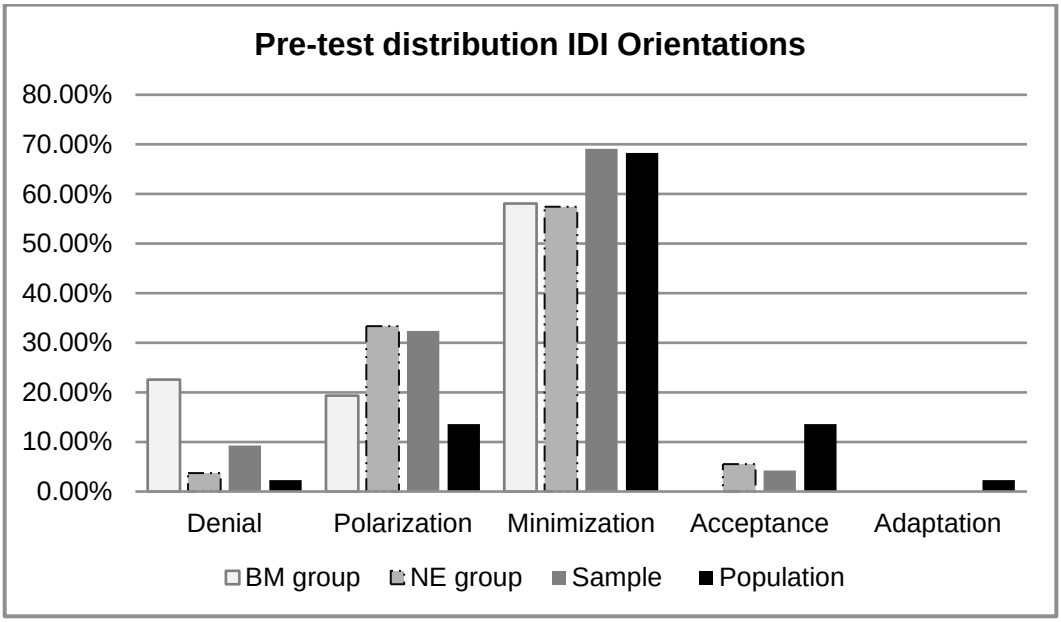

Figure 17: The relative distribution of the pre-test IDI DO scores across the IDI Orientations

[23] BM group: T=0.18; df = 30; p = 0.86. NE group: T= 1.35; df =53; p = 0.18. Unknown group n.a..

[24] ANOVA single Factor Analysis; T1: F= 0.78, p = 0.46; T2: F= 0.45, p= 0.64

[25] Total sample: T = 1.77; df = 107; p = 0.04 one tailed.

[26] The group of respondents of which it is not known whether they are new to the university has been excluded from the interval analysis because the Anova single Factor Analysis concluded there were no significant differences between the Unknown and the two test groups.

The post-test distribution seems to suggest that the distributions of the Benchmark group and the group of New Entrants across the IDI Orientations have become more similar, however still deviate from the population distribution. Although there are some exceptions in Figure 18 a general tendency towards Polarization can be observed.

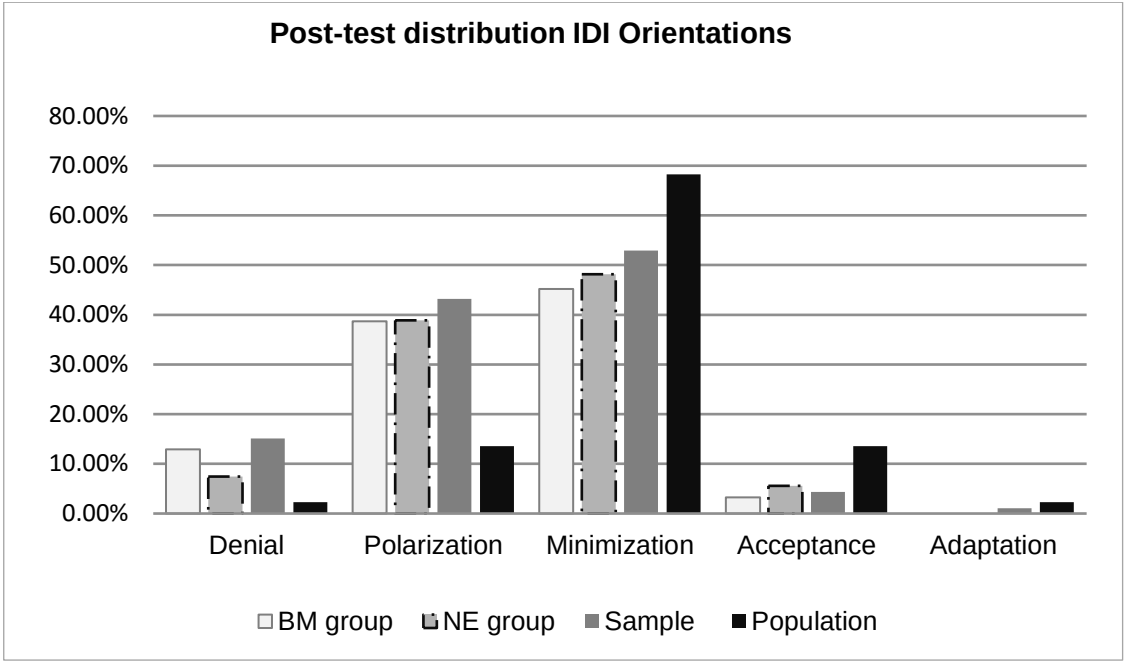

Figure 18: The relative distribution of the post-test IDI DO scores across the IDI Orientations

A series of Kolmogorov-Smirnov test for goodness of fit for small samples has been performed, assessing whether the observed[27] frequencies of the Benchmark group[28], the group of New Entrants[29] and the total sample[30] match the population distribution. The tests confirm that Polarization compared to the expected population distribution is over-represented and Acceptance and Adaptation under-represented for both groups at the pre-test as well as at the post-test. A convergence between the pre-test and the post-test towards Polarization could not be confirmed[31] for the BM

[27] A value of 0.5 has been added to each of the cells in the frequency table to avoid the empty cells. According to Agresti (1990) this enables the statistical analysis but does not influence the actual outcome, (p54). The reworked number of respondents is referred to as n'.

[28] BM T1: Dmax = 0.55. BM T2: Dmax =0.52; n'=33.5; two tailed; p=0.01

[29] NE T1: Dmax =0.51; NE T2: Dmax = 0.51; n' = 56.5, two tailed, p=0.01

[30] Sample T1: Dmax = 0.53 ; Sample T2: Dmax = 0.49 ; n'= 110.5 ; two tailed, p= 0.01

[31] McNemar's test for correlated samples failed to confirm statistical significance; In the Benchmark group one case, in the group of New Entrants six cases have been eliminated to enable this test. These cases were considered outliers.

and NE groups separately. However, some evidence for convergence towards Polarization has been revealed. A positive correlation has been found between the NE group and the pre-test IDI Orientation[32]. Respondents who are new to the university score significantly higher in IDI Orientation at the pre-test than the BM group, whilst this difference has disappeared at the post-test. Furthermore, at the level of the total sample a significant difference[33] has been found which indicates that more respondents with a pre-test score in Minimization regressed to Polarization in the post-test than expected[34] if change had been random. At the post-test assessment the frequency distribution of the IDI Orientations at the level of the total sample includes significantly more respondents with a mono-cultural worldview than at pre-test assessment.

In the Benchmark group the change in the development orientation and the direction of that change[35] occur randomly[36]. In the group of New Entrants significantly fewer respondents changed in IDI orientation then if change had been random[37]; when changes in orientation takes place the direction of the change however is random. For the total sample the number of respondents who changed in development orientation is significantly lower than expected then if the change had been random[38]; when a change in orientation takes place the direction of the change is random[39].

The range of available IDI Orientations within the sample at the pre-test and the post-test is relatively narrow; respondents primarily score in the Mono-cultural and Minimization areas of the IDI scale.

The results so far reported indicate that the level of intercultural competence in terms of IDI DO scores does not change in the 9 month study period, regardless whether respondents are new to the university or progress from the undergraduate

[32] R=0.19; p<0.05; the variance explained is 3.8%

[33] McNemar's test for correlated samples confirmed a significant regression from M to P/D; p= 4.34E-03

[34] A random probability of change in development orientation refers to a 50% chance that a respondent remains in a developmental orientation and a -50% chance that a respondent increases or decreases in developmental orientation

[35] The direction of change refers to a decrease or an increase in development orientation.

[36] Confirmed by exact binominal calculations.

[37] (p=0.04)

[38] p = 0.005 (5.32E-03)

[39] p= 0.09; Binominal Z-ratio = 1.7; n=42; k = 27; the H0 could not be rejected

level. However a tendency in development orientation towards Polarization has been confirmed. To better understand this tendency first an analysis for each of the pre-test IDI Orientations has been performed. The T-test for correlated samples confirms that the group of respondents (n=10) with a pre-test development orientation of Denial significantly progressed in their IDI DO scores at the post-test[40].Six of these respondents changed towards Polarization; one towards Minimization. In contrast a significant regression in IDI DO scores has been found for the group of respondents with a pre-test development orientation in Polarization (n=30)[41]; Although six respondents actually regressed into Denial and three respondents progressed towards Minimization the average score of this group stayed in Polarization. The group of respondents with a pre-test development orientation in Minimization also had significantly lower IDI DO scores (n= 64)[42]. Although 18 respondents regressed to Denial or Polarization and four respondents progressed to Acceptance the average score at T2 of this group stayed in Minimization. Out of the 18 respondents that regressed 17 had a T1 IDI DO < 100[43] and were in early Minimization at the start of their master programme. No significant change in IDI DO scores has been identified for the group of respondents who scored in Acceptance at the pre-test.

Secondly a regression analysis has been performed in which the change in the IDI DO score (Δ IDI DO score) between the pre-test and the post-test has been plotted against the IDI DO scores at the pre-test. In figure 19 the function of this regression line is given.

[40] Z= - 2.78; n = 10; one tail (p = 2.70E-03).

[41] W = 207; n s/r =30; z = 2.12; p one-tail is 0.017; p two-tail = 0.034

[42] (p=1.45E-02).

