



REGIS  UNIVERSITY

Using DPT Student Intercultural Development Inventory **(IDI®)** Profiles to Inform Curricular Activities and Track Student Outcomes

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+ Session Objectives

- Explain the DPT student experience with the Intercultural Development Inventory (**IDI®**) Profile and Plan and the relationship to the Intercultural sensitivity curricular thread.
- Understand how DPT faculty use the (**IDI®**) student and group profiles for planning curriculum and assessing outcomes.
- Describe the DPT student (**IDI®**) composite in terms of Bennett's developmental model of intercultural sensitivity.
- Explore creative and challenging curricular strategies aimed at enhancing intercultural sensitivity



+ Core Competencies for Interprofessional Collaborative Practice

Report of an Expert Panel



- General Competency Statement-VE. Work with individuals of other professions to maintain a ***climate of mutual respect and shared values.***
- ***Specific Values/Ethics Competencies:***
 - **VE3. *Embrace the cultural diversity*** and individual ***differences*** that characterize ***patients, populations,*** and the ***health care team.***
 - **VE4.** Respect the unique cultures, values, roles/responsibilities, and expertise of other health professions.

+ Cultural Competence as an Organization Value and Shared Vision

- Recognize how one's own uniqueness, including experience level, expertise, culture, power, and hierarchy within the healthcare team, contributes to effective communication, conflict resolution, and positive interprofessional working relationships.

(University of Toronto, 2008)

+ Regis University School of Physical Therapy

- Use the Intercultural Development Inventory (**IDI®**) to investigate the effectiveness of an Intercultural Global Leadership Thread for Regis University DPT students.



cura personalis
Care of the whole person
intellectum valde ama
Love your own mind mightily
ad majorem dei gloriam
For the Greater Glory of God

+ Intercultural Development:



- The **capability** to shift cultural perspective and adapt—or bridge--behavior to cultural commonality & difference
 - Deep cultural self-awareness
 - Deep understanding of the experiences of people from different cultural communities—in perceptions, values, beliefs, behavior and practices
 - Behavioral shifting across these various cultural differences

+ This Intercultural Development Inventory® (IDI®)

Copyright, 2007-2014 Mitchell R. Hammer, Ph.D.

- ☑ **Cross-culturally validated assessment of intercultural competence**
- ☑ **50 item questionnaire, “back translated” into 14 languages, available online and in paper versions**
- ☑ **Includes open-ended questions & ability to add six unique questions**
- ☑ **Able to produce customized individual, group, subgroup and organization-wide IDI profile reports**
- ☑ **All Individual IDI profile reports accompanied by customized, Intercultural Development Plans**

+ Development of the **(IDI®)**

- The **(IDI®)** was developed using rigorous psychometric protocols with over 10,000 respondents from a wide range of cultures.
- Demonstrated content, construct and predictive validity in organizations and in educational institutions
- Over 60 published articles & book chapters & 66 Ph.D. dissertations
- Used by 1,800 qualified administrators in 30 countries in health, business, spiritual care, community development and education





Intercultural Development Inventory (**IDI**®) Qualified Administrator



- 3-day training
- Confidentiality
- Group and Individual IDI interpretation and planning
- Cost of each student IDI registration=\$11.00

