

Developing an Inclusive Perspective for a Diverse College: Inclusion = Diversity + Engagement

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Abstract: This article describes a project at the NorQuest College Center for Intercultural Education to develop an inclusion model for a post-secondary, two-year college. *Inclusion = Diversity + Engagement* is a model for action based on the integration of integral theory, particularly the all quadrants component of the *AQAL* model by Ken Wilber and the *Developmental Model of Intercultural Sensitivity* by Dr. Milton Bennett. The author views inclusion as a perspectival phenomenon, socially constructed; a culture of inclusion is, in part, founded on perspective seeking behaviors. Within the model, the focus for translative and transformative change is guided by the Intercultural Competence Stretch Goals document, a map created by the author and her project collaborators to identify selected attitudes, knowledge and skills to support more inclusive communication behaviors. The model is informed by concepts arising out of discourse on inclusion and intercultural competence, specifically on a capacity for perspective taking within a Canadian socio-cultural surround. Within the context of a college with identifiable diversity in terms of country of origin, languages spoken, race, ethnocultural origin including First Nations, Metis and Inuit peoples and the level of ability requiring supports (for physical and/or learning challenges), this article describes an organizational change project sparked by an applied research study to create the *Inclusion = Diversity + Engagement* model and the organizational change initiatives that flowed out of the model. The applied research question asked: “In what ways might Student Services enhance intercultural communication skills during face-to-face interactions with students.” We found a need to focus on the enhancement of intercultural communication skills based on a primarily ethnocentric, minimization worldview for student services staff. Specific skills included developing a deeper understanding of staff’s own worldview with a focus on identifying preferred communication styles and practicing less familiar, less comfortable styles. We also found a need to practice perspective taking to increase staff capability to check for inclusion in service interactions. Results were used to design inclusion training; the project evolved to develop an integrally informed inclusion map. These organizational change initiatives are continuing through an ongoing

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inclusion focus at NorQuest College in Edmonton, Alberta, Canada. Although written from a single author perspective, I want to acknowledge the project team members and the community of participants that engaged in this project from project proposal to ongoing inclusion initiatives.²

Keywords: AQAL, culture, education, horizontal learning, inclusion, intercultural, perspective, transformational learning.

Introduction Developing an Inclusive Perspective for a Diverse College: Inclusion = Diversity + Engagement

This article describes a change initiative to foundationally anchor inclusion as a lived organizational value in a 2-year community college. The engine for organizational change was tuned through an initial applied research study, an initial inclusion training intervention and the development of a model for action; this model has become a guiding map for inclusion based on an integration of the AQAL model from integral theory (Wilber, 2000a) and a developmental model of intercultural competence (Bennett, 1986). The article describes the context for the project overall including the conceptual landscape the Inclusion = Diversity + Engagement model rests upon, the applied research study, and the situation-specific interventions and results at NorQuest College to embed inclusion as a core value for the organization. The applied research project used a mixed-methods research design focused on a specific section of the College; the Student Services teams. This focus was selected by taking the perspective of NorQuest students; their first experience of the College and their experience of inclusion (or exclusion) occur through interactions with Student Services staff. The question posed for the study was, “It what ways might Student Services enhance intercultural communication skills during face-to-face interactions with students?” Results from the research informed a specific approach to inclusion training for student services staff and were shared with Student Services leadership. After initial piloting and evaluation of this inclusion training, a more encompassing Inclusion model was developed and has since been applied across the organization.

Inclusion has been an abiding question in a two-year community college with a 50 year history of serving a diverse student population. As a learner-centered College with visible services and facilities to accommodate and adapt to the diverse needs of the learners who attend, this is an institutional performance benchmark with heart. What is inclusion? What does it look like? How do we understand and learn from the perspectives of inclusion and exclusion? How do we know how we are doing? Do our systems and environments support or deter inclusion? This project tapped a deep-seated desire to engage and empower the diverse adult learners at the

² For the model development, I want to thank Kerry Louw, Center for Intercultural Education, NorQuest College and Meg Salter from MegaSpace Consulting for their willingness in the Inclusive Student Engagement project to grind through the work of combining two theoretical models to reach the simplicity of integration that comes on the other side of that complexity. For a complete listing of collaborators and participants, see the Acknowledgements page in the Inclusive Student Engagement Final Report at http://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/ISE/ISEFinalReport_Nov2012.pdf.

college. That essential value was catalyzed into an ongoing inclusion initiative. The initiative and the organization are still evolving. Inclusion is a lived value at NorQuest College.

Definition of Terms

Several terms are used in the article. Although discussed in greater detail throughout the paper, these terms for the purposes of the Inclusion = Diversity + Engagement project are defined here.

Inclusion is defined as a sense of belonging, having the ability to participate in the social, economic and political lives of one's communities and having all contributions to the community acknowledged. The focus in our Inclusion model was to set up the environment to be a fully participatory, socially constructed reality with demonstrable public characteristics and associated meaning or values. It is defined as a co-created reality, rather than a dominant group member allowing participation by marginalized group members.

Developmental Model of Intercultural Sensitivity (DMIS) by Dr. Milton Bennett describes intercultural competence as a developmental continuum of increasing capacity to perceive, accept and adapt to similarities and differences in the cultural worldviews we encounter. The intercultural continuum identifies clustered of cultural worldviews from ethnocentric (perceiving and understanding the world through one's one cultural worldview) to increasingly ethnorelative (perceiving and understanding the world through more than one cultural worldview).

Diversity is defined as any visible or invisible socially salient identity held by an individual. Categories of diversity can include race, ethnic origin, identity as a First Nations, Metis or Inuit person, people with disabilities, gender, sexual orientation, etc.

Intercultural Competence is defined as the appropriate and effective management of interaction between people, who to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world. These orientations will most commonly be reflected in such normative categories as nationality, race, ethnicity, tribe, religion or region...the extent to which individuals manifest aspects of, or are influenced by, their group or cultural affiliations and characteristics is what makes an interaction an intercultural process (Spitzberg & Changnon, 2009). In intercultural experiences, we typically create meaning using sets of categories based on our experiences within our own cultural worldview to organize our perception of observable facts.

Intercultural Developmental Inventory (IDI) is a validated psychometric tool designed to measure the orientations toward cultural differences described in the DMIS. The current version of the IDI is a 50 item questionnaire with 10 demographic questions (Hammer 2003).

Intercultural Knowledge and Competence Value Rubric is a rubric identifying 6 core characteristics for intercultural competence developed by the Association of American Colleges and Universities in 2006. The rubric describes the skill, knowledge and attitude at each stage in the intercultural continuum as described the DMIS (Association of American Colleges and Universities, 2006).

Perspective taking is defined as the developing capacity of a subject to become aware of and consequently take or seek the perspective of a real or hypothesized individual or group with the intent to use the information about the object dimension enacted for some instrumental purpose (Fuhs, 2013).

Quadrants: In the AQAL model, the four quadrants can be used as dimension of phenomenon or perspectives. Using the quadrants, an individual can look at the dimensions of reality (e.g. experiential, behavioral, cultural and social/systemic).

Quadrivia refers to four ways of seeing or perspectives. Quadrivia express the simple recognition that everything can be viewed from two fundamental distinctions: 1) an inside and an outside perspective and 2) from a singular and plural perspective.

An extension of these definitions of basic dimensions and perspectives of reality is the application of the quadrants/quadrivia in two specific ways. First, to look at the functionality in each quadrant (inside/outside; singular/plural) or “Looking At” (Divine, 2009). In this project we looked at the dimensions of inclusion from an organizational level of analysis. Second, to discern ways of orienting from each perspective or “Looking As” (Divine, 2009). In this project we also attempted to occupy the perspective of inclusion from a student service staff (and to a lesser extent, student) orientation. This “Look At” and “Look As” frame for perspective taking was also applied as a way to facilitate perspective seeking exercises in the Photo Voice project as part of the inclusion training. Briefly participants engaged with photos of inclusive (or exclusive) subjects (Looking At the photos) and with the photographer’s perspective of the photo (Looking As the photographer). The author acknowledges that the linkages between these definitions and uses in our project do not fully represent the theoretical intent and context of use in Wilber and Divine’s work. The application of a relatively simplified version of quadrants and quadrivia/Look At and Look As were helpful to facilitate an enlarged concept of perspective taking in the inclusion organizational change project.

Conceptual Model 1: Intercultural Competence for Inclusion

What is inclusion? Operationally at NorQuest, inclusion has been understood and acted upon as a focus to reduce barriers for adult learners to participate in education with the aspiration of supporting student success. Student success has been striven for in both institutional (program completion, learner retention) and individual terms (student satisfaction with learning experience, completion of learner goals).

Social inclusion is derived from social policy contexts in Europe in the 1970 - 80s as a counterpoint to the phenomenon of social exclusion, what was viewed as primarily an economic marginalization of members of society who do not cohere to societal norms. Social inclusion (and exclusion) implies a coherent society in which members are included or marginalized. A sense of solidarity is described first by Durkheim (1933) as a relatively mechanistic concept of society reproducing itself due to general consent to follow social rules grounded in perceived truths. Institutions in society uphold accepted truths including formal prescriptions of work and education as well as associations, religious groups, clubs and unions (Durkheim in Giddens, 1971). In Canada, more of a social integrationist perspective prevails (over a Durkheimian one

espousing social stratification), a perspective valuing multiple points of identity in the construction of the social sphere (Wilson, 2006). Within this perspective of social inclusion, NorQuest is an institution that upholds societal rules and develops members to contribute to society.

