1. **A primary goal of PICT is for both students and faculty to achieve *intercultural competence*. However, it is important to consider other terms—used in disciplines outside of the arts—which share the ultimate goal of *intercultural competence*. What are these terms and how are they defined?**

Prefatory information to consider:

"Situations of conflict often arise in a complex setting of historical, social, cultural and political interaction between communities; accordingly, they must be dealt with in a multifaceted and integrative manner. In order to 'practice tolerance and live together in peace with one another as good [neighbors]', as the peoples of the United Nations proclaim in the Preamble to the Charter, we first have to understand each other, or appreciate each other's way of life and socio-cultural identity. This is only possible if we are knowledgeable about our distinct cultures, traditions and value systems" (Kochler 7-8).

"A culture can only realize itself and reach a state of maturity if it is able to relate to other cultures and life-worlds in a comprehensive and interactive sense, a process one might also characterize by reference to what we have termed the 'dialectics of cultural self-comprehension.' The strength of a people or nation indeed depends on the ability to interact with other communities in a complex, multidimensional manner, something that also includes the capacity to see oneself through the eyes of the other. Without such interactions, a community will lack the skills it needs to compete and be successful in today's fast-changing global environment" (Kochler 9).

"Being intercultural is a way of being. The process of being interculturally skilled depends very much on an individual's experience. Experience plays an important role in the way we see the world as that would determine our habitual expectations, our assumptions, beliefs, values and perspectives (Cranton in Sanderson, 2008)" (Mustafa et al. 578).

"There is no consensus on the terminology around intercultural competence (Deardorff, 2006). The terms used to refer to this concept vary by discipline (for example, those in social work use the term cultural competence, while those in engineering prefer to use

global competence) and approach (the diversity field uses such terms as multicultural competence and intercultural maturity). Fantini (2009) found a variety of terms being used, both within the literature and in regard to assessment tools. Among them are multiculturalism, cross-cultural adaptation, intercultural sensitivity, cultural intelligence, international communication, transcultural communication, global competence, cross-cultural awareness, and global citizenship" (Deardorff 65-66).

"Definitions of 'competence' are theoretically and empirically inconsistent, and do not address the application of one's understanding and skills to intergroup relationships or social justice issues; the heterogeneity of cultural groups, the multiplicity, complexity, and intersectionality of identity, and individuals' relationship to institutional and societal power and their social location have been minimally considered. . . as well as the influence these factors have on the individual's experiences, perspectives and presenting problems; absent from the competence literature are considerations concerning students' underlying assumptions about intergroup differences. . .' (p. 39)" (Landreman as qtd. in King and Baxter Magolda 572).[1]

Definitions:

Cultural competence (social work): "Cultural competence in social work practice is multi-faceted and many definitions exist. The National Association of Social Workers (2015) refers to cultural competence as the 'process by which individuals and systems respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, spiritual traditions, immigration status, and other diversity factors in a manner that recognizes, affirms, and values the worth of individuals, families and communities and protects and preserves the dignity of each' (p. 13)" (Newfoundland & Labrador Association of Social Workers 7).

Global competence (engineering): "Many new competencies needed by engineers today are professional skills (sometimes, called the 'soft skills'). Among the new competencies for engineering graduates is global competence, the ability to work knowledgeably and live comfortably in a transnational engineering community for the need to better prepare

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[1] Refer to page 572 of "A Development Model for Intercultural Maturity" for information regarding Landreman's preference for the term intercultural consciousness instead of intercultural competence.

engineers for global practice, there is much less agreement as to what skills and abilities define global competence, what combination and duration of international education and experiences best instill it and what means and metrics should be used to judge whether students have attained it" (J.R. Lohmann et al. 119).

Intercultural maturity (diversity fields): "Our choice of the word 'maturity' in the name of this educational goal refers to the developmental capacity that undergirds the ways learners come to make meaning, that is, the way they approach, understand, and act on their concerns. Thus demonstrating one's intercultural skills requires several types of expertise, including complex understanding of cultural differences (cognitive dimension), capacity to accept and not feel threatened by cultural differences (intrapersonal dimension)" [2] (King and Baxter Magolda 573).