How to Use the (IDI®) to Build Intercultural Competence

Applications



```
graph LR; A[Applications] --> B[Individual:]; A --> C[Classroom/team:]; A --> D[Organizational:]; A --> E[Restricted use:];
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Individual:

- Development
- Leadership coaching

Classroom/team:

- Training, classroom learning
- Team/group development

Organizational:

- Program evaluation
- Research
- Policy/Strategy revision

Restricted use:

- Selection
- Baseline/benchmarking/needs analysis

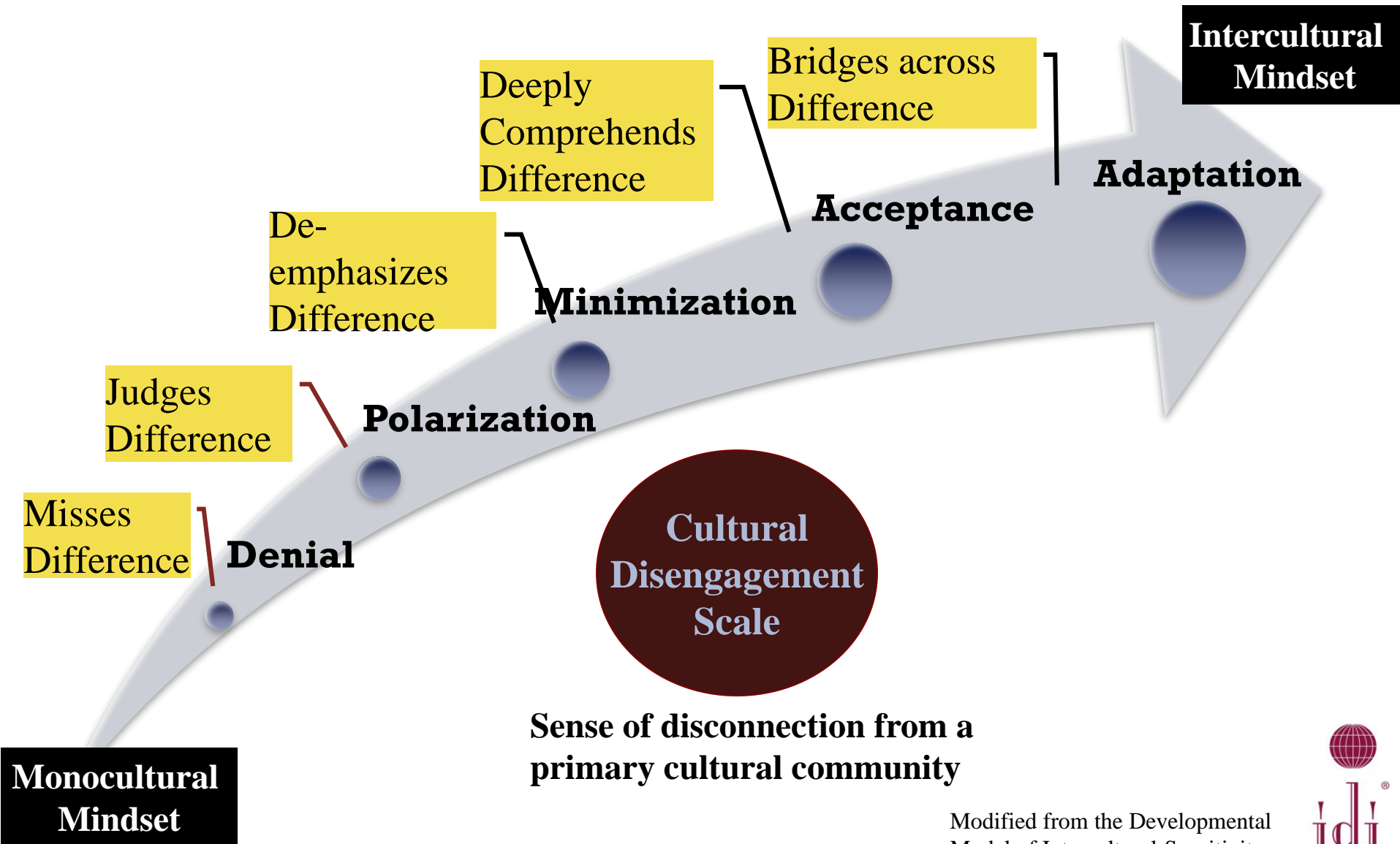
+ Why the **(IDI®)** is Different from Other Assessments Tools?

Building Intercultural Sensitivity requires . . .

- *Training, education & leadership development focus on the individual's or groups underlying developmental orientation*

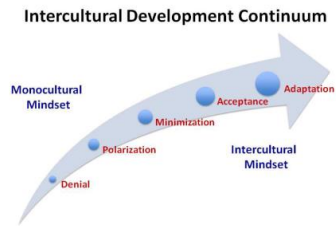
As assessed by the IDI

Intercultural Development Continuum



Modified from the Developmental Model of Intercultural Sensitivity (DMIS), M. Bennett, 1986

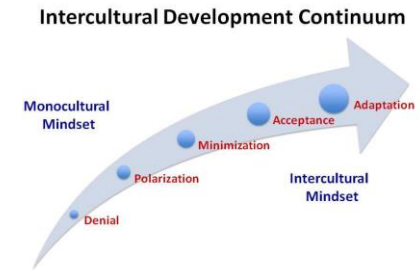
MONOCULTURAL ORIENTATIONS



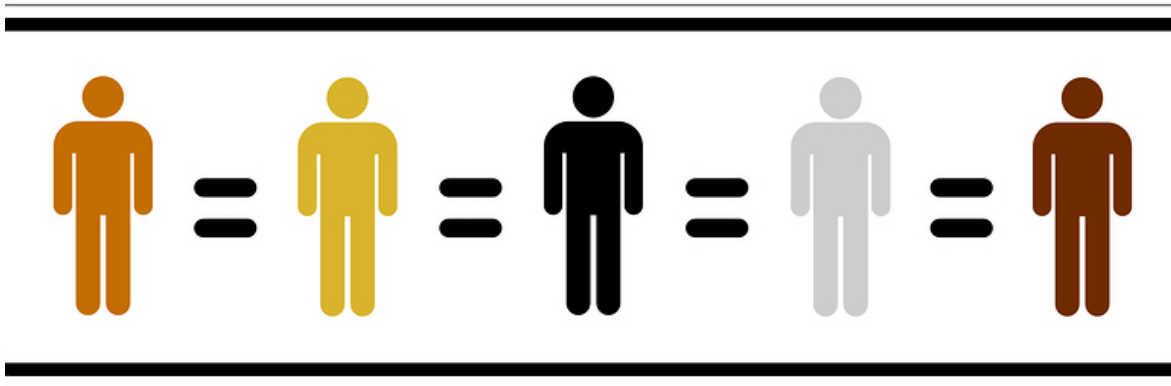
- **Denial** : *An orientation that likely recognizes more observable cultural differences (e.g., food) but, may not notice deeper cultural differences (e.g., conflict resolution styles), and may avoid or withdraw from cultural differences. (Diversity feels “ignored”)*
- **Polarization**: *A judgmental orientation that views cultural differences in terms of “us” and “them”.*
 - **Defense**: *An uncritical view toward one’s own cultural values and practices and an overly critical view toward other cultural values and practices.*
 - **Reversal**: *An overly critical orientation toward one’s own cultural values and practices and an uncritical view toward other cultural values and practices. (Diversity feels “uncomfortable”)*

Transitional Orientation

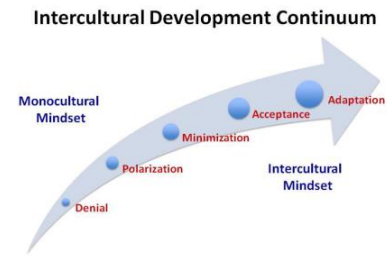
MONOCULTURAL -INTERCULTURAL



- **Minimization** : Highlights cultural commonality and universal values that may also mask deeper recognition and appreciation of cultural differences.
(Diversity feels “unheard”)



INTERCULTURAL ORIENTATIONS



- **Acceptance**: *Recognizes and appreciates patterns of cultural difference and commonality in one's own and other cultures.*

(Diversity feels “understood”)

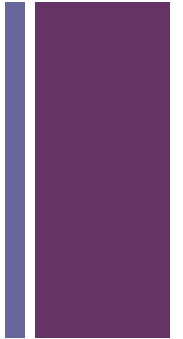
- **Adaptation**: *An orientation that is capable of shifting cultural perspective and changing behavior in culturally appropriate and authentic ways.*

(Diversity feels “valued and involved”)

+ Intercultural Development Profile and Plan

(IDP):

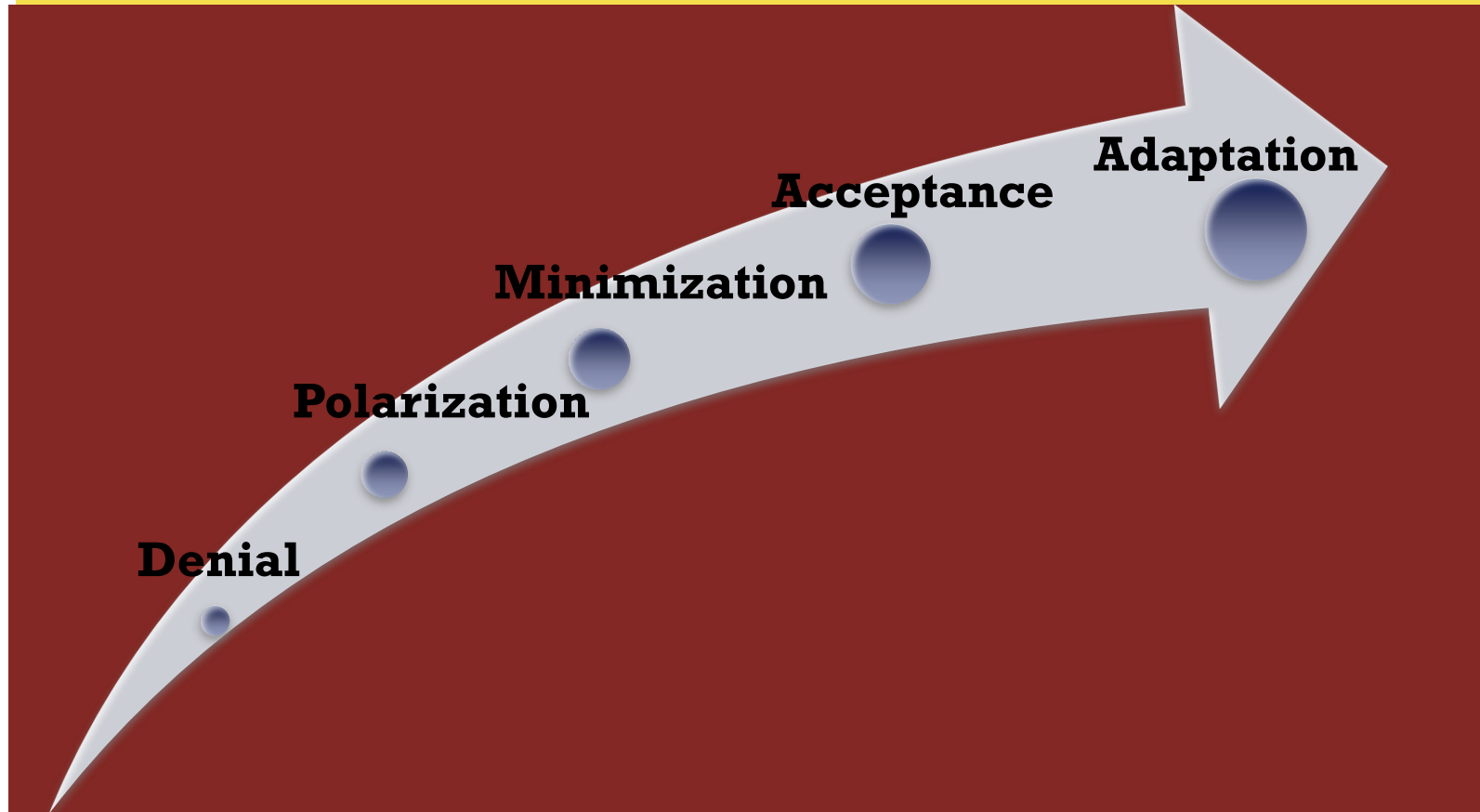
- Review IDI results
- Describe intercultural background in terms of the IDI Profile results
- Analyze developmental goals and progress indicators
- Identify those intercultural stress points that are barriers to your goal attainment
- Create your Intercultural Development Plan (IDP)



+ IDI Profiles:

1st year of DPT Program

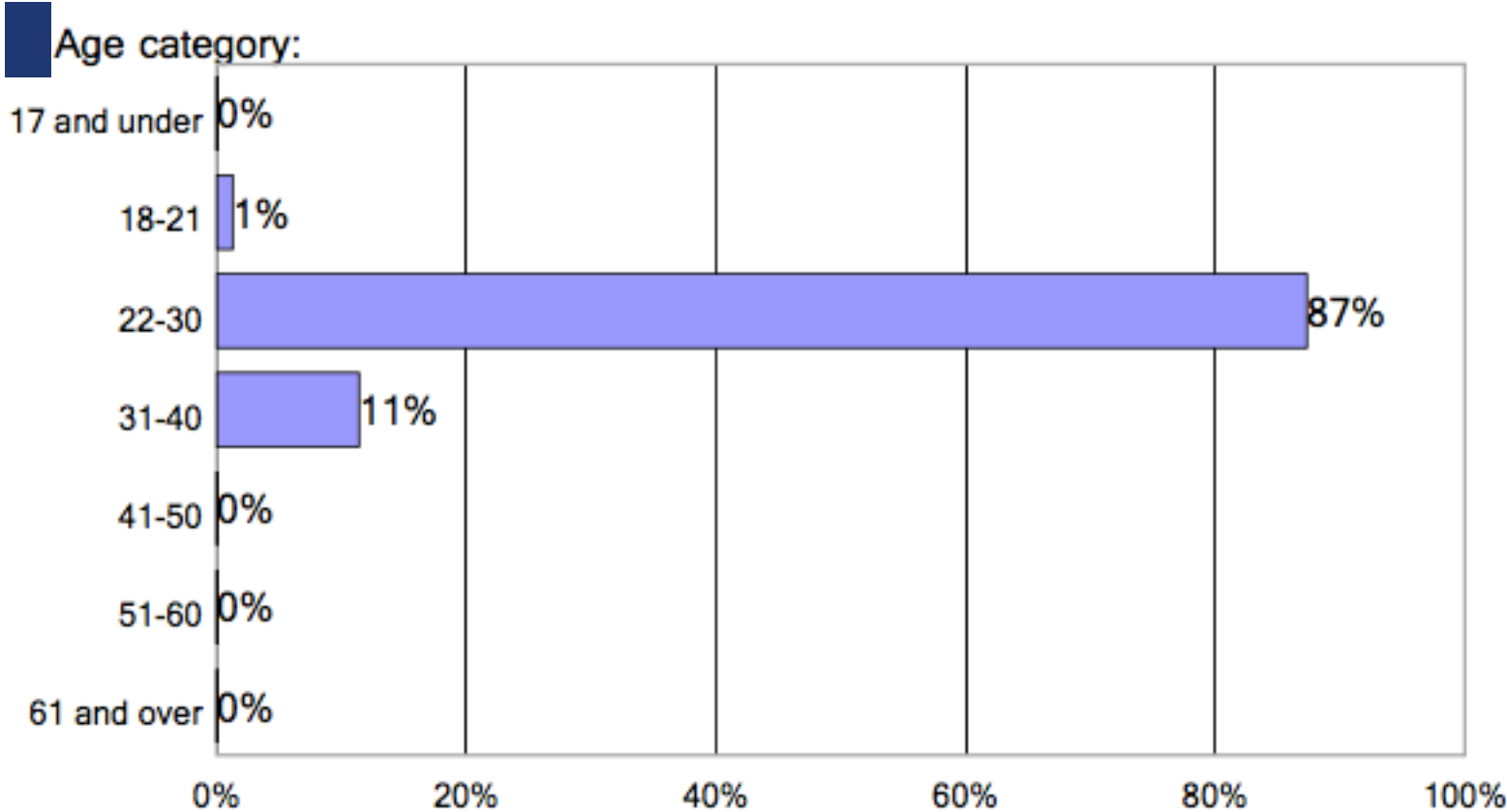
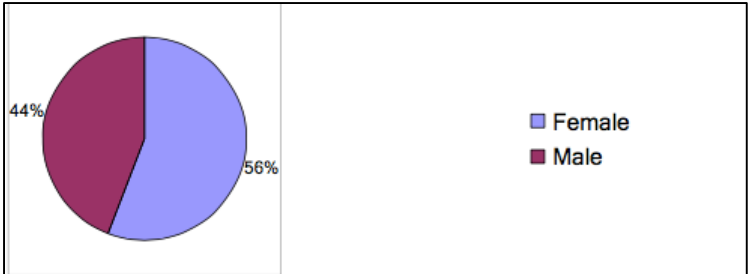
DPT Class 2015, 2016 and 2017



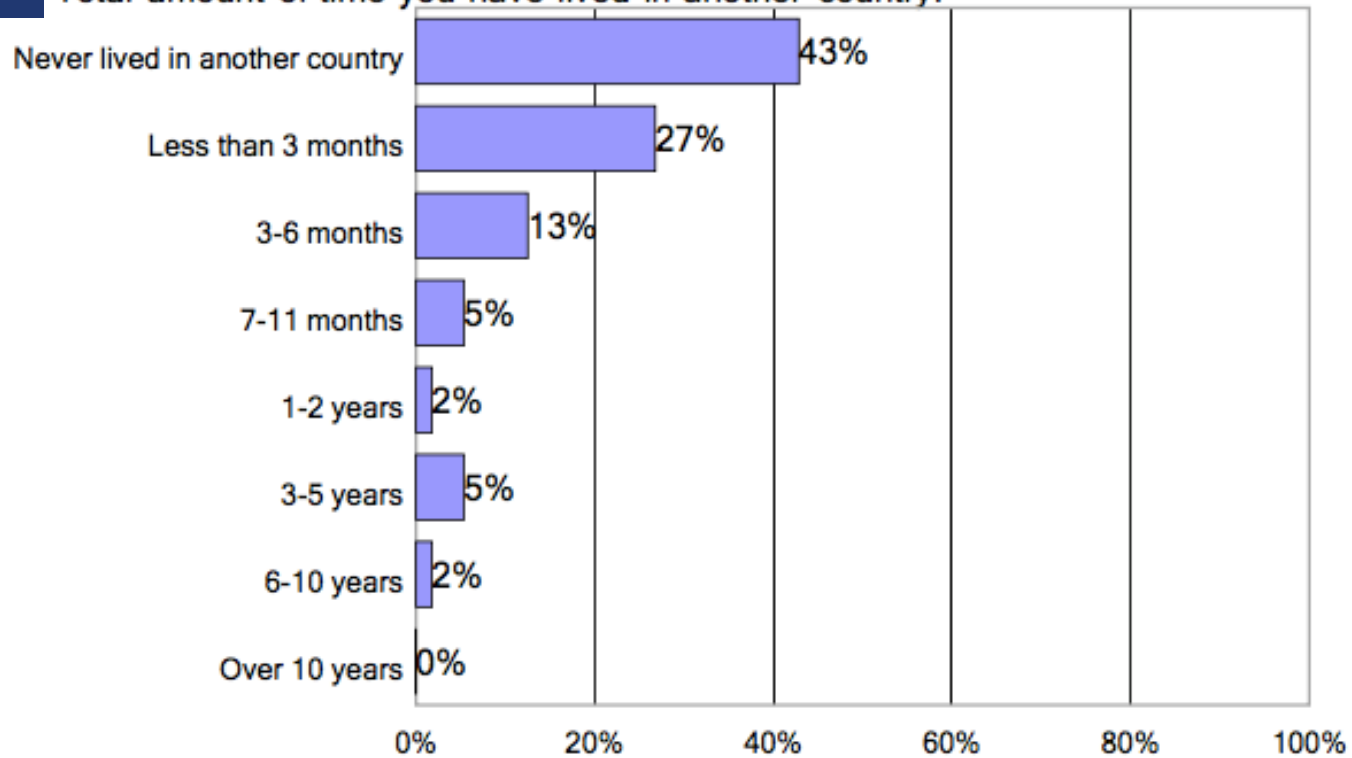
Regis University: Private Jesuit University

**Rueckert-Hartman College of Health Professions: School of PT, OT, Pharmacy,
Nursing, Division of Counseling & Marriage and Family Therapy**

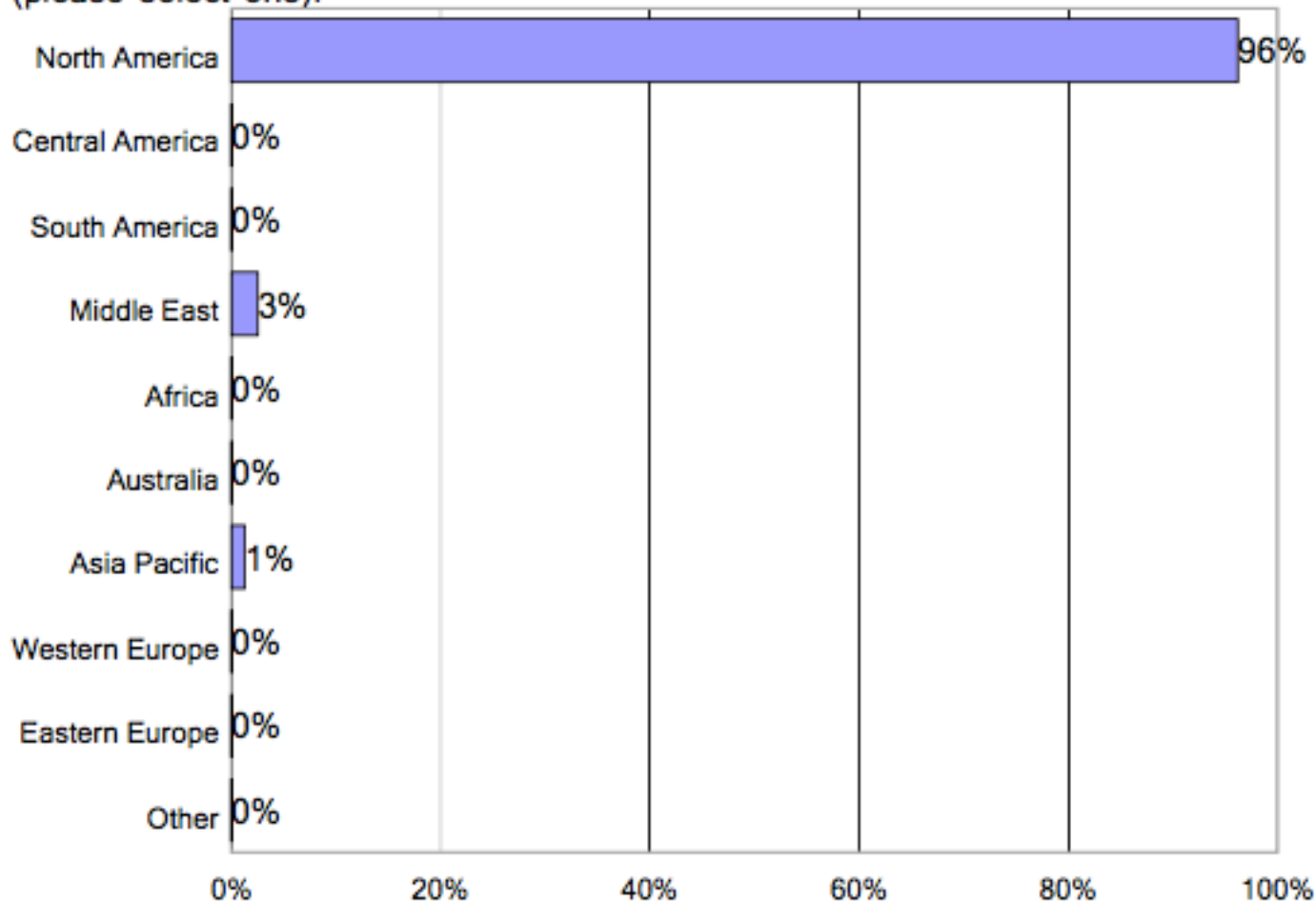
214 DPT Students



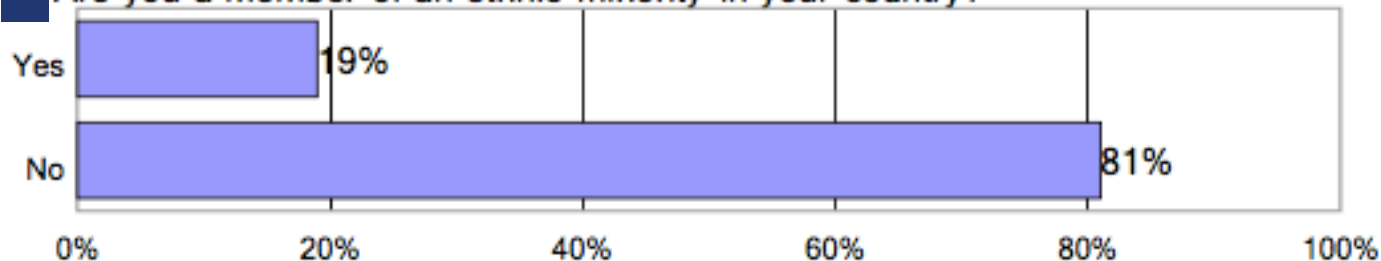
Total amount of time you have lived in another country:



. In what world region did you primarily live during your formative years to age 18 (please select one):

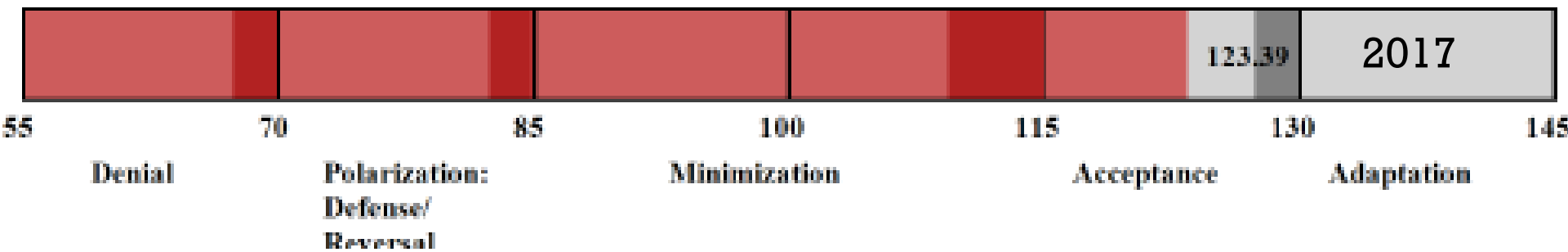
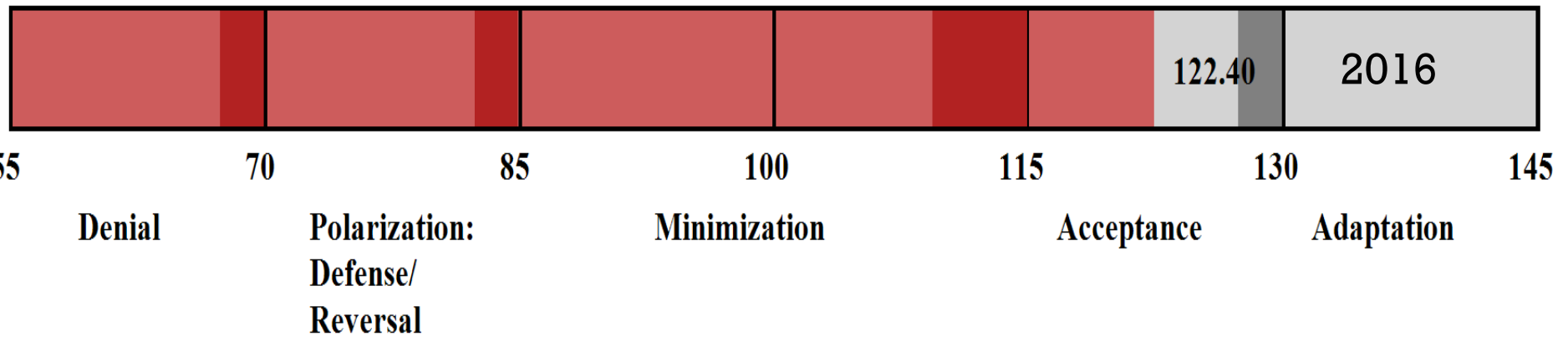
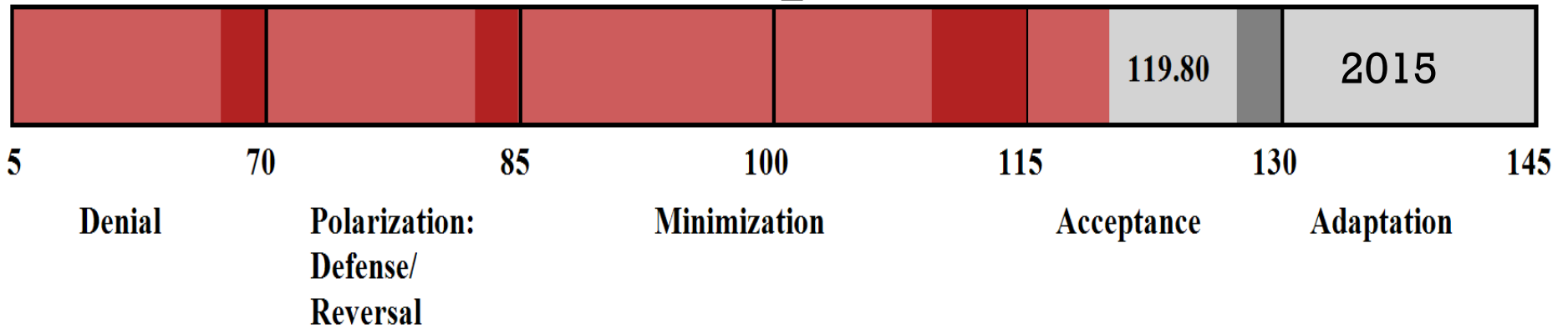


Are you a member of an ethnic minority in your country?



Perceived Orientation

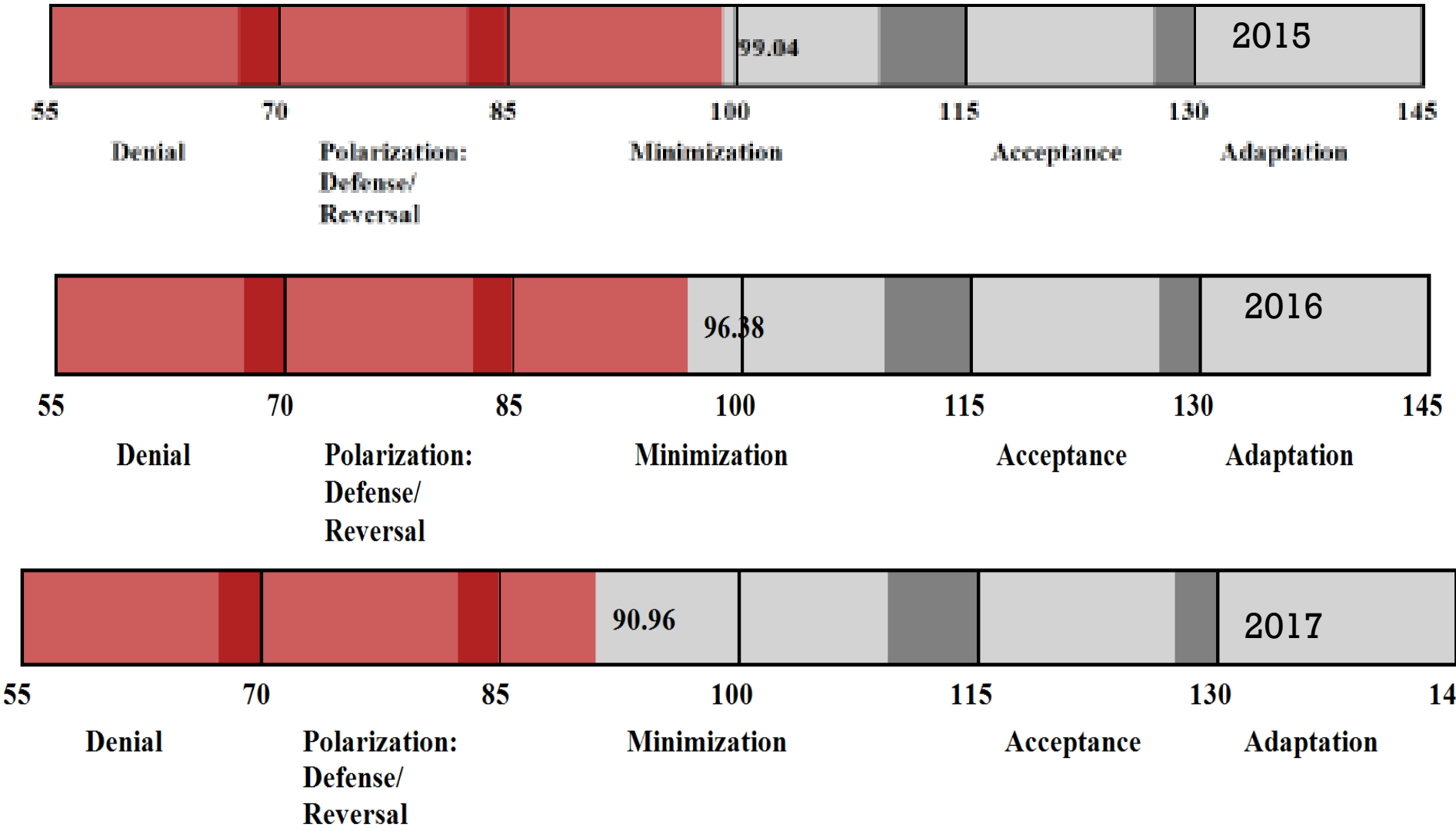
Mean 100 ± 15



Developmental Orientation



Mean 100 ± 15



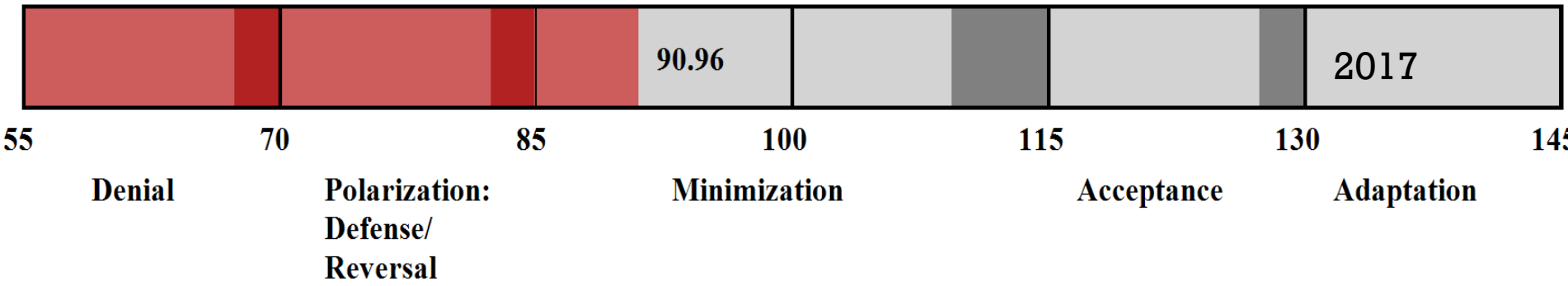
Developmental Orientation



Developmental Orientation (DO)

Minimization:

Highlights cultural commonality and universal values. May mask deeper recognition and appreciation of cultural differences.

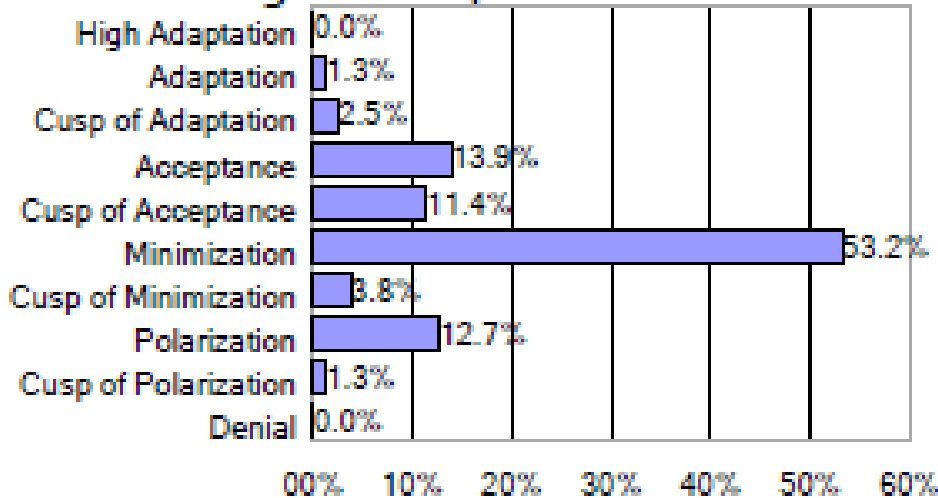




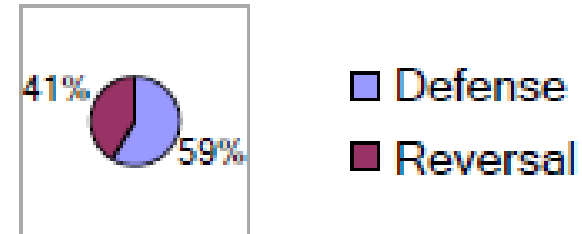
Percentage Developmental Orientation



Percentage Developmental Orientation



Percent of Resolution of Polarization (Cusp of Polarization, Polarization) from Defense and Reversal

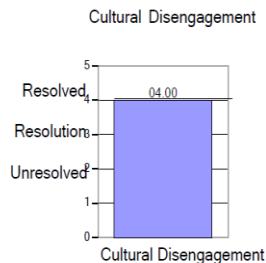
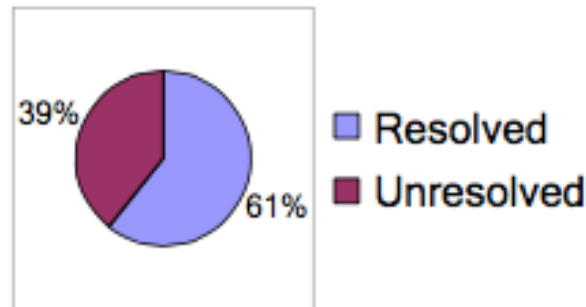


+