As our project is grounded within a societal container, it is appropriate to explore how social inclusion is understood within the surround of a Canadian societal context. Social inclusion was recently defined in Canada as an evolving concept, in which individuals or groups of individuals are able to participate in the social and economic lives of their communities and have their contributions acknowledged (Senate Canada, 2013). Within this evolving pluralistic society, social cohesion becomes more dynamic, an ongoing process of developing a “community of shared values, shared challenges and equal opportunity within Canada, based on a sense of trust, hope and reciprocity among all Canadians” (Jenson, 2003, p. 4). However in the pursuit of shared values, tolerances become stretched for people perceived as difficult to include (Young, 1999). As a diverse college, our socializing institution is a place where conflict can and does arise, when diverse people engage closely together. A concern for social inclusion emerges out of the very real challenge of getting along within the shared educational environment.

Several concepts are used to illuminate what social inclusion actually is. Concepts for social inclusion include solidarity (the cohesion based on similarities among people and shared rituals and routines and the emotional bonds created through collective activities) (Wilson, 2006); social cohesion (a process that ensures every individual has the opportunity to meet their basic needs, access to rights and protections and to dignity and self-confidence (Council of Europe, 2001); and social capital including the in-group reciprocity of shared resources (bonding) and social networks that engage reciprocity across diverse peoples (bridging) (Putnam 2000). Social inclusion is complicated by intersectionality, the possibility that “an individual may experience multiple dimensions of difference that could reinforce his or her social exclusion and as a result intensify the challenge of facilitating her or his inclusion” (Senate Canada, 2013, p. 8). The social cohesion necessary for inclusion seems to be construed as both structural; achieved through the patterns and structures of economic mechanisms related to the relative experience of prosperity and collective choices and goals facilitated in Canada most often by government and public institutions, and personal; the values and behaviors of society members that contribute to perceived conditions of order, stability and cohesion (Jenson, 2002). Jenson argues that social cohesion is derived through how a society addresses its diversity, how it invests in processes to manage inevitable conflicts arising within a diverse society, to maintain a capacity to be open and permeable to diverse interests. She identifies that in Canada cultural policy is used as a way to “manage the relationship between diversity and social cohesion” (Jenson, 2002, p. 5). From this policy stance, maintaining a diverse and socially cohesive society is possible through well-managed socioeconomic conflicts.

Bringing this concept of social inclusion back to the ground of a postsecondary institution tasked with facilitating the development of our learners to become fully participating members of society, how can this kind of social inclusion be enacted? We sought to change the conversation of inclusion among all College community members, starting with student services staff and to a certain extent with students. Intergroup dialogues for students have been an ongoing movement in American universities. Intergroup dialogues bring learners together from two or more social

identity groups to talk about important social issues in substantive ways. Participants in dialogues are facilitated to safely practice listening, to ask questions of others and to commit to understanding the perspective of others (Gurin, Nagda & Sorensen, 2011). Psychological changes in attitude and worldview are a strong focus of attention by intergroup dialogue practitioners and theorists. Empathy building (Batson, Chang, Orr, & Rowland, 2002), critical self-reflection and perspective taking (Gurin, Nagda, & Lopez, 2004) and reduction of perceived threat to interaction between dominant and marginalized groups (Comerford, 2003) are cited through several studies as inclusionary outcomes of intergroup dialogue in American contexts. In the student-oriented inclusion activities that emerged as part of the larger organizational change initiative, we used conversation circles or inclusion circles as part of the Inclusion Fusion event, open to the whole college community and engaged students to be circle hosts. Circle agreements upheld many of the factors identified by intergroup dialogue practitioners.

At the NorQuest Center for Intercultural Education, we began to explore inclusion as a “socially constructed reality” (Ford, 1999, p. 480). Ford describes first-order realities, the “physically demonstrable and public discernible characteristics, qualities, or attributes of a thing, event, or situation,” and second order realities, as “created whenever we attribute, attach, or give meaning, significance, or value to a first-order reality” (Ford, 1999, pp. 481-482). The consequences of this meaning-making activity can create “concrete results of a personal and societal nature...First and second-order realities are rarely constructed solely by direct personal experience, but are inherited in the conversational backgrounds (e.g. cultures, traditions, and institutions) in which we are socialized...Socialization gives us instructions on how to see the world, and we operate as if the world really is that way” (Ford, 1999, p. 482-483). Seeking to build on demonstrable and visible components of inclusion (ie. programs and services targeting learners with specific needs), we focused on conversations as a way to nurture an existing culture of inclusion, not solely from a top-down or special interest group agenda but as a co-created one, a conversation in which everyone is welcome to contribute their voice and perspectives. This conception of inclusion was the sole one used in our project as it aligned well with our espoused approach to intercultural competence, one that focuses on the communication interaction between people.

Inclusion as an Expression of Intercultural Competence

Inclusion is the outcome we sought; cultivating intercultural competence was the skillful means we chose to achieve it. At the Centre, we seek to promote intercultural competence in Canada through applied research, training and education using a developmental model of intercultural competence. Although many definitions of intercultural competence exist, one that captures key salient points is included here, “intercultural competence is the appropriate and effective management of interaction between people, who to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world. These orientations will most commonly be reflected in such normative categories as nationality, race, ethnicity, tribe, religion or region...the extent to which individuals manifest aspects of, or are influenced by, their group or cultural affiliations and characteristics is what makes an interaction an intercultural process” (Spitzberg & Changnon, 2009, p. 7). The Centre’s focus for intercultural competence, and for inclusion, is within the interaction space between people, on growing the mind, heart and skill sets to engage others through the lens of this competence.

The Developmental Model of Intercultural Sensitivity

The theoretical tool we used to develop intercultural competence is the Developmental Model of Intercultural Sensitivity or DMIS (Bennett, 1993). The DMIS describes intercultural competence as a developmental continuum of increasing capacity to perceive, accept and adapt to similarities and differences in the cultural worldviews we encounter. In this theory, cross-cultural experiences are constructed ones; we typically create meaning using sets of categories based on our experiences within our own cultural worldview to organize our perception of observable facts. Our categories influence our perspective, how we create our second order reality. Robert Kegan notes, “the failure to take responsibility for the invented nature of our meaning-constructions when these constructions are regulated by culture is in fact the essence of ethnocentrism” (Kegan, 1994, p. 206). We understand the world we experience through our conscious and unconscious biases, formed through our earliest development within our native cultural environment. Through developmental work, we can become conscious of how we use our culturally informed categories to make meaning; recent work on unconscious bias provides ample evidence that we are subject to our unconscious bias as well (Banaji & Greenwald, 2013).

In the DMIS theory, the developmental continuum describes stages of cognitive complexity and the behaviors arising from our cognitive capacity, ranging from a mono-cultural or ethnocentric mindset, (the capacity to explain and interact with similarities and differences from our own, familiar cultural worldview) to an ethno-relative or intercultural mindset, (the capacity to explain and interact with similarities and differences within more than one cultural worldview).

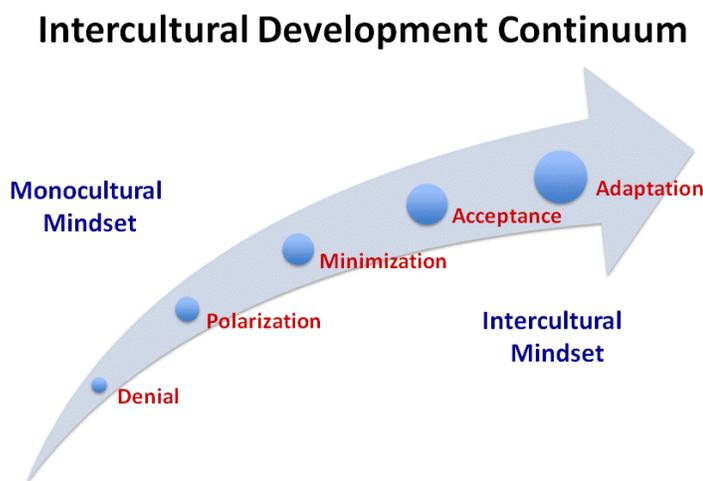


Figure 1. Developmental Model for Intercultural Sensitivity – Intercultural Development Continuum (adapted from Hammer, Bennett & Wiseman, 2003).

In this model, developing intercultural competence is creating an increasingly complex capacity to perceive similarities and differences, to accept those as part of a dynamic and complex worldview. Hammer, Bennett & Wisemen (2003) define intercultural sensitivity as “the

ability to discriminate and experience relevant cultural differences” and intercultural competence as “the ability to think and act in interculturally appropriate ways.” The authors posit that greater intercultural sensitivity is associated with greater potential for “exercising intercultural competence.” (p. 422) Bennett notes “the extent to which the event of cultural difference will be experienced is a function of how complexly it can be construed.” (Hammer, Bennett, & Wiseman, 2003, p. 423).

Each orientation described on the DMIS is a cluster of self-reported attitudes and behaviors indicative of the underlying worldview.

Each change in worldview structure generates new and more sophisticated issues to be resolved in intercultural encounters. The resolution of the relevant issues activates the emergence of the next orientation. Since issues may not be totally resolved, movement may be incomplete and one’s experience of difference diffused across more than one worldview. However, movement through the orientations is posited to be unidirectional, with only occasional “retreats.”