[43] The mean IDI score of the population is 100

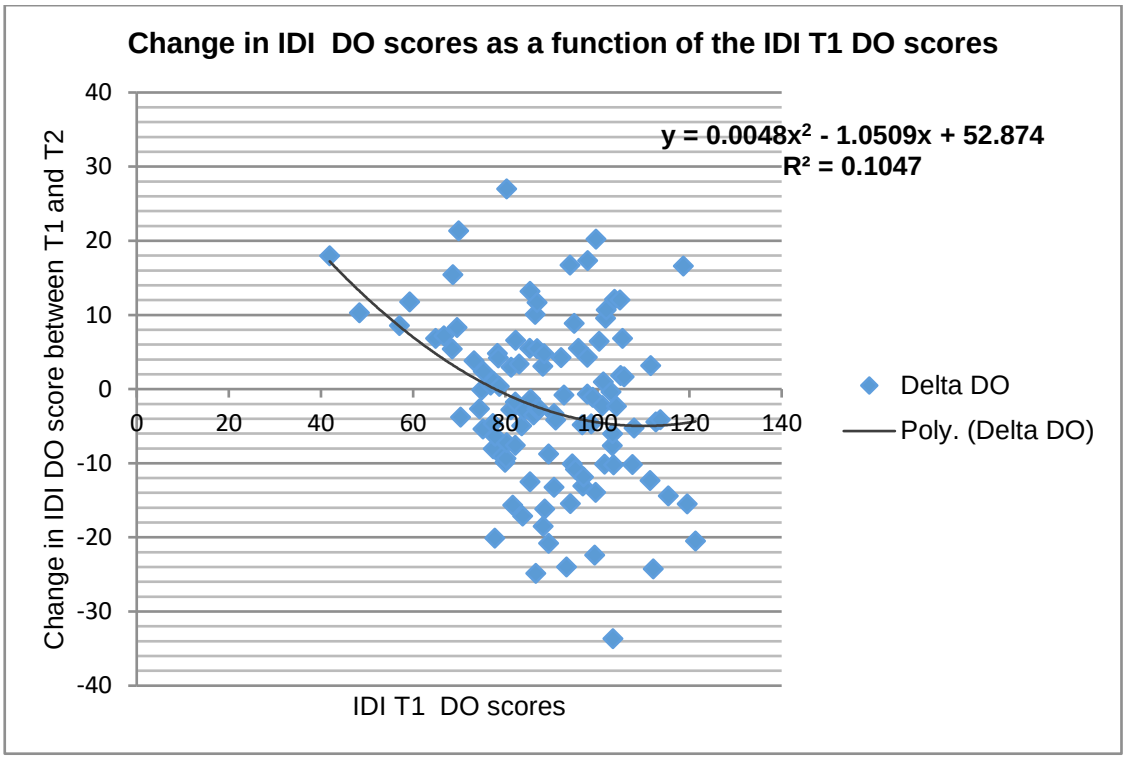

Figure 19: The regression line plotting the change in IDI DO scores between T1 and T2 as a function of the IDI DO score at T1

The best fit to the data is a polynomial linear regression line, indicating a significant correlation[44] between de pre-test IDI-DO score and the change in the IDI DO score between de pre-test and the post-test towards the mean score of the sample. The Δ IDI DO score becomes smaller when the pre-test IDI score comes close to the sample mean. Although some individual respondents in Polarization and Minimization seem to progress in their IDI DO scores the average Δ IDI DO score turns negative at the cusp of Minimization.

7.2. A focus on Polarization

Polarization is more salient in the test sample of first year master students than expected. Polarization can take the form of Defense and Reversal. To better understand how this group views diversity their scores are further analysed.

[44] R^2 = 11% of the variance in the Δ IDI DO score is explained by the IDI DO score at T1 ; p =0.006; this is confirmed in the correlation matrix - however the variance explained is only 8.5% as a linear regression has been calculated.

The respondents with a development orientation in Polarization and at the cusp of Polarization constitute one third[45] of the total sample. Of this group, for 52% of the respondents Defense is the primary response to diversity; for 48% of this group Reversal is the primary response[46]. In figure 20 the distribution between Defense and Reversal is given. Furthermore, the analysis of the individual IDI reports of respondents in Polarization informs that the majority of individual Defense – Reversal scores range between 40% and 60%.

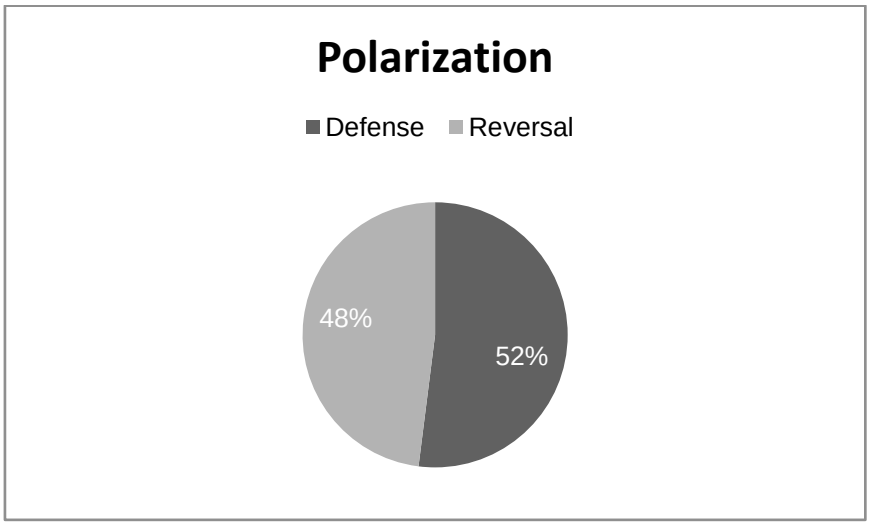

Figure 20: The percentages of Defense and Reversal within the Polarization Orientation

This finding implies that the respondents with a development orientation in Polarization are aware of cultural differences, however are undecided and open in their response to diversity. In some situations they will be more uncritical towards the own culture as more positive and ideal and overly critical to the other cultures values and practices; whilst in other situations they might be overly critical to the own cultural and uncritical to the other culture[47].

7.3 The own perception of the level of Intercultural Competence as measured by the IDI

As indicated in chapter 4 the IDI generates scores for the perceived level of intercultural competence as well. This measure is indicated by the Perceived Orientation (PO) and indicates how respondents view their own level of intercultural

[45] n= 33; 26.7% (polarization) and 5.9% (cusp of polarization) respectively

[46] IDI group report post test

[47] T= 1.36; n= 33 p = 0.18

competence. By calculating the difference between the scores on the PO scale and the DO scale a measure is generated that indicates if the respondents have a realistic view on the own level of intercultural competence. This measure is referred to as the Orientation Gap (OG). When the OG score is larger than 7 IDI points a respondent does not have a realistic view of the own level of intercultural competence as measured by the IDI (Hammer et al., 2003). The own level of intercultural competence can be underestimated or overestimated.

The scores for the Orientation Gap inform that all respondents substantially overestimate their own level of intercultural competence. The Orientation Gap (OG) for each of the groups is larger than seven IDI points. Figure 21 gives the scores for the Orientation Gaps of the two test groups, the unknown group and the total sample; pre- and post-test.

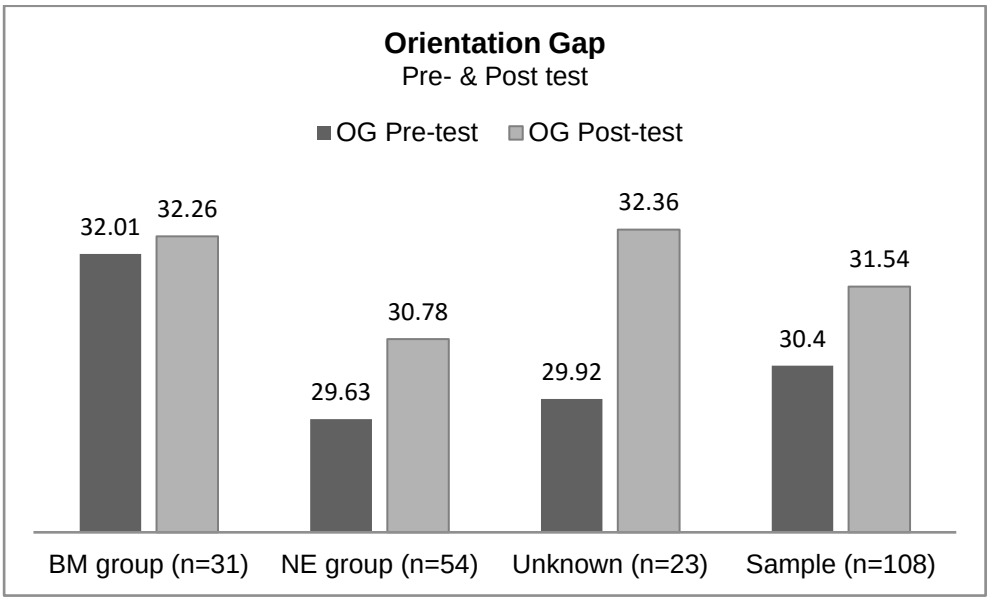

Figure 21: The Orientation Gap of the Benchmark group, the New Entrants group, the Unknown group and the total sample; pre-test and post-test.

Even though for each of the groups and the total sample the OG seems to increase after 10 months, this not statistically significant[48].

7.4. The impact of the social interactions in the university environment on the development of intercultural competence as measured by the IDI.

How do the satisfaction with and frequency of the social interactions between respondents and other students and staff inside or outside the curriculum impact the

[48] p = 0.05; one tailed

development of intercultural competence of first year master students. The main objective of this paragraph is to identify if and how the contact data are associated with the IDI DO scores and the OG scores at the pre-test and at the post-test. Because of the outcomes described in the previous paragraph the statistical analysis for in this section focuses on the sample as a whole.

Overall[49] the total sample was very satisfied (19%) or satisfied (47%) with the cooperation with the staff. The cooperation with students from other cultures was evaluated as very good (15%) or good (44%). For 11% of the respondents the cooperation was neither good nor bad. Contact with other students in the education program was the most important for respondents in terms of improving one's intercultural competence (39%); 24% indicated contact with other students outside the education program was the most important. Contact with academics or with citizens of the city each was most important to 4% of the respondents. The average scores per question assessing the contact variables per IDI Orientation are given in table 20.

	IDI Orientations			
Contact variables	Denial n=10	Polarization n=30	Minimization n=64	Acceptance n=4
Cooperation Staff	1,63	1.18	1.83	1.8
Cooperation culturally different students	2	1.32	1.71	2.25
Most important contact	Students 100%	Students 100%	Students 86%	Students 75%
Frequency	2.25	1.22	1.95	1.5

Coding	
Cooperation Staff	Very good (1) - very bad (5)
Cooperation culturally different students	Very good (1) - very bad (5)
Frequency	Every day (1) - a few times a week (2) - …. - a few times a year or less (6) - …

Table 20: The evaluation of the contact variables per IDI orientation

[49] Not all respondents fully completed the contexting questions.

Although the number of respondents in Denial and Acceptance are small and the results have to be interpreted with caution the data seem to suggest that the respondents in Polarization are the most satisfied with the cooperation with staff and students from other cultures; that contact with other students is deemed the most important and that they engage with students from other cultures most frequently.