Cultural Disengagement: *A sense of disconnection or detachment from a primary primary cultural group.*



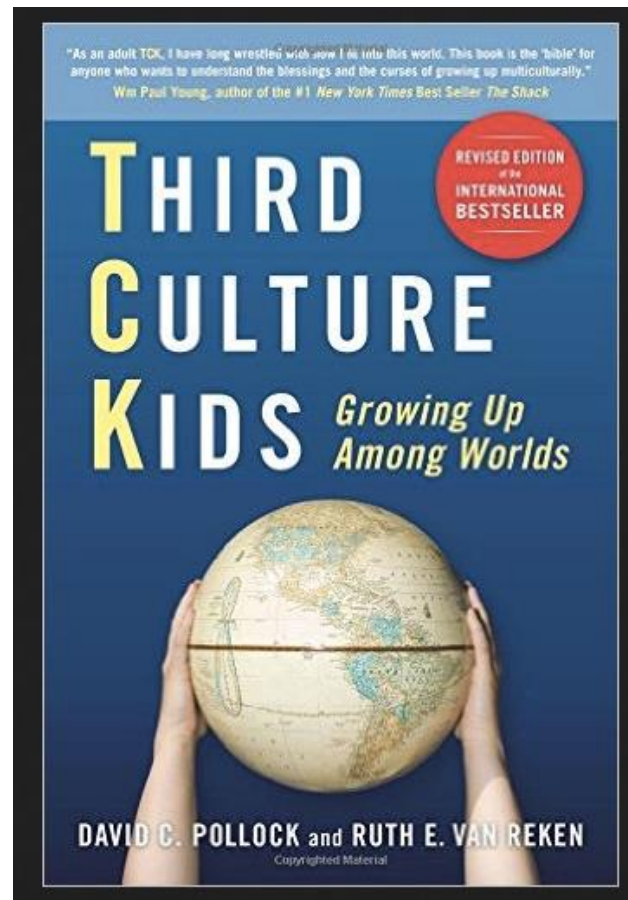
Cultural Disengagement



Unresolved Cultural Disengagement

- Identify the ways you feel disconnected from your primary cultural group. Is this sense of alienation more political, more social, or something else?
- Reflect on why you perceive yourself as disconnected from your cultural group?
- Do you want to do anything about this sense of detachment? Do you want to reestablish deeper connections with people from your primary community?
- Are you in search of a “blended” sense of cultural connection between two different cultural groups?
- If so, what does this mean in terms of your involvement and sense of connection to these different cultural communities?

+ “Third Culture Kids: Growing Up Among Worlds”





+ **Key Intercultural Learning Opportunities**

- Integrated Curricular Thread
- Student Advising
- Intercultural Journal
- Books, educational websites
- Clinical Affiliations w/ diverse populations
- Service Learning & Global Immersion
- Personal Interactions
- Theatre, Film & Arts
- Travel Domestic and Abroad





Capstone

*Student
Intercultural
Journey*

A dónde vas?



Intercultural Development

■ IDI Individual Report August 2013:

- Perceived Orientation: Acceptance
- Developmental Orientation: Minimization

■ What you learned about yourself through the process

- May be minimizing my own cultural experiences
- Focus on commonalities as a strategy to fit in

■ Where do I see myself on the IDI now?

- Acceptance Orientation

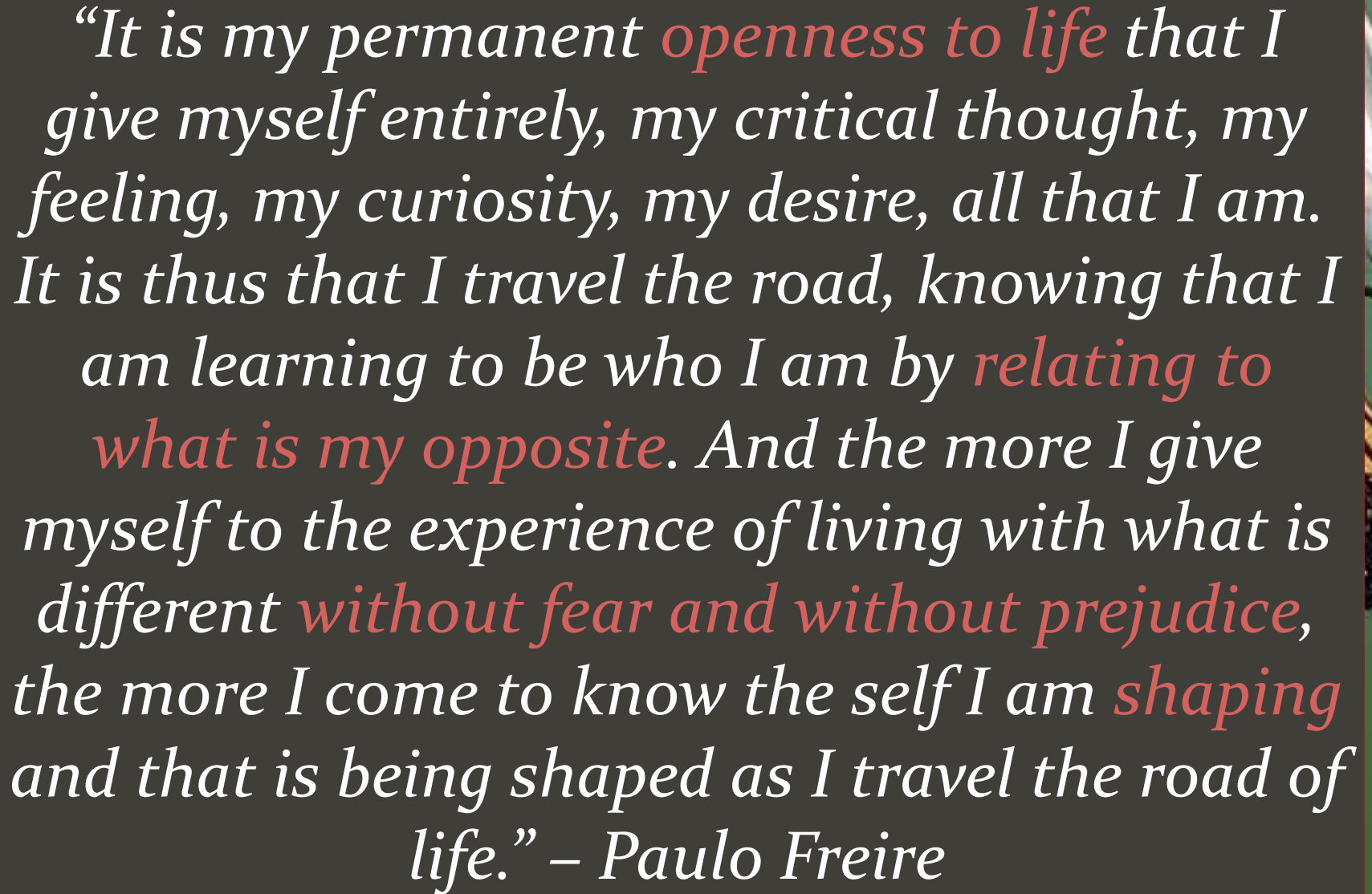
■ What experiences have I had or created to help move through the continuum

- Immersion trip to Peru
- Clinical Immersion in Ethiopia
- 2 clinical rotations in rural areas
- CE 4 at non-profit Children's Hospital- served very diverse population

■ Steps to take in future to enhance skills?

- Engage in conversations and activities with people from other cultures, looking for patterns that are similar to and different from my own.
- Reflect on how inclusive the norms, values, and leadership practices in my future work place are? Journaling when feeling confused.
- Watch foreign films to expand my knowledge and understanding of culture

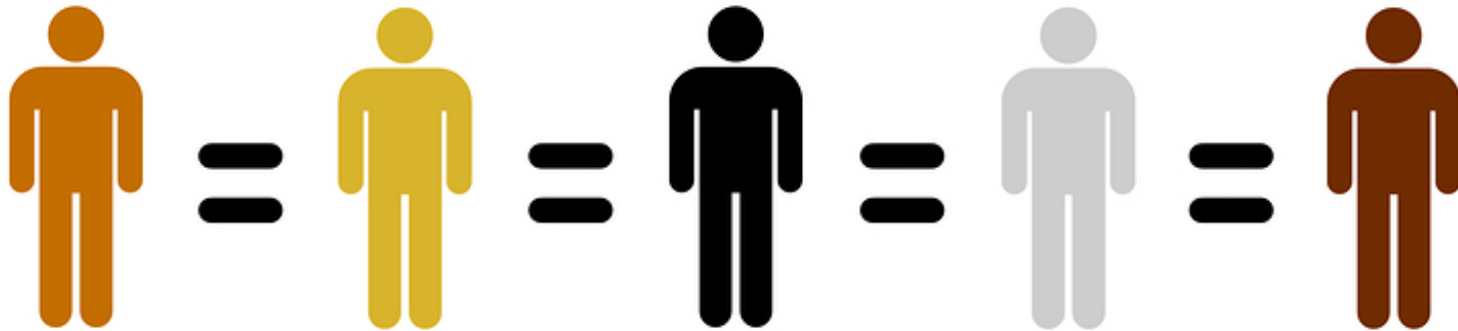


The background of the image shows several monarch butterflies perched on a thin, brown branch. The butterflies have their characteristic orange and black wings. The scene is set against a backdrop of vibrant green leaves, some of which are slightly out of focus, creating a sense of depth. The overall lighting is bright and natural, highlighting the textures of the butterflies' wings and the smooth surface of the leaves.

“It is my permanent *openness to life* that I give myself entirely, my critical thought, my feeling, my curiosity, my desire, all that I am. It is thus that I travel the road, knowing that I am learning to be who I am by *relating to what is my opposite*. And the more I give myself to the experience of living with what is different *without fear and without prejudice*, the more I come to know the self I am *shaping* and that is being shaped as I travel the road of life.” – Paulo Freire

+ Classroom Activities

Minimization Orientation



+ Increase Awareness of your own culture's influence on you

- What perceptions, expectations, beliefs and values from your own cultural community drive your decisions?



+ Semester II: Psychosocial Aspects of Healthcare

■ Aesthetic Expression Assignment

Aesthesia: the ability to feel or perceive

Aesthetics: a conception of what is artistically valid or beautiful

DPT 714 Psychosocial Aspects of Health Care
Aesthetic Expression
Grade Sheet

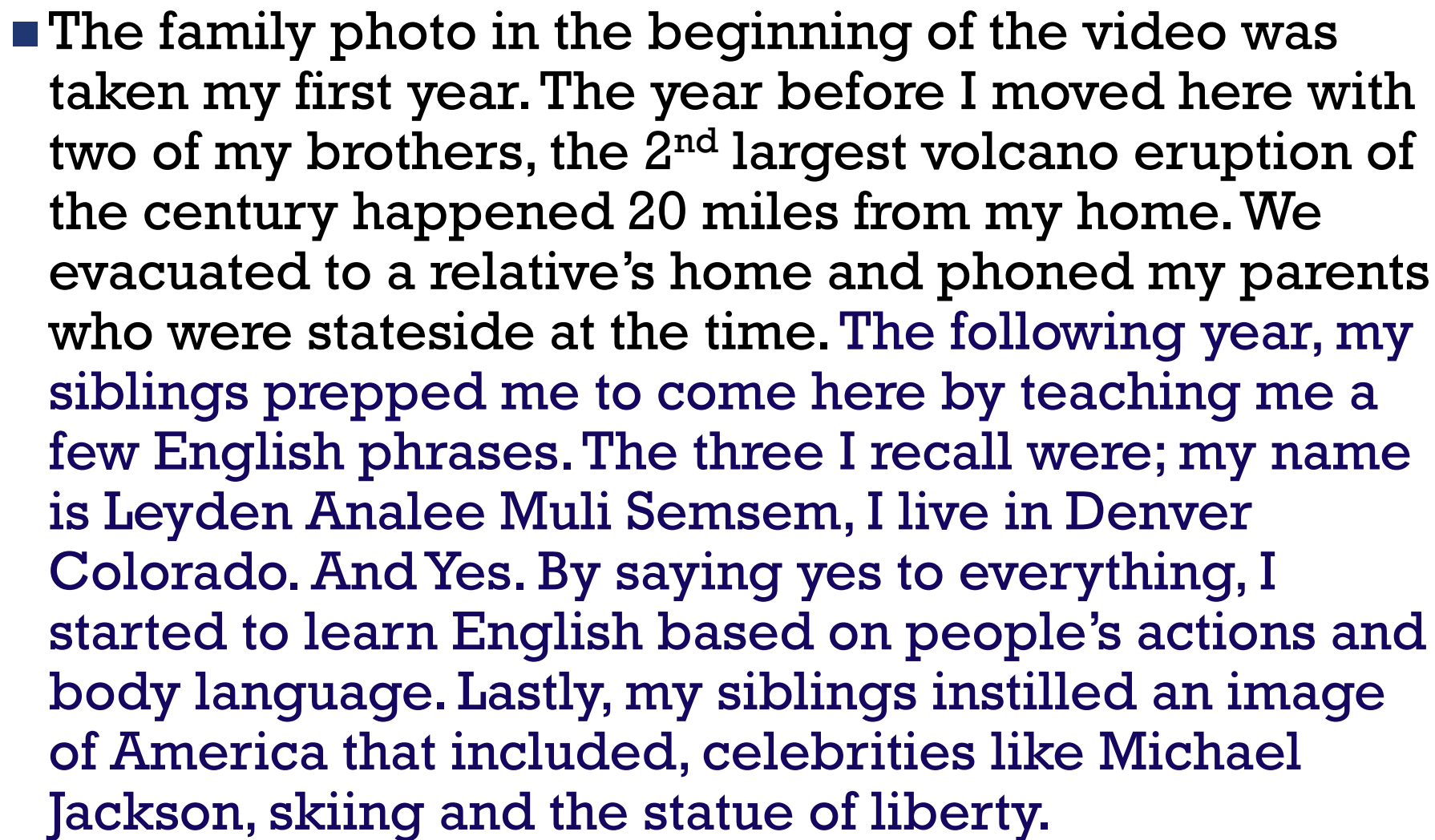
	Excellent (100%)	Good (90%)	Satisfactory (80%)	Unsatisfactory (70%)
Depth of personal reflection				
Depth of professional reflection				
Integration and/or assimilation of course content				
Application to practice				
Obvious effort in constructing expression				
Presentation				

+ Aesthetic Expression

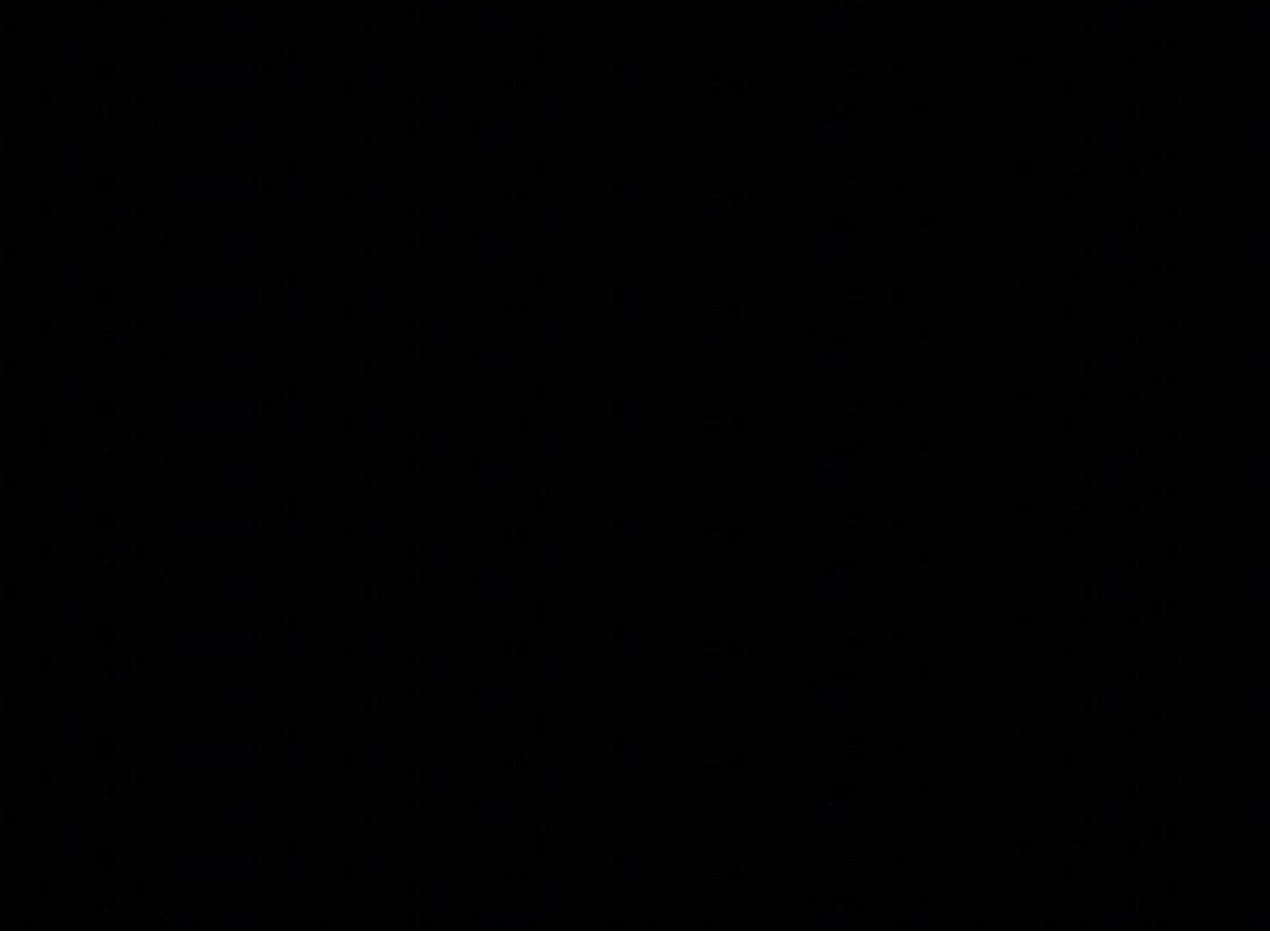
Coming to America



- This is my coming to America story but in essence I want it to be about more than that. I really tried to capture a feeling in this video. It was the feeling I had when I was 6, getting ready to come here with my oldest and youngest brother.

The background of the slide is a close-up of the American flag, showing the blue field with white stars and the red and white stripes. The text is overlaid on a white rectangular area.