In other words, people do not generally regress from more complex to less complex experiences of cultural difference. (Hammer, Bennett, & Wiseman, 2003, p. 423)

The first three orientations, moving left to right on the Intercultural Development Continuum, describe orientations that can be categorized as ethnocentric cultural worldviews; the experience of cultural differences is made sense of primarily through one’s own cultural context. The DMIS described orientations include Denial, a state in which one’s own culture is the only one experienced as real. People with a Denial worldview are generally disinterested in cultural difference or experience it as an undifferentiated other such as a foreigner. The next stage, Defense is a state in which one’s own culture is experienced as the only possible one. People with a Defense worldview can discriminate cultural differences at a stereotypical level. At this stage, people are more openly threatened by cultural differences...the worldview places experience of differences into a category of either “us” or “them” where one’s own culture is superior and other cultures are inferior. A variation of Defence is Reversal, where the other culture is viewed as superior to one’s own culture, while maintaining a polarized “us” and “them” worldview. A Minimization orientation is a state in which one’s own cultural worldview is experienced as universal; perceived differences are subsumed into similarities (e.g. we all have red blood). At this worldview, people expect similarities and may correct others’ behavior to match their expectations. When occupied from a place of dominant culture in a society, this worldview can mask recognition of the privilege afforded to members of their own culture.

The second three orientations are categorized as ethnorelative, meaning one’s experience of culture references other cultural contexts. Acceptance is a state in which one’s culture is accepted as one of many worldviews. From this worldview, people can use cultural pattern categories that allow them to contrast different cultural worldviews. Acceptance does not mean agreement. The challenge at this stage is to discover how to maintain ethical commitment in the face of the relativity of values across cultural worldviews. Adaption is a state in which “the experience of another culture yields perception and behavior appropriate to that culture” (Hammer, Bennett, & Wiseman, 2003, p. 425). People at an Adaptation stage can take

perspectives, meaning to be able to shift their frame of reference and express feelings and behaviors in ways that are deemed culturally appropriate in more than one cultural context. Adaptation could be expressed as a biculturality or multiculturalism if the process of shifting frames is deepened and embodied. The final stage, Integration, (not shown on the figure 1 Intercultural Development Continuum) is described as a state in which “one’s experience of self is expanded to include the movement in and out of different cultural worldviews.” (Hammer, Bennett, & Wiseman, 2003, p. 425). In this stage, people construe their identities at the margins of two or more cultures which can be experienced as alienation or in a constructive form. Integration does not necessarily include greater intercultural competence than the Adaptation stage; it does include a description of the identity of people who experience cultural and physical mobility, including long-term expatriates and global nomads.

In our research, we understood the developmental task for our student services staff group was to change the conversation. We needed our intervention to begin a shift from a perspective-maintaining Minimization stance that espouses sharing of universal experiences to a conversation that is open to learning about and engaging differences that may be uncomfortable to include from within this stance. We did not hold specific views about how much or how far along the continuum people should travel. We simply wanted to hold open the space for the development that was possible, to hold space for it to happen as it would happen. We believe the combination of this focused intent and openness to outcomes is a necessary condition of safety for participants to enter into a potentially uncomfortable, potentially worldview threatening learning space.

Intercultural Development Inventory: Measuring Intercultural Competence

The DMIS theoretical model is supported by a tool, The Intercultural Development Inventory (IDI). The IDI is a validated psychometric tool designed to measure the orientations toward cultural differences described in the DMIS. The current version of the IDI is a 50 item questionnaire with 10 demographic questions. Inventory items reflective of the Denial and Defence stages include: “(1) It is appropriate that people do not care what happens outside their country, (2) People should avoid individuals from other cultures who behave differently, and (3) Our culture’s way of life should be a model for the rest of the world”. Sample items from the Minimization stages include: “(1) Our common humanity deserves more attention than culture difference, (2) Cultural differences are less important than the fact that people have the same needs, interests and goals in life, and (3) Human behavior worldwide should be governed by natural and universal ideas of right and wrong.” Items from the Acceptance and Adaptation scale include “(1) I have observed many instances of misunderstanding due to cultural differences in gesturing or eye contact, (2) I evaluate situations in my own culture based on my experiences and knowledge of other cultures, and (3) when I come in contact with people from a different culture, I find I change my behavior to adapt to theirs” (Hammer, Bennett & Wise, 2003, p. 246).

Initial testing of the IDI focused on ensuring the systematic re-creation of the empirical observations that the DMIS is based upon. The construct validity of the IDI was tested through relating the stages to two theoretically related variables, Worldmindedness, an assessment of international attitudes (Sampson & Smith, 1957) and Intercultural Anxiety (adapted from the

Society Anxiety scale by Stephen and Stephen 1985). The Intercultural Anxiety scale focuses on the “degree of anxiety respondents experience when interacting with people from cultures different than their own” (Hammer, Bennett & Wise, 2003, p. 246). The scale identifies a range of responses including feeling more or less overall anxiety, described by respondents as feeling comfortable, accepted, irritated, awkward, impatient, defensive, suspicious, self-conscious, careful, and nervous. Hammer, Bennett & Wise note that, “a number of studies have found this measure to maintain satisfactory reliabilities across cultural contexts (e.g., Gao & Gudykunst, 1990; Gudykunst, 1989; Hammer, Wiseman, Rasmussen, & Brusckhe, 1998)” (p. 437). The validation results confirmed the proposed relationships among the IDI scales and these two theoretical models. Higher scores for a Denial and Defense orientation as measured by the IDI are related to less Worldmindedness and greater Intercultural Anxiety. Higher scores for an Acceptance and Adaptation orientation in the IDI scale is significantly related to more Worldmindedness and decreased Intercultural Anxiety. “Additional testing done on these five scales on gender, age, education level, and social desirability reveals no significant effects by age, education level, or social desirability and no significant effects on four of the five scales by gender” (Hammer, Bennett, & Wise, 2003, p. 439).³

Future work on the current IDI inventory suggested by Hammer, Bennett & Wise relates to the accuracy of the developmental sequence from Denial/Defense to Minimization to Acceptance/Adaptation worldviews and the predictive validity of higher IDI scores associated with a more ethnorelativistic worldview related to conditions such as “more satisfaction with living/working in a foreign culture”, “greater job accomplishment in culturally different environments” and “less resistance to diversity initiatives in organizations” (Hammer, Bennett & Wise, 2003, p. 441). In our study, we have preliminary findings that link a more ethnorelative worldview with greater capacity for inclusive student services. More work is needed to replicate that assertion and to expand it to apply to inclusive faculty-student interactions.

In our study, the IDI was an important tool to use as a lens to focus our work. It afforded us the discernment to calibrate training to a learning edge for the majority of our training participants (within the Minimization stage) and through facilitation, to acknowledge and ground the experiences of participants orienting from other stages in the DMIS. Part of learning how to honor people and what they bring was the lesson of holding this lens lightly, as a tool to reflect on self and others and to illuminate experiences of similarities and differences to question and explore. Through its nature as an inventory, it provides a tool to Look At stages of intercultural sensitivity. In its application, it is equally important to engage with the tool as a way to take perspectives, to Look As different stages of intercultural sensitivity, to acknowledge and honor the learning and development journey from any point along the intercultural continuum.

Comparing Theoretical Lenses – One Phenomenon; Many Theories

Intercultural competence is a phenomenon that multiple theoretical models have been proposed to illuminate its interior (competence as a function of thinking, emotions, beliefs, attitudes, values, additive cultural norms) and exterior (competence as a function of behavior,

³ Detailed procedures related to the psychometric testing process of the IDI are contained in the article by Hammer, Bennett & Wise.

interpersonal and intrapersonal, organizational processes and environments) qualities. Models of intercultural competence can be typologies or lists of traits, characteristics and skills that are proposed to be part of competent interaction. They can also be co-orientational models, focusing on outcomes, namely, the interactional achievement of mutuality and shared meaning through communication. Developmental models, like the DMIS, are focused on stages of progression over time. Adaptational models focus on interdependence and mutual adjustment of participants in an interaction. One challenge for each model type is to create clarity on what is intercultural competence, what levels of proficiency are needed, what specific combination of criteria or outcomes determines competence (Spitzberg & Changnon, 2009).

Given the complexity of intercultural competence as a phenomenon, studies using different theoretical lenses within diverse contexts and with diverse audiences brings different facets of this competence into focus. One context is the field of international education and the early stage adult development of post-secondary students. An example of a typology model, the Process Model of Intercultural Competence by Dr. Darla Deardorff is situated in studies of intercultural competence as an outcome of international education in postsecondary education institutions in the United States. Deardorff used a Delphi method to seek consensus among college administrators and intercultural scholars on lists of components for intercultural competence; 80% of participants were able to reach consensus on 22 elements of intercultural competence. Highlights of the items include flexibility, tolerating and engaging ambiguity, deep knowledge and understanding of culture (one's own and others), understanding the role and impact of culture and of situational, social, and historical contexts involved, withholding judgement, mindfulness and learning through interaction.

Deardorff focuses on representing these primarily cognitive components in a process model of intercultural competence. This model outlines the process of acquiring intercultural competence beginning with individual attitudes (e.g. respect, openness, curiosity & discovery), moving to acquiring knowledge & comprehension of cultural self-awareness, deep cultural knowledge, sociolinguistic awareness and acquiring skills (e.g. the ability to listen, observe & evaluate, to analyze, interpret and relate). In her model, she allows that there can be both internal and external outcomes when individuals engage in intercultural interactions. Desired internal outcomes include an informed frame of reference shift, characterized by adaptability, flexibility, an ethnorelative view and empathy. Desired external outcomes include effective and appropriate communication & behavior in an intercultural situation. Deardorff's model points to rather than explicitly articulating developmental progress with ongoing application of the process. "The degree of intercultural competence depends on acquired degree of attitudes, knowledge/comprehension and skills" (Deardorff, 2006, p. 256). In this model, the focus is on the process of acquiring intercultural competence illuminating individual competence characteristics and an interplay between internal and external competence acquisition. As a typology model, it is easy to apply to educational settings; it is less clear how to determine markers of progress in the process of acquiring intercultural competence. Deardorff's model influenced the inclusion training activities developed. Behavioral skills are a key focus in the training with facilitated reflections linking participants' experiences to intercultural competencies and developmental learning goals.