However, despite the high levels of satisfaction in the total sample no significant correlation can be found between the variable 'satisfaction with the contact' and the pre-test or post-test IDI DO scores[50], even though students who are new to the university are more satisfied with the contact than students who progressed from an undergraduate programme[51]. Furthermore, there is no significant correlation between the frequency of the most important contact and the pre-test and post-test IDI DO scores[52], even though the frequency of the contact is higher when English was the previous language of instruction[53] and the frequency of the contact is lower for the New Entrants[54].

The results of the multiple linear regression analysis in table 21, assessing the correlation between the frequency of the most important contact, the satisfaction with that contact and the post-test IDI DO scores, informs there is no significant correlation between the two explaining variables, neither separately nor in combination.

Multiple linear regression analysis of the contact variables		
Variance in post-test DO scores explained		
Explaining variables	*variance explained*	*level of significance*
Frequency of most important contact (F)	*0.3%*	*p=0.65*
Satisfaction with the most important contact (S)	*2%*	*p=0.26*
Combined	*2.2%*	*p=0.43*

Table 21: Results of the regression analysis of the contact variables and the post-test IDI DO scores

[50] IDI DO score pre-test as a ∫ of Satisfaction with most important contact (S) r= 0.08; P = 0.41 two-tailed; IDI DO score post-test as a ∫ of Satisfaction with most important contact (S) r= 0.13; P =0.18 two-tailed.

[51] Satisfaction with the most important contact as a ∫ of New Entrants r =0.39; P = (31.0 E05) two-tailed

[52] IDI DO score pre-test as a ∫ of Frequency r = - 0.15; p = 0.12; DI DO score post-test as a ∫ of Frequency r = - 0.06; p=0.54

[53] Frequency as a ∫ of English; r = 0.21 ; P= 0.03

[54] Frequency as a ∫ of New Entrants; r = -0.28; P = 0.003

7.5. The impact of the biographic variables of the respondents on the development of intercultural competence as measured by the IDI.

How do the variables in a student's personal biography, that are known to be of influence on intercultural competence development, impact the development of intercultural competence of first year master students? This paragraph aims to identify if and how the biographic variables are associated with the IDI DO, OG at the pre-test and at the post-test, either as a single factor or in combination with each other, and explain the variation on the post-test IDI DO score.

The previous experience abroad (PEA), the independent living from the parents (IL prior, IL during) before and during the master program, all significantly correlate with the pre-test IDI DO score. As the length of the experience abroad increases, the pre-test IDI DO score increases as well[55]. Respondents who lived independently from the parents prior to the master program[56] and those who intend to live independently from the parents during[57] the master program have significantly higher pre-test IDI DO scores than those respondents who don't.

The strongest predictor of the post-test IDI DO score is the pre-test IDI DO score.[58] However some of the biographic variables also correlate with the post-test IDI DO scores. Previous experience abroad is positively correlated with the post-test DO scores[59]. This positive correlation has not changed between the pre-test and the post-test. Living independently from the parents prior to the master program still is positively associated with the post-test DO scores, although to a lesser extent than with the pre-test DO scores[60]. The positive association between independent living during the master program and the IDI DO scores has disappeared at the post-test.

Gender does not correlate with the pre-test IDI DO scores, however for the post -test a significant association appears[61]. The data suggest that female respondents have higher post-test DO scores than male respondent[62]. The conclusion based on a further analysis of the data is that male participants as a

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55 T1 IDI DO scores as a ʃ of PEA r= 0.20; P = 0.04; the variance explained is 4%

56 T1 IDI DO scores as a ʃ of IL prior r=0.34; P <0.001; the variance explained is 11.8%

57 T1 IDI DO scores as a ʃ of IL during r=0.31; P < 0.01; the variance explained is 9.7%

58 T2 IDI DO scores as a ʃ of T1 IDI DO scores r= 0.73; P= 1.00E-05; the variance explained is 54%

59 T2 IDI DO scores as a ʃ of PEA r= 0.198; P=0.04; the variance explained is 4%

60 T2 IDI DO scores as a ʃ of IL prior r=0.28; P =0.03; ; the variance explained is 7.2%

61 T2 IDI DO scores as a ʃ of Gender r=0.32; P= <0.001; the variance explained is 10%

62 Mann-Whitney n_a = 64; n_b = 44; U_a = 817; z = 3.69; p<0.001

group regress from Minimization to Polarization between the pre-test and the post-test[63], whilst female participants as a group do not change their development orientation and stay in Minimization[64]. Furthermore the data indicate that female respondents prepare more often for study abroad prior to departure than male respondents[65]. However no significant correlation has been found between gender, preparation for study abroad and post-test IDI scores.

Respondents who were taught in English in previous education have a significantly higher post-test IDI Development Orientation[66]. This correlation does not appear in the pre-test and there is no significant correlation with the pre-test and post-test IDI DO scores. Independent living during the master program positively correlates with the pre-test Development Orientation[67]. Prior independent living is positively correlated with both the pre-test and the post-test Development Orientation, although slightly less strong for the post-test[68]. Participants who are new to the university have significantly higher pre-test IDI Development Orientation[69], however this positive association has disappeared in the post-test.

Age and origin (home/EU/Non-EU) do not correlate with the pre-test IDI DO scores, the post-test IDI DO scores, nor with the pre-test or the post-test IDI Development Orientations.

Although there are positive correlations between the previous experience abroad, living independently from the parents prior to and during the master program, the regression analysis informs that the joint impact on the post-test DO score does not significantly increase the explanatory value[70] compared to each of these factors independently. As demonstrated in table 22 the combination of the moderator variables, living independently from the parents prior to the master program and gender, is the most efficient explaining variable set in this research project.

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[63] Wilcoxon signed-rank test for repeated measures: n=44; W=468; z=2.73; p= 0.003

[64] T-test paired sample means; n= 64; t= -0.29; p= 0.77 two-tail; df 63

[65] Preparation for study abroad as a ʃ of Gender r=-0.19; P <0.05; the variance explained is 3.7%

[66] T2 IDI Development Orientation as a ʃ of English in the previous education r=-0.21; P =0.03; the variance explained is 4.4%

[67] T1 IDI Development Orientation as a ʃ of IL during r =0.26; p = 0.007; variance explained is 7%

[68] IDI Development Orientation as a ʃ of prior independent living: pre-test r = 0.32; P= 7.00E-04; p <0.001 ; the variance explained is 10,2%; post-test r = 0.29 ; P = 0.002; the variance explained is 8.4%%

[69] IDI Development Orientation as a ʃ of being new at the university of P= 0.04; the variance explained is 3.8%

[70] p<0.05; combined variance explained is 9%

Multiple linear regression analysis of the moderator variables		
Variance in post-test DO scores explained		
Moderator/ biographic variables	*variance explained*[71]	*level of significance*[72]
Independent living prior (ILP)	10.5 %	p=0.007**
plus length of previous experience abroad (PEA)	12.9%	p= 0.01**
plus gender (G)	14.9%	p=0.006**
plus previous experience and gender	16.4%	p=0.01**

T*able 22: Results of the regression analysis of the moderator/biographic variables and the post-test IDI DO scores*

There is a strong negative correlation between the pre-test IDI DO scores and the pre-test OG scores.[73] A similar outcome has been obtained for the post-test OG scores.[74]. The data indicate that as the IDI DO scores increase the OG decreases. For the pre-test OG a negative correlation has been found with living independently before[75] and during[76] the master program. For the post-test OG score only a negative correlation with independent living prior to the master program has been found[77]. This can be explained by the fact that the large majority of the participants lived independently from the parents during the master program. Gender negatively correlates with the post-test OG scores[78]. The data indicate that the post-test Orientation Gap is smaller for female respondents than for male respondents. This can be explained by the regression of the male participants.

In this study age and origin do not impact the pre- or post-test DO scores. Three types of biographic variables impact the post-test DO scores; previous experience abroad, independent living and gender. Because these biographic variables are positioned in this research project as the moderator variables in the

[71] Cases with missing values for one or more moderator variables have been excluded; n' =67

[72] ** indicates a level of significance of p<0.01; * indicates a level of significance of p<0.05

[73] r = -0.98; p <0.001; the variance explained is 96%

[74] r = -0.98; p< 0.001; the variance explained is 97%

[75] r =- 0.33; p< 0.001; the variance explained is 10.5%

[76] r=- -0,29; p< 0.01; the variance explained is 8%

[77] r = -0.27; p <0.01; the variance explained is 7.2%

[78] r=-0.32; p< 0001; the variance explained is 10.4%

next paragraph the associative impact of these moderator variables and the contact variables on the development of intercultural competence will be analysed.

7.6 The combined impact of the biographic variables and the contact variables on the development of intercultural competence as measured by the IDI

The biographic variables are positioned in this research project as the moderator variables. The objective of this paragraph is to report on the combined impact of the moderator variables, which have a significant correlation with the post-test DO scores, and the contact variables, frequency of the contact and the satisfaction with the contact with students, on the development of intercultural competence. Frequency of the contact and satisfaction with the contact with students are the key explaining variables in this project. How do the three biographic variables interact with the key contact variables in impacting the post-test DO score? First, the multi linear regression analysis is reported for the interaction of the three biographic variables with the contact variables separately. Secondly the multi linear regression analysis of interaction between the biographic variables jointly with the contact variables is reported.

Independent living is a key indicator of the student's intercultural competence development. Respondents who live independently from the parents during to the master program find the contact with other students more important for the development of intercultural competence than students who lived at home[79]. Living independently from the parents prior to the master's programme is positively correlated with the post-test DO scores[80] . A multiple linear regression analysis has been performed assessing the combined impact of the interaction between the prior independent living, the frequency of the contact and the satisfaction with the contact with other students. The results inform that the combination of prior independent living and satisfaction with the contact is the most efficient combination of these variables for explaining the variance in post-test DO scores[81].

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[79] r=0.21; p<0.05;

[80] See section 7.5. table 22

[81] Combined variance explained by independent living prior to the master's study and satisfaction with the most important contact: r = 12.4%; p =0.015

The length of the prior experience abroad also positively correlates with the with the post-test DO scores[82]. Furthermore, the multiple linear regression analysis assessing the impact of the interaction between the length of the previous experience abroad combined with the satisfaction with the contact with students proved to be the most efficient and significant combination in explaining the variance in the post-test DO scores[83]. Both parameters show a decreased p-value and the explained variance increases from 6 to 9% compared to the variance explained by the length of the previous experience abroad only. The data suggest that students with longer previous experience abroad and who are more satisfied with the contact with other students have a higher post-test DO score. The multiple regression analysis, combining the length of previous experience abroad and the frequency of the contact, did not produce a significant correlation with the post-test IDI DO scores and no increase in variance explained.