". . . intercultural maturity is quite difficult to attain but rather it should be looked at as a process of continuous construction and reconstruction of identities. . . . No one person can be said that he/she is interculturally competent but rather matured over time as strategies to cope with the changes may be different between individuals depending on the amount of their lived experience. Thus a person with potential intercultural maturity should also have potential to adjust interculturally" (Mustafa et al. 578).

2. **For the sake of consistency in regards to terminology used, within the PICT space** *intercultural competence* **is the principal term. Further, taking into consideration various scholarly-supported information surrounding** *intercultural competence***, how does PICT define this essential term?**

"Too often, this term is used (as are other similar terms) without a concrete definition, especially one that is grounded in literature. As discussed by Fantini (2009), it is essential to arrive at a definition of intercultural competence before proceeding with any further assessment endeavors" (Deardorff 66).

"The degree to which one is able to understand others and oneself, and to learn interculturally, depends on learners' ability to open up to each other on an emotional

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[2] King and Baxter Magolda primarily rely on Kegan's (1994) "model of lifespan development" in the construction of their model for intercultural maturity. Refer to page 573 of "A Development Model for Intercultural Maturity" for information about Kegan's model.

plane, and on the degree to which they are involved in meaningful activities that allow for negotiation of meaning. In the meaning-negotiation process, learners might strive for at least partial understanding of the communication partner, changing their own perspectives in the process to incorporate aspects of the other's point of view, or even changing their own perspective completely (Bredella, 1992)" (Muller-Hartmann 118).

"The definition used for intercultural competence will determine both the aspects to be assessed and the level of assessment (individual, program, organization). As in the case of learning outcomes, the level is usually that of the individual and the learning that occurs for each individual. For example, from the overall mission, 'understanding others' perspectives' may be an essential aspect of intercultural competence to assess and thus become a stated goal. From that point, one would engage other key persons in dialogue about the specific measurable outcomes related to this overall goal as to the best ways to achieve it. These ways of achieving the stated goal become the specified objectives. . ." (Deardorff 72).

"We agree that. . . Intercultural education, as opposed to international education, is a more inclusive formulation, in that interculturality includes both international and domestic students. All students, regardless of their location, need to develop the capability to contribute in the intercultural construction, exchange and use of knowledge. (Crichton et. a. 2004, 11)" (Garson et al. 461).
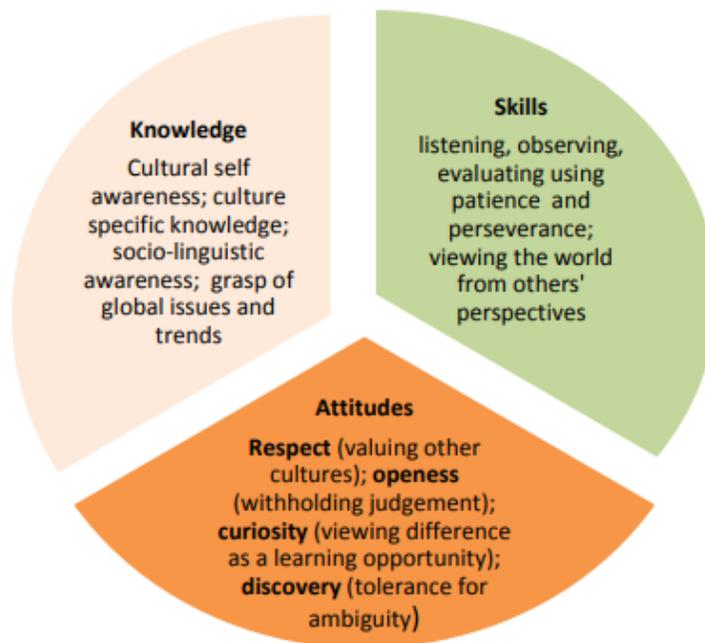
"Based on the data generated from intercultural scholars through the Delphi study,[3] the top-rated definition was one in which intercultural competence was defined as 'the ability to develop targeted knowledge, skills and attitudes that lead to visible behavior and communication that are both effective and appropriate in intercultural interactions' (Deardorff, 2004, p. 194). There were numerous other statements developed by the scholars regarding intercultural competence, which received 85% or higher agreement, including the ability to shift one's frame of reference appropriately and effectively in

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[3] "As Linstone and Turnoff (1975) describe it, the Delphi method is a process for structuring anonymous communication within a larger group of individuals in an effort to achieve consensus among group members. . . . the Delphi technique can be used when there is a need for identified experts who are not geographically close to arrive at consensus on a particular issue; the structured nature of the process allows all members to contribute equally without dominance by a few" (Deardorff, "Identification and Assessment…" 273-274).

intercultural situations. The definitions seemed to focus primarily on communication and behavior in intercultural situations" (Deardorff, "The Identification and Assessment…" 247-248).