Kupka's Intercultural Competence Model for Strategic Human Resource Management (Kupka, 2008) is an example of an outcome-focused, co-orientational model focused on three specific outcomes criteria including impressions of appropriateness and effectiveness, awareness and agreement on diverse meaning systems, and mutual relationship satisfaction. A core focus for this model is the achievement of "some minimal level of common reference through interaction" (Spitzberg & Changnon, 2009, p. 20). In this focus on intercultural competence as pathway to mutual understanding, the intercultural interaction is described as the interactions of the perceptual world (called intercultural perceptas) of each person through the process of communication, generating levels of overlap in shared symbol systems (called intercultural conceptas) leading to levels of mutual understanding. These interactions for mutual understanding take places in various contextual fields called noise (e.g. environments, situations, semantic, physiological and psychological). Typically co-orientational models take in more factors of the surround for intercultural interaction and the acknowledgement that this interactional space holds the potentiality for these interactions to become the cultural surround themselves. This focus is less readily applicable to the behavior of individuals participating in the interactions, contributing to the cultural surround. While more complete in describing the context for intercultural competence, we found Kupka's model difficult to put into action. Combining Dearthoff's process model with the DMIS, we found we had a way to hold a focus on practicing specific behaviors and attitudes within a developmental framework.

Perspective Taking – What is Includable? A Core Intercultural Competence for Inclusion

Interculturally competent people are adept at and have the capacity to engage in perspective-taking, to look at their own assumptions and categories of interpretation as well as those of other people. The capacity to look at one's own perspective creates the spaciousness, the possibility to choose how to act on the information generated from these sense-making processes. The heart of this developmental approach is the observation that a sufficient capacity to take perspectives – to understand and engage with what is unfamiliar to us is core to positively engage people with differing worldviews. Kegan notes, "A friendly naiveté becomes ugly because if someone is includable, it is because his difference can be translated to what we take to be real, and if his difference cannot be so translated, he is not includable." (Kegan, 1994, p. 208). This capacity to look at our own meaning-making categories and behaviors arising from our interpretative frameworks was a core goal for the *Inclusion = Diversity + Engagement* model and the inclusion-promoting activities arising out of the model.



Figure 2. Inclusion = Diversity + Engagement model for action

In the context of inclusion at a college, a key precept for the *Inclusion = Diversity + Engagement* model is that inclusion is a perspectival phenomenon, socially constructed by the people engaged in interactions within the institution. Fuhs' definition of perspective-taking provides both clarity and utility. He describes perspective taking as, "the developing capacity of a subject to become aware of and consequently take or seek the perspective of a real or hypothesized individual or group with the intent to use the information about the object dimension enacted for some instrumental purpose" (Fuhs, 2013, p. 8).

In the context of a student service interaction, inclusion and perspective-taking action is bounded by the service goal, the context and potential constraints of the service context (e.g. rules related to student funding, time constraints for each front-line service interaction, etc.). We wanted to ensure that perspective-taking within an inclusive student service interaction was anchored to the goals of the service provided or requested, the context of the service as well as the cultural characteristics of the staff and students participating in a service interaction. Our operating hypothesis was that inclusion in this service interaction becomes more possible when the shared capacity of college community members is situated within or developing towards an ethnorelative mindset.

Barriers to Perspective Taking

Following one of the implications of a developmental model of intercultural sensitivity to enact a more inclusive organizational culture, what barriers exist at a predominantly ethnocentric worldview to take the perspective of another? If the ability to perceive difference is primarily framed through the lens of what is familiar, the information available to a person, with positive inclusion intent and goals, will be necessarily limited to the degree of difference that can be perceived and included from their stage of development (as defined by the DMIS). Fuhs discusses the factors that affect accuracy in perspective taking, the sources of information about a person (e.g. "dress, facial expression, movement, voice quality, and verbal statements,...past experience with the [person],..., subject's perceived self-similarity to target,...perceived in-group similarity and out group stereotypes;...and other people's perspectives regarding the target" as well as information about the context that "influences expectancies" (Fuhs, p. 17, 2013). He notes that limits to perspectival accuracy can also be shaped by "task demands, attentional constraints, and egocentrism may prevent accessible information from being selected as relevant" (Fuhs, 2013, p. 17). "Because one's own perspective tends to come to mind more rapidly, readily, and reliably than information about others' perspectives, one's own point of view may tend to serve as the default perspective for interpreting the world (Krueger, 1998 cited in Epley & Caruso, 2009, p. 300).

Perspective taking requires work; to overcome our own egocentric experiences, to seek information that accurately relates to another's perspective and not simply a projection of our own requires significantly more effort than mining our self-centric experiences to reach judgements about another's perspective (Epley and Caruso, 2009). We saw this acknowledged by our inclusion training participants through their reflective assessment assignments; several participants identified increased awareness; fewer commented on the effort and sustained focus needed to change service practices. In the inclusion training and other interventions designed to

enhanced inclusion within the College, training activities included the work of perspective taking practices to build this muscle.

Perspective Taking to Perspective Seeking

In nurturing a culture of inclusion and building shared competencies to engage positively across cultural and other differences, we identified the need to situate interventions beyond a cognitive perspective taking exercise to a more embodied experience. Within the inclusion training and in other organizational activities guided by the *Inclusion = Diversity + Engagement* model, we focused on creating intercultural spaces to give both permission and opportunity for “perspective-seeking” activities (Fuhs, 2013, p. 20). To focus more accurately on the knowledge, skills and attitudes for the practice of a more embodied perspective-seeking, we created a framework, the Intercultural Competence Stretch Goals framework, to better identify the developing edge of core intercultural competence for each stage described in the DMIS. The Stretch Goals document is based on the 6 core characteristics for intercultural competence in *the Intercultural Knowledge and Competence Value Rubric* (Association of American Colleges and Universities, 2006), describing the skill, knowledge and attitude at each stage in the intercultural continuum as described the DMIS. For example, in describing the attitude of openness, we emphasized the demonstration of openness by how we work with our judgements, attending to the link between judgements and behavior within an interaction.

Given the evidence a majority of our audience occupied a worldview associated with the minimization stage of the DMIS, we refined our focus for intercultural competence development by clarifying the developmental edge for people at this stage. We proposed that a person oriented from this worldview is open to interactions with culturally different others, yet may have difficulty suspending their own judgment. This person is beginning to see their own perspective as a perspective and tends to view much of their perspective as superior or correct. Within this orientation, a person may be willing to review and change some of his or her judgments and may be willing to examine cultural patterns as the basis for their own behaviour. The stretch goals for a person from this orientation is beginning to suspend their own judgements, refrain from stereotypical responses and ask questions from a stance of open curiosity to establish a deeper level of connection with another person. The stretch goals also include a growing recognition that other cultures have different views and ways of communicating. As a stretch goal, a person in this orientation may begin to attempt to shift their own communication style in certain contexts to better understand their own perspective and increase their ability to notice other communication styles.

One of the key insights in developing the stretch goals was how, generally, in our training practice, we had been engaging our learners from our own developmental perspective, our own edge. By making visible the stretch goals at each stage, we realized that we had to honor and meet our learners just in front of their stage, to align with their perspective and engage them just a little bit more, to elicit the beginning of what potentially is a transformative learning experience. For this kind of developmental movement, changing behavior can be one way to enable transformative development with an underlying process of learning and reflection to make sense of experiments in behavioral change (Deardorff, 2006). I suggest that adding communication styles without a sense making, frame-shifting reflection process is more likely to

result in a translative development, increasing the set of communication competencies without necessarily changing perspective-taking capacity overall. Based on participant responses to reflective assessments and end of training surveys, more participants made comments of learning that align with translative development (e.g. learned to use more communication styles) than made comments aligned with transformative development. (e.g. recognition it is possible to accept a different perspective without needing to change or impose own perspective).

This overview of some of current theoretical approaches to intercultural competence registers the challenge to account for a multi-faceted phenomenon, particularly how to take informed action from more than a partial perspective. The very perspective occupied by the theorist articulates a partial and illuminating view of the whole. In the project, we were drawn to create bridging documents like the Intercultural Competence Stretch Goals framework to enable informed action. Rather than bringing on yet another definition or concept, the AQAL model brings a promise of wholeness, a way to frame and engage with the many aspects of intercultural competence and inclusion all at once. The following section will describe the applied research project. Next the author describes the process to create the Inclusion = Diversity + Engagement model with a focus on the second conceptual piece of our model for action, the all quadrants part of the *AQAL* model from integral theory.