The combination of gender, frequency of contact and the satisfaction with the contact with other students does not result in a significant correlation with the post-test DO scores. Neither does the combination of these three variables lead to an increase of variance explained above the variance in the post-test DO scores explained by gender alone[84].

To assess the strength of the association of the combination of the all three biographic variables and the contact variables a multiple linear regression analysis was performed. This analysis indicates that the impact of the length of the previous experience abroad, living independently from the parents prior to the master programme, gender and the satisfaction of the contact with students is the most efficient in explaining the differences in post-test DO scores[85]. Table 23 summarises the results.

[82] See footnote 39:T2 IDI DO scores as a ʃ of PEA r= 0.198; P=0.04; the variance explained is 4%

[83] Combined variance explained 9%.p=0.03

[84] See Statistical Addendum tables 77 -80

[85] Combined variance explained is 18.02%; p=0.01

Multiple linear regression analysis of the explaining and moderator variables			
Variance in post-test DO scores explained			
Combined		*variance explained*	*level of significance*
ILP/PEA/G	plus frequency of the contact with students	16.9%	p=0.02
ILP/PEA/G	plus satisfaction with contact with students	18.0%	p=0.01*[86]
ILP/PEA/G	plus frequency and satisfaction	18.6%	p=0.03*

Table 23: Results of the regression analysis of the contact variables and the moderator variables combined and the post-test IDI DO scores

Although the IDI DO scores are relatively stable at the level of the total sample between the pre-test and the post-test, some respondents did change in their IDI Development Orientation; either in terms of regression or progression. The only variable that could be identified in this research project that explains the difference between the subgroups of students that regressed, progressed or stayed at the same IDI Development Orientation is gender. Significantly more male respondents regressed in IDI Orientation than female respondents[87] and significantly more female students stayed in the same Development Orientation[88]. The proportion of male and female respondents who progressed to a higher Orientation is equal. The three subgroups have been found to be statistically are equal in terms of origin[89], length of previous experience abroad[90], living independently from the parents prior to the master program[91], frequency[92] of and satisfaction[93] with the contact with other students.

To identify possible explanations for the finding of the regression of the male respondents at the T2 post-test assessment a further analysis has been performed. A multiple linear regression analysis concluded the gender difference in the post-test IDI DO score is not related to the frequency of the contact or the satisfaction with the

[86] * indicates a level of significance of p<0.05

[87] z = 2.366; p two-tailed = 0.018

[88] z = -4.013; p two-tailed = 0.002

[89] H= 0.11; df 2; p= 0.95

[90] H= 2.3; df 2; p= 0.32

[91] H= 0.05; df=2; p=0.98

[92] H = 0.27; df=2; p=0.87

[93] H= 0.22; df 2; p= 0.9

contact[94]. A more plausible explanation can be formulated by the correlation between the moderator variables ‘English as prior language of instruction’ and ‘preparation for study abroad’. Respondents who had English as their previous language of instruction more often prepared for study abroad prior to their start at the university[95]. Female students more often prepared for study abroad prior to the master programme than male students[96]. Respondents who were unprepared and needed to get used to a new language of instruction possibly experienced more stress or uncertainty. Under pressure a regression to earlier IDI orientations may have occurred. This finding is tentative and additional research is needed to confirm this result.

In this chapter the main results of this research project have been presented. In the next chapter the conclusion are summarised and interpreted in the context of the presented literature and theoretical framework.

[94] See footnote 64: F= 2.13; p=0.10; n=77

[95] r= 0.26; t= 2.79; df 106; p = 0.006 two-tailed; variance explained is 6.8% (Correlation Matrix)

[96] r= -0.19; -t= 2.017; df 106; p = 0.046 two-tailed; variance explained is 3.6% (Correlation Matrix)

CHAPTER EIGHT

CONCLUSIONS

This study explores whether the level of intercultural competence of first-year master students increases whilst on campus during the first nine months of study at university and how the social interactions between respondents and other students and staff inside or outside the curriculum impact the development of intercultural competence. To answer the research questions, a study was conducted at a university recognised worldwide as an international university. The level of intercultural competence was assessed using the Intercultural Development Inventory, the IDI. The conclusions need to be understood within the framework of this assessment instrument.

8.1. On-campus development of intercultural competence

The first research question focuses on the outcome or dependent variable in this research project and asked whether the level of intercultural competence of first-year master students increased whilst on campus during the first ten months of study at the university as measured by the IDI. The results of this study show that first-year master students did not progress in their level of intercultural competence as measured by the IDI after 9 months of study, regardless of whether they had progressed from an undergraduate programme or were new to the university. The range of worldviews on the university campus was limited and primarily included mono-cultural orientations and Minimisation at both the pre-test and post-test assessments. The mono-cultural worldview Polarisation and the transitional stage of Minimisation were the two most common worldviews among first-year master students. At the pre-test assessment, the mono-cultural worldviews Denial and Polarisation were observed more frequently in the group of first-year master students than expected based on the normalised population distribution. Polarisation was overrepresented at the post-test assessment compared to the normalised population distribution. The global worldviews Acceptance and Adaptation were underrepresented both at the pre-test and the post-test assessment. Instead of the expected increase in the level of intercultural competence, the worldview of master students as measured by the IDI converged at the post-test assessment around the

worldview orientation of Polarisation. Respondents in Denial progressed towards Polarisation and respondents with higher levels of intercultural competence, specifically those in Early Minimisation regressed towards Polarisation. Furthermore the level of intercultural competence of master students with more advanced levels of intercultural competence at the pre-test did not change.

It can be concluded that the students in Polarisation in this study were undecided in their response to diversity. In some situations they were uncritical towards their own culture and overly critical towards other values and practices, whilst in other situations they were overly critical towards their own culture and uncritical towards other values and practices. This finding indicates that the students in Polarisation are in principle aware of and open to diversity, but that their level intercultural competence does not further develop as a result of this awareness. Both progression and regression in IDI DO scores and IDI orientations were observed at the post-test for students who scored in Polarisation at the pre-test. This finding furthermore indicates that to create a meaningful learning experience from contact with culturally different others, students need guidance on how to appropriately interpret and evaluate their own and others' values and practices.

First-year master students substantially overestimated their level of intercultural competence both at the pre-test and the post-test. At the post-test, the perception of students' own level of intercultural competence became even more unrealistic. However, based on the statistical analysis, the added value of the measure of the Orientation Gap in this study needs to be questioned, as the variance in the scores for the Orientation Gap can almost fully be explained by the IDI DO scores.

8.2. The impact of social interactions on the development of intercultural competence

The second research question focuses on the explaining variable in this research project: the influence of social interactions in a culturally diverse university environment. It asked which forms of social interaction that occur in an internationalised university's social environment contribute to the development of intercultural competence in students whilst on campus. Regarding the impact of the internationalised social environment, it can be concluded that social interactions inside and outside the curriculum do not necessarily lead to an increase of intercultural competence, even if respondents are satisfied with the cooperation and have frequent daily or weekly contact. The students evaluated their cooperation with

culturally different staff and students as positive. Furthermore, the contact with culturally different students, inside or outside the curriculum, was perceived to be the most important element for developing intercultural competence. However no significant correlation was found between the quality of the contact and the pre-test and post-test IDI results. The reported high level of satisfaction with cooperation with other students and its perceived importance for intercultural competence development suggests that the master students, when interacting with culturally different others, will either primarily work with what they have in common or avoid engaging at a deeper level. This behaviour fits with the more common worldviews on campus in this study, Polarisation and Minimisation. Although contact with culturally different others led to positive intergroup experiences, none of the actual intercultural learning as measured by the IDI took place. The master students may not have truly empathetically understood cultural differences at a deeper level and may have avoided possible conflicts instead of developing the competence to respond effectively and appropriately.

On the other hand, as stated in Section 6.1, the findings do suggest that students representing the more salient worldviews to diversity on campus impact the development of other students and that the dominant group functions as a role model for other students on how to respond to diversity. The statistical analysis suggests that the master students in Denial benefit from the presence of advanced levels of intercultural competence; master students in Minimisation, and more specifically in Early Minimisation, seem to suffer from lower levels of intercultural competence. The first-year master students with higher levels of intercultural competence did not seem affected by the dominant worldview on campus of lower levels of intercultural competence. However the impetus to progress to more inclusive global mind-sets seems to be lacking as there are no available opportunities for first-year master students to learn from more advanced levels of intercultural competence on campus.

8.3. The impact of biography on the development of intercultural competence

The third research question looks at the moderator or control variables in this research project and explored to what extent the biographic history of a student directly impacted the development of intercultural competence or indirectly impacted the interaction with the contact variables. More specifically, it was queried which specific characteristics of a student's personal history could be identified that help or

hinder the development of intercultural competence whilst on campus. In the first part of this section, the impact is discussed of each of the moderator variables on intercultural competence development separately. The second part of the section reviews the combined impact of the moderator variables.

The pre-test level of intercultural competence as measured by the IDI is the strongest predictor for the post-test level of intercultural competence. The level of intercultural competence is also the strongest predictor of an accurate perception of the student's own level of intercultural competence at the pre-test and the post-test.

However, the results of this study indicate that some of the biographic variables do have an impact on the level of intercultural competence at the pre-test as well as at the post-test assessment. Students who lived independently from their parents prior to starting the master programme have a higher level of intercultural competence at the pre-test. This effect is found again at the post-test assessment, although it was less prominent here. Independent living seems to mature students and give them a set of communication skills that to a certain extent support them in functioning in their social environment. Because the majority of the master students lived independently from their parents during their master programme, the differentiating effect of living independently was less visible at the post-test assessment. However, despite students' increased maturity, this development did not spur the development of a more advance level of intercultural competence and worldview.

The same holds true for students with more previous experience abroad; the students with more prior experience abroad had a higher level of intercultural competence. This effect remained stable throughout their master programme. Although previous experience abroad may be beneficial for developing intercultural competence to a certain level, the students in this study with more experience abroad did not benefit from the international university environment by developing more advanced levels of intercultural competence.

Furthermore, this study found a difference between male and female students at the post-test assessment that was not present at the pre-test. Whilst female students as a group remained in Minimisation, male students as a group regressed in their level of intercultural competence at the post-test from Minimisation to Polarisation. The outcome of the regression analysis that uncovered this gender difference can be partly explained by the students' prior language of instruction.

Female students who previously participated in English medium instruction did not regress in their level of intercultural competence during their master programme. It is possible that the strain of studying in an unfamiliar language negatively impacted the way the students experienced and construed cultural differences when they had no previous experience with English as a medium of instruction.

The regression analysis in this study showed that the combination of living independently from one's parents prior to and during the master programme and the length of the previous experience abroad did not add to the level of explained variance in the post-test IDI DO scores. In the context of this study, it seems that living independently from one's parents and previous experience abroad cannot be conceptualised as two separate moderator variables. Furthermore, the results suggest that living independently from one's parents is the more fundamental or overarching moderator variable in this study.