Constituent elements of intercultural competence
(Adapted from Deardorff, 2006)

Knowledge
Cultural self awareness; culture specific knowledge; socio-linguistic awareness; grasp of global issues and trends

Skills
listening, observing, evaluating using patience and perseverance; viewing the world from others' perspectives

Attitudes
Respect (valuing other cultures); **openness** (withholding judgement); **curiosity** (viewing difference as a learning opportunity); **discovery** (tolerance for ambiguity)

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3. **Success, though, is not solely defined as participants' ability to achieve intercultural competence. Because this is a project bred from academia, PICT considers that *success* should be—at least in part—measured by evidence of students' abilities to retain and apply learned materials. Highlighting a strong relationship between intercultural competence and students' academic achievements, how does PICT define *success*?**

"given the complexity of this concept, it would be challenging—if not impossible—for one tool to measure an individual's intercultural competence. For example, there are numerous questions to answer: 'Intercultural competence from whose perspective, and according to whom?' and 'Intercultural competence to what degree?' Further, specific

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[4] For additional valuable information about constituent elements of intercultural competence, refer to:
https://www.gcu.ac.uk/media/gcalwebv2/theuniversity/centresprojects/globalperspectives/Definition_of_Intercultural_competence.pdf

priorities of intercultural competence for a course, department, or institution will vary as determined by each unit's unique mission statement and goals. Thus the tool being used in one course or program may not be appropriate for another course or program if the goals differ" (Deardorff 74).[5]

PICT is a success if the participant is:

→Able to recognize the importance of intercultural learning

→Willing to continue to enhance their understanding and acceptance of diverse perspectives

→Prepared to use the soft skills acquired through the PICT project, when entering the workforce

4. **PICT is a collaborative project, in which intercultural collaborative learning and teaching are of equal importance. It is necessary, then, to ask: How do we make sure that the project will be executed in ways that equally support both students and faculty?**

Prefatory Information to Consider:[6]

"Candlin (1987) affirms that the exchange between self and other can be enhanced by tasks that allow 'learners to become more aware of their own personalities and social roles, and those of their fellow learners. . .' While tasks highlight 'how language is used to reflect and reinforce our value and belief system,' Candlin also sees the need 'for tasks to take a critical stance' since the improvement of relations between learners' worlds inside and outside the classroom depends 'upon mutual acceptance and tolerance of their members, and overcoming the barriers raised by ideology and prejudice' (pg. 17)" (Muller-Hartmann 118).

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[5] "The American Council on Education (2007a) lists common intercultural learning outcomes found at the intersection of international and multicultural education. Even these statements can be tailored more specifically to a particular course or discipline. Another resource to use for outcomes statements is the intercultural rubric developed by faculty through the American Association of Colleges and Universities (AACU, http://www.aacu.org/value/rubrics/)" (Deardorff 73).

[6] We might also refer to Himmelman's "Guide to Collaborative Processes" beginning on page 13 of the following document: https://depts.washington.edu/ccph/pdf_files/4achange.pdf

"In his language-in-culture curriculum model, Candlin (1989, pp. 14-15) thus puts 'a range of problem-posing and problem-solving pedagogic classroom tasks' at the center. Through the tasks learners access and understand language data, that is, 'socially and culturally situated texts,' which need 'to be problematized in the instructional model.' The key properties of task design according to Candlin (1987 pp. 11-12) include *input* (data), *roles, settings, actions, outcome* (goals), *monitoring, and feedback*. Regarding learner and teacher roles in task design, Breen points out that the language task itself is open to interpretation by the learner on his or her terms, and Lugutke and Thomas add an interesting aspect when they assert, '. . . the structure of a task, as well as the conditions under which it is undertaken in the classroom, will determine the amount of space and freedom for such interpretations' (Breen, 1987; Lugutke & Thomas, 1991, p. 56). . . ." (Muller-Hartmann 118-119):

Table 1. Methodology of a Language-in-Culture Curriculum

Phase I	(Individual)	INVESTIGATING	(What do you see?)
Phase II	(Individual or pair work)	THINKING	(What do you need to know?)
Phase III	(Pair work)	CODIFYING	(How does it apply to you?)
Phase IV	(Group work)	DIALOGUING	(Who to work with? How to get further information?)
Phase V	(Group work)	CRITIQUING	(What are the underlying issues?)
Phase VI	(Plenary)	ACTING	(What action is to be taken? What can you do?)