Changing the Conversation of Inclusion - Applied Research Methods

Inclusion in Context: Student Services

To begin a different conversation for inclusion, we choose the student service interaction as a focus for intervention, for study and the container for the conversation of inclusion (and exclusion). This choice for an inclusion study built on the existing institutional culture of student services to remove barriers for students. Student services at the college include information services (offered in person, by phone and online), registration services, financial aid services, academic, career and personal counselling services (including services offered by Aboriginal staff and through an Aboriginal worldview), assessment services (many of our students require language or academic assessments to establish their pre-requisites to enter either upgrading or post-secondary programming), and a full range of disability-related services from assessment to assistive technology and learning strategy supports. This array of welcoming and retention-related student services is one of the primary ways students engage with the College outside of their program of studies (i.e. student engagement with faculty, clinical practicum staff, etc. was not included in the focus of our study). An applied research project was created to both better understand the context of student services, service practices that already include inclusive characteristics, and challenges to service provision related to perceived inclusion (or exclusion) of students. The research question posed was “In what ways might Student Services enhance intercultural communication skills during face-to-face interactions with students.” Two sub-questions were also posed, “How do NorQuest students and staff perceive current student service interactions at NorQuest?” and “How can IDI guided (Intercultural Development Inventory) training and coaching interventions be used to create inclusive student engagement interactions at NorQuest College.” Our hypothesis is that the development of intercultural competence (as defined by the Developmental Model of Intercultural Sensitivity) for Students Services staff will

support positive, inclusive interactions between Student Services staff with diverse students. We hypothesize that by supporting staff to become aware of their interpretation of the meaning of differences they encounter in the context of a student service interaction, we can create the opportunity for choice on how to respond to those differences. Data collection activities included initial focus groups with front-line service staff, observations of student service interactions, and pre-inclusion training IDI inventories for participating student services staff. Post-inclusion training IDI inventories were collected to assess intercultural competence changes. Post-training exit surveys and training participant monthly reflections on inclusion skill development and awareness as it related to their student services role were also reviewed to better understand participant's awareness and described application of their learning. A limitation of this study design is not including students as research participants to include their perspective of inclusion (or exclusion) in a College service interaction space. Outside of the applied research project, student input to an overall perception of inclusion (or exclusion) at NorQuest was collected through art-based inputs in an event called Inclusion Fusion. This event included student created art focused on an inclusion theme, a photography display based on a Photovoice curricular project and a Speakers Corner. Although some students through these activities identified student service staff as important to their feeling of inclusion (e.g. photographing a staff member at a service counter and identifying their smiling face as making them feel welcome); many identified instructors, other students and friends, family, or cultural symbols such as the flag from their country of origin and/or the Canadian flag as important to their sense of belonging. With an action research stance, our first concern was to learn and to enhance the existing service model. Future data collection related to student experiences and service performance is warranted.

Analysis and Results

An integrative analysis approach was used to first juxtapose the data sets and then to analyze the data through a DMIS lens (i.e. quantitative IDI profile for ethnocentric and ethnorelative worldviews and qualitative data describing DMS stage-related perspectives and behaviors) and through a quadrvia lens looking at data from focus group and observation using each quadrant as a theme for analysis (i.e. LR: environments for service interactions and communications; LL: the culture of student services delivery; UR: described and observed service behaviors and UL: described values, beliefs and attitudes of the student services team). Summaries drawn from the analyses were checked iteratively with project team members ensuring linkages with the data and with the leadership team of the participating Student Services departments. The results of this analysis provided the project team with a map of described and observed student services. A brief summary is included here.

IDI Profile Results

In comparing the pre- and post-IDI scores there is evidence of small shift from ethnocentrism towards ethnorelativism within the research cohort. We see this in a slight reduction of the percentage of participants scoring in the ethnocentric part of the continuum.

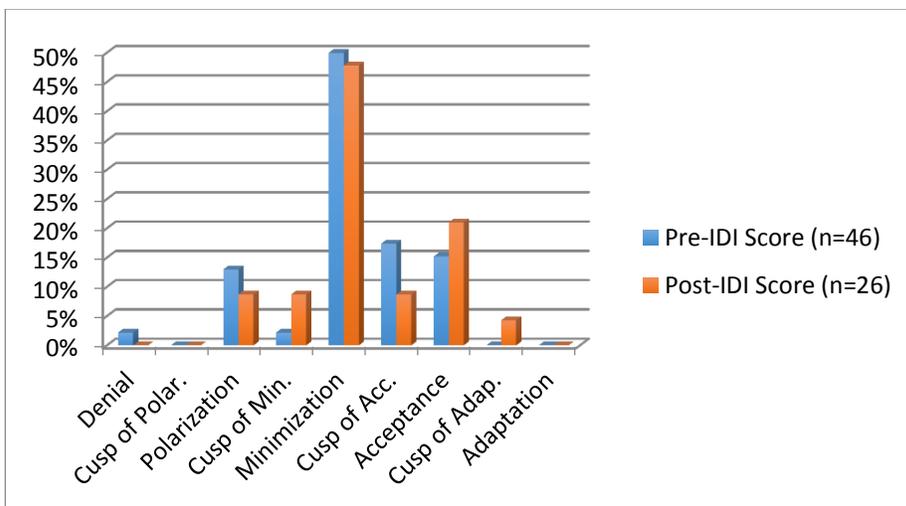


Figure 3. Pre- and Post-IDI Profiles

That shift is reflected in a higher cusp of minimization score (2% Cusp of Minimization in pre-IDI scores to 9% Cusp of Minimization in post-IDI scores). We see a small reduction in Minimization scores (50% Pre-IDI to 48% Post-IDI) and a slight increase in the ethnorelative stages of Acceptance (17% Cusp of Acceptance ;15% Acceptance in Pre-IDI scores to 9% Cusp of Acceptance; 21% Acceptance; in Post-IDI). We also see the emergence of adaptation in post-IDI scores that was not reflected in pre-IDI scores; 4% of participants scored at Cusp of Adaptation.

Limitations that should be noted are the reduced number of participants completing post-IDI scores (46 responders for Pre-IDI compared to 26 responders for Post-IDI). Aggregate profiles for Pre- and Post-IDIs were drawn from all completers at each data collection point as an automated report from the Intercultural Development Institute service. Individual completers were not tracked from pre- to post-scores. It is possible that results are inflated through self-selection bias; participants who chose not to complete the post-IDI may be more likely scoring from an ethnocentric worldview. This may explain the removal of IDI scores in the ethnocentric (Denial, Polarization) stages. It does not, however, account for higher scores in the Acceptance and Cusp of Adaptation stages. Individual score tracking would enable greater precision on what developmental trends occurred for participants in each DMIS stage. This approach would allow researchers to examine questions of how IDI-guided inclusion training affects intercultural competence development by stage and by other demographic considerations, e.g. number of years spent living in another country, racial/ethno-cultural identity etc. At the time of the study, significant change in student services staffing occurred (e.g. position layoffs, re-organization) that would have made individual tracking difficult across the applied research project. Even with these limitations, the overall trend for participants completing pre- and post-training IDIs indicates a small shift towards ethnorelativist worldviews on the intercultural continuum.

Comparing IDI Profile Scores to College Profile Scores

When compared to an aggregate profile of IDI scores collected over the last 2 years, the IDI profile of the student services cohort is representative of a larger staff sample drawn from departments and faculties across the College. A compilation of these results of IDI profiles

gathered to date shows that a large majority of College staff members are clustered within the ethnocentric stage of minimization. Our study data is generally representative of the staff overall in the College.

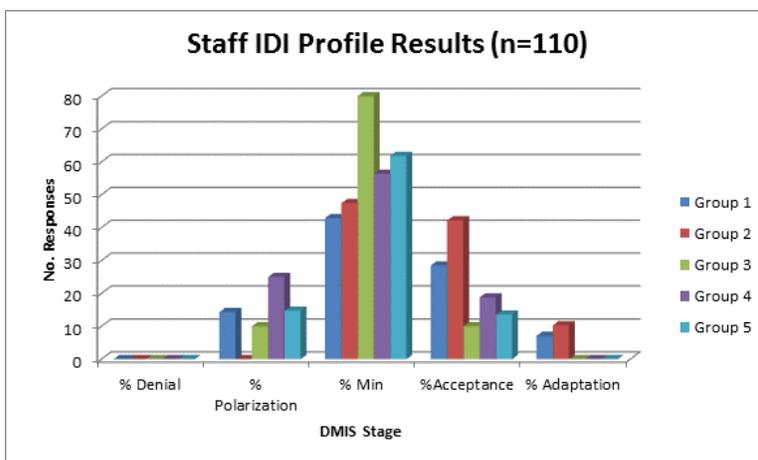


Figure 4. College Benchmark IDI Profile Scores

From a minimization worldview, people from other cultures are pretty much like you, under the surface. Within a minimization perspective, you are quite aware that other cultures exist all around you, and you may know something about cultural differences in customs, celebrations, or other objective artifacts of cultural traditions. You tend not to denigrate other cultures and you seek to avoid stereotypes by treating every person as an individual or by treating other people, as you would like to be treated. One of the strengths of this perspective is recognizing the essential humanity of every person and trying to behave in tolerant ways towards others. One of the challenges of this perspective is the focus on commonalities that can mask deeper recognition of cultural differences. You may miss or minimize the differences that make a difference. So in pursuing a model of inclusion, acknowledging the potential to entrench a mainstream Canadian organizational and cultural view under the guise of helping our diverse students to ‘fit in,’ we decided in the inclusion training to emphasize the importance of creating opportunities for engagement with diverse perspectives. From this minimization worldview, opportunities for growth come through practice in understanding one’s own perspective *and* the perspectives of others.

Results: How is Student Services Perceived?

The following section summarizes the perspectives of student service interactions by quadrant.