The combination of independent living prior to the master programme and gender is the most efficient explaining moderator variable combination. This result needs to be understood as follows. Participating students in this study who lived independently from their parents prior to the master programme stayed in Minimisation. Female students' familiarity with English as a medium of instruction supported them in this regard. The regression of participants who did not live independently from their parents to mono-cultural worldviews was exacerbated for male participants who were not familiar with English as a medium of instruction.

8.4. The combined impact of biography and social interactions on the development of intercultural competence

Although none of the contact variables independently correlate with a change in the level of intercultural competence, satisfaction with contact moderated by the three biographic variables showed an indirect positive correlation with the post-test level of intercultural competence. Students who lived independently from their parents prior to a master programme, who had previous experience abroad and who were more satisfied with their contact with culturally different others demonstrated higher IDI DO scores. This association is stronger for female students. However, when analysed in association with the satisfaction with contact with culturally different students and the frequency of that contact, no indirect impact of gender was found on the level of intercultural competence as measured by the IDI. It is important to keep in mind that

this result needs to be understood in terms of the mitigation of regression on the IDI scale and not in terms of growth or development of intercultural competence. No indirect association was found between the frequency of contact and one or more of the biographic variables on the development of intercultural competence.

Despite the fact that the master students were studying in an internationalised university environment for a period of nine months, their levels of intercultural competence as measured by the IDI did not increase and remained in Early Minimisation. Although the master students across the board reported high levels of satisfaction with their contact with culturally different teachers and students and had frequent daily or weekly contact, this study could not confirm the expectation that positive and frequent social interaction within the university environment leads to the development of intercultural competence. The implicit assumption of many university leaders that exposure to diversity in an internationalised university environment automatically leads to increased intercultural competence and interculturally-competent graduates has to be rejected. The findings in this study suggest that the average and more prevalent levels of intercultural competence on campus influence the students' response to diversity and that students seem to conform to an implicit norm on campus regarding how diversity is perceived and coped with. Although there is awareness of diversity on campus, the ethnocentric worldviews of Polarisation and Minimisation are reinforced. At the same time there seems to be an openness towards diversity as well, expressed in the uncritical evaluation of one's own culture and other cultures and the high levels of satisfaction with the contact with culturally different others.

Finding common ground in intercultural interactions to navigate or avoid cultural difference is a typical response of individuals in Minimisation. If this response is the norm on campus for appropriate and effective behaviour, this may explain the high levels of satisfaction. However the high levels of satisfaction mask the underlying lack of a deep understanding of cultural differences and hinder intercultural development to levels where differences can be negotiated, leading to constructive joint realities. The increase in the Orientation Gap can also be understood in the context of the high levels of satisfaction.

DISCUSSION

8.5 How to understand the conclusions in the context of the concepts and theory

This section first reflects on the tentative Extended Contact Hypothesis Model for Intercultural Competence Development. It looks at whether this model contributes to the understanding of the impact of a social environment on an internationalised university. Second an alternative theoretical framework is suggested that possibly explains the convergence of worldviews at the post-test in terms of co-orientation and adaptation. Third, a first revision is proposed for the tentative Extended Contact Hypothesis Model for Intercultural Competence Development.

8.5.1 *The tentative Extended Contact Hypothesis Model for Intercultural Competence Development*

The tentative Extended Contact Hypothesis Model for Intercultural Competence Development was proposed in Chapter 3.7 as a theoretical framework for designing this study and understanding the results. The quality of intercultural contact was identified as an independent variable in this study. Contact quality or exposure to diversity was operationalised by the frequency of intercultural contact and the satisfaction with that contact inside and outside the classroom. The results of this study suggest that the quality of intercultural contact is insufficient to predict intercultural competence development as measured by the IDI. As evidenced in Chapter 5, the conditions for positive intergroup contact were already present at Maastricht University, where this study took place. The social situation on the university campus allowed for equal status among the master students and the pedagogical concept of problem-based learning, held by the university, ensured common goals and intergroup cooperation. Furthermore, positive contacts among students and teachers developed between culturally different individuals in a mixed group and there was frequent contact between those individuals. However, the level of intercultural competence as measured by the IDI stayed in Minimisation and no transformation occurred towards more global worldviews.

Earlier studies on the Contact Hypothesis Model for intergroup contact have demonstrated a reduction in prejudice associated with positive intergroup contact. (See Chapter 3.7) The present study did not include a separate measure for prejudice. However, prejudice can be understood as stereotyping, which in this study

was included in the definition of Polarisation. The conclusion regarding Polarisation indicates that although prejudice exists among students on campus, it does not simply refer to a negative evaluation of difference, but rather to a general lack of deeper and critical understanding of one's own culture and values and those of others. The biographic and personal variables in the model helped to explain some of the variation in the levels of intercultural competence. It must be concluded, however, that the tentative Extended Contact Hypothesis Model as formulated in this study is insufficient to predict intercultural competence development. The conclusions of this study furthermore suggest that exposure to diversity in an international university environment does not lead to a reduction in stereotyping or prejudice or to the development of more advanced levels of intercultural competence. These conclusions concur with the conclusions found in the literature regarding study abroad and student exchange, which suggest that exposure to diversity does not necessarily lead to the development of intercultural competence and that regression may occur in an individual's development of intercultural competence (Vande Berg et al., 2012).

To control for the impact on the IDI scores of the transitory experience of moving away from home and studying at university, this study purposefully focused on master students. It was assumed that master students had developed from adolescence to adulthood and had dealt with other transitory experiences such as moving away from home and studying and living in a university environment. Any changes in the IDI scores could therefore more confidently be attributed to the transition into a culturally different university environment. The literature referenced by Paige and Vande Berg (2012) on study abroad primarily focusses on college and undergraduate students. A comparison of the mean pre-test IDI scores of participants in study abroad in Paige and Vande Berg's study (2012) with the mean pre-test IDI scores of this study leads to the following conclusions. The average pre-test IDI scores of first-year master students in this study reflect the average pre-test scores of US undergraduate students who were in their second or third year of study and who participated in studies on the impact of study abroad. The average pre-test IDI scores reported were all in Minimisation. In contrast, research by Hammer (2011) on study abroad with high school and college students showed an average IDI score at the pre-test that was 6% lower than the average score of the first-year master students in this study and showed high school and college students to be in Early Minimisation

(Hammer, 2011, p. 6). This seems to suggest that an experience of transition leads to a decentring of perception and increased awareness of difference, even when that experience is not an intercultural one. However, these experiences do not encourage more advanced intercultural learning.

8.5.2. An alternative theoretical explanation

This study found a limited range of worldviews on the university campus. Furthermore, a statistically significant tendency in post-test IDI DO scores was found towards the dominant majority of worldviews, which in this study are the Polarisation and Early Minimisation orientations of the Intercultural Development Continuum. This indicates a convergence between the pre-test and post-test assessments towards the more prevalent and salient worldviews on campus. Although the following interpretation is still tentative because of the small sample size and limited range of the sample, this outcome can alternatively be explained by the process of co-orientation during cross-cultural adaptation (Byram, 1997, 2003; Alred & Byram 2002; Fantini, 1995, 2002; Spitzberg & Changon, 2009) at an individual level and by the Field Force Theory of Social Psychology (Lewin, 1951) at a group or institutional level. The process of co-orientation involves the development towards a common frame of reference and language that help to understand the social interactions in the university environment and that frame the attribution of meaning to the experience of cultural difference. In this study co-orientation led to the adaptation of students to the most prevalent worldview on campus for the construal of cultural diversity, with campus personalities functioning as role models.

According to the Field Force Theory, the social environment at a university and its salient level of intercultural competence is a state of equilibrium resulting from driving forces and restraining forces. Internationalisation and the resulting diversity on campus can be seen as the driving forces behind the aim of the university to progress students' level of intercultural competence. Conversely, there may be restraining forces that hinder the university from taking full advantage of the diversity on campus and developing its overall level of intercultural competence. Instead the social environment on campus may put pressure on students to adapt to its most common worldview on how diversity is construed. These restraining forces are possible organisational inertia (Hawanini, 2011) and the lack of organisational

capability to deliver on intercultural competence development (Gregersen-Hermans, 2014, 2016).

Organisational or structural inertia is defined as the resistance in an organisation to adapt to internal or external pressure in order to protect the traditional purpose of the organisation and its internal cohesion (Hannan & Freeman, 1993). Traditionally, universities have been exclusively geared to the needs and concerns of the home students and local communities and labour markets. Organisational inertia becomes evident when international students enter the university. Their different needs and backgrounds are problematized and framed within a deficit model (Ryan, 2011). Harrison and Peacock (2010) found that although awareness of difference was present at traditional UK universities, opportunities for intercultural competence development for all students were not utilised and did not arise spontaneously. University responses through their welcome and arrival services are often aimed at supporting these students to adapt to the local university environment. Although well intentioned, these responses possibly originate from an unconscious need to maintain the existing social environment at the university and as an unintended block the development of advanced levels of intercultural competence at the university as a whole.

In addition, the ownership of the content, design and management of teaching, learning and assessment of curriculum is positioned within the discipline and disciplinary teaching teams (Whitsed & Green, 2015). As this places the academic communities of practice at the heart of the internationalisation process, Whitsed and Green (2015) consider engaging academics in the internationalisation process as a ‘pressing concern’ (Whitsed & Green, 2015, p. 279). Because of the need to internationalise the curriculum, to address all students and to teach an increasingly culturally diverse student population, new solutions are needed for learning and curriculum development in addition to the traditional ones. Teaching in an international classroom requires high levels of intercultural competence in teachers and requires teachers to be more directly connected to all students’ learning (Leask, 2016). However, many academics struggle to see what is behind the concept of internationalisation of the curriculum beyond the practice of including international examples and culturally different perspectives in their teaching and helping students to learn through contrasts (Green & Whitsed, 2015). Some academics question the relevance for their specific discipline, or lack the confidence in their professional

ability to actually deliver international, intercultural or global learning outcomes (Gregersen-Hermans, 2016). As a further unintended consequence, intercultural competence development for all students will be slow to materialise.

For a university to develop beyond co-orientation and overcome organisational inertia, universities need to adopt a systems approach (Mestenhauser, 2011) and engage in internationalisation of the curriculum in a broad sense as developed by Leask (2013). This way, they create space for critical reflection on existing practices on campus and the development of new ways of thinking about teaching and learning and the type of graduates our future societies need.

