ETHICAL & MORAL MEANING-MAKING THROUGH INTERCULTURAL INITIATIVES: A CRITICAL CONSTRUCTIVE-DEVELOPMENTAL APPROACH

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Abstract

Intercultural initiatives have become a major focal point in higher education in recent years. Many initiatives have ambitious learning outcomes, but few metrics for evaluating success. This is due to the hidden ethical/moral curriculum embedded within them. In this study, intercultural initiatives are examined through a hybrid Critical / Constructive-Developmental framework. The Critical Theory lens connects these initiatives to a macro-ethical framework, while a Constructive-Developmental lens is used to support an experiential and critical praxis. The research was done using a time-series, non-equivalent quasi-experiment design involving 3 groups of undergraduate students, 41 students in total. This study used a mixed-methods approach. Qualitative data were gathered through classroom discussion observations and individual interviews. The first group of students served as a control, while the second group of students participated in an internally developed university intercultural program. The final group participated in an experiential intercultural intervention as an experimental group. This experiential approach utilized components of autobiographical currere as well as neo-Kohlbergian moral dilemma scenarios. Participant moral perspectives were assessed using a quantitative measure, the Defining Issues Test (DIT-2), as a pretest/progress/posttest at the beginning, middle, and end of the semester. Randomly assigned participants from within each group were invited to participate in a Constructive-Developmental interview protocol titled the Subject-Object Interview (SOI). The SOI served as a qualitative measure to triangulate participant moral meaning-making and ethical framework. Research findings suggest an effect as a result of both interventions in opposite directions on a moral development scale. This is due to embeddedness in a Socializing Mindset the prioritizes group agreement and consensus over personal values and morals. Implications for intercultural initiatives are significant, as education-based, informational intercultural initiatives neglect meaningful levers for ethical development.

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Chapter 1: Introduction

The severance of knowledge and research from value claims may appear to be admirable to some, but it hides more than it uncovers. Of course, this is not to suggest that challenging the value-neutrality claims of the culture of positivism is tantamount to supporting the use of bias, prejudice, and superstition in scientific inquiry. Instead, what is espoused is that the very notion of objectivity is based on the use of normative criteria established by communities of scholars and intellectual workers in any given field. The point is that intellectual inquiry and research free from values and norms is impossible to achieve. To separate values from facts, social inquiry from ethical considerations is pointless.

Giroux, 1997, p. 11

This research centers around the concept of intercultural education. Not "education" as a system or a bounded activity that happens at a specific place – but something deeper, something personal, something *ethical.* Not 'ethical' in the sense of an abstract philosophical set of paradoxes – but as applied pragmatic practice. As Giroux's quote above acknowledges, value-neutral knowledge (and research) is impossible to achieve. As a pursuit of knowledge, this is true for intercultural understanding as well. For too long, knowledge and values have been held separately. As a function of modern liberalism, one exists in the private sphere, the other in the public. As Starr (1988) says,

> The rise of liberalism in the eighteenth and nineteenth centuries brought about a redrawn and sharpened public-private distinction: on the one hand, the privatizing of religious belief and practice and of economic activity formerly regulated by the state; on the other, a commitment to public law, public political discussion, and public knowledge.

Yet every meaningful value and piece of knowledge bleeds across the line between public and private. Instead of seeking to divorce knowledge and values, this research seeks to follow the threads between them – to trace the path of values becoming knowledge, and knowledge becoming values. The intersections, nodes, and convergences of values and knowledge are organized into a system of ethics or organized moral principles. In the context of

intercultural understanding, it is these ethical and moral meaning-making strands this research seeks to explore.

One of the core questions in the field of curriculum studies is, "What knowledge is of most worth?". This value question is addressed through innumerable perspectives and critiques that examine how and why certain knowledge came to be esteemed while other knowledge(s) are devalued, diminished, and discarded. Many scholars (Apple 1979, 1980, 1986, 2000, 2012; Gramsci, 1999; Bobbitt, 1918; Dewey, 1938; Freire, 2007; Giroux, 1992, 1997, 2003; Kliebard, 2004; Marx, 1904; Noddings, 1992, 2002, 2003, 2006, 2007, 2013; Pinar, 2008, 2010, 2015) have examined the core structures, hegemonic influences, and intercultural issues that have led education to where it is. In educational institutions, issues of equity, access, and relevance are often ignored in the face of high-stakes testing, standards, and benchmarks (Dei & Karumanchery, 1999, Guisbond & Neill, 2004). While these issues are salient and significant, this will not be the primary focus of this research. Rather, the focus of this research is on affecting the ethical and moral framework beneath these structures that bring them into being. An example of this is the existence of null curriculum (Quinn, 2010; Eisner, 1979; Apple 2001), and hidden curriculum (Boostrum, 2010; Jackson, 1968; Bobbitt, 1918; Snyder, 1971) – things that are 'not', which reveal the things that are. There is much to be gained by examining education in relief – seeing what *is* through examination of what is *missing*.

In this light, the absence of explicit values or ethical frameworks undergirding curriculum – particularly intercultural initiatives – is cause for concern. Giroux (1997) argues that this divorce of knowledge and values, "hides more than it uncovers" (p. 11). Silence on the topic of values paves the path for covert ethical 'hidden' curriculum. The purpose of this study is to press

into this blank space between the private/public and value/knowledge divide, to examine the latent curriculum therein, and explore the possibilities that exist when making the private public.

It is valuable to acknowledge from the beginning that this approach to the study of both education and ethics is unorthodox. Ethics tend to live either in the abstract domain of philosophers or the grand and unattainable ideals of society. Rarely does a conversation of ethics enter the domain of the day-to-day, much less the day-to-day practice, of education (Muirhead, 1896). Education tends to seek practical outcomes and tangible solutions, focusing on the problems at hand and seeking to make the world – and student's experience of it – a better place (Hall, 2012). Both education and ethics are important areas of research. They are both relevant and meaningful for our world and our schools. I also argue that they are more connected than separate, more jointly interdependent than independent.

It also bears acknowledging that the question regarding the relationship between education and ethics is not new. Socrates himself famously debated if ethics could be taught (Liu, 2013). Over the course of modern history, scholars have weighed in on both sides of the argument. Some have argued passionately that ethics *can* be taught (Parks, 1993), others adamantly adhere to the view that efforts to teach ethics are pointless (Duska, 1991; Levin, 1989, Kristol, 1987). This debate is not one that this research seeks to solve, per se. Rather, I see an ideological divorce between the surface and the depths of education. Policies, curriculum, and programs seek to change surface behaviors while avoiding (intentionally or otherwise) deeper questions about meaning-making, ethics, and morals.

The reality, however, is that schools *do* teach ethics, just as they teach culturally appropriate prosocial behavior, rugged individual academic competitiveness, and (some) respect for authority figures. This content does not appear on the standardized tests, nor in the common

core curriculum, but it is taught nonetheless. This, and other forms of hidden and null curriculum, comprise the very real content of education in the classroom and society. Through explicit and latent curriculum schools *do* teach ethics (Holcombe, 2003). They *do* teach morals (Carlin, 2000). Just as they teach politics (Apple, 2001). Acting as though classrooms are ethically, morally, or politically neutral is not only naïve but serves to reify and disguise the cultural production forces at play. In the course of this research, what is to be examined is the role ethics and moral meaning-making play in the DNA of intercultural understanding/initiatives in education.

Nowhere is this hidden ethical framework more evident than the recent increase in intercultural initiatives such as diversity, equity, and inclusion (DEI) programs in higher education. In 2016 the U.S. Department of Education published a manuscript titled, *Advancing Diversity and Inclusion in Higher Education* (U.S. Department of Education, 2016). This report highlighted key data focusing on race and ethnicity and provided exemplar DEI practices. Also included was a summary of initiatives such as: creating Offices of Diversity and Inclusion, funding a Diversity Transformation Fund, and developing Diversity Enrichment Committees. It also provided statistics regarding faculty diversity, graduation rates of students of color, and trends in social mobility. While the report provides rationales for diversity such as social mobility and global competitiveness, it does not explain the ethical or moral framework these rationales are built upon. Ethical commitments and moral validations for diversity in higher education were absent. There is no mention of ethics, an ethical framework, or moral imperatives found anywhere in the report.

Nevertheless, there is an ethical framework and moral imperative scaffolded underneath intercultural initiatives such as these. There is a latent implication that increasing diversity,

equity, and inclusion is the "right thing to do", but why? To increase global competitiveness? To increase the social mobility of the disadvantaged? These are pragmatic reasons but lack the depth required of an ethical rationale for advancing diversity and inclusion. Rather than flowing from a deep ethical commitment, hese are symbolic neoliberal placeholders for an ethical framework anchored below the surface. What ethical framework is this report build upon? *Why* increase global competitiveness or social mobility? The report does not make this clear and thus continues to reify hidden curriculum

Ethical frameworks are not neutral or optional, but present in every program design, curriculum selection, and funding choice that is made (Giroux, 1997). Due to the indistinct ethical framework, this U.S. Department of Education report could just as easily be built upon an ethical framework of greed as an ethic of respect. This ethical foundation makes an enormous difference in the outcome and application of the information presented in this report. The framework is not auxiliary to the intercultural initiative, but critically important to the cause.

As an example, an intercultural program built upon an ethic of capitalistic neoliberalism may look similar on the surface to one built upon social justice and equity. 'Inclusion' may be prioritized by both programs, while the first does so for increased market share and profits and the second out of an ethic of respect and mutuality. Though the programming may look alike, this hidden ethical curriculum is not inert – impacting and reifying both the conscious and unconscious ethical meaning-making of participants.

This becomes of particular concern when the concepts of white supremacy, hegemony, and structures of oppression (physical and ideological) as exposed as part of the equation. While a fuller explanation of these concepts can be found in Chapter 2, a brief introduction here serves as a connection node to unmask the dangers of a hidden ethical curriculum. These connections

rely heavily on the framework of Critical Theory, discussed below, to resist the “commonplace interpretations of the way the world is” (Smyth, 2017, p. 156).

A ‘commonplace interpretation’ suggests that DEI efforts are intended to counter-hegemonic practices of white supremacy, systemic oppression, marginalization, and racism. Yet, as Carroll (2006) argues, these efforts to counter-hegemonic practices can quickly become, “complementary to hegemony” (p. 19). Rather than peeling away layers of injustice, DEI efforts may reify, recreate, and reinforce the very hegemony they claim to dismantle.

Gonzales, Hall, and Benton (2021) share a case study regarding results from a diversity and inclusivity program in Higher Education, and found, “facilitators and most white participants hesitated and sometimes directly avoided conversations about historical and contemporary exclusion” (p. 1). Dobbin and Kalev (2016) found, “The positive effects of diversity training rarely last beyond a day or two, and a number of studies suggest that it can activate bias or spark a backlash” (p. 55).

Rather than dismantling hegemonic forces of oppression, these DEI programs are recreating and reinforcing them – while perpetuating the appearance of action. This amounts to ‘DEI window dressing’ on the cheerless castle of hegemony. This ‘lip service’ approach to DEI ensures that privilege and the balance of power remains where they have historically been.

Progress can be accomplished through DEI programs that acknowledge the ethical foundation of their initiatives. Rather than shying away from ethical frameworks, this research draws attention to the ideology latent underneath intercultural initiatives to enable students and faculty to acknowledge their bias, confront their stereotypes, and work toward a more diverse, equitable, and inclusive world.

In the spirit of Giroux (1997), this researcher makes no claims to the "value-neutrality of the culture of positivity" (p, 11). Rather, I expect that intercultural initiatives which neglect ethical foundations or developmental frameworks are ineffective, or worse – dangerous – to those who participate in them. Without these components explicitly discussed, exposure to such programming is akin to handling radioactive materials; the potential for great power and great damage resides here.

Study Design

This study was designed using a quasi-experimental mixed-methods approach. The research focused on the ethical and moral development of three sections of an academic course titled, *Critical Investigations: Teaching & Learning*. This course was offered as an introductory education class at a private university in the U.S. South. Each section had 25 students enroll. This course is described as,

> Providing a careful and systematic exploration of teaching in public schools and a better understanding of the variety of student learning demands that teachers face. Moreover, class members will be expected to assess the quality and appropriateness of schooling processes for children at all levels from pre-school through high school. These judgments will be made based on extended field experiences in public schools, as well as the study of materials regarding best practices in schools." (SCU[1] course catalog, 2020).

Additionally, this course highlights cultural and value-laden topics relevant to school site visits and academic settings.

[1] SCU, or South Central University, is a pseudonym used to protect student anonymity

This academic class was selected as a quasi-experimental group for several reasons. First, all three sections are offered by Dr. Tyson Hamilton[2] in the same format at the same time of the day, though on different days of the week. Each section is taught once per week in a three-hour block. This similarity allows for covarying factors to be controlled over the course of the semester. Time of day, concurrent political or global events, instructional style, course assignments, and many other variables are minimized through this research design.

Additionally, this course places future educators in local K-12 schools with the intent of assessing the “quality and appropriateness of schooling processes”. Due to COVID restrictions and social-distancing guidelines, these observations were shifted to an online virtual format. As students experience different schools, issues of diversity, equity, and inclusion present themselves naturally over the course of the semester. While DEI concerns are not the primary focus of this education course, their natural occurrence provides a form of experiential learning as this class travels outside the bounds of the university classroom walls.

One section of the course will proceed as normal scheduled and serve as the control group, with no additional intercultural programming. The second section will participate in a university program titled, “Intentional Dialogue”. This internal training is built loosely off of Paulo Freire’s commitment to respectful dialogic encounters with the ‘other’. The stated purpose of Intentional Dialogue is to “is to facilitate opportunities for meaningful dialogue among diverse members of the SCU campus in order to support a more inclusive, connected, and vibrant community.” (What is Intentional Dialogue, 2020). To date, no measurable assessment has been done to determine the effectiveness of this training nor are there robust objectives or desired outcomes. Assessment of this initiative is incorporated into this research.

[2] Pseudonym used to protect student anonymity.

The final section of the course will participate in experiential and critical praxis. The term 'praxis' refers to the thoughtful intersection of theory and action. Freire (2017) championed praxis as a tool of anti-oppression, suggesting praxis could be used as "reflection and action directed at the structures to be transformed" (p. 126). This intervention was modeled off of a hybrid of Kohlbergian (1969) moral dilemma approach and Pinar & Grumet's (2010) concepts of autobiographical currere. The approach champions individual perspective, dilemma, discussion, and student-centered autobiographical curriculum to encourage voicing and developing ethical and moral meaning-making. The curriculum does not instruct towards a specific ethical framework but asks participants to voice and acknowledge the framework from which they are operating. Similar to Robert Kegan's developmental theory, this externalizing of one's ethical framework encourages the objective viewing and examination of values, ideals, and preference – perhaps for the first time. Kegan calls these events "subject-objects bridges" (Kegan, 1982).

Quantitative data will be gathered using a pretest/posttest model of the Defining Issues Test (DIT-2), a moral judgment perspective measure. Qualitative data will be gathered through observation and individual interviews with students from each of the class sections. These interviews will be conducted using a constructive-developmental interview protocol titled the Subject-Object Interview (SOI). This interview protocol is designed to assess participants' advancement along Kegan's developmental scale. These qualitative interviews add texture and depth to the class section's experience of intercultural initiatives.

Paradigms Informing the study: Critical Constructive-Developmental Framework

For this study, a hybrid critical constructive-developmental paradigmatic framework will be used. Both Critical Theory (Smyth, 2017; Horkheimer, 1972; Held, 1980, Gramsci & Forgacs, 1999; Bohman, 2021) and Constructive-Developmental Theory (Eriksen, 2006; Kegan, 1982,

1994; Piaget 1963) capture elements of an ethical framework, acknowledging both the systemic realities of oppression and injustice, and the individual developmental constructs that form learning, culture, and identity. Viewed separately, each of these paradigmatic lenses capture a facet of an ethical framework. Together they allow a focus on both a systemic ethical structure as well as a personal ethical framework.

Critical Theory

Smyth (2017) defines Critical Theory as, "a philosophical, sociological, and cultural studies term that relates closely to matters of legitimation, power, and conflict, and argument" (p. 155). Viewing culture as a site of struggle, critical theory seeks to expose and resist "beliefs, assumptions, and commonplace interpretations of the way the world is" (p, 156). It is important to note that critical theory is not a single approach, but "a family of related approaches, including feminism, Marxism, poststructuralism, postmodernism, postcolonialism, critical race theory, and queer theory" (p. 156).

Critical Theory is recognized by an orientation of self-reflexive questioning of legitimacy and veracity of claims to knowledge and truth. Within this orientation, Smyth (2017) provides three components that make up Critical Theory. First, Critical Theory asks how things came to be the way they are, and pursues a robust understanding of things that are accepted unthinkingly or that are taken for granted. Critical Theory does not pursue a post-positivistic 'single truth', and questions the legitimacy of any claims towards single truths (Smyth, 2017).

Second, Critical Theory investigates how – and for whom – power works. This component of Critical Theory seeks to understand whose interests are being served by structures, processes, and practices as they exist. Critical Theory does not do so to be negative or criticize, rather it is about "uncovering how ideas are formed, how they are held in place, and how they

might be different (Smyth, 2017, p, 156). Smyth (2017) summarizes this component of Critical Theory by saying, “At its most fundamental level, the approach of critical theory is about exposing, unveiling, and unmasking falsity. Its intent is to puncture or interrupt objectified, dominant, or instrumental views” (p. 156).

Third, Critical Theory is overtly a transformative effort. The intention of focusing on that which is unthinkingly accepted and those who benefit from this acceptance is to change it. In this sense, Critical Theory has an “emancipatory intent in that it is committed to enabling people to free themselves from ideas and social practices that bind them, exploit them, or prevent them from being free” (Smyth, 2017, p. 156). Critical Theory attempts to accomplish this by revealing the ‘man behind the curtain’, exposing the institutions, systems, ideology, assumptions, and status quo by “tapping into the ways in which people are unaware of how they are being exploited and how the situation they are in perpetuate this exploitation” (p. 156). Critical theory tends to take a wide view, focusing more on broad systems or institutions, rather than individuals. Success, as defined through a critical theory lens, is altering “the conditions that enable people to embark upon actions that are more fulfilling personally and that are collectively satisfying for society at large” (p. 156).

Critical Theory has been focused on curriculum and education through critical scholars such as Michael Apple (1979), Michael Apple & Lois Weis (1983), and Dennis Carlson (2006). Each of these scholars examines schools, curriculum, and education through a wide lens, asking “who is it working for?”, and “who is it excluding?”. Each views ideology as serving to mask and veil the real agenda. Apple and Weis (1983) argue that schools assist, value, and privilege certain groups of students as the preferred norm – while excluding others. In this way, schools serve to legitimize some groups while others are marginalized, excluded, and disadvantaged.

Much of that which is reinforced in schools reflects a middle-class ethic or ideology – work hard and you'll be successful. The reality is that "schools do not have the kind of reflective surface on which to challenge these seemingly natural assumptions" (Smyth, 2017, p. 156). As a consequence, the boot-strap myth of education as a level playing field remains common.

Intercultural initiatives are not exempt from this examination and need to be assessed as well. Questions must be asked regarding these initiatives, including, "Who is it working for?", and "Is it accomplishing the desired outcomes?". As discussed previously, the hidden curriculum that serves as the foundational premise of the initiative must be explicitly shown.

The critical theory lens is particularly helpful as this research seeks to reveal the hidden ideologies, the unexamined assumptions, and the latent values systems within intercultural initiatives. This broad, systemic view on intercultural initiatives leaves out the process by which individuals grow, change, and develop. As quoted above, Critical Theory focuses on creating the conditions by which an individual can "embark upon actions that are personally fulfilling and that are collectively satisfying for society at large" (Smyth, 2017, p. 156). The process by which this takes place, however, is outside the purview of critical theory. To put it differently, Critical Theory provides a necessary reexamination of normative assumptions regarding intercultural initiatives, pushing back on that which is viewed as implicitly universal or common. It reexamines and reworks the 'intercultural map' that society has drawn. Once refigured, however, Critical Theory provides little guidance or theory on how to travel, or teach others to travel, across the newly minted map. It is with the aim of understanding this process that Constructive-Developmental theory provides the needed additional lens. In order to apply the framework of Critical Theory, a critical research paradigm will be applied. Kincheloe (1991) tells us critical search must fulfill five criteria. First, it must "reject positivist notions of rationality, objectivity,

and truth...reject[ing] the positivist assumption that educational issues are technical rather than political or ethical in character" (p. x). Second, critical research "must incorporate the perspectives of those involved in school practice in the researcher's attempt to interpret educational practice" (Pinar, 2008, p. 57). It must also attempt to distinguish between ideologic interpretations and those which transcend ideology. Critical research attempts to analyze "false consciousness", or embeddedness within a misunderstanding of reality – especially a political reality (Kincheloe, 1991, p. 4). Fourth, critical research examines aspects of the dominant social group that attempt to obstruct efforts to pursue authentically educational (rather than political or economic) goals. Finally, Kincheloe "insists that critical research always links theory and practice" (Pinar, 2008, p. 58). It is with this ideological-minded critical research lens that the relationship between societal issues of cultural studies intersects with the personal issues of developmental growth are examined.

Constructive-Developmental Theory

The term "Constructive-Developmental" was first used by Robert Kegan in 1980 as a lens to focus on the process of development and meaning-making that occurs across the human lifespan (Kegan, 1980). This theory is considered 'constructive', in the sense that it deals with a person's construction and interpretation of experience, that is, the personal meaning-making derived from experience. It is considered 'developmental' in that this meaning-making grows more complex over time. McCauley, Drath, Palus, O'Connor, & Baker (2006) describe Constructive-Developmental theory as

> Tak[ing] as its subject the growth and elaboration of a person's ways of understanding the self and the world. It assumes an ongoing process of development in which qualitatively different meaning systems evolve over time, both as a natural unfolding as well as in

response to the limitations of existing ways of making meaning. Each meaning system is more complex than the previous one in the sense that it is capable of including, differentiating among, and integrating a more diverse range of experience (p. 635).

While constructive-developmental theory utilizes the framework of 'stages' to track individual growth, the focus is on the *process* of development that is fundamental to this theory. The process of "restless, creative activity of personality, which is first of all about the making of meaning" (Kegan, 1980, p. 374).

Basic tenets of Constructive-Developmental theory, as defined by Robert Kegan (1980) are as follows:

1) Human-being is meaning-making. For the human, what evolving amounts to is the evolving of systems of meaning. Our meanings are not so much something we have, as something we are. Therefore, researchers and practitioners do not learn about a person's meaning-making system by asking the person to explain it, but by observing the way the system works.
2) These meaning-making systems shape our experience. Experience, as Aldous Huxley said, is not so much what happens to us as what we make of what happens to us. Thus we do not understand another's experience simply by knowing the events and particulars of the other, but only by knowing how these events and particulars are privately composed.
3) The meaning systems to a great extent give rise to our behavior. We do not act randomly, irrationally, unsystematically, or molecularly as might be thought. Even the most apparently disturbed, irrational, or inconsistent behavior is as Carl Rogers

often suggests, coherent and meaningful when viewed through the perspective of the actor's constitution of reality.

4) Except during periods of transition and evolution from one system to another, to a considerable extent, a given system of meaning organizes our thinking, feeling, and acting over a wide range of human functioning.
5) Although everyone makes meaning in richly idiosyncratic and unique ways, there are striking regularities to the underlying structure of meaning-making systems and to the sequence of meaning systems that people grow through.
6) The deep structure of these meaning-making systems involves the developing person's distinction between self and other, or, put more philosophically, between subject and object. Development, therefore, involves a process of re-differentiating and reintegrating this relationship.
7) The internal experience of developmental change can be distressing. Because it involves the loss of how I am composed, it can also be accompanied by a loss of composure. This is so because in surrendering the balance between self and other through which I have "known" the world, I may experience this as a loss of myself, my fundamental relatedness to the world, and meaning itself (p. 374).

Additional components of Constructive-Developmental theory discussed by Cook-Greuter (2004) include:

1) Developmental movement from one order to the next is driven by limitations in the current way of constructing meaning; this can happen when a person faces increased complexity in the environment that requires a more complex way of understanding themselves and the world.

2) People's order of development influences what they notice or can become aware of, and therefore, what they can describe, reflect on, and change (p. 636)

Constructive-Developmental theory focuses on two overarching aspects of development, “the organizing principles that regulate how people make sense of themselves and the world (orders of development), and how these regulative principles are constructed and re-constructed over time (developmental movement) (McCauley et al, 2006, p. 636).

As this research seeks to understand ethical and moral-meaning making through intercultural initiatives this lens serves to answer questions regarding the process of individual growth and development through various forms of meaning-making. Additionally, Constructive-Developmental theory serves as the theoretical foundation for the creation of an experiential intercultural initiative used as an intervention in one of the subject groups.

In addition to Robert Kegan (1980, 1982, 1994), Constructive-Developmental theory is built on the shoulders of many important theorists including Fingarette (1963), Kohlberg (1969), Perry (1970), Selman (1974), and Loevinger (1976). The historical context and justification for using a Constructive-Developmental approach to researching ethical and moral meaning-making can be found in the following chapter.

The addition of the Constructive-Developmental lens fills a gap in understanding the make-up of intercultural understanding. Rather than focusing on societal systems, the Constructive-Developmental lens examines developmental capacity and growth. When used in concert with a Critical Theory lens, Constructive-Developmental Theory explores an individual’s progressive ability to be increasingly aware of societal structures, policies, and curriculum. The combination of these theories is a unique strength of this research, enabling a distinct balance between a ‘macro’ societal perspective and a ‘micro’ individual perspective.

Research Questions

It is with this 'macro' and 'micro' landscape in view that I base my research questions upon a theory of intercultural understanding that includes cultural studies, developmental growth, ethical and moral meaning-making, and experiential/critical praxis. This attempt at broadening intercultural initiatives acknowledges that ethics are already part of the DNA of intercultural understanding, hidden or ignored within intercultural initiatives. This relationship is illustrated in Figure 1.1. Cultural Studies examines the broader 'macro-ethical' context of cultural production – systemic oppression, institutional injustice, etc.

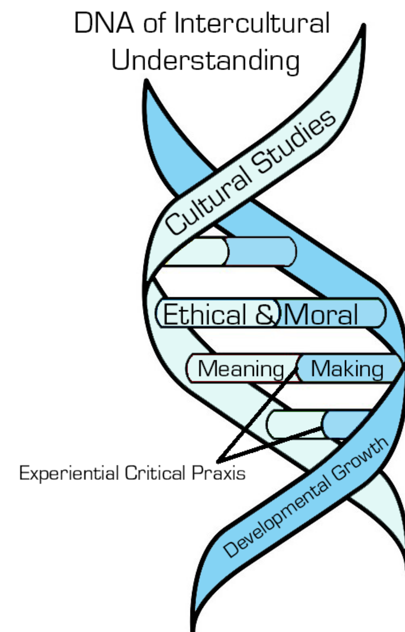


FIGURE 1.1: DNA OF INTERCULTURAL UNDERSTANDING

Developmental growth considers personal meaning-making and individual 'micro-ethical' morals. These are joined together to create intercultural understanding via experiential and critical praxis. To investigate this claim further the primary research question of this study is:

1) How do intercultural initiatives impact ethical and moral meaning-making?

This leads to a further question regarding intercultural initiatives:

2) What is the relationship between developmental growth and intercultural initiatives?

Definition of Terms

Ethics and Morals

While it is common to combine the concepts of 'ethical' and 'moral', Robert Kunzman (2006) comes to our aid by parsing the difference between the two when he says, "ethics

included not only a focus on moral obligation but also a concern for what makes a full and meaningful life" (p. 2). Kunzman views the realm of morals and character education as a subset of the field of ethical education. Ethical education, then, is concerned with "broader questions about the good life and human flourishing" (Kunzman, 2006, p. 3). In this sense, ethical education is concerned about much more than what is "right" and "wrong", but how one may live the 'best life'.

Meaning-Making

Park, Edmondson, Fenster, and Blank (2008) define meaning-making as an action in response to a noted inadequacy of global meaning systems,

> …initiating cognitive processing or "meaning-making" efforts to rebuild their meaning systems. This rebuilding process is assumed to lead to better adjustment, particularly if adequate meaning is found or created. Importantly, the framework distinguishes between (a) the meaning-making process and (b) the products of that process (i.e., meanings made). (p. 864)

Intercultural Initiatives

For the purposes of this research, an intercultural intuitive is a program intended to develop intercultural skills, competencies, or communication between groups. This research seeks to identify quality intercultural initiatives as consisting of cultural/critical components and developmental considerations, taught via experiential and critical practice, impacting ethical and moral meaning-making.

Chapter 2: Literature Review

The most dangerous ideas are not those that challenge the status quo. The most dangerous ideas are those so embedded in the status quo, so wrapped in a cloud of inevitability, that we forget they are ideas at all.

— Jacob Appel, 2014

This literature review covers and connects four main topics involved in this research question. First, cultural studies and cultural production, and its ties to intercultural initiatives. Second, the ways in which Higher Education interacts with intercultural initiatives Third, intrapersonal development, including ethical and moral meaning-making schemas, and the subsequent impact on intercultural understanding, will be examined. A literature review through constructive-developmental theory will aid in understanding the connections between intercultural understanding and human growth and development. Fourth, experiential and intercultural pedagogy will be discussed as a method of building an experiential and critical praxis. This intercultural praxis promotes the development of a personal ethical and moral framework. This final section provides a foundation for the intervention used in this experimental framework.

Before jumping into these three topics, however, it is important to examine the importance of intercultural initiatives and the communication, understanding, and love they are designed to produce. Robinson-Morris (2019) defines love as more than a feeling, but "an action, an act of the will to love—a choice. Even more, love is an ethic; it is an ethical, social, political, cultural responsibility and commitment to truth, to overcoming domination, oppression, and subordination" (p. 26). It is following this thread of love that leads to ethical and moral-meaning making.

Love as the Foundation of Intercultural Initiatives

What makes the need for intercultural understanding so important? Business literature would answer this by referring to competitive advantage, sales gains, returns on investment, and economic outcomes (Saatci, 2008). The U.S. Department of Education (2016) would argue for diversity on the grounds of social mobility and global competitiveness. This capitalistic understanding of intercultural understanding is synonymous with a transaction; effectively reducing the 'other' to a dollar amount to be seized. This reduction is a vestige of physical and cultural colonialism that objectifies individuals, supplanting profit for person. This long history still haunts us, as the ghosts of the colonial past continue to show up in the present. As will be discussed in this chapter, the benefit of communicating across – and within – culture for the sake of understanding issues of diversity, equity, and inclusion has more to do with, as Paulo Freire (2017) and bell hooks (2015) put it, *the commitment to love*. Dispelling the ghosts of the past through love, it becomes clear that rather than a reduction of the 'other', intercultural understanding is best understood as an *emphasis* on the other. The outcome is a greater awareness of, and proximity to the 'other' rather than their diminution in the name of economic gains. Freire and hooks speak of love as a site of struggle, an act of resistance and revolution. Freire (2017) views love as a revolution, distinguishing love from the distorted capitalistic definition of the word. He says, "The distortion of the word "love" by the capitalist world cannot prevent the revolution from being essentially loving in character, nor can it prevent the revolutionaries from affirming their love of life" (p. 89). Even Ché Guevara (Edited by John Gerassi, 1968) believed that "the true revolutionary is guided by strong feelings of love. It is impossible to think of an authentic revolutionary without this quality" (p. 398). Hooks refers to

love as a well of strength in the struggle to understand and communicate across intercultural lines. As hooks (2015) says,

> Love is an important source of empowerment when we struggle to confront issues of sex, race, and class. Working together to identify and face our difference – to face the ways we dominate and are dominated – to change our actions, we need a mediating force that can sustain us so that we are not broken in this process so that we do not despair (p. 26).

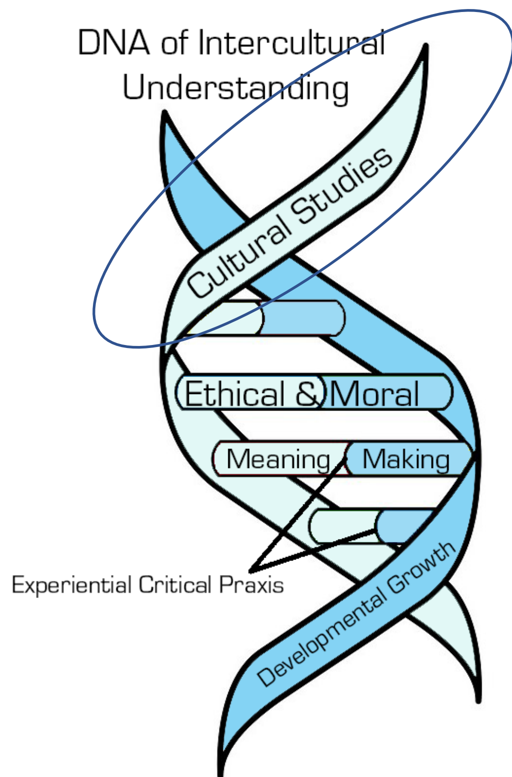
The result is an ethics of care, a positionality of love; not a capitalistic focus on a dollar amount. Freire (2017) positions intercultural communication as dialogue, stating that “Dialogue cannot exist, however, in the absence of a profound love for the world and the people” (p. 89). He goes on to describe love as an instigator of action against oppression, “…only by abolishing the situation of oppression is it possible to restore the love which that situation made possible. If I do not love the world… if I do not love people – I cannot enter into dialogue” (p. 90). Hooks also speaks to the importance of a love of this sort. Indeed, these theorists provide a theoretical foundation that champions the critical importance of love in DEI efforts and understanding. Unfortunately, these theories have been largely neglected by many curricularists (Schubert, 2010). What is clear is that "…we need to consider the place of love in curriculum studies, in curriculum theorizing, in pedagogical relationship, in *currere*” (Schubert, 2010, p. 61).

In the discussion that follows, the researcher takes up Schubert’s charge, considering the place of love in curriculum studies, culture, and cultural production. Not a romantic love, nor an emotional love, but a love described by hooks (2015) as, “… ‘the will to extend one’s self for the purpose of nurturing one’s own or another’s spiritual growth.’…Love is as love does. Love is an act of will–namely, both an intention and an action.” (p. 4). She further defines love as, “a combination of care, commitment, knowledge, responsibility, respect, and trust” (hooks, 2010, p.

159). Viewing communication through hooks and Freire's 'lens of love' rightly positions communication – especially intracultural communication – as a site of struggle, oppression, revolution, freedom, and dialogue. To put it another way, this 'lens of love' is both culture and resistance to culture. Love is to be both the yin and yang of cultural production, the product, and the producer, the 'how' and the 'where', the method and destination. In the pages that follow both culture and cultural production will be given operationalized definitions, key theories discussed, and examples provided of curriculum and theories that foster intercultural understanding and communication – or informally, love.

Cultural Studies

FIGURE 2.1: CULTURAL STUDIES ROLE IN INTERCULTURAL UNDERSTANDING



To understand the importance and need for intercultural communication and understanding, we must first strive to understand the concepts of 'culture' and the importance of cultural studies. The task appears easier than it is, as both concepts seem to prefer ambiguity. Raymond Williams (1976) says that culture is, "one of the two or three most complicated words in the English language" (p. 87). Williams suggests three definitions for understanding the term 'culture', and for the sake of this inquiry, these are the definitions we will be using. The first definition is culture as a "general process of intellectual, spiritual, and aesthetic development" (p. 90). This understanding of culture is selective, including only philosophies or items of 'high culture', exclusively culture-defining seminal works. Second, Williams defines the

word 'culture' as, "a way of life, whether of a people, a period or a group" (p. 90). This is a more inclusive meaning, incorporating 'high' and 'low' forms of culture. This definition of culture includes the traditions, diet, and habits of a society. Finally, Williams posits that ‘culture’ can be used to refer to “the works and practices of intellectual and especially artistic activity” (p. 90). This final definition of culture would include movies, music, and literature that a society produces.

‘Cultural Studies’ has been an equally enigmatic term to define. Williams (1961) suggests that cultural studies are the domain of ideas and social practices, specifically, the relationship between ideas, or ideology, and social realities. Storey (2003) defines cultural studies as an “unfolding discourse, responding to changing historical and political conditions and always marked by debate, disagreement, and intervention” (p. 2). Storey sees cultural studies as interpreting the ‘texts’ of culture in different ways, centering on the relationship between culture and power.

Giroux (1992) agrees, seeing cultural studies as “…provid[ing] the opportunity for educators and other cultural workers to rethink and transform how schools, teachers, and students define themselves as political subjects capable of exhibiting critical sensibilities, civic courage, and forms of solidarity rooted in a strong commitment to freedom and democracy” (p. 201). The connection to culture, freedom, and democracy are especially salient in this examination of intercultural communication and understanding. Recognizing that cultural studies focus on the relationship between power and culture underscores the critical importance of successful intercultural communication. A lack of understanding of culture or improper interpretation of cultural ‘texts’ has the potential of skewing the power dynamic toward or away

from a specific culture. Too often, this cultural misinterpretation has led to the reification of hegemony and suppression of cultural outcasts.

Giroux (1992) provides four arguments that cultural studies are critical to the democratic and educative process. First, “it offers the basis for creating new forms of knowledge by making language constitutive of the conditions for producing meaning as a part of the knowledge/power relationship” (p. 201). Language itself is recognized as a vehicle for reifying the dynamic between knowledge and power. Knowledge and power are reconceptualized as social constructs, carrying with them the baggage of history and cultural construction. Revealing these cultural underpinnings exposes knowledge and power to critique and reveals a hegemonic hand behind the cultural development of language itself. Further, it reveals the subjective nature of language, divulging how malleable it truly is. In light of this, questions surface such as, “*Why is certain knowledge tied to power while other knowledge is not?”* and “*Who shapes some language (or languages) to be powerful while other language (or languages) are not?”* Much like seeing the back of a theater set, language that once looked permanent and formidable now is recognized as propped up and temporary.

Second, “…by identifying culture as a contested terrain…cultural studies offer critical educators the opportunity for going beyond cultural analyses that romanticize everyday life or take up culture as merely the reflex of the logic of domination” (p. 202). As an example of "contested terrain" Giroux suggests that cultural studies, "raises questions about the margins and the center, especially around the categories of race, class, and gender” (p. 202). Like language, these issues are not static but are themselves sites of struggle, hegemony, and transformation. Viewing culture as curriculum pulls it off the sidelines and examines it in the spotlight,

subjecting culture to scrutiny with the hope of exploring why it is how it is, whom it benefits, whom it subjugates, and why it continues along the path it treads.

Giroux's (1992) third argument for cultural studies resides in, "the opportunity to rethink the relationship between the issue of difference as it is constituted within subjectivities and between social groups" (p. 202). This argument is especially salient to our conversation regarding intercultural communication. The ability to rethink difference as subjectivities, residing in both individual and social constructs, provides the footing for differences to exist without necessitating prescription of value to those differences. Allowing difference to exist, and establish the ability to discuss differences, without it being "good" or "bad" is near the heart of intercultural communication.

Giroux's (1992) final argument for cultural studies is that it, "provides the basis for understanding pedagogy as a form of cultural production rather than as the transmission of a particular skill, a body of knowledge, or set of values" (p. 202). This metanalysis of pedagogy is a critical clarification of the intended outcome of educative experiences. Rather than simple skill transmission, or even complex value transmission, cultural studies promotes a pedagogy of reflective metanalysis, examining the cultural production of pedagogy itself.

Cultural studies also attends to relationships, interactions, and connections between individuals. These relational exchanges are grounded in a cultural context that defines socially acceptable parameters of relationship. As such, a foundational understanding of cultural studies and cultural production is necessary to examine intercultural interactions.

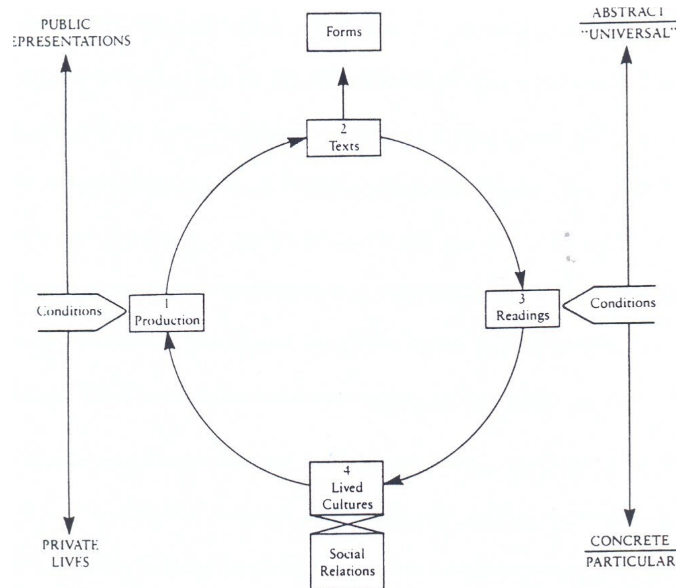
Cultural Production

The key to understanding culture, and its necessary place within cultural studies, is an understanding of cultural production. One must answer the question, "How is culture created?"

Althusser (1971) argues that “every social formation must reproduce the conditions of its production at the same time as it produces, and in order to be able to produce, [i]t must, therefore, reproduce 1. the productive forces, 2. the existing relations of production" (p. 128). Althusser posits that within the framework of the culture itself lays the mechanism of creating and reinforcing the culture. Althusser goes on to explain that any culture without the mechanisms in place to reproduce itself is quickly replaced. Cultural production and culture are thereby fused, as both rely on each other to validate and perpetuate their mutual existence. This conjoined fate illustrates the value of cultural products as a window into culture itself.

Another way of understanding cultural production is through the model (Figure 2) provided by Johnson (1996). Johnson argues that cultural production is part of the "circuit of production, circulation, and consumption of cultural products" (p. 83). Through Johnson’s cycle,

FIGURE 2.2: JOHNSON’S CIRCUIT OF CULTURAL PRODUCTION



culture is produced, becomes ‘text’, is read, and lived. As culture is ‘lived’ it influences the culture that is produced, beginning the cycle of cultural production over again. Johnson believes

this process happens on the scales of public vs. private, and concrete vs. abstract. Johnson describes the diagram as,

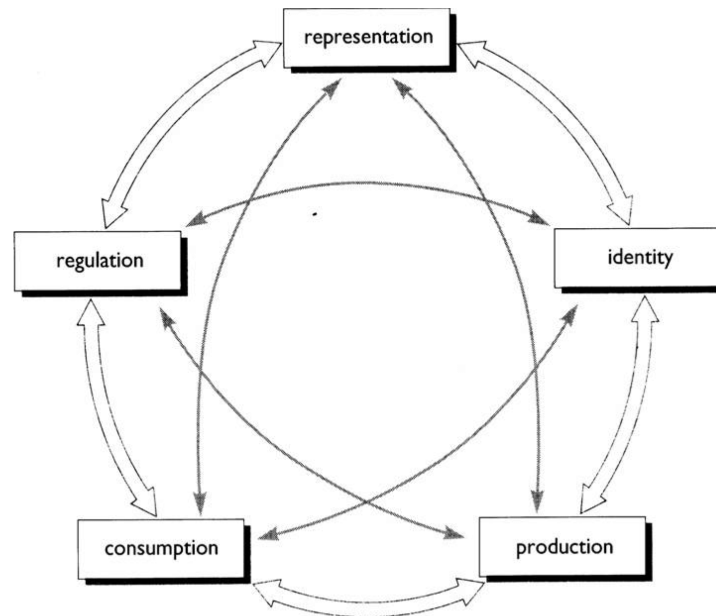
> …intended to represent a circuit of production, circulation, and consumption of cultural products. Each box represents a moment in this circuit. Each moment or aspect depends upon the others and is indispensable to the whole. Each, however, is distinct and involved characteristic changes of form. It follows that if we are placed at one point in the circuit, we do not necessarily see what is happening at others. The forms that have the most significance for us at one point may be very different from those at another. Processes disappear in results. (p. 83)

In this way, Johnson, just like Althusser, ties culture to the products that culture creates, publicly and privately, concretely and abstractly.

Hall (1997) refines Johnson's model with his "Circuit of Culture" (Figure 3), which introduced representation, identity, production, consumption, and regulation as interrelated, simultaneous, and organic moments within cultural production. Let us briefly examine each moment, or node, in Hall's circuit.

'Representation' is commonly used to understand a symbol or abstract understanding of physical reality. Hall's use of the term in his model has similar implications (Leve, 2012). Representation is meaning embedded into cultural signs and symbols. Examples include a cross,

FIGURE 2.3: HALL'S CIRCUIT OF PRODUCTION



a traffic light, an olive branch, a flag. 'Consumption' is the process by which those representations are decoded by an audience. Interpreting the symbol of an olive branch a consumer may 'read' peace, or a red hand at a crosswalk as "wait". 'Production' is the process by which creators of cultural products infuse them with meaning. Hall (1980) also calls this process "encoding". 'Regulation' is the implicit or explicit measures by which a culture reinforces the appropriate responses. This is tightly connected to 'Identity'. Appropriate responses and the regulation thereof change based on the identity of an individual. Imagine a new music artist releasing a Christmas album. The artful representation of Christmas on the cover, presumably by a Christmas tree, snowy scene, or nativity on the front immediately clues a consumer into the type of music album that has been produced. As the listener 'consumes' the album, the type of instruments, music production, songwriting, and song selection are all produced with a specific

musical and target audience identity in mind. The album may be geared towards senior citizens, using classic Christmas songs and orchestral tracks. Alternatively, it may rework classic Christmas songs to an upbeat, multilayered, synthesized track. These decisions are based on both the identity and the regulation nodes of Hall's Circuit of Culture. In an interconnected web, such music choices shape culture, the music industry, even the identity of the musicians and listeners themselves. Certain demographics are 'supposed to' prefer a certain musical style, and are regulated – by intercultural pressures as well as internal expectations – to remain within that identity. The societal and cultural issues that arise in this type of cultural production cycle quickly become evident, as the hegemonic external forces that regulate cultural identities are often assisted by internal unconscious hegemonic forces that reify and continue the cultural cycle.

This circuit of cultural production model is built out of Hall's theory of encoding and decoding. Hall argues that cultural products, such as television programming, music, books, etc. are encoded by the producers, authors, and directors, then decoded by the audience as consumers (Hall, 1980). As such, every cultural product that is created is laced, consciously or unconsciously, with cultural messaging. The cultural message may be identifiable to the author and audience (e.g. "Buy this new car!"), or it may be invisible to their conscious minds (e.g. "People that look this way are dangerous"). This sender-receiver dichotomy oversimplifies the process, as Hall's Circuit of cultural production demonstrates the interrelated, simultaneousness of cultural production more dramatically. Nuanced in Hall's circuit of cultural production are the influences each node in the circuit has on every other. Not only does the author create a cultural product, encoded for the audience, culture - the audience writ large – is encoding culture to be decoded by the author. As such, every cultural product both creates *and* reflects culture.

An example of this is Warner's (1992) critique of *Rambo: First Blood*. Released in 1982, *Rambo: First Blood* was written and produced during an era when the United States struggled with recent military failures. Losses (or stalemates) in the North Korean and the Vietnam war were fresh on the minds of the American public, who were faced with dim prospects of global peace due to the Cold War and ever-encroaching Communism. The huge success of *Rambo: First Blood* (grossing $125.2 million and spawning a franchise, (First Blood (1982), 2019)) was as much a response to cultural angst and military frustration (Rambo is a troubled and misunderstood veteran unjustly pursued by an abusive local policeman), as it reflects how society wanted to view itself: powerful, capable, and dominant on the military world scene (Warner, 1992). The success of this film was in being both shaped by culture, and shaping culture in return. The movie provides a national identity, as well as displaying cinematic regulation of those identities – implicitly asking the question, "*Would you rather live in the kind of America where Rambo is the hero, or where the abusive local policemen are the hero?"* This film also provides cultural definitions of the concepts of masculinity, patriotism, power relations, and military strength. While the definitions *Rambo* provides of these concepts are now troublesome, 36 years ago the cultural circuit was in a different revolution. In many – but not all – ways culture has 'moved beyond' blind acceptance of these problematic definitions.

Hegemony & Neoliberalism vs. Subculture & Agency

While culture produces artifacts, and artifacts produce culture, there are other forces at play in the cultural production cycle as well. These forces serve to reify or resist the momentum of the cultural production cycle. Capitalizing on the momentum of cultural production, hegemony and neoliberalism seek to promote and maintain certain cultural momentum. On the other side of the equation, resisting cultural momentum takes many forms, including subculture

and agency. This complicates the conversation regarding the production of culture, as the tidy models created by Johnson and Hall above fail to account for forces actively promoting, resisting, and outside of the cultural production cycle.