Environment for Service Interactions

Interactions happened either within a cubicle/office environment, across a service counter or in a waiting room. Distance between staff and students averaged between two to three feet. Cubicle environments were quiet, favouring one-on-one interactions although exceptions were made for students attending appointments with children or other family members. Waiting rooms and service counters were often crowded and noisy. Staff sometimes approached students

waiting with information updates and anticipated wait times. Service counter line-ups observed showed less than a 5-minute wait. Reported wait times were longer during peak times (e.g. prior to semester starts).

Service Culture

Service culture was characterized by providing service, particularly problem solving on behalf of students. Time sensitivity was shared with an emphasis on keeping the wait line moving. Staff demonstrated respect for students, particularly for their past experiences and achievements, and emphasized being treated respectfully by students. Staff emphasized working as teams and the importance of receiving appreciation from colleagues and supervisors. Staff demonstrated conscious knowledge of working within an explicit code of behaviour and ethics in their service to students. Shared challenges included providing a high volume of detailed information to students with communication challenges (e.g. English not their first language, learning disabilities, low confidence to navigate College entrance requirements) and supporting students to navigate a complicated and sometimes confusing admission process, particularly funding and program requirements. Staff expressed interest in learning more about diverse student population (e.g. cultural norms) and demonstrated varying levels of existing knowledge in understanding and communicating effectively with diverse students.

Service Behaviors

Based on observations and focus group data, student service interactions tend to be 15 minutes or less, conducted in one-on-one conversations, typically using information tools including forms, the College calendar or other printed resources and computer-based systems related to student registration, programming, history of services and/or funding. Communication behaviors observed and described include establishing personal connections, conveying respect through verbal and non-verbal behaviors (e.g. attentive listening, asking for permission to leave to retrieve documents from printer), adjusting the pace of speaking (for non-native English speakers), allowing time for students to respond and checking for understanding. Staff demonstrated explaining procedures often using information sources to support clear communication (e.g. highlighting key information as they talk about it). Voice qualities observed included warm tones, energized and clear speaking, calmly repeating information in different ways. Staff demonstrated open body posture, use of supportive gestures (e.g. counts on fingers to review tasks for students), active listening postures, leaning in and facing students while communicating. Less frequently staff were observed communicating with attention on their computer screen. More often staff would maintain attention on the student, talk about what they needed to do on the computer and would then turn to interact with the computer system.

Service Values

Staff described values and beliefs related to service as part of focus group discussions. Staff spoke of their desire to treat all students fairly, with respect and to treat other staff team members respectfully. Staff described their strategies to manage “hot buttons” when challenged by students or difficult service situations. Maintaining credibility was identified often, especially when communicating with students from different worldviews (often but not always related to

gender and status). Staff spoke openly about their empathy and appreciation for the challenges and life experiences students face (e.g. students coming from lives in refugee camps; students overcoming economic or social barriers). Knowing that good customer service was provided and acknowledged by students was also important for staff. Challenges in navigating complicated information and funding systems were acknowledged; finding the best way to support students to navigate these systems were identified as important. Staff spoke of their desire to work with motivated students.

We found that many service practices documented in the initial data collection seemed aligned to support inclusive service outcomes, e.g. respectful communication, active listening, checking for comprehension, expression of empathy and relationship tending, and completion of service goals (based on a departmental service standards framework used by Student Services leaders to monitor service performance). Areas for enhancement of communication and increased intercultural communication skills (e.g. perspective taking as in understanding one's own and another's perspective, increased awareness and fluency with different communication styles, increased awareness of cultural patterns influencing behaviors in communication interactions, e.g. perceived gender roles, how credibility is established) were also identified. Given the ongoing challenge of the service role to support students to navigate multiple information and service systems related to admissions, program requirements and funding, we identified the importance of service staff to bridge students into the systems and culture of the College and even into Canadian culture. Staff with bi-lingual competency or personal experience with immigration brought additional skills to connect with students; staff described that students would seek them out specifically in order to be able to converse in their native language or for friendly support rather than to address a specific problem.

Results: Inclusion Training Influencing Service Practice

Data collected from four reflective assessment assignments collected monthly and post-training evaluations was qualitative in nature. Thematically, participants identified increased awareness and skills related to communication, understanding and adapting to engage people with different perspectives. Some participants identified no learning gains, describing their existing service practice as already containing the skills included in the training. Some participants wanted training on specific cultural knowledge to be included in inclusion training. A few quotes to illustrate qualitative feedback to the questions, "What have I learned that is useful in my work?" and "What has changed in how I engage with diverse students?" are included here.

Participants described increased awareness of their own communication styles and enhanced ability to choose a communication appropriate for an interaction.

- *So far I've been reminded to pay attention to styles and strategies I use in communication and be open to trying something new.*
- *To be more aware of my style of communication and the reactions of students and the positive potential of using a variety of styles.*
- *I am more aware of how people are communicating with me and how I need to alter my communication style to make the conversation go where it needs to.*

- *Communication styles and aspects of communication that will help in adapting my approach to a conversation.*

Participant comments reflect different developmental stage relationship with their learning experience. The three comments reflect stances of acknowledging inclusion strategies without necessarily accepting those strategies (i.e. So far I've been reminded...); increased awareness and the potential to use strategies (i.e. cognitive awareness); knowledge about communication to support behavioral change (adapting approach to conversation). Participant responses have been selected to present a range of ethnocentric and ethnorelative worldviews to illustrate the range of learning outcomes for training participants. The responses have been arranged to reflect, as much as is possible, responses across the intercultural continuum from ethnocentric to ethnorelative perspectives.

Participants identified more reflection on service interactions, viewing the experience as an opportunity for learning.

- *Not to take things personally, but to try and understand the reasons behind it.*
- *Think more about the students' POV especially when they do things differently from expected.*
- *I think about the way in which I will have to engage with another individual so that I can successfully meet my goal or better facilitate the meeting of the team goal.*
- *Always learn something new – to be open to gaining perspective into a student's world.*

Participants described in their own words aspects of intercultural competence in service interactions including active curiosity and active listening, understanding how one's perspective can influence interactions with others, being open to other perspectives and suspending judgements of others.

- *I'm that much more aware of the need to slow down, take a step back and recognize the student's perspective as being different from my own. And perfectly acceptable. Don't need to change it or impose my own.*
- *Trying to shake some of my prejudices.*
- *What is driving my conversation? (goals, values, etc.)*
- *I think I am a more open listener and responder.*
- *How my perspectives of diversity impact my approach to people and framework for interpreting situations.*
- *Be open to ideas, people perceptions or my own may not always be the same but appreciate other's observations. Don't take it for granted.*
- *I think it has reinforced for me to step back and try and understand the different factors driving communication...Goals and values might be different, context might add stress – I will recognize this.*
- *To seek out the perception of the other person. Don't assume that he or she is understanding things in the same way you are.*

Participants named their feelings of engaging people in ways that were more or less comfortable.

- *I am more likely to engage with others from other cultures – less timid.*
- *To allow myself to calm down when I am frustrated and wait for students (give them time).*
- *I try to self reflect, especially when the interaction generates any kind of uncomfortable feelings.*
- *More open and willing to step outside of my comfort zone to engage with them.*
- *I try to be open and welcoming. However this activity showed me that I will have to make a conscious effort to always remain open, even though I feel stressed with my job or overwhelmed.*

Participants identified seeking clues to understand the perspective of students in a service interaction.

- *To pay more attention to body language.*
- *I listen for differences.*
- *I try to change my or check my behaviours against student actions/behaviors.*
- *To always check for understanding – to actively engage.*
- *I always take a reading in terms of my effective response and try to think ahead to create openings for communication according to my assessment of what they can hear. Now I have been paying more attention to what style choices I am making and why.*

A few participants identified gaining a new perspective on inclusion and exclusion in service interactions.

- *I learned that some aspects of NQ are unwelcoming for students. I see things with new eyes.*
- *To be a little less self conscious about offending and more open to developing a relationship.*
- *Feel everyone welcome. No matter who they are, what colour they are, what accent they have, they have to feel welcome.*
- *Engage with others to better understand their perspective.*
- *To engage people. To move beyond accepting.*

Some participants identified affirmation of current practice.

- *Nothing. I am capable in communicating well with diverse students by showing respect, encouragement and giving clear info as needed.*
- *My role already requires me to possess good communication skill and adaptability to different styles so it hasn't changed.*

Participants identified a desire to learn more about specific cultures, communication patterns within specific cultures and their expectation that inclusion training should focus more on specific cultural knowledge and less on communication skills and being adaptable.

- *Not much, the information is more about communication than cultural awareness.*

- *I wish I could learn more about different cultures and how they perceive things. I wish there was a chat circle or something so I could hear and better understand their POV.*
- *I would have liked to focus more on how people from other cultures communicate instead of my own communication styles.*

Application of Results

Results were used firstly to design inclusion training (a 15 hour training program delivered as 3-hour sessions over 5 months) to support intercultural competence development within a service context. Results were also shared with leaders in Student Services. This training program was designed to increase interculturally effective and appropriate service behaviour and communication skills and provide a space where participants could develop critical attitudes, knowledge and skills necessary to enable them to interact in welcoming and inclusive ways with diverse students. Training activities included discussion of the strengths and limitations of intercultural competence development stages (as described by the DMIS), critical engagement with service narratives and student narratives of inclusion and exclusion, individual reflections on what service providers bring to the service interaction, practice of communication and perspective taking skills, transfer tasks to bring forward skills practiced in the training sessions to the service context and tips to remind participants of key ideas and skills practiced in the training sessions.

Conclusions: Intercultural Communication and Service Interactions

Question 1: “In what ways might Student Services enhance intercultural communication skills during face-to-face interactions with students.”