■ The family photo in the beginning of the video was taken my first year. The year before I moved here with two of my brothers, the 2nd largest volcano eruption of the century happened 20 miles from my home. We evacuated to a relative's home and phoned my parents who were stateside at the time. The following year, my siblings prepped me to come here by teaching me a few English phrases. The three I recall were; my name is Leyden Analee Muli Semsem, I live in Denver Colorado. And Yes. By saying yes to everything, I started to learn English based on people's actions and body language. Lastly, my siblings instilled an image of America that included, celebrities like Michael Jackson, skiing and the statue of liberty.



+ Intercultural Competence Development Focuses on . . .

Eliminating interpretations
& behavior based on
stereotypes

Evaluative
overgeneralizations,
personal traits assigned to
group

Stereotypes support less
complex perceptions &
experience of cultural
differences &
commonalities

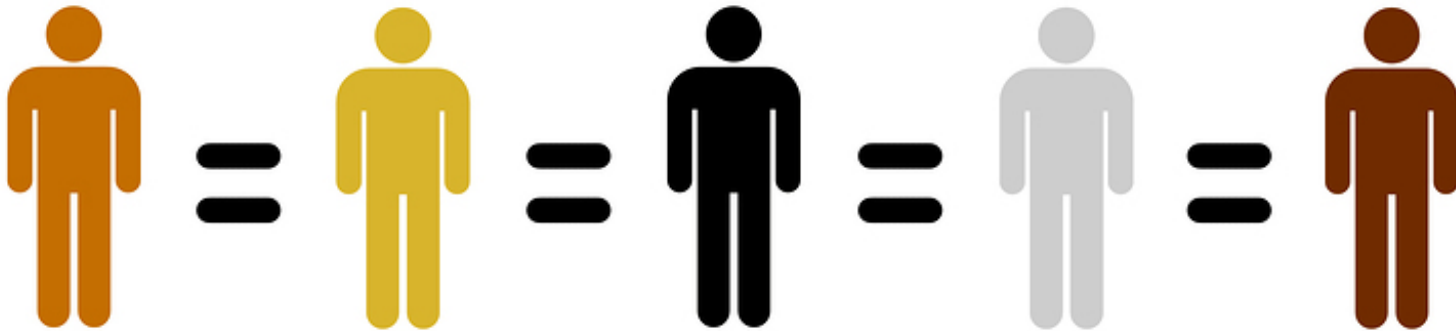
Increasing interpretations &
behavior based on cultural
generalizations/framework
s

Neutral, relative
descriptions of a group's
preferences

Cultural generalizations
support more complex
perceptions & experience
of cultural differences &
commonalities

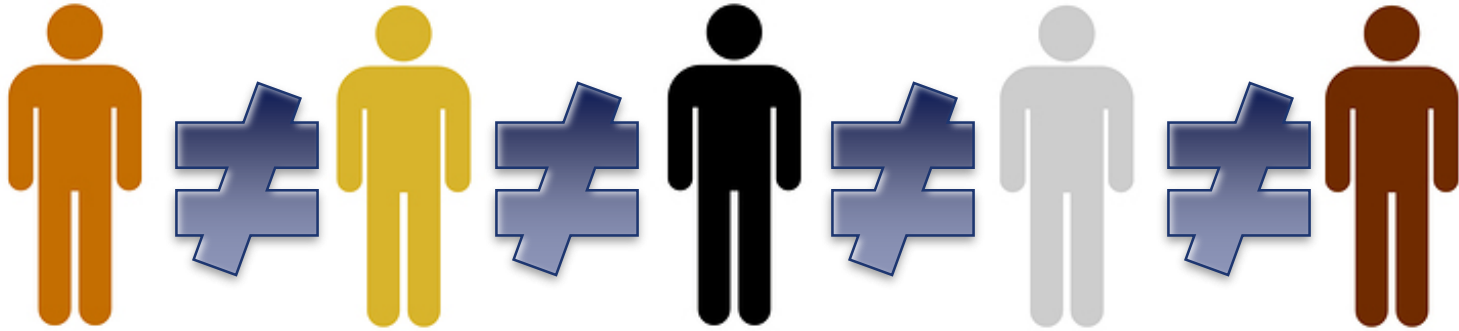
Classroom Activities

Moving from Minimization to Acceptance Orientation

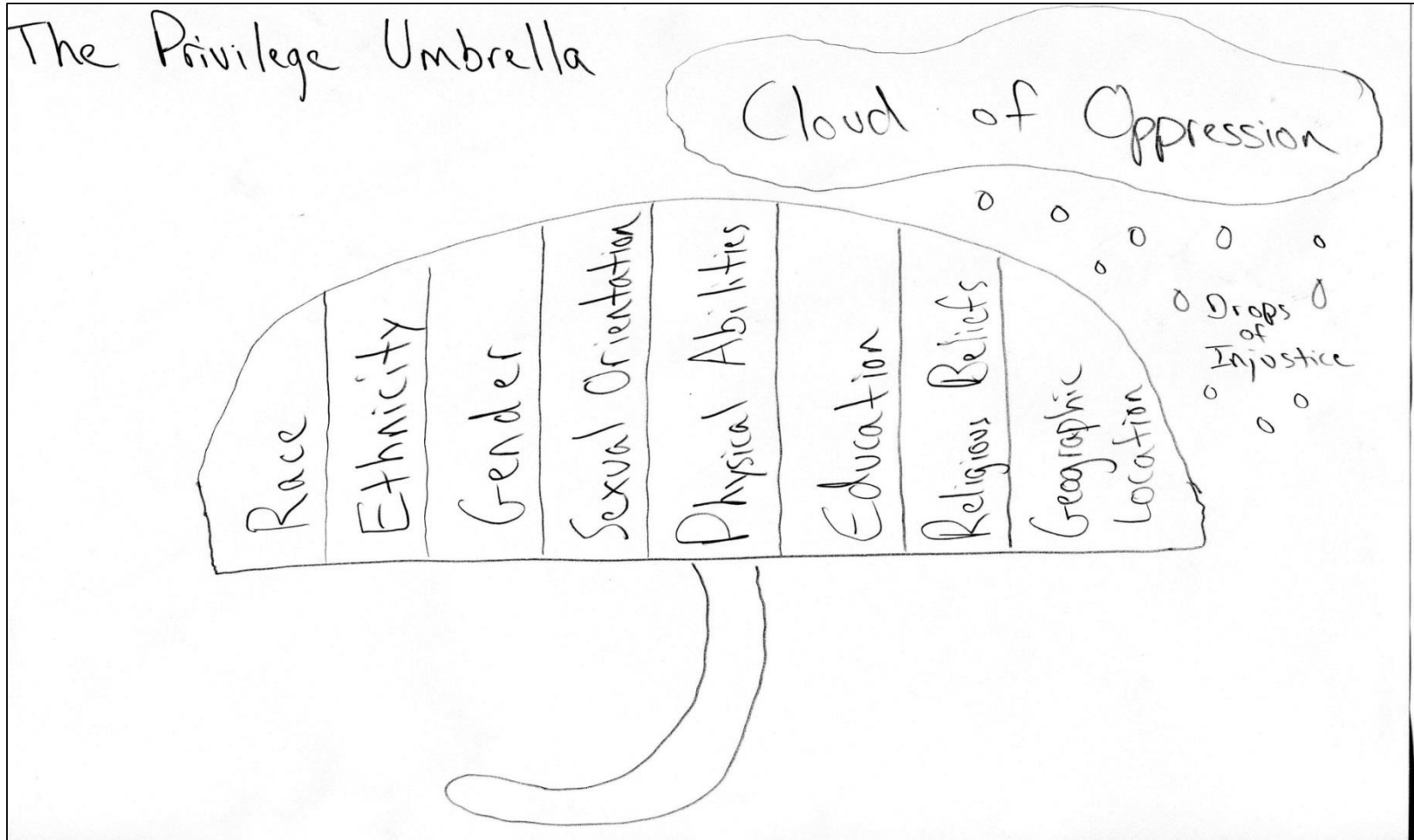


Classroom Activities

Moving from Minimization to Acceptance Orientation



+ Power & Privilege



“Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they have done or failed to do.” (Peggy McIntosh)

+ Privilege Jar Activity

1. Sit at round tables in groups of 8-10
2. Think about the categories represented in the “umbrella”? In which of those categories would you identify with the Dominant or Privileged Group?
3. Place the # of M&Ms in your jar that you think represents the amount of privilege you have
4. As each statement is read, place an M&M in or take an M&M out of the jar.

Adapted From

Johnson, A. G. (2006). *Privilege, power, and difference*. Boston, MA: McGraw Hill.

Part 1 Example Statements:



If you have seen characters on television or in movies portrayed in degrading roles and they were the same gender, race, and/or ethnicity as you, take one M&M out.

(Gender, Race, and/or Ethnic Privilege)

If you were raised in a home with a library of at least 10 children's books and 50 adult books, put one M&M in.

(Parental and/or Socioeconomic Privilege)

If you were raised in an area where there was crime, drug activity, gangs, or other indicators of poverty, take one M&M out (*Geographic Privilege*)

If you attended a school where the majority of the teachers were of your same race and/or ethnicity, put one M&M in. (*Race and/or Ethnic Privilege*)

If you were afraid of violence because of your race, ethnicity, gender, and/or sexual orientation, take one M&M out. (Race, Ethnic, Gender, and/or Sexual Orientation Privilege)

+ Look at each other's jars

- Use one word that captures how you are feeling right now



—
Part II Example Statements:

If you learned two languages at home or as a child, take one step forward.

If you grew up in a community where you experienced lots of cultural, racial or linguistic diversity, take one step forward.

If you grew up in a biracial, bicultural, bilingual or bi-dialectal home, take one forward.

If you studied history as portrayed from only the mainstream American perspective, take one step backward.

If you heard your mother share experiences of facing and overcoming discrimination in the workplace, take one step forward.

+ Discussion

- What were your thoughts as you went through exercise
- What is perceived privilege
- What is perceived disadvantage
- How did it feel to be one of the participants who had less candy? More candy?
- Were there certain statements that were more impactful than others



+ Now What: Reflection/Journal

- What is the purpose of the activity?
- What have you learned from this experience?
- What can you do with this experience in the future?
- What are some steps you can take to close your IDI orientation gap that might relate to Power and Privilege?





<http://isaacaragon.com>

Freedom Ain't Free

Isaac Aragon

I'm Screamin out
But I got no voice
Tell me what would you do if you had
no choice
And they say...
Freedom Ain't Free
And there not lying