Hegemony. Hegemony, a concept first championed by the Marxist philosopher Antonio Gramsci, focuses on the forces of social privilege and societal order. Gramsci spent much of his energy on examining class differences, the bourgeoisie, cultural imperialism, and hegemony. Gramsci uses hegemony to describe, “the ways in which a governing power wins consent to its rule from those it subjugates” (Eagleton, 1994, p. 122). Gramsci’s definition of “win consent” includes domination and the use of force or coercion. He states,

> The supremacy of a social group manifests itself in two ways, as ‘domination’ and as ‘intellectual and moral leadership’. A social group dominates antagonistic groups, which it tends to ‘liquidate’, or to subject perhaps even by armed force; it leads kindred and allied groups. (Gramsci and Forgacs, 1999, p. 249)

As a Marxist philosopher, it is clear in Gramsci’s work that there will be a supreme social group and subordinate or antagonistic social groups. Gramsci advocated that the bourgeoisie should feel a sense of responsibility to provide “intellectual and moral leadership” for others as a service to the social order. He argued for this leadership to promote the status quo, allowing the dominant social group to remain in their position of power. Hall (1997) describes hegemony as a situation where a group can, “exert ‘total social authority’ over subordinate groups, not simply by coercion or by the direct imposition of ruling ideas, but by “winning and shaping consent so that the power of dominant classes appears both legitimate and natural” (as cited in Hebdige, 1979, p.16)

Hegemony within the cultural production cycle takes on many forms, all of which focus on continuing the cycle of cultural production in favor of the dominant social group. Hegemony privileges a specific group over another, communicating dominant culturally constructed values and social norms in place of “antagonistic” values. Hegemony is also flexible and fluid, reinforcing the “base” through various “superstructures” – to borrow ideology momentarily from Marx (1904). When one superstructure is dismantled, another is constructed while the base remains unchanged. Hegemony is fluid enough to be reinforced through the outward action of dismantling itself. One example of this kind of flexible hegemony in the education system comes from the Indian School movement, where schools were formed to “kill the Indian, and save the man”. While this ideology seemed to be dismantling hegemony’s pervasive view captured by the American maxim “the only good Indian is a dead Indian” (Brown, 2012), ideologically it was simply a new form of the old hegemony. Beyond the physical domination that was already completed, ideological domination was the next step. As Gramsci affirmed above, antagonistic groups are ‘liquidated’. The result was abhorrent. Native American children were forced from their homes, sent to distant boarding schools, and violently instructed in the ways of the ‘civilized man’. They were forbidden from speaking their native languages, dressing in their traditional dress, and keeping their hair (Adams, 1988). Their culture was ‘liquidated’. These boarding schools were specifically for children in a hegemonic attempt to break the cultural reproduction cycle at the weakest point, and effectively kill the Native American culture. Hegemony went to war with Native American culture and sending children to boarding school was the weapon of choice (Kliebard, 2004). Counts (1930) observed that "The inevitable consequence is that school will become an instrument for the perpetuation of the existing social order rather than a creative force in society” (p. 126).

Another example of hegemony in action is the Hampton School, founded by Samuel Armstrong, and the ensuing Tuskegee School of Booker T. Washington – both historically African-American schools. While they advertised themselves as philanthropic centers of education for the downtrodden, history proved both schools to do more to preserve the existing social and financial order of society rather than improve the standing of the students that attended (Watkins, 2001). Both schools preserved white citizens as leaders, managers, and bosses – relegating newly emancipated African-Americans to the lowest of the labor classes.

Fitzgerald (1979) observed that academic hegemony is not limited to specific schools, but exists widely within textbooks as well. He states,

> Textbooks are essentially nationalistic histories…written not to explore but to instruct – to tell children what their elders wanted them to know about their country. This information is not necessarily what anyone considers the truth of things. Like time capsules, the texts contain truths selected for posterity (p. 47).

The study of Shakespeare, for example, continues to champion a specific cultural heritage over others, increasingly disenfranchising a student population that looks less and less like Shakespeare. Hegemonic undercurrents use education to position children to reinforce hegemonic positions within society. Upon graduation, students are primed to dominant, be controlled by the dominant, or relegated to the margins of society, villainized and objectified. Speaking about hegemony, Goodlad (1984) says "Schools mirror the surrounding society, and many people want to be sure that they continue to do so" (p. 161). As discussed in Chapter 1, intercultural initiatives have the potential to both undo or reinforce hegemony. Many initiatives in higher education have been shown to reinforce racial hierarchies rather than dismantle them

(Berry, 2015; Ahmed, 2007; Bensimon, 2012). Critical to this investigation is an understanding of the connection between these initiatives and their ethical underpinnings.

Ideological and Repressive State Apparatuses. Another way of understanding hegemony's role in cultural reproduction is through Althusser's (1971) theory of Ideological State Apparatus (ISA) and Repressive State Apparatus (RSA). Both ISAs and RSAs can be viewed as extensions of those in positions of power, though Althusser uses the concepts concerning governmental agencies (hence the state apparatus). RSA's are most clearly evident within an oppressive, tyrannical government. These repressive state entities consist of the military, local police force, governmental agencies, courts, and laws that explicitly allow or disallow specific actions. Being overt allows explicit control over a population, but also allows for targeted revolt and rebellion. Althusser argues that the more effective form of control and direction a government can exert (read: hegemony) is through ISAs. ISAs are not explicit, centralized, nor material. Once an ISA has taken hold, it operates through cultural reinforcement, is self-policing, and provides few sites for resistance or rebellion. As such, ISAs are very effective at disseminating ideologies that reinforce the control of the dominant class. The cultural production cycle is used to ensure those in power remain in power, and those without power remain sidelined. ISAs can include churches, media outlets, social clubs, families, promoted ethical frameworks, and schools. To be clear, ISAs are not the casual byproduct of a culture or cultural production, but the intentional messaging and promotion of an ideology that benefits those who are in power. The intent is to control and dominate a population through ideological means, rather than physical force. Recent history provides examples of this type of messaging include limiting voting rights based on ideological stereotypes of race as it relates to the intelligence or biological sex of an individual. More current examples include the ideology of

neoliberalism and the commitment of those in power to ensure this neoliberalism extends the reach of the power and finances that they hold (more on that below). By definition, hegemonic influences control the application and enforcement of ISAs – should the dominant social group lose control of the ISAs, typically RSAs will still be available for use in subduing a population.

The implications of Althusser's work on both RSAs and ISAs are far-reaching on our question regarding the importance and need of intercultural communication. Communicating across and within culture implies communication across power dynamics, ideologies, positionality, hegemony, race, gender, sex, etc. Is it possible to communicate across culture when intercultural communication means navigating all of these forces, complications, and ideologies? In response, I echo Schubert's (2010) words,

> As I look at the inhumanity of the world, I wonder if a post-Deweyan faith in democracy is warranted? Can we form a meaningful community, let alone participatory democracy? Can we love greed and imperialism out of the state? I hope so, and I doubt, too. Despite this doubt, what else is worth a try? (p. 61)

Neoliberalism. While Althusser theorized that RSAs and ISAs exist within the government and socially dominant group, were he to write his treatise today he would also include businesses and corporate entities in his discussion. Much has changed in the last fifty years, but perhaps no change more significant than the economic and governmental shift towards neoliberalism. MacDonald (2011) defines neoliberalism as,

> An approach to governing society in such a way as to reconfigure people as productive economic entrepreneurs who are responsible for making sound choices in their education, work, health, and lifestyle. Underpinning neoliberalism is a core belief that free

marketing (of schools, educational services, employment, etc.) will result in more efficient and effective outcomes. (p. 37)

On the surface, this perspective may seem like a move away from restrictive governmental interference in personal freedoms. Indeed, neoliberalism certainly looks nothing like a restrictive governmental RSA, but neoliberalism flourishes as an ideology. Hale (2006) sees neoliberalism not as an economic system, but as a culture advocating for the preeminence of individualism. This individualism is seen through a desire for individuals to better themselves socially, relationally, and economically – independent (or indifferent) of the position of others. This extreme independence is a boon to those who already possess economic and social capital, are part of the hegemonic class, and possess power. What of those who possess none of these? What chance do they have of gaining capital, status, or power when any controls or protections the government may have provided are removed? Monboit (2019), writes that the privatization of corporations, schools, hospitals, and police forces is creating a "new absolutist bureaucracy that destroys efficiency" (Monboit, "Neoliberalism promised freedom"). This bureaucracy is organized under the pursuit of efficiency, presumably gained through privatization and economic gains. The claims of freedom that the neoliberalist promised "turned out to be freedom for capital, gained at the expense of human liberty" (Monboit, "Neoliberalism promised freedom"). In its crafty way, the hegemony adapts, subverts, and keeps working, creating an Ideological State Apparatus that champions individual freedoms, personal economic gains, and reduction of oversight as a benefit to the population at large. This theory suggests that the gains experienced by a small group of the population (which already experience privilege) will somehow provide gains for society at large. This argument is akin to the argument that consolidating power will provide more power for the general public, that a dictatorship *increases* personal freedoms. As a

form of hegemony, neoliberalism does nothing of the sort. It does not empower the public, it consolidates and insulates power in a small group; it does not create equity, it creates a new capitalistic oligarchy. Neoliberalism is little more than the economic outcome of the hegemony, empowering and enriching the dominant, and disenfranchising and impoverishing the marginalized.

Intercultural initiatives, particularly those on educational campuses, fall victim to these same hegemonic influences. The forces of hegemony, neoliberalism, and ISAs are not limited by good intentions or subject matter. These forces are at play across culture, curriculum, and programs. Examining the ethical foundations of an intercultural initiative allows for the explicit examination of hegemonic forces that may be lurking underneath the surface. That DEI programs lack measurable outcomes and fail to achieve their goals (Dobbin & Kalev, 2016) – yet remain largely unchanged – is an example of this. This sort of DEI programming reeks of performative placation, concerned about white comfort, fragility (DiAngelo, 2018), and maintenance of the status quo rather than a disruption to it (Embrick, 2019), particularly at universities (Warikoo, 2016). This level of learning falls under the category of 'hidden' curriculum.

Hidden Curriculum

Another form of power available to the hegemony is the ability to draw borders around what is considered knowledge or curriculum. The ability to hide or invalidate certain knowledge ensures those in positions of power remain in power. The term 'hidden curriculum' has been used in two very different ways within the field of curriculum studies. Jackson (1968) coined the term to "bring attention to elementary-school learning that results from students' experiences of the conditions of classroom life" (Boostrom, 2010, p. 439). Jackson argues that a good deal of the learning that took place in the classroom was related to living in a crowd with other students.

This takes the form of learning how to gain praise from the teacher, learning social rules and cues, and understanding how the institution of schools operates. This curriculum is hidden in that it is not explicitly stated in a mission statement, educator goals, or in a lesson itself. Often the classroom teachers themselves do not know that they are communicating this curriculum (Boostrom, 2010). In a sort of double-blind, students also do not realize that they have learned this hidden curriculum at school, and yet mastery of the hidden curriculum is paramount to student success, as "inability to master the hidden curriculum would hinder a student more and lead to more serious consequences than the inability to master the explicit, discipline-based curriculum" (Boostrom, 2010, p. 439).

Hidden curriculum is taught both through formal curriculum as well as lived reality. Often the abstract classroom concepts serve as explicit curriculum, while reality within the classroom itself serves as the hidden curriculum. Boostrom (2010) provides an example in the form of a classroom democracy lesson: "Official curriculum lessons about democracy and equality would be qualified or undercut by the structure and practices of the schools" (p. 440).

While the term first appeared with Jackson in 1968, Frank Bobbitt discussed this idea in his 1918 work, *The Curriculum*. He states,

> But as education is coming more and more to be seen as a thing of experiences, and as work and play experience of the general community life are being more and more utilized, the line of demarcation between directed and undirected training experience is rapidly disappearing. Education must be concerned with both, even though it does not direct both (Bobbitt, 1918, p. 43).

Bobbitt recognized that both directed and undirected learning takes place in the classroom. Similar to the Deweyan concepts of 'educative' and 'mis-educative' experiences, Bobbitt recognizes the double-edged power of the classroom.

The concept of hidden curriculum continues beyond Dewey and Bobbitt, however, as it was redefined by Benson Snyder in his 1971 book, *The Hidden Curriculum* (Snyder, 1971). While Johnson was concerned about unintended learning, Snyder was focused on material students *should* be learning but were not, as it was not a part of the official curriculum (Boostrom, 2010). The term was further defined as a part of the 1980s curriculum studies reconceptualization, focusing on hidden curriculum as a mechanism for cultural reproduction. Scholars such as Michael Apple (2001), Henry Giroux (1997), and Paul Willis (1977, 2003) came to see hidden curriculum as "a tool deliberately used by dominant groups to maintain their social privilege" (Boostrom, 2010, p. 440).

Apple (2004) understands hidden curriculum to be an unspoken bordering of knowledge, not to be questioned or confronted, but to be inherently accepted. As such it establishes the boundaries of knowledge and the supremacy of the hegemony.

> The hidden curriculum in schools serves to reinforce basic rules surrounding the nature of conflict and its uses. It posits a network of assumptions that, when internalized by students, establishes the boundaries of legitimacy. This process is accomplished not so much by explicit instances showing the negative value of conflict, but by nearly the total absence of instances showing the importance of intellectual and normative conflict in subject areas. The fact is that these assumptions are obligatory for the students since at no time are the assumptions articulated or questioned. By the very fact that they are tacit,

that they reside not at the roof but the root of our brains, their potency as aspects of hegemony is enlarged. (Apple, 2004, p. 81)

Thus, hegemonic ideals take root in the educated mind, ensuring the continued dominance of the hegemony and subservience of the subordinate.

Null Curriculum

Similar to hidden curriculum is the concept of "null" curriculum. As defined by Quinn (2010) the study of null curriculum is, "attending to that which is absent, left out, and overlooked…a focus on what is *not* present" (p. 613). In doing so, null curriculum seeks to answer the curriculum studies maxim, "What knowledge is of most worth?" by looking at the answer in relief. "What knowledge is of *least* worth?" Answering both sides of this question allows both the curriculum studies scholar as well as the casual observer to notice curriculum deemed valued, and curriculum deemed 'null'. Attending to the absent curriculum allows for a critique of the systems, processes, and institutions – seen perhaps for the first time in relief – that may have a vested interest in developing certain ideas as valid, and attempting to reify others as invalid.

The term "null curriculum" was first termed by Eliot Eisner in his work titled, *The Educational Imagination: On the Design and Evaluation of School Programs* (1979). Eisner coined the term as a way to identify one of the three forms of curriculum that schools teach their students: explicit, implicit, and null curriculum. Regarding null curriculum, Eisner "highlights the intellectual perspectives and processes unavailable to them, and raises questions about the educational significance of what is left unattended via schooling, of what is taught by omission" (Quinn, 2010, p. 613). Null curriculum scholars have explored broad educational exclusions; rewritten revisionist history, and explored social, gender, and race exclusions. Some scholars

have suggested that null curriculum "consists largely of those aspects excluded from the curriculum because of emotional content or potential conflict, reflective or differences in basic values, and beliefs about the purposes of schooling" (Quinn, 2010, p. 614).

The idea that null curriculum becomes null by way of emotional content or potential conflict is a critical concept here. Applying this concept to the textbook industry provides a useful example. American History textbooks are not full of history, but with the ideas from history that reinforce the preferred vision of American culture and identity. This form of curriculum is not about recording history to pass on to future generations, but preserving and passing on an identity, a cultural representation, from one generation to the next.

An example is of a textbook that "chose to include Martin Luther King's "I Have a Dream" speech, but *only* after all references to the intense racism of the United States have been removed" (Apple, 2001, p. 55). Textbooks create null curriculum based not only on preferred national identities but also on an understanding of market economics and what 'sells'. Textbook publishers self-censor content that may be viewed as controversial in an effort to sell as many textbooks in as many states as possible. As one publisher said, "When you are publishing a book if there's something that is controversial, it's better to take it out" (Apple, 2001, p. 104). This practice gives de facto null curriculum *creation* rights to any group that is willing to protest in any meaningful numbers. States with larger populations, like California and Texas, can 'weaponize' their large textbook-purchasing budgets to write curriculum – to define knowledge – and are given an advantage over most other states. In turn, these textbooks are regarded as explicit curriculum, or "official knowledge" throughout the entire country (Apple, 2001, p. 55).

Rather than creating *accurate* textbooks, removing emotion and conflict from the text seeks to create *comfortable* textbooks. Texts that are consistent with and reify preexisting

dominant beliefs and values. Apple (2001) tells the story of the Kansas Board of Education voting to delete, “virtually any mention of evolution from the state’s science curriculum” (p. 103). Even when not forbidden by state law, many teachers decided that “teaching evolution is too risky in the face of outcries from conservative parents, school boards, and churches” (p. 103). This reduces the curriculum to the ‘lowest common denominator’.

While one could accurately view this as a ‘reduction’ of knowledge, it is additionally a ‘consolidation’ of knowledge. That is to say, the ‘common’ in the ‘lowest common denominator’ above does not imply ‘agreed upon by everyone’. Rather ‘common’ refers to those in power, often the majority, always the hegemony. This consolidation of knowledge fits the dominant social narrative, as the hegemony rules the creation and boundaries of explicit knowledge creation, hidden curriculum, and null curriculum. As such, the explicit curriculum becomes "that which is agreeable to those in power", and everything else becomes hidden or null.

This is the danger inherent in an intercultural initiative that lacks critical reflection. The institutions, instructional designers, and facilitators that implement these initiatives are subject to these same hegemonic ideologies, and are at risk of reifying the very structures they are attempting to dismantle (Berry, 2015; Warikoo, 2016; Ahmed, 2007; Bensimon, 2012). Examination and acknowledgment of the hidden/null curriculum – especially that which already resides within intercultural initiatives – allows for a critical investigation of the ideologies embedded therein. Without this examination, these programs serve to reinforce the Marxist ‘base’ through their ‘superstructure’ (Marx, 1904).

Summary

Why does this matter in our conversation about interpersonal communication? Beginning with love as a source of empowerment in the quest to dialogue across and within culture, we

have examined the influence culture and the cultural production cycle/circuit have on creating and reinforcing lived cultural experiences. We have also seen that the cultural production cycle includes complicated and complex forces attempting to direct, control, and change the outcome of the cycle of cultural production. Hegemony, RSAs, ISAs, neoliberalism, hidden curriculum, and null curriculum all influence and direct the constitutive power of culture. Any effort to communicate across cultures that neglects to understand these powers at force will be short-lived and fruitless. Imagine a member of the neoliberal hegemony attempting to give financial advice to an asylum seeker at the Southern U.S. border. What misunderstanding, what misrepresentation of the 'other' might both parties have when attempting to communicate across cultural boundaries!

Over the last few years a colleague of mine, a middle-class white male, has developed a relationship with two teenaged brothers, both young men of color that grew up in a low-income neighborhood. Their neighborhood is a culturally and historically rich African-American neighborhood that has thus far resisted neoliberalist attempts at gentrification, "renewal", and displacement. Across the divide of culture, race, and age, my colleague and these two teenagers struggle to communicate. When the teens struggle academically and socially at school my colleague admonishes them just to "try harder", while ignoring the learning conditions, sports-first mentality, or high teacher turnover present at their high school. When describing the challenges associated with taking the bus to school, one of the teens ask, "Can't you just get a white person to give us a car? White people are all rich and have extra cars laying around." Culturally, both sides are like ships passing in the night. Both are well-intentioned but miss the larger context of cultural currents and social winds moving their boats underneath their feet. Without an understanding of the cultural context that shapes their experiences, both sides will

continue to misunderstand and misrepresent the other. Acknowledging the influence of larger cultural processes; the cultural reproduction cycle engrained with hegemony, RSAs, ISAs, neoliberalism, and hidden/null curriculum; intercultural understanding cannot occur. In the case of my colleague, he is in danger of 'reading' his teenage friends as lazy, unintelligent, or ungrateful, while they may view him as unsupportive, selfish, and indifferent. As they each read the other through the glass of their own cultural lens, neglecting a critical metanalysis of culture and cultural production, the truth of the situation is lost in the specifics. The forest of cultural reproduction is lost when examining a single individual ‘tree’. Further, intercultural understanding is more than seeing the ‘forest’ or context of an individual, it is recognizing that the forest itself may be on the other side of the world from where I stand. It may have different growing conditions than my forest. The ‘tree’ may have been replanted in non-native soil making tree growth possible only with energy and resource-draining adaptations. It may be a forest that was once rich in resources that is now experiencing difficulty. To stretch the metaphor a little further, hegemony, RSAs, ISAs, neoliberalism, and hidden/null curriculum act as gardeners within a manicured forest; maintaining historic pathways, celebrating established old growth, and pruning new growth unless it conforms to specific, non-threatening contexts.

Subculture

While the image of a cultural production cycle controlled by the hegemony, RSAs, ISAs, hidden/null curriculum, and neoliberalism paints a bleak picture, the picture remains incomplete. There are yet more forces at play within the cultural production cycle that influence and control the ability to communicate and understand interculturally. Hall (as cited in Hebdige, 1979) points out, “Hegemony…is not universal and ‘given’ to the continuing rule of a particular class. It has

to be won, reproduced, sustained. Hegemony is…a 'moving equilibrium' containing relations of forces favorable or unfavorable to this or that tendency" (p. 16).

Hebdige (1979) in his landmark work, "*Subculture: The Meaning of Style*" describes a site of reproduction and resistance in the creation of smaller pockets of subculture. Using examples of punk and reggae, working-class youth, and children of West Indian immigrants, Hebdige demonstrates how those left out of the dominant cultural production cycle can and do create culture and style. Hebdige describes the context for these subcultures as a Britain that had, "failed to supply the promised goods, and that the disaffected immigrants had psychologically moved out" (p. 42). This same 'double exodus' by the children of West Indian immigrants was felt by under-achieving working-class youth as the promise of cultural success was realized for others, but marginalized them. Hebdige describes subculture as the "struggle between different discourses" (p. 17) and a "form of resistance to the order which guarantees their continued subordination" (p. 18). Much of Hebdige's work focuses on the physical and stylistic rebellion to subordination. The 'teddy boys', 'mods', 'punks', and 'reggae' youth took on physical markers from the dominant culture that were used as a form of resistance. As part of their resistance, many wore literal 'guerilla chic' military clothing from army surplus stores. Immigrants began to cultivate a "more obviously African 'natural' image. This included exchanging suits for more natural clothing, and close-cropped hair for an "Afro Frizz" or braids (p. 43). All of this was closely observed by white youths interested in creating a subculture of their own. Objects such as safety pins and tubes of Vaseline were "magically appropriated; 'stolen' by subordinate groups and made to carry 'secret' meanings: meanings which expressed, in code, a form of resistance" (p. 18). Hebdige (1979) goes on to explain,

> Style in subculture is, then, pregnant with significance. Its transformations go 'against nature', interrupting the process of 'normalization'. As such, they are gestures, movements towards speech which offends the 'silent majority', which challenges the principle of unity and cohesion, which contradicts the myth of consensus. Our task becomes…to discern the hidden messages inscribed in code on the glossy surfaces of style, to trace them out as 'maps of meaning' which obscurely represent the very contradictions they are designed to resolve or conceal. (p. 18)

These gestures, styles, and messages are designed explicitly, though possibly unconsciously, as a form of 'acting out'. Rejecting their designated place within culture, their marginalized role, and limited options, subculture provides a way to act 'outside' the normalized social roles approved by culture. This intention to resist hegemony, to rebel against the dominant culture is yet another force that influences the cultural reproduction cycle. This 'secret' meaning, these hidden messages rebelling against subordination further complicate Johnson and Hall's cycle/circuit of cultural production. Subcultures co-opt pieces of the dominant culture as a means of resisting and reshaping their subordination.

Personal Agency

While hegemony, RSAs, ISAs, and neoliberalism reify the cultural production cycle without change to power dynamics, subculture and personal agency actively work toward freedom, and *against* repeating the cultural cycle – and social order – of the past. Agency, as discussed in *Identity and Agency in Cultural Worlds* (Holland, Lachicotte, Skinner, and Cain, 1998), takes a social constructivist approach to the development of identity.

In this view, the 'self' is, "socially constructed through the mediation of powerful discourses and their artifacts – tax forms, census categories, curriculum vitae, and the like" (p.

26). Built off the work of Vygotsky and Bakhtin, Holland et al. reject the notion that individuals are permanently trapped in "'cultural logics' or in 'subject positions' or in some combination of the two" (p. 6). Their argument desires to,

> Respect humans as social and cultural creatures and therefore bounded, yet to recognize the processes whereby human collectives and individuals often move themselves – led by hope, desperation, or even playfulness, but certainly by no rational plan – from one set of socially and culturally formed subjectivities to another (p. 7).

As this quote illustrates, Holland et al. resist the binary of either cultural determinism or individual independence. This concept of agency is tightly bound to identity, which they define as, "the central means by which selves, and the set of actions they organize, form and re-form over personal lifetimes and in the histories of social collectives" (p. 270). In cultural studies, as defined by Hall (1996), connections between the private and public sphere of an individual are understood as a "suturing" of person to social position. Alternately, Holland et al. suggest a co-authoring; meaning a co-development of person and social position. These identities can be understood through four contexts of activity. They refer to this process as "*identity in practice*" (p. 271).

First is the individual's *figured world*. This is the world as created and understood by the individual. There can be multiple coexisting figured worlds or figured worlds that are bound to geographic locations. It can include a real or imagined world, containing themselves as well as their perception of others. Individual identities form and figured worlds are created through "day-to-day activities undertaken in their name. Neophytes are recruited into and gain perspective on such practices and come to identify themselves as actors of more or less influence, more or less privilege, and more or less power in their worlds" (p. 60). For example,

imagine the number of figured worlds that a university-attending student may occupy. In one context, they are subordinate in the classroom, dutifully completing tasks assigned by an all-powerful professor. Within the same hour that student could be acting with authority as the president of their sporting club, interacting with their roommate in their dormitory, or serving as a part-time employee at a local coffee shop. These figured worlds are both socially constructed and culturally reproduced. While the student may be acting as an individual within the larger cultural frame of whichever city/state/country they reside, Holland et al. argue that their *figured world* may be socially constructed to include or exclude whichever pieces of their identity they choose. Not only does the 'figured world' encompass the identity of the individual, but it also "places the individual in social fields – in affiliation with, opposition to, and distance from identifiable others" (p, 271).

The second context used to author identity is "positionality". Positionality refers to the role individuals play within their figured worlds, and "has more to do with more than division, the 'hereness' or 'thereness' of people; it is inextricably linked to power, status, and rank" (Holland et al, p. 271). This facet of identity has been developed by constructivism, as the act of positioning refers back to the culturally dominant. There are limitations, however, as social positions connected with gender, race, ethnicity, and class have likely been curated into almost every *framed world*. "Positionality refers to the fact that personal activity (the identified action of a person) always occurs from a particular place in a social field or ordered and interrelated points or positions of possible activity" (p. 44).

The third context Holland et al. label is the *space of authoring*. This concept refers to the response the individual has to the world. Authorship (how the individual responds) is not a choice, "but the form of their response is not predetermined. It may be automatic, as in strictly

authoritative discourses and authoritarian practices, or it may be a matter of great variability and most significant to a single person's address" (p. 272). Where human agency comes into play is in the art of improvisation, done in a manner similar to Vygotsky's Zone of Proximal Development. Individual 'authors' respond to the world, having listened to the 'voices' of others – as the neophyte listens to an instructing adult. Culture and history – personal and public – are all present as 'voices' as the author answers the world. A specific answer is not compelled, but an answer is required.

The fourth and final context of identity is that of *making worlds* (Holland, et al, 1998). This is the act of, not only, making new *figured worlds* through "serious play", but also publicizing these figured worlds out into the world at large. This can happen through cultural media, arts, rituals, and other forms of free expression. In this way, individuals communicate and concretize their authored *figured worlds* back into the public sphere as novel public worlds, and begin the first of the four contexts again. Holland et al. build their theory off of Vygotsky's view of Marxism that emphasizes "the possibilities of *becoming,* focusing on the potential to expand, rather than limit their abilities and horizons" (p. 64). It is this process of *becoming* that is intriguing in the cycle of cultural production. Is culture doomed to repeat the same cycle forever? How do those changes take place?

For Holland et al, this process involves what they describe as 'remarkable improvisation'. In their book, they tell the story of a Nepalese woman of a lower caste who was invited up to a second-floor balcony to be interviewed by a researcher. Entering through the kitchen and walking up the stairs would be inappropriate for someone of her caste, as the house belonged to a higher-order caste member. Rather than break cultural tradition or embarrass her researcher host, the Nepalese woman chose to climb up the outside of the building to access the balcony –

something that was well outside of the culturally accepted practice. In this example, cultural mores regarding her caste level are clearly understood by the Nepalese woman, however, her ability to imagine a *figured world* where her position was slightly different allowed her to author herself into a new reality.

Concerning the cultural production cycle, the individual agency to author a new, personal culture, and translate it into a lived reality speaks to the power to resist hegemony, RSAs, ISAs, and neoliberalism. Beyond this, it speaks to the ability to resist the cultural reproduction cycle from within the cultural production cycle. Like subculture, personal agency provides a site and method for resistance within the cultural reproduction cycle. Holland et al. are clear that culture influences, contextualizes, and directs individual authoring of culture – to an extent. Personal agency allows the ability to author individual identities within a given cultural context. Improvisation allows for the creation of new cultural realities from the cultural zone of proximal development.

A simplistic example of this process can be illuminated through the same example of the university-attending student used above. As that student travels to different geographic locations, such as the classroom, the coffee shop, or sports field, they can author a new identity in each place, impacting not only their understanding of themselves but the local culture as well. Thus, they alter their culture on the micro-cultural level – small "c" culture, rather than capital "C" Culture. One could argue that these changes are on such a small level that they fall within the bounds of acceptable "Culture" on the macro level. That may be true, as Holland et al. concede, "durable social positions – such as gender, race, ethnicity, and class – have probably been cultivated in almost every frame of activity" (p. 271). This does not diminish, however, the

importance of the ability of personal agency to create, frame, and improvise into reality new cultural worlds.

This understanding of culture and agency is similar to Freire's (2003) understanding of the power of dialogue. He says,

> To exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming. Men are not built in silence, but in word, in work, in action-reflection. (p. 88)

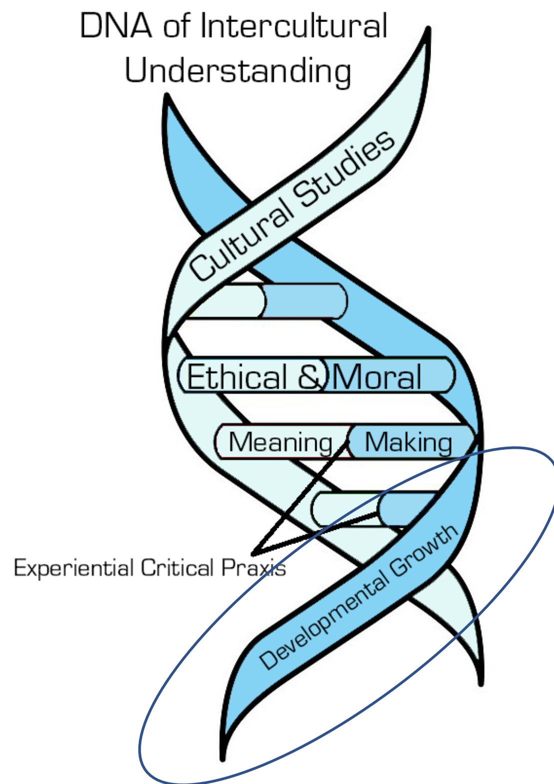
For Freire, it is in the dialogic action of naming the world around them that new *framed worlds* become realized. While Holland et al. as anthropologists/psychologists and Freire as a critical pedagogy theorist/neo/post-Marxist vary in ideological terminology, it is clear that their conclusions align: Personal agency and identity are a *source* of culture-making, not simply products of a larger cultural cycle. As such, agency becomes a site of hegemony resistance, a realm outside the control of the RSAs or ISAs established in the culture at large.

Intrapersonal & Intercultural Development

While Holland et al. discuss personal agency and the ability to create *figured worlds,* their theory neglects to include personal growth and development through qualitatively different

and increasingly complex schema. To illuminate the connections between cultural studies, cultural production, hegemony, subculture, and personal agency, one must have a clear understanding of human growth and development (Figure 2.4). While Constructive-Developmental theory was introduced in the first chapter, further historical and ideological understanding is necessary to demonstrate the location of this specific piece of the puzzle.

FIGURE 2.4: DEVELOPMENTAL GROWTH IN INTERCULTURAL UNDERSTANDING



Thus far, systemic structures of cultural production, hegemonic and neoliberalist forces, hidden/null curriculum as well as subcultures, personal agency, and the higher education context have been discussed. While these offer insight into the way overarching systems and societal dynamics, they provide little insight into the process by which individuals come to understand the world around them. These broad systems are always reified or rebelled against by individuals, by *people*. These people have come to understand the world around them in such a way that they act in line with the meaning they have made of it. Kegan's (1980) constructive-developmental theory is, "the study of the development of our meaning-making" (p. 373). The way meaning is made changes qualitatively over time, but meaning is made constantly. As Kegan states, "Human being is meaning-making" (p. 374). This meaning-making is a form of interpreting and understanding the world. This includes broad, institutional, and societal structures, but also personal opinions, experiences, and perspectives.

This personal meaning-making drives the formation of personal ethics and morals. It is the ways in which the personal world is understood, it is how right and wrong are distinguished. This set of glasses through which all actions, policies, and relationships are filtered critiques personal acts as well as those of others. Now more than ever this can be seen in the increased polarization of political campaigns, families, and neighborhoods. Reality is defined on a personal level, through personal meaning-making, establishing personal ethical and moral frameworks – with loosening thread to societal norms.

As such, this is a significant area of study regarding the importance and impact of intercultural initiatives on ethical and moral meaning-making. Should transformative intercultural initiatives be created, but a capacity for – and consideration of – personal meaning-making remain ignored there will be no shift or transformation as a result of the initiative. Further, if personal meaning-making constitutes the lens through which individuals see the world, this – in addition to the broad systemic issues - is a critical area of importance requiring attention. Both the macro-ethical and the micro-ethical must be attended to. Failure to balance both the systemic and the personal is akin to a sailboat failing to attend to both the sail and the weather. One must acknowledge the broader context of environmental forces – i.e. the wind, waves, currents, but also attended to the individual capability, maneuverability, and seaworthiness of the craft itself. At this point in the chapter our focus shifts from the "environmental" factors which motivate critical theory, to a focus on the development of individual "sailboats". The metaphor falls apart, obviously, as we examine how human growth and development is dynamic, organic, and decidedly non-sailboat-like. The metaphor holds, however, when considering the environmental factors sailboats are designed to withstand. Designs and capabilities that make them more – or less – seaworthy. Sailboats are designed with

the environment in mind, not ignored. Just as it would be foolish to exclusively study the weather to learn to sail, it would be incomplete to examine broad systems and hegemonic structures without considering human growth and development as well.

To do so, we turn to Robert Kegan's constructive-developmental theory. Kegan's theory is rooted in the cognitive constructivism of Jean Piaget and the moral development theory of Lawrence Kohlberg. A brief overview of each of these theories will establish the theoretical and ideological tenets beneath Kegan's theory.

Piaget

During interviews with elementary students, Piaget became fascinated with the questions that kids answered wrong, or more precisely, why they got the wrong answer. Piaget believed that there was a thought pattern consistent within all these wrong answers that could explain why different children would consistently give the same, wrong answers (Newman & Newman, 1986). He discovered that similar age groups answered questions with a similar thought process. Piaget called these cognitive processes schemes and defined them as, "the structure or organization of actions as they are transferred or generalized by repetition in similar or analogous circumstances" (Piaget & Inhelder, 1969, p. 4). The schema act as a lens that filters outside observations and information, organizing it as the child learns As Perry (1970) says, "the business of organisms is to organize" (p. 13). Schemes are constantly being developed and redeveloped throughout life.

Piaget theorized that schemes are created and altered through a process of adaptation, focused on the goal of creating equilibrium in the environment surrounding the subject (Piaget & Inhelder, 1969). Dissonance is created in this equilibrium as an individual's cognitive and biological capacity pendulums back and forth. As one stage is mastered developmentally, a new

range of possibilities opens up biologically. Adolescence, for example, throws into disarray the cognitively proficient pre-teen as new synapses or hormones are introduced. This biological expansion creates chaos, which leads to the pursuit of a new level of equilibrium. This concept of evolutionary equilibrium is critical to Kegan's constructive-developmental theory.

Through his work, Piaget defined the framework for so many concepts that are critical in constructivism: assimilation - interpreting new experiences through an established scheme (Newman & Newman, 1986), and accommodation – changing schema to understand new experiences. Piaget recognized four primary adaptations through which most individuals would cognitively develop: sensorimotor, preoperational, concrete operational, and formal operational.

Piaget proposed that each of these stages is linearly aligned, and growth tends to follow a logical progression from one stage to the next. The first stage, Sensorimotor, lasts from birth to approximately 18 months. As a child is limited in physical and verbal skills during this stage, most cognitive investigation is done by directly experimenting and manipulating the world around them (Newman & Newman, 1986)

From 18 months to age 5 or 6 children are typically experiencing preoperational thought. This stage is characterized by symbolic play. Having gained the biological skills of movement and speech, the preoperational child reenacts the world around them. This takes the form of 'make-believe' or role-playing. This development allows the child to rehearse the 'proper' response – as defined by home or school environments – to various social situations (Piaget & Inhelder, 1969).

The third development is labeled concrete operational thought. This stage begins at age 5 or 6 and continues into early adolescence. Children at this age are characterized by a relentless drive to organize and categorize the world around them using concrete, physical criteria. It was

with this stage that Piaget famous experimented with two identical glasses filled with water. When asked if they had the same amount of water, a child in concrete operation would replay affirmatively. When one of the identical glasses was poured into a narrower, taller beaker, concrete operational children would understand – for the first time in their cognitive lives – that the taller beaker had the same amount of liquid as the shorter glass. Earlies in their development, a child would more likely state the taller beaker had more – even though they witnessed the transformation.

This speaks to a newfound cognitive ability Piaget titled "reversibility". Reversibility speaks to the cognitive ability to mentally revert an object to a previous form. The child can now mentally imagine the water in the taller beaker transforming back to the same height as before. When children reach the concrete operational stage, they develop the capacity to mentally 'hold' objects (Newman & Newman, 1986).

The final stage in Piaget's cognitive schema is formal operational thought. Typically, this stage develops in early to mid-adolescence. This stage is characterized by abstract and hypothetical thought, possible without the aid of concrete experiments or physical reality. Piaget suggests that this stage is governed more by idealistic logical principles than experiences and perceptions (Newman & Newman, 1986). In concert with this ability to think in abstractions, capacity for problem-solving increases dramatically in this stage, and adolescence can, for the first time, theorize about their future (Newman & Newman, 1986).

While Piaget (1969) does not focus on the transition between cognitive developmental stages, he describes the result of this transition from concrete to formal operations as follows:

> The great novelty that results consists in the possibility of manipulating ideas in themselves and no longer in merely manipulating objects. In a word, the adolescent is an

individual who is capable (and this is where he reaches the level of the adult) of building or understanding ideal or abstract theories and concepts. (p. 23)

This transformation from external to internal, from concrete to abstract, is foundational to Kegan's theory of Constructive-Developmentalism. Piaget paves a path to understanding human growth and development as a qualitative, substantive shift, not just a refinement or improvement. Children are not just small adults, thinking small adult thoughts along small adult neural pathways. They are fundamentally different. Each of these cognitive developments provides a new way of understanding, interpreting, and organizing the world around an individual. It is a pathway of cognitive meaning-making.

Kohlberg

Meaning-making, however, is not just cognitive – but ethical and moral as well. Lawrence Kohlberg focused on the cognitive processes that underlie moral decisions. He was strongly influenced by Piaget's work on the cognitive influences on morality. Piaget's work suggested that preoperational children evaluated moral acts on adult sanction, defining clearly, and externally, the difference between 'right' and 'wrong'. (Newman & Newman, 1986). Concrete operational children are capable of choosing what was right and wrong for themselves, while formal operational children interact with peers to "free a child's mind from adult sanctions and lead to an independent formulation of right and wrong" (Potter, 2009, p. 34).

Kohlberg's work built on theories and sought to pursue them further. Using (now famous) moral dilemmas (e.g. The Heinz Dilemma, (Kohlberg, 1981)), Kohlberg investigated *why* his research subjects argued the characters within the dilemmas should or should not do *x* or *y*. Through these responses, Kohlberg developed an invariant set of systematic stages that defined the lens used to evaluate logical and abstract components of moral development.

Kohlberg discovered that "...at the core of all of these changes is a transformation of the concept of justice" (Newman & Newman, 1986, p. 59). Kohlberg (1969) theorized three levels of moral thought, each with two stages within them: Preconventional morality, Conventional morality, and Post-Conventional morality.

Justice is defined narrowly at first, as level 1 judges morality based on personal benefits and rewards. Level 2 expands the concept of justice to "me and mine", interpreting the morality of a situation based on the consequences being good for "me and my family". Both of these levels view morals through the lens of immediate consequences to those I hold dear. Transitioning into Conventional morality in level 3, morals are defined externally, as right and wrong are defined by societal authority figures. Level 4 is concerned with upholding social order. The concept of justice deepens and includes others on a strict hierarchical level. Level 5, the first within Postconventional morality, begins with the adherence to personal morals based on individual ethics and principles. Moral judgments are no longer defined by external forces such as social order or authority figures, but by individual ideology (Kohlberg, 1969). This fifth level is defined by democratically created social contracts. The democratic nature of these social contracts differs from the previous levels as agreements between peers – not laws to be adhered to. This extends the concept of justice beyond individual, family, or societal constraints – to equals amongst humanity. The final level, level 6, is achieved when an individual redefines the concept of justice as a universal ethical principle that applies across history and context. In this final level, individuals choose to follow their personal ethics over established laws when they conflict (Newman & Newman, 1986).

Kohlberg and his theory of moral development have been widely critiqued for having a "morally superior" cultural perspective (Simpson, 1974), limited research sample (Gilligan,

1982), and drawing normative conclusions based on exclusively adolescent male observations (Gilligan, 1982; Noddings, 2002). Gilligan (1982) and Noddings (2002, 2003, 2006, 2007, 2013) provide a much-needed rounding out of Kohlberg's theory of moral development.

Piaget and Kohlberg have been widely critqued since their original publication. Partington (1997), argues that Piaget and Kohlberg's stage develop theories position themselves inadequently as "universal, culturally invariant, and nonregressive" (p. 105). Finally, Moheghi et al. (2020) provide a critique of Kohlberg and Piaget positioned from Islamic values and scriptures.

Neo-Kohlbergian Theory

Kohlberg's theory of moral development provides an important framework from which to view ethical and moral development. It is out of this theory that the neo-Kohlbergian James Rest (1999) developed the Defining Issues Test (DIT-2) used in this study. The Neo-Kohlbergian approach to moral development differs from Kohlberg in three significant ways: 1) Use of developmental schemas rather than stages, 2) Recognition of tacit moral knowledge rather than articulated knowledge, and 3) Common morality rather than universal, abstract morality (Terry, 2013). These differences refine Kohlberg's original theory by viewing moral development as an inclusive process based in practice as well as theory. Rest (1999) also further defined moral development into four psychological processes:

1. Moral *sensitivity* (interpreting the situation, role-taking how various actions would affect the parties concerned, imagining cause-effect chains of events, and being aware that there is a moral problem when it exists)
2. Moral *judgment* (judging which action would be most justifiable in a moral sense—purportedly DIT research has something to say about this component)

3. Moral *motivation* (the degree of commitment to taking the moral course of action, valuing moral values over other values, and taking personal responsibility for moral outcomes)

4. Moral *character* (persisting in a moral task, having courage, overcoming fatigue and temptations, and implementing routines and subroutines that serve a moral goal). (p.101)

This distinction helps explain why moral judgment (the focus of this research and the DIT-2 instrument) and moral actions do not always coincide. This difference is key as this research focuses on ethical and moral meaning-making, not necessarily ethical and moral action.

Kegan

Piaget's cognitive development and Kohlberg/Neo-Kohlbergian moral development provide the foundation for the constructive-developmental work of Robert Kegan. Considered a Neo-Piagetian psychologist, Kegan was concerned with multiple dimensions of human development, not just cognition. Kegan (1980) built on the work of Basseches (1978), Broughton (1975), Damon (1977), Fowler (1974), Gilligan, (1978), Kohlberg (1969), Loevinger (1976), Perry (1970), Selman (1980) and others to suggest that "Piaget got hold of the very context for our lifelong construction of our *emotional*, *personal* and *social* worlds as well" (p. 374). Further, Kegan was concerned about the lived experience of development, including the "processes that bring the stages into being, defend them, and evolve from them" (p. 374). This differs, develops, and expands Piaget's "descriptive, outside-the-person approach to include study of the internal experience of developing; and from a solely individual-focused study of development to include study of social context and role in development" (p. 374).

Kegan developed a theory of "evolutionary truces" which individuals go past like trail markers on the trail toward maturity. Based on Piaget's model of cognitive development, Kegan

(1982) views maturation as "...the idea of development [that] directs us to the origins and processes by which the form came to be and by which it will pass into a new form" (p. 13). Dynamic growth happens as evolutionary movement along the trail, not just at the destination. Kegan argues that there is never stillness in the process of human development, there is never an arrival at a stage (like Piaget's formal operational).

Kegan (1982) describes this process of development as a widening and a separating from the world. Each move "better guarantees the world its distinct integrity, qualitatively reducing each time a fusion of himself with the world, thereby creating a wider and wider community in which to participate, to which to be connected, for which to direct his concerns" (p. 71).

TABLE 2.1

SUBJECT-OBJECT BALANCING IN PIAGET'S STAGE OF COGNITIVE DEVELOPMENT

Stage	**Subject ("structure")**	**Object ("content")**
Sensorimotor	Action-sensations, reflexes	None
Preoperational	Perceptions	Action-sensations, reflexes
Concrete Operational	"Reversibilities", (the "actual")	Perceptions
Formal Operational	Hypothetico-deduction", (the "possible")	"Reversibilities", (the "actual")

Kegan constructive-developmental theory is based on human beings being "meaning-makers". Over the course of development, the way meaning is made fundamentally and qualitatively changes, not just adding layers of complexity but changing the very nature of the meaning that was made beforehand. This meaning-making is connected to a drive to find equilibrium while experiencing disequilibrium as a result of new experiences and biological

growth (Kegan, 1980). Attaining equilibration is done through a process of differentiation and reintegration. Key to his differentiation and reintegration is Kegan's theory of subject-object relationship. Kegan expands on Piaget's theory to incorporate a cognitive subject-object fusion between the individual and the environment (see Table 1). Moreover, Kegan sees the subject-object relationship as being the key battleground in which evolutionary development takes place. For example, Piaget's concrete operational stage would be viewed by Kegan as a fusion with the concrete thinker and the concrete world. The child would literally be *unable* to view themselves abstractly; they are fused with their worldview. This fusion makes it impossible for the child to be aware of the fact that they are viewing the world in a limited way. Kegan describes this as, "being subject to". As growth occurs, individuals move from being 'subject to' their worldview to 'having', or objectifying their worldview. Individuals become aware that they see the world in a specific way. 'Object' in this sense means that their worldview is something separate from themselves, and they can distinguish where one ends and the other begins. Kegan (1994) defines them as follows:

> 'Subject' refers to those elements of our knowing or organizing that we are identified with, tied to, fused with, or embedded in. 'Object' refers to those elements of our knowing or organizing that we can reflect on, handle, look at, be responsible for, relate to each other, take control of, internalize, assimilate, or otherwise act upon. (p.32)

Kegan's research on this subject-object equilibrium led him to develop six different evolutionary truces through which most people develop.

These six qualitatively different forms of meaning-making are Incorporative (Stage 0, birth to 2 yrs), Impulsive (Stage 1, 2-7 yrs old), Imperial (Stage 2, 7-12 yrs. old), Interpersonal

(Stage 3, 12-16 yrs. old), Institutional (Stage 4, 16+ yrs. old), and Inter-Individuation (Stage 5, no easily supplied age norms). While the stages provide a framework from stage 0 through stage 5, Kegan found that most adults make meaning at, or between, stage 3 or stage 4.

To understand these stages, and their relevance for the purposes of this research, the nature of these stages must be discussed. Kegan likens each stage to a holding environment or 'womb' in which equilibrium is found. This amniotic environment is key to the proper development of an individual regardless of what stage they are evolving out of or into. The role of the holding environment is threefold: to hold on (Confirmation), to let go (Contradiction), and to remain in place (Continuity).

The function of a holding environment is palpable when considering a newborn child in the Incorporative Stage (Stage 0). The environment must physically hold the child for it to develop. There must be a caregiver to nurture the child, food for the child to eat, and a safe place for the child to stay. These characteristics are also true of Kegan's evolutionary holding places. At each stage, they must welcome and confirm the newly evolved child (or adult) and allow the individual refuge and safety. Preceding arrival at these holding environments the individual will have experienced disequilibration and distress. These stages are also called "evolutionary truces", referring to the battle of development that has been, for a time, resolved.