We found a need to focus on the enhancement of intercultural communication skills based on a primarily ethnocentric, minimization worldview for student services staff. Specific skills included a deeper understanding of service staff’s own worldview with a focus on identifying preferred communication styles and practicing less familiar, less comfortable styles. We also found a need to focus on practicing perspective taking to reinforce the nature of diverse perspectives and to increase staff capability to check for inclusion in service interactions.

Question 2: “How do NorQuest students and staff perceive current student service interactions at NorQuest?”

Our study primarily focused on NorQuest staff perceptions of service interactions. We found the service interaction is a time-bounded, information intensive engagement space. Staff describing challenging intersections to bridge students to confusing and complicated systems of support (e.g. financial aid, pre-program assessments and pre-requisites). Staff also described challenges with students who were difficult to orient to College systems and services. Staff spoke to and demonstrated a service orientation to meet student needs, valuing students who are motivated and who have overcome challenges to enter post-secondary education at the College. Based on arts-based inclusion events with students, some students did identify student services staff as part of their sense of being included at the College as well as other factors including friends, symbols of their country of origin, symbols of belonging to Canada.

Question 3: “How can IDI guided (Intercultural Development Inventory) training and coaching interventions be used to create inclusive student engagement interactions at NorQuest College.”

We found staff participating in IDI guided training showed slight quantitative gains in intercultural competence as measured by the IDI. Staff responses to gains from inclusion training reflect their respective ethnocentric or ethnorelative stage awareness, showing gains in awareness and to a certain extent competence in adapting communication styles, awareness of intercultural competence within the context of a service interaction (e.g. being open to perspective, suspending judgement, the importance of engaging with others to understand them more fully) and for some participants a new understanding of inclusion and exclusion in relationship to their work. Some staff identified a desire for more specific information about cultures and culture-specific communication styles and some staff affirmed their existing knowledge and service practices as already included inclusion-oriented practices.

These findings created a basis for a deeper exploration of inclusion and intercultural competence and to enter into the work of creating the Inclusion = Diversity + Engagement model for action.

Inclusion = Diversity + Engagement and AQAL: Bringing Together Parts Towards a Whole

It was not originally our intent to develop a model as part of our organizational change project. The *Inclusion = Diversity + Engagement* model for action evolved in our work to elicit and honor inclusion at NorQuest College at individual, group and organizational levels of analysis and engagement. As the work for the applied research project progressed it became clear that we needed a better guide to contain and clarify this real life experiment within our organization. As professional perspective takers, our perspectives were muddled. To that end, myself, my colleague Kerry Louw and Meg Salter from MegaSpace Consulting convened through a series of working sessions to more formally knit together the concepts integrated in our model for action. Through these sessions, we used the *AQAL* quadrant map to generate an organizational map “Looking At” inclusive organizational components and the quadrvia map to generate perspectives of inclusion “Looking As” a student. Our combined practice knowledge of salient organizational change foci including a felt sense of the change levers or acupuncture points we needed to trigger to enliven inclusion at the College. We generated the Intercultural Competence Stretch Goal document (an integration of DMIS stages and the Intercultural Knowledge and Competence Value Rubric) to refine and focus the developmental edge for intercultural competence included at the backbone of the design of inclusion training. Finally, we created key messages related to the question “Why Inclusion” translated to align with Amber, Orange and Green stages of development (*AQAL*) to aid with the internal communications work needed to advance this initiative with College stakeholders and decision-makers.

Aware of the potential to become mired in the details of the theoretical landscape for intercultural competence, we chose theories we could use. Multiple theoretical frames and assessment strategies are called for to extend the partial view afforded by any one of these theoretical approaches to the phenomenon of intercultural competence. The contribution of the

AQAL as a map to hold in view and apply the complex cluster of components related to the construct of intercultural competence in an organizational context. As a model for action, however, the *AQAL* lens is held with an intent to move to action to enhance the intercultural competence and inclusion outcome of the college. Before describing in more detail how *AQAL* was applied, it is helpful to understand in more detail the context in which the *Inclusion = Diversity + Engagement* was developed and the components we sought to hold together within an *AQAL* map.

The Model for Action is a synthesis of constructs to provide a backbone structure to our inclusion strategy actions. The behavioral skill building focus of Deardorff's Process Model, the DMIS to guide intervention design including calibration of training to align with the IDI profiles of College staff was one pragmatic choice for a theoretical framing of an inclusion strategy. We also chose a recent typology rubric to anchor specific intercultural competence traits in our model. A recent consensus on key characteristics of intercultural competence was identified by a panel of American and international scholars documented in the Intercultural Knowledge and Competence Value Rubric (Association of American Colleges and Universities, 2006). These characteristics of intercultural competence include cultural awareness, knowledge of cultural worldviews, empathy, verbal and non-verbal communication, curiosity and openness. We chose this rubric as a reasonable representation of core characteristics for intercultural competence to use in our *Inclusion = Diversity + Engagement* model for action.

In IDI-guided interventions to enhance intercultural competence, the IDI profiles allow intercultural facilitators to target the DMIS stage development needs of learners and to facilitate both translative and potentially transformative learning. Key to intercultural competence is the capacity to take perspectives on, other than our own. Developing this capacity includes both translative development, the knowledge, skills and attitudes that comprise intercultural competence and transformative development, an increasingly complex capacity to perceive and act through the lens of this competence to engage with diverse people, contexts and interactional containers. The view of similarities and differences from an ethnorelative worldview is transformationally different from an ethnocentric worldview. An ethnorelative view can be said to transcend and include an ethnocentric one.

Our intention in this work was to create an applied framework; at the time of development this meant a background structure to guide decision-making and actions (i.e. proactive strategies in each quadrant for inclusion) and evaluation, guiding what we would check for to assess progress and outcomes. Our model was not seeking to explain the phenomenon of inclusion; rather it was a model to guide our engagement with the phenomenon in context. The unit of analysis for our applied framework is at the organizational level with acknowledgement for individuals and groups within the organization as actors of inclusion (or exclusion). As an organizational change strategy, and, hopefully an embodied one, we were ultimately seeking evidence of co-arising inclusion phenomenon, signs that individuals and groups in the organization had internalized enough of the mind, heart and skill set of inclusion to contribute to an inclusion strategy; in other words to evolve inclusion at the College. The Center for Intercultural Education continues to steward the model and this initiative; however, several initiatives aligning with the inclusion mission of the College have since emerged (e.g. student navigator service) that act on and embody this mission. To understand the model for action, it is

helpful to better understand how the AQAL model was applied to focus inclusion-enhancing interventions within the College.

Conceptual Model Two: AQAL Looking At Inclusion

As a mapping tool for Inclusion in the College, we applied the *quadrant* lens of the AQAL model. Quadrants are the dimensions (Singular: I/interior and it/exterior; we/collective interior and its/collective exterior) to contemplate a particular reality, in this case, the phenomenon of inclusion (Wilber, 2000; Esbjörn-Hargens 2009). By contemplating the existing and possible ways inclusion could become present and real at the College, each quadrant provided a lens to see both the presence of inclusion (and exclusion), possible developmental trajectories to grow inclusion and an organizer to choose the focus for action in creating a 5 year strategy to nurture inclusion at the College. “Looking At” inclusion in this way provided an elegant map to place initiatives, current and planned, to nurture inclusion overall at the College.

Mapping Inclusion – Looking At Inclusion

<p style="text-align: center;">Upper Left - Interior/Individual Experiential phenomena</p> <p>Inclusion at Core of Brand; NorQuest Learning Experience</p>	<p style="text-align: center;">Upper Right - Exterior/Individual Behavioral phenomena</p> <p>PhotoVoice - engaging perspectives through photography</p>
<p style="text-align: center;">Lower Left - Collective Cultural phenomena</p> <p>Inclusion Fusion - co-create inclusive culture</p>	<p style="text-align: center;">Lower Right - Collective Social & Systematic Phenomena</p> <p>Performance Management Guide College Wide Learning outcomes - systems of inclusion</p>

Figure 5. Quadrant Map: Looking At Inclusion ⁴

We agree with Susan Cook-Greuter and Sean Esbjörn-Hargens that this use of the four quadrants is practical and useful as a way to “honor the complexity of reality” such that we could approach the issue of inclusion in a more “skillful and nuanced way” (Cook-Greuter, 2004, p. 77; Esbjörn-Hargens, 2009, p. 7). Cook-Greuter notes, “AQ is powerful because we can choose any topic at any layer of depth in any quadrants and explore it from the other three quadrants to gain a fuller picture and appreciation of its interrelationships (Cook-Greuter, 2004, p. 87). The quadrants map allowed for an overview, over time of points of planned activity and to map emergent activities. The overview, however, lent itself to a kind of stewarding governance role

⁴ Adapted from Esbjörn-Hargens, 2009, p. 5.

for the Center; in some instances the Center led activities in service of the overall map of inclusion; in others, the Center merely contributed to or documented emerging activities to provide an evolving map of the whole of inclusion initiatives at NorQuest.

Co-Created Evolution of Inclusion by Quadrant

During the timeframe of the applied research project and in the year following, several activities emerged. Starting in the upper left quadrant, the internally held value of inclusion was re-affirmed and made visible by positioning inclusion as part of the core brand of the College during a re-branding activity led by the College president and the Marketing department. Inclusion is also expressed in the NorQuest Learning Experience policy document. Statements in these policy documents include phrases such as “We embrace diversity and honour inclusiveness” and “Your learning environment embodies diversity. Your uniqueness enriches our college. You will develop skills in cultural understanding to succeed in the global community.” The NorQuest Learning Experience is written from both a student perspective and a College perspective.