8.5.3. A first revision of the tentative Extended Contact Hypothesis Model for Intercultural Competence Development

To measure and predict intercultural competence development as a student outcome of an internationalised university campus, a revision of the proposed Extended Contact Hypothesis Model seems appropriate. The first dimension, referred to as Quality of Contact, needs to extend beyond the frequency of contact, the appropriate conditions for the contact (i.e. equal status, common goals, intergroup cooperation, and authority support) and the friendship potential. To encourage the development of higher levels of intercultural competence as measured by the IDI, the contact dimension needs to include intended pedagogical interventions that support students in developing an in-depth, critical and accurate understanding of their own culture and the cultures of others. It also requires creating an inclusive environment that places more importance on the Acceptance and Adaptation ranges as described by Hammers' (2008) Intercultural Development Continuum. The second dimension, referred to as Biography, includes the key moderator variables in this study, which are prior independent living (including previous experience abroad), prior language of instruction and gender. These moderator variables are framed as resources that help to enhance the impact of the pedagogical interventions and the inclusive environment on campus. The third dimension is Personal Skills: the ability to listen, observe and interpret the behaviour of others and the ability to analyse, evaluate and relate to those behaviours (Deardorff, 2009). The intentional pedagogical development of these personal skills is expected to lead to enhanced intercultural knowledge and appropriate and effective behaviour across cultures as a student outcome. The fourth dimension is

Time, which indicates the long-term perspective of intercultural competence development and allows for the development of culturally meaningful relationships within the university environment. Figure 22 visualises the revised Extended Contact Hypothesis Model.

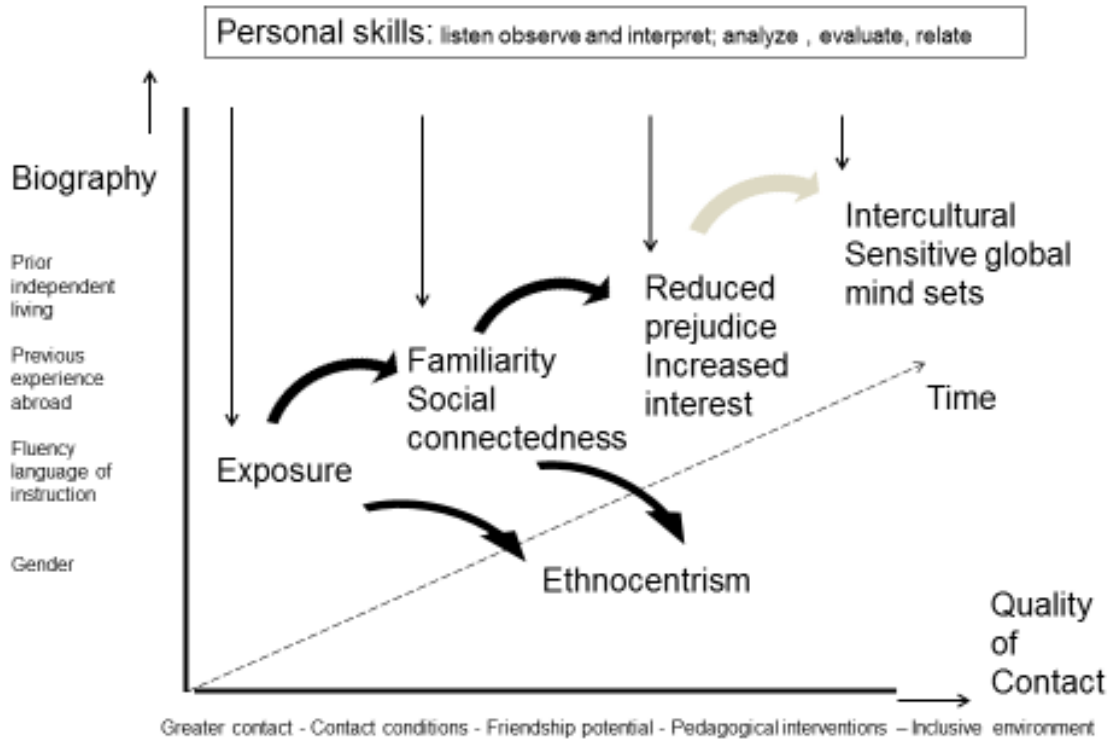

Figure 22: The revised Extended Contact Hypothesis Model

To support their students in becoming global ready graduates, universities need to transform the current opportunities for exposure to and the experience of diversity into a series of intentional longitudinal pedagogical interventions for intercultural competence development in meaningful interaction with a specific discipline and the biography of the student. In this pedagogical approach, commonalities and differences in perspectives and understanding are seen as learning resources and as 'assets' (Ryan, 2011, p. 631) within a curriculum that is understood in its broadest sense. That is, a curriculum located inside and outside the formal curriculum and that includes the hidden curriculum (Leask, 2015). This pedagogical approach is aimed at all students and needs to build on an understanding and diagnosis of students' level of intercultural competence on arrival,

as this would determine the specific stage of appropriate learning objectives (Gregersen-Hermans & Pusch, 2012). The pedagogical approach further needs to embed the contact variables in the internationalised learning environment, as specified by the revised model.

Different pedagogical interventions might be needed for the undergraduate and post-graduate level. However, as stated in the previous paragraph, this should always be informed by an understanding of students' actual level of intercultural competence. In a longitudinal pedagogical approach, a first intervention might be aimed at offering students an experience of diversity and transition, inviting students to reflect on these experiences and helping them develop a critical approach to attributing meaning to these experiences. Especially students in Polarisation are expected to benefit from this latter type of intervention. A second series of possible interventions could aim at students developing an understanding of the impact of their own behaviour on culturally different others and developing a deep empathic understanding of cultural differences. This should also involve practising alternative behaviour which at first might feel counter-intuitive. A third series of more advanced interventions could focus on the ability to reconcile cultural differences and mediate constructive solutions that function in a specific context and group, either between culturally different groups or within a diverse group. A fourth possible set of interventions could focus on reflections of the impact of the chosen solutions on the local and the wider national and global communities and, if relevant, whether these mitigate social inequalities. The latter intervention would connect intercultural competence development to the approach of cosmopolitan learning suggested by Rizvi (2009).

Furthermore, it is important that intercultural competent behaviour is 'prevalent at all levels, from senior management to hourly staff' (Moodian, 2008, p4.) The results highlight the importance of the visibility of intercultural competent role models. These role models can function as the university champions of more advanced levels of intercultural competent behaviour. Their presence and recognition is expected to facilitate the development of a culturally inclusive environment on campus.

The revised extended Contact Hypothesis model also further develops the underlying premise formulated in Chapter 3.1 by concluding that higher education institutions need a collaborative approach to the process of communication. This approach should include a standard practice that has changed from encouraging

individuals to adapt to the most common or dominant worldview towards one that involves a culturally inclusive social environment that stimulates joint construction of meaning and daily university practices that are sensitive to the diverse needs of all of its constituents.

8.6 *Implications of the review of the IDI for the current study*

This section reflects on the outcomes of the review of the IDI for the conclusions and recommendations that result from the current project.

8.6.1 Implications of the review of the IDI for the conclusions of this study

The review of the IDI concludes that the instrument actually measures what it claims to measure: participants' level of intercultural sensitivity expressed by their worldview. The empirical structure of the instrument and the reported reliability and validity of the scales stand firm in terms of scientific rigor. This conclusion implies that the data collected for this project represent a reliable and valid presentation of participants' worldview at T1 and T2 and that the results presented in Chapter 6 can be upheld. It is important that the conclusions described in Sections 8.1 to 8.4 be understood in terms of worldview or level of intercultural sensitivity being one of the determinants of intercultural competent behaviour rather than actual intercultural competent behaviour. Other determinants such as the motivation to engage in a cross-cultural interaction, an individual's emotions and the specific socio-cultural setting will influence actual behaviour as well. The conclusions regarding the implicit assumption of university leaders and higher education policy makers that exposure to diversity will automatically lead to the development of intercultural competence still needs to be rejected. Exposure to diversity in an internationalised university does not automatically lead the development of more cognitive complex world views as formulated by the IDI as a pre-condition/determinant for intercultural competent behaviour. Social interactions inside and outside the curriculum do not necessarily lead to increased intercultural sensitivity, even if respondents are satisfied with their cooperation with culturally different others and have frequent daily or weekly contact with those others.

The review revealed the lack of clarity in the confirmative evidence for the developmental characteristic of the IDI scale. Until clarity is provided on how the distinctly different IDI scales relate to each other and how the developmental process

takes places, this study therefore suggests reformulating the terms ‘regression’ and ‘progression’ on the IDI scales into the specific changes in developmental orientation.

Despite Bennett’s assertion that the normalised IDI distribution overestimates the presence of Minimisation and underestimates the other development orientations, the IDI development orientations of Polarisation and Minimisation are the most prevalent at the pre-test assessment among the first-year master students in this study. A statistically significant tendency in post-test IDI DO scores was found towards Polarisation and Early Minimisation. This sustains the conclusion that students representing the more salient worldview(s) to diversity on campus function as role models for other students on how to respond to diversity. In Chapter 8.5, this finding was explained by the process of co-orientation during cross-cultural adaptation (Byram, 1997, 2003; and others) at the individual level and by the Field Force Theory of Social Psychology (Lewin, 1951) at the institutional level.

To identify a possible cultural bias in the response to the items of the IDI, an additional multiple linear regression analysis was performed exploring a possible correlation between students’ area of origin (i.e. national, international EU or international non-EU students), the language students spoke with their parents and the students’ post-assessment IDI DO scores. The underlying assumption is that the area of origin in combination with the language spoken with parents is a proxy of the primary culture of origin. The previous language of instruction was included in the analysis as a possible moderator variable. The regression analysis did not produce any significant results[97]. This means that cultural bias does not seem to have influenced the outcomes of this study.

8.6.2 Implications of the review of the IDI for the concepts and theory

Based on the review of the IDI from a theoretical perspective in Chapter 4.4, a third possible explanation comes to the forefront for the continued salient presence of the IDI development orientations Polarisation and Minimisation. The review asserts that worldview or intercultural sensitivity actually needs to be seen as a subsystem of an individual’s total personal construct system. Because of the interconnectedness of all constructs within the personal construct system, intercultural sensitivity cannot be assessed in isolation. In principle, a personal construct system is inherently logical,

[97] Statistical Addendum section 12

flexible and adaptable. Changes in one part of the personal construct system lead to changes in other parts of the system. However, to ensure stability over time an individual seeks to avoid disruption of the system. The lack of change found in the IDI development orientations can also be explained by the strength of other elements of a personal construct system, which possibly make the system less permeable to changes resulting from exposure to diversity. Furthermore, a strong value system may hinder changes in the perception of cultural difference and in how diversity is included in the construction of daily reality. When under pressure, individuals may rely on less complex personal constructs that have proved their merit in the past. This could explain why the male respondents in this study, who were less prepared for and struggled with living and studying in a new language, changed from Early Minimisation to Polarisation.