These holding environments must also let go, or contradict. For growth to take place the environment must not hold on to the individual. This can be especially difficult when the holding environment is a mother and the young child is experiencing developmental distress. Kegan (1982) says,

As with the question of how we respond to anxiety, the infant's bid for differentiation raises the question of whether we feel a stronger commitment or investment in the child's present state…or the motion of the developing child. (p. 127)

This highlights the challenging reality of development within the equilibrium/disequilibrium movement, particularly for those near the developing individual. Kegan provides this example:

> When a mother responds to anxiety with the intention to relieve it, she brings the culture of embeddedness to the defense of a given evolutionary state (the state of equilibrium) in opposition to another state (the state of disequilibrium). She directs herself to the individual (the current evolutionary organization) rather than to the person (the movement of evolution itself). She responds to the protection of made-meaning rather than to the experience of meaning-making. She contributes to the feeling that the anxiety is "not-me" or an alien experience – when in fact the anxiety is only not-the-me-that-I-have-been. It reconfirms the me-I-have-been at the expense of the me-I-am-becoming. From such experiences, what is the infant most likely to learn about the experience of being in disequilibrium? – that is not-me, and that a not-me experience is to be corrected; that it is wrong and bad to be in disequilibrium; that the infant is just not himself. (p. 125)

The last function of the holding environments is to remain in place or provide continuity. This provides the individual a stable environment to reintegrate back into, allowing an opportunity to use newly developed skills. Kegan (1982) says,

> Growth itself is not alone a matter of separation and repudiation, of killing off the past. This is more a matter of transition. Growth involves as well the reconciliation, the recovery, the recognition of that which before was confused with the self (p. 129).

Further, this emergence from embeddedness, “involves a kind of repudiation, an evolutionary re-cognition that what before was me is not-me” (p. 82).

This can be seen clearly during the course of adolescent development. As adolescents develop there is a desire to find an individual identity, shedding expectations, and finding their path. The environment plays a significant role for adolescents as they journey through this stage. For adolescents specifically, Kegan (1982) says,

> It takes special wisdom for the family of an adolescent to understand that by remaining in place so that the adolescent can have the family there to ignore and reject, the family is providing something very important, and is still, in a new way, intimately and importantly involved in the child’s development. (p.129)

The loss of the environment to reintegrate back into can be a detrimental loss. Events like divorce or moving can result in long-term feelings of responsibility or loss.

Of particular interest to this research are the stages of development that overlap with university undergraduate students. Students attending university are likely developing at or between stages 3 and 4. As such, these stages warrant a closer examination.

Adolescents at Kegan’s stage 3, Interpersonal, experience a holding environment of others’ expectations, theories, and ideas that become integrated into how they think about themselves. They are subject to, or embedded in, the relationships and perceptions of others. Individuals in this stage of development experience others as co-constructors of the self, believing “what you think about me tells me who I am and what kind of person I am” (Popp & Portnow, 2001b, p. 56). Along with this reliance on the external, relational definition of personal identity, criticism is experienced as destructive to the self, as in, “If you don’t like what

I did/said/am, I am not a good person" (Popp & Portnow, 2001b, p. 56). The form of meaning-making at this stage is also called the "Socializing Way of Knowing".

As developmental growth occurs the adolescent evolves out of embeddedness (or subjectivity) into 'having' interpersonal relations (objectivity) (Kegan, 1982). Transitioning between Stages 3 and 4 is often initiated by incorporation into an institution, such as a university or the military.

Individuals in Stage 4, Institutional, are embedded in a culture of identity and self-authorship. This is defined by independence from others, self-definition (rather than being defined by others), and admission to the public arena. In this stage, individuals "have" interpersonal relationships, but "are" the institutions they identify with. This positions institutions (universities, military, church, religion, political party, social order, etc.) as 'subject' within their embedded culture. This embeddedness can manifest toward a particular institution – one specific university for example, or to a larger institution that is more ambiguously ideological – for example, the Democratic National Party.

This stage is, also known as the "Self-Authoring Way of Knowing", is characterized by "its capacity to take responsibility for and ownership of its own internal authority; its capacity to internally hold, manage, and prioritize the internal and external demands, contradictions, conflicts, and expectations of oneself and one's life" (Popp & Portnow, 2001b, p. 57). Differences in self and others are expected and appreciated as opportunities for growth and creativity.

The nature of this embeddedness tends to pendulum between favoring inclusion and favoring independence. Stages 1,3, and 5 favor inclusion, while Stages 2 and 4 favor independence. Table 2.2 provides a visual of this pendulum, as well as connecting Kegan's stage

Table 2.2: THE INTERPERSONAL TO INSTITUTIONAL TRANSFORMATION		
	Stage 3 *Socializing*	Stage 4 *Self-Authoring*
Underlying structure (subject-object balance)	S – *The interpersonal, mutuality* O – *Needs, Interests, Wishes*	S – *Authorship, identity, administration, ideology* O – *The interpersonal, mutuality*
Piaget	Early formal operations	Full formal operations
Kohlberg	Interpersonal concordance orientation	Societal orientation

Self-Transforming (Stage 5)

Self-Authoring (Stage 4)

Socializing (Stage 3)

Instrumental (Stage 2)

Impulsive (Stage 1)

Incorporative (Stage 0)

Favoring Independence

Favoring Inclusion

TABLE 2.3: FORMS AND FUNCTIONS OF EMBEDDEDNESS CULTURES					
Evolutionary balance and psychological embeddedness	*Culture of embeddedness*	*Function 1: Confirmation (holding on)*	*Function 2: Contradiction (letting go)*	*Function 3: Continuity (staying put for reintegration)*	*Some common natural transitional "subject-object" bridges*
(0) INCORPORATIVE Embedded in: reflexes, sensing, and moving	Mothering one(s) or primary caretaker(s). *Mothering culture.*	Literal holding: close physical presence, comfort, and protecting. Eye contact. Recognizing the infant. Dependence upon and merger with oneself.	Recognizes and promotes toddler's emergence from embeddedness. Does not meet child's every need, stops nursing, reduces carrying, acknowledges display of independence and willful refusal.	Permits self to become part of bigger culture, i.e., the family. High risk: prolonged separation from infant during transition period (6 mos. – 2 yrs.	Medium of 0-1 transition: *blankie, teddy, etc*. A soft, comforting, nurturant representative of undifferentiated subjectivity, at once evoking that state and "objectifying" it.
(1) IMPULSIVE Embedded in: impulse and perception	Typically, the family triangle. *Parenting culture.*	Acknowledges and cultures exercises of fantasy, intense attachments, and rivalries.	Recognizes and promotes child's emergence from egocentric embeddedness in fantasy and impulse. Holds child responsible for his or her feelings, excludes from marriage, from parents' bed, from home during school day, recognizes child's self-sufficiency and assert s own "other sufficiency".	Couple permits itself to become part of bigger culture, including school and peer relations. High risk: dissolution of marriage or family unit during transition period (roughly 5-7 yrs.).	Medium of 1-2 transition: *imaginary friend*. A repository for impulses which before *were* me, and which eventually will be part *of* me, but here a little of each. E.g. only I can see it, but it is not me.
(2) INSTRUMENTAL Embedded in: enduring disposition, needs, interests, wishes	Role recognizing culture. School and family as institution of authority and role differentiation. Peer gang which	Acknowledges and cultures displays of self-sufficiency, competence, and role differentiation.	Recognizes and promotes preadolescent's (or adolescent's) emergence from embeddedness in self-sufficiency. Denies validity of only taking one's own interests into account, demands	Family and school permit themselves to become secondary to relationships of share internal experiences. High risk: family relocation during transition period	Medium of 2-3 transition: chum. Another who is identical to me and real but whose need and self-system are exactly like needs which before *were* me,

	requires role-taking.		mutuality, that the person hold up his/her end of relationship. Expects trustworthiness.	(roughly early adolescence, 12-16 yrs.).	eventually a part *of* me, but now something between.
(3) SOCIALIZING Embedded in: mutuality, interpersonal concordance.	Mutually reciprocal one-to-one relationships. *Culture of mutuality.*	Acknowledges and cultures capacity for collaborative self-sacrifice in mutually attuned interpersonal relationships. Orients to internal state, shared subjective experience, "feeling," mood.	Recognizes and promotes late adolescent's or adult's emergence from embeddedness in inter-personalism. Person or context that will not be fused with but still seeks, and is interested in, association. Demands the person assume responsibility for own initiatives and preferences. Asserts the other's independence.	Interpersonal partners permit relationship to be relativized or paces in bigger context of ideology and psychological self-definition. High risk: interpersonal partners leave at very time one is emerging from embeddedness. (No easily supplied age norms.)	Medium for 3-4 transition: *going away to college, a temporary job, the military.* Opportunities for provisional identity which both leave the interpersonalist context behind and preserve it, intact, for return; a time-limited participation in institutional life (e.g. 4 years of college, a service hitch).
(4) SELF-AUTHORING Embedded in: personal autonomy, self-system identity.	*Culture of identity or self-authorship* (in love or work). Typically: group involvement in career, admission to public arena	Acknowledges and cultures capacity for independence; self-definition; assumption of authority; exercise of personal enhancement, ambition or achievement; "career" rather than "job", "life partner" rather than "helpmate", etc.	Recognizes and promotes adult's emergence from embeddedness in independent self-definition. Will not accept mediated, nonintimate, form-subordinated relationship.	Ideological forms permit themselves to be relativized on behalf of the play between forms. High risk: ideological supports vanish (e.g. jobs loss) at very time one is separating from this embeddedness (No easily supplied age norms.)	Medium of 4-5 transition: ideological self-surrender (*religious or political); love affairs protected by unavailability of the partner*. At once a surrender of the identification with the form while preserving the form.
(5) SELF-TRANSFORMING Embedded in: interpenetration of systems	*Culture of intimacy* (in domain of love and work). Typically: genuinely adult love relationship.	Acknowledges and cultures capacity for interdependence, for self-surrender and intimacy, for interdependent self-definition.			

development theory with the theories of Piaget and Kohlberg. Table 2.3 provides an overview of the form and function of embeddedness, as well as some common subject-object bridges throughout Kegan's stages.

Relevance to Research

While Piaget, Kohlberg, Rest (Neo-Kohlbergian), and Kegan provide meaningful lenses into human growth and development, the relevance of these theories to intercultural initiatives is not yet clearly evident. Curriculum and cultural studies provide a lens from which to view larger institution and societal injustices, while Kegan's constructive-developmental theory folds an understanding and appreciation of individual learning into intercultural initiatives. As Kegan (1982) says, "If you want to understand another person in some fundamental way you must know where the person is in his or her evolutions" (p. 113). Attempting to implement intercultural initiatives without an understanding of oppression, systemic injustice, or institutional racism would be incomplete and foolhardy. Equally incomplete is any attempt at intercultural initiatives without understanding the developmental positionality of those experiencing the program. Understanding their developmental stage clarifies the way their meaning is made and allows for intercultural initiatives tailored to the developmental needs of the participants. For example, if an intercultural initiative is run for an undergraduate classroom full of students at stage 3, (Interpersonal) framing the initiative around the relational impact would meet students at their developmental stage. Asking, "How would you feel if X happened to you/your friend/your family?" will connect with this stage of development more than attempting to appeal to a universal ethic of right or wrong. Developmental intercultural initiatives understand that the experiences of the other are not what's most important, but, "what the experience means to him

or her, our first goal is to grasp the essence of how the other composes his or her private reality" (Kegan, 1982, p. 113).

Recognizing an individual's culture of embeddedness allows molded developmental approaches that encourage, stretch, and expand how moral and ethical frameworks are made, and through which reality is interpreted. It underscores the reality that,

> There is never just a you; and at this very moment your own buoyancy or lack of it, your own sense of wholeness or lack of it, is in large part a function of how your own current embeddedness culture is holding you. (Kegan, 1982, p. 116)

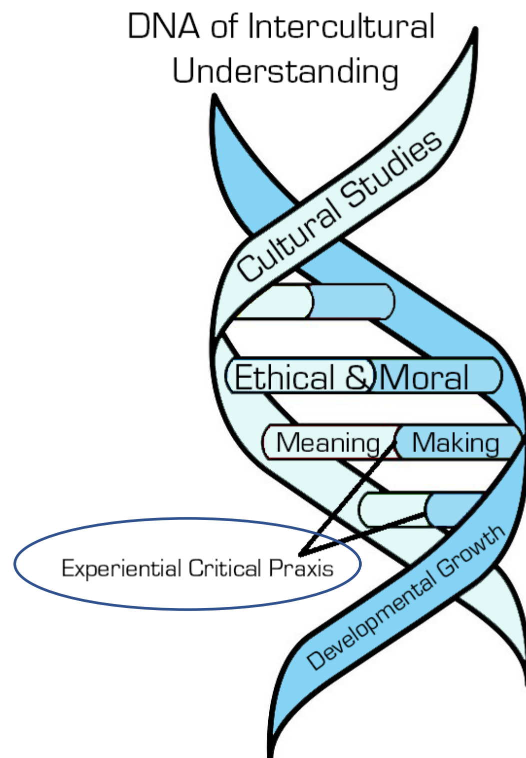
This relates to the concept of subculture in the previous section. Embeddedness in culture, including the response and reaction to the culture, constitutes the 'holding environment' of each individual. This 'construction of private reality', including the construction of a subculture, is a response to an individual's holding environment. Those who embrace their holding environment reify the dominant culture, while those who reject their holding environment create a subculture. Even the creation of this subculture, however, serves to reinforce the position of the dominant group. Rejecting the dominant culture reflects Kegan's developmental process of holding on, letting go, and staying put for reintegration. To understand culture is to understand embeddedness.

Experiential and Critical Praxis

The final movement of this literature review connects the two concepts covered thus far; cultural studies, and Kegan's developmentalism, with a theory of experiential and critical praxis. Figure 4 illustrates how these individual theories are brought together through experiential and critical praxis. Breunig (2005) argues,

The educational theories of experiential education and critical pedagogy intersect in a number of ways. One of the intended aims of both of these pedagogies is that the purpose of education should be to develop a more socially just world. (p. 2)

FIGURE 2.5: EXPERIENTIAL CRITICAL PRAXIS IN INTERCULTURAL UNDERSTANDING



The intersection of experiential education and critical praxis, though not widely implemented, is logical as there is a "shared educational aim of both experiential education and critical pedagogy, they both conceive of teaching, learning, and the project of schooling in ways that focus teaching on the development of a moral project(s) for education as social transformation" (Breunig, 2005, p. 112).

This praxis combines experiential education with a "poor curriculum" of autobiographical *currere*. This final movement of this literature review provides the theoretical foundations for the curriculum used in both the second and third experimental intervention groups. The second group intervention will be an internal university intercultural initiative (Intentional Dialogue), while the third group will use an experimental intervention designed by the researcher.

Experiential Education

Early Philosophers. The beginnings of the experiential education movement are found as far back as Socrates. On the educational scene from 470-399 B.C., Socrates' academic career began challenging Sophist-trained scholars toward critical thinking and debate. The Sophists conceived of education as an act of knowledge transfer from an educated teacher to an empty student, known as *pouring theory* (Cosby, 1995). They were specifically trained to memorize rote answers to questions such as, "What is virtue?". Sophists believed that there was one correct answer to these questions, and discussion had no place (Cosby, 1995).

Socrates disagreed with this *pouring theory* in two important ways; first "he believed that students had something to contribute to the learning...and second, he believed the process of becoming educated was the important thing, rather than arriving at a final static state" (Cosby, 1995, p. 6). Socrates would use questions as a means to accomplish this educational process, encouraging his students to discuss their ideas and think independently. This teaching method is now widely recognized as the Socratic Method. Rather than *pouring,* Socrates viewed the educational process as *midwifery* – "helping give birth to the knowledge which is already within the student. The teacher simply assists with delivery" (Cosby, 1995, p. 7). This was a radical departure from the educational norms of the day, and the humble beginnings of experiential education.

Plato, a student of Socrates, agreed that learning occurs in the dialogue between individuals, but extended his philosophy to include the concept of *forms*. Plato believed that forms existed in the Realm of Forms, and were ultimate objective realities. Concepts such as virtue and truth existed as forms, but the terrestrial world had only reflections or shadows of that reality (Cosby, 1995). For example, 'bravery', as described by cultures around the world may

look similar, even though they seem to glean their understanding from different sources. Plato argued that this is due to the external existence of forms. The significance of forms for experiential education is not the existence of these forms, but how Plato believed that knowledge of these forms was gained. Though he never believed full knowledge of the forms to be possible, Plato taught that the only way to understand them was through dialectic discussion. He also taught that because most of us are hesitant to have our beliefs and values challenged, learning is a personal and painful experience (Cosby, 1995).

With the acceptance of both Socrates' and Plato's educational philosophies, the playing field of education changed from the outer acquisition of information to the inner personal involvement and lifestyle of the learner.

This philosophy of education was developed further by Aristotle, who rejected Plato's 'forms as reality' in favor of a philosophy of potential and actualization. Aristotle believed that "the organizing metaphysical principle was one of change: the world can be explained in terms of things changing from what they *potentially* are to their state of being *actually* realized" (Cosby, 1995, p. 7). An acorn has the potential to become an oak tree, which may be actualized into a ship. A colt may become a horse, and it is the highest function of an actualized horse to run. According to Aristotle, the fully realized human being is the one "who thinks most fully, because thinking is the function of the human species, peculiar to it only" (Cosby, 1995, p. 7). Here we see a hierarchy develop between Aristotle's understanding of education. "Theoretical wisdom" is the highest function of the human mind, while "practical wisdom" is the highest potential in the social or moral realm (Cosby, 1995). Here begins the clear separation between theory and practice, between the subjective 'knowing' mind, and the objective 'knowable' mind. This opens the dichotomy between rationalism (Rene Descartes' "I think therefore I am"

(Descartes, 1916, p. 168)) and empiricism (Thomas Aquinas' "Nothing is in the intellect that was not first in the senses"(Aquinas & Cranefield, 1970)). This dichotomy has been developed thoroughly over the history of western philosophy and provides contextual theory within which to place experiential education.

Before doing so, however, one other philosopher must be briefly touched upon, Immanuel Kant (1724-1804). A German philosopher largely known for his contributions to the field of epistemology, Kant also contributed a philosophical gem to the field of experiential education. Kant believed that the process of learning is the experience of assigning meaning to the world that surrounds us (Crosby, 1995). He hypothesized that the chaotic, unstructured experience of the world is translated into meaning and education through the active organization of our minds. Kant also theorized that one unconsciously organizes the chaos of the world to make sense of it, connecting new stimuli with past experience and knowledge (Kolb, 2015). For educators this is a critical concept: new learning must be connected with old knowledge. Kolb (2015) describes Kant's philosophy of personal knowledge as "shaped by the interrelations between apprehension and comprehension…apprehensions are the source of validation for comprehensions ('thoughts without content are empty'), and comprehensions are the source of guidance in the selection of apprehensions ('intuitions without concepts are blind')" (p. 160). To create new learning, learners perceive the world and order it in patterns that they understand and draw meaning from, connecting it to old learning. Here we begin to see the shape of experiential education take form. Kolb expounds on Kant's philosophy, explaining that, "immediately apprehended experience is the ultimate source of the validity of comprehension in both fact and value" (p. 160). Connecting old knowledge to a new experience is the process of learning. This cycle repeats as new stimuli – both concrete and abstract – and validates or invalidates old

knowledge. Knowledge validated in this way is incorporated as a foundation for the next level of learning; knowledge invalidated is re-evaluated and replaced. This type of connection-based learning is demonstrated when a student praises an instructor for teaching on a subject on which the instructor did not directly teach. The student simply reorders new information to connect it with the old, often arriving at a different learning destination than the instructor intended. This concept builds the cornerstone of experiential education.

Dewey. The first modern champion of experiential education was John Dewey (1859-1952). Dewey critiqued the Progressive Education Movement, associated with the rise of experiential education. The Progressive Education Movement focused on teaching applicable, real-life material, and was student-directed. The movement lost influence in the 1930s as critics claimed that the ideology lacked unity and a solid philosophy of practice (Johann, 1996). Dewey believed strongly in the practical student-centered approach that the Progressive Education Movement preached, but felt that the movement defined itself in the negative. Dewey said, "Mankind likes to think in terms of extreme opposites. It is given to formulating its beliefs in terms of E*ither-Ors*, between which it recognizes no intermediate possibilities" (Dewey, 1938 p. 1). He goes on to talk about how the progressive schools developed as a negative reaction to the traditional educational models and advocated a more conciliatory approach to education than either the traditional or the progressive pedagogy offered. Dewey (1938) argued that the traditional approach to education was out of touch with the present. He said:

> Since the subject matter, as well as standards of proper conduct, are handed down from the past, the attitude of the pupil must, upon the whole, be one of docility, receptivity, and obedience. Books, especially textbooks, are the chief representatives of the lore and

> wisdom of the past, while teachers are the organs through which pupils are brought into effective connection with the material. (p. 18).

Dewey believed that these antiquated teaching methods were not appropriate or applicable to students in the present. Dewey also disliked the traditional model of education because he believed it to be undemocratic. He viewed the traditional education system as autocratic and insensitive towards the individual needs of the student. He said, "The traditional scheme is, in essence, one of imposition from above and from outside. It imposes adult standards, subject-matter, and methods upon those who are only growing slowly toward maturity" (Dewey, 1938, p. 19). Dewey advocated for an educational system that supported citizens in training in a democratic society and a much more student-centered approach to education.

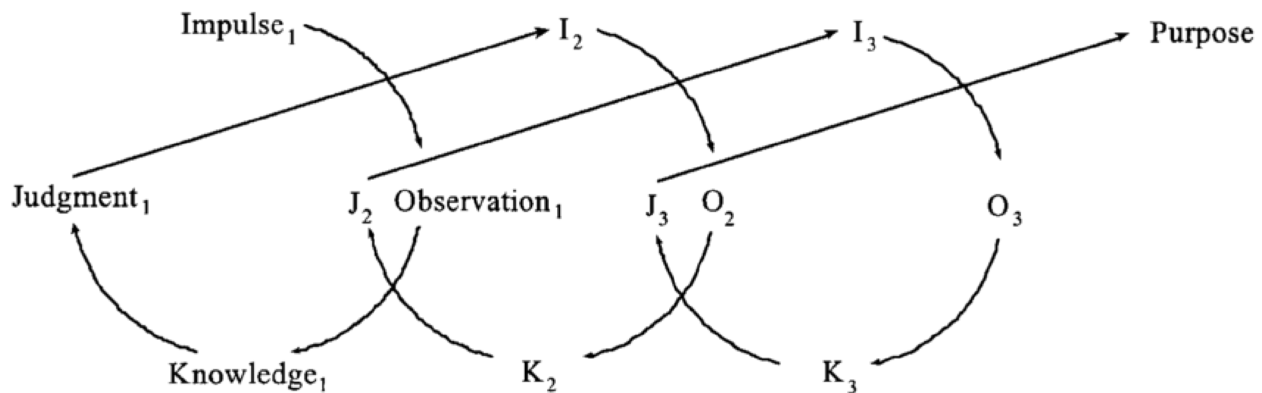
Dewey's solution to these issues was to design an educational philosophy that "connected within experience the achievements of the past and the issues of the present" (Dewey, 1938, p. 11). Dewey was concerned with education being practical, focusing on the reality of the human experience. In his philosophy, the purpose of education is to investigate the nature of our experiences. Dewey found that experience has a pattern, consisting first in an encounter, then, through reflection the experience becomes meaningful. Finally, there is a debriefing period, or closure (Dewey, 1938). He believed that students needed to go through this process in order for their experiences to become educational. Experience was the catalyst for education provided observation, reflection and closure were in place. He incorporates the individual student's impulse into a three-step process by which 'purpose' is incorporated in the learning process. These three steps are:

> 1) Observation of surrounding conditions; 2) knowledge of what has happened in similar situations in the past, a knowledge obtained partly by recollection and partly from the

information, advice, and warning of those who have had a wider experience; and 3) judgment which puts together what is observed and what is recalled to see what they signify. (Dewey, 1938, p. 44).

Dewey argues that this observation – knowledge – judgment cycle then leads to "*intelligent* activity" (p. 45) in forming a new impulse. As displayed in Figure 2.6 (created by Kolb, 2015),

FIGURE 2.6: DEWEY'S EXPERIENTIAL EDUCATION MODEL



this cycle is intended to create movement. The delay of a student's initial impulse leads (through observation – knowledge – and judgment) to a second impulse, then a third, and so on, which leads to intelligent activity, or what Kolb (2015) calls, "achievement of purpose" (p. 33). This cycle, and specifically the initiation of the cycle residing *within the student*, forms the foundation of the experiential learning model.

Unlike Socrates and Plato, however, Dewey sees less of a distinction between theory and practice. Dewey saw that students are more concerned with present-day issues than they are with objective reality and that any adequate epistemological and educational theory ought to be geared toward operationalizing values, rather than toward theoretical abstractions (Dewey, 1938). In essence, Dewey rejects the notion of a dichotomy between philosophy and action, macro and micro, theory and praxis. He sees them as corequisites to education rather than contradiction. Dewey's philosophy begins by centering the student, and that which is in front of

the student, to understand theory in a contextualized world. The individual student becomes the starting point by which collective truths are learned and then incorporated into personal knowledge. The entire learning cycle is relevant and applicable to the individual student without losing the frame of collective, democratic knowledge (Dewey, 1938).

Dewey was very clear about which types of experiences were considered educational, emphasizing both experience and reflection. He discriminated between experiences that would be educational and avoiding those he called, “mis-educative” (Dewey, 1938, p. 31). He argued that it was the educator’s job to create an environment and an experience that is conducive to growth for the student. Educators are to provide learning experiences that are both *continuous* and *interactive*.

Dewey defined "continuous" as an experience that builds on students' past experiences and provides an opportunity to apply the skills and information learned while challenging the student to acquire new skills and information (Dewey, 1938). Dewey said, “Everything depends upon the quality of experience which is had. The quality of any experience has two aspects. There is an immediate aspect of agreeableness or disagreeableness, and there is its influence upon later experiences” (Dewey, 1938, p. 27). A proper educational experience has to accomplish both tasks of immediate pleasure, and future impact on further experiences. The continuity of experience incorporates the student's ability to generalize and apply principles to future experiences, as well as the instructor's intentional design of experiences to build on one another (Priest & Gass, 1997). Like Kant, Dewey argues that continuous learning is built upon old knowledge.

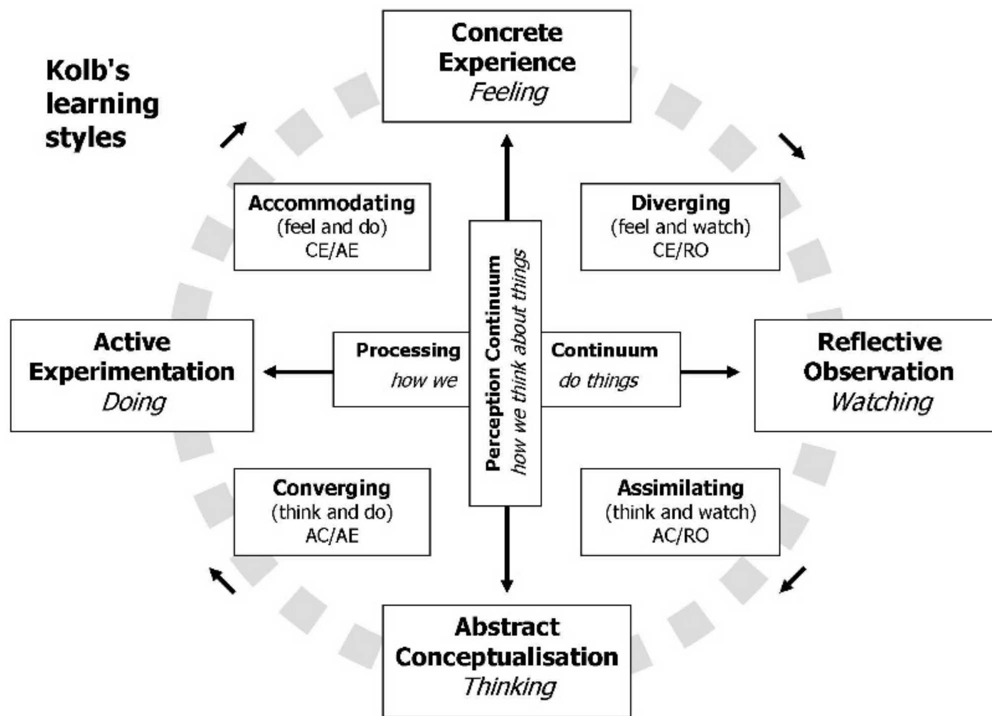
For Dewey, “interactive” means that education does not happen in isolation, or only inside an individual. There are outside factors that contribute to and/or hinder learning: the

environment, social factors, and moral factors. Educators need to be aware of these factors. Imagine a student coming to class upset about the effect immigration laws are having on her family; traditional education has little room for emotional interaction or personal expression and would largely ignore her emotional need for the sake of objective, rational education (Freire, Ramos, & Macedo, 2017). In this example, the outcome in a traditional school would likely be to redirect or defer the emotional issues of the student to a school counselor and plow forward through subject material. In Dewey's philosophy, emotional material *is* subject material. The experience the student has had with her family becomes relevant to her education and her internal condition. The responsibility of the educator is to create an experience and environment that integrate the emotional state of the student with current and historical issues (Johann, 1996). For an educator this educational style is much more difficult, yet, Dewey would argue, more effective at involving students in the learning process, and ultimately creating new knowledge.

Dewey's contribution to the field of experiential education is invaluable. To this point mainstream education focused primarily on the mental and rational aspects of learning, largely ignoring student agency (Quay & Seaman, 2013). Dewey argued that education must incorporate interaction with the physical world into the application of learning. He refused to accept any kind of learning that was based on abstract theorization; education was an activity for both the mind and the senses.

Kolb. Any conversation about experiential education would be incomplete without a discussion of David Kolb (2015). Kolb defines experiential learning as, "the process by which knowledge is created through the transformation of experience" (p. 49). Kolb is most well-known for his update to Dewey's experiential learning cycle with a model of his own, shown in Figure 2.7. As demonstrated in Figure 2.7, Kolb adds labels to both the x- and y-axis, with the x-axis labeled "Processing Continuum", and the y-axis, "Perception Continuum". As a student moves around the cycle, their learning task goes from "feeling", to "watching", to "thinking", to

FIGURE 2.7 KOLB'S EXPERIENTIAL CYCLE



"doing", and back to "feeling" again. While one can see the similarity between Dewey's cycle and Kolb's, the key difference is the theoretical starting point. Rather than starting with student impulse, as Dewey does, Kolb's model starts with immediate personal experience.

> Immediate personal experience is the focal point for learning, giving life, texture, and subjective personal meaning to abstract concepts and at the same time providing a concrete publicly shared reference point for testing the implication and validity of ideas created during the learning process (Kolb, 2015, p. 32).

The significance of the change from student impulse to personal experience cannot be overstated. As triflingly semantic as it may seem, this shift creates a link from the outside world of curriculum and experience to the inner reality of a student that builds an important bridge for the concepts to be discussed below. It must be acknowledged that this summary of experiential education is cursory at best. There is significant research connecting experiential education with many other educational and learning topics. Examples include technical learning (Thiagarajan, 2007), team training (Eikenberry, 2007), interpersonal learning (Silberman, 2007), diversity training (O'Mara, 2007), leadership development (Van Velsor & Gurvis, 2007), change management (Chisholm & Warman, 2007), and emotional intelligence (Hughes, 2007).

Experiential Critical Praxis

Experiential critical praxis builds on the concept of experiential education, adding a refining critical lens to the content subject. Giroux (1988) declared that critical educational theory has "been unable to move from criticism to substantive vision" (p. 37). I contend that this is due to a lack of experiential critical praxis that attends to participants' developmental stage. To do so, these interventions have to lead participants to create new *figured worlds.* Our understanding of the cultural production cycle includes an understanding of the self-reifying nature of culture, always seeking to recreate and reproduced what already exists. By this very definition, creating new cultural worlds is an act of resistance to the cultural process. While challenging, the creation of these new *figured worlds* that include better intercultural

communication is possible. It is a form of praxis, defined by Freire (2017) as, "reflection and *action* [emphasis added] directed at the structures to be transformed" (p. 126).

This critical praxis focuses not only on revolutionizing broader systems and institutions but transforming ourselves as well. Boggs et al. (2012) explain that this change...

> Can no longer be viewed in terms of transferring power from the top to the bottom of a simply binary opposition us versus them, victims versus villains, good versus evil...Radical social change has to be viewed as a two-sided transformational process, of ourselves and our institutions, a process requiring protracted struggle and not just a D-day replacement over one set of rules with another (p. 39)

Taliaferro-Baszile (2017) describes this two-sided transformational process as 'revolutionary praxis', or "the process through which we become the change we want to see" (p. 213).

Critical experiential praxis works towards this same dual end, the transformation of our institutions and ourselves, through intentional, reflective experiences. Here our attention turns to two examples of this type of praxis, autobiographical currere and poor curriculum.

Autobiographical Currere

A foundational pillar of the experiential critical praxis to be proposed is autobiographical *currere*. This phenomenological willingness to look inward as a source of curriculum was introduced by Pinar and Grumet in the mid-1970s. They called this form of research *currere,* using the Latin infinitive root verb for curriculum – meaning to run the course, or 'the running of the course'(Miller, 2010). Defining curriculum this way served to interrupt the notion that curriculum is a noun. Rather than the "lesson plan", the "textbook", or the "syllabus", curriculum was reconceptualized as, "a verb, an action, a social practice, a private meaning, a public hope"

(Pinar, 2010, p.178). This was a significant break from the norms of the day, as noted by Pinar in 2008,

> Unlike mainstream educational research which focuses upon the end products of the processes of consciousness as described by [the phenomenologist] Husserl, those end products we call concepts, abstractions, conclusions, and generalizations we, in accumulative fashion, call knowledge. Currere seeks to slide underneath these end products and structures to the preconceptual experience that is their foundation. Currere is designed to act as the phenomenological *epoché* slackening the intentional threads which attach us to the world and thus bring them to our notice (Pinar, Reynolds, Slatterly, & Taubman, 2008, p. 415).

Currere is, then, an autobiographical phenomenological curriculum used to examine the structures and foundations of historical and present knowledge. To do so currere uses a four-step method, (1) regressive, (2) progressive, (3) analytical, and (4) synthetical (Pinar, 2010). Pinar (2015) defines 'regressive' as a "free-associative remembrance of the past" (p. xv). 'Progressive' "asks me to ponder meditatively the future to uncover my aspirations" (p. xvi). 'Analytical' requires a review of the first two steps to create an "analysis devoted to intuitive comprehension as well as cognitive codification." (p. xvi). This step requires the "bracketing what is, what was, what can be, one is loosened from it, potentially more free of it, hence more free to freely choose the present, the future" (p. 77). The final step, 'synthesis', requires a return to the present to, "choose what of it to honor, what of it to let go. I choose again who it is I aspire to be, how I wish my life history to read" (p. xvi).

It is from this position of understanding the past, imagining the future, analysis-bracketing, and synthesizing in the present that Pinar suggests educators teach. Teaching with

and through currere emphasizes the “complicated conversation among teachers and students focused on texts and the concepts they communicate in specific places at particular historical moments” (Pinar, 2010, p. 177). The process not only personalizes but also contextualizes curriculum, producing more than just accomplished test-takers. Pinar (2010) argued that currere,

> Sought to inculcate – through the communication and criticism of academic knowledge – a civic commitment that extends to the sustainability of the planet. As, currere, the point of the school curriculum is to teach students to think and act with intelligence, sensitivity, and courage in both the public sphere – as citizens aspiring to establish a democratic society – and in the private sphere, as individuals committed to other individuals. (p. 178)

Pinar understood this process to be a complicated one, and in fact, would often use the term "complicated conversation" (Pinar, 2012) to describe the dialogic nature of currere in the classroom. Pinar and Grumet elaborated upon this concept of currere, drawing attention “to the necessity of rendering multiple accounts of selves and school knowledge and experiences to cultivate individuals’ capabilities to see through the outer forms, the habitual explanation of things. Those multiple accounts fractured the dogmatism of a singular telling” (Miller, 2010, p. 62). “Complicated conversations” then, served as a method by which multiple voices, sources of knowledge, and experiences of truth were brought into the self as well as the curriculum. Pinar understood the term 'complicated conversation' as being similar to Miller's (2005) definition of 'working difference'. She said, "We use 'working difference' to refer to the possibility of engaging with and responding to the fluidity and malleability of identities and difference or refusing fixed and static categories of sameness or permanent otherness" (p. 181).

Both ‘complicated conversations’ as well as ‘working difference’ serve not only as autobiographical realities and curriculum of currere but also as an act of resistance to a curriculum of singularity.

Resistance to a ‘curriculum of singularity’ ties together several concepts we have discussed thus far. These concepts all share the commonality of describing learning ‘outside the bounds’ of legitimacy; unapproved and unwelcome in a traditional curriculum.

An example of this resistance to a ‘curriculum of singularity’ is provided through the autobiographical learning of Taliaferro-Baszile (2006). She describes how “autobiographically rereading the autobiographies of Angela Davis, Malcolm X, Assata Shakur, W.E.B. DuBois, and many others inspired me to think more rigorously about education as a process of self-actualization, and schooling as largely antithetical to the process” (p. 95). Taliaferro-Baszile (2006) describes her schooling as a journey away from “the real me” towards “the good schoolgirl me”. As she got further along in school, she “gave up more and more texts that nurtured the “real me”... This regression was debilitating to my ability to think critically because my ‘real me’ challenges the ‘good schoolgirl me’ less and less” (p. 93).

In recognizing the opposition of these two inner selves, Taliaferro-Bazile embodied an understanding of curriculum as a racial text and determined to “follow my heart into my ‘self’, following my inclination to get wild. My Black Self is, of course, akin to wild woman, as she was becoming more adamant in speaking her voice, guiding me to the right places, at the right times” 2006, p. 94).

Resisting the ‘curriculum of singularity’ allows us to begin to hear curriculum as Pinar’s (2008) “mosaic, even if, at times, it will sound like a cacophony of individuals' voices so that the beginning student might see this quilt, might hear this complicated symphony” (p. 5).

Autobiographical currere honor this mosaic of voices, and create space for the “real me”, to push back against ideologically oppressive and exclusionary curriculum. As discussed elsewhere, curriculum is exclusionary because it is *intended* to be. Pinar et al. (2008) say, “The absence of African American knowledge in many American schools’ curriculum is not simple oversight. It represents an academic instance of racism or willful ignorance and aggression towards Blacks” (p. 329). This system is not just exclusionary towards black students, it harms *all* students. Pinar et al. continues, “Institutional racism deforms white students as well. By refusing to understand curriculum as racial text, students misunderstand they are also racialized, gendered, historical, political creatures. Such deformity occurs – for most ‘whites’ - almost ‘unconsciously’” (p. 329).

The dangers inherent in a ‘curriculum of singularity’ is found as early as 1933 in Woodson’s (2006) *The Mis-Education of the Negro.* He says,

> The problem of holding the Negro down, therefore, is easily solved. When you control a man’s thinking you do not have to worry about his actions. You do not have to tell him to stand here or go yonder. He will find his “proper place” and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His *education* makes it necessary. (p. v) [emphasis added]

A ‘curriculum of singularity’ must be replaced with a more ‘complicated conversation’. This invites additional ‘ways of knowing’ into the cacophony of conversation. Taliaferro-Bazile (2006) suggests that “people whose identities are denied, troubled, invisible-ized must create the medium, the *voice*, through which they become (p. 95) [emphasis added].

The “voice” of the marginalized creates a powerful ‘counterstory’ to the dominant narrative. Delgado (2000) describes counterstory as being created by the socially marginalized

group to subvert the reality (or ‘story’) of the dominant group. Berry & Candis (2013) argue “The essence of an oppressed people will always be found in their narrative voices, and these serve as the inspiration for identity and self-awareness they will share until people forget” (p. 50). Counterstory invites epistemologies that dismantle structures of colonialism (Fitzpatrick, 2018), heteronormativity (Mean, 2017), and higher education’s espoused commitment to diversity and social justice (Hubain et al., 2016).

Autobiographical *currere* seeks to add these voices to the conversation. It complicates our ‘ways of knowing’ to include lived experience – both our own and others – as part of the curriculum. This folds personal experience into the curriculum, examining it through the lens of Critical Theory. Not only does this serve to expose and resist the exclusionary ideologies undergirding education (Solórzano & Yosso, 2002), it also supports and empowers meaningful, experience-based learning opportunities for students.

In the next section, this literature review will examine how autobiographical *currere* moves “towards a poor curriculum” expands the boundaries of knowledge; allowing lived experience, self-report, attachment, and autobiography to humanize and expand the curriculum.

Poor Curriculum

The phrase “toward a poor curriculum” originated as a Curriculum Studies concept with Pinar and Grumet’s (2015) book of the same title. Originally published in 1976, *Toward a Poor Curriculum* champions the idea of a curriculum “stripped of technology; structured instead by dialogical encounter, solitude, and sustained study” (Pinar & Grumet, 2015, p. viii). In this “poor curriculum” Pinar and Grumet propose an autobiographical journey of currere, a discovery of “self-as-object, self-as-place, [and] self-as-agent” (p. 87). This educational journey “strips away the encrustations of stylistic conventions, proscenium illusions, [and] cultural myths” (p.

89). Students are encouraged to “examine their own experience in schools so that they will not be molded to the shape of the masks they wear there” (p. 88). To examine their own experience, students must, “withdraw from engagements when engagement is most intense, “to slacken the intentional threads which attach us to the world and thus bring them to our notice” (Merleau-Ponty, 1962, as cited in Pinar & Grumet, 2008, p. 98). Grumet provides a descriptive metaphor of this process,

> It is a procedure that is most difficult to accomplish when one is engaged in scholarly work, for in order to grasp a new way of thinking, the student immerses himself in the expression of the scholar…that immersion is what enables us to learn from each other, to grow as we see through another's eyes, speak through his words, walk through his woods. By asking the college or high school student to interrupt his ceaseless swimming through the forms and to climb out to a high, dry place where he can pause and watch the stream flow by, we are asking him to appreciate the difference between the actual and the virtual levels of the educational experience. (p. 99)

The difference between actual and virtual levels of educational experience is critical to our understanding of, not only "poor curriculum", but the difference between traditional education, experiential education, non-cognitive learning, hidden/null curriculum, and currere. The classroom focuses on virtual abstractions of the world. Symbols that represent physical realities. This is most clearly seen in algebraic mathematics, as physical realities in the form of word problems are intentionally converted into symbolic representations of 'x' and 'y'. The same creation of virtual symbols to represent physical realities take place in literature, language, philosophy, and social sciences. The problem is not the creation of symbols that codify and interpret the physical world, nor is it interacting with, or "swimming through forms". The

problem is the *ceaseless* swimming through forms. The virtual symbols have ceased to be representative of the world, they have *become* the world. This education is not preparation to move through the real world, it is education for the sake of moving through an educational virtual reality. The reality of the curriculum is lost as the virtual becomes focal. Individual interaction with curriculum tends to live outside the boundaries of the virtual curriculum as well. This is not as it should be. As Pinar and Grumet argue,

> What is actual in the curriculum is not calculus, social studies, not even gym, but my experiences of these structures. It is within my personal, particular contact with these forms on a Tuesday morning, in a classroom that holds thirty movable desks, during a fifty-minute period while I was still chilled by the cold milk from breakfast that the curriculum achieves actuality" (p. 99).

Too often, 'rich' curriculum focuses on the development of scaffolded lesson planning, standardized testing, teacher accountability, and other abstractions of school success. This focuses the attention on the virtual curriculum, or "what older generations choose to tell younger generations" (Pinar, 2012, p. 188). This view of curriculum leaves no room for the 'younger generation' to bring their knowledge to the curriculum. Curriculum, indeed knowledge itself, is viewed as self-contained and separate from students in the classroom.

Pinar (2012) noted the closed-loop of knowledge when discussing the issue of school violence. He notes how strange it is that violent aggression of (mostly) male secondary students is not the pretext for interdisciplinary courses on history and/or gender violence. This kind of curriculum would connect with the actual experiences of the students, and illuminate the broader social issues and constructs. Using these actual experiences as curriculum demonstrates that

knowledge, “reaches out toward and back from life as human beings live it” (p. 189). Instead, curriculum remains in the realm of the “virtual” with little connection to student’s lived actuality.

Traditional teaching assumes the student’s reality to be “misguided and inadequate; rarely is the student’s reading the subject of classroom discourse” (Pinar et al., 2008, p. 378). This loss of “the actual” from the classroom is not the expressed intent of teachers, but, as Grumet (1988) came to realize, a cyclical repetition of the experience that teachers themselves had as students in the classroom. She says,

> For the first time, I understood that when [teachers] are ripping me off they themselves are struggling to recover their losses. Must we perpetuate this economy? Must we observe the golden rule of pedagogy and withhold from others what has been withheld from us? (p. 128).

Pinar and Grumet suggest another way. Using the example of an English literature course, Grumet describes her “attempt to rescue the artifact of the academic discipline from its pretentious objectivity in order to make it an object of our students’ actions as well as their thought” (Pinar & Grumet, 2015, p. 104). Grumet begins by acknowledging the presence of the three worlds in her classroom, first the external world outside the school (the world of rain), the world within the literature (the world of Aschebach), and the world of the classroom “where student and a teacher meet to speak of Aschebach and rain” (p. 104). These three worlds, or theater sets, as Grumet calls them, intersect in the classroom where, “self-as-place, self-as-object, and self-as-agent are all alive and well and speaking to each other” (p. 104). Grumet describes class meetings beginning with dance, yoga, and voice exercises to help students relax and feel comfortable with each other and with physical movement in the class setting. As the lesson continues, Grumet describes students mirroring gestures and actions from each other and the

teacher and transforming them in some way to "reflect the particular relationship of the initiator and the recipient" (p. 106). Through this process, student and teacher strive to "break down whatever blocks "his resistance, his reticence, his inclination to hide behind masks, his half-heartedness, the obstacles his body and his intellect place in the way of this creative act, his habits, even his good manners" (Grotowski, 1968, as cited in Pinar & Grumet, 2015, p. 107). Central to this form of teaching is the relevance of lived experience, self-report, attachment, and autobiography it incorporates as co-equal components of the abstract curriculum. No longer does the *virtual* preempt the *actual*, but together they are woven into the world of the classroom.

This form of education is not without its challenges, however. Grumet describes the teacher of "poor curriculum" as,

> Trained not to perform a set of tricks, but to maintain an 'idle readiness, a passive availability', that keeps him open to contact with his students and able to respond to them. Preparation of a teacher who will work toward a poor curriculum requires preparation in a method of work with oneself. (Pinar & Grumet, 2015, p. 107)

This requires no less than the currere of the teacher inviting currere in students. This reflective self-knowledge, this autobiographical manifestation on the part of the teacher, undoes the "golden rule of pedagogy". It extends to the students a curriculum unfamiliar to the teacher, a curriculum of currere.

Attachment. Extending "poor curriculum" currere to the students requires a final component as yet undiscussed, *attachment*. Grumet (1988) comments, "In schools, we become civilized by denying attachment" (p. 181). Pinar et al. (2008) draws attention to the dehumanizing and objectifying effect school have on students. To reject humans from schools, students must be objectified and reduced to test scores, behavior diagnoses, and 'othered'. Pinar

et al. (2008) draw a line between "some people's children" and "other people's children". "Some people's children" retain a sense of connection to community (e.g. "that's Bill's son") and humanizing personhood that "other people’s children” are denied. Pinar says,

> In the common culture, our children become "other people's children". They lose the intimacy and specificity that characterize the parent-child bond in the name of the meritocracy; they gain anonymous labels such as "gifted" or disadvantaged," bureaucratic designations designed to transport our flesh and blood into a bloodless public sphere. (Pinar et al., 2008, p. 380)

The sentiment of “other people’s children” creates distance and a Buberian “I-It” rather than an “I-Thou” student-teacher relationship. The effect of this objectification, Pinar et al. argue, is a *virtual*, rather than *actual* view of students. “Few of us would excuse our own children from their futures with the grace and understanding we extend to other people's children. Other people’s children are abstract. They are reading scores, last year’s graduating class, last week’s body count” (Pinar et al., 2008, p. 380). We must humanize education by reinstating “some people’s children” rather than “other people’s children” through vulnerability, autobiographical teaching, and currere. To do so, schools must be remade as a place of caring, as a place of attachment. As Pinar et al. (2008) says,

> Schools may have been designed as neutral places, but neutral places they have never been; always they have been places where some people’s children are subordinate to other people’s children. By remaking the school as places of caring and duration, other people's children may become our own...attachment need not be the price of civilization; instead, it must be the medium through which civilization is cultivated and transformed. (p. 381)

Creating attachment in classrooms requires both vulnerability and autobiographical teaching, hallmarks of currere. This allows both student and teacher to enter the classroom holistically. Lessons, topics, and curriculum would be built around relevant questions and concerns of students, under the watchful eye of a connected teacher - pushing here, pulling there - to get students to discover meaningful and relevant truths about themselves and their world. This dialogic process recaptures some of the attachment of the parent/child relationship. As Pinar suggests, “A curriculum for one’s own child… would be a conversation in which our son’s and/or daughter’s response is a necessary, welcomed, and prominent feature” (Pinar et al., 2008, p. 380). Perhaps this form of education would engage students - and teachers - holistically, rather than reducing them to their virtual abstractions only.