Moving to the upper right quadrant, an activity that started as a curricular project, PhotoVoice, became a popular activity that has been repeated by instructors in the years since the project and was added to inclusion training for staff. Briefly, in PhotoVoice, participants are asked to take pictures of inclusion and exclusion, articulating their perspective of what they see in the photo, in their environment, what they think, feel and how they make sense of their community within the College. Sharing their photos and perspectives creates a perspective seeking, intercultural space. Exhibits of these photos, visible artifacts of student generated perspectives have been included in College events like Inclusion Fusion and a permanent installation is housed in central and satellite campus libraries.

Moving to the lower left quadrant, an inclusion culture has been nurtured annually through Inclusion Fusion. The Inclusion Fusion event includes multiple engagement spaces including conversation cafes, the Art of Inclusion, banners to share statements committing to end racism and support inclusion as well as a PhotoVoice display. The event draws students, staff, faculty and community members to share perspectives and engage in community building.⁵

Moving to the lower right quadrant, two systems tools have been generated to support integration of inclusion in curriculum and in professional development. NorQuest uses a system of College wide learning outcomes to identify target learning outcomes for all students and staff. Inclusive Culture outcomes identify various competencies including statements such as “Develop intercultural competencies, including an appreciation for other ways of learning and knowing.” “Challenge personal culture-based assumptions.” “Appreciate how contributions from many people enrich the educational experience and the wider community.” “Demonstrate respect for self and others.” Outcomes at a program and course level are designed to map onto these overarching outcomes creating linkages between learning activities and learning outcomes. Ongoing curricular development is guided by this outcomes framework.

⁵ For more information on the activities emerging out of the *Inclusion = Diversity + Engagement* model, see the Inclusive Student Engagement website at <http://www.norquest.ca/norquest-centres/centre-for-intercultural-education/projects/completed-projects/inclusive-student-engagement.aspx>.

The Performance Management Guide for Inclusion is structured using existing staff performance tools to suggest ways to embed an inclusion focus into professional development plans and a rubric to rate the level of engagement. Using a five point scale, a one rating relates to a professional learning engagement related to inclusion of a limited duration (e.g. less than 5 hours). Increased learning engagement (e.g. 10-15 hours) is linked to a higher rating (e.g. 3 out of 5). The highest ratings relate to both engaging in a learning activity and applying learning to change something in one's job, department or functional area in the College to enhance inclusion for others.

The quadrant view of inclusion supports ongoing monitoring and nurturing of disparate inclusion focused activities and processes. This view supports a connected organizational view linking them directly to institutional performance metrics in ways that address the frequency and duration of engagement as part of the performance metrics. Emerging inclusion initiatives can be added to the overall map of inclusion. From a Center for Intercultural Education perspective, we commit to steward the model to make inclusion more visible at the College, celebrating initiatives that emerge independently of the Center. In the years since the beginning of the project, we continue to look for indications of emergence within the field of inclusion that is held.

Looking As: Perspective Seeking as a Doorway into Embodied Inclusion

The quadrivia approach was another doorway into inclusion, the perspectives of individuals or groups within the College. In addition to Looking At the dimensions of inclusion, organizationally, using a quadrivia approach, we held a perspective of inclusion from the people engaged with inclusion.

Looking As – An Individual Perspective

Looking As a Student

<p>Upper Left - Interior/Individual Experiential phenomena</p> <p>What I Value, Dream, Think, Believe, Feel</p>	<p>Upper Right - Exterior/Individual Behavioral phenomena</p> <p>What I Do, What you can see about me</p>
<p>Lower Left - Collective Cultural phenomena</p> <p>Who are my people? What groups do I belong to? How do we relate?</p>	<p>Lower Right - Collective Social & Systematic Phenomena</p> <p>What processes, systems do I interact with? That impact me? What challenges do I face navigating College systems?</p>

Figure 6. The four quadrants of an individual – doorways into inclusion for a student⁶

⁶ Adapted from Esbjörn-Hargens, 2009, p. 5.

Each of these quadrants represents dimensions of an individual's awareness; this version of the quadrant maps the dimensions of awareness that can be "channels" to take in information from an experience (Esbjörn-Hargens, 2009, p. 7). All individual(s)... "have or possess four perspectives through which or with which they view or touch the world, and those are the quadrants (the view through)" (Wilber 2006, p. 34 cited in Divine, 2009 p. 36). Divine describes the use of quadrants or the view through an individual's perspective as a way to "look as" the individual in the context of Integral Coaching™. This is an exercise, as much as is possible, to occupy the perspective of another person. In applying the quadrants to "Look As" a student in the context of a student service interaction, we can start to inquire into a student's perspective of inclusion. As a student or staff member, can I share what I believe and think? Can I connect with others through my values/our values? Are there groups that operate in ways that make sense to me, that feel comfortable to belong to? Will my way of behaving be accepted? Will I get the results I expect when I interact with others? Will I be able to reach my goals as I use and navigate the systems and processes in the College? Can I be successful here and be me?

Embodied Inclusion

When creating inclusion training or other engagement activities with perspective seeking intent, it became clear that the adoption of the 6 characteristics of intercultural competence used in the Stretch Goal framework were crucial qualities for facilitators of this inclusion engagement space. We needed to embody, to the extent that was possible, the attitudes of respect, openness, and curiosity, to know and learn about cultural self-awareness, and cultural worldviews and to skillfully use verbal and nonverbal communication. These characteristics support us as we hold the space for perspective seeking in a way that honours each individual participating from their unique perspective. We hold the container for participants to make the effort to try on other perspectives including the edges of where and when a person is most challenged by another perspective. Practice of these qualities supported us to hold open the doorway, to invite each person to engage perspective-seeking activities, learning and empathizing more fully with their own perspective and the perspective of others.

Summary - Mapping Inclusion as a Living Lens

The *Inclusion = Diversity + Engagement* model for action is an attempt to use an integrally informed frame to elicit and honor inclusion at individual, group and organizational levels of analysis and engagement. The model brings together the all quadrants focus of the *AQAL* by Ken Wilber and the Developmental Model of Intercultural Sensitivity by Dr. Milton Bennett. In this model for action, inclusion is viewed as a perspectival phenomenon and suggests that a socially-constructed culture of inclusion is, in part, based on perspective seeking behaviors and spaces. Out of the applied research project that was used to generate the *Inclusion = Diversity + Engagement* model, one of the products of this attempt was the creation of the Intercultural Competence Stretch Goals document. This document supported the project team to focus more precisely on the developmental edge for inclusion project participants to intentionally serve an organizational shift towards a more ethno-relative perspective of inclusion. As we continue annual activities, the lens provided by the *Inclusion = Diversity + Engagement* model allows us to hold open the questions: What is inclusion? What can it look like? How can

we continue to learn from perspectives of inclusion and exclusion? How are we doing? Do our systems and environments support or deter inclusion?

The inclusion interventions that have been implemented since the project have focused on creating opportunities for an embodied perspective-seeking to shift the conversation of inclusion at the College. These interventions have included annual inclusion training for NorQuest staff and faculty, a PhotoVoice curricular activity that allows students to explore inclusion and exclusion through photography and perspective seeking activities; permanent exhibits of the photographs and written perspectives of the student photographers is on display at both central and branch library locations. An annual Inclusion Fusion event held in collaboration with the NorQuest Student Association hosts a variety of perspective-seeking activities such as conversation cafes, the art of inclusion and a PhotoVoice exhibit. The embedding of inclusion as a core College brand has made the internally held value of inclusion visible at the front and center of the College's public identity. The creating of college wide learning outcomes related to inclusive culture are a tool to integrate inclusion into all college programming as well as to guide faculty and staff professional development. An inclusion-focused performance management resource to support staff and their supervisors to identify both learning and change activities has been created to embed within the College performance management system. At time of writing, other initiatives are emerging such as a student navigator service to support students in navigating College systems.

The quadrivia and quadrant maps of the AQAL model are held as maps to 'look at' inclusion across the College and to 'look as' each other, to the extent that is possible. These maps allow the Centre for Intercultural Education to steward a living *Inclusion = Diversity + Engagement* model that honors and seeks to understand the emergent inclusion initiatives generated by college community members. It is our ongoing practice to hold both of these maps as a guide to change the conversation of inclusion to be a co-creative one. This author continues to hold open her curiosity and receptivity for what is emerging, checking for signs of both translative and transformational competence gains, through ongoing IDI profile data, and through the quality and frequency of engagement with diversity in the spirit of inclusion within the organization. On a personal note, as a veteran of organizational change initiatives within post-secondary education institutions, the *Inclusion = Diversity + Engagement* model for action has dropped more deeply into the bones of NorQuest College than any of the change initiatives I have participated in or led in the past. Each day, riding the elevators in the College, surrounded by women and men from over 80 countries of origin, from First Nations, Metis and Inuit peoples, seeing visible physical challenges and sensing into less visible learning challenges, I am privileged to have the opportunity to focus on creating inclusive doorways for every learner, every one that comes to the College. Being included in that work is a good day for me.⁷

⁷ Special thanks to Laura Divine and Joanne Hunt, co-founders of Integral Coaching Canada. My work has been made possible as a graduate of Integral Coaching Canada. My personal embodied sense of the AQAL as a living legacy of their inspired coaching school and a member of a global community of graduates is core to my commitment to reduce suffering in the name of inclusion at NorQuest College.

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