The review of the IDI concluded that, in addition to the level of intercultural sensitivity, competent behaviour in an intercultural situation may also vary depending on an individual's current emotional state and motivation, their communication skills and the nature of specific situations. This conclusion leads to a second revision of the originally proposed Extended Contact Hypothesis Model. The second revision is visualised in Figure 23. In this second revision of the model, the actual development of interculturally-sensitive global mind-sets is related to the personal biography of an individual, the quality of contact and the personal construct system as a whole. Depending on the permeability of the personal construct system, changes in the perception of diversity are more or less achievable. An individual's motivation to engage in contact with culturally different others and their communication skills influence how they respond to the quality of the contact. The biographic variables function as moderator variables in this model.

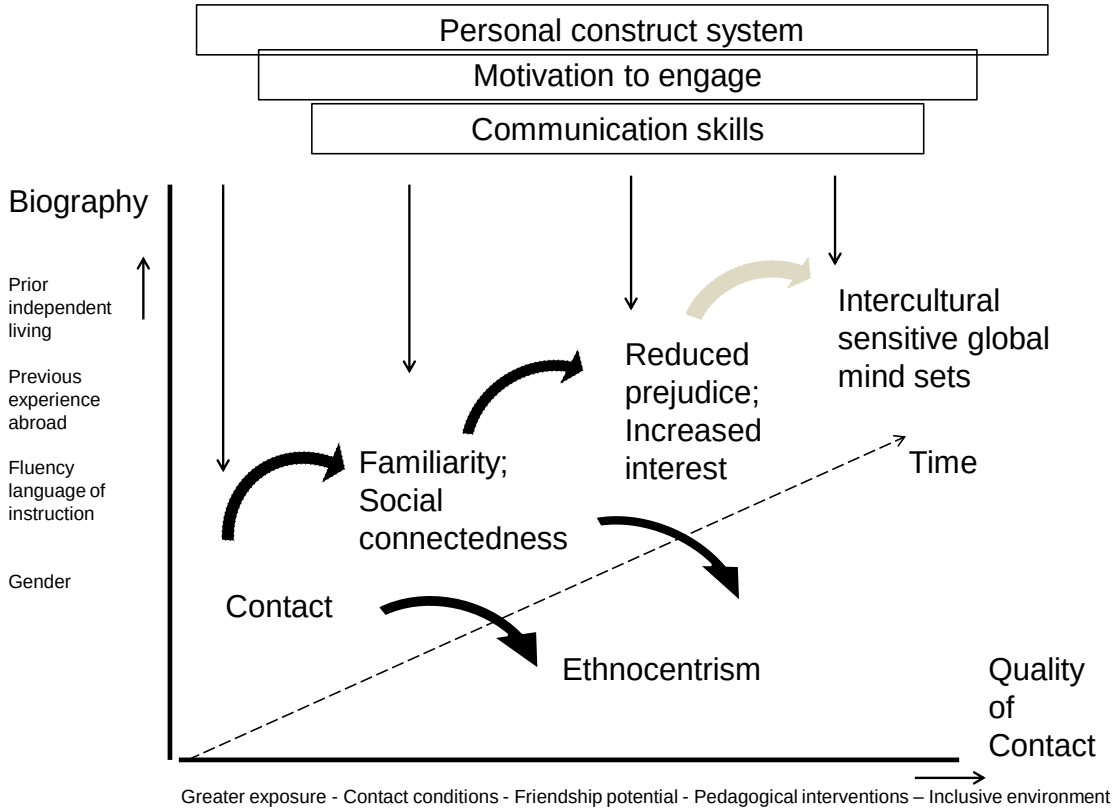

Figure 23: Intercultural sensitivity as an outcome of Contact, Biography and the Personal Construct System

The review also concluded that the predictive validity of the IDI is questionable, as it is a measure of intercultural sensitivity and not interculturally-competent behaviour directly. Furthermore, based on the review it has been concluded that intercultural competent behaviour is contextual. This implies that two additional measures have to be included in the longitudinal pedagogical approach formulated in Section 8.5.3. The review of the IDI reveals that this pedagogical approach to intercultural competence should not only include reflection on the experience of cultural difference. The reflection also explicitly needs to take place within the context of an individual's personal construct system – which is wider and more encompassing than their own value system and which includes what a person knows and thinks about the world, others and themselves. Furthermore, students need to be motivated to intentionally engage with their local environment in order to develop contextually-appropriate behavioural responses and move beyond the cosmopolitan consumerist attitude described in Chapter 2. Intentional reflective engagement stimulates the development of appropriate and effective intercultural

behaviour; it helps to build confidence and encourages increased involvement with culturally different others.

The conclusions and discussion of this study furthermore have implications for universities that are internationalising their institution to provide an international experience for all their students with a view to enhancing their intercultural awareness and understanding. There are implications for higher education policy makers, university leaders and international educators. The next section discusses these implications.

8.7. Implications and recommendations for the internationalisation of higher education

This section reflects on the implications and recommendations for universities and for higher education policy makers. In Section 8.7.1, the implications are discussed for universities at institutional and disciplinary level and for individual academics. In Section 8.7.2, the focus is on the recommendations resulting from this study for higher education policy makers.

8.7.2. For universities

A university comes to life through the people who engage with it and with each other on a daily basis. These are the university leaders, the academic and professional staff and the students. This section focusses on the implications and recommendations for university leadership and staff.

First, for advanced levels of intercultural competence to develop, a university environment is needed that supports students in developing constructive inclusive behaviour that addresses differences instead of navigating or avoiding those differences and working with commonalities only. However, while cultural diversity may, in many ways, be enriching for higher education institutions, the differentiation in demands and expectations uncovers that there are related costs involved, largely in the area of daily interactions between people (Farkas-Teekens & van der Wende, 1997; Mestenhauser 1998; Teekens 2006 & 2007). The drive to internationalise challenges a university to engage in strategies and activities to increase its internationalisation richness as defined in Chapter 5.1.2. However, they may fail to do so because of organisational inertia. As a consequence, newcomers are taught to adapt to the local habits and customs, which forms part of the hidden curriculum as

defined by Leask (2015). If integration of both national and international students takes place, it is based on the existing norms in the local communities. The pressure of the social environment and an individual's need to fit in with the dominant majority as a survival strategy in an unfamiliar environment may have functioned as a confounding variable and hindered intercultural competence development in terms of the IDI. Increasing the driving forces whilst not addressing the restraining forces did not prove sufficient to achieve a social environment in the university that spurs intercultural competence development. The first recommendation is that in their strategies for internationalisation university leaders identify the constraining factors for intercultural competence development and the measures to redress or diminish these constraints. Constraints can be found at the institutional level, the level of the academic discipline and the level of the individual academic (Gregersen-Hermans, 2014; 2016).

Second, a disconnect can be observed at the institutional level in continental European universities between strategic statements on intercultural competence development on the one hand and the degree to which staff actually include this learning outcome in their delivery of education and their daily activities on the other. This is caused by a lack of awareness of intercultural competence development as an institutional strategic aim; a lack of a joint and agreed institutional vocabulary on how intercultural competence should be understood and how it could be developed; or a lack of professional capability to contribute to the development of intercultural competence. An accepted university-wide approach to intercultural competence development for all students is rarely found. It is recommended that university leaders include a broadly consulted and agreed upon vision in their strategic plans on the university's specific purpose and content for intercultural competence development, as well as by which measures this will be achieved and how staff will be enabled to engage in delivering this student outcome. Furthermore, it is important that university leaders create sufficient social space in their institutions for positive interculturally-competent role models to be explicitly recognised and celebrated.

Third, although 'academic staff define, control and manage the curriculum' (De Wit and Leask, 2015, p. xiii), perceptions of diversity and the associated level of institutional intercultural competence determine the relevance of intercultural competence in a given institution and thereby the focus of the learning activities, target groups, and the tailoring of assessment and quality control. Many continental

European universities have realised that the ability to include English as a medium of instruction is one of the conditions for successfully achieving their internationalisation aims. They have therefore included English language competence in their HR requirements for staff and in their systems of quality assurance. However, it is a rare exception to find integrated HR requirements regarding intercultural competence, assessments of new and current staff members' level of intercultural competence and initiatives for the professional development of intercultural competence. Beelen (2015) identified the lack of academics' skills as an 'obstacle to internationalisation' (p. 50). A study on the Dutch context by Van Gaalen, Hobbes, Roodenburg and Gielesen (2014) found a lack of attention for preparing staff to teach in an intercultural classroom and deliver on intercultural learning outcomes. A further recommendation is for universities to develop or include in their existing programmes a systematic approach to the continuous professional development of their staff for teaching in an international classroom and working with students from diverse cultural backgrounds. This study concludes that a measure such as this is an essential and enabling element in universities' internationalisation strategies.

Fourth, Gregersen-Hermans (2016) also identified constraints at the level of the academic discipline as organised through a faculty or school. A discipline and the community of scholars and students that a discipline represents can be described as a culture that reaches across national and cultural boundaries. The epistemology of a discipline will refer to its unique language, paradigms and theoretical concepts. The culture of a discipline can be identified by disciplinary conventions and how these impact on the interaction between its scholars and the external world. Differences can be observed between the range of academic disciplines – languages and linguistics, the social sciences, economics, medicine and the natural sciences – that can also be understood as cultural differences. A strong academic or disciplinary culture can lead to constraints for intercultural competence development. Intercultural competence, as a transferable skill, may be perceived as less relevant to effectively function within the context of an academic discipline. When students "join" the academic discipline, they are socialised towards how things are done within that discipline, both through formal and informal learning. Consequently, as evidenced in this study, the social pressure to fit in and adapt to the disciplinary culture may lead to a lack of impetus to develop advanced level of competences to handle complex and controversial situations across cultures. Green and Whitsed (2016) provide

evidence of how engaged academics are able to transform their traditional curricula to include intercultural and global perspectives. Whitsed and Green (2016) conclude that this requires critical interrogation and reflection on the tacit assumptions about the nature of the discipline and how it is taught. A further and fourth recommendation is that within the context of a discipline, academic communities need to take the initiative to internationalise 'the academic self' (Sanderson, 2008 as cited in Whitsed & Green, 2016, p. 297).