Experiential critical praxis, then, is a term that encompasses experiential education, autobiographical currere, and "poor curriculum". Each of these methods begins with experience as the starting point of education. Autobiography, self-referential reporting, analysis, and synthesis are forms of discovering new knowledge in relation to personal experience. Each of these methods pursues more than knowledge acquisition or subject mastery. The goal includes personalization of knowledge, application of concepts in the “real world” and individual transformation. The boundaries of experiential education continue outside of currere and “poor curriculum”, however, as experiential education focuses on designing intentional future educational experiences in addition to reflecting on past experiences.

All three of these educational methods hope to generate change within the student. It is not enough, however, to hope that changing the method of education will affect change on the end product itself. Experiential education, currere, and "poor curriculum" all reside within a

culture production cycle that takes a vested interest in maintaining the status quo, reinforcing the existing power structures, and quieting rebellion.

Moving Forward. How then, can one hope to move forward? If the tools used to resist rebellion are a form of supporting the hegemony what hope is there of change? Asking the question, “What knowledge is of most worth?” must not be answered in a curriculum-centric way, but in a way that provides meaning and purpose for the individuals being educated.

Recent political and ideological divides highlight the importance of a different form of education, an education that champions dialogic currere and a commitment to the ‘other’ by teachers and students in the classroom. Traditional education operates as a list of facts that must be internalized, paying little attention to the individual students that show up in the classroom. “Excellent” students are defined by their ability to recall and synthesize information, but what of their ability to treat others kindly? Is that to be valued? What of the skill to listen to another with grace and humility? The competitive, zero-sum nature of our culture and subsequently our education system pays little attention to common humanity or meaningful interpersonal interactions. Why else provide a percentile rank score on standardized tests? Why else grade on a curve? Reflecting the competitive nature of culture into the classroom is not intended to benefit the students, but sort them into the rank of their relative worth.

This student ranking has become conflated with teacher worth. Pinar (2012) calls the move toward teacher ‘accountability’ (read: standardizing testing, No Child Left Behind, “educational reforms”, etc., etc.), “the demonization of the teacher” (p. 18). As a part of this ‘demonization’ teachers become fully responsible for student learning. Pinar sarcastically observes, “When smokers ignore public health campaigns who is responsible for their ‘failure to learn’? Is it medical researchers? When born-again Christians sin again who is responsible for

their ‘failure to learn’?...the inconvenient truth is that it is *students who fail*" (p. 18). Why do they fail? Pinar suggests that "disconnecting the curriculum from the students' interests and the teachers’ intellectual passions ensure the ‘failure to learn’” (p. 18).

It is critical then, that education broadens its scope. Rather than being laser-focused on test scores, percentile ranking, or *objective* success – it must become consumed by *subjective* success. To put it another way, we must focus on connecting the *virtual* to the *actual*. Doing so allows us to see the *virtual* for what it is, a symbolic representation intended to improve understanding of the *actual*. This requires renewing our commitment to the *actual,* to having an answer when a student asks, "But when am I going to actually *use* this information?”. This investment is into individual students in curricular areas of personal experience. By this, the author does not intend to communicate that there be no learning goals, no expected subject matter, or that the educational experience becomes purely pragmatic or at the whim of students’ emotions. Rather, an educational environment that uses real-life experiences allows the connection of virtual concepts to actual life. These experiences may be in the news or on the playground, connection with and personalization of learning becomes key.

Shifting education in this way takes reexamination of the supposed purpose of schooling. “What knowledge is of most worth?” is viewed through the additional lens of “How does that knowledge intersect with these students, in this classroom, on this day?” Experiential education, autobiographical currere, and “poor curriculum” provide both a method and a lens by which to both examine and promote the intersection of knowledge and specific students. It is these methods and lenses with which this researcher seeks to press on the hegemonic cycle of cultural reproduction. Perhaps it is at this pressure point wherein the cycle may be pressed and altered.

Intercultural Initiatives & Higher Education

As introduced in Chapter 1, the work of intercultural initiatives is a labor of love. Freire (2017) and hooks (2015) underscore efforts towards diversity, equity, and inclusion as a commitment to love and label love as a site of struggle; an act of both resistance and revolution. These acts do not take place in a vacuum, however, but in a real-world context. The intercultural initiatives found in this research take place at an institution of higher education. So how does the literature describe and position this context? How does the context strengthen or minimize the ability to pursue diversity, equity, and inclusion?

The story of diversity and U.S. higher education has a long and sordid past dating to the founding of the country. Feagin et al. (2006) argue that the U.S. Constitution is a racial document that set the stage for the development of a racist society, and racist institutions of higher education. For the first third of the history of the U.S. as a nation (1776-1863), slavery was legal and the education of slaves was (mostly) illegal (Bly, 2013). The Hampton and Tuskegee Schools serve as problematic examples of post-emancipation education for black men (Kliebard, 2004), while whites continued to maintain social, economic, and political control through the use of Jim Crow laws (Blackmon, 2009). Following the 1954 landmark, *Brown v. Topeka Board of Education,* schools (including institutions of higher education) were mandated to integrate, though many did the legal bare minimum (Goldstone, 2005).

A Supreme Court decision in 1978 redefines higher education's relationship with diversity once again. In *Regents of the University of California at Davis v. Bakke,* the Supreme Court ruled that it was unconstitutional for a university to use quotas in the admission process (University of California regents v Bakke, 1978). This led to the creation of federally compliant diversity, affirmative action, and anti-discrimination policies. It also created a hiring wave of

diversity-focused administrators to "promote and implement campus diversity" (Mukhtar, 2019). In the ensuing aftermath, a diversity-related business niche was born, including *Diversity Insight* magazine, Higher Education Excellence in Diversity (HEED) award[3], and the *U.S. News and World Report* "Campus Ethnic Diversity" index[4].

It is worth a momentary pause to acknowledge the slow, plodding gait at which higher education has moved towards diversity. The paragraph above lists meaningful diversity moves that were made in higher education, all of which were enacted by 'force' (either Civil War or Supreme Court). Omi & Winant (1994) argue that higher education's movement toward diversity is an extension of colorblind ideology, reproducing rote narratives of racial progress. Simultaneously, higher education is under attack by proponents of colorblind ideology for unequal treatment of whites and Asians and therefore develop diversity-related policies "alongside fear of litigation" (Mukhtar, 2019).

This fear of litigation exposes a foundational truth regarding institutions of higher education, rather than serving students, they serve the "corporate university industrial complex" (Cannella & Miller, 2008, p. 24). This industrial complex is primarily concerned with "capitalism, profiteering, and corporatization of higher education" (Cannella & Koro-Kjungberg, 2017, p. 155). The transformation of higher education into an institution of neoliberalism is well documented in Giroux & Giroux's (2004) *Take Back Higher Education,* Washburn's (2005) *University Inc: The Corporate Corruption of Higher Education,* and Cannella & Miller's (2008) *Construction Corporatist Science, Reconstituting the Soul of American Education.*

[3] "About the heed Award," Insight into Diversity, https://www.insightintodiversity.com/about-the-heed-award/
[4] "Campus Ethnic Diversity Methodology," US News and World Report, https://www.usnews.com/best-colleges/rankings/national-universities/campus-ethnic-diversity

Michael Apple (1979, 1980, 1986, 2000, 2001, 2004, 2012) writes about this at length in his works. His critiques, though leveled at K-12 educational institutions, land with particular weight on the doorstep of higher education – where capitalistic competition and 'consumer choice' is emphasized with fervor in the national marketplace.

He argues that within the higher education system neoliberalism has a vested interest in *decreasing* diversity efforts. The movement towards neoliberal higher education serves to "systematically privilege families with higher socioeconomic status (SES) through their knowledge and material resources" (Apple, 2001, p. 78). As higher SES students exercise their "choice" to apply to multiple schools (or transfer between schools) it creates increased competition, which "in turn produces a downward spiral in which schools populated by lower-income students and students of color are again systematically disadvantaged and schools with higher SES and white populations can insulate themselves from the effects of market competition" (Apple, 2001, p. 79). Apple notes that,

> Middle-class parents are clearly the most advantaged in this kind of cultural assemblage, and not only because schools seek them out…[they] are more likely to have the knowledge, skills, and contacts to decode and manipulate what are increasingly complex and deregulated systems of choice and recruitment. The more deregulation, the more possibility of informal procedures being employed. The middle class also, on the whole, are more able to move their children around the system. (p. 73).

More affluent parents are more likely to decode informal knowledge and skill, what Pierre Bourdieu calls the 'habitus' (Bourdieu, 1986). They can use this decoded information to their advantage and 'win the game' of school admission. Of course, for them to be winners, there must also be losers. Apple (2001) notes who loses in the game of school choice,

> Because class and race intersect and interact in complex ways and because marketized systems in education often expressly have their conscious and unconscious raison d'être in a fear of "the Other" and these often are hidden expressions of a racialization of educational policy, the differential results will "naturally" be decidedly raced as well as classed (p. 73).

And why are these particular students left out? "Poor and working-class students, students of African descent, and other ethnically "different" children are not valued commodities on this kind of market...racializing and class-based structures were not simply mirrored in the schools. They were actually produced in these institutions" (Apple, 2001, p. 92). The reason these students are left out is because they were *intended to be left out*. If the system based on 'choice' was designed to include them, then it would work for them, as it is, 'choice' only seems to work for those who have options to choose between.

Not only does 'choice' not work for 'the Other' students, when they 'choose' to stay at their school, or not enroll at all, "they (the poor) will be blamed individually and collectively for making bad "consumer choices" (Apple, p. 60).

The neoliberal axiom of "choice" serves as a beacon for non-democratic, self-centered individualization. The core question is not just "What knowledge is of most worth?" but also "What students are of most worth?" Championing choice serves as a veil to hide a commitment to individual success at the price of collective failure. Doing so mirrors an American capitalistic society that prioritizes individual wealth over employee safety (hence the need for OSHA), damaging the sustainability of the planet for a quick profit (hence the EPA), or fair stock trading practices (hence the SEC). We require a Food and Drug Administration (toothless though it is[5])

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[5] Ineffectual FDA guidelines point need for whole body cleanse; recent toothless FDA rulings mean americans will continue to consume toxic foods, as dr. shiv chopra has repeatedly pointed out. (2010,). Officialspin

to ensure corporations don't feed us poison or lace our shredded cheese with sawdust (spoiler alert: they still do[6]). Children are forbidden from working due to child labor laws, but no laws exist for importing goods that have been produced by other people's children. Accrual of wealth is championed over all other societal values – including diversity. Similarly, 'choice' has no concern about my neighbor, 'the Other', or anyone but me. It lacks democracy in its commitment to individualism, especially when issues of social and geographic access are considered.

Neoliberalism has the same perspective-narrowing effect on higher education. The project of higher education is ostensibly focused on the betterment of students, faculty, the community, and/or the world – be it for economic or ideological reasons (Chan, 2016). Yet, the university prioritizes market pressures, profits, and employability (Knight & York, 2004) over educating critical and autonomous citizens (Giroux & Giroux, 2004). This reduces the people of the university to laborers.

Moten & Harney (2004) pick up a similar theme as they describe the "only possible relationship to the university today is a criminal one" (p. 101). Higher education, they argue "cannot be accepted as a place of enlightenment" (p. 101) as the scholarly, intellectual work of enlightenment works against the university itself. An example of this is evident in the neoliberal critique provided above. Apple and Giroux work(ed) as professors of higher education within the university system. They both wrote extensively against neoliberalism, yet universities have not only continued to become increasingly corporate, but they have also *profited* (financially or in reputation) from Apple and Giroux's work. Moten & Harney (2004) suggest that calls for reforming the university take place "upstairs, in polite company, among the rational men"

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[6] Sawdust cheese gets FDA approval: FIVE STAR SPORTS FINAL edition. (1986). Chicago Sun-Times (Chicago, Ill : 1985) Available from NewsBank: Access World News – Historical and Current: https://infoweb-newsbank-com.ezproxy.tcu.edu/apps/news/document-view?p=WORLDNEWS&docref=news/0EB36CE801E6B738.

(p.101), while the deep thinkers, or "subversive intellectuals", disappear into the "Undercommons of Enlightenment, where the work gets done, where the work gets subverted, where the revolution is still black, still strong" (p. 102). This 'work' is against by the university (or at least those among the university 'Undercommons') *against* the university. Those that inhabit the 'Undercommons' seeks to expose the basic paradox entrenched in the work of higher education:

> The university works for the day when it will be able to rid itself, like capital in general, or the trouble of labor. It will then be able to reproduce a labor force that understands itself as not only unnecessary but dangerous to the development of capitalism...students must come to see themselves as the problem...which is precisely what it means to be a customer." (Motel & Harney, 2004, p. 104).

The work of the university is at odds with the work of the university. Or, to quote Moten & Harney (2004) one last time, "Her labor is as necessary as it is unwelcome" (p. 101). These dueling agendas amount to the maintenance of the status quo within higher education.

This same reality is true for diversity and intercultural initiatives within the context of higher education. Gonzalez et al. (2021) argue that U.S. higher education is more concerned with comfort rather than change, *especially in their DEI efforts*. This amounts to a form of 'DEI window dressing' on the university. The outside may look a little nicer (e.g. "Look at all of our great diversity programming!") while the core structures remain untouched.

Sexton (2008) builds a similar argument to critique the acceptance of multiculturalism. He argues that resolve to normalize multi-racial people "retroactively legitimizes the interracial sexual relationship from which they issue" (p. 157). Most horrifically, Sexton reads from "three texts that make the argument that black female slave – white male slave-owner sexual

relationship were not only sometimes consensual, but also empowering for the female slave and *the* path to social reform and reconstruction" (Nishsime, 2009, p. 67). The issue Sexton presents here is not the acceptance of multi-racial people, but the underlying framework upon which that acceptance is built. In this case, it is the rewriting of history, the reification of white supremacy, and the lack of accountability for oppressive ideology.

The same argument could be made against higher education. Upon what foundation are the supports of institutional intercultural interventions built? The titles adopted by higher education institutions reveal their philosophy; "Compliance Training", "Diversity Office", "Institutional Excellence". These titles do not reflect a critical commitment to equity, but what Warikoo (2016) calls a "Diversity Bargain". In this bargain, universities leverage diversity as a means to further advantage their white students by providing them an advantageous 'diverse learning environment'. Racial diversity then becomes commoditized as a selling point on a brochure, furthering the neoliberal agenda of the university.

These findings join a growing chorus critical of institutional action taken in the name of diversity. Berry (2015), Ahmed (2007), and Bensimon (2012) argue that institutional action is more likely to *reinforce* racial hierarchies than to disrupt them. The threads of this 'diversity bargain' have not *infiltrated* intercultural initiatives, they *define* diversity in higher education.

This becomes problematic for this study, as reinforcement of racial hierarchies is an unacceptable byproduct of this research. If, as the theorists above suggest, intercultural initiatives in the higher education context reify and strengthen systems of oppression, white supremacy, and the status quo perhaps the best path forward would be to forgo such initiatives altogether.

Yet to forgo intercultural initiatives is to accept the status quo as a future reality. This is not a palatable solution. Rather, this research attempts to look at these programs and the students

that inhabit them, with a Critical Constructive-Developmental bifocal lens exactly *because* other approaches have been unsuccessful. Perhaps with a fuller understanding of the various components of intercultural initiatives, especially in the higher education context, the work of diversity can – at the very least – stop causing damage.

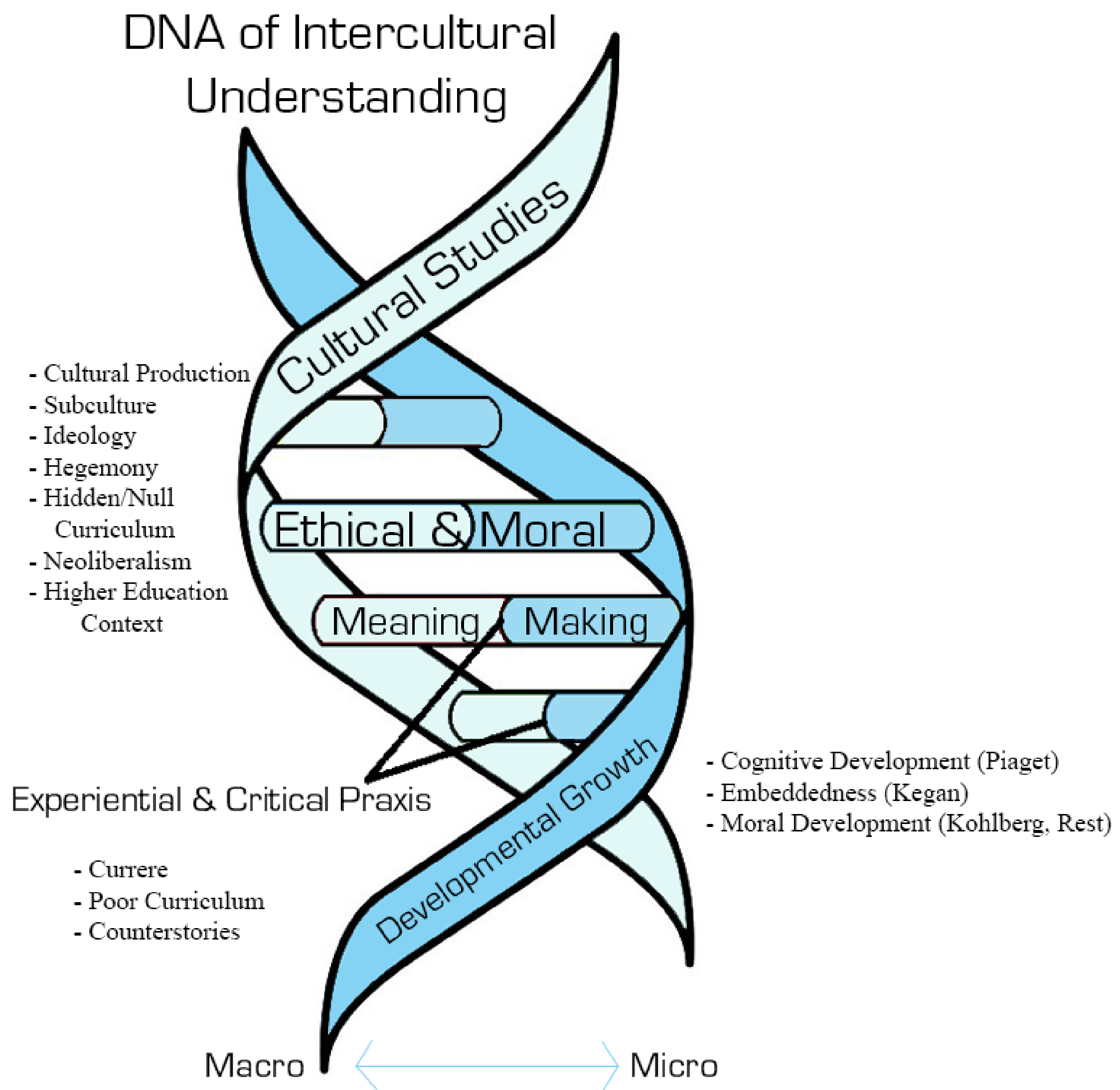
Summary

In summary, effective intercultural initiatives must include cultural studies content taught in developmentally appropriate ways through experiential critical praxis. The specific context of higher education can make this work challenging. As shown in Figure 2.8, the experiential critical praxis of counterstory and a poor curriculum of autobiographical currere connects cultural studies and developmental growth at the level of ethical and moral meaning-making. Figure 2.8 also adds labels to the overarching themes embedded within the model as well as a "macro" to "micro" scale across the bottom. Concepts on the left-hand side of the model, Cultural Studies and Ethics, tend to take a larger view on public society, while the concepts on the right-hand side, Developmental Growth and Morals, are typically the domain of the private realm. These spheres are bridged through experiential and critical praxis, bringing macro-concepts into the micro, and micro into the macro. Intercultural initiatives occupy this space as well, as thical and moral-meaning making is the core of intercultural understanding. ntercultural initiatives that neglect ethical and moral-meaning making neglect this central link, and are predestined to failure.

The literature discussed in this section builds this theoretical bridge between broader societal issues, personal development, and experiential ways of knowing. Understanding the theoretical underpinnings and the existing literature provide a foundation for the examination of the core question of this study: What is the relationship between intercultural initiatives,

developmental growth, and ethical/moral meaning-making? In the following chapter, the research methods used to investigate this question are clarified, as well as an overview of the data collection methods, the context of the research site and participants, study timeline, limitations, and researcher positionality.

FIGURE 2.8 DNA OF INTERCULTURAL UNDERSTANDING



CHAPTER 3: Research Methodology

Research Design

This study examines the impact that intercultural initiatives have on ethical and moral meaning-making. To do so, a critical and Constructive-Developmental paradigm is being used. The advantages of this hybrid paradigm lie in the ability to focus on the broad systems and institutions of injustice, as well as the personal, developmental meaning-making.

This study includes the following research questions:

1) How do intercultural initiatives impact ethical and moral meaning-making?

2) What is the relationship between developmental growth and intercultural initiatives?

Both qualitative and quantitative methods were used in this mixed-method research as a varied approach allows for triangulation of data, as well as making present different ways of knowing. This ensures rigor, internal validity, and the flexibility to incorporate various ways of knowing. Qualitative and quantitative research bring different aspects of this study into focus. According to Merriam (1998) "Qualitative researchers are interested in understanding the meanings people have constructed, that is, how they make sense of their world and the experiences they have in the world" (p. 6). Quantitative research, "refers to approaches to empirical inquiry that collect, analyze, and display data in numerical rather than narrative form (Donmoyer, 2008, p. 713).

This distinct separation between qualitative and quantitative is a bit misleading, as many quantitative researchers are interested in the qualitative aspects of phenomena and translate qualitative data into numerical scales. Also, Donmoyer (2008) argues the quantitative/qualitative dichotomy is misleading because,

> Qualitative researchers can never totally avoid quantification. Whenever they use terms such as sometimes, often, seldom, or never, for example, they are employing a form-albeit an exceedingly imprecise form-of quantification.
>
> Furthermore, some qualitative researchers move beyond primitive forms of quantification by administering questionnaires and reporting results in the form of descriptive statistics. This sort of numerical data is employed in some qualitative studies to triangulate qualitative findings and/or to determine whether or not the insights gleaned from a limited number of in-depth interviews are reasonably consistent with the views of those who were not able to participate in what is often a time-consuming and labor-intensive interview process. (p. 713).

Quantitative and qualitative research, then, are not so distinctly separate. The decision to use quantitative or qualitative measures has more to do with the research question being asked than the preference of the researcher.

Indeed, mixed-method research uses both qualitative and quantitative research precisely *because* of the nature of the research question seeking to be answered. This approach is often considered pragmatism. Geist and Lahman (2008) explain the use of mixed methodology pragmatism in the following way,

> In mixed methods research, the researcher's paradigm is often pragmatism. Pragmatists believe not only that it is acceptable to use multiple paradigms in the same research study but that qualitative and quantitative methods can be complementary. For a mixed methodologist, “what works” becomes the driving factor. Pragmatists value both the subjective and the objective; they believe that the research question is the most important issue. The research question, not the framework, should drive the method. By combining

> qualitative and quantitative methods, researchers are able to discover issues that might otherwise go undetected. However, critics of pragmatism have dismissed this paradigm as naïve, simplistic, and overly applied. A mixed methodologist would contend that an undue focus on theory and paradigms has detracted from the need to focus on the point of research: *the research question* [emphasis added]. The focus on the problem and not theory is one of the reasons mixed methodology has emerged as a field that is demanding respect. (p. 302)

The balance of quantitative and qualitative is significant for the purposes of this study, as both the qualitative and quantitative provide lenses for understanding the lived experience and meaning-making of the participants.

Positivism versus Functional Fiction

While qualitative research focuses on the construction of meaning and interpretation of experience, quantitative research is often seeking to answer questions regarding cause-and-effect, uncovering universal and absolute truths. "Purely quantitative researchers generally work from the positivist-postpositivist paradigm. They believe that phenomena can best be measured and explained using the scientific method" (Geist & Lahman, 2008, p. 300). Mixed-methodology makes no such commitment to the scientific method. The simple truth is, "If every relationship were causal, the world would be a simple place; but most relationships are not" (Glass, 1997, p. 589).

Donmoyer (2008) provides an alternative to this either/or quandary for pragmatic, mixed-method research through a theory developed by Peter Cohen. Cohen "indicates that the notion of causation in the social world may, indeed, be a fiction, but he argues that it is nevertheless a highly functional-and even perhaps an indispensable-fiction" (p. 717). Cohen argues without

some level of causal thinking it would be impossible to create policies, teach, lead, counsel, "and presumably any other social activity in which someone acts with the intention of influencing others" (p. 717).

This position walks a fine line between positivist-postpositivist paradigms and constructive paradigms of truth, strengthening the rationale of both paradigms. Cohen argues that meaning is individually constructed (qualitative) through the "functional fiction" of cause and effect (quantitative).

This positioning of cause and effect captures the pragmatic approach this research is built upon. Ethical and moral meaning-making is a highly qualitative, very personal, project. Intercultural initiatives, however, seek to have a cause-and-effect relationship with those who participate in them. The purpose of developing curriculum in general, and related to DEI initiatives specifically, is to impact the students attending the course. Educational objectives are created, and lesson plans are designed around an intended 'effect' on learners. At the same time, each learner experiences the lesson plan individually, connecting with varying components, and makes personal meaning. Often, the learner ascribes the "cause" of their learning to educational objectives, though – Peter Cohen would argue – this is more of a "functional fiction" than reality.

Mixed-Method Criticality

Using a mixed-methods approach to explore issues related to Critical Theory and Constructive-Developmental Theory is not without its weakness. The marriage of these two lenses with a mixed-methods research frame has methodological strengths and weaknesses. As discussed in Chapter 1, the combination of these two lenses creates a 'macro' and 'micro' understanding of the world. This 'bi-focal' allows broad societal issues of cultural production,

hegemony, neoliberalism, subculture, and personal agency to remain in view, while simultaneously focusing on individual cognitive and moral/ethical development.

The corresponding weakness, however, is Critical Theory's resistance to positivist mixed-methods research (Agger, 1991). Critical Theory champions a framework reflective of multiple ways of knowing (Belenky et al., 1986), with no particular way being true or best.

Woods (1997) and Penelope (1990) posit additional consideration regarding the language of research. Woods (1997) theorizes a Critical "Muted-Group Theory", which focuses on "how language names experience and thus determine what is socially recognized and pays close attention to the way that a dominant discourse silences or mutes groups that are not in society's mainstream" (p. 321). Penelope (1990) documented the "Patriarchal Universe of Discourse", in which a set of linguistic conventions reflect a particular definition of reality. Those who accept the constructs of the language accept its categories of truth – specifically male-dominated patriarchy.

This language, with its accompanying problems, is embedded within mixed-method research, unavoidably integrated beneath the constructs of the research paradigm. Mixed-Methods research is "not only a way of conducting research but also a philosophical orientation to inquiry" (Tebes, 2012, p.14). This research methodology occupies an epistemological and ontological space separate from criticality, namely pragmatism and perspectivism. A pragmatic research philosophy is described as "an approach for clarifying concepts or ideas to understand their practical consequences" (Tebes, 2012, p. 15). Perspectivism, championed by Giere (2006), argues that all human knowledge is perspectival, including observation, instrumentation, and measurement. Generalizable models derived from theory and supported by observation lead to "a good but never perfect fit to aspects of the world" (p. 93).

This creates a disconnect between the research frame and the research method of this study. Critical Theory postulates that truth varies across race, gender, and language (Delgado & Stefancic, 2013; Gilligan, 1982; Penelope, 1990). Mixed-methods, on the other hand, seeks perspectives on truth, or at least *truthlikeness* for proposed theories about reality (Tebes, 2012; Popper, 1963). This ideological disconnect between criticality and mixed-methods is significant and must be acknowledged. While the philosophical gap between Critical Theory and mixed-methods research is substantial, the existence of Donmoyer et al.'s (2012) "functional fiction" provides a bridge between them. This view acknowledges that truth and cause-and-effect relationships are relative both unknowably embedded within a larger context of society, language, hegemony, and oppression *and* necessary to investigate for the purposes of policy creation, lesson planning, and program development. The combination of Critical Theory and mixed methods seeks to straddle these opposing worlds to investigate the impact and outcomes intercultural initiatives have on the learner.

Research Methodology – Quasi-Experimental

This study utilized a nonequivalent quasi-experimental research design, which differs from an experimental or randomized experiment. In a 'true' experimental design subjects are randomly assigned into different treatment groups, while in a nonequivalent quasi-experimental design they are not (Gribbons & Herman, 1997). Kalaian (2008) describes situations wherein quasi-experiments are used in the following manner,

> Quasi-experimental research is used in situations where it is not feasible or practical to use a true experimental design because the individual subjects are already in intact groups (e.g., organizations, departments, classrooms, schools, institutions). In these situations, it is often impossible to randomly assign individual subjects to experimental and control

groups. Thus, quasi-experimental designs are similar to experimental designs in terms of one or more independent (experimental) variables being manipulated, except for the lack of random assignment of individual subjects to the experimental conditions (i.e., experimental and control groups). Instead, the intact groups are assigned in a nonrandom fashion to the conditions. (p.727)

This study is a nonequivalent quasi-experiment due to the treatment being assigned to the group rather than to individuals subjects (Kalaian, 2008).

This study focused on three intact groups of students attending different sections of the same introductory education class over the course of one 16-week semester (Fall 2020). Each class consisted of 25 students, and met once a week for 2.5 hours at a mid-sized university in the U.S. south. Each class took a quantitative moral judgment pretest (Pre), was observed (O) by the researcher on three different occasions, participated in an intercultural initiative intervention during the class period (I), was observed three additional times, and took a posttest. The pretest was administered the first week of the semester, the progress test was week 8 of the semester,

TABLE 3.1 - STUDY DESIGN

	Multiple Group Multiple Intervention (O_1 = Observation 1, I_1 = Intervention 1)									
Week#	1	2	4	6	8	8	10	12	14	16
Group 1:	Pretest	O_1	O_2	O_3	I_1	Progress	O_4	O_5	O_6	Posttest
Group 2:	Pretest	O_1	O_2	O_3	I_2	Progress	O_4	O_5	O_6	Posttest
Group 3:	Pretest	O_1	O_2	O_3	I_3	Progress	O_4	O_5	O_6	Posttest

and posttest was week 16. This is represented in Table 3.1. The

pre/progress/posttest uses an identical measure, The Defining Issues Test (DIT-2). Thus the dependent variable is a statistically significant change in a particular index over time. Additional information regarding the instrument including validity, analysis, and limitations will be discussed in a subsequent section of this chapter.

Additional individual interviews were conducted with 3-4 students randomly selected out of each group. The interview followed the Subject-Object Interview protocol, developed by Robert Kegan to accurately assess the developmental stage of study participants. This open-ended format interview was completed in the second half of the study, following the first three observations and the intervention in each group. This enabled the developmental stage and meaning-making of the participants to be the focus of the open-ended interview. While there are no questions specific to the intervention within the interview, participants had that experience available to draw on. This enabled students to discuss the intervention, their ethical/moral meaning-making, and display their developmental stage.

Research Instruments and Observations

Defining Issues Test

The Defining Issues Test (DIT) was developed by Neo-Kohlbergian James Rest. The test seeks to measure the moral judgment schema individuals utilize during a moral dilemma. Rest (1986) described the basis of Defining Issues Test in the following way:

> The DIT is based on the premise that people at different points of development interpret moral dilemmas differently, define the critical issues of the dilemma differently, and have different intuitions about what is right and fair in a situation. Differences in the way that dilemmas are defined therefore are taken as indications of their underlying tendencies to organize social experience. These underlying structures of meaning are not necessarily

apparent to a subject as articulate rule systems of verbalizable philosophies—rather, they may work "behind the scenes" and may seem to a subject as just commonsensical and intuitively obvious (p. 196).

The "behind the scenes" nature of this test of moral judgment is of particular interest to this study. This differs from Kohlberg's moral dilemma test as participants are not expected to master their moral stage to a level where they can explain it to others. Rather, the second edition of the Defining Issues Test (DIT-2) poses 5 dilemmas and asks the participants specific multiple-choice questions. Participants are asked to rate items in terms of their moral importance. This allows participants to use both, "'bottom-up' processing (stating just enough of a line of argument to activate a schema) with 'top-down' processing (not a full line of argument so that the subject has to "fill in" the meaning from an existing schema)" (DIT website, 2020).

The five moral dilemmas are:

(1) a father contemplates stealing food for his starving family from the warehouse of a rich man hoarding food; (2) a newspaper reporter must decide whether to report a damaging story about a political candidate; (3) a school board chair must decide whether to hold a contentious and dangerous open meeting; (4) a doctor must decide whether to give an overdose of pain-killer to a suffering but frail patient; (5) college students demonstrate against U.S. foreign policy. (DIT Website, 2020)

Participants were then asked to respond to each scenario by deciding whether the fictional character should or should not do the action in question (e.g. steal the food, report the story, etc.). Following this decision, participants are provided 12 statements such as, "Doesn't the public have the right to know all the facts about all the candidates for office?" to which they are asked

to respond to the importance of with a 1 (great) – 5 (no) scale. A sample of this instrument is provided in Appendix A.

Validity of the DIT has been established in terms of seven criteria by Rest, Narvaez, Thoma, & Bebeau (1999): 1) Differentiation of various age/education groups – studies show that 30%-50% of the variance of DIT scores is attributable to level of education. 2) Longitudinal gains – a 10 year study of men and women, of college-attendees and non-college subjects from diverse backgrounds show gains; a review of dozens of studies of Freshmen to Senior college students (N>500) show effect sizes of .80, making gains in the DIT scores one of the most dramtic effects of college. 3) The DIT is significantly related to cognitive capacity measures of Moral Comprehension (r .60s), recall and reconstruction of Postconventional moral arguments, Kohlberg's interview measure, and (to a lesser degree) to other cognitive measures. 4) The DIT is sensitive to moral education interventions. Rest et. al (1999) found one review of over 50 intervention studies reports an Effect Size for dilemma discussion interventions to be .41 (moderate gain) whereas the Effect Size for comparison groups was only .09 (little gain). 5) The DIT is significantly linked to many "prosocial" behaviors and to desired professional decision making. Rest et. al (1999) found 37 out of 47 correlations were statistically significant. 6) The DIT is significantly linked to political attitude's and political choices – in a review of several dozen correlates of political attitude, the DIT typically correlates in the range .40-.65. When coupled with measures of cultural ideology, the combination predicts up to 2/3 of the variance of controversial public policy issues (such as abortion, religion in public school, women's rights, rights of the accused, rights of homosexuals, free speech issues). 7) Reliability is adequate. Cronbach alpha is in the upper .70's/low .80s Test- retest reliability is similar. Further, the DIT shows discriminant validity from verbal ability /general intelligence and from

Conservative/Liberal Political attitudes – that is, the information in a DIT score predict the seven validity criteria above and beyond that accounted for by verbal ability or political attitude. The DIT is an equal measure for males and females. No other variable or other construct predicts the pattern of results on the seven validity criteria as well as moral judgment.

The DIT-2 is an updated version of the original DIT devised in 1984. Compared to the original, the DIT-2 has updated stories, is shorter, has clearer instructions, retains more subjects through subject reliability checks, and does not sacrifice validity. The correlation of the DIT with the DIT-2 is .79, nearly the same test-retest reliability of the original DIT.

Within the DIT-2 assessment there are a number of reliablity checks. Upon being sent the the Center for Ethical Development at the University of Alabama to be scored, each response is assessed on the following criteria: "New Checks" provide a summary index score that considers the following way a respondent may provide bogus data. "Rate-and-rank consistency" examines if respondents rated and ranked the same items as consistently important (or unimportant) on the assessment. If there is too much inconsitency then it is possible the data is unreliable, perhaps a random response from a participant rather than a thoughtful response. "MScore" is also provided in the data scoring. This scale assesses the number of selections participants made that were unusual, pretensiously worded or complex – but deliberately designed to be meaningless to the dilemma. If a research particpant selects too many of these items (greater than 10), they may be responding more to the style of wording or syntax rather than the meaning, and therefore are purged from the dataset. "Missing Data". It is common for research subjects to leave an item blank or fail to provide a ranking response. The DIT allows for missing data up to a point, but purges responses that fail to respond to 3 or more items.

The DIT scores responses along three developmental schemas, Personal Interest (STAGE23), Maintaining Norms (STAGE4P), and Postconventional (PSCORE). These scores connect to Kohlberg's moral reasoning stages, with STAGE23 connecting to Kohlberg's Stage 2 and Stage 3. STAGE4P relates to Kohlberg's Stage 4, concerned with maintaining existing legal structures, roles, and organizational structures. PSCORE denotes the level of Postconventional moral reasoning that is present.

Each respondent is scored on all three scales by the Center for Ethical Development. Possible scores range from 0-95, with a higher number representing more moral reasoning at a particular stage. For example, a participant may score STAGE23 = 14, STAGE4P = 26, PSCORE = 48, indicating that the presence of some Stage 2/3 moral reasoning, more Stage 4, and mostly Postconventional moral reasoning. It is important to note here that the DIT treats these scales as related, with an increase on one scale necessitating a decrease on another scale.

Following the pre/progress/posttest a small subset of students who demonstrated a significant change (in any direction) on the DIT-2 (n=3) were interviewed. The structure of the interview was open-ended, simply asking, "What happened this semester?" This allowed space for two things. First, should significant life events outside of the classroom have had a dramatic impact on the student scores it would allow them the opportunity to bring those experiences into the research as a meaningful factor or confounding variable. Second, it allowed the students a moment of reflective *currere*, acknowledging the autobiographical curriculum of their semester, and asking for their thoughtful perspective.

Interview

Data is gathered through an interview by, "the establishment of human-to-human relation with the respondent and the desire to understand rather than to explain" (Fontana & Frey, 1994,

p. 366). Three or four interviewees were randomly selected from each class section. Interviews were semi-structured; following the Subject-Object Interview protocol (provided in Appendix B). This protocol seeks to understand participant's constructive-developmental stage while investigating their ethical and moral meaning-making. This interview protocol balances the freedom to follow the natural flow of conversation, as well as engage in a consistent investigation of intercultural topics with participants. Fontana and Frey (1994) advocate for flexibility within interview protocols as they maintain that,

> [It] makes the interview more honest, morally sound, and reliable, because it treats the respondent as an equal, allows him or her to express personal feelings, and therefore presents a more "realistic" picture than can be uncovered using traditional interview methods. (p. 371)

Merriam (1998) also argues against highly structured interviews, stating they "get reactions to the investigator's preconceived notions of the world" (p. 74). Fontana and Frey (1994) note the importance of non-verbal information gained through a flexible interview, allowing for body language and non-verbal cues to verify mutual understanding during an interview. This adds to the richness of the interview data, providing a deep, textured study of the participants and their form of meaning-making.

Interviews were recorded and transcribed for participants to review. Research participants had the opportunity to review and validate information observed and/or transcribed by the researcher. This is done as participants, "also help triangulate the researcher's observations and interpretations.... the actor [participant] is asked to review the material for accuracy and palatability" (Stake, 1995, p. 115). Interviews were conducted via Zoom outside of class hours.

Interventions

Control Group: Class Section 2

The first group of participants, randomly selected to be Class Section 2, received no additional interventions. While this could be misconstrued as a non-treatment, the reality is that several intercultural and developmental topics are covered as part of the class curriculum over the course of the semester. The course catalog describes this course as,

> Provid[ing] a careful and systematic exploration of teaching and learning within the context of the U.S. education system. Class members will critically examine a variety of factors that influence schooling processes for children at all levels from preschool through high school. Students will participate in and reflect upon extended field experiences in local schools. (Hamilton, 2020, p. 1)

Topics – listed as questions on the syllabus - give specific focus on the syllabus. These include "Who runs education in our country?", "Do teachers have a "code of ethics" they should follow?", "What does it mean to be educated?", "Is it possible to "weaponize education?", and "Does family income influence how well children do in school?" (Hamilton, 2020, p. 7-8).

While this qualifies as treatment, for the purposes of this study, this group served as the control group and was thereby viewed as receiving no additional intervention. The study sought to examine the change from pre to posttest overall, but *especially* from Class Section 2 to Section 1 or 3. Unfortunately, as described further in Chapter 4, the control group class section opted out of participating in this research in a meaningful way. The desire was to compare the effect of the interventions provided in Sections 1 and 3 to the Section 2 control group, thereby minimizing a multitude of covarying factors that might influence the study.

Intentional Dialogue Intervention: Class Section 1

The second group, randomly selected to be Class Section 1, was provided an intercultural training developed and facilitated by the university titled, “Intentional Dialogue”. The mission of Intentional Dialogue is “to facilitate opportunities for meaningful dialogue among diverse members of the SCU campus in order to support a more inclusive, connected, and vibrant community” (What is Intentional Dialogue, 2020). This training is designed loosely around Paolo Freire’s concept of dialogue. Freire (2017) says, “It is in speaking their word that people, by naming the world, transform it, dialogue imposes itself as the way by which they achieve significance as human beings” (p. 88). Given this power residing in dialogue, utmost care and intentionality must be used when interacting with others, especially those who differ in culture one way or another.

The Intentional Dialogue program seeks to educate and enact the five affirmations of dialogue, “Love, Humility, Hope, Critical Thinking, Trust” (What is Intentional Dialogue, 2020). This is typically done in a purposeful, 2-hour session. Sessions begin with an introduction to the concept of dialogue (versus conversation or debate), partnered practice with a social identity wheel, definition of effective listening, and lengthy opportunities to practice dialogue across differences. The pedagogical format of this intervention utilizes experiential methods to deliberately pair participants with an individual who identifies with a different social identity (race, gender, sex, religion, ability, etc.). Students are then prompted to experientially implement the skills learned in the session. This real-life conversation with an individual that identifies differently is debriefed, feedback is provided, and students get another opportunity to practice their abilities to dialogue across differences.

To date, no research has been done internally or externally on the Intentional Dialogue program to assess the effectiveness, outcomes, or reliability of the training. In this study, Intentional Dialogue was not assessed directly but compared with the Control Group and Class Section 3 with regard to the impact on ethical and moral meaning-making. A curriculum guide for this intervention is found in Appendix C.

Interobserver reliability and treatment validity was maintainted throughout this intervention as the researcher and the classroom professor observed the university-trained facilitators following the curriculum guide provided in Appendix C.

In addition to this one-time intervention, Class Section 1 began each group session with a diversity-related dilemma question. For example, "Should you eat in front of a Muslim colleague that is fasting?" There were 6 group sessions throughout the semester, 3 before the scheduled intervention, and 3 after the intervention. All students were asked to provide their answer to the dilemma, as well as nominate an opposing view that they agreed with most. These diversity-related dilemma questions bring DEI issues to the front of student's minds as they begin their class discussions. In total, this exercise took the first 15-20 minutes of each group class session. (These icebreaker questions are provided in the Appendix).

The format of this intervention was altered due to social distancing protocol and stay-at-home orders based on the global pandemic, COVID-19. While originally intended to take place in-person, this intervention took place online via Zoom.

Ethical Dilemma Discussion Intervention: Class Section 3

The third intervention was developed by the researcher based on the principles of cultural studies, constructive-developmental theory, and experiential and critical praxis. This intervention combined the work of Pinar and Grumet's autobiographical currere and the work of Georg

Lind’s (2006) *Konstanz Method of Dilemma Discussion (KMDD)*, a moral development discussion curriculum. This experiential curriculum uses deliberately sequenced classroom discussion of moral dilemmas to challenge students’ assumptions and “cultural of embeddedness” to see intercultural issues as moral dilemmas and view them from a new perspective. The researcher adapted Lind’s dilemmas – using Lind’s criteria for writing new dilemmas – to include a layer of autobiographical inquiry and intercultural quandaryDilemmas and the discussion protocol are included in Appendix D, E, & F. The outlines provided in the appendixes were followed during the administration of the intervention, though no interobserver reliabilty measures were taken.

In addition to this one-time intervention, the class assigned to this intervention began each group session with a moral dilemma question. For example, “You witness a man rob a bank but instead of keeping the money for himself, he donates it to a local orphanage that is struggling for funding. What should you do?” There are 6 group sessions throughout the semester, 3 before the scheduled intervention, and 3 after the intervention. All students were asked to provide their answer to the dilemma, as well as nominate an opposing view that they most agreed with. These moral dilemma questions bring ethical and moral issues to the front of student’s minds as they begin their class discussions. In total, this exercise took the first 15-20 minutes of each group class session.

Data Collection & Analysis

Data collection began the first week of the Fall 2020 semester. All data gathered from participants were with their explicit permission and following DRB/IRB guidelines. The DIT-2 instrument was assigned and deployed via Qualtrics the first week of class. Students were given a week to complete the instrument before returning to class the following week. Data was stored

on a secure, password-protected server throughout the semester. Students completed the DIT-2 two more times, once immediately following the intervention, and once at the end of the semester. All responses were stored on a secured, password-protected server. These data were then stripped of identifying information, participant responses were labeled as pre, progress, and posttest with a 5-digit code number to enable matching and sent to the Center for the Study of Ethical Development (CSED), at the University of Alabama. These data were sent over to the CSED within a week of posttest completion. The Center produces the DIT-2, scores results based on their research, and maintains normative data from DIT-2 results around the country and the world. Results of the DIT-2 measure were analyzed by comparing pre/progress/posttest mean scores, standard deviations, as well as paired and independent sample t-tests. Scores were also compared to the normative data using one-sample t-tests. The use of these various modes of analysis reduced selection effect bias as the groups were not randomly assigned.

As classes were held via Zoom due to pandemic-related social-distancing measures, discussions related to critical intercultural issues were observed, recorded, and analyzed through the Zoom online platform. Observation of these discussions was then coded and analyzed for themes. This online format created opportunities and conveniences, as well as prohibited certain types of observation. For example, recording a discussion on Zoom is much less prohibitive than recording a video in person. It also allows discussion to be observed by the researcher without the researcher being present during the live class. This removed some of the potential for the "researcher effect". At the same time, many of the nonverbal cues that make classroom observation rich and textured were lost through this medium. Body language, tone, and emotional discomfort (or disequilibrium) are difficult, if not impossible, to track through a digital platform.

In addition to classroom observations, interventions also place via the online Zoom platform and needed to be tailored from their original design to be implemented in this way. Not only did this make the interventions difficult to facilitate, but the simultaneous task of observing the class experiencing the intervention was challenging. Normal observations during the intervention would include classroom dynamics, body language, nonverbal cues, and participant tone. These were difficult – if not impossible – to gauge through the medium of an online platform.

There are also issues of diversity, equity, and inclusion that become more pronounced when using a remote classroom (Wood & Fasset, 2003, Vance-Granville Community College Advances Student Success and Equity in Virtual Classroom, 2020). Students having their webcams on during class can highlight the disparity of wealth, privilege, and resources of students. The availability of a private room, high-speed internet connection, or lack thereof were layers of DEI that must be attended to in unique ways in the remote classroom (Mizrachi, 2019). Simultaneously, not having a webcam turned on during class makes it difficult to connect meaningfully with others (Kozar, 2016; Jackson, Yorker, and Mitchem, 1996). Virtual backgrounds can mitigate some of this diversity, equity, and inclusion concern, though others (e.g. internet connections, non-responsive students without webcam enabled, etc.) needed to be navigated with more finesse.

As mentioned above, classroom discussion observations were completed three times for each section before the intervention is implemented, and three times following the intervention. Field notes were taken by the researcher and analyzed for themes, commonalities, and differences across class-section, and pre/progress/post-intervention. Class observations were not

influenced by data gathered from the pretest, progress test, or posttest as that data was not analyzed until all tests were completed at the end of the semester.

Context of Research Sites

This study was conducted at a mid-sized, private, religiously affiliated university in the southern United States. As of Fall 2019, the university has 11,024 students, 9,474 of whom are undergraduate students. According to the university's 2019 "Fact Book," 58.2% of the student body is female, 41.7% is male. 67.2% of the student body is white, 14.2% is Hispanic/Latino, 5.5% is Black/African American, and 5.0% is Non-Resident Alien. (SCU Office of Institutional Research, 2020). The demographics of the university have largely remained steady over the past 8 years, though there was an increase in Hispanic/Latino students from 2011-2019, 9.8% to 14.2%. This increased percentage of Hispanic/Latino students is accounted for in the decreased percentage of white students enrolled over the same period, from 72.8% to 67.2%. Percentages of students identifying as Black/African American, Non-Resident Alien, Asian, American Indian/Alaska Native, and Hawaiian/Other Pacific Islander remained steady over the same timeframe.