"In her insightful exploration of creative tasks for intercultural learning through working with literary texts, Caspari (in press) delineates four stages. She starts with pre-reading tasks that make learners curious about the text, followed by attempts to make learners aware of their own cultural identity so that they are able to articulate their own position towards the world created by the text. The third stage is characterized by intensive reading, with the goal of understanding the text, seeing positions through the eyes of fictional characters, and reflecting on expectations that might not have been fulfilled by the text. This intensive reading phase eventually leads to interpretation and evaluation of the other culture. The last stage, based on number of post-reading activities, involves coordination of the reader's own perspectives with other perspectives represented in the

text. These tasks help readers to possibly alter their perspective. The tasks also support readers in accepting unchangeable differences in perception between cultures in the process" (Muller-Hartmann 120).

"To understand the complex processes of learning in a networked environment, experienced in multiple ways by the various participants, an ethnographic approach is necessary. The triangulation of various forms of data (e.g. e-mail letters, interviews, questionnaires, field notes) illuminates classroom processes and allows conclusions across the researched learning environments." (Muller-Hartmann 121).

"In their project proposals, German teachers were explicit about their goals. Both Anke Richter and Imke Skubich describe *The War Between the Classes [text]* as lending 'itself especially well for engaging the two partner groups into issues of intercultural understanding and learning, which would be our main aim'. . . Skubich's American partner, Karen Adams, favored this approach as well: 'I teach a global studies class and this would be an appropriate unit' . . . The triangle between two classrooms in Germany and one in Quebec, which was later joined by a classroom from a survival school in Quebec, had already successfully organized a project the year before, and all were interested in promoting intercultural learning" (Muller-Hartmann 122).

"Although all participants develop revisions of their teaching and curricular, we have found that they all are at different phases in terms of their intercultural capacity and teaching experience. Our approach has been to support both the small shifts and larger revisions during and following the [program], and we have observed that with respect to intercultural PD, it is necessary to meet people where they are and support their processes" (Garson et. al 463).

"intercultural frameworks, alternate pedagogies and perspectives, experiential learning, and the space for reflective practice and curricular revisioning. . . "

"Faculty engage in simulation, critical incidents, and role-play to 'disrupt' their knowing; to experience marginalization, exclusion and privilege; and to consider how their own social position and cultural lenses influence their curricular and pedagogical choices" (Garson et. al 462).

"Participants are intentionally presented with a variety of models and frameworks that, together with supplementary readings, provide multiple [conceptualizations] of intercultural learning that they can use to explore their own developing awareness, and also use to consider which frameworks might best support student learning in their discipline. After their introduction to the intercultural models, participants are provided with a variety of pedagogical and curricular design models to support their re-visioning of curriculum and pedagogy" (Garson et. al 463).

5. **If there are existing academic programs which bring together students and instructors from different cultures, what makes PICT unique?**

Prefatory information to keep in mind:

"What does it mean to infuse intercultural competence and global learning into courses? First, it is important to understand what it is not, which may often be relegated to inclusion of an international reading in a course or addressing this topic in one lecture, or even taking just one course in international studies or a related topic. Such cursory treatment is far too limited in guiding students through the developmental process of intercultural competence acquisition . . . This infusion of intercultural competence and global learning into courses entails finding multiple ways throughout a course to bring in diverse perspectives on issues, helping students begin to see from multiple cultural perspectives, using students' diverse backgrounds within a course, and requiring students to have either a local cultural immersion or an education abroad experience (possible through research, service learning, or internship, in addition to study) related to the major" (Deardorff 69).