Tell me what would you do
If your hands were tied.



■ Culture of Health Assignment

- (4 people, diversity by nationality, religion, disability, gender, LGBTQ, SES)
- Fish bowl interview in class

Create a presentation of health definitions to include how these definitions are constructed within different cultures (e.g., Hispanic/Latino/Latina, homeless, elderly) at and near Regis University.

In order to accomplish this, students will need to be able to:

- a. Define health
- b. Be willing to critically examine one's own beliefs about health
- c. Improve their ability to effectively interview people to uncover what leads someone to think, feel, or act
- d. Collect information in ways that respect a person's definition and construction of health
- e. Analyze and compare a large amount of information
- f. Work effectively in groups.

Is your neighborhood a good place to raise children?

	Denver	Non-Poor Neighborhoods	At-Risk Neighborhoods	Poor Neighborhoods
Yes	77%	80%	62%	75%
No	19%	16%	32%	25%

To the city's credit, even Denver's 13 poor neighborhoods benefit from a wealth of public facilities and services as well as an abundance of religious institutions. But while Denver's poor neighborhoods are rich in many resources, residents in these neighborhoods don't have equal access to mainstream economic services and supports, such as grocery stores and banks.

Risk factors also exist that can make neighborhoods difficult places to live and raise a family. For the most part, these harmful presences are disproportionately located in poor and at-risk neighborhoods. They include such things as Superfund sites, abandoned buildings, liquor stores, adult entertainment sites and gun shops.

The table lists resources and risk factors by neighborhood type. The map inserted in the back of this report shows the location of the city's resources and risk factors.

Total number of neighborhood resources and risk factors, by neighborhood type

Neighborhoods	Non-Poor	At-Risk	Poor	Denver
Total Neighborhood Resources:				
Art & Cultural Facility	19	20	27	66
Bank	82	38	18	138
College/University	5	0	2	7
DPS Alternative/Charter School	6	5	11	22
DPS Elementary School	60	17	13	90
DPS High School	7	1	2	10
DPS Middle School	13	4	3	20
Fire Station	17	5	5	27
Golf course	5	1	0	6
Major Grocery Store	32	5	3	40
Hospital	12	3	13	28
Licensed Child Care Facility	89	45	45	179
Place of Worship	301	113	104	518
Police Station	6	1	3	10
Private School	48	5	7	60
Public Library	16	2	4	22
Recreation Center	14	7	7	28
Total Neighborhood Risk Factors:				
Adult Entertainment Site	10	6	5	21
Boarded Up Building	64	24	79	167
Check Cashing Site	34	12	16	62
Community Correction Facility	6	3	2	11
Environmental Impacted Area	5	0	6	11
Founded Environmental Complaint	63	19	29	111
Gunshop	8	1	2	11
Liquor Store	236	71	62	369
Pawnshop	6	9	4	19
Superfund Site	0	4	2	6

+ Culture of Health Interview



Classroom Activities

Moving from Acceptance to Adaptation Orientation





+ Simulation with Hired Actors: Intraprofessional and Interprofessional



- 80 year old gentleman who has end stage pancreatic cancer. When asked about his own spirituality he becomes weepy and states that he is a Mormon and has lost God in the past 6 months and would like you to pray with him.
- <http://www.kaltura.com/tiny/0kdc6> .

<http://www.caremeasure.org/login.php>



CARE Measure Certificate for Heidi Eigsti, Physiotherapist

22nd August 2015

The Consultation and Relational Empathy (CARE) measure is a person-centred consultation process measure that was developed and researched at the Departments of General Practice in Edinburgh University and Glasgow University. It measures empathy in the context of the therapeutic relationship during a one-on-one consultation between a clinician and a patient. Originally developed for use by GPs, it has since been successfully used by other medical staff, allied health professionals (AHPs) and nurses. The measure has been extensively validated and is widely used in the UK and internationally.

+ Called to Care

(www.caremeasure.org)

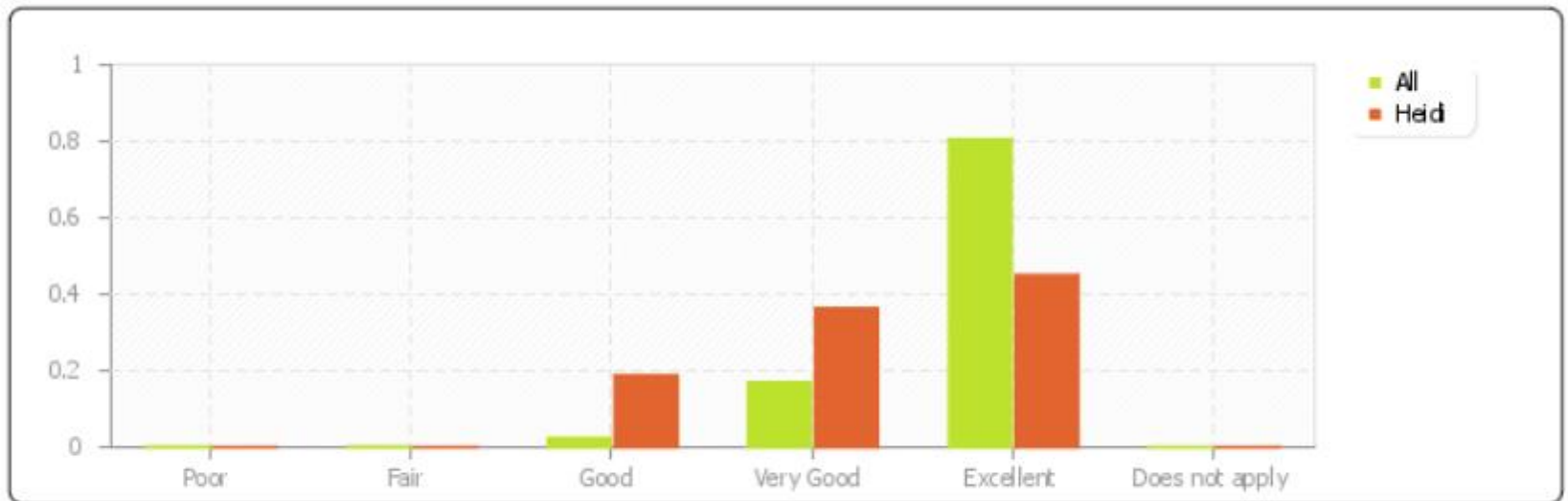
Student CARE score =43.46, Physiotherapist average=47.5

Normative values for all Physiotherapists

This table compares your score for each of the ten CARE Measure questions to those of other Physiotherapists. It tells you your average score for each question, the baseline (the average across all Physiotherapists) and where your average falls as a percentile compared to all other Physiotherapists.