Student home residence has changed over the past 8 years, from 71.5% of students attending from the Southwest Region (95% of those students are from Texas), in 2011, down to 55.2% from the same region in 2019. This decrease is reciprocal to the increase in students attending from the Far West Region, including Alaska, California, Hawaii, Nevada, Oregon, and Washington states (SCU Office of Institutional Research, 2020).

These demographic and home residence changes have coincided with national intercultural movements such as #BlackLivesMatter, #MeToo, and the presidencies of Barack Obama and Donald Trump. The national tension regarding intercultural conversations has

influenced the conversation on campus, as students of color have taken concerns and demands to the administration multiples times over the last number of years.

Currently, the university is being publicly sued by a current student who filed a racial discrimination suit. The suit alleges the university "has been – and remains – bigoted, narrow-minded and hypocritical in its treatment of racial minorities and women while ostensibly advancing higher education" (Doe v. SCU, 2020, p. 1). The suit further argues that this discrimination is not isolated, but "the culmination of over a century of hateful campus culture gone unchecked" (p. 1). These allegations both angered and empowered students to speak out against discrimination on campus. Faculty and staff organized listening sessions to allow students to air their concerns and grievances. Momentum has paused, however, with the arrival of the COVID-19 global pandemic.

While the university is making efforts towards diversity, equity, and inclusion through a DEI curriculum overlay, Title IX office, an office of D & I, and other intercultural initiatives, it is clear there is still a long way to go to achieve progress – much less success. The majority of these efforts have begun recently, with a DEI academic core competency being proposed and ratified by the student body in 2019. University students have repeatedly served as the catalyst for these strides as they express concerns and demanded the school do more on behalf of their historically marginalized student body. Much of the official DEI programming and effort is in response to these student concerns, rather than initiated by institutional leadership. It is against this backdrop that this study of the intercultural initiative's impact on ethical and moral meaning-making is situated.

Research Participants

The student involved in this study were undergraduate students at the university described above. As fitting a quasi-experimental design, students self-selected to enroll in the course under study, rather than being randomly assigned. Class sections were randomly assigned to specific interventions. Students did not know that a study was taking place in the course until the first week of classes, and did not know which intervention their class section had been randomly assigned. Students opted into the study by signing an informed consent via private communication directly with the researcher. Students who elected to opt-out experienced no change in grade, course content, or treatment over the course of the semester. The course instructor, Dr. Hamilton, was not informed which students have opted in or opted out of research participation. This anonymity ensured students were enabled to choose freely without fear of adverse academic repercussions.

Students in this course ranged from freshman to seniors, and were mostly education majors, and had some prior educational experience. This course is considered ‘entry level’ within the College of Education, allowing students to enroll as an elective or to investigate their interest level in pursuing a teaching career. More information regarding participant demographics is provided in Chapter 4.

Researcher Positionality

Researcher positionality is defined as, “the stance or positioning of the researcher in relation to the social and political context of the study—the community, the organization or the participant group” (Coghlan & Brydon-Miller, 2014, p. 628). This positionality affects

> Every phase of the research process, from the way the question or problem is initially constructed, designed, and conducted to how others are invited to participate, the ways in

> which knowledge is constructed and acted on, and, finally, the ways in which outcomes are disseminated and published. (Coghlan & Brydon-Miller, p. 628).

In a fictional world, research would occur within a vacuum. None of the researcher's bias or ideology would affect the data collection or outcome of the research. The reality, however, is that the researcher *does* have an impact on the research performed. This happens on a larger scale than unintentional 'contamination' via the researcher's presence in the classroom. It is well documented that the presence of an external observer impacts the behavior and response of study subjects (Brink, 1993). Also, as Coghlan & Brydon-Miller mention above, the question being asked reflects an ideology and positionality of a researcher. As Shulman (1997) says, "One's preferred modes of research often reflect political or ideological dispositions" (p. 4). This does not have to be viewed as a negative, however, as Shulman continues,

> This is not a flaw of research; indeed, it is an essential feature of all scholarship that the research practitioner should learn to recognize and acknowledge if he or she is not to develop an unearned air of objective omnipotence or blind faith in putatively dispassionate inquiry (p. 4).

Good research requires the researcher to be aware of, and explicitly disclose to the audience their positionality. This to be viewed as a researcher's "conflict of interests" statement, typically used in governance or contractual commitments to explicitly acknowledge hidden motives, benefits, and ideologies.

This study focuses on the relationship between intercultural initiatives and ethical and moral meaning-making. To responsibly conduct this research, I must disclose some relevant information. First, the university where this research takes place is also the university where I work as a full-time employee in the Human Resources department. As an HR Learning and

Development specialist, there is some potential that this research takes place "too close to home" for me to be aware of my embeddedness within the culture.

Second, as a cisgender, 38-year-old, white male I experience privilege that those with different identities do not. I am part of the dominant and majority group at this university and in this country. As I age, I become *more* a part of the dominant group, as age (to a point) inflates status. I do not know what it is like to be minoritized based on gender or race – in this country or at this university. As much as I may seek to learn and understand, the best I can ever be is a cisgender, white male "trying on" the perspective of an 'other'. In many ways, this disqualifies me from defining what a "good" intercultural initiative is.

In other ways, I have plenty of experience being minoritized. Growing up in Tokyo, Japan, I was often prevented from societal functions based on my race and ethnicity. Walking down the street mothers would pull their children close as I passed by, posted job opportunities would be mysteriously filled when I would walk in to inquire, and Japanese universities would not accept my applications. After graduating high school in Tokyo, I knew the other possible future for me was to leave Japan, where I was born and raised, to live in the U.S., where my physical appearance would not foil my career aspirations. Japan as a culture is simultaneously xenophobic and enamored with westerners as "exotic". I would regularly be asked to have my photo taken as though a celebrity and Japanese teenagers would excitedly talk about me in front of me, assuming I could not understand every word they were speaking.

Moving to the U.S. for college underscored the feelings of being a societal 'other', as American culture was foreign to me. I looked like everyone else on the outside but felt completely different inside. This 'outsider syndrome' is common with expatriated youth who do not seem to belong anywhere.

From college, I moved to downtown Los Angeles, where I was a demographic minority in an overwhelmingly Hispanic and African American neighborhood. Sticking out and being judged based on my external appearance was nothing new. If I'm honest, it felt familiar to me. Only upon moving to work at this university did I experience – for the first time – being part of a cultural majority. Candidly, it was exceptionally uncomfortable. This discomfort was not due to poor treatment from others, but a sense of loss of personal identity and individuality. I had always lived in a world where I was noticed, watched, and judged simply because of my appearance. I had normalized being stopped by the police to be asked if I was lost, and being followed around the grocery store. The process of resisting the weight of cultural expectations had felt like a blanket I had gotten used to, and missed when it was taken off.

At the same time, I recognize the privilege that it grants me. The uncomfortable truth was that I chose to leave Japan to pursue a future beyond what the Japanese were willing to grant me. I could go to a place where I was accepted based on my external appearance without prejudice or xenophobia. Many in this country do not have that option.

This is the path, and these are the issues that drew me to this line of research. From my experience, intercultural understanding and acceptance are much deeper than initiatives and programs – they are ethical and moral. They reflect the developmental stage at which individuals make meaning. The way these programs can be successful is not by hiding the ethical or moral components, but by publicly broadcasting an ideology of acceptance, tolerance, and love. These are the outcomes I wish to see as a result of quality intercultural programming. Perhaps intercultural programming can become a lever by which ethical and moral meaning-making can be impacted – both on the macro-ethical level of institutions, systems, and societal forces, and the micro-level of individual development.

My researcher positionality also presents critical challenges as I face this work. Regardless of my personal history, I show up in the world as a white-bodied male employed by the research-site university. Related to my personal history, I too have blind spots, embeddedness, and unintentionally contribute to reifying cultural production. This layers on societal roles of power, white supremacy, and hegemony into the study. Each of these factors ripples into the research site and across the study. Students may have been more or less willing to participate in this research due to these elements. As much as I wish I could be neutral, I occupy a position of privilege in the classroom and culture of the research participants. Though attempts at minimizing this privilege are sought through the IRB process, the challenges remain.

Study Timeline

This study began data collection in Fall 2020, following committee and DRB/IRB approval. Initial observations took place in each of the classrooms over the course of the first 2 months of the semester (August – September), followed by implementation of interventions (Late September). Following the interventions, the DIT-2 was administered again as a progress check. Further classroom observations were completed, as well as interviews with 3-4 students from each subject group (October – December). DIT pre/progress/posttest was completed in August, October, and November 2020, with results returning from the Center for Study of Ethical Development in January 2021. Results, findings, and conclusions were written January – March 2021 for review and dissertation defense April 2021. The research will then be submitted to various conferences and journals for publication consideration.

Limitations

This study is limited to three sections of a single class taught at a private, mid-sized university in the southwestern United States. With such a limited sample size and demographic,

this study is not able to speak to any broader context. The nature of this study in and of itself produces some limitations, namely the quasi-experimental design, pretest/progress test/posttest, and mixed methods approach.

The quasi-experimental design, by definition, does not use randomly assigned groups or participants. This reduces the validity of the test as various external factors may attribute to the differences between groups. For example, if, due to scheduling, one class section filled with student-athletes, there may be some confounding variables that alter the results for that course section.

Test fatigue, or "test effect" may result from using the same tool as both the pretest and posttest. Porter, (1997) describes the struggles of using a pretest-posttest methodology,

> Students may do better on the second test because they learned from taking the first test… the students themselves are older and more mature, or during the course of the study the students may have received some experiences (other than the experimental condition) that changed them and improved their performance on the dependent variable. (p. 535)

Finally, a mixed-method approach can make it difficult to integrate the research findings coherently. As quantitative and qualitative methods examine the world through fundamentally different lenses, it can present a challenge to attempt to triangulate the uses of both methodologies. While this does present a challenge, it also serves to shed light and invite multiple ways of knowing as the subject is examined through every lens.

The "teacher effect" is another limitation impacting this study. The observed effects may have been due to the student's response to the teacher providing the intervention rather than to the intervention itself. This is true for both the ethical dilemma intervention led by the researcher

as well as the Intentional Dialogue intervention led by university trained facilitators. This creates the problematic possibility that students may not have responded to the treatment as much as the teacher providing the intervention. This could have inflated or deflated the impact of the intervention. For example, a weak intervention could show up as powerful due to the teacher providing the intervention being particularly dynamic or engaging. Equally, a powerful intervention could show up as weak due to the teacher providing the session.

This highlights another limitation present in this study, the social identities of those providing the interventions themselves. Both interventions were provided by classroom outsiders, not the instructor of record. While this works to diminish the power and authority dynamic within the classroom during the intervention, race, ethnicity, gender identity, credentials, and executive presence (or lack thereof) were undeniably present. This may impact the student's perception of the intervention's credibility, and impact how the students receive the intervention.

Though it was mentioned above, the limitations presented by COVID were unique and significant over the course of the semester. Class schedules were disrupted, students were constantly in quarantine, and groups of students attended class virtually or in-person depending on their daily preference. Additionally, the technological challenges of virtual learning made it difficult to engage students through both in-person and virtual modalities simultaneously.

As a researcher, non-verbal cues, body language, tone, proximity, and interpersonal dynamics play a meaningful role in understanding the participant experience. These avenues of data gathering were, for the most part, unavailable to me over the study. Class observation, interviews, classroom discussions, and interventions all took place online.

Hidden Curriculum in Interventions

It is important to note in this research regarding hidden curriculum that the research itself, including the situating if the university, the students, the interventions possessed within themselves a form of hidden currcula. Further, to allow the researcher to step out of his assigned role for a moment, the institution of dissertations, complete with the expected comprehensive exams, formating, style guide, and defense also serve as a form of hidden curriculum embedded within this study. While acknowleding the presense of these hidden curricula, of particular concern as a limitation within this study is the hidden curriculum that may be engaged in the interventions activities chosen for each group. While further examination of the hidden currcula embedded within each of these interventions warrant a full study of their own, a brief analysis is required here as well.

Found in the Appendix C, the Intentional Dialogue curriculum seeks to "facilitate opportunities for meaningful dialogue among diverse members of the SCU campus in order to support more inclusive, connected, and vibrant community". This is accomplished through the learning outcomes: list the five "affirmations" of dialogue, demonstrate self-awareness and empathy, and demonstrate an overall rating of "good" on effective communication skills.

Latent within this curriculum are assumptions regarding the value of the affirmations of dialogue, empathy, and communication. Further, positions of power are reinforced as the facilitators are situated to determine if a participant has attained a rating of as a "good" communicator. Rightly or wrongly, within this curriculum (as will all curricula), there is a layer of ethical and moral meaning-making. Determining that SCU needs to be more inclusive, more connected, and/or more vibrant are value statements couched in an ethical framework.

Positioning the faciltator as an authority on “good” commication speaks to another ascribed value and unspoken curriculum within this training.

The Ethical Dilemma intervention is subject to the same critique. This intervention focused on using ethical dilemma scenarios both in classroom icebreaker discussions and as a dedicated intervention during one class period. These scenarios are found in Appendix D, and E. As introduced above, these dilemmas seek to challenge and uncover the ethical and/or moral meaning-making taking place within the research participant’s schema. In doing so, however, these dilemmas inevitably brought with them additional hidden curricula. For example, in one scenario a woman is shopping with her best friend. Another scenario has a young woman living in a poor country deciding whether or not to sell embryonic cells to a pharmaceutical group. Other scenarios involve a research intern, athlete, data analyst, and insurance adjuster – all men – who find themselves in a tough situation. These characters are all named (Bob, Brad/Mike, Tony, Alan) while a scenario with a pregnant woman blocking a cave exit and jeopardizing the lives of her group remains unnamed.

There are layers of underlying curriculum here. Most of the named characters are male and named in association with their professional (typically subordinant) function. The females that are included are either shopping – embodying a gender stereotype – or given dilemmas in some way related to their reproductive function (embroyic stem cells or pregnant) rather than a decision-making or professional role. It is unclear if the actors in these scenarios represent a diverse population relative to age, race, or sexual orientation. Though these scenarios are short, they are imbued with social identities and power structures that particpants may be responding to, rather than the dilemma itself. This introduces a significant uncontrolled variable as the

hidden curriculum of the intervention may influence and effect student outcomes in meaningful and unintentional ways.

The irony, of course, is that seeking to expose a set of hidden curricula subjects the participants, reseracher, and research to a different set of hidden curricula. This particular set of hidden curricula is particularly limiting as it creates distance between the research participants – mostly education majors at a predominantly white, female, upper-middle class students at a southern U.S. university – and the dilemmas themselves. As relational proximity is an intended segment of this intervention, this incongruity limits the impact of this intervention.

While the limitations present in this intervention's hidden curricula are evident, the scope of this study does not include the assessment, creation, and testing of a completely new ethical dilemma protocol or scenarios. For this study, use of the KMDD protocol and scenarios are included despite their limitations.

Methods Summary

This study examines the nature of the relationship between intercultural initiatives and ethical and moral meaning-making. This is done through the use and analysis of a quantitative measure (DIT-2), as well as qualitative classroom observations, interventions, and interviews. Results of the quantitative measure were analyzed by comparing pre/progress/posttest mean scores, standard deviations, and various t-tests. Classroom observations were recorded via field researcher notes. All class sessions were also recorded via Zoom. Individual interviews were held with 4 students from each course section. These interviews were used to determine the participants' developmental stage. They were recorded, transcribed, and coded for themes.

Strands of Connection and Missing Pieces

This study covers a significant amount of theoretical ground while seeking to understand connections to the material world. Both of the measures chosen, the Defining Issues Test (DIT-2) and the Subject-Object Interview (SOI), serve to explore specific components of the proposed theoretical model of intercultural understanding. As discussed previously, the DIT-2 as a pre/progress/post measure assesses the moral meaning-making at the beginning, immediately following the primary intervention, and at the end of the semester. This seeks to uncover the relationship between moral meaning-making and the intervention provided to a specific group.

The SOI seeks to explore the developmental stage of randomly chosen study participants. The developmental stage constitutes a significant strand of the theoretical model developed and is a critical element to put in conversation with moral meaning-making and critical studies. Moral reasoning and intercultural understanding both sit upon an individual's foundation of developmental capacity, and neither can progress without a proper developmental foundation.

By using the DIT-2 and the SOI in concert the researcher sought to uncover the presence or absence of a meaningful connection between developmental stage and moral meaning-making and the subsequent connection to cultural studies and intercultural understanding. For this reason, the control group, Class Section 2, was "business as usual", while the remaining class sections underwent specific interventions. Class Section 1 focused on diversity-related topics and experienced the *Intentional Dialogue* intervention. Class Section 3 focused on using experiential and critical praxis to impact moral meaning-making as a potential lever for intercultural understanding.

Classroom discussion questions served to continue to bring issues of diversity and moral meaning-making to the immediate conscious (for Class Sections 1 and 3, respectively) while

classroom observations established a baseline of classroom discussion content and tenor, as well as examined the areas of morality, ethics, diversity, and intercultural understanding.

Notably and intentionally missing is the measure with which groups would be assessed explicitly concerning their level of intercultural competency. While this is a logical and important component of this research, it also serves to broaden the research paradigm more widely than is logistically or practically possible within the first research venture with this model. Certainly, more direct connections to intercultural competency or intercultural effectiveness are warranted, unfortunately, those specific topics must wait until future research prospects become available.

CHAPTER 4: Results

Introduction

As a review, this study examines the impact that intercultural initiatives have on ethical and moral meaning-making. To do so, a critical and Constructive-Developmental paradigm is being used. The advantages of this hybrid paradigm lie in the ability to focus on the broad systems and institutions of injustice, as well as personal, developmental meaning-making.

This study includes the following research questions:

1) How do intercultural initiatives impact ethical and moral meaning-making?

2) What is the relationship between developmental growth and intercultural initiatives?

Mixed qualitative and quantitative methods are used in this research as a varied approach allows for multiple modes of data as well as making present different ways of knowing. This ensures rigor, internal validity, and the flexibility to include – rather than limit – various forms of knowledge. This mixed-methods study investigates a proposed theoretical connection between developmental stage, moral/ethical meaning-making, experiential praxis, and cultural studies.

The quantitative assessment implemented was the Defining Issues Test, Version 2. This assessment, applied as a pretest, progress test, and posttest, measured the moral reasoning level of the research subjects on a Kohlbergian moral development scale. All research subjects, regardless of treatment group, participated in this pre/progress/post-assessment. Qualitative research instruments included personal interviews, classroom observations, guided classroom discussions, student reflections, class evaluations, and an interview protocol titled the Subject-Object Interview (SOI). The SOI (Lahey et al., 2011) is based on Robert Kegan's (1982) work, "The Evolving Self". The SOI operationalizes Kegan's developmental theory, providing

guidance and interpretation parameters for administering and decoding a developmental interview.

These research methods were utilized over the 2020 fall semester in three independent sections of *Critical Investigations: Teaching and Learning*, a freshman-level introduction to education taught by College of Education professor, Dr. Tyson Hamilton. In previous semesters this course was taught as one large, lecture hall-style course, with upwards of 75 students in a single section. Due to pedagogical reasons, the course was split into three equal sections of up to 25 students and was offered Mondays 9 am-12 pm, Tuesdays 9 am-12 pm, or Wednesdays 9 am-12 pm. Students self-selected into the section and instructional method (virtual or in-person) of their choosing.

Due to the COVID-19 pandemic, all courses on campus were offered either exclusively online or hybrid in-person and online. Students were asked to temporarily participate in class online if there was a risk that they had been exposed to COVID to reduce the likelihood of their unknowing transmission of the virus. This presented the option for students to change their classroom attendance – either virtual or in-person – at their discretion on a week-by-week basis.

COVID-19 had additional impacts on the logistical execution of the class over the course of the semester as well. A week before the semester started Dr. Hamilton was informed that the classroom space designated for his Monday/Wednesday class was inadequate to hold the 25 enrolled students while maintaining appropriate social distancing. The space allotted to the class could accommodate 15 individuals (students, researcher, TA, and professor combined) at a time. Dr. Hamilton decided to proceed by both splitting and alternating the class. Monday became Monday A and Monday B (and Wednesday – Wednesday A and Wednesday B) when the class met in person. Alternating weeks the entire class met online. In the original (read: Pre-COVID)

syllabus, these alternating weeks were spent observing live elementary and secondary classrooms in the local community. As a preventative measure, all local schools closed their doors to outside visitors, including student teachers/observers, to prevent the introduction and spread of COVID to the school community population. This changed the emphasis of the class significantly as YouTube videos and group work projects replaced community school observations. As a small, but genuine silver lining, students that took *Critical Investigations* Fall 2020 never experienced the course executed differently, and did not know what they were missing.

Descriptive Statistics

In this section, an overview of the students in the class, broken out by class section, will be provided. This demographic and descriptive information provides a foundational understanding of who the research subjects are as well as how they see themselves. These descriptive data provide another way of knowing the research participants. Paired with the qualitative findings provided below, these data provide a rich fabric exploring those who participated in this research.

As a whole, the majority of students across all sections had declared Education as their major (60 out of 75 students, or 80%), with 65% of Education majors declaring Early Childhood Education majors (39 students out of those 60). The remaining education majors varied in emphasis between Secondary Education, English Education, Math/Physics Education, and Special Education. 9% have yet to decide on a major, and 8% were majoring in non-education areas, such as Finance, Communications, Kinesiology, and Religion. These ratios were stable across all course sections. Section 1 (Monday's section) contained 84% Education majors, 16% non-education majors, or undecided. Section 2 (Tuesday's section) contained 76% education majors, 24% non-education majors, or undecided. Section 3 (Wednesday's section) contained

80% Education majors, 20% non-education majors, or undecided. There was no data (quantitative or qualitative) to suggest that a particular section had attracted students from a unique major or program of study that would distinguish or differential them from another class section.

Of the 75 students across all sections of the class (25 students in each section), 41 responded to the research assessment invitation. The table below (Table 4.1) provides the number of research participants in each class section. Section 1 and section 3 had similar participant group sizes, while section 2 had a significantly smaller response rate.

TABLE 4. 1 RESEARCH PARTICIPANTS PER CLASS SECTION

Research Participants per Class Section

		Frequency	Percent	Cumulative Percent
Section	1	17	41.5	41.5
	2	6	14.6	56.1
	3	18	43.9	100.0
	Total	41	100.0	

The rationale for the difference in response rate between course sections puzzled both the researcher and the professor. As a theme that will be explored further later in this chapter, section 2 (Tuesday) was a different section in many ways. Dr. Hamilton described that section as, “My least engaged section”, and wonders if an incident on the first day of class where he couldn’t catch his breath while wearing his face mask was to blame. He reflected,

> *My least engaged section was probably that Tuesday section, you know, I went the rounds with myself, you know, you can't be too hard on yourself in this kind of situation. But that was the one where I kind of had the little incident on the very beginning of the semester, where I couldn't breathe in my mask, and I kind of freaked out, you know, and sent them home, just like, just I made them just leave, because I was like, I can't do this right now. Which, you know, that is, that's not the norm for me, you know, I tend to power through, I was always the teacher that came to school, probably when I should have stayed homesick. You know, so I'm used to powering through, I wasn't sick that day, I just, you know, it just snuck up on me. And I've always wondered, like, if that incident had*

anything to do with students not coming back, if that in some way, kind of, you know, poisoned the well, a little bit. (T. Hamilton, personal communication, February 5, 2021)

As an outcome of this reduced response rate for section 2 - which was randomly selected as the control group –, no statistical analysis (beyond descriptive statistics) will be possible. With such a small group of research participants, the control group lacks the statistical power necessary to avoid making Type 1 and Type 2 errors in analysis.

The reason for this limited participation is unclear, as the same recruitment methods, reminders, and invitations were provided to each class section. This small group was included in all phases of the research, including class discussion and individual interviews, and thus was able to be included in the qualitative research below. While this certainly was disappointing, it does suggest the existence of co-created classroom culture. This concept is discussed further in the qualitative data below.

Education, Age, Sex of Research Participants

While open to all students, this course was predominantly first-semester freshman students who were 18 or 19 years old. Table 4.2 represents the grade level, age, and self-identified sex of research participants.

TABLE 4. 2 EDUCATION, AGE, & SEX OF RESEARCH PARTICIPANTS

Education, Age, & Sex of Research Participants

		Frequency	Percent	Cumulative Percent
Education	Freshman	32	78.0	78.0
	Sophomore	5	12.2	90.2
	Junior	2	4.9	95.1
	Senior	2	4.9	100.0
	Total	41	100.0	
Age:	18.0	27	65.9	65.9
	19.0	8	19.5	85.4
	20.0	3	7.3	92.7

	21.0	1	2.4	95.1
	25.0	1	2.4	97.6
	31.0	1	2.4	100.0
	Total	41	100.0	
Sex:	Male	6	14.6	14.6
	Female	35	85.4	100.0
	Total	41	100.0	

These trends were also reflected within each of the class sections, as demonstrated in Tables 4.3 – 4.5.

TABLE 4. 3

Class Section 1 – Education, Age, & Sex of Research Participants

		Frequency	Percent	Cumulative Percent
Education	Freshman	13	76.5	76.5
	Sophomore	4	23.5	100.0
	Total	17	100.0	
Age	18.0	12	70.6	70.6
	19.0	4	23.5	94.1
	20.0	1	5.9	100.0
	Total	17	100.0	
Sex	Male	1	5.9	5.9
	Female	16	94.1	100.0
	Total	17	100.0	

TABLE 4. 4

Class Section 2 - Education, Age, & Sex of Research Participants

		Frequency	Percent	Cumulative Percent
Education	Freshman	4	66.7	66.7
	Junior	1	16.7	83.3
	Senior	1	16.7	100.0
	Total	6	100.0	
Age	18.0	3	50.0	50.0
	19.0	1	16.7	66.7
	25.0	1	16.7	83.3
	31.0	1	16.7	100.0

	Total	6	100.0	
Sex	Male	2	33.3	33.3
	Female	4	66.7	100.0
	Total	6	100.0	

TABLE 4. 5

Class Section 3 – Education, Age, & Sex of Research Participants

		Frequency	Percent	Cumulative Percent
Education	Freshman	15	83.3	83.3
	Sophomore	1	5.6	88.9
	Junior	1	5.6	94.4
	Senior	1	5.6	100.0
	Total	18	100.0	
Age:	18.0	12	66.7	66.7
	19.0	3	16.7	83.3
	20.0	2	11.1	94.4
	21.0	1	5.6	100.0
	Total	18	100.0	
Sex:	Male	3	16.7	16.7
	Female	15	83.3	100.0
	Total	18	100.0	

As the above charts demonstrate, there were slight variations in age, education, and sex from class section to class section, but all sections were primarily composed of young, female freshman and sophomores. For the purposes of this research, having groups made up of similar demographics is important – as this highlights the effect of the intervention across groups, rather than comparing the impact within groups on different demographics. A future study could better examine the difference between various demographic variables, such as intervention effectiveness on male vs. female, young vs. old, freshman vs. senior students. For the purposes of this research, however, these differentiations are being set aside to examine the course sections as a similar demographic unit.

Participant Political Identity

While education, age, and sex demographics were similar across all three class sections, political and religious differences varied across class sections. The instrument used to assess moral reasoning, the Defining Issues Test, Version 2 (DIT-2) asked research participants to rank themselves on a scale from 1-5, 1 being Very Liberal, and 5 being Very Conservative. The overall class self-scoring is presented in Table 4.6.

TABLE 4. 6 CONSERVATIVE LIBERAL STUDENT SELF IDENTIFICATION

Conservative Liberal Student Self Identification				
"Very Liberal" = 1, "Very Conservative" = 5				
		Frequency	Percent	Cumulative Percent
Score	1.0	3	7.3	7.3
	2.0	10	24.4	31.7
	3.0	7	17.1	48.8
	4.0	17	41.5	90.2
	5.0	4	9.8	100.0
	Total	41	100.0	

As the table above demonstrates, 51.3% of the combined class sections rated themselves as 5, "Very Conservative" or 4, "Somewhat Conservative". 31.7% of the class rated themselves as 1, "Very Liberal" or 2, "Somewhat Liberal", and 17.1% rated themselves as 3, "Neither Liberal nor Conservative". While this political identification distribution is fairly even across the combined class sections, a slightly different picture appears when class sections are examined individually. Table 4.7 expresses the difference in political identification across the class sections. Section 1 had fairly balanced representation from both liberal and conservatively affiliated students, while sections 2 and 3 skewed slightly more conservative. Section 3 in particular had a much larger majority of students that either considered themselves 3, "Neither Liberal nor Conservative" or 4+, "Somewhat Conservative" or "Very Conservative", 77.8% (n=18).

TABLE 4. 7 CONSERVATIVE LIBERAL STUDENT SELF IDENTIFICATION BY CLASS SECTION

		Conservative Liberal Student Self Identification by Class Section								
		Class Section 1			Class Section 2			Class Section 3		
		Freq.	%	Cumulative %	Freq	%	Cumulative %	Freq	%	Cumulative %
Score	1.0	1	5.9	5.9	1	16.7	16.7	1	5.6	5.6
	2.0	6	35.3	41.2	1	16.7	33.3	3	16.7	22.2
	3.0	1	5.9	47.1	1	16.7	50.0	5	27.8	50.0
	4.0	8	47.1	94.1	3	50.0	100.0	6	33.3	83.3
	5.0	1	5.9	100.0	0	0	100.0	3	16.7	100.0
	Total	17	100.0		6	100.0	100.0	18	100.0	

Over the course of the semester, 6 out of 41 students (14.6%) changed their political self-identification. 3 of those students (7.3%) identified as one point more conservative, 3 (7.3%) as one point more liberal. One student from section 1 changed their political self-identification (Somewhat Liberal to Very Liberal), one student from section 2 (Neither Conservative nor Liberal to Somewhat Conservative), and four students from section 3 (two students moved from "Neither Conservative nor Liberal" to "Somewhat Liberal", and two students moved from "Somewhat Conservative" to "Very Conservative"). While these questions warrant further study in future research, the small number of students who changed their political self-identification as well as the lack of apparent connection between class section and political identification suggest little connection between class section intervention and political self-identification. 85% of students remained steadfast in their political identification over the course of the semester.

This steadfastness over the course of the semester differs dramatically from student data on the DIT-2 moral judgment pre/progress/posttest. As discussed in the appropriate section below, student DIT-2 scores moved significantly over the course of the semester. This implies that, at least for these students, there was little to no connection between their static political beliefs and their dynamic moral development.

While most student's political self-identification remained unchanged throughout the semester, political differences and interpersonal political conflict came up as a theme within the developmental Subject-Object Interviews. Results and findings concerning interpersonal political conflict from an embedded Socializing Mindset are located in the appropriately titled section below.

The larger social and political context of this study must be included in the discussion regarding political self-identification as well. The period of study for this research project was August 2020 – December 2020. During this same period, the social and political context of the university, state, and country were experiencing an upheaval. In May 2020 George Floyd was arrested and killed in police custody in Minneapolis (Hill et al., 2020). Soon the all-familiar sounding stories of Breonna Taylor, Ahmaud Arbery, Atatiana Jefferson, and Eric Garner filled the airwaves. Summer 2020 was filled with protests, with some reports indicating that 15 – 26 million people in the U.S. participated in Black Lives Matter demonstrations (Buchanan et al., 2020). According to Buchanan et al. (2020), the next closest protest in size was the highly organized Women's March of 2017, which had 3-5 million estimated protestors. The Black Lives Matter protests were mostly organic, grassroots, and widespread – with 40% of U.S. counties having a protest.

These protests were not without their detractors, however, as calls of "black lives matter" were met with calls of "back the blue" and "blue lives matter" (Kim & Wilson, 2020). Violent clashes between protesters and counter-protesters took place throughout the summer. Partisan divides deepened, and little appeared to change as both groups became increasingly entrenched, and politized, in their positions (Serwer, 2020).

The COVID-19 pandemic continued to rage during the months of this study, as did an increasing connection between the perceived gravity of the pandemic and one's political persuasion. Bagus et al. (2021) examine the political economy of using a global pandemic to create mass hysteria, thereby broadening the powers of the government and diminishing the freedoms of the individual. The argument of COVID-19 politicization extends to the media outlets as well. Bagus et al. state "...the media may be politicized. This politicization restricts the existing competition between the media. Several mechanisms channel and even restrict media competition. News outlets and social media platforms may develop close relationships with the state" (2021, p. 7). Bagus et al. argue that COVID-19 was used to expand the powers of the government through fear and hysteria. Media became a tool of the state, exaggerating the dangers and the threat of COVID. They state, "the news coverage of COVID-19 was almost completely negative. News on increasing COVID-19 cases outnumbered stories of declining cases by a factor of 5.5 even in times of falling cases. News agencies may intentionally scare people and suppress alternative information" (p. 8).

The social and political context of COVID played a large role in-class observations, discussion, and logistics over the data-gathering period. Classroom spaces were reorganized at the last moment (as referenced above), students were able to vary their attendance between in-person and online, and face coverings, social distancing, and hand sanitizer became the new norm. Above and beyond these changes, as articulated and exemplified by Bagus et al., there was a politicization of the pandemic. This uniquely created social and political factors within the context of this research that may have impacted the outcome. As the pandemic continues its protracted impact on society, there will undoubtedly be countless studies on its effect socially, politically, economically, educational, and beyond.

There is one final factor that must be acknowledged as a social and political factor over the course of the research period: the November 2020 presidential election. During the research period, students experienced, and reacted to, both presidential debates between Joe Biden and Donald Trump, and expressed their apprehension regarding engaging in political conversations with others (including but not limited to their classmates and the researcher). Due to their age, almost all the research participants were able to vote in a presidential election for the first time in November 2020. This was a source of stress and anxiety for some students. One student described her experience of political conversations with her parents in the following way,

> *My parents are, like, decently political and, like, I'm not. And so, like, in our family, that's been a big thing recently, and so I would say, like, when I come in with my opinions about things and then just get, like, bombarded of like them coming at me from a different perspective that it shows that they obviously, like, weren't really listening to what I had to say they more just wanted to, like, express their opinion without thinking about my perspective. So, I think that would be, like, a recent example of, like, not being able to have a successful conversation and it does, like, cause anxiety and, like, stress of, like, I know they're not listening to me, so, like, why are we having the conversation in general just for them to, like, continue to not listen and not see my perspective (Class section 1 student, personal communication, October 2020).*

As discussed further below, this need to identify with others created some challenging moments for research participants. The above quote serves as an example of a student desiring to avoid conversations where she feels “bombarded” and not listened to. This reflects the need of a developmental Stage 3: Socializing Mindset (Kegan, 1982) to integrate with others, to find a place of identity belonging, made this polarizing political semester particularly challenging.

For the purposed of this research, these social and political factors are acknowledged as variables of unknown weight. While their impact is, as yet, unknown, the benefit of this research design is the similar social and political context within with all research subjects are situated. Having racial unrest, a global pandemic, and a divisive presidential election was not unique to

any one class section. While these elements of the semester undoubtedly had an impact, there is no reason to believe that any factor impacted a particular class section more than another. As such, any differences between class sections pre/progress/post-test scores have an increased likelihood of being related to the prescribed intervention rather than larger issues of social context or history effect.

Participant Religious Orthodoxy Scores

As part of the DIT-2, research participants are measured on a scale from 1 (least religious) to 9 (most religious). This proxy measure, variable CANCER-10, assesses religious orthodoxy demographic data from participants based on responses to a dilemma wherein participants are considering whether or not to provide a drug to a dying woman that will hasten her death. Participants are scored based on selecting a response that evokes the notion that "only God can determine whether or not someone should live or die". Rest et al. (1999) found this response strongly correlates with scores on religious orthodoxy measures like the Brown and Lowe Inventory of Religious Beliefs (Brown & Lowe, 1951). Table 4.8 below represents the religious orthodoxy of research participants class-wide at pre/progress/posttest. As a demographic class-wide, students were not strongly religious, with 72.7%, 69.7%, and 85.7% of students measuring at a 5 or below on the religious orthodoxy scale at pre/progress/posttest. While some changes take place over the course of the research, there is no data to suggest a significant change in participant religious orthodoxy over the course of the intervention semester.

FIGURE 4. 8 RELIGIOUS ORTHODOXY PRE/PROGRESS/POSTTEST

CANCER10 – Religious Orthodoxy

	Pretest			Progress			Posttest		
	Frequency	Percent	Cumulative Percent	Frequency	Percent	Cumulative Percent	Frequency	Percent	Cumulative Percent

Reli. Ortho. Score	1	4	9.8	12.1	1	2.4	3.0	3	7.3	10.7
	2	7	17.1	33.3	5	12.2	18.2	6	14.6	32.1
	3	3	7.3	42.4	6	14.6	36.4	5	12.2	50.0
	4	7	17.1	63.6	7	17.1	57.6	8	19.5	78.6
	5	3	7.3	72.7	4	9.8	69.7	2	4.9	85.7
	6	1	2.4	75.8	3	7.3	78.8	0	0	85.7
	7	1	2.4	78.8	0	0	78.8	0	0	85.7
	8	3	7.3	87.9	5	12.2	93.9	0	0	85.7
	9	4	9.8	100.0	2	4.9	100.0	4	9.8	100.0
	Total	33	80.5		33	80.5		28	68.3	
Missing Scores		8	19.5		8	19.5		13	31.7	
Total		41	100.0		41	100.0		41	100.0	

When analyzed using a paired samples dependent t-test it becomes even more evident that there was no significant change (M=-0.043, SD=2.121, p=0.923) between participants' religious orthodoxy at the beginning and end of the semester.

These class-wide findings were consistent with each class section. As displayed in Table 4.9 the mean scores of each class section were similar across the class sections, as well as from the pretest, progress test, and posttest.

TABLE 4. 8 RELIGIOUS ORTHODOXY CLASS SECTION MEAN SCORE

CANCER-10 Class Section Mean				
Class Section		CANCER10-Pretest	CANCER10-Progress	CANCER10-Posttest
1	Mean	3.87	4.23	3.93
	N	15	13	14
	Std. Deviation	3.021	2.522	2.921
2	Mean	5.67	4.00	3.67
	N	3	3	3
	Std. Deviation	3.055	2.000	2.309
3	Mean	4.53	5.06	3.82

	N	15	17	11
	Std. Deviation	2.264	2.193	1.888
Total	Mean	4.33	4.64	3.86
	N	33	33	28
	Std. Deviation	2.665	2.289	2.415

Humanitarian Liberal Perspective

There is, however, a notable correlation between student religious orthodoxy and self-identified political leanings. To examine these correlations further, one additional variable must be introduced, Humanitarian Liberal (HUMLIB). This proxy variable scores respondents for a humanitarian liberal perspective on moral issues. Early in the development of the DIT-2, researchers noticed that professionals in humanities such as philosophy and political science obtained the highest post-conventional morality scores (P-scores). Scores were so high that Rest (1979) anchored the upper end of the DIT to their responses. Subsequent studies revealed that these professionals not only obtained high scores on the DIT but were consistent in their action choices. For example, these respondents strongly endorsed Heinz (of Heinz's dilemma) to steal the drug for his wife, a neighbor should not turn in an escaped prisoner who is leading an exemplary life, a doctor should acquiesce to the will of a coherent terminally ill patient, and students were within their rights to take over an administration building to further their protest (Bebeau & Thoma, 2003). Given these clear choice patterns, the HUMLIB variable was created that simply counts the number of times a respondent's choice matches this high-scoring group. (Rest 1979). Scores range from 0 (no matches) to 5 (all matches). Table 4.10 provides an overview of the HUMLIB scores at pre/progress/posttest.

TABLE 4. 9 HUMANITARIAN/LIBERAL CLASS-WIDE PRE/PROGRESS/POSTTEST

HUMLIB-Class wide Pretest/Progress/Posttest

		Pretest			Progress Test			Posttest		
		Frequency	Percent	Cumulative Percent	Frequency	Percent	Cumulative Percent	Frequency	Percent	Cumulative Percent
Score 0= No HUMLIB Matches; 5= All HUMLIB Matches	0	6	14.6	18.2	4	9.8	12.1	2	4.9	7.1
	1	8	19.5	42.4	9	22.0	39.4	7	17.1	32.1
	2	12	29.3	78.8	13	31.7	78.8	12	29.3	75.0
	3	3	7.3	87.9	5	12.2	93.9	3	7.3	85.7
	4	4	9.8	100.0	2	4.9	100.0	4	9.8	100.0
	5	0	0	100.0	0	0	100.0	0	0	100.0
	Total	33	80.5		33	80.5		28	68.3	
Missing		8	19.5		8	19.5		13	31.7	
Total		41	100.0			41	100.0		41	100.0

Not only is it evident that this variable is relatively unchanged over the course of the semester, but it is also unchanged across the class section, as evidenced in Table 4.11.

TABLE 4. 10 HUMANITARIAN/LIBERAL CLASS SECTION MEAN, PRE/PROGRESS/POSTTEST

HUMLIB Class Section Mean, Pre/Progress/Posttest

Class Section		HUMLIB-Pretest	HUMLIB-Progress	HUMLIB-Posttest
1	Mean	2.20	1.85	2.00
	N	15	13	14
	Std. Deviation	1.265	1.144	1.109
2	Mean	1.00	1.67	1.67
	N	3	3	3
	Std. Deviation	1.000	.577	1.155
3	Mean	1.40	1.71	2.09
	N	15	17	11
	Std. Deviation	1.121	1.105	1.221

Total	Mean	1.73	1.76	2.00
	N	33	33	28
	Std. Deviation	1.232	1.062	1.122

While the statistical demographics of politics (CONLIB), religious orthodoxy (CANCER-10), and humanitarian liberalism (HUMLIB) remained largely unchanged over the course of the semester, there is a fascinating relationship between them. As displayed in Table 4.12, there was a strong positive correlational relationship found between political self-identification as a conservative (larger number on the CONLIB scale) and a high score on the religious orthodoxy scale (CANCER-10) at pretest and posttest. There was a strong to moderate negative correlation between identifying as politically conservative and scoring on the Humanitarian Liberal scale. Each of these correlations was statistically significant ($p<0.05$). At first blush, it may be tempting to dismiss these correlations as obvious. A student who identifies as politically conservative that positively correlates as religiously orthodox and negatively correlates with humanitarian liberalism does not appear groundbreaking. At the same time, however, this data suggests the possibility that these research participants may be conflating their political identities, religious identities, and a moral and ethical meaning-making framework. While correlation does not imply causation, this uncovers an interesting topic for future research.

From a Critical Theory lens, this conflation is intriguing. Future research is necessary to understand the dynamics that exist between political self-identification, religious orthodoxy, and societal/cultural structures of oppression, systemic injustice, and white supremacy. Additionally, understanding how (and why) these social identities are chosen, and seemingly disconnected from ethical and moral reasoning would be a stimulating future research project.

TABLE 4. 11 HUMANITARIAN/LIBERAL & RELIGIOUS ORTHODOXY CORRELATIONS

Correlations

		CONLIB	CANCER 10-Pretest	CANCER 10-Progress	CANCER 10-Posttest	HUMLIB-Pretest	HUMLIB-Progress	HUMLIB-Posttest
CONLIB	Pearson Correlation	1	.533**	.445**	.526**	-.511**	-.518**	-.466*
	Sig. (2-tailed)		.001	.009	.004	.002	.002	.013
	N	41	33	33	28	33	33	28

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

DIT-2 Results

The Defining Issues Test, Version 2 (DIT-2) provides analyses on three developmental indices. These three indices assess three moral schemas that have been confirmed via factor analysis of a sample of over 44,000 subjects (Rest, Thoma, & Edwards, 1997). The first schema is an appeal to Personal Interest, Kohlberg's stages 2 and 3 (scored STAGE23 on the DIT-2). It defined as a, "focus on the direct advantages to the actor and on the fairness of simple exchanges of favor for a favor" (Bebeau & Thoma, 2003, p. 18) and, "focus on the good or evil intentions of the parties, on the party's concern for maintaining friendships and good relationships, and maintaining approval" (Bebeau & Thoma, 2003, p. 19). The second moral schema is Maintaining Norms, Kohlberg's stage 4 (scored STAGE4P). This stage focuses on "maintaining the existing legal system, maintaining existing roles and formal organizational structure" (Bebeau & Thoma, 2003, p. 19). The final moral schema is Postconventional, Kohlberg's stage 5 and 6 (scored PSCORE). These are defined by their focus on, "organizing a society by appealing to consensus-

producing procedures (such as abiding by majority vote), insisting on due process, and safeguarding minimal basic rights" (Bebeau & Thoma, 2003, p. 19).

The DIT-2 also includes a new index that outperforms the P-Score on the six criteria for construct validity (Rest, Thoma, Narvaez, & Bebeau, 1997), the N2 Score. This index combines two of the previous components of the DIT-2. First, the acquisition of new thinking (increase in P-Score), second, the "systemic rejection of simplistic thinking (significant decreases in preference for Personal Interest items)" (Bebeau & Thoma, 2003, p. 19). This provides one score for both the prioritization of the Postconventional items on the DIT-2 and the rejection of Personal Interest items.

TABLE 4. 12 CLASS SECTION DIT-2 PRETEST SCHEMA SCORES

Class Section Pretest Schema Scores

	Stage 2/3			Stage 4			P Score			N2 Score		
Class Section	Mean	Std. D	N	Mean	Std. D	N	Mean	Std. D	N	Mean	Std. D	N
Section 1	26.26	11.36	15	33.06	12.34	15	33.46	11.04	15	31.26	11.12	15
Section 3	30.07	11.59	15	33.49	12.65	15	31.76	15.76	15	27.50	15.76	15
Total	28.16	10.98	30	33.28	12.28	30	32.61	13.40	30	29.38	13.53	30

Examining the scores on their developmental indices and their change over the course of the semester provides insight into the moral and ethical meaning-making of each class section. Table 4.13 publishes the pretest data for Class Section 1 and Class Section 3. Class Section 2 was

TABLE 4. 13 NORMED DIT-2 DATA

	Schema Scores											
	Personal Interest (Stage 2/3)			Maintaining Norms (Stage 4)			Post Conventional (P Score)			N2 Score		
Ed. Level	Mean	Std. D	N	Mean	Std. D	N	Mean	Std. D	N	Mean	Std. D	N
Grade 10-12	27.70	12.60	2285	35.30	13.41	2285	31.64	14.33	2285	30.97	14.83	2284
Voc./Tech./Jr	26.32	11.90	986	39.97	13.08	986	27.99	13.72	986	27.20	14.37	986
All Undergrad.	25.04	12.36	32989	35.06	13.89	32989	35.09	15.21	32989	34.76	15.45	32974
Freshman	26.52	12.27	10327	34.29	13.60	10327	34.11	14.99	10327	33.42	15.25	10319
Sophomore	25.71	12.28	3542	34.28	13.74	3542	35.23	15.35	3542	34.60	15.65	3542
Junior	24.88	12.43	6913	35.49	13.89	6913	34.91	15.28	6913	34.65	15.52	6909
Senior	23.67	12.27	12207	35.71	14.13	12207	35.97	15.27	12207	36.01	15.42	12204
Graduate	20.61	11.46	15496	34.07	14.36	15496	41.06	15.22	15496	41.33	14.57	15494

(Dong 2009)

excluded due to the small response size. As a reference point, student responses were compared to normed DIT-2 data compiled from 2005-2009. Dong (2009) organized the data by education level using 652 data sets comprising over 53,000 responses to develop the norms chart in Table 4.14. Comparing the norms data (Table 4.14) and the class section data (Table 4.13) reveal similar mean scores on each of the four moral development indices.

While Class Section 3 begins the semester with a higher than average Personal Interest score (30.07) and lower than average N2Score (27.50), these scores are well within the expected range. Additionally, all scores across both class sections have very similar standard deviations to the norm data, confirming the validity of the research data.

TABLE 4. 14 ONE-SAMPLE TEST – STUDENT PRETEST VS. DIT-2 NORMED DATA

One-Sample Test – Student Pretest vs. DIT-2 Normed Data

	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
STAGE23-Pretest (Test Value = 25.04)	1.602	32	.119	3.23458256	-.87843472	7.34759984
STAGE4P- Pretest (Test Value = 35.06)	-.199	32	.843	-.44033395	-4.94681773	4.06614982
PSCORE-Pretest (Test Value = 35.09)	-1.674	32	.104	-4.04485466	-8.96544062	.87573129
N2SCORE-Pretest (Test Value = 33.42)	-1.633	29	.113	-4.03679748	-9.09259332	1.01899834

Indeed, when student data was compared to the normed data using a One-Sample Test, no statistically significant difference was found ($p > .05$). Table 4.15 displays the analyzed difference between the student data and the normed data provided by Dong (2009). Test values for the One-Sample Tests were pulled from the “All Undergrad” row of Dong’s data (2009), except for the N2Score, for which the data in the “Freshman” row was used (N2Score = 33.42). When using the compiled N2 Score value for “Undergrad” (N2Score = 34.76) or the N2 Score in

the “Sophomore” row (N2Score = 34.60) a One-Sample Test showed significant difference between the student data and the DIT-2 normed data (Test Value 34.76, $t = -2.175$, df = 29, $p < .05$; Test Value 34.68, $t = -2.143$, df = 29, $p < .05$). These findings are consistent with a class primarily consisting of freshman students.