"Given that intercultural competence manifests differently depending on the discipline, it becomes important for academic departments to engage in reflection and collaboration around a number of questions: What intercultural skills and knowledge are needed in this major? How does globalization affect this major? How can departmental assessments of students' intercultural competence go beyond one aspect, such as knowledge, to ensure that students have actually attained a degree of intercultural competence, and what will be the evidence of this? How can we prepare our students to comprehend the multitude of countries and cultures that may have an impact on their lives and careers? More broadly,

what knowledge, skills, and attitudes do our students need if they are to be successful in the twenty-first century? Bok (2006) outlines how colleges can better equip students for a more global, interdependent world, notably the requirement of a well-constructed foundational course that provides a framework for understanding a variety of perspectives on global issues, including foreign and comparative materials into courses, and requiring foreign language" (Deardorff 69).

"Literary texts . . . offer alternative worldviews to their readers. They invite readers to compare and contrast their views and thoughts with those of the perspectives created through the text, as they try to understand them at the same time. Reading a literary text thus involves two kinds of understanding. Foreign language learners have to come to a linguistic understanding of what is written, and they have to come to terms with the views and conflicts between characters. These processes of (mis)understanding and negotiation of meaning in the reading process are replicated, mirrored, changed, or revised through the exchange with other learners in the classroom as well as on the electronic learning network. This opens the doors for a rich and complex learning environment in which learners create their interpretations for a peer audience and engage in joint interpretations and processes of negotiation that can potentially hone critical literacy skills" (Muller-Hartmann 118-19).

"The contact hypothesis theory (Allport, 1954) constitutes a helpful foundation on which to implement intercultural experiences successfully. Erickson and O' Connor (2000) claim that 'contact theory . . . was introduced and developed by social psychologists to examine and evaluate the various conditions under which face-to-face contact would promote greater personal and social understanding between members of different ethnic and racial groups' (p.63). Among those conditions for optimal learning interactions are common goals, intergroup cooperation, equal status of interactants, and mutual support for rules, laws, customs, and authorities" (Deardorff 70).

"The intercultural approach is one of the ways whereby one can understand the hybrid and complex reality of educational settings. The world has undergone immense transformations in recent years. It has become a more crowded, more interconnected and more unstable place. Higher education institutions should be able to prepare their

students for life in this increasingly hybrid and complex world. Universities must help students to see beyond themselves and understand better the interdependent nature of our world. Otherwise, the new generations will remain ignorant, and their capacity to live confidently and responsibly will be dangerously diminished" (Aguado and Malik 201).

"Intercultural education deals with the creation of new social spaces where relations between members are regulated by negotiation and creativity; thus, interaction and communication become the focus for practice in educational institutions. However, higher education institutions tend to be conservative and hierarchical institutions that hardly move towards new beliefs and practices" (Aguado and Malik 201).

"We propose to analyze the university through an intercultural lens, rather than speak of intercultural education in university settings. We suggest that we all need to review our own beliefs about education and not exclusively change our teaching methods and strategies" (Aguado and Malik 201).

"Viewed from Piaget's perspective, instructors can be seen as facilitators of student learning, rather than people who simply deliver content to students. This orientation allows for social interaction, cognitive conflicts, and therefore disequilibrium in students, which in turn spurs intellectual development and cognitive growth (Slavin, 1996)" (Loes & Pascarella 728).

"Pre-service teachers at an Australian university took part in a hybrid tutorial lesson involving a mixture of students who were co-located in the same face-to-face (F2F) classroom along with others who were participating remotely via their avatars in a three-dimensional virtual world . . . While technical issues constrained communication and learning in some instances, the majority of remote and F2F participants felt the blended reality environment supported effective communication, collaboration and co-presence." (Bower et. al)

"Chao, Saj, and Hamilton (2010) believe that collaborative course implementation is the best way to design high quality online course" (Biasutti 1866).

"So and Brush (2008) examined the relationships of the levels of collaborative learning by students, social presence and general satisfaction in a blended e-learning course.

Results showed that student perception of collaborative learning has statistically positive relationships with perceptions of social presence and satisfaction: students who perceived high levels of collaborative learning tended to be more satisfied with their distance course than those who perceived low levels" (Biasutti 1866).

What Makes PICT Unique:

→PICT facilitates an exchange in both directions. Collaboration is essential.

→PICT is inclusive. It is more equitable and approachable. The student does not incur any fees.