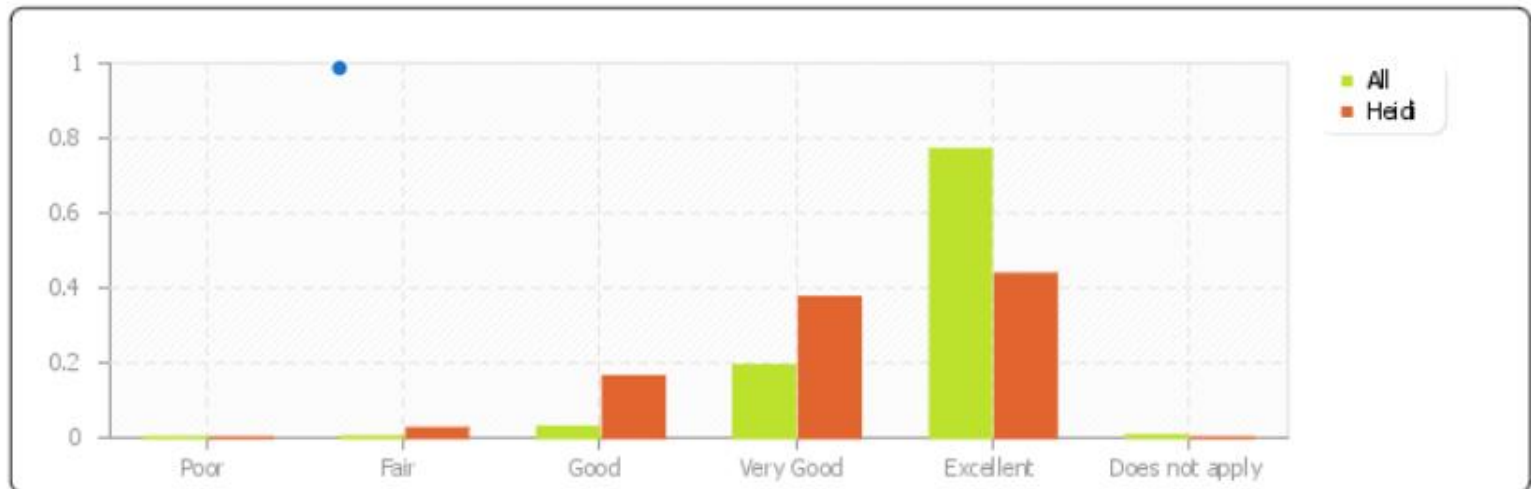
Measure	Your Score	Baseline	Your Percentile
Making you feel at ease	4.2625	4.7751	Below the 5th percentile.
Letting you tell your story	4.2000	4.7245	Below the 5th percentile.
Really listening	4.4000	4.7597	Below the 5th percentile.
Being interested in you as a whole person	4.5000	4.7044	Between the 10th and 25th percentiles.
Fully understanding your concerns	4.3625	4.7325	Between the 5th and 10th percentiles.
Showing care and compassion	4.6125	4.7554	Between the 10th and 25th percentiles.
Being positive	4.5125	4.7632	Between the 5th and 10th percentiles.
Explaining things clearly	4.2405	4.7899	Below the 5th percentile.
Helping you to take control	4.2250	4.7373	Below the 5th percentile.
Making a plan of action with you	4.1392	4.7595	Below the 5th percentile.
Score	43.4625	47.4993	Below the 5th percentile.

CARE Measure Response for Letting you tell your story



Heidi's CARE score is 4.2000, which is Below the 5th percentile. The average for Physiotherapists is 4.7243.

CARE Measure Response for Helping you to take control



Heidi's CARE score is 4.2250, which is Below the 5th percentile. The average for Physiotherapists is 4.7370.

+ Global Health Pathway & Service Learning Program

- Services experiences integrated into 7 courses across 8 semesters
- Critical Consciousness Framework
 - Pre-lection and Post lection
- Themes
 - Health Care Access
 - Policy & Ethics
 - Diversity
 - Social Justice
 - Compassion Care
 - Civic Advocacy
 - Mental & Physical Health care Delivery
 - Education and Prevention





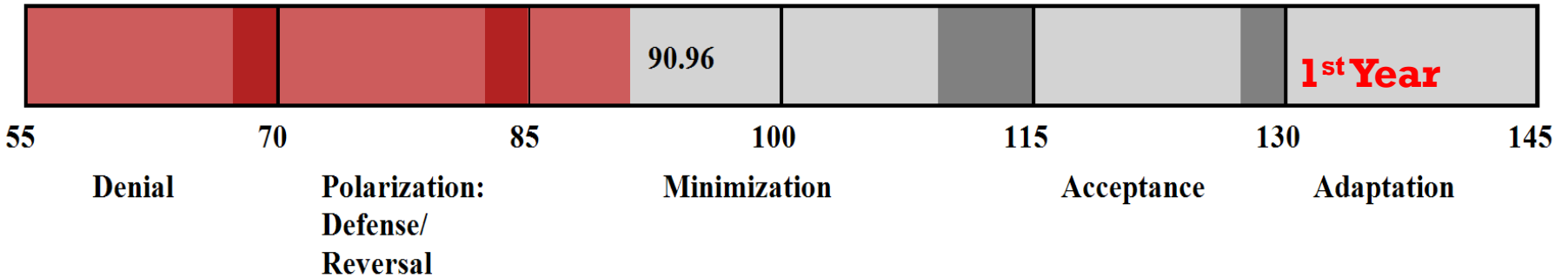
Change?



DPT Student Outcomes
Class 2015
1st year-3rd Year
IDI Scores



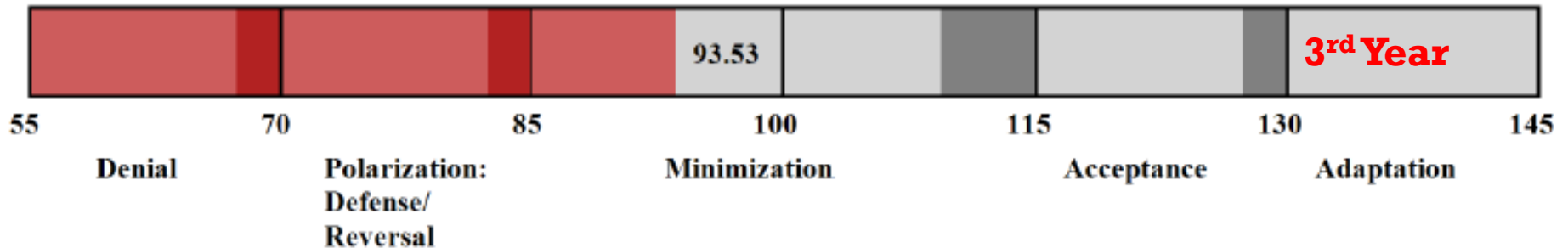
Developmental Orientation (DO)



Leading Orientation



Developmental Orientation (DO)

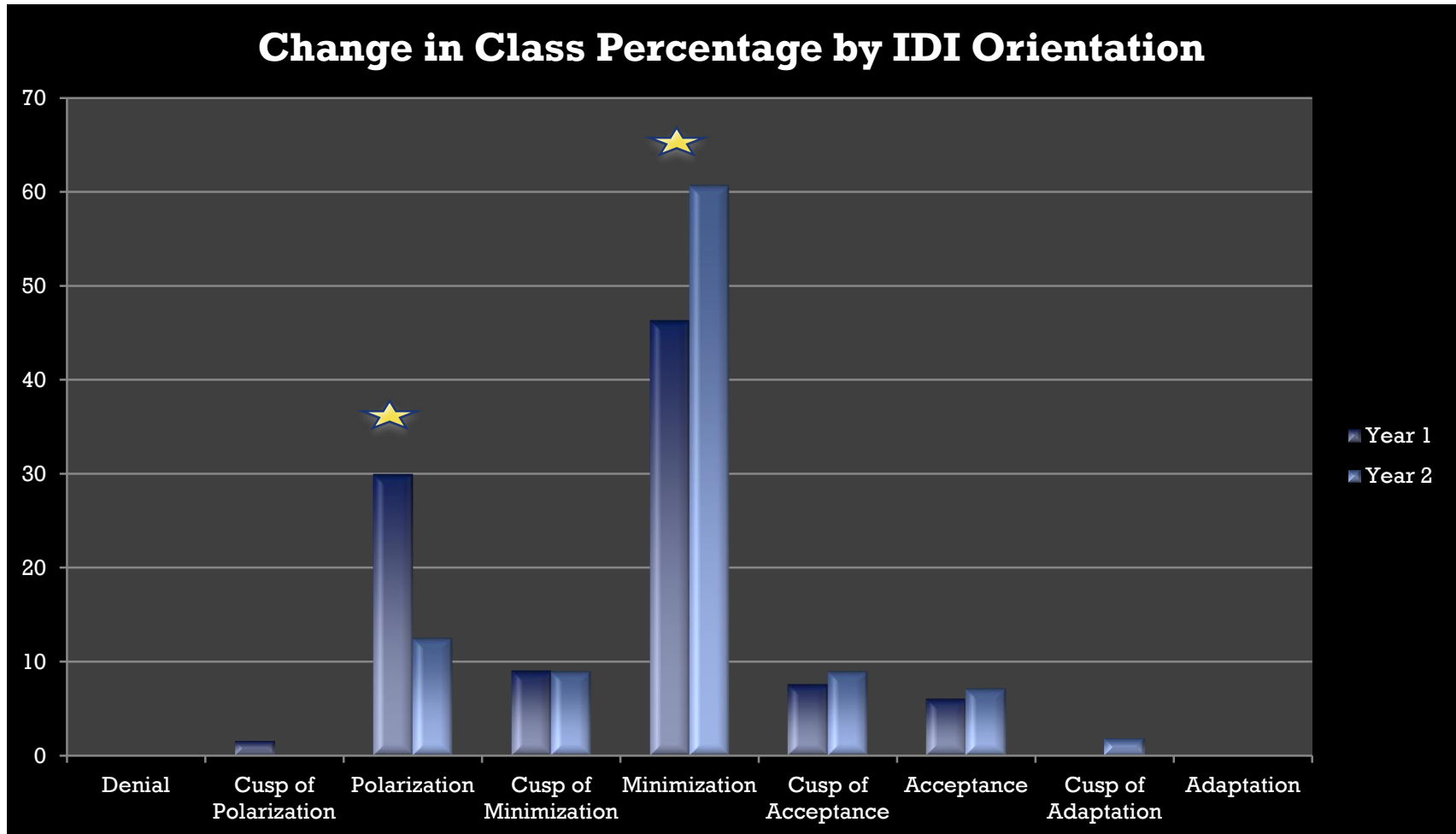


+ Developmental Orientation %



	Year 1	Year 3
■ Adaptation	0.0%	0.0%
■ Cusp of Adaptation	0.0%	1.8%
■ Acceptance	6.0%	7.1%
■ Cusp of Acceptance	7.5%	8.9%
■ Minimization	46.3%	60.7%
■ Cusp of Minimization	9.0%	8.9%
■ Polarization	29.9%	12.5%
■ Cusp of Polarization	1.5%	0.0%
■ Denial	0.0%	0.0%

+ Bar graph





Future Research Regis DPT Program

- Change in IDI scores Class of 2015 and class 2016
 - Compare IDI change scores between DPT students who had international immersion experiences and those without.
 - Qualitative Focus Groups Class 2016
 - What activities and or experiences have had an impact on intercultural development during DPT school?
 - Alumni Outcomes



International Immersions Service Learning Domestic



- https://www.dropbox.com/home/Global%20Media%20Files?preview=AAU+Program+Media_1.mov



■ “So the journey is over and I am back again, richer by much experience and poorer by many exploded convictions, many perished certainties . . . I set out on my travels knowing or thinking I knew, how [people] should live, how they should be governed, how educated, what they should believe. I had my views on every activity of life. Now, on my return, I find myself without any of these pleasing certainties . . . When one is traveling, convictions are mislaid as easily as spectacles, but unlike spectacles, they are not easily replaced.”

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INTERCULTURAL KNOWLEDGE AND COMPETENCE VALUE RUBRIC

for more information, please contact value@aacu.org



The VALUE rubrics were developed by teams of faculty experts representing colleges and universities across the United States through a process that examined many existing campus rubrics and related documents for each learning outcome and incorporated additional feedback from faculty. The rubrics articulate fundamental criteria for each learning outcome, with performance descriptors demonstrating progressively more sophisticated levels of attainment. The rubrics are intended for institutional-level use in evaluating and discussing student learning, not for grading. The core expectations articulated in all 15 of the VALUE rubrics can and should be translated into the language of individual campuses, disciplines, and even courses. The utility of the VALUE rubrics is to position learning at all undergraduate levels within a basic framework of expectations such that evidence of learning can be shared nationally through a common dialog and understanding of student success.

Definition