Fifth, constraints are identified at the level of the individual academic (Gregersen-Hermans, 2016). An individual academic is often caught between the demands of the academic discipline and the institutional aspiration to educate graduates for a globalised labour market. Integrating intercultural competence as a learning outcome in education is perceived to take valuable time away from a focus on the academic discipline (Hawanini, 2011). Engaging national and international students to collaborate in classroom activities is consistently reported as problematic by academics (Leask, 2009). The aligning intercultural and global competences to the academic discipline is primarily driven by small numbers of academics offering separate developmental modules or workshops (Jones & Killick, 2013). In addition, the past decades have seen a transformation from teacher-centred academic education to more student-centred approaches. For many academics, the role change from a teacher to facilitator is still an uncomfortable one. Teaching in an international classroom adds further requirements to the skills set demanded from teaching staff, such as the ability to the understand cultural differences among students and within oneself, to recognise intercultural incidents and to create an intercultural learning experience out of these. This demands high levels of intercultural competence of an academic, which are not traditionally part of a university's definition of the academic profile. An individual academic my rightfully feel uncertain about these additional required specific pedagogic and didactical skills. In addition to the continuous professional development for intercultural competence development, a fifth recommendation for university leaders is therefore to include targets in their internationalisation strategies for raising the level of intercultural competence of their staff and include intercultural competence as a basic requirement in all job specifications and HR frameworks.

Finally, this study highlights that students substantially and without exception overestimated their own level of intercultural competence. At the strategic level, this

conclusion has implications for the research on the impact and effectiveness of internationalisation, especially where this research relies on self-reports of students. Additional quantitative and qualitative methods are advised for assessing student learning as well as the effectiveness of the internationalisation strategy. A sixth recommendation is that intercultural competence development as a graduate attribute or student outcome and a staff requirement preferably be assessed as part of a developmental portfolio that consists of different quantitative and qualitative methods, ensuring multiple data points and the opportunity for a holistic and contextualised approach (Deardorff, 2009; Gregersen-Hermans, 2016).

In conclusion, the internationalisation of a university implies more than increasing diversity on campus or teaching in English. It involves changes in the structure and content of the curriculum, the teaching methodology and the methods of assessment and evaluation. In their aspiration to develop intercultural competent graduates, universities leaders should focus on developing and implementing generic and discipline-specific learning outcomes that emphasise this aspect. They should support the professional development of academic staff and enhance their ability to facilitate multicultural classrooms and intercultural competence development in students. To achieve this ambition, a university-wide, adequately-resourced change programme with a specific focus on intercultural competence development seems to be needed in which a university actively engages with its internal stakeholders. Examples of such approaches at the institutional level have been described for the Australian context by Leask (2009) and Jones, by Killick (2013) for the UK and by Childress (2010) for the US. Childress (2010) identified what she called the Five I's that support faculty engagement in internationalisation: intentionality, investments, infrastructure, institutional networks and individual support. In the Netherlands, the University of Groningen has been engaging in a university-wide project since 2013 to fully integrate internationalisation throughout the organisation and policies, and to link internationalisation with the quality of education and research (Van Gaalen et al., 2014). Notably, the Groningen project includes integrating the international classroom into the broader educational strategy of the university and developing support for staff (and students) for the development of intercultural competence, English language skills and pedagogical skills[98] (Haines, Van de Hende, & Bos,

[98] See http://www.rug.nl/about-us/internationalization/international-classroom/

2015). Unless universities fully commit to a long-term and evidence-based systems change approach to raise the level of their university's intercultural competence as a whole and embed the development of intercultural competence in the curriculum by closely aligning it to the disciplinary content, the rationale for developing intercultural competent graduates may continue to be slow to materialise.

8.7.2. For higher education policy makers

Higher education policy makers formulate the national or regional conditions and contexts that guide and direct the internationalisation efforts of universities. Policy and funding frameworks are needed that address the unintended consequences of internationalisation and ensure that its benefits reach all students. The additional funding for students from low-economic backgrounds referred to in the DAAD Strategy 2020 and supported by the German government is an example of such a policy framework.

It is recommended that existing quality assurance and accreditation protocols be reviewed to include evidence-based strategies and interventions for intercultural competence development. This need goes beyond the protocols and methodology chosen for example in the CeQuint project on intended internationalisation. In the CeQuint format, no explicit recommendations were made regarding which intended internationalisation goals are preferred. It is therefore recommended to include guidelines for responsible internationalisation in these policy frameworks in line with the revised definition of internationalisation developed by De Wit and Hunter (2015).

Furthermore policy frameworks for intercultural competence development are needed that build on a conceptualisation of internationalisation as something unrelated to crossing borders. On the one hand, this is related to the increasing diversity in our societies and the pressing need to fight the increasing xenophobia and develop new ways for everyone, locals and newcomers, to live together peacefully and respectfully. A possible way forward is to widen the scope of Internationalisation at Home and connect these strategies for internationalisation with outreach, access and widening participation and with service learning. On the other hand, this is related to the increased worldwide interconnectivity that has resulted from the opportunities provided by information technology and the worldwide web. To benefit from the opportunities this interconnectivity offers, guidelines for

internationalised learning outcomes need to be formulated that support students' in functioning in this virtual world in a way that is culturally appropriate and effective.

Further supporting research is needed to better understand the unintended consequences of internationalisation and its potential to increase existing inequalities in our societies and how higher education policy makers can mitigate these unintended consequences.

8.8. Limitations of this study

Although this study was conducted in an internationalised university environment, the results and conclusions need to be interpreted with caution. It is a single study and the results need to be cross-referenced with research at other types of universities and in different national and cultural contexts. Although sufficient for statistical analysis, the number of respondents is small and the response rate of 22% for the T1 pre-test assessment is minimal for making reliable inferences that can be generalised to the university's population of new master students as a whole.

The composition of the benchmark and the new entrants group in terms of national background indicated that the proportion of non-EU respondents was higher in the sample than in the total actual population of first year master students. This may have been the result of an unintended selection bias caused by different patterns of mobility between Dutch, EU and non-EU students at the time of the research and different motives of these student groups to choose a master programme at this university. These different motives may have an impact on the level of intercultural competence development. Although additional analysis demonstrates that students' area of origin did not correlate with the post-test IDI DO scores, it is possible that different individual motives for choosing a specific university does influence the development of intercultural competence. According to the revised Extended Contact Hypothesis Model, this variable needs to be tested as a moderator variable in future research.

A further limitation of this study is that the assessment of the level of intercultural competence relies on one single measure, the IDI. According to Deardorff (2012), a multiple assessment approach is essential for a more in-depth analysis of the level of intercultural competence. Future research on the impact of social interactions on campus needs to take this into account.

In recent years the IDI has been seriously criticised by researchers in the field based on a variety of arguments, even by one of the principal developers himself (Bennett, 2009). Although the results of the study are sound and the empirical structure of the IDI is strong, more research is needed into the developmental character of the IDI scales, the single DO score, and the possible cultural bias of the items.

8.9 Suggestions for future research

This study highlights the need for more in-depth research into the actual development process taking place in internationalised universities, be it inside or outside the classroom. It is important to not only rely on student self-reports but to combine qualitative assessment methods with quantitative measurements of intercultural competence.

Future research on intercultural competence development as an outcome of internationalisation of higher education needs to be grounded in explicit definitions of intercultural competence, underlying theories of competence development and a robust theoretical model for contextual intercultural competence development. The proposed second revision of the Extended Contact Hypothesis Model for Intercultural Competence Development can potentially serve as a starting point for developing such a theoretical framework. However, its assumptions need to be further tested.

Future research is needed on the relationship between personality and motivational aspects and intercultural competence, personal biography and social conditions present in the university environment. In this context it is also recommended to explore the relationship between the fluency in the language of instruction and intercultural competence, as also suggested by Byram (2012) and referred to in Chapter 3.5.6, or more generally between stressors, perceived strains, coping mechanisms and intercultural competence development. Current studies suggest that learning does not occur if there is too little and too much stress. Such work might provide useful insights for the design of pedagogical interventions discussed the Sections 8.5 and 8.6.

Research also is recommended on the process of change that universities engage in to develop an inclusive university environment and the organisational capability to deliver on intercultural competence development. To this end clarification is needed on perceptions of higher education institutions on intercultural

competence and how intercultural competence can best be developed. The review concludes that the apparent conceptual confusion in the field on the definition of intercultural competence does not help universities to build a rigorous evidence base for internationalisation activities. Higher education policy making would benefit from a research-based overview on the current practice at higher education institutions.

Furthermore, the review concluded that intercultural competence is contextual and related to a specific cultural and situational setting. Even individuals with advanced levels of intercultural sensitivity will need to learn how to function effectively and appropriately in new cultural environment or in new cross-cultural situations. This implies that the desired external outcome (Deardorff, 2009) of effective and appropriate behaviour is basically the resultant of a person–environment interaction. What is considered effective and appropriate behaviour is the resultant of a negotiated reality at a specific moment in time in a specific setting. In order to include the situational components more explicitly, it might therefore be useful to revisit Deardorff's (2006) original definition of intercultural competence: 'behaving and communicating effectively and appropriately in cross-cultural situations, based on one's intercultural knowledge, skills and attitudes, to achieve one's goals to some degree'-(p.248).

The theory of the DMIS/IDC will gain in richness if the theory is further elaborated within the context of the PCT and the processes driving the development of the worldview. Further research is needed in the ecological validity of the IDI and the relationship between worldview and actual behaviour, and the impact of emotions and feelings regarding behaviour.

Finally, although students are of crucial importance to this study because it regards their personal and professional development, the study did not address the student voice. Future research is needed that explores perceptions of students regarding intercultural competence development and global responsible citizenship and the role of higher education. For development to take place students should not just merely be consumers of higher education and the experiences and benefits it offers. They need to be actively engaging in this process and take ownership for their development. Whichever approach and strategies universities are taking, students need to be involved in their creation and bringing these approach and strategies to life.

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ABOUT THE CANDIDATE

Jeanine Gregersen-Hermans currently is a member of the Executive Board of Glasgow Caledonian University as Pro Vice Chancellor and Vice Principal International. Previously she held leadership positions at the University of Hull (UK), Maastricht University and Wageningen University (NL) and UNICA, the network of Universities in the Capitals of Europe (B).

Jeanine holds a master of science degree in Psychology from Radboud University, The Netherlands, where she graduates in 1984. She has taught at various universities in Europe and presented at conferences and seminars worldwide.

Over the years Jeanine has published on topics of intercultural communication and marketing of higher education. Since 2006 Jeanine is member of the editorial advisory board of the Journal of Studies in International Education (JSIE).

She has served as a member of the General Council of the European Association of International Education (EAIE) from 2009 -2015. Jeanine has been awarded the official status of EAIE senior trainer and served six years on the Professional Development committee of the EAIE.

In 2008 Jeanine received the Bo Gregersen Award for Best Practice for an Innovative Contribution to International Education of the EAIE.

In June 2011 Jeanine has been appointed Honorary Member of the IROICA network, the standing committee for internationalisation of ICA, the European Association of Life Science universities.

She is a certified administrator of the Intercultural Development Inventory (IDI) since 2002; and a certified administrator of the Global Competency Inventory (GCI) and the Intercultural Effectiveness Survey (IES), Kozai group since 2012.

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