Homogeneity of Variance & Normal Distribution

Pretest data was then analyzed for uniformity between groups using Levene’s F test for homogeneity of variance and normal distribution using the Shapiro-Wilk test and Q-Q plots. Coolidge (2013) describes Levene’s test as an examination of the assumption of homogeneity between groups. This test determines if there is a significant difference between class sections on the developmental indices beyond mere chance differences. Coolidge (2013) states, “A significant value of *F* on Levene’s test indicates that the two groups’ variances are significantly different from each other, and the pooled estimate of variance may not be used” (p. 244). At the pretest, homogeneity between groups is desired. Table 4.13 above shows the mean scores of the variables STAGE23, STAGE4P, P-Scores, and N2 Score for Class Sections 1 and 3. Pretest scores were analyzed using an Independent Sample *t*-Test. Table 4.16 below shows the statistically non-significant ($p > .05$) differences found on Levene’s F test between Class Section 1 and 3 on all four of the moral development measures. This analysis demonstrates that the class sections were statistically similar at the beginning of the semester.

Due to the small sample size in each class section (<20 research participants in each class section), the Shapiro-Wilk test was used to analyze the distribution of data to ensure normal distribution (kurtosis) throughout the data set. Table 4.17 presents the distribution of data for Class Section 1 and Class Section 3 at the pretest period. No significant difference ($p > .05$) is found between kurtosis and class section scores on any of the four moral development indices.

TABLE 4. 15

Independent Samples Test for Homogeneity of Variance and Equality of Means

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
STAGE23-Pretest	Equal variances assumed	.000	.999	-.947	28	.352	-3.804081632	4.018219416	-12.035030982	4.426867717
	Equal variances not assumed			-.947	27.879	.352	-3.804081632	4.018219416	-12.036637964	4.428474699
STAGE4P-Pretest	Equal variances assumed	.016	.902	-.094	28	.926	-.429931972	4.565167399	-9.781253478	8.921389532
	Equal variances not assumed			-.094	27.983	.926	-.429931972	4.565167399	-9.781503852	8.921639906
PSCORE-Pretest	Equal variances assumed	1.541	.225	.342	28	.735	1.700680272	4.970060392	-8.480026930	11.881387474
	Equal variances not assumed			.342	25.074	.735	1.700680272	4.970060392	-8.533808843	11.935169387
N2SCORE-Pretest	Equal variances assumed	2.238	.146	.756	28	.456	3.764211040	4.980957807	-6.438818506	13.967240586
	Equal variances not assumed			.756	25.155	.457	3.764211040	4.980957807	-6.491061596	14.019483677

TABLE 4. 16 PRETEST TEST OF NORMALITY

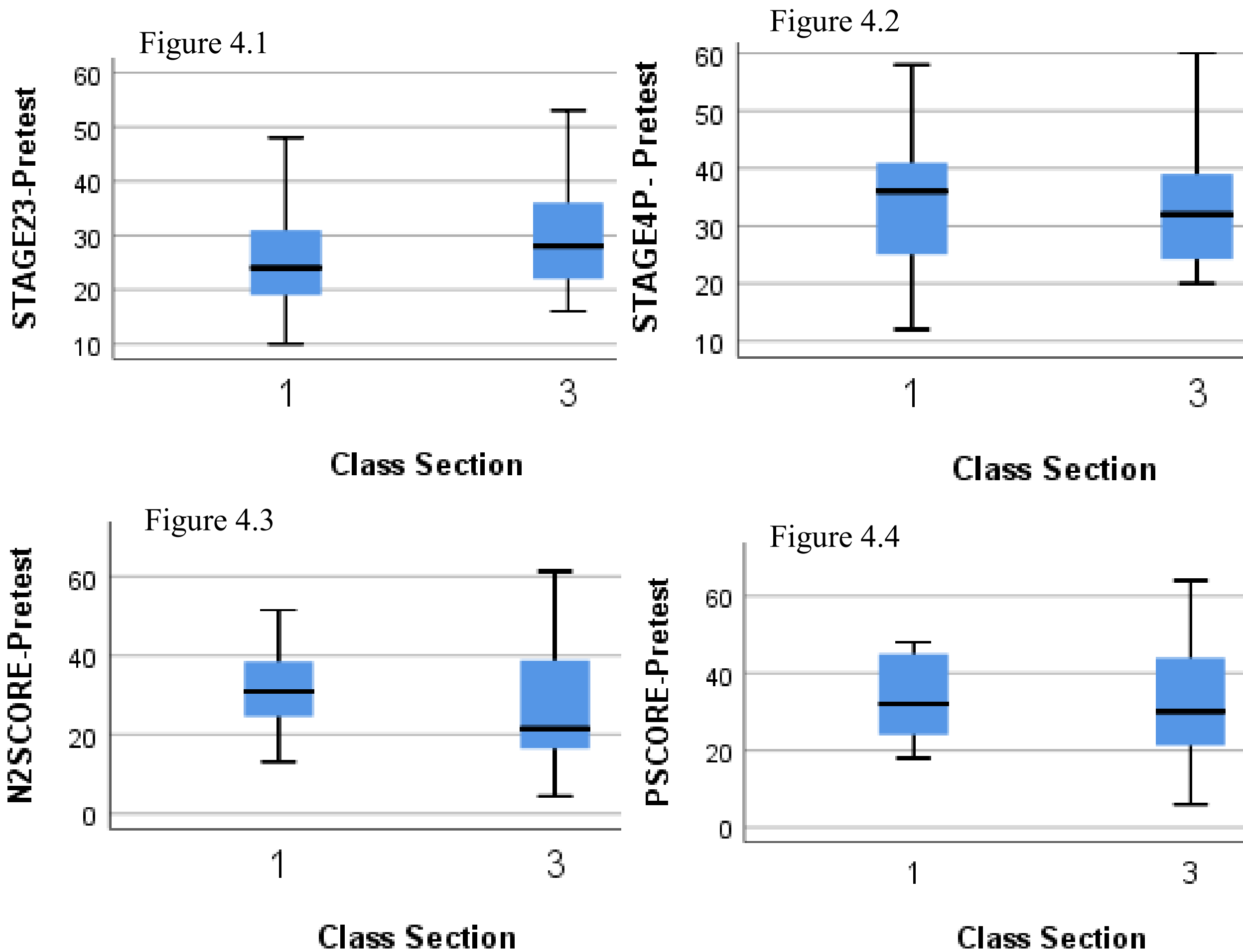
Pretest Test of Normality

	Class Section	Shapiro-Wilk		
		Statistic	df	Sig.
STAGE23-Pretest	1	.926	15	.235
	3	.948	15	.495
PSCORE-Pretest	1	.894	15	.077
	3	.976	15	.934
STAGE4P- Pretest	1	.981	15	.976
	3	.883	15	.053
N2SCORE-Pretest	1	.973	15	.900
	3	.947	15	.482

*. This is a lower bound of true significance.

a. Lilliefors Significance Correction

FIGURES 4.1 – 4.4: PRETEST Q-Q BOXPLOT FOR STAGE23, STAGE4P, N2SCORE, AND P-SCORE BETWEEN CLASS SECTIONS



Q-Q box plots visually confirm the normal distribution of data within groups, as well as homogeneity between groups. Figures 4.1 - 4.4 display the pretest data across the STAGE23, STAGE4P, P Score, and N2 Score variables. Note the similarity in mean scores (the dark link in the middle of each class section's box) as well as the similarity between-group variance on each of the moral development pretests. No outliers appear in either class section on all four measures.

A Repeated-Measures analysis was used to determine if there was any statistically significant change over time in the class sections. The two class sections analyzed did display changes in different directions over the course of the semester. Class Section 1, which was provided the intervention focused on developing Diversity, Equity, and Inclusion skills displayed a statistically significant effect of the intervention on their N2 Score over the course of the semester (Wilks' Lambda = .66, F (1,11) = 5.62, p = .037).

Following this analysis, a paired-samples t-test was performed to compare the timing of the effect of the intervention. There was a significant difference in the Class Section 1 N2 Scores between the pretest (M = 30.31, SD = 11.57) and the progress test (M = 39.76, SD = 18.27); t (10) = 2.97, p = .014. There was no significant difference between Class Section 1's progress and posttest scores, displayed on Table 4.18 as Pair 2. Analysis of Pair 3, representing the period of the entire semester (pretest to posttest) also displays a statistically significant difference in N2 Score from pretest (M = 31.89, SD = 10.84) to posttest (M = 41.32, SD =19.88). This paired sample analysis reveals a significant jump in N2 Scores for Class Section 1 from pretest to progress test that was maintained throughout the remainder of the semester. No similar jump or continued trajectory of growth was present from progress test to posttest. For Class Section 1, a significant jump in N2 Scores took place between the beginning of the semester and immediately following the intervention, then regressed slightly (M = -2.82) by the end of the semester. This

first half jump was significant enough to impact the findings over the course of the entire semester.

TABLE 4. 17 PAIRED SAMPLES TEST – CLASS SECTION 1 - N2 SCORES

Paired Samples Test – Class Section 1 - N2 Scores									
	Paired Differences								
				95% Confidence Interval of the Difference					
Class Section 1 N2 Scores	Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Pair 1 Progress -Pretest	9.44	10.5	3.17	2.37	16.5	2.974	10	.014
Pair 2 Posttest - Progress	-2.82	8.08	2.33	-7.95	2.31	-1.209	11	.252
Pair 3 Posttest - Pretest	9.42	13.77	3.97	.6739	18.17	2.370	11	.037

No such difference was present for Class Section 3, however, with N2 Scores that remained non-significantly different throughout the course of the semester. Table 4.19 displays the change in mean from pretest to progress test (pair 1), progress test to posttest (pair 2), and pretest to posttest (pair 3). None of these changes represent a statistically significant difference (p >.05).

TABLE 4. 18 PAIRED SAMPLES TEST – CLASS SECTION 3 – N2 SCORES

Paired Samples Test – Class Section 3 – N2 Scores								
	Paired Differences							
				95% Confidence Interval of the Difference				
Class Section 3 N2Scores	Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Pair 1 Progress - Pretest	3.32	10.40	2.687	-2.44	9.08	1.236	14	.237
Pair 2 Posttest - Progress	-3.87	10.80	3.416	-11.60	3.84	-1.135	9	.286
Pair 3 Posttest - Pretest	.343	13.82	4.60	-10.28	10.97	.075	8	.942

An independent-samples *t*-test was performed to analyze the variance between Class Section 1 and Class Section 3's N2 Scores. There was no significant difference between N2

Scores on the pretest or posttest across class sections, but N2 Scores on the progress test did show a significant variance. Table 4.20 displays Levene's test for equality of variances as non-significant (*p*=.106), therefore equal variances are assumed. On the N2 Score progress test, Class Section 1 had a significantly higher mean score (M=40.81, SD = 17.09) than Class Section 3 (M= 29.94, SD = 11.09); $t(28) = 2.110$, $p = .044$).

TABLE 4. 19 INDEPENDENT SAMPLES TEST – CLASS SECTION 1 VS CLASS SECTION 3 - N2 SCORES

Independent Samples Test – Class Section 1 vs Class Section 3 - N2 Scores

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
N2SCORE-Progress	Equal variances assumed	2.786	.106	2.110	28	.044	10.873	5.153	.317	21.429

This finding denotes a significant difference in moral development in Class Section 1 not only relative to their starting point but also relative to Class Section 3.

Class Section 3 also demonstrated a statistically significant change over the course of the semester. A Repeated-Measures *t*-test revealed a statistically significant difference between the pretest and the posttest within Class Section 3 on the STAGE4P moral development indices ($F_{2,16}) = 3.89$, $p < .05$). A paired-sample t-test was used to investigate the timing of the effect. Table 4.21 reports the difference in mean STAGE4P scores over the course of the semester. Note that this change took a more linear and gradual path over the course of the semester, with neither the first half of the semester (pair 1) or the second half of the semester (pair 2) showing up as statistically significant ($p > .05$). However, the change from pretest to posttest (pair 3) does show

a statistically significant difference in Class Section 3 STAGE4P moral development (M = 7.50, SD = 8.799, p = .034).

TABLE 4. 20 PAIRED SAMPLES TEST – CLASS SECTION 3 – STAGE4P SCORES

Paired Samples Test – Class Section 3 – Stage4P Scores

Section 3 STAGE4P Scores		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower	Upper			
Pair 1	Progress - Pretest	.103	12.817	3.309	-6.994	7.201	.031	14	.976
Pair 2	Posttest - Progress	5.000	8.602	2.720	-1.153	11.153	1.838	9	.099
Pair 3	Posttest - Pretest	7.505	8.799	2.933	.7420	14.269	2.559	8	.034

This change was not reflected in Class Section 1. As Table 4.22 demonstrates, there was no significant difference – gain or loss - in STAGE4P scores for this class section.

TABLE 4. 21 PAIRED SAMPLES TEST – CLASS SECTION 1 – STAGE4P SCORES

Paired Samples Test – Class Section 1 – STAGE4P Scores

Section 1 STAGE4P Scores		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower	Upper			
Pair 1	Progress - Pretest	1.706	13.908	4.193	-7.636	11.050	.407	10	.693
Pair 2	Posttest -Progress	1.500	12.184	3.517	-6.241	9.241	.426	11	.678
Pair 3	Posttest - Pretest	-.666	18.336	5.293	-12.317	10.984	-.126	11	.902

There is an important comparison to make here regarding the overall movement on the STAGE4P scale between groups. While Class Section 1 had non-significant differences between their pre and posttest, their change in mean score was slightly negative, while Class Section 3 had a statistically significant *positive* 7.505 point mean score gain. A rise in STAGE4P scores reflects an increase in Kohlbergian Stage 4 moral judgment.

These data reflect interesting oppositional trajectories within the different class sections. Class Section 1, provided with a Diversity, Equity, and Inclusion intervention over the course of the semester, improved scores on the N2 moral development scale. Class Section 3, provided with a moral dilemma intervention over the course of the semester, improved scores on the STAGE4P moral development scale. While gains on a moral development scale could be viewed as positive, it is important to ask the question, “Where are these gains coming from?”. The DIT-2 is a ‘zero sum’ assessment, meaning if gains are displayed in one area they are ‘taken’ from another area. For example, any bump in STAGE4P scores must come at the expense of STAGE23 or P Scores. (As a reminder, the N2 Score is a composite of P-Score and rejection of STAGE23, and therefore operates slightly outside the “zero-sum” of the other three moral developmental indices). Therefore, an increase in STAGE4P scores signifies moral growth only when accompanied by a reduction or STAGE23 scores. An increase in STAGE4P scores that is accompanied by a reduction in P Score would be considered moral regression. As such, it is imperative to examine the changes in scores within a larger context. Table 4.23 displays the mean scores for each class section on each of the moral development indices. Note that the gain in mean STAGE4P score for Class Section 3 (+0.867 points) comes from a combination of reduction of both mean STAGE 23 (-0.252 points) and a reduction in mean P Score (-2.129 points). Meanwhile, Class Section 1’s reduced STAGE23 mean score (-3.552 points) and reduced mean STAGE 4P score (-1.924 points) contributed to the gain in mean P Score (+7.962 points).

TABLE 4. 22 CLASS SECTION MEAN SCORE REPORT

Class Section Mean Score Report

Class Section	STAGE23-Pretest	STAGE23-Progress	STAGE23-Posttest	STAGE4P- Pretest	STAGE4P-Progress	STAGE4P-Posttest	PSCORE-Pretest	PSCORE-Progress	PSCORE-Posttest

1	Mean	26.266	23.274	22.714	33.066	30.828	31.142	33.466	40.967	41.428
	N	15	13	14	15	13	14	15	13	14
	Std. Dev.	11.360	12.993	14.177	12.348	12.247	15.266	11.044	19.179	19.077
3	Mean	30.070	32.235	29.818	33.496	32.705	34.363	31.765	29.058	29.636
	N	15	17	11	15	17	11	15	17	11
	Std. Dev.	10.636	8.598	9.141	12.653	12.327	14.221	15.765	13.078	16.341

Overall, this data demonstrates moral growth in Class Section 1 and moral regression in Class Section 3.

Table 4.24 further demonstrates the trajectory of Class Section 3's P Scores using a paired samples t-test. While these results are not statistically significant, pairing and analyzing these P Scores (rather than the class section mean) provides insight into the regression in Class Section 3's post-conventional morality.

TABLE 4. 23 PAIRED SAMPLES TEST – CLASS SECTION 3 – P SCORES

Paired Samples Test – Class Section 3 – P Scores

Section 3 P Scores		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower	Upper			
Pair 1	Progress - Pretest	-2.565	11.679	3.015	-9.033	3.901	-.851	14	.409
Pair 2	Posttest - Progress	-5.600	11.423	3.612	-13.771	2.571	-1.550	9	.155
Pair 3	Posttest - Pretest	-7.609	13.551	4.517	-18.026	2.806	-1.685	8	.131

Possible explanations and further detail are provided in the qualitative data below, as well as in the Chapter 5 discussion.

One final statistical analysis that stands out from this data set is the statistically significant difference between Class Section 1 and Class Section 3 on the STAGE23 Progress test. Viewable on Table 4.23 above, there is an 8.961 point spread between the two class sections. Class Section 1 and Class Section 3 were analyzed using a one-way ANOVA and found to have a statistically significant difference at the progress test ($F(1,28) = 5.161$, $p = .031$). Table

4.25 below displays this difference between class sections as well as the non-significant differences that existed at both the pretest and posttest times.

TABLE 4. 24 INDEPENDENT SAMPLES T-TEST OF STAGE23 AT PRE/ PROGRESS/ POSTTEST BETWEEN CLASS SECTION 1 & 3

Independent Samples t-test of STAGE23 at Pre/Progress/Posttest between Class Section 1 & 3

		Levene's Test for Equality of Varience				
		F	Sig	T	Df	Sig. (2-tailed)
STAGE23-Pretest	Equal Variance Assumed	.000	.999	-.947	28	.352
	Equal Variance Not Assumed			-.947	27.879	.352
STAGE23-Progress	Equal Variance Assumed	2.167	.152	-2.272	28	.031
	Equal Variance Not Assumed			-2.152	19.724	.044
STAGE23-Posttest	Equal Variance Assumed	.725	.403	-1.440	23	.163
	Equal Variance Not Assumed			-1.516	22.286	.144

The cause of this difference on the STAGE23 progress test is unclear. The class sections did start at different points along the STAGE23 scale (26.266 vs. 30.070), but not so different that the variance could be attributed to anything other than chance (see Table 4.18 above). The significant difference at the STAGE23 progress test was unexpected.

Table 4.14 above displays the typical mean scores of STAGE23 at different educational levels. Grade 10-12 students have an average STAGE23 score of 27.70, and in a linear fashion Jr. College, Undergraduate, and Graduate students have progressively lower scores, ending at a mean score of 20.61. This linear progression was on display in Class Section 1 over the course of the semester (as displayed on Table 4.21, Pre/Progress/Post for Class Section 1 = 26.266/ 23.274 /22.714).

Class Section 3 was expected to regress (or progress) toward the mean and is more in line with expectation by the time of the posttest. The results from this first period, however, show a significant shift in the moral reasoning of Class Section 3. This shift extended beyond comparison to Class Section 1's STAGE23 scores. When compared to Dong's (2009) DIT-2 normed scores, this shift represents a statistically significant departure from the larger population as well. Compared to undergraduate freshman the difference is notable, $t(14) = 2.740$, $p = .015$. As many of the students in the class recently graduated from High School, a brief comparison was made to Dong's (2009) data for Grade 10-12 students. This was done to investigate a possible connection between students in Class Section 3 and the potential for regression back to a previous moral reasoning stage. This connection was quickly disproved as Table 4.26 displays. Table 4.26 compares the pre/progress/posttest data from Class Section 3 to Dong's Grade 10-12 Education Level norms (test level = 27.70). Note the significant difference (p = .045) remains when Class Section 3's Progress test is compared with Grade 10-12 students.

TABLE 4. 25 ONE-SAMPLE TEST – CLASS SECTION 3 PROGRESS STAGE23 VS. DONG (2009) GRADE 10-12 STAGE23 DATA

One-Sample Test – Class Section 3 Progress STAGE23 vs. Dong (2009) Grade 10-12 STAGE23 Data

	Test Value = 27.70					
					95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
STAGE23-Pretest	.863	14	.403	2.370	-3.519	8.260
STAGE23-Progress	2.175	16	.045	4.535	.114	8.956
STAGE23-Posttest	.769	10	.460	2.118	-4.023	8.259

These quantitative findings provide an interesting place to explore, but no true explanation of the differences that exist between class sections. Pairing these quantitative findings with qualitative research allows for further exploration and a deeper understanding of the class section's experiences and the potential impact of the interventions.

Before shifting to qualitative findings, however, some pertinent non-significant findings clarify the impact of each of the interventions implemented over the course of the semester. As discussed above, each of the class sections recorded statistically significant changes in one or more of the moral development indices. Class Section 1 logged significant between-group changes on the STAGE23 pretest to progress test and within-group STAGE4P pretest to posttest. Class Section 3 recorded statistically significant within-group growth over time on the N2 Score compiled index both from pretest to progress test and from pretest to posttest. These changes were significant when compared as paired samples t-tests within-group, but non-significant when compared between groups as one-way multiple comparison ANOVA ($p > 0.05$), except for the N2 Score progress test (where Class Section 1 was significantly higher) and the STAGE23 progress test (where Class Section 3 was significantly higher) discussed above. Non-significant findings between groups at the posttest reveal that, though the mean scores changed significantly within and between groups, the final posttest mean scores each group earned on all four of the moral development indices provided by the DIT-2 were not statistically different.

Figures 4.5-4.9 illustrate the posttest differences between class sections as box-plot charts. Comparing these posttest figures to the pretest figures above (Figures 4.1-4.4) a clear change can be noted. Where both class sections were near even across the four indices, differences are now evident (though not statistically significant) on the STAGE23 index, the P Score index, and the N2 Scores index.

FIGURES 4.5-4.8

Figure 4.5

Figure 4.6

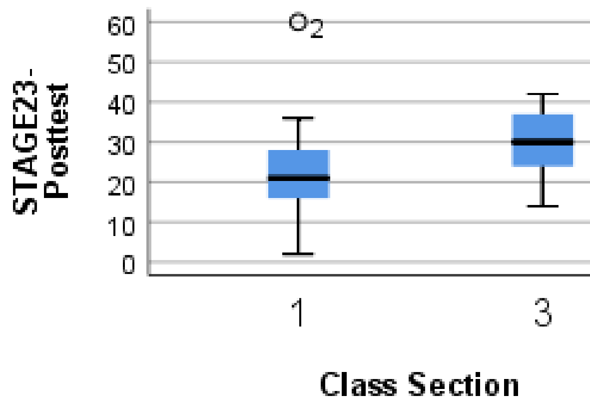


Figure 4.7

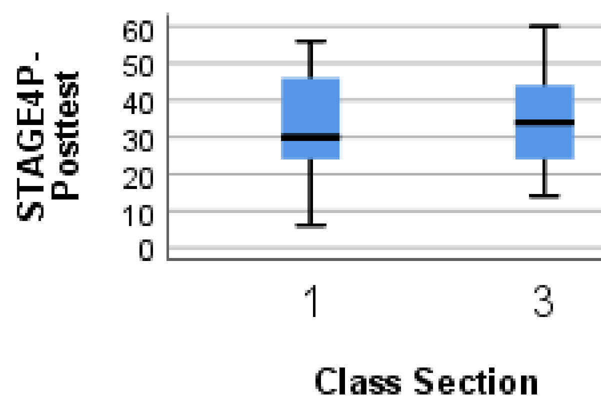
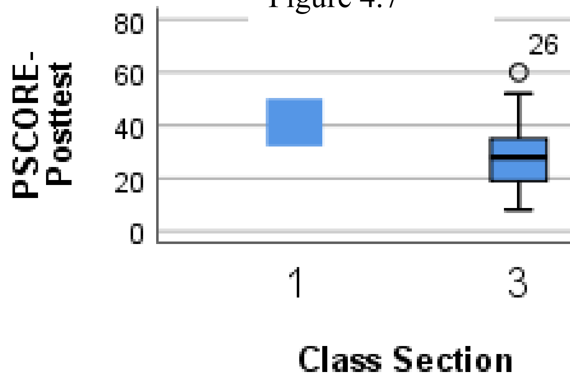
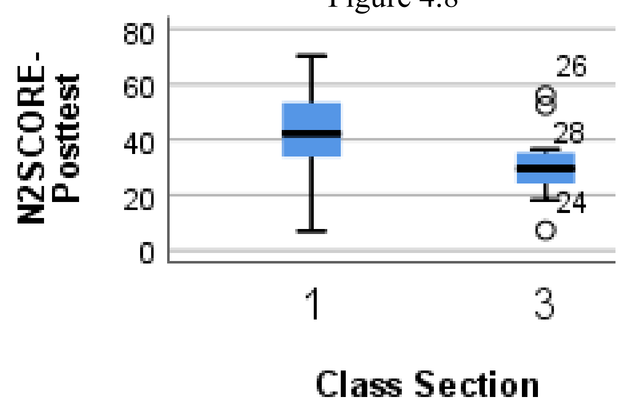


Figure 4.8





The lack of statistical significance at this point may be due to regression toward the mean over the course of the semester. While no cause-and-effect relationship can be assigned, these findings suggest that there was a significant impact from both the interventions in Class Section 1 and Class Section 3 on moral development, at least in the short term.

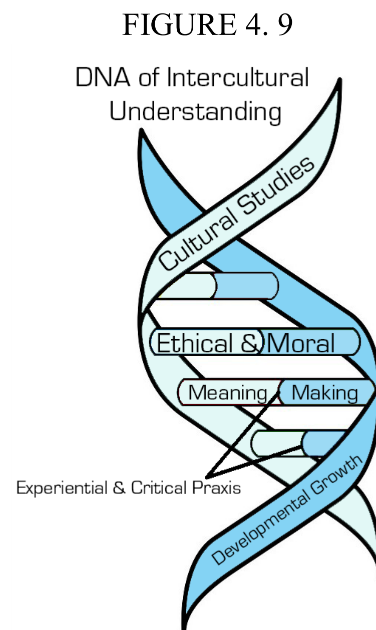
Transition from Quantitative to Qualitative

Understanding moral development must not be exclusively relegated to quantitative research, however. Grasping the nature and scope of moral development, and the relationship it may have with intercultural initiatives lives also in the space of qualitative research. This qualitative research provides texture and examines the student experience, hearing their voices, and amplifying their perspectives. This next section seeks to understand and contextualize the findings from the quantitative data through the lens and perspective of qualitative data. Research

themes were developed around emic and etic data, as the participant perspective and the researcher perspective are both incorporated as important themes.

As a quick review, Figure 4.9 displays the theoretical model this research is investigating. What is the connection between intercultural initiatives and ethical and moral meaning-making? Does developmental growth have a role to play? Most of the quantitative data looked at the ethical and moral meaning-making stage of the research participants. These data laser-focused on the center of the model, the bridge between Developmental Growth and Cultural Studies. Each intervention was a form of Experiential and Critical Praxis. As discussed in the section above, the quantitative data suggest an effect of each of the interventions on the moral and ethical meaning-making system.

FIGURE 4. 9



However, this laser focus neglects the larger context within which quantitative research is taking place. Transitioning to the qualitative findings necessitates taking a step back, assessing the larger setting, and adding voices at the table. These voices include the student research participants as they engage in various activities and roles, including class discussions, written reflections, one-on-one interviews, and class evaluations. The voice of the professor is included, both as he teaches and reflects on the changes within class sections and similarities/differences between class sections. Finally, the etic voice of the researcher is included via observations from within class sessions and interventions.

Qualitative Descriptive Research – Research Context

In a similar but narratively richer way than descriptive statistics, qualitative research provides background information and data that allows the researcher insight into the context of the research participants. A present and consistent theme that was referenced throughout the course of the semester was the broader national context of the semester this research took place. National political and social unrest, as well as the COVID-19 pandemic, were discussed at the beginning of the chapter. These issues had an impact on the nation at large and these class sections were no exception. This created the logistical challenges of social distancing, reducing classroom capacity, classroom sanitization, and hybrid online/in-person learning. Beyond these logistical challenges, there were pedagogical challenges related to class content, student engagement, and limited field observation opportunities.

Societal and Cultural Issues

These issues are of particular concern for this study, as it is the class content itself wherein students are learning about and engaging with societal and cultural issues (labeled "Cultural Studies" on the left side of Figure 4.9). Dr. Hamilton describes these challenges and some of his solutions as follows,

> *So, I would have a Group A and a Group B every week, and then I would teach the same thing back to back. So, I really had to scale down what I was teaching. I wasn't really able to get into any kind of depth because I really only have 80-85 minutes with each group. That was if I was lucky because I had to have plenty of time between [groups] for my TA and I to wipe down all the tables.*

Time constraints limited instructional time and streamlined the curriculum. Much of the material that would have been covered in class was pushed online as asynchronous learning modules. Even so, student's understanding of societal and cultural issues deepened. Dr. Hamilton summarized this learning arc from his students, based on their written reflections as follows:

They think they have the world figured out but then they realize that everything they thought was a certain way may not actually be that way. They all think schools are good because they are full of good students. Well, there are systemic social forces that might influence why a school is good, and why a school is perceived as bad – and the fact that we're even labeling schools as good and bad... Thinking about what is the biggest factor to consider in student achievement, many thought it was student effort. It's how bad they want it. Actually no, it's how much money their parents make, it's things like generational poverty and who they're surrounded by, and what kind of neighborhood they live in.

As a result of these lessons and class discussions on societal and cultural issues, student perspectives began to change. Over the course of the semester Dr. Hamilton described students as:

Becoming a little more woke. They're starting to kind of take the lid off a little bit more and starting to be able to see that up to that point, we're just saying this is the way things are structured. Now it's like, maybe things are the way they are, but not for the reasons that I thought they were. So, it does kind of challenge their worldview, and challenge the way their world works.

While measuring how 'woke' students became over the course of the semester is outside the parameters of this research study, it is important to acknowledge that societal and cultural issues were present in the curriculum. This focus ensures the presence of the Cultural Studies subject matter that makes up the left side of the theoretical model in Figure 4.9 and provides an opportunity to investigate the relationships presented therein.

Distance in the Classroom

While logistical changes altered the class lengths and content, masks and physical distance created pedagogical and relational barriers as well. Describing one student Dr. Hamiltons says, "...there was one student who always sat in the back, of course, she has a face mask on, and she's just got this tiny voice. I could never hear her, but she was always asking questions". Of another student he says,

He would hardly ever say a word...I wouldn't know if the wheels were turning and that he was actually thinking about this stuff until I would see what he wrote late. I would read it

and be like, 'Oh, they're actually thinking about this' even though it didn't look like that perhaps.

The pandemic created a sense of distance in class. Not only were students spaced out in the classroom physically, but the student-professor and the student-student relationships in the classroom had more distance as well. Dr. Hamilton describes the distance he felt in the classroom below:

> *What for me may have been the most bizarre thing is that I couldn't see their faces. I never knew if they were smiling or, you know, mouthing bad words at me or sticking their tongue out. You just don't know what are they...what's going on behind the curtain? So that was kind of strange for me. It was also a big reminder of how important the interpersonal nonverbal part of teaching is, that teaching is not just delivering information, but it really is a two-way exchange, with my students and other people. And when you take away some of the nonverbal cues, or in the more extreme, you don't even have people in the room, it really does change the experience. That was my broad takeaway from the Fall, ...a reminder and almost a lab in what makes teaching teaching. What makes school school.*

Classroom relational proximity was a casualty of the pandemic and made the semester challenging for everyone. Observing Dr. Hamilton's classes, it was immediately clear that the relational connection with students was valuable and important to him. He moves around the classroom exuding energy and witty quips while students work independently or in small groups. He scheduled icebreaker activities in his classes to get to know his students and to have them engage in conversation with him and each other. He is quick to share a story about his personal life (whether on or off-topic) and asks students questions about their lives. In this context, Dr. Hamilton bemoans the distance, especially for those online. He says:

> *I found myself dealing with not knowing week in and week out who was actually going to be in class and who was going to be logging in [online]. And for the ones who logged in whether they were going to actually participate or was I just kind of talking to somebody's profile picture. So it was challenging. You know...just little things like I don't really feel like at the end of the semester that I really knew my students very well.*

Students reflected the importance of relational proximity in their class evaluations at the end of the semester, as their suggestions for improving included, "Being in person more often

would be great!", "A better way to do observations [than] over Zoom", and "More in-person [class sessions]". Given the convenience of logging in online compared to physically attending classes, this student feedback underscores the perceived value of relational proximity to their professor.

This position was affirmed by the optional "Additional Comments" section of the classroom evaluations. Students across all three sections wrote:

> *"Loved this class. Super Fun Teacher. Would take other classes from this teacher, he actually taught me a lot"*
>
> *"I absolutely loved this class. Professor Hamilton was amazing and so nice and helpful, definitely my favorite class this semester"*
>
> *"Dr. Hamilton is very passionate about teaching which kept me wanted to come to class"*
>
> *"I really enjoyed Dr. Hamilton's class and I hope I get the opportunity to take another class with him"*
>
> *"Dr. Hamilton is truly a legend!!!! He has impacted me far beyond words and has inspired me to impact my future students. I hope Dr. Hamilton continues to stay at SCU to impact students through his insightful advice and character"*

Notice that this feedback focuses less on the content of the course and more on the person of Dr. Hamilton himself. "Nice and helpful", "passionate" or "a legend" does not focus on his pedagogical prowess, but his demeanor, personality, and relational proximity. In a follow-up interview, a student specifically mentioned Dr. Hamilton and the lack of barriers in the classroom,

> *I feel like Dr. Hamilton just made it a very, like*[7]*, casual setting for everybody. While we still got to learn a lot and do a lot. It didn't feel like there was kind of a barrier between the teacher and the students. It was more like open and you could ask a question or like,*

[7] As much as possible, the original voice of the student was maintained throughout. Words such as "like", "uh", "um" were included in order to give the reader a sense of the thinking students were engaged in, as well as allow them to speak in their own words rather than making them more appropriate for 'the academy'. Filler words were reduced or removed on occasions when they made the point less clear.

respond to him or have like a little discussion during the class. It wasn't seen as like disruptive or annoying, or at least, he didn't make it seem that way.

The importance of proximity and the lack thereof due to COVID restrictions plays an important role as a backdrop to the study for both the professor and students.

Engagement v. Disconnection

The relational and pedagogical distance in the classroom created a context of disconnection felt by the professor and students. Student evaluations included feedback such as, “try to engage students more”, “[have] more interactive components” and “more hands-on activities” as suggestions for cultivating a sense of connection in the classroom. Dr. Hamilton echoed this sense of disconnection in the classroom and noted that the class sections varied widely in their levels of engagement during the class period. He described the different levels of engagement between the class sections as follows:

> *The section that met on Mondays (Class Section 1) was probably the most engaged collectively. They just were really engaged. They came to class, they paid attention, they asked questions, if I posed a question they responded, even the online students...were pretty interactive...*
>
> *My least engaged section was Tuesday (Class Section 2) ... When we met online they wouldn’t even turn their screens on, they wouldn’t talk, I’d put them into breakout rooms and some of the students wouldn’t talk there either. The funny thing is that section, even though collectively they were by far the least engaged, the seven that were in the room were probably my most engaged students.*
>
> *And the Wednesday group (Class Section 3) was kind of a mixed bag. They came regularly, there were a few that decided to just log in [online] instead of coming to class. For the most part, they came to class, but they were just very quiet, they just kind of sat there, they didn’t really interact. So, in terms of classroom culture, I guess that would be the differences between [the engagement of] the three sections.*

While engagement levels and connection within the classroom are not the primary focus of this research, the role they play in creating a context or classroom culture, cannot be overstated. The culture defines the student experience – as culture itself is a form of hidden or null curriculum

(Wren, 1999). Students silently learn what is appropriate, acceptable, or agreeable in the classroom.

For this study, class engagement and classroom culture had a dramatic impact on the learning that took place over the course of the semester. An example comes from Dr. Hamilton's analysis of different class sections. Following a lesson on systemic barriers to funding loans in historically black or brown neighborhoods described different class sections responses:

> *I had students in the Monday class saying things like, 'I had no idea that this kind of thing happened and I will never look at Dallas the same way' or 'I wonder if that's true in my community, I'm from Nashville'... They were much more curious, more open-minded to consider like, 'Wow, this is kind of mind blowing'. Whereas the Wednesday class just answered the question and moved on. They didn't really seem impacted by that kind of thing very much. I really think it's because the most vocal people in the class seemed to already think they had the world figured out. So other people were less likely to speak a difference of opinion. In the first class, they were all kind of like, 'Wow, I had no idea'.*

Where does this difference in class culture come from? Who creates this classroom culture hidden or null curriculum? Findings from this research suggest it is co-created between the professor and the students (more on that below).

Ahead of moving to discuss these findings, a note about the advantage of the research design in its ability to unearth hidden or null curriculum. The strength of this research lies in the variables that remain consistent between sections over the course of the study: the course content, (including lectures, assignments, grading rubrics, and topics), the professor, (Dr. Hamilton), and the geopolitical context of the university, city, state, and nation. Each of these variables represents a form of articulated – rather than hidden – curriculum. Holding these variables constant across class sections allows for the differences in class culture to exist for one of two reasons. Either the students were different before they showed up to class, or the differences are related to different interventions used (or co-created) within each class section. While an analysis of homogeneity of variance in a section above demonstrated no statistical

difference on the DIT-2 at the pretest (implying the students were *not* different before they showed up to class), class culture is not as simple to analyze. The complexity of classroom culture does not reduce nicely to a numerical scale. As such, class section culture became an area of investigation over the course of the semester as well.

Over the course of the semester, informal leaders emerged and had a significant influence on the culture within that class section. The Tuesday section (Class Section 2) also serves as an example of this. As noted in the quantitative section above, the response and engagement from Class Section 2 were so minimal (3 of 25 students) that the data set was unusable. While there were no formal ‘leaders’ initiating this classroom abstention, there was a classroom culture (described above by Dr. Hamilton) of non-engagement. Similarly, as will be discussed below, the classroom culture and the qualitative nature of the engagement present in Class Section 1 and Class Section 3 were influenced by informal classroom leaders. Dr. Hamilton referenced this in the quote above when he mentioned: “vocal people” who made it “less likely to speak a difference of opinion”. Other class sections had informal leaders whom Dr. Hamilton described as “emerg[ing] in different ways...mostly just because they didn’t feel like they knew everything...they were more receptive to ideas that challenged what they thought they knew”. These leaders set the tone and tenor of class engagement through their participation in discussions, responses to their professor and peers, and willingness to listen with an open mind. This demonstrates the impact of the student-created culture and context of the classroom environment in addition to the subject matter. These findings will be reflected as key differences between the class sections as the research unfolds.

Themes

With the broader context of the study established, specific themes emerged across all class sections, as well as differences between class sections. These differences related to the research questions of this study:

1) How do intercultural initiatives impact ethical and moral meaning-making?
2) What is the relationship between developmental growth and intercultural initiatives?

As described in detail in Chapter 3, the effort to understand the relationship between intercultural initiatives and ethical/moral meaning-making as well as developmental stage multiple classroom observations, guided activities, interviews, and interventions were employed. These sources were all transcribed and coded for themes. These themes can be broadly organized under the category of embeddedness. The concept of embeddedness was introduced in Chapter 2 by Kegan (1994) when he defined 'subject' and 'object' as a facet of the way that we know. He says,

'Subject' refers to those elements of our knowing or organizing that we are identified with, tied to, fused with, or *embedded* in. 'Object' refers to those elements of our knowing or organizing that we can reflect on, handle, look at, be responsible for, relate to each other, take control of, internalize, assimilate, or otherwise act upon. (italics added, p.32) Two themes emerged across all class sections: Embeddedness and The Socialized Mindset. These themes were categorized into the subthemes of Conflict Avoidance, Prioritization of Comfort over Discomfort, and Formidable Guilt v. Pride. Following the findings, three differences between class sections are presented as contrasts: Openness v. Absolutes, Social v. Societal, and Proximity v. Distance.

Embeddedness

The theme of embeddedness permeates the research findings. It is present in the ways research participants were identified by, linked to, and melded with their meaning-making – in ways they were unaware of. As a whole, they were unable to reflect this embeddedness, further demonstrating their 'subjectness' to their developmental stage.

A quick example helps illustrate the point. During an interview, a student mentioned that the lack of relational proximity to others on campus (discussed above) was leading him to transfer to another university near his parent's house in a different state. He was just "too much of a people person" for the isolation that accompanied making friends in a new state. During the interview, he was asked to talk about a significant change that he had seen in himself over the last number of months.

> *Student: Even though, like I said, I didn't end up staying at SCU. I do feel like I've become more mature and independent from my time in Texas kind of being by myself.*
>
> *Interviewer: Okay. Tell me more about that. What does that mean to you to feel more mature and independent?*
>
> *S: Um, I mean, it feels good. It feels good to know that like, like I said, I'm a people person, but it feels good to know that like, I can be by myself and I can do things for myself and I don't need other people in my life to like to do those things for me. I'm a very capable person which feels good to know.*
>
> *I: Yeah, help me understand the....so being more mature, being more independent is kind of like, it's the 'new you' a little bit right, that's what you're saying has changed for you. And it sounds like part of what you're recognizing is that you don't necessarily want to be completely independent. You want to be around people that you can connect with and not be flying solo. Help me understand how those two things fit together for you?*
>
> *S: Um, I would say just having that balance of like, I mean, I like to spend time with other people. And like, I feel like it's good for everyone to have human interaction. Just being able to know that I can be an independent person. And I can do things for myself and take care of myself is very good to know. Just because, I mean, for the last 18 years, I've been living at my parents' house, so I'm kind of reaching that level of my life transitioning to adulthood. It feels good to know that I have that independence.*

I: Yeah. Okay. Um, I am wondering, too, if you hadn't had this semester here, do you think you would have realized this about yourself? Do you think you would have changed in the same way?

S: Uh, probably not, I probably would be..., wouldn't have had those few months to kind of be by myself and kind of gain that maturity and independence I need, like, making my own schedule, not being held accountable, like I was back at home. I feel like I would still kind of have that...not really childish mindset, but like that mindset of like, 'Oh, I'm still living under my parents' roof'. Like, I'm still, like, a kid or whatever. I don't know. But now, like, I'm an adult, I'm very capable, being able to take care of myself and make my own decisions, which is good.

Throughout the interview, the student's responses are rife with contradictions. He is leaving the university because he hasn't found meaningful relationships yet is proud of the newfound maturity and independence he's gained in becoming an adult and not needing relationships. He proudly considers himself an adult, though at the time of the interview he is sitting in his parent's house having flown home 2.5 months into the semester, never to return. The critique here is not that this is silly or childish logic, on the contrary, this student models appropriate reasoning for his developmental stage. The point is that *he* is unable to see the inconsistencies between his responses. He does not recognize the ways in which he negates his own self-assessment. He is embedded in a meaning-making mindset that prohibits him from examining the situation more objectively and acknowledging the contradictions.

This feeling of embeddedness is, by definition, a lack of perspective. Whatever the 'holding environment' is, (to use a phrase from Kegan, 1982) it is all-encompassing. Nuance, the perspective of others, values, and priorities all orbit in service of embeddedness. Like a lens through with an eye sees, everything is defined and shaded by the optic. It makes up the very fabric of an individual's meaning-making, and as such, it cannot be examined critically. Only further development and growth allows what is 'subject' to become an 'object'.

This embeddedness was exhibited throughout the semester by every class section. Indeed, much of the qualitative research findings to be discussed are subthemes of embeddedness. This

embeddedness was on display in follow-up interviews with students whose scores had changed dramatically on the DIT-2.

After the final posttest DIT-2 assessment, many students displayed significant movement on the instrument over the course of the semester. The researcher reached out to these students, and three agreed to be interviewed. All three had changed more than 20 points over the course of the semester; two students had significant gains on the assessment, one student had significantly regressed. While their changes were in different directions, all three of the students interviewed were surprised that their scores had changed at all. All three suggested that maybe they had "been in an emotional state", or "pushed the buttons too quickly", despite a clear linear trend over the pre/progress/posttest. When asked about last semester, one student said, "Nothing happened. I think it was a pretty normal semester, minus the whole COVID thing". The second student was equally surprised, "I'm not sure if I would, like, look into myself and say, I had a significant change, which is why I was shocked to see the results". The final student attempted to understand the change in herself as a function of her relationships with others. In response to a question regarding how she changed over the last semester, she says,

> *S: It's a tricky one, it's hard because I feel like I did change, but I think it happened pretty subtly and like over the course of the whole semester, so it's kind of hard to pinpoint. Like, when exactly things happened or like, it was more over time, I kind of noticed, like a little bit of a shift.*
>
> *I: What kind of change did you notice over time?*
>
> *S: Um, I really just feel like I came to understand what I'm looking for better, like, especially in regards to friends, because at the beginning of the semester, like you want any kind of relationship and get your hands on so that you don't feel lonely at college. But the more you like, meet new people and meet some people that you're like, actually, this is not what I want for myself at all. Like, that's not the kind of person that I want to be. And that's not the kind of person I want to be friends with. So just coming to realize, like, who I'm looking for, and as like friends in my life, like what, in kind of, in a way, like what, like what values I want in myself to grow towards that I'm like looking for in others.*

While there is certainly growth to be recognized and celebrated in better understanding your relationship preferences, this student articulates embeddedness in a particular developmental stage (Socialized Mindset - Kegan's Stage 3) rather than explaining growth in moral or ethical meaning-making.

Understanding the particulars of embeddedness – what the 'holding environment' is, what subject/object relations exist – is a key component of this research study. The developmental balance between subject and object was investigated using the Subject-Object Interview (SOI). The SOI seeks to explore, from participant autobiographical reflection, what holding environments individuals are embedded within. As discussed in chapter 3 (as well as attached in the appendix), the protocol asks interviewees open-ended questions regarding recent experiences of anger, success, anxiety, conviction, etc. These interviews are then coded and scored to determine what developmental stage the interviewee is presently embedded within. There are five primary stages (Stages 1 – 5) and four transitional stages between each primary stage (e.g. The transition from Stage 3 to Stage 4 is as follows: Stage 3, Stage 3(4), Stage 3/4, Stage 4/3, Stage 4(3) and Stage 4). This creates twenty-one total developmental locations, each rooted in their unique holding environments, concerned with their own issues, and striving towards unique developmental goals.

Of the 12 randomly selected students that were interviewed using the SOI protocol, 11 of 12 were analyzed as consolidated Stage 3, with one student in transitional Stage 3/4 (meaning Stage 3 was the primary form of meaning-making, though some Stage 4 was present and operational). The Stage 3/4 student was 'non-traditional' in that he had spent six years in the military before beginning his undergraduate career and was therefore much older – with different

life experiences – than the rest of the students. For all students interviewed, Stage 3 was the primary, if not the only, form of developmental meaning-making present.

It is a significant finding, with consequential impact, that all students interviewed were evaluated as primarily Stage 3 – the Socialized Mind. That the research participants, mostly 18-19-year-old freshman and sophomore undergraduate students, embody the Socialized Mind comes as no surprise. Kegan's developmental theory suggests that transition to Stage 3 takes place between 12-16 years of age. Development beyond Stage 3 is not connected to biology or physical brain development, making age range delineation impossible. (In fact, 65% of the general population never move beyond Stage 3 (Kegan, 1982)). What is significant is the connection between the developmental stage and moral/ethical meaning-making. To research the impact the Socialized Mind has on moral and ethical meaning-making interviews were transcribed and coded into themes. The theme of embeddedness quickly became evident as a theme across all forms of the qualitative research gathered over the semester. Embeddedness had many localities, many of which were identical across class-section. These embedded locales included conflict evasion, prioritization of comfort over discomfort, and a formidable sense of guilt. Other contexts of embeddedness differed from one class section to the next. These differences are best understood as dichotomies of openness vs. absolutes, social vs. societal, and distance vs. proximity. Each of these themes will be explored below. Across all these categories, however, was the consistent theme of embeddedness in relationships. This relational embeddedness exaggerated the influence of context. Context mattered. In the sections that follow, the nature and evidence of this relational embeddedness – and the impact context had on it – will be explored. This will be followed by evidence of different contexts created different cultures of embeddedness in different class sections.