Intercultural Knowledge and Competence is "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts." (Bennett, J. M. 2008. Transformative training: Designing programs for culture learning. In *Contemporary leadership and intercultural competence: Understanding and utilizing cultural diversity to build successful organizations*, ed. M. A. Moodian, 95-110. Thousand Oaks, CA: Sage.)

Framing Language

The call to integrate intercultural knowledge and competence into the heart of education is an imperative born of seeing ourselves as members of a world community, knowing that we share the future with others. Beyond mere exposure to culturally different others, the campus community requires the capacity to: meaningfully engage those others, place social justice in historical and political context, and put culture at the core of transformative learning. The intercultural knowledge and competence rubric suggests a systematic way to measure our capacity to identify our own cultural patterns, compare and contrast them with others, and adapt empathically and flexibly to unfamiliar ways of being.

The levels of this rubric are informed in part by M. Bennett's Developmental Model of Intercultural Sensitivity (Bennett, M.J. 1993. Towards ethnorelativism: A developmental model of intercultural sensitivity. In *Education for the intercultural experience*, ed. R. M. Paige, 22-71. Yarmouth, ME: Intercultural Press). In addition, the criteria in this rubric are informed in part by D.K. Deardorff's intercultural framework which is the first research-based consensus model of intercultural competence (Deardorff, D.K. 2006. The identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education* 10(3): 241-266). It is also important to understand that intercultural knowledge and competence is more complex than what is reflected in this rubric. This rubric identifies six of the key components of intercultural knowledge and competence, but there are other components as identified in the Deardorff model and in other research.

Glossary

The definitions that follow were developed to clarify terms and concepts used in this rubric only.

- Culture: All knowledge and values shared by a group.
- Cultural rules and biases: Boundaries within which an individual operates in order to feel a sense of belonging to a society or group, based on the values shared by that society or group.
- Empathy: "Empathy is the imaginary participation in another person's experience, including emotional and intellectual dimensions, by imagining his or her perspective (not by assuming the person's position)". Bennett, J. 1998. Transition shock: Putting culture shock in perspective. In *Basic concepts of intercultural communication*, ed. M. Bennett, 215-224. Yarmouth, ME: Intercultural Press.
- Intercultural experience: The experience of an interaction with an individual or groups of people whose culture is different from your own.
- Intercultural/cultural differences: The differences in rules, behaviors, communication and biases, based on cultural values that are different from one's own culture.
- Suspends judgment in valuing their interactions with culturally different others: Postpones assessment or evaluation (positive or negative) of interactions with people culturally different from one self. Disconnecting from the process of automatic judgment and taking time to reflect on possibly multiple meanings.
- Worldview: Worldview is the cognitive and affective lens through which people construe their experiences and make sense of the world around them.

1. iRubric: Intercultural Knowledge and Competence VALUE Rubric - D476B8: RCampus. <https://www.rcampus.com/rubricshowc.cfm?code=D476B8&sp=true&>. Accessed September 28, 2015.

Intercultural Knowledge and Compete

	Capstone 4 pts	Milestone 3 pts	Milestone 2 pts	Benchmark 1 pts
Knowledge Cultural self- awareness	<p>Capstone</p> <p>Articulates insights into own cultural rules and biases (e.g. seeking complexity; aware of how her/his experiences have shaped these rules, and how to recognize and respond to cultural biases, resulting in a shift in self-description.)</p>	<p>Milestone</p> <p>Recognizes new perspectives about own cultural rules and biases (e.g. not looking for sameness; comfortable with the complexities that new perspectives offer.)</p>	<p>Milestone</p> <p>Identifies own cultural rules and biases (e.g. with a strong preference for those rules shared with own cultural group and seeks the same in others.)</p>	<p>Benchmark</p> <p>Shows minimal awareness of own cultural rules and biases (even those shared with own cultural group(s)) (e.g. uncomfortable with identifying possible cultural differences with others.)</p>