Socialized-Mindset

As introduced in chapter 2, Kegan labels this relational embeddedness the 'Socialized Mindset', and describes it as a "Culture of Mutuality". This stage "acknowledges and cultures capacity for collaborative self-sacrifice in mutually attuned interpersonal relationships, and orients to internal states (e.g. feelings, mood, or shared subjective experience)" (Kegan, 1982, p. 191). This specific variety of embeddedness was on display across class-section during observations, discussions, interviews, and interventions.

As demonstrated in the following section, the 'culture of mutuality' was the predominant mindset over the course of the semester – defining the learning experience and the moral/ethical development of the class sections. The classroom culture itself was viewed from the embedded locale of the Socialized Mind, as the following interview excerpt demonstrates:

> *S: It wasn't frightening to ask a question, there was a lot of participation, and I would say most of the students participated and got to share their views, which is something I liked because getting to hear their opinions was super interesting. I know some of the people had parents who are educators and getting to hear about their parent's experience, or why their children chose, like, looking at their parents to do the same thing. I like that. And I feel like Dr. Hamilton just made it a very, like, casual setting for everybody. While we still got to learn a lot and do a lot. It didn't feel like there was a kind of barrier between the teacher and the students. It was more open, we could ask a question or like, respond to him or have a little discussion during the class. It wasn't seen as disruptive or annoying, or at least, he didn't make it seem that way.*
>
> *I: Do you think you have that impression because of things Dr. Hamilton communicated explicitly from the front of the classroom? Or was it more about fellow students that would ask a question and you'd see how he'd respond?*
>
> *S: I guess at the beginning of the semester, he did kind of explicitly state that we could. But I don't think that really means anything until it happens and, implicitly, the students do ask the questions. Because words can only go so far sometimes for your intentions. But when students did start asking those questions, and it was revealed that, like, that actually was how it was going to be, that was more impactful than just hearing that that's what he wanted for us. Sometimes teachers will say, 'Oh, you can ask questions, I don't mind', but then you can kind of tell, like, when you do, they get a little annoyed. But I think he was pretty true to his word in that, and keeping everything comfortable.*

This focus on the relational dynamics in the classroom underscores the ascribed value of mutuality between student and professor. This value was present between students as well. Her interview continues:

> *I: Do you feel like other students responded well when questions were asked?*
>
> *S: For the most part, I would say that there were some disagreements, especially when we talked about the questions at the beginning of class. Just to see that other people had wildly different beliefs than I did. But everybody was still able to be pretty civil and respectful towards one another, even though we did have different beliefs. I would say that everybody was pretty kind and accepting towards other people when they spoke about their own beliefs or opinions or experiences.*
>
> *I: What was that like for you, hearing and listening to people that had wildly different beliefs than yours?*
>
> *S: I was...it was, like, a tiny bit shocking, because I guess I have an idea of who would want to become a teacher and kind of, like, what they would believe. And to hear that some people don't think those things, I was a little shocked because teaching is not something you go into if you don't care about, like, other people, you don't really make that much money, it's not for your personal gain, it's really for helping other people. Hearing some of their beliefs shocked me a little because, in my opinion, some things they said were things that wouldn't help other people...they were kind of harmful [removing affirmative action]. I expected they would want the best for other people and want the best for society as a whole, instead of the individual.*

The Socialized Mind shines through here. The culture of mutuality prioritizes positive relationships and mutual understanding over differences in worldview. Differences can be tolerated, but not at the expense of being "civil and respectful towards one another". This ensured that the classroom remained "comfortable". She acknowledges that the difference of belief is...

> *...also on me, because I tend to surround myself with people that have similar beliefs to what I do, which can be hazardous to, like, limit your perspective. Yeah, I guess I have a lot of people around me that have super similar beliefs, especially my closest relationships. We all have really similar political views and beliefs.*

The surprise the student expresses regarding the difference of belief, as well as the recognition of her role in lacking perspective, resonates with the Socialized Mind. The

Socialized Mind is defined externally, with others assisting in co-creating a personal reality. The ability to be respectful and civil, as well as the responsibility she takes regarding her lack of understanding, preserves the relationship and empowers others to continue co-creating reality. Others are needed to understand and interpret the experience of the world – both the external physical world and the intrapersonal world within.

This is why she expresses feeling "a tiny bit shock[ed]" that others would believe something different *about the value of others*. A difference in *this* worldview is a non-starter. She struggles to see how anyone could value others differently than how she does and admits:

> *I would say I can respect someone in their different beliefs than mine, but at some points, like on some things, if somebody has really wildly different beliefs than I do, I kind of lose respect for them, just in the sense that they aren't caring about people, or like, they're only really looking out for themselves. And to me, I just don't think that's a great decision. I don't think that's what you should be looking for in life is to only put yourself ahead, even at the expense of others. Not to say that I'm not friends with people that have different beliefs, but I don't think I could, like, if I had a fundamental core disagreement with someone, I would say that would be hard for me to be friends with them or respect their opinion because I absolutely disagree and can't see where they're coming from. But that would be in really extreme cases – that sounds horrible. But if someone was super racist I really don't think I could be friends with them, nor would I want to be friends with them, because I just think that's pretty heinous.*

Note how she provides commentary of herself ("that sounds horrible") as she is rejecting friendship. Even amid a "fundamental core disagreement" the student feels the cords of mutuality pulling her back towards a relationship with the (hypothetical) "super racist".

On the other extreme, being around people that share common passions – like teaching – is described as, "super awesome". Regarding being in a class with other education students, one student said,

> *See[ing] what they want out of [teaching], and where their mind is at, where their heart is at in regards to it. Just getting to talk to some other people who are like-minded about what they want out of their lives and why they want to teach.*

This similarity is viewed as an affirmation of the very core of this student's person. This mindset defines itself through the lens of others. Others shape, define and explain the socialized mind *to itself.* Finding others who are similar provides more than just affirmation of a viewpoint – it is an affirmation of the values, personhood, and 'rightness' of the *individual* – not an argument.

Conflict Avoidance. For the embedded Socialized Mind, it can be a painful experience when that affirmation is absent or challenged. When an individual's personhood is externally defined, conflict can shake their very identity. One student described his experience growing up with a "dad who is African American, and a mom who is about as white as it gets" during a season where racial issues were at the forefront of society. He also mentioned that his dad served as a federal law enforcement agent. He described how challenging the semester has been due to, "Black Lives Matter and social movements like that". This was not due to the unrest itself, but because being biracial has the "advantages and disadvantages of seeing both sides...which is a good and a bad thing because people hate you, or they love you". He goes on to describe the difficulty of being torn as a result of this family dynamic:

> *S: The majority of my black family are Democrats, then my white side is diehard Republicans. So, it puts me right in the middle and I've mainly identified as an independent, just because growing up my whole black family is from inner-city Detroit, and then I'm from Cincinnati, so it's the polar opposite, but I grew up in both environments. So, I understand the poverty and true racial issues of police injustice, but then I also grew up with a black cop as a dad. My dad never did... you know, racially profile black people, my dad's black! You know, so that was like a big thing that, like, really my whole life, and still to this day, that I've been pretty torn on.*
>
> *I: Yeah, so again, to jump in with a silly question right off the bat here, What's the worst part for you about being stuck in between those two groups?*
>
> *S: I'm always wrong, no matter what my answer is. It really sucks. Because no matter what I say, I'm going to piss somebody off. So that's what makes me torn. Like, you know, there's no... there's very few issues where both sides are, I guess, in the middle...So if I say, for example, if I say, 'I'm pro-abortion' then half my family is like, 'I hate you'. And then I'm like, 'Oh, I'm pro-life', and then they're like, 'Oh, you racist'.*

Note that the racial issues provide a context, but it is the *interpersonal conflict* that creates the tension here. This student could not align with one part of his family without alienating the other. (This student also demonstrates a form of embeddedness by assuming that his dad could not racially profile a black person because of his skin color.) The challenge is not that no one agrees with his viewpoint, it is that whatever his view he won't fit in with half of his family.

This theme was demonstrated in less dramatic interviews as well, as students described conflict with one parent or friend that was challenging, but the impact was lessened by another parent or friend that supported them. One student spontaneously reenacted a conflict she'd had with her dad and compares it to the support she received from her mom.

> *So, my dad always wanted me, when I grew up, to do the business thing because he thinks since I know how to work hard, I'd be more successful. And then telling him that I wanted to go a completely different route doing Special Education he [said] "You don't have the patience for that", (mimes offense) "You don't know me", "You don't." "Yeah, I do. I've been working with Special Ed kids for the last couple of years". And he's just like, "Don't you think it's a waste of your talents?" So, he just sees it different. For me, there's nothing on earth that would be more rewarding. This is what I want to do. This is a talent, it only takes certain people to be able to do Special Ed, and I'm doing severe and profound. My mom sees it as, "Oh my goodness, could it be me? I'm so proud of you that you found that. That's a gift!" And my dads more like "okay". He's getting used to it now. So, we're very different. We just see completely different. In his [mind] being successful means the money route or stuff like that.*

This student is confident in her disagreement with her dad largely because her mom is a supportive ally. This 'Us vs. Them' mentality provides a glimpse through the lens of the Socialized Mind. Conflict is acceptable – even welcomed at times – when it leads to a closer relationship within like-minded cohorts. This support tends to reaffirm and further embed the beliefs and views held by the individual, rather than produce open-minded listening.

The theme of conflict materialized continually over the course of the research. The conflict was dangerous due to the potential it had to rewrite the very identity of the research

participants. If the conflict was inevitable, quickly resolving the issue was a priority. This was done by prioritizing the needs of others over personal needs. One student embodied this personal de-prioritization impeccably. During the interview, she admitted that it was hard for her to think of an example of a time when she felt angry. She said, "I feel like I can't genuinely be angry at someone if their motivation is different than mine and they thought it was something that was good for them or something was good in general". Her initial perspective-taking ability does not, however, lead her to equally value their motivation alongside her own. She continues,

> *A lot of times you put your own perspective on the back burner – I should be able to be angry, I have the right to be angry about a lot of things, but when you start to look at other people's perspectives, then you're no longer putting your perspective as a priority... I don't know where the anger goes, I would say "anxious" comes to mind instead of being angry. I try to consider all people's perspectives and try to consider everything that's happening. But then I can't please everyone and it makes me anxious that I can't do that, so instead of anger it turns into being anxious about a lot of different situations"*
>
> *I: What is it that makes you feel anxious?*
>
> *S: Um, personally, I think it's that me talking about my own feelings like I don't know how other people are going to react to them and like, that's what's more important to me is like, I obviously like I said earlier with anger, like, I like to take other people into account, more than myself. And so, if I don't know how they're going to react I don't want to talk about, like, I don't want to do it if I don't know how it's gonna... how the outcomes gonna be for somebody else...*
>
> *I: Yeah, so what do you do in a situation where you need to talk about something and you're not sure if someone is going to respond well? They might get angry, they might respond poorly, but it might be fine? What do you do in that situation? How do you move forward through that?*
>
> *S: My thing is like, I like to run it by other people before I go to the actual source. So, I like to have other people, I would say – this sounds like a bad word – validate what I want to say is going to be the way I should be saying it, but it's not going to be respected by somebody else in the wrong sense before I then go talk to the actual person.*

This demonstrates both the de-prioritization of the individual, as well as the tendency toward group belonging. If there is inevitable conflict, others can serve as external validation as well as allies.

When a supportive ally (or group) is unavailable, those in the Socialized stage will bring their own. One student described disagreement with her parents, and immediately identified allies in her sisters and high school classes. Throughout the quote below, note how she positions the disagreement as either/or, with parents vs. sisters. She also uses in-group language (we, us, our, etc.) to both describe her conflict with her parents and more closely identify herself with her sisters.

> *I think that I, as a child, blindly accepted my parents' beliefs, and especially my town and the culture within my town. I just accepted it without really thinking twice. But as I grew older, especially in high school I took some world history classes and government classes. Learning about that really solidified my own views. To where this is what my parents think, but I kind of personally think another way. And it's kind of funny because my sisters and I all have super similar beliefs that are, like, pretty opposite to my parents. So, we get into it a little. My mom loves to talk politics and fight us on our beliefs, which is kind of a good thing to hear the other side and to have to, like, prove your own reasoning instead of being like, 'Well, I just believe this because somebody told me to'.*

Both her sisters and classes allow her to remain connected to others while disagreeing – and thereby disconnecting – with her parents.

This relational connection has become ever more complicated with the ubiquity of social media. Allies and enemies are both more proximal as a result of technology. One student described the role social media has on her arguments with her father in the following excerpt:

> *I: If you [and your dad] disagree and it's because one of you is not seeing something the other person is seeing, the question is, are you seeing something he's not seeing, or are you seeing something he's not seeing?*
>
> *S: That's a good question. Um, I think it's both sides. I think he has a lot more...definitely a lot more knowledge than me. But also, I don't think he has taken the time to try to learn about these things. You know, considering he's fifty, he has a lot of time on me. So, he knows a lot more especially, like, laws and all that. But for me,* ***I feel like I know things more socially,*** *especially with social media. I think that also helps because he didn't really have that.* [emphasis added]

This quote provides illustrates the importance of identifying with a group (those on social media), even while rejecting another (her dad). It also demonstrates that the group to which one

belongs need not even be physically present. Social media provides a relational community from which relational belonging can be drawn.

The emphasis was added to the previous interview quote as it also serves as an unparalleled articulation of the Socialized Mind. Here ability to "know things more socially" rivals the wisdom of her father, whom she acknowledges has more experience, legal savvy, and "definitely a lot more knowledge". While she references social media as a source for this knowledge, she also lays bare her underlying value system: knowledge is relational. This goes beyond Bandura's (1977) social learning theory which suggests learning is a function of observation of social environments. He proposes a four-step process to this learning; Attention, Retention, Reproduction, and Motivation. Missing from this theory, however, is the relational prioritization of one social context (or relationship) over another. There is an identification with a specific group and/or relationship that *focuses* attention (Bandura's first step). The student that provided the quote above has paid attention to her father as well as social media. Yet there is an underlying choice to associate with one group, and distance from the other.

With the strong emphasis on relationship, it comes as no surprise that conflict in the Socialized Mind primarily rotates on a relational axis. This conflict can be real or perceived, as exemplified by the student below who is describing the conflict inherent in choosing between completing her homework on time and hanging out with her friends:

> *S: Choosing to stay home and study, instead of going out is me being torn, especially since I've started college.*
>
> *I: So, if you had to explain what you're feeling torn between? Talk to me about what those two things are?*
>
> *S: Um, probably when I sit down, and I'm like, at my desk, and my friend comes in, and she's like, 'Oh, do you want to go to dinner?', or like, 'oh, come to our room'. And I'm obviously, like, in the middle of doing something, it's in my head immediately it's like, 'I need to get this done, its due at 11:59'. But then I don't want to miss out on whatever*

they're gonna do. And I don't want to, like, it's not that I'm being left out. But of course, when you choose not to go somewhere with your friends, they're all gonna have like, some memory or some inside joke from that day. So, then you don't want to, obviously, not know about that and be left out. So, it's, I guess that. Do I want to a good grade or do I want to be like, sitting on the side-line, because I'm choosing to do schoolwork? And I know, like, they don't mean to do it. But of course, whenever you choose to do school instead of going to hang out, they're gonna be like, 'Oh my god, she just only ever wants to do homework instead of hanging out with us'. But it's like, it's not that, like, I love y'all. But we are here. We're in college. It's not party time twenty-four-seven.

In the passage above note how this conflict is something 'they' are doing to her ("they don't mean to do it"). Not only is this student embedded in her perspective, but she is creating the divide between herself and others, and providing language to the 'opposing' side. This conflict existed in her perception of *their* perception of her. As discussed above, this 'subjectness' to the perceived perceptions of others is the meaning-making center of the Socialized Mind.

This perceived relational conflict made its way into the classroom as well. During an interview a student described the experience of missing an assignment and the impact it had on her relationship with her teacher:

I: And what is the worst part when you realize that you've missed something? Where does that bad feeling come from?

S: I guess my grade, like, what's it gonna do to my grade? Or how's this gonna affect... how I'm learning the material? Or how's my teacher gonna look at me like, 'Oh, she's not doing her work?'

I: Yeah. You mentioned it as one of the things that you might think that your teacher might look at you a certain way if you don't do your assignments? Talk to me about how important that is.

S: That's definitely, like, very important to me, especially wanting to be an educator. I don't want my teachers to look at me like, 'Oh, she doesn't do her work. She doesn't care about school'. It's like, 'No, I love school. I want to be a teacher'. So of course, school means a lot to me. I've always been really close to my teachers. There was one year that...it was like junior year English. I just really didn't want to do work in that class. I just hated the curriculum. And I just didn't feel like ever wanting to put in the work. And ever since then, I felt like that teacher looked at me different because she knew I didn't care. She knew I didn't want to try. And obviously, like, seeing her in the hallway or knowing she probably told the other English teachers, 'Oh, she doesn't try, you don't want her in your class' - that just, like, stressed me out. And I was like, I never want to be like that ever again.

I: Yeah, and at the risk of sounding repetitive. What is the worst part about having a teacher that you think thinks those things about you?

S: Um, I don't know, I guess it just builds an image in their head, but it's not who I am. And I know that on the inside, like, I know I'm not someone who doesn't want to do their work. But they see me as that because they may not know me, like deep and personal and how organized I actually am on the outside. So, it's probably like they're judging me in a way. And that probably is what sucks.

Here again, the problem is not defined by the disagreement itself, but the relational impact (or potential impact) of the conflict.

As conflict has the potential to tear at the fabric of the Socialized Mind, it was circumvented as often as possible. The standard response to conflict at this stage was expressed by a student describing a strong conviction of hers. She discussed how important the pro-life movement had been to her all through High School. How she had attended rallies in Washington D.C. every year and had held leadership positions in her pro-life school club. Her passion and commitment to the cause were clear throughout the interview. When asked, “What if a friend of yours didn’t see it the same way?” She responded by saying,

S: My best friend is equally strongly convinced the other way.

I: What’s that like for you?

S: Hard for sure.

I: What’s the worst part about her standing so strongly the exact opposite way?

S: I don’t know, you kind of just look at the person you're like “really like you in your heart can do that?”. Like, that's just... it just blows your mind when you think the other way, I guess. I'm like, that doesn’t sound like you like... at all. You know.

I: Yeah, so how do you make sense of that?

S: We just don't talk about it. We just don't talk about it.

I: At all?

S: Yeah, we have. She's just been like more of like laughs it off. And she's like, 'Ha-ha, well, not me’. So, it's just like, I don't know. It's not talked about. It's just been ignored, so it's fine.

Even with such a strongly held value, the preferred path through conflict is complete avoidance. Other students echoed this same sentiment. One described how proud she was of proving herself wrong by completing a half-marathon during quarantine, but admitted she would rather not have done it if it caused conflict with her family. She described her thought process in the following way,

> *I'm very avoidant with confrontation, I do not enjoy it. I will avoid it at all costs. So, a lot of times I feel like if it will cause confrontation...confrontation is more of a motivating factor for me than even proving myself wrong. So, it does like come before proving myself wrong. So, if it were to be like an issue within my family that I wanted to run a half marathon I probably wouldn't have done it just because I was like, I'd rather have no issues, no confrontation no whatever, and not get the success, but at least I didn't have to deal with like confrontation.*

Another student described how bad she was at confrontation:

> *I know that I suck at confrontation because anytime that somebody will, like, do something to me, I'm always the person to apologize for it, even if there's nothing that I* need *to apologize for. Like I've had situations in the past, like people who were not been the kindest to me. And I've been like, 'Oh, I'm sorry if I did anything to hurt your feelings' sort of thing. I'm usually the person that does that instead. And even then, it takes, like, a lot for me, a lot of courage built up for me to even get to that point. So that's how I know that I suck at it.*

This student went on to describe how important relationships are to her, and how *anything* that might jeopardize that relationship is avoided.

This conflict avoidance was demonstrated in proxy relationships as well. Students would reference arguments they witnessed a classmate or sibling have as a learning opportunity for them to better avoid conflict of their own in the future. One example comes from a student describing how she learned the difference between right and wrong by watching her brother:

> *He's the one that I kind of, like, followed and looked up to, you know, because he was just older than me. So, I think I got my sense of right and wrong from the interactions and conversations that I just happened to listen and eavesdrop on [between him and] my mom. Whenever they would talk about his grades right and how they were slipping. I thought, 'Okay, to avoid that I'm gonna work on my grades', right? Or if he were to be out later than he should have, you know, and him having that conversation, I would think,*

'okay, I'm not going to be out at this time', you know, I think, for the most part, it was just like, the interactions that I saw with my older brother, or I guess also between my mom and my dad, whenever they would argue about something, I thought to myself, okay, like, I'm not going to do that, you know, so I won't have an argument with my mom or my dad, you know. So, I think, honestly, it was just like, observing and just listening in to what they were doing, and then thinking to myself, 'Okay, like, if they argued about that...or if they had a confrontation about that, then I should not do that'. And then I'll be fine.

This proxy approach takes a proactive stance on conflict avoidance, identifying conflict triggers in others and avoiding questionable behaviors.

Conflict avoidance was also demonstrated during the classroom discussions over the course of the semester. An icebreaker discussion question was asked at the beginning of each classroom observation, with a dilemma being presented to the class to discuss. These scenarios (provided in the appendix) typically asked what a hypothetical protagonist should decide to do between two less-than-ideal alternatives. By design, there were no 'easy' answers to these scenarios, with both options being difficult to choose. Yet students would consistently create an outlandish 'third option' in an effort to avoid the difficult decision. An example comes from a scenario involving a pregnant woman leading a group out of a cave on the coast.

She is stuck at the mouth of the cave and, unless she is unstuck, the whole group will drown – with the exception of the pregnant woman, whose head is out of the cave. Within the next hour, the high tide will be upon them and drown the rest of the group members. Fortunately (or unfortunately), a group member has brought a stick of dynamite – which could be used to kill the pregnant woman, but free everyone else. What should they do?

While many students did choose to either use the dynamite to kill the pregnant woman or drown, many others invented alternatives, including, "using the TNT to create a new room for people to go in to. Then using the material of the stuff that was exploded to block off that crevice". Perhaps "they could just stay there overnight", or "Others suggested they "cut off her clothes or her [body parts]. That's pretty graphic, but I've seen 127 hours, so maybe that's something you

have to do to free her". While creative problem-solving and outside-the-box thinking are to be admired, there is also a component of conflict evasion that is motivating this line of reasoning.

Other conflict dodging techniques included changing the dilemma equation towards a simpler impasse. An example of this comes from the same scenario as above. Some students suggested a utilitarian approach (save the most people) tempered by the Socialized Mind. Listen to the student below hold on to both poles,

> *I said that they should use the dynamite to save the whole group because they can save more lives than just one. Um, I also included that the pregnant woman should agree to doing that. They don't just, like, throw the stick at her.*

Another student echoed the sentiment and added another variable to the equation; the pregnant woman's experience of pain. He said,

> *I would definitely use the dynamite, because I feel like, realistically, it's gonna be a pretty painless death. Like I'm not a dynamite expert, but if you put that like close enough to her, she's not gonna feel a thing. It's just going to go boom. And so like, people are talking about how, like, drowning is definitely worse. And that's true. And her head's outside of the cave. So yes, you should tell her that you're going to blow her up because that's the moral thing to do. But she doesn't know when you're gonna blow it up. So even then she doesn't know when she's gonna pass. So, it's gonna be painless, and she doesn't have to know exactly. So, like, she's not gonna be freaking out in her mind.*

Adding these variables to the dilemma equation is done in an effort to change the balance of the conflict, to make the conflict more palatable to the Socialized Mind. With the woman *agreeing* to be blown up the relational conflict is mitigated. With her experience of death being unexpected and (presumably) painless, she isn't "freaking out in her mind", and the student's 'cultural of mutuality' is not insulted. Notice how the end result remains the same (TNT is used on the woman), but the level of perceived conflict has diminished.

This shift of balance was common across scenarios and class sections. Each of the following examples demonstrates intentions, motives, or details that students added to a scenario to simplify the dilemma; A real-estate developer should not build in a low-income neighborhood

because "he's mainly in it for his own personal gain to make money". A school board is not justified in prioritizing a historically marginalized candidate into senior leadership because, "because you have to think about whether it's performative or they actually care about diversity, and that seems more performative". A drunk driver who strikes a woman's car must confess because that woman was a single mother, a brain surgeon, and cared for her ill family members. None of these details were provided by the scenario but added by the students responding to the dilemma. Like the pregnant woman's permission to blow her up, these details simplify the dilemma.

Note again how these additions center on relational subtleties that impact the culture of mutuality: the developer is being selfish, the school board doesn't *really* care about diversity, and the layering of the victim's social identities (mother, doctor, caretaker) increases the drunk driver's need to confess. The conflict can be negotiated more simply through the lens of communal relationships.

Prioritization of Comfort over Discomfort. Throughout the research process, the prioritization of comfort emerged as a theme. Repeatedly throughout classroom observations, student reflections, and interviews students referenced comfort as a priority. This goes beyond distaste or avoidance of conflict to a further level of relational reality. In true Socialized fashion, comfortable *relationships* mattered. Past experiences were prescribed the value of 'good' based on how comfortable it was. As an example, one student described the transition from her small, private middle school to public school, then to university in the following way:

> *And I did not want to go to this big public school. I remember talking to my mom. And I was being so dramatic. I remember this, I was like 'Mom, I'm gonna get shot there. It's so scary. They're so big'. Where [middle school] is so comfortable. So small, and I just love... when I was there, I was able to get so close with my teachers and like, create this, like, almost friendship. Not as much of a, like, 'You're my teacher, I'm your student', but like, more of a mentor type of thing. And so, even to this day, I keep up with all of my*

teachers, especially from eighth grade. And I like, they text me all the time and like, 'Hey, what's up How are you doing?' We follow each other on Facebook. I mean, it's very odd, but, like, not odd because I think it's so fun. But I just loved that small community feel even though clearly [university] is a lot bigger than [high school].

Note the importance relationship plays in this student feeling comfortable in her school. Indeed, she is explaining her choice to attend university based on the 'small community feel' she experiences there.

Another student voices the relational importance of comfort in her response to a classroom discussion. The topic of discussion was the importance of seeking out diversity within personal friend groups. She says,

I feel like if you're seeking out diversity you're focusing on the race or the gender, or on class, and you're not really focusing on what's actually inside the person, you're really seeking it out and just focusing on what's outside and not inside. And I think people should really focus on where they feel comfortable and what kind of people they will surround themselves with, rather than what might look good on the outside.

In the example above, 'comfort' is used as a form of coded language, providing relational encryption for exclusionary ideology. The class discussion continued with others contributing in support of an ideology of relational comfort,

I think it's important to go out and learn about each other's differences and their experiences because what other people have gone through can really, like, help you if you learn about it before actually happens to you. But like [she] said, I agree, it's not something that you should be seeking out just to be a part of it. It's something that will come to you if that's where you're supposed to be.

Another student contributed,

I think that it's important to introduce yourself to new communities and people because it helps to expand your mind, but it's not something that you should, like, purposely seek out.

And another,

I think it's really important to, like, learn perspective from people that aren't like you and develop skills to navigate different cultures but I didn't put higher, because I think it's also important for people to get along and feel like they belong.

These students seem to be aware of the benefits of diversity; the perspectives it adds, the learning it brings, and the broadening of horizons. Yet there is an apparent gap between this knowledge and the relational comfort within which they are embedded. They think that diversity matters, but not at the expense of comfort. While most of the discussion was fairly one-sided and simplistic, one student did provide a bit of nuance to the conversation:

> *I think it matters based on who you click with naturally. You'll find those people that see your interests and values and morals and stuff like that. But I do think there is also a tendency in human nature to fall back on what's comfortable, and that's often people that look like us. So, I think naturally, those friend groups can kind of, I guess, be stratified by skin color.*

This acknowledgment was as close as the class discussion came to recognizing that diversity and comfort may not exist at the same end of the relational spectrum.

In addition to the role comfort plays in (not) creating diverse friend groups, comfort plays a role in determining who becomes friends at all. When describing the most important quality of friendship, students said:

> *People who are nonjudgmental or who aren't going to judge me or others for just being themselves. Because I like to just feel completely comfortable being myself around my friends.*

And,

> *Definitely someone that I'm comfortable being around and can kind of express myself freely around. If it's someone that... even if I've known them for a while, but don't really feel comfortable around them, or, like, I can really express who I am, that may not be the best experience still.*

Observe how these students are looking for these qualities in their friends but say nothing about valuing or possessing these qualities themselves. This is not because they are selfish humans or rotten friends, rather this speaks to the nature of, and blindness to, their embeddedness.

As pre-service teachers, comfort surfaced as a theme in the discussions related to future careers as well. The tension between challenging their future students to think critically about moral or ethical dilemmas was juxtaposed to student comfort. One student reflected,

> *Teachers should be cautious of planning a discussion that would have students discussing a topic that is not related to your curriculum and/or asks students to discuss something that might jeopardize a positive classroom environment. A teacher should establish rules or guidelines for how the discussion will go and make sure that every student feels comfortable and respected throughout the entirety of the discussion. There is a fine line in this situation because we want students to be thinking critically and feel comfortable disagreeing with each other but we have to prevent anyone from feeling violated or embarrassed as a result. These discussions involve topics that people might feel less comfortable sharing about like religion, race/ethnicity, and politics.*

The friction between discussion of sensitive topics and comfort was a staple of student reflections. Curiously, this kind of conversation was assumed to be “not related to your curriculum”. This comment betrays a perspective that moral and ethical curriculum reside somewhere ‘outside’ the curriculum, all while subtly thriving within the classroom. As discussed in chapter 2, this is the nature of hidden curriculum.

This perspective was reinforced as students explained the role a teacher has (or does not have) in moral/ethical discussions.

> *Each student comes from a unique background with varying cultures and religions (or lack thereof) that build and shape their family morals. The morals parents choose to instill in their children may be different than what their teacher holds; so, when choosing to bring up ethical discussions in a class, a teacher is treading on thin ice.*

This student implies that morals are a choice in the home, not the school. They come from parents, not teachers – and teachers must proceed with caution. This neglects to attend to the moral and ethical choices that happen in the classroom, the playground, or that undergird the school’s discipline policies. Truly, teachers are making moral/ethical decisions continually. If metaphors are the vehicle of choice, the ‘thin ice’ upon which a teacher treads may better be stated as the curriculum ‘behind the curtain’.

Nonetheless, moral and ethical conversations were regularly referred to as 'risky', 'triggering', or fraught with danger. This danger often was connected with student well-being, as in the following excerpt,

> *Some risk factors of talking about moral/ethical decisions could be potentially triggering someone. Many students do have hard lives at home and talking about subjects that they have personally gone through can trigger them. School should be a safe place so it is important to make sure everyone feels comfortable. The teacher should make sure they approach the conversation safely and check on the kids before, during, and after.*

This feeling of risk echoes the private/public divide discussed in Chapter 1. Ethical discussions in the classroom are 'risky' because they have no place in such a public sphere. Teachers should be careful in these conversations because they are blurring the line between their personal beliefs and their public-servant role.

Another source of conflict – and therefore danger – was the future student's parents. The following student begins by considering the potential moral and ethical conversations have in the classroom, but quickly shifts towards the dangers for the student and the parent-teacher relationship.

> *They are given a chance to deeper develop themselves, to learn more about who they are. Knowing who they are and where they stand on their moral and ethical values. That way they can also learn to address and speak about those values in a real-life and real-world scenario. While they could have some issues if they were to do some ethical or moral discussions. Such as a disagreement in class or a controversial topic. It could cause uncommon and unhappy actions to the students as they could possibly argue over different perspectives. Causing problems in the classroom and possibly with parents who don't approve of the debates.*

The student determined that ethical conversations should be handled with the utmost care, as the comfort of the students in the classroom, their parents, and (eventually) the teacher generally outweighed the risk of these discussions.

Formidable Guilt vs. Pride. The final common theme that surfaced as a setting of embeddedness was a formidable sense of guilt. Guilt surfaced as an important lever, detracting

from certain behaviors while stimulating others. The sense of guilt did not reflect internal values or principles, rather it mirrored a sense of social obligation and relational concern.

In regards to moral decisions, specifically, guilt was a significant factor. Due to the nature of 'embedded guilt,' those who experience it are unable to question its appropriateness. It is accepted as fact and avoided at (almost) all costs.

An example of this comes in reference to the dilemma of the pregnant woman stuck in the cave entrance, one student argued to blow up the woman, but admitted, "they're going to have to deal with that guilt the rest of their lives and probably have to go to therapy for it". Other students agreed that the guilt would be a powerful barrier against blowing up the pregnant woman.

The theme of guilt was especially evident in a classroom discussion concerning a friend who rides home with a drunk driver and hits a woman on the way. The driver is a career truck driver and provides for his ill parents and younger siblings. The driver – and friend – fled the scene and see on the news that the woman was seriously injured and police are requesting community help in piecing together the sequence of events. When discussing what the friend should do, one student demonstrated the power of guilt:

> *Guilt is such a powerful force and so many people have to deal with it. So, in my personal opinion, I just think it's easier and better, in the long run, to come forward after the fact. Because as bad as it sounds, sometimes coming forward earns you brownie points with our legal system, and maybe the consequences wouldn't be as severe overall. I just feel like more positives can come out of being honest, rather than lying.*

Guilt, and the potential for a clean conscious, motivate this student to recommend confession and jail time for the driver and the friend.

Other students echoed this sentiment, suggesting that the friend is, "gonna have so much guilt that eventually he'll probably feel like he has to come forward". One student admitted, "guilt would be stronger than prison. And y'all basically, like, guilts a pretty powerful thing. The

entire ‘con’ side all believe that and we (the ‘pro’ side) believe that”. (Notice how this student’s relational embeddedness – us & them – seeps into his stance on guilt.)

Some suggested that “[if] the person does recover, that could help him relieve his feeling of guilt”. No one suggests that the friend need not feel guilty. No one proposed that the friend was not responsible for the actions of the driver, or emphasized that the friend attempted to prevent his drunk friend from driving. Guilt was a foregone conclusion. One student suggested that “he (the friend) was *just as* guilty as the driver. He is morally responsible”.

Another student had similar views on guilt but struggled to know how to move forward while keeping the friendship intact. She said that the friend should come forward,

> *...because he morally knew that it was wrong. And living with that guilt, again, would take a toll on him. And yes, he owes loyalty to his best friend to a certain extent. But it's almost like you can't not report it. And it seems like it's gonna come out at some point.* [emphasis added]

This additional layer of ‘owed loyalty’ provides an intriguing dynamic; the interaction between guilt and a culture of mutuality. Others described this tension as,

> *A lose/lose situation, like, from any angle, he would have, like, gotten some type of consequence either losing a friend or like putting his friend's family in a bad situation or getting in trouble with the law or being morally guilty.*

This layering of embeddedness, guilt layered upon mutuality, creates tension for these students. Not coming forward feeds their generalized sense of guilt, but saying something disrupts the social balance and unacceptably deprioritizes friendship.

This was stance was further demonstrated by a student who argued passionately that the driver and friend *must* come forward and confess – and then admitted that he would not do the same. He admitted,

> *I mean, like me personally, like, with my closest friends, yeah, I'd happily commit a crime with them. Like, if they needed a getaway driver, yeah, I'd be the getaway driver. But then it's also like, for people that are distance [from] myself, it's more so like, would they do*

> *the same for me? That's the thought process because I know my friends would also be my getaway driver. So, in my head, it's kind of like, would they do the same for me? And that's how much effort I'm willing to put into that situation when I'm considering ethics and moral values.*

This student embodies the tension well – he strongly advocates that a sense of guilt provides a clear right and wrong, and also admits that this sense is relative based on the relationship he has with the guilty party. This dual embeddedness is personified well by another student when she says, "My viewpoint in any situation is to always do the right thing because it will relieve that sense of guilt in your consciousness and help make sure others see to do the right thing". This demonstrates that this embedded guilt is not an internal reality, but an external burden felt either through a generalized perspective on societal pressure or acutely through personal relationships.

One final theme that emerged around embedded guilt was its binary opposite. Guilt did not exist in isolation – where students felt guilty or not guilty – the opposite of guilt was pride. Students felt guilty or proud, not both or neither. Like guilt, pride was understood through an externalized either/or lens. Pride was also embedded in a social context and existed in self only to the extent that it was available to be borrowed from others. This resounded across class discussions, student interviews, and dilemma debates.

One student argued that the drunk driver should turn himself in because of a guilty conscience and because,

> *He's the role model for his family. The truth will always come out eventually. So, for his younger siblings to find out that he either severely injured or killed somebody in a drinking while driving incident, then that's not something that you'd be proud of. And his ill parents probably wouldn't be proud of him either.*

Other students talked about knowing they made the right decision (regarding college, career, sports, etc.) because of the pride their *parents* felt. One student described working hard and

winning a piano competition to "make my teacher proud, to make my parents proud". Another student described her pride in being accepted to university by describing how her mom and dad felt.

> *They're my mom and dad, so they've seen me grow from a little baby in the womb, I guess, to where I am now. And so, I think that they're the most... probably the proudest of me. Probably more proud of me than I am as myself in some ways.*

In the context of moral/ethical reasoning, it is interesting that guilt and pride surfaced as externalized opposites. Determining the correct course of action is similarly seen through this externalized binary lens, and was socially derived for these students.

Class Section Differences

This embedded social context, however, was not the same across class sections. While all sections were embedded in a Socialized Mind as demonstrated by conflict avoidance, prioritization of comfort over discomfort, and formidable guilt vs. pride the class sections differed in meaningful ways. As will be discussed below, this was still embeddedness in the Socialized Mind, however, the class section contexts created a different culture within which the embeddedness took place. The key differences that emerged were polarized along the axes of openness vs. absolutes, social vs. societal, and proximity vs. distance. (As a quick reminder, in the quantitative research above Class Section 1 was found to have statistically significant development on the DIT-2, while Class Section 3 was discovered to have regressed.)

Openness vs. Absolutes. Perhaps the most notable difference between class sections emerged along the lines of openness vs. absolutes. "Absolute' here meaning either/or, all-or-nothing, concrete thinking. After the semester, Dr. Hamilton reflected on the differences between the class sections, specifically Class Section 1 and Class Section 3. He said,

Class Section 1 seemed more open-minded and did not seem to have the attitude that they already knew everything. Whereas that was more common in Class Section 3. I wouldn't label the entire class a bunch of know-it-alls', but some of the more vocal people in the class – the most participatory people in the class – were kind of opinionated, and, you know, seem to kind of think they had the answers already. So, that could have influenced the extent to which people were open-minded. Maybe open-mindedness is contagious among a group because Class Section 1 did seem to be more open-minded.

This reflection speaks to the culture of the classroom as socially constructed by the students themselves. The idea of one class section being 'contagiously open-minded' while another had 'know-it-alls' demonstrates how the students co-created the culture of mutuality as part of their classroom experience.

This 'contagious open-mindedness' was demonstrated by several students in Class Section 1. Throughout the semester class began with students discussing various prompts. At the end of each prompt, students would nominate another student's response with which they agreed. Class Section 1 engaged with prompts openly and authentically. Responding to a prompt about the importance of seeking diverse friend groups (on a scale of 1, unimportant – 10, very important), one student said,

I actually gave it a three, mostly just because I feel like if you're seeking out diversity you're focusing on the race or the gender or the class, and you're not really focusing on what's actually inside the person, you're really seeking it out and just focusing on what's outside and not inside. And I think people should really focus on where they feel comfortable and what kind of people they will surround themselves with, rather than what might look good on the outside.

Later in that same conversation, another student said,

I gave it a 10 I think it's really important that you go out and find a diverse community, you know, I grew up being a person of color, being queer, I was a part of a lot of these smaller groups that had a lot of different kinds of people, no matter what their race was their religion. And it was nice to get all this insight and get to know different people. And I don't know why you wouldn't want to try to understand different things that you might not know more about. So, I think being part of those diverse communities helps you do that.

The point here is not that these students disagreed about the importance of seeking diverse friend groups, rather the point is that they felt *open to disagree* without pressure to conform. In addition, the second student chose to openly disclose historically marginalized social identities within the classroom context (their Zoom camera was off, so even identifying as a person of color was optional).

The prompts for these conversations were provided to both class sections, which each section responding differently. Consistently, Class Section 1 would air opinions and perspectives that varied widely, which would be met with curiosity and support. Class Section 3 would respond to similar prompts by looking for the 'right answer'.

Examples of this difference were demonstrated in a classroom discussion Class Section 3 took part in where students admitted that they were changing their response to the scenario to "agree with the majority". There was a clear sense of dichotomous 'right' and 'wrong' in Class Section 3, and 'wrong' was often defined as the side with less support from peers.

In a reflection, one Class Section 3 student explained his decision to advocate for a less popular position on a moral dilemma by saying,

> *I chose to support the side that most people would say is the wrong side. I did this not because I am unable of doing the right thing but rather because I saw value in learning how to understand both sides. I knew that what Tom did was not the morally right thing to do, but I believe that Tom's decision should be respected and understood because he probably had a good reason for making that decision.* ***The bad thing about these dilemmas is that most people are going to choose to support the side that sounds the most morally right.*** *This is part of the reason I chose to support the other side so that the discussion wouldn't be completely one-sided. Something that would be important for teachers to include when conducting these conversations is to tell his/her students that there is no right or wrong answer and that no one will be criticized for sharing their opinion. I think this would create some comfort and allow for students to open up more, rather than just trying to say what they think the teacher wants to hear.[emphasis added]*

He justifies his support of the 'wrong' side by explaining he is capable of doing the "right thing", and was just trying to create a learning opportunity for himself and the class. He doesn't *really*

mean it. He also acknowledges the pressure social context plays in the discussion, with criticism, comfort, and the ‘teacher effect’ all influencing discussion outcomes.

The level of openness and authenticity in Class Section 1 was missing in Class Section 3. Where Class Section 1invited perspective and variety into the discussion, Class Section 3 reduced the conversation to concrete absolutes. Even in student reflections, there was a clear ‘right’ and ‘wrong’ answer. Students would acknowledge the difficulty of the dilemma and then provide a concrete solution. One said, “This is a very hard ethical dilemma that was presented. The right thing to do is to report the incident and take the punishment that fits the crime”. For this student, the difficulty of the scenario did not lead to complexity in response.

The difference between class sections was also evident through their responses to classroom discussion. As mentioned above, students were asked to nominate another student’s response with which they agreed. In Class Section 1 nominations ranged greatly. After one discussion, Class Section 1 nominated a single student’s response a record high seven times. Student responses across a variety of perspectives and demographics were nominated.

In Class Section 3, however, there were two or three students that would regularly be nominated by the vast majority of the class (often 15-18 nominations!). These students were opinionated, vocal, and described as “know-it-alls”. They were male, mostly upperclassmen, and rigid. By and large, their responses to a dilemma, scenario, or prompt was simplistically navigated, with little nuance evident in their thinking.

One example of a response that was nominated by the majority of the class comes from the following scenario,

> *Tony, a data analyst for a major casino, is working after normal business hours to finish an important project. He realizes that he is missing data that had been sent to his coworker Robert. Tony had inadvertently observed Robert typing his password several days ago and decided to log into Robert’s computer and forward the data to himself.*

Upon doing so, Tony sees an open email regarding gambling bets Robert placed over the last several days with a local sportsbook. All employees of the casino are forbidden to engage in gambling activities to avoid any hint of conflict of interest.

Tony knows he should report this but would have to admit to violating the company's information technology regulations by logging in to Robert's computer. If he warns Robert to stop his betting, he would also have to reveal the source of his information. What does Tony do in this situation?

In response to this prompt many students suggested that Tony speaks with Robert, inform management, or prove the gambling through another avenue. The most popular student response, however, was,

I don't think Tony needs to do a single thing. I mean, Robert, even if he is placing bets on another sportsbook, I mean, gambling is completely independent. Anything could happen. I don't... I don't necessarily see it is that much of a conflict of interest that he's doing something that's going to hurt his company? I think it's what Robert does is what Robert does.

The second most popular response was,

I don't think he should report it because really, it doesn't really have anything to do with Tony, that Roberts betting. And so like, it's not really harming Tony that Robert is breaking the rules. The only way Tony would get harmed in this situation if he was to report it. So, if he doesn't report it, he can get away with finding the information he needs anyways, and odds are if this is a pretty big casino the company's going to catch on that Roberts betting pretty fast and pretty soon, so he's got to get caught in the long run anyway.

Both of these responses are at odds with how the majority of the class responded, yet these two arguments made up the majority of the nominations.

This is particularly curious due to the level of moral reasoning each of these two responses represents. Most of the class responded to this scenario with various levels of commitment to societal expectations (Kohlberg's Stage 4) or a desire for social approval (Stage 3). These responses, however, appeal to a lower level of moral reasoning (Kohlberg's Stage 2). While there is nothing inappropriate about individuals – even college-age individuals – using

Kohlberg's Stage 2 moral reasoning, it is surprising that those who operate at Stage 3 or Stage 4 would nominate a Stage 2 rationale as the best response to the scenario.

The principle this demonstrates is that the culture of the classroom was co-created. The embedded Socialized Mind values mutuality, agreeableness, and positive social interactions. This makes it difficult, if not impossible, to challenge the status quo – even if the socially accepted status quo is a lower level of moral reasoning. In the case of these class sections, the status quo can be desirable, such as an open and authentic classroom environment – or less so, such as a simplistic 'right' answer to difficult questions.

While the professor and class content played a part in creating this culture, the key factor that differentiated the class sections from each other was the informal leaders within each section. As discussed above, one section had opinionated, vocal leadership who,

> *... kind of [acted as] a provocateur in the class, stating things in absolutes, stating things as fact that they didn't actually know were fact or not. I had that in Class Section 3. Even if they didn't know for sure if they actually were fact or not. And in many cases, they weren't. They were just opinions* (C. Hamilton, personal communication, February 5, 2021).

The other section was led by students who,

> *...were more likely to ask questions. You know, and there were a couple, and they would have been the unlikely ones. I mean, there was this one student who always sat in the back, of course, she's got a face mask on, and she's just got this little tiny voice. I could never hear her. But she was always asking questions. She was like, you know, she would say, "Well, do you know how this applies to a specific community or a specific group of people?" because specifically, she went to school on a military base. So, she's a military kid. So, she was always wanting to know, like, well, "How does this apply to the Department of Justice schools?" Or she would kind of say, you know, he or she would kind of voice a difference of opinion or corroborate something, you know. And so, there were some leaders, they just kind of emerged in different ways. You know, and I think it came mostly just came about that. There seemed to be more people that didn't feel like they knew everything. And but I'm not sure how it manifested itself, other than the fact that they just were more receptive to ideas that challenged what they thought they knew. But it didn't necessarily I didn't always see it until I would read something that they wrote later.* (C. Hamilton, personal communication, February 5, 2021).

Dr. Hamilton credits the "unlikely" leaders in Class Section 1 as the reason the class culture was open, rather than absolutes. "Unlikely" in the sense that they were not argumentative, loud, or 'provocateurs'. Indeed, he describes them as quite the opposite, "tiny", "quiet", and "sitting in the back" rather than being the center of attention.

It is difficult to move on without acknowledging briefly the gendered nature of these descriptions. "Unlikely", as defined here, has layered within its traits stereotypes generally associated with femininity. Brash, overly-confident, opinions-stated-as-fact stereotypes as masculinity. These power dynamics, and the impact they may have had on classroom culture, will be examined more closely in chapter 5.

The level of open-mindedness or absolute-thinking impacted many other balances in classroom culture as well. Whether the class sought to understand (open) or be understood (absolute), learn (open) or prove (absolute), accept difference (open), or pursue conformity (absolute) all correlated along these lines. These conflicts emerged as subthemes of openness vs. absolute thinking. This trickle-down effect of 'contagious open-mindedness' and absolute-thinking changed the culture of each classroom, but they were only able to do so because of informal leadership and a culture of mutuality.

Social vs. Societal. The second significant difference between class sections was the level of priority assigned to relationships versus upholding societal norms. This dichotomy was secondary to embeddedness in open-mindedness vs. absolute-thinking, and that obligation took precedence.

This theme emerged out of student discussion and dilemma resolution. For Class Section 1, solutions that preserved the social relationship and valued the individual were prioritized. For

Class Section 3, solutions that maintained the law, relied on institutions, or prioritized society as a whole were preferred.

For example, Class Section 3 was given a scenario where an insurance claims agent discovers (through legal means) that his 8-year-old daughter's teacher has recently been a victim of a traumatic mugging and is taking medication to prevent anxiety and mood swings. When asked what the insurance agent should do, Class Section 3 preferred he, "say nothing because of patient confidentiality", "it's not really any of his business", and "if there was a true problem it would come up in the classroom and the school could handle it". One student took it one step further, "He shouldn't tell anybody about it until...actually, he should never tell anyone about it. But if things come up, the school will handle it". There is a strong sense of societal place, of institutions existing idealistically, and of societal laws not being broken that characterizes this position.