Knowledge Knowledge of cultural worldview frameworks	<p>Capstone</p> <p>Demonstrates sophisticated understanding of the complexity of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</p>	<p>Milestone</p> <p>Demonstrates adequate understanding of the complexity of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</p>	<p>Milestone</p> <p>Demonstrates partial understanding of the complexity of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</p>	<p>Benchmark</p> <p>Demonstrates surface understanding of the complexity of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</p>
Skills Empathy	<p>Capstone</p> <p>Interprets intercultural experience from the perspectives of own and more than one worldview and demonstrates ability to act in a supportive manner that recognizes the feelings of another cultural group.</p>	<p>Milestone</p> <p>Recognizes intellectual and emotional dimensions of more than one worldview and sometimes uses more than one worldview in interactions.</p>	<p>Milestone</p> <p>Identifies components of other cultural perspectives but responds in all situations with own worldview.</p>	<p>Benchmark</p> <p>Views the experience of others but does so through own cultural worldview.</p>
Attitudes Curiosity	<p>Capstone</p> <p>Asks complex questions about other cultures, seeks out and articulates answers to these questions that reflect multiple cultural perspectives.</p>	<p>Milestone</p> <p>Asks deeper questions about other cultures and seeks out answers to these questions.</p>	<p>Milestone</p> <p>Asks simple or surface questions about other cultures.</p>	<p>Benchmark</p> <p>States minimal interest in learning more about other cultures.</p>
Attitudes Openness	<p>Capstone</p> <p>Initiates and develops interactions with culturally different others. Suspends judgment in valuing her/his interactions with culturally different others.</p>	<p>Milestone</p> <p>Begins to initiate and develop interactions with culturally different others. Begins to suspend judgment in valuing her/his interactions with culturally different others.</p>	<p>Milestone</p> <p>Expresses openness to most, if not all, interactions with culturally different others. Has difficulty suspending any judgment in her/his interactions with culturally different others, and is aware of own judgment and expresses a willingness to change.</p>	<p>Benchmark</p> <p>Receptive to interacting with culturally different others. Has difficulty suspending any judgment in her/his interactions with culturally different others, but is unaware of own judgment.</p>

1. iRubric: Intercultural Knowledge and Competence VALUE Rubric - D476B8: RCampus.
<https://www.rcampus.com/rubricshowc.cfm?code=D476B8&sp=true&>. Accessed September 28, 2015.

IDI Fully Meets Criteria

1. *Testing confirmed the underlying theoretical framework of the IDI—the Intercultural Development Continuum or IDC (e.g., high inter-rater reliabilities based on in-depth interview analysis & correlational analysis)*
✓
2. *IDI items reflect perspectives of people from a wide range of international and domestic cultural groups (e.g., through in-depth interviews)*
✓
3. *IDI does not contain cultural bias (e.g., initial pool of items generated from statements made by culturally diverse interviewees—not by the researchers)*
✓
4. *IDI validity and reliability results confirmed in large, multicultural samples—over 10,000 individuals (e.g., using rigorous Confirmatory Factor Analysis in item/scale analysis)*
✓
5. *IDI has strong “content” validity (e.g., initial item pool generated from actual statements made by interviewee’s from a wide-range of cultural groups & Expert Panel Review used to narrow item pool—with high inter-rater reliabilities)*
✓
6. *IDI has strong “construct” validity (IDI Orientations correlated as predicted to Worldmindedness (cognitive measure) and Intercultural Anxiety (affective measure))*
✓
7. *IDI has strong “predictive” validity in organizations (e.g., IDI predictive of success in diversity recruitment and hiring)*
✓
8. *IDI has strong “predictive” validity in education (e.g., IDI predictive of achievement of study abroad outcomes)*
✓
9. *IDI Developmental Orientation and Perceived Orientation scores are highly reliable (.82, .83, coefficient alpha & all subscales achieved satisfactory reliabilities)*
✓
10. *Readability analysis of the IDI indicates the IDI is appropriate for individuals 15 years of age or higher)*
✓

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