Another example of the emphasis placed on the value of law comes from a Class Section 3 dilemma involving a biomedical researcher intern who discovers unadvertised side-effects to a new vaccine. Reporting the side effects will cost this intern his job, 'black-list him among pharmaceutical companies, and terminate his insurance coverage which is subsidizing leukemia treatments for his 4-year-old daughter. The first five students were torn on the best course of action, struggling to decide what to prioritize. The sixth student, however, was familiar with legislation around whistleblower protections and stated simply that due to the law, "he can't be fired, can't be taken out of his position, and he'll receive twice his compensation plus interest...I know he's got to pay for his kid, but under the law, he's protected from being fired or losing salary".

This simplification of the scenario and total trust in the legal system to provide the protections, compensation, and safeguards against any and every form of retaliation highlight the trust that is placed in societal institutions. This argument echoed throughout the remaining student's comments, ("...like he already said about the law..."), and was nominated as the best argument by an overwhelming 80% of the class section.

This same logic was at work in a scenario where two-star athletes, "Brad" and "Mike", decided to miss practice before the school's semifinal game. The coach's rules were clear, any violation of team rules results in a week suspension. Without them, the team has no shot at winning the game – disappointing the team and the town. Class Section 3 was asked, "What should the coach do?"

The predominant response was that the coach should let them play. One student captured the sentiment is saying,

> *In my perspective, winning the game is very important because like, the school is super excited. It's the semifinals. I feel like there's just a lot of pressure. So, winning that game, I feel like is what is steering my decision. I think, like, the starters are really important to have played for no other reason pretty much other than, like, it's best for the team.*

Note how the decision for Brad and Mike to play is based on what is good for the larger community, not them as individuals. This opinion was echoed in many student responses, as the consensus was that the coach should come up with different consequences for Brad and Mike like, "maybe give them Saturday school or extra detention". The rationale orbited around what would "create the most happiness". Again, note that his happiness is not centered on Brad and Mike, but the school, community, and larger context. Students prioritized what was good for the school in the short term over what was good for Brad and Mike in the future. When asked to choose which is more important, short or long-term, one student said,

I think it's short-term, because it's just happening right now in high school, and it's such a short time in one's life. And then maybe, Brad and Mike, when they're older, and they have kids, they can just tell them like, "Hey, this is what happened", and maybe teach them not to do that.

This response highlights the focus on what is good for the larger societal context over what is good for the individuals.

While the responses to the three dilemmas above (insurance agent, biomedical intern, and high school athletes) seem to place different levels of emphasis on institutions or legal protections the student responses consistently select a solution that prioritizes society over an individual. Laws (privacy laws or whistleblower laws) cannot be broken because that is what is good for society, while the coach's rules can (and should) be broken because they are not what is best for society. Meanwhile, the 8-year-old daughter, biomedical intern (and child), and star athletes' needs are neglected or ignored.

In contrast, Class Section 1 was given a scenario wherein a cisgender male was being passed up for a promotion because of affirmative action laws. Preference was given to the applicant, and the affirmative action laws were deemed biased. One student responded,

It's not justifiable. It's important to have a diverse group of employees with different ideologies and beliefs and opinions, but it shouldn't come at the cost of denying one based off of the fact that he's a cisgender male.

Another agreed,

It's unjustifiable. I think it's really important for the company to promote diversity. But there's other ways to do that. And I think if they had said, like, they're going to consider minority applications more seriously, like that would be different, but to say that they'll only hire a minority. I just feel like that's a little unfair. [The applicant] should talk to a higher power or administration and try to get the policy changed.

While there likely are some political or ideological leanings entrenched within these responses, a key distinction is a difference in deference to societal norms and laws. For Class Section 3, the

rule of law resolved interpersonal conflict or dilemma, while Class Section 1 sought to change the law to resolve relational conflict.

This difference between a focus on social relationships and societal institutions is consistent with the quantitative findings discussed at the beginning of the chapter. Class Section 3 displayed a significant change in Kohlberg's Level 4 moral reasoning. This level emphasizes communal norms, institutions, and laws are the guide for moral reasoning and judgment. Class Section 1, meanwhile, showed gains towards Kohlberg's post-conventional moral reasoning and judgment. This level tends towards more nuanced reasoning, emphasizing what is right for the individuals in a specific situation over what may be true for society as a whole.

Proximity vs. Distance. The final theme that emerged as a difference between class sections related to the distance from which students seemed to relate to others. This was particularly evident in response to the interventions provided in each class section. Each student completed a reflection assignment after the intervention and was asked to thoughtfully apply the content of their intervention to their personal lives and future teaching career.

Class Section 1 reflected on their intervention from a place of relational nearness and personal engagement. Students used language such as, "The activity will help me create a new environment and ease the tension", and "the activity was a real eye-opener to me, due to the fact that I didn't think what I said mattered when in reality conversations can lead to many different relationships with unexpected people". Students reflected on personal life experiences where they were recommended to receive special education services, experienced discrimination as a person of color, or had challenging interactions with friends.

One student reflected on her experience of the intervention in the following way (emphasis added),

Sometimes it is easy to assume that you know something about someone or you know that y'all won't have anything in common, but most of the time this is not true. I had an amazing conversation with a classmate and ended up having the same religious beliefs as she did. While we both grew up in different types of churches, it was amazing to see how we could have a conversation with each other about our beliefs while listening and understanding the other person's beliefs. It was honestly the best conversation that I have ever had, not only did I learn more about her and what we had in common but I also felt listened to and like she truly cared about what I had to say <u>which was the best feeling in the world.</u>

This student's loyalty to personal connection and relational proximity shines through. The intervention impacted her tangibly.

Another student described the intervention as "the antidote for the 'pandemic of egos'" and reflected on the importance of the intervention and application to his future teaching in the following way,

This process forces the individual to lay aside his or her assumptions, preconceived notions, opinions, solutions, etc. (essentially, his or her egos) and simply talk to another person. In doing so, one acknowledges the other as a human being with a different experience than the other. This process invites peace and sets people free from the need to be right, allowing them to not only coexist across boundaries but to actually learn from each other. ... We need compassion in order to find unity, to love others different than us, and to value diversity and value humans for the sake that they are human, too... As a teacher, I live to serve the students for their individual and collective benefit while aiming to cultivate their intellect to the biggest and best of my ability in the time I have them. ... as a teacher, I will come across an abundance of students different than me, and it would be a shame if I didn't take that opportunity to one, learn for myself, and two, learn how I can best develop the other as an individual, and I can't do that without taking the time to dialogue and learn and grow in my empathy for that person.

While this student reflects on the intervention from a theoretical and abstract perspective, he applies the learning to the personal, ground-level teaching relationships that he had as a student himself, and hopes to have as a teacher in the future.

This relational proximity to the intervention was absent in Class Section 3's reflections. Distance dominated their responses as they reflected on how to apply the intervention to their lives and teaching. The intervention was described as, "very interesting and almost fun", and

talking about ethics is "just a life skill everyone needs to learn". This led to many thoughts about what "teachers" would need to do in these conversations, but very little personal application or relational engagement. "Teachers", referred to in the third person, would need to, "put a lot of effort into planning because debates become heated". They would also need to,

> *...make sure they had a strict set of rules for the students to follow. This would hopefully lead towards having a respectful conversation in the classroom so the teacher would be able to avoid discipline and punishment for outrageous behavior.*

Reflections from Class Section 3 continued from a posture of relational distance, as the intervention was valuable for 'teachers', but seemed to have little connection to the future teachers reflecting on their own experience.

Students discussed how important ethical discussions and trainings are for teachers. Note how this student reflects on the intervention, as well as other class experiences, but always with a lens toward how *others* can apply the learning:

> *When it comes to future teachers having ethical discussions, I definitely feel they are an important part of your education. There are many situations in the education system that involve ethics and they could have been easily prevented if a teacher had been educated more on ethical situations and how to handle them. It is important for teachers and future teachers to have practice with different ethical scenarios that way if they are ever prompted with a situation or are caught up in one, they will know how to handle it because they were trained properly. For example, thinking back to the TEA training we had to do last week, if teachers were giving more training in ethics they would know not to text their students back or to have a separate social media account for their private lives which their students aren't allowed to follow. I think a good way to keep the rules of ethics fresh is for teachers to have some sort of monthly ethics training class that way there are no instances where a teacher is caught up in a situation because they will be well prepared for anything. Having a warm-up weekly with students where they have a situation like the one we were given can help us be more informed on how to make the right choices when we might be in a situation that could promote a decision based on ethics or protecting a friend/family member from the law.*

The small personal application that this student does incorporate focuses on the possibility of a dilemma in their (or their families) future. Nothing is noted about the student's future classroom, teaching, or personal ethical dilemmas they may face. This relational distance between the

students and the content of their reflections is especially striking given the comparison between class sections. This difference is related to the context-specific embeddedness of each of the class sections.

This may have been due to the existence of hidden curricula within the Ethical Dilemma intervention itself. As noted in the Limitations section in Chapter 3, the actors in most of these dilemmas were men, while most of the student participants were women. Additionally, there was little diversity represented amongst the scenarios, nor were the women present in the scenarios named or in positions of power. In fact, one scenario centered on a (unnamed) pregnant woman that was blocking the egress out of a cave, putting the group at risk of drowning. This hidden curriculum may have contributed to the distance that was present in the responses of this class section – especially in light of the Socializing Mindset stage students were found to embody. Should the scenarios have felt more relationally proximal – with students being able to imagine themselves or their close friends in the ethical quandary – perhaps they would have engaged differently.

Summary

This embeddedness, as these findings revealed, relates to the Socialized Mind. While there is ample evidence of embeddedness throughout the class sections, how does the difference in embeddedness impact ethical and moral meaning-making or developmental growth? What implications exist for intercultural initiatives as it relates to effectively connecting with student developmental stage? How do these findings inform the questions: (1) How do intercultural initiatives impact ethical and moral meaning-making? (2) What is the relationship between developmental growth and intercultural initiatives? As discusses further in the next chapter, these findings point to a meaningful connection between intercultural initiatives, developmental

growth, and ethical/moral meaning-making. While threads of connection exist between initiatives and ethics, the most significant lever for influence came from the context, culture, and environment of the classroom – specifically from students/ peers. This not only influenced behavior and decision-making within the classroom but impacted students' internal moral and ethical compass. Chapter 5 will address these topics, as well as identify limitations, implications for future practice, and opportunities for further research.

Pertinent Non-Finding

Prior to transitioning away from the findings, one pertinent non-finding must be added. The use of *currere* was incorporated into Class Section 3's intervention on the topic of ethical dilemmas. Students were encouraged to reflect through Regressive, Progressive, Analytical, and Synthetical prompts, and to use themselves as a source of reflective curriculum. As implied by the lack of findings provided in the sections above, this component of the intervention was not meaningful and did not connect well for these students. This may be due to the relationally removed nature of the scenarios provided. It is possible that, had this method been used in Class Section 1, with the more intimate nature of the Intentional Dialogue intervention, it would have been more meaningful.

It is also possible that this level of personal reflection and "self as a source of knowledge" is a developmental stretch for these students. As discussed in the section on embeddedness and the Socialized Mindset, the narrow perspective and reliance on external 'experts' to know themselves make currere a challenge for this stage.

Take for example the questions from the "Progressive" and "Analytical" stages of currere, "How has this event affected you? What has changed?" and "What do you think was happening? What have you realized about yourself as a result of this experience?" These

questions were asked of students that had demonstrated significant changes on the DIT-2 moral judgment indices (discussed above), to which the universal response was, "I didn't realize that I *had* changed."

This suggests a broader conversation may be needed to connect *currere* with the appropriate developmental stage. *Currere* focuses on autobiographical curriculum, or "self as source". This level of objectivity may not be developmentally possible for these students yet, as they are still 'subject', or embedded within themselves to a level that precludes the kind of critical reflection.

These questions warrant further examination and study but fall outside the purview of this research study. As a result, the only findings related to *currere* as a result of this study were non-findings. Students did not find this activity meaningful, had limited answers to the *currere* prompts provided, and struggled to reflect on the changes they experienced. While this does provide some insight into their limited ability to self-reflect, it is also an argument from silence. Further research is needed to understand the dynamic at play here.

Chapter 5: Discussion

This study sought to explore two questions: (1) How do intercultural initiatives impact ethical and moral meaning-making? (2) What is the relationship between developmental growth and intercultural initiatives? The researcher wanted to discover the thread of connection between and amongst intercultural initiatives, ethical/moral meaning-making, and developmental growth for the purposes of complicating the conversation around diversity, equity, and inclusion (DEI).

As introduced in Chapter 1, DEI initiatives have gained traction as schools around the country as well as the U.S. Department of Education has committed time, energy, and resources to create offices of Diversity and Inclusion, Institutional Equity, and Diversity Enrichment Committees (U.S. Department of Education, 2016). What is missing, however, is an ethical framework or foundation that explicitly undergirds the commitment to these programs. Intercultural initiatives are often focused on the development of skills or practices and do little to address or expose the underlying ethical framework upon which attitudes, beliefs, or actions are built.

It was with this over-simplification in mind that the model presented in Chapter 1 was developed. Seen here again as Figure 5.1, this model provides a theoretical framework through which to understand the DNA of intercultural understanding. Rather than addressing issues of diversity, equity, and inclusion with an informational seminar or a lecture on microaggressions, a more complex understanding is necessary. In this vein, this study explored the multifaceted nature of intercultural understanding, investigating its developmental, cultural, and ethical/moral components.

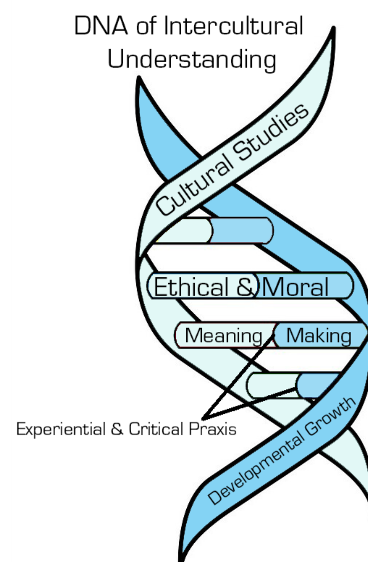


Figure 5. 1

Chapter 2 introduced the connection between intercultural understanding and a commitment to love. Love is a foundational tenet of intercultural understanding. Freire (2017) and hooks (2015) use 'love' as a touchstone as they work towards dialogue, resistance, and empowerment. Schubert (2010) suggests that "we consider the place of love in curriculum studies, in curriculum theorizing, in pedagogical relationships, in *currere*" (p. 61). It is towards this aim that this research has been focused.

The focus on love runs the risk of over-simplification as well. Rather than an emotion or feeling, hooks (2015) describes love as a well of strength in a struggle to understand and communicate across intercultural lines. While this 'well of love' can be a source of strength, encouragement, and resilience, it is limited by an individual's developmental capacity. Moreover, the concept of 'love', and what is understood as 'loving' in a communal environment is socially constructed. This prevents 'love' from existing in a vacuum, free from cultural contamination. Forces of cultural production, power, oppression, and hegemony influence a collective definition of 'love'.

As was demonstrated through the research presented in Chapter 4, this social construction of reality is especially prevalent for those with a Socialized mindset. In this mindset, reality is understood from an external perspective. What is considered 'right' or 'loving' is constructed with an unconscious eye towards how others will regard it. This is not an intentional choice for the Socialized Mind, rather it happens just out of view of the conscious mind. Their embeddedness in this stage prevents them from noticing how concerned they are about others. While it remains out of view, those in this stage define themselves through their relationship to others (boss, spouse, parent, friend), as well as identification within their 'tribe' (Popp & Portnow, 2001a).

This particular developmental stage, with blind spots concerning self-observation, presents unique challenges concerning intercultural understanding. This issue is further complicated by Kegan's (1982) research that clarifies that older adolescents and *the vast majority of adults* remain in this developmental stage. Intercultural understanding, as a developmental task, remains regulated by the Socialized mindset. Evidence of this embeddedness, presented in Chapter 4, demonstrates the unique challenges intercultural efforts face in moving forward.

This is further complicated when viewed through the systemic lens of critical research. As Kincheloe (1991) admonishes us, we must "reject the positivists assumptions that educational issues are technical rather than political or ethical in character" (p. x). This critique is particularly striking in relation to the deep embeddedness of the research participant in the Socialized Mind. This embeddedness all but assures the continuation of systems of oppression, injustice, and subjugation. This is not due to students being *unable* to recognize the importance of diversity, recall in Chapter 4 when a student said, "I think that it's important to introduce yourself to new communities and people because it helps to expand **your mind**" [emphasis added]. It is due to students being embedded in systems, structures, and subcultures of reproduction.

This embeddedness unconsciously internalizes the cultural values hidden in the everyday curriculum, and decides that diversity is important, "but it's not something that you should, like, purposely seek out... because I think it's also important for people to get along and feel like they belong". Here we see Warikoo's (2016) *Diversity Bargain* embodied. It is as though students are saying, "Diversity is of value to me, the university 'customer', as long as it can improve my mind without making me uncomfortable". This, as discussed in a section below, personifies the inflated value of critical thinking over ethical thinking.

It also embodies the neoliberal focus of educational institutions. The students are situated as the consumer, providing reviews and feedback on professors to ascertain customer satisfaction. Change, especially change around intercultural understanding, is muted for the comfort of the majority. Diversity efforts are ineffective because they are intended to be. Meaningful change would disrupt the marketplace and threaten the financial viability of the institution. I say "disrupt the marketplace", as code words, knowing full well who and what hold the purse strings and pay the bills. It is not the low-income students who will be disrupted, nor the historically marginalized (these groups have historically and persistently been disturbed without anxiety from the university). It is those who embody the hegemony, for only those who are comfortable can be disrupted.

The work of diversity in the university is the work of reinforcing racial hierarchies rather than dismantle them (Berry, 2015; Ahmed, 2007; Bensimon, 2012). Yet, this is not the explicit message of the university. These truths remain just out of the light, lurking in the shadows of hidden curriculum, whispering subtle messages through the observation of lived experiences in and out of the classroom. The lessons are taught through the brown and black bodies wearing service uniforms on campus and the white bodies wearing suits. They are sold as diversity numbers on brochures continuing a long history of commoditizing black and brown bodies as they serve the white and powerful. These lessons lace up their cleats before performing like gladiators on the football field or basketball arena – literally risking life and limb for the entertainment of the masses. These lessons persist when social upheaval grips the nation and university administration remains silent, or when $50 of purple paint and the words "End Racism" become the official response (which was then, of course, promoted and marketed on social media to project a particular 'brand image' for the university). These subtle whispers, this

hidden curriculum, bear more weight on the university campus than any official diversity programming. This speaks to the importance of the ethical framework supporting diversity efforts. Investigating this ethical framework pulls to the surface the ideology underneath. It pulls hidden curriculum out of the shadows and examines its stories. It makes explicit that which has power only when implied. This is the power of ethical examination and the danger of relegating ethics to the realm of hidden curriculum.

Students in these contexts are double-embedded, both in Althusser's cultural reproduction cycle and Kegan's Socialized Mindset. This dual embeddedness is evidenced through the disconnect between student self-identification along political/religious/humanitarian lines and their moral judgment. They are subject to the dueling agendas of the university (Moten & Harney, 2004), as well as the unconscious need for consensus, comfort, and conflict avoidance. This double-embeddedness prohibits critical reflection or movement on either structure. This is no coincidence, this is design. The reason diversity programs have mixed success on campus is because they are designed to have mixed success. The benefits of intercultural initiatives are not found in their effectiveness – the benefits (marketability, profits, Bell & Hartman's 'happy talk'(2007)) are found through their existence. Meaningful initiatives would have the effect of undercutting, dismantling, and forever altering the hegemonic structures in place.

Yet there remains some hope. This research found that embeddedness in a particular group, a 'contagiously open-minded group', led to increased ethical capacity and moral judgment. Unfortunately, the same coin has two sides; embeddedness in a 'know-it-all' group led to a reduced ethical capacity and moral judgment. This reality underscores the importance of context – both environmental and relational, over content. This reality should reframe the beginning of

intercultural diversity efforts. The value ascribed to diversity does not start in the conscious mind and is therefore not dismantled through informational efforts, The value attributed to diversity is a function of experiential and critical praxis. This is the lynchpin that connects broader concepts of ideology with intimate personal development. This space (or in our modern context, the Zoom Room) where Althusser, Gramsci, Hebdige, Hall, Johnson, Delgado, Apple, and Giroux gather to discuss common ground with Holland, Piaget, Kegan, Kohlberg, Rest. Dewey, Kolb, Pinar, Grumet, and Taliaferro-Balize moderate the conversation (host the Zoom Room?), offering suggestions on discussion topics and practical applications. The remainder of this chapter focuses on discussion and implications of the relationship between developmental stage and intercultural initiatives, including ethical and moral meaning-making. **Summary of Findings**

Over the course of this study, much theoretical and practical ground has been covered. From the development of a theoretical model to understand intercultural understanding to various theorists upon whose shoulders this work is built. Research was then gathered via mixed methods in three classrooms over the course of a semester to determine what, if any relationship there was between intercultural initiatives, developmental stage, and ethical/moral meaning-making. The findings came as a surprise to the researcher, as they displayed an unexpected outcome: embeddedness in the Socialized Mind. This embeddedness had a direct impact on the ethical and moral meaning-making of the class, as the moral change was predicated by the co-created classroom culture rather than an intervention or course content.

The one qualification that must be made here, however, is that one intervention, Class Section 1's *Intentional Dialogue* session, was developed and scaffolded with the Socialized Mindset in mind. This intervention took an active approach in co-creating a contagiously open-

minded community within the classroom context. This approach provided specific and clear guidelines and definitions for students to operate within. Additionally, communal values were explicitly stated, modeled by the facilitator, and pursued. Students were expected to embody, "love, humility, hope, critical thinking, and trust" (What is Intentional Dialogue?, 2020). Notice these values lean towards an ethical framework rather than rules of engagement. This maximized the tendency of the Socialized Mind to view those in authority as the 'expert' and follow the values provided. The sense of openness was undoubtedly aided by the informal student leadership within the classroom.

In contrast, Class Section 3 participated in an intervention that provided conversational parameters, but not an ethical framework (e.g. "Everything can be said but no person may be judged negatively or positively; the last person who spoke will pick a respondent from the other side", KMDD Dilemma Protocol, Appendix E). These expectations qualify as rules of engagement but provide little to no direction for students as they co-create a communal ethic. This lack of support led the informal student leadership to speak their opinions as facts, limiting conversation to concrete either/or absolutes.

The interventions and informal student leadership both served as a form of experiential and critical praxis. It connects the individual (with their accompanying developmental stage) to broader cultural issues via an ethical or moral framework. This praxis invites the formation of ethical and moral meaning-making but does not determine its end. Perhaps an example will clarify this point. The Intentional Dialogue intervention invites participants to engage in conversation around their personal social identity. These conversations center on an area of social identity difference, often making the dialogue feel exposing and uncomfortable. Depending on the developmental context of the individual and group participating, this praxis

could develop an ethical framework of contagious open-mindedness, love, trust, hope, etc. With a different developmental context (both personal and communal), the same intervention may develop an ethic of bullish contrarianism, overly simplified answers, or utilitarian relational distancing from their dialogue partner.

To state it another way, the experiential and critical praxis provides the engine for the development of ethical and moral meaning-making but does not determine the destination. Experiential and critical praxis serve as ‘inciting incidents’, kickstarting a re-examination of ethical frameworks. The developmental stage and social context, however, determine the destination. The context is at least as important as the content, if not more so. This is demonstrated by the different trajectories each class section took on the moral judgment indices as a result of the interventions they participated in. The intervention and classroom context acted in concert to develop each relationally embedded class towards opposite moral poles, all while remaining just beyond the conscious mind.

This research demonstrates that ethical and moral meaning-making systems are built upon these praxis experiences in a context of relational embeddedness. Both the praxis and the embeddedness serve to reinforce (and sometimes change) the ethical framework an individual has built. This is due to a tendency to interpret the world through an internal meaning-making lens that decodes external reality. Evidence of this was provided when students would respond to a dilemma by adding content to simplify the scenario. The victim of a drunk driving accident became a mother or a surgeon; those stuck in a cave became elderly and therefore less valuable. These variables were added to the dilemma post hoc to minimize the developmental inability to react to the impasse. Changing – and simplifying – the dilemma is easier than developing a more

robust ethical framework. This is due to pervasive relational embeddedness that resides just out of the conscious view.

Relational embeddedness was evident during class discussions, moral judgment instruments, and in personal student interviews. This embeddedness served to co-create a community ethic that was shared by the class. Not only was it displayed throughout public classroom discussions, but was also reflected in private class assignments and reflections. Students did not *act* in accordance with a social expectation – they *became* in accordance with social expectations.

It must be reiterated that this change was not about behavioral or cognitive acquiescence, but moral and ethical meaning-making. To an extent, the community with which students co-created an ethical framework defined and shaped their moral paradigm. This has far-reaching implications for educational efforts, especially as it relates to DEI efforts.

Beyond educational efforts, these findings have the potential to change the way people communicate in conversation and across differences. Understanding that the majority of adults are embedded in a Socialized Mindset provides insight regarding how political, religious, and ideological divides have become so polarized and rooted. Perhaps some political and religious leaders have become idolized and revered by their followers, not because of their thorough immigration plans, theology, or taxation strategy; but because they represent their 'tribe' and provide an identity to their followers. Beyond even social belonging, these relationships can serve to define an individual *to themselves.* The Socialized Mind sees no daylight between themselves and their relationships, can offer no self-reflection other than what they hear others (or imagine others) say about them, and define success through the lens of what (they imagine) others would be proud of.

It is no wonder then, that efforts for diversity, equity, and inclusion are so challenging to come by. These efforts specifically strive to fold historically marginalized and disadvantaged people and voices into the mainstream. To do this successfully within the context of the Socialized Mind, members of a 'tribe' would need to collectively embrace these hard truths collectively and put them into action. This is particularly difficult as the desired development includes a significant departure from the present reality. Kegan (1982) describes this type of change as being accompanied by a sense of loss. He says,

> We might feel we're losing ourselves in order to become who we are evolving to be. This transition in our way of knowing and understanding can move us from stability to instability in our cognitive or emotional experience and can create feelings of discomfort and tension, feelings of being torn, stuck, or powerless.

Note that even in the process of evolution this sense of loss is realized. Change, even positive change, is accompanied by bereavement.

It comes as no surprise then, that hegemony, systems of oppression, and institutional inequity are continually reproduced through the cultural production cycle. It is not simply the external cultural forces at play, but an internal reliance on the external cultural players (e.g. parents, coach, friends, teachers, media, classmates, etc.). Input from these players is not viewed as external stimuli or logically presented alternatives – but as reality itself. This research demonstrates that this cultural reproduction cycle bypasses the conscious mind, embedding in the subconscious Socialized Mind. It is constantly learned, reinvented, and reinforced through this unconscious mind. In this vein, a more accurate version of the phrase "history repeats itself", would be "history recreates itself".

This is not to say that history, hegemony, or inequity are forces that possess agency in and of themselves. “History” does not make decisions, reinforce systems/institutions of inequity, or discriminate – but it does create a social context wherein individuals are embedded in a co-created community ethic. This context makes it challenging for any Socialized Mind to hold history – or hegemony – as an ‘object’ rather than being subject to it.

Co-Created Community Ethics

As demonstrated through the findings in Chapter 4, the biggest factor that influenced class section moral development was the community with which they were surrounded. Class Section 1 co-created a ‘contagiously openminded’ community and advanced on the DIT-2 moral judgment indices. Class Section 3 co-created a culture of ‘right answers’, limiting discussion and relying on societal structures to provide scaffolds to their black and white, either/or, absolute thinking.

The evidence points to the most impactful factor in the classroom being the *students.* Each class section tended towards collective agreement and consensus *with each other*. Whether the informal leadership in the classroom invited differing viewpoints or diminished dissenting voices defined the course of the conversation and the moral development of the students within each class section. This is due to the tendency of the Socialized Mind to abide by a form of hidden curriculum within social contexts such as the classroom.

Interestingly, these conversations in the classroom were not just performative affirmations of a collective viewpoint (e.g. “I agree with everyone else because I’m sharing in front of everyone else”) but reflected an inner reality that had altered as a result of the classroom discussion. This was evidenced by the DIT-2 assessment – which was taken individually, anonymously, and outside of class time. There was no social pressure to perform a particular

way, or espouse a particular viewpoint on the assessment, yet the views of the students in each particular class section changed in (mostly) the same ways. This demonstrates the embedded nature of co-created community within the individual perspective of each student.

This co-created community included the professor, class content, and researcher, but prioritized the fellow student. One student captured this thought explicitly in her reflection on the intervention,

> *Discussions should, of course, have a supervisor, facilitator, or teacher, but they should not exceed their proper intervention. It's called a class discussion for a reason, which means that students should be the main subjects in this activity. For example, the students should have the freedom to let the discussion naturally progress, rather than having a teacher tell how long to remain on specific topics. I know from firsthand experience that part of what students enjoy so much about these discussions is being able to control the classroom vibes, and it's critical that these discussions stay that way!*
>
> *When executed properly, I think these discussions are one of the very best activities for students. Although there are many variables that must be worked through, this activity allows students to develop social awareness, respect, and critical thinking skills. One day, when I have my own classroom, I plan on incorporating these Socratic seminars and class discussions into my curriculum often!*

Implicit in this reflection is the prioritization of the perspective of the fellow student. Even underneath the described advantages of "develop[ing] social awareness, respect, and critical thinking skills" lie the hidden curriculum of co-creating community. Agreement, connectedness, and being known are described by students as "the best feelings in the world".

This is affirmed in the student's need to avoid conflict, as described in Chapter 4. Conflict served as a form of betrayal of the co-created community, leaving students vulnerable to being excluded. This was demonstrated through the responses of students that would strongly advocate against committing a crime in a particular ethical dilemma and then admit, "with my closest friends, I'd happily commit the crime with them." This co-created community takes precedence over even the most strongly held ethical convictions.

An important distinction to note here is the importance of _co_-creating community. The students valued – as well as created – a sense of belonging and 'tribe' over the course of the semester. This was, for the most part, an unconscious role students played. While they reflected on how important the "vibe" was, no student acknowledged the impact that their participation (or lack thereof) played in creating that vibe. Students echoed and reinforced each other's perspectives over the course of the semester, rarely admitting that their support of each other deepened the embeddedness and reliance they had on each other's affirmations.

While the idea of co-creation has existed in the realm of physical environments (Kiyota, 2018), knowledge (Wastiau, 2015), and learning (Desai, 2010) – its application to the area of ethics appears to be unique. In forming these co-created communities students were, indeed, co-forming an ethical framework. As examples in chapter 4 demonstrate, students would determine the correctness of their response to an ethical dilemma by comparing it to the responses of their classmates. They would acknowledge that a viewpoint that they were arguing for was "100% wrong" based on what the rest of the class decided. This was, in part, due to the tendency to avoid conflict, but also reflected the externalized nature of their ethical framework. Students themselves were not sure what the 'right' ethical framework was, and looked to their fellow classmates to determine the best way forward. The irony, of course, is that the students all looked to each other for perspective while they were all embedded narrowly within a perspective that prioritized what they thought everyone else thought. This created the ethical equivalent of a house of mirrors, with each person reflecting to each other what they thought they wanted to see. This fits how Popp & Portnow (2001b) describe the Socialized Mindset's view of authority. They argue authority, at this stage, "is seen as something bestowed upon and possessed by

experts" (p. 4). Those embedded in the Socialized Mind cannot be ethical experts themselves but must rely on others to provide direction and guidance.

In place of an expert, a consensus is required. This sentiment was confirmed in a student reflection on the ethical dilemma intervention. He was discussing the experience of having 20 classmates argue against what he and 2 others were defending. He said,

> *That is kind of intimidating, just seeing all the arguments rack up [against mine]. I know a few of them were repeated. But I mean, the expression is like 3 heads are better than one. But in this case, there's like, 20 heads are better than three, I guess because there's just so many more arguments.*

This student felt vulnerable and exposed when on the opposite side of the argument from the majority. As the Socialized Mind views the 'correct' answer as residing with the majority, this is an uncomfortable place to be.

The level of content and direction provided in each of the interventions played a significant role in this ethical co-creation as well. Class Section 1 participated in the "Intentional Dialogue" intervention described in Chapter 3. This intervention (summarized in the appendix) provides clear facilitation and direction regarding the appropriate manner with which to discuss differences across social identities. Concrete steps for proper posture are provided, including: face your partner squarely, open your posture, lean forward, provide eye contact, and relax (What is Intentional Dialogue?, 2020) are provided. Students are then placed in groups of four to discuss and provide conversation feedback around a social identity difference.

This intervention provided clear direction for students to follow while having a conversation around potentially difficult topics. This scaffolded and personalized a difficult conversation topic (gender, religion, politics, etc.), minimizing the potential for conflict. This relational nearness created an environment of openness and security from which students were able to explore and express themselves without feelings of exclusion or marginalization.

On the other extreme, Class Section 3 participated in an ethical and moral dilemma intervention. Based on the KMDD Dilemma Discussion Protocol (found in Appendix E), this intervention asks participants to respond to a dilemma candidly with very little guidance on how to interact. Students are asked to pick a side, argue their viewpoint, and nominate the best counter-argument. While it is clearly stated that there is no 'right' or 'wrong' answer and that the activity is not a debate, students quickly adopt this language describing their positions and process.

The 'debate' centers around a hypothetical scenario and is therefore relationally distant from the students. Without relational investment, the dilemma becomes over-simplified and abridged. Students quickly agree on one 'right' course of action and invent supporting details to bolster their argument.

The limited content and direction provided during this intervention allowed students to create an ethical echo chamber, speaking and affirming their collective viewpoints without interruption. There was limited discussion, disagreement, or difference between perspectives as agreement was valued over deliberation. While the intervention was intended to normalize discussion and disagreement around ethical dilemmas, there simply was not enough difference in perspective, or willingness to advocate a unique viewpoint, to accomplish this aim.

Perhaps this intervention would have been more successful had it begun with some added developmental 'height' to the dilemma. As it stood, students viewed the scenario from a positionality of relationally shallow embeddedness.

In both interventions, agreeing with their classmates took priority over grappling with ethics on a personal level. Class Section 1 was influenced (and influenced each other) to listen with contagious open-mindedness. In doing so, they created space for other voices, dissent,

doubt, and differences. The ‘other’ was a classmate that had a name and a face. Their motives were not foreign or hypothetical, but tangible and relatable.

Class Section 3 was influenced (and influenced each other) to find the one ‘right’ answer, to view ethical dilemmas as either/or, and to conform with the group norms. Ethical dilemmas were relationally distant and the solution to complex situations was, as one student said, “obviously morally right”. In this sense, the ethical framework was co-created alongside the community – co-created community ethics.

Both of these class sections co-created a community ethic that impacted classroom discussions, the engagement level of the classroom, and the outcome of the DIT-2 from pretest, to progress, to posttest. The Socialized Mind’s need for consensus, agreement, and conformity prioritized social embeddedness over moral judgment. This was not the function of either intervention but dictated the way in which each class section responded to the intervention. This is a shift from a traditional view of ethics as a personal, independent choice to a co-constructed moral reality. The impact of this finding on moral and ethical meaning-making as well as intercultural initiatives are significant. This will be discussed further as an “Implication for Practice” below.

Critical Thinking vs. Ethical Thinking

A second finding from the research is the apparent dichotomy between critical thinking and ethical thinking. In reflecting on ethical dilemmas, students would suggest that the opposing arguments centered on a difference between logic and morals. Students would explain the logic of blowing up a pregnant woman to save the lives of a group, and also discuss how the woman needed to give her permission because “it was the moral thing to do”. It seemed as though the ‘moral thing to do’ needed no explanation, support, or logic to make it so.

In response to another dilemma, a student reflected on the difference of perspectives amongst her classmates in saying, "the greatest difference between the sides seemed to be an ethically centered conclusion and one based on more of a critical thinking standpoint". Rather than complimenting each other, critical thinking and ethical thinking seem to be playing against and contradicting one another.

These findings are significant as they reveal the tendency of students to know what is 'ethical' without being able to explain their reasoning or rationale. This creates a version of knowing that is culturally bound, implicitly learned, and hidden from plain view - the very definition of hidden curriculum. Separating these types of 'knowing' weakens both critical and ethical thinking. It allows critical thinking to become heartless and disconnected from relationships, and ethical thinking to lack consistency or justification.

The divorce between logic and ethics can be seen in intercultural initiatives as well. These initiatives (such as Intentional Dialogue) often emphasize critical thinking skills without regard for the ethical framework upon which they are built. A better path forward involves the weaving of critical and ethical thinking as one. Nel Nodding's (2006) Ethic of Caretheorizes this direction, combining critical thinking with a purposeful emphasis on the individual student.

A true combination of critical and ethical thinking, however, places the individual student at the center of a complex system, allowing them both to find their place within it and step outside it. This is the true challenge of education, not an industrialized replication of cookie-cutter students, uniformed learning outcomes, and standardized tests - but the enlivening of the intellect to engage the difficult ethical problems the world faces. How should resources be distributed? What knowledge is of most worth? How should students be taught? These are the core questions of education – and they are not only deserving of our critical thought, but our

ethical thought. How must we treat our fellow humans? Of what value is diversity of thought, race, and gender? These are not questions that are answered simply with the brain, but with the heart and soul as well.

There are many potential reasons that this type of thinking is neglected. Berger (2019) suggests different ways of knowing can become 'traps' for the thinker. She catalogs the traps of seeking agreement, simplicity, and 'right'ness. Each of these traps resonates with research themes discussed in Chapter 4. These "thinking traps" provide shortcuts to true ethical thinking, and limit the ethical/moral growth and development of those who fall prey to them.

This also brings back to the fore Moten & Harney's (2004) work regarding the intellectual Undercommons of the university. Do critical thinking and ethical thinking work against one another the same way the university works against itself? It would seem so. The concept of the Undercommons extends to the ways the university seeks to develop ethical students, yet neglects to discuss ethical frameworks. Critical thinking is championed, but not thinking *so* critically that suggestions to changing the status quo from students of color will be obliged. Or that student-athletes will be compensated for the millions of dollars they bring in. Or that the university's lowest-paid staff are treated equitably. The public work of critical thinking in higher education is at war with the private work of ethical thinking. Yet, as introduced in Chapter 1, there is no need for a public/private divide between these types of thinking.

This dichotomous thinking is not just inconvenient, it is intentional. It is a byproduct of the university's commitment to the status quo. Rather than challenging students to think ethically, the university is invested in preserving and replicating the hegemonic structures upon which they are founded. The university makes no commitment to develop ethical thinking in students and has developed no meaningful foundation upon which to do so. It comes as no

surprise then that students think it is “important to go out and learn about each other’s differences and experiences...but not something you should purposely seek out”.

This highlights a hidden/null/ethical curriculum at work and is reflective of the posture of the university at large (Ahmed, 2007; Bensimon, 2012; Berry, 2015). Existing intercultural initiatives are not only ineffective but serve as a hegemonic Ideological State (university?) Apparatus. This allows for the appearance of action while accomplishing no meaningful change. What is accomplished, however, is a sense of positive emotion, or ‘happy talk’ (Bell & Hartman, 2007) related to diversity. This feeling allows

> Many of us, on the one hand, to acknowledge that we still have work to do before we can get to the promised land of equality, equity, and equal opportunity. On the other hand [it] allows us the freedom to be at ease when we tell ourselves that we are not bigots or sexists because at least we admit that racism, sexism, and other inequalities still exist (Embrick, 2019 p. 4).

This type of non-action typifies critical thinking around issues of diversity, equity, and inclusion. DEI programs serve as intellectual window dressing on the psyche of the individual. Critical thinking offers cognitive ascent, academic acknowledgment, or theoretical thinking *as an end in and of themselves.* Ethical thinking examines the “broader questions about the good life and human flourishing” (Kunzman, 2006, p. 3). It is in the combination of critical and ethical thinking that exposes hegemony, systems of injustice and oppression, and the university as a neoliberal industrial complex *and then pushes in.* Ethical thinking asks, “How can *all* humans flourish?”

Implications for Practice

While significant time has been spent developing the theoretical underpinnings and connections of intercultural initiatives, a shift is required to fully understand the implications of the study. What does it mean in practice? How does the connection between intercultural initiatives, developmental growth, and ethical/moral meaning-making support efforts to improve diversity equity and inclusion?

First, efforts to impact diversity, equity, and inclusion tend to be efforts to explicitly change the embedded mind. To state this another way, it is an attempt to consciously change the unconscious mind. It comes as no surprise then, that DEI efforts have struggled to find success or measurable learning outcomes (Dobbin & Kalev, 2016). DEI trainings endeavor to examine as 'object' things to which most are 'subject'. Truly understanding the broader cultural studies lens requires a more global perspective tied to personal values over social relationships. As defined in Chapter 2, this perspective is possible at Kegan's Stage 4: Self-Authoring, but not before. This outlook is a developmental impossibility for Stage 3: Socialized Mind.

One important caveat here, this perspective cannot be gained independently as at Stage 3, but it seems it *can* be ripened in community. Surrounding a Socialized Mind with others, especially peers, that value diversity, equity, and inclusion improves the likelihood that they will value those same qualities. This was seen in Class Section 1 when informal leaders in the classroom created a context of 'contagious open-mindedness' that led to their advancement on the moral judgment indices. This classroom context matters as much as the content.

It is difficult to determine the source of this open-mindedness. As discussed in previous chapters, the course content, professor, time of day, and age/gender breakdown of each class section were all consistent across the class sections. Engagement levels did vary across class-

section, but Class Section 1 and Class Section 3 exhibited similar amounts of class engagement and in-person vs. virtual class attendance. As these class sections moved in opposing directions on the moral judgment indices the level of engagement does not seem to be a useful metric in determining the source of the 'contagious open-mindedness' associated with moral development.

Student evaluations across class sections consistently reported a civil and respectful class environment (4.9/5.0), where they were treated fairly (4.8 or 4.9/5.0), and felt welcome 4.8 or 4.9/5.0). As discussed in Chapter 4, students across class sections reported relational closeness with their professor and enjoyed the relaxed and informal environment of the class. As these variables all held steady across class sections, the lever for open-mindedness must reside elsewhere.

The most significant difference between class sections was the implementation of the interventions. While the study population was small (which will be discussed in the upcoming 'limitations' section), there is evidence that warrants further investigation into Intentional Dialogue as an ethically impactful intervention. This was reflected in both the quantitative and qualitative data.

I believe this is due to the interpersonal nature of Intentional Dialogue. The concepts discussed in the intervention are not relationally distant or hypothetical scenarios – they are the real stories of real people sitting in front of the students. This intervention did not lead to theorizing about what one 'might' do but asked students to talk across differences that were right in front of them. This moved the 'other' from the abstract to a tangible reality. By necessity, the conversations were personal, vulnerable, and *human.* As discussed in Chapter 4, students expressed surprise and relief that they were able to have these types of conversations without feeling judged, arguing, or fighting.

The power in this experience comes precisely from the relational proximity student had to each other. They were able to converse openly without fear of judgment, retribution, or retaliation. It cannot be stated how powerful this type of experience is for the Socialized Mind. As the Socialized Mind sees itself through the lens of others, creating a safe, judgment-free environment has an enormous impact. The crux of the issue, however, is that this safe environment does not just let the Socialized individual express their true self, this environment *creates* their true self. This is key to the co-creation of these ethical communities: the individual contributes to these environments while simultaneously *being created by* these environments.

This concept pushes back on Elkind's (1998) concept of the 'patchwork self', which views adolescence as a time of copying-and-pasting desirable attributes from a teenager's social circle into their personal lives. Elkind advocates a form of intentional picking-and-choosing on the part of the adolescent into their personal identity. One can imagine a teenager thinking, "I want to be financially independent, like my uncle" or "I want to be funny, like my brother", and then focusing to develop this character trait within themselves.

This level of intentionality – or any conscious decision-making around ethical identity – is not supported by the research in this study. There were no comments or reflections by students that *ever* mentioned wanting to be more open-minded or black-and-white like their classmates. Yet by the end of the semester, each class section had collectively moved together. If Elkind's patchwork-self exists, it is the *un*conscious embedded mind that is stitching the various parts of the identity together.

Taking a step beyond identity, the unconscious embedded mind also seems to be stitching together the ethical framework undergirding moral judgment – including intercultural attitudes.

As a result of this study, it has become clear that ethical and moral meaning-making is connected, not just to intercultural initiatives, but to developmental stage as well.

This leads to the practical implications of this research study. Any effort to promote intercultural understanding should consider the following three suggestions; Speak the Right Developmental Language, Use Values/Ethics Explicitly, and Concentrate on Connection.

Speak the Right Developmental Language

Jean Piaget is widely recognized as a ground-breaking cognitive-developmental theorist. His schema is taught to educators worldwide as lenses with which to understand student's ability (or inability) to perform various cognitive functions. While his theory revolutionized educational thinking at the time and continues to impact thinkers today – it ends too soon. Piaget (1969) ends his schemas at Formal Operations, characterized by abstract and hypothetical thought. This study demonstrates how much thinking is left to do beyond abstract thought.

Ethical thinking, in particular, necessitates thinking beyond the level of cognitive capacity Formal Operations allow. 'Beyond' may not be the appropriate description, as ethical thinking requires intellect, but is qualitatively different from intelligence. Perhaps a better descriptor of ethical thinking would be 'wisdom', or, as Freire and hooks described in Chapter 1, 'love'.

Whatever the term, Kegan continues to provide a model for the embedded context for learning that continues through adulthood. Successful intercultural initiatives will connect with the appropriate developmental stage of the learner. This may be the Socialized Mind, as it was for the students in this study, or the Instrumental (Stage2), Self-Authoring (Stage 4), or Self-Transforming (Stage 5). Information regarding each of these stages is provided in Chapter 2.

Application of each of these developmental stages requires basic familiarity with each of the stage's corresponding subject-object relations. For example, Instrumental (Stage 2) students (typically older children and adolescents) are subject to a meaning-making system focused on concrete interests, reliance on rules, fairness, and self-sufficiency. Initiating an intercultural initiative with Stage 2 learners must focus on concrete examples and application steps. Clear rules would need to be established, not just for the duration of the initiative, but to guide behavior into the future. Conversations around 'fairness' would need to focus on tangible examples of how individuals have been marginalized or mistreated with consequences in the present, rather than hypothetical or abstract outcomes.

A Stage 3 learner would be most impacted by an intercultural personal conversation with an individual that holds a different social identity than they do. This level of connection personalizes the concepts, putting names and faces to individuals that previously were abstract ideas. This stage is very concerned about "we", rather than "I" – and will prioritize what "we" think, what is good for "us" and who "we" are over themselves or any other individual. Creating conversations where "we" can begin to shift who is "us" and who is "them" can create powerful learning moments for this stage. (Note that these learning moments are happening *within* each stage, not as a function of advancing to the next stage.)

Stage 4 learners would connect with an intercultural initiative that prioritizes values that align with their own. These individuals are Self-Authoring, meaning they look within themselves to determine what is important. Living a life that is consistent with their personal values is of paramount importance to this stage. This internal compass guides their values, standards, and life agenda. This stage emphasizes the crystallization and application of an inner ethical framework,

and as such, intercultural initiatives for this stage must seek avenues to connect with the internal value system that is already in place.

A Self-Transforming (Stage 5) individual is rare, with less than 1% of adults achieving this stage. If this stage is achieved, it does not happen before midlife (Popp & Portnow, 2001b). This stage is oriented toward paradox, seeing oneself as consisting of a compilation of contradictory selves. Intercultural initiatives at this stage must focus on the acknowledgment of the various selves that exist within the learner, and challenge how issues of DEI are made more difficult by those selves.

Neglecting the developmental stage of the learner relegates even the best intercultural initiative to the rubbish bin. Asking a Stage 3 learner to examine their values or hold (without preferencing) competing perspectives is unreasonable. It is akin to asking a 10-year-old to compete in a professional basketball game. Regardless of the amount of knowledge and information that is present, the 10-year-old is at a developmental disadvantage. Speaking the wrong developmental language during an intercultural initiative is similarly challenging, and potentially discouraging. While further research on this topic is warranted, this research wonders if some of the negative attitudes that exist towards DEI efforts are due to individuals responding to concepts that are 'over their heads' developmentally. An example comes from an op-ed published in a newspaper under the title, "Affirmative Action is Unfair, Destructive" (Hogan,1999). The author states,

> I do not want my children to live in a country where the government's treatment of them is based upon their race, nationality, or color. If that treatment is better or worse than the others, it is still unfair and should be illegal. I feel that affirmative action is unconstitutional and destructive to our country. (p. 18)

Feelings that DEI efforts such as affirmative action are 'unfair' resonate at a Stage 2: Instrumental, level of meaning-making. Advocates for affirmative action would need to tailor an intercultural initiative to the appropriate developmental stage for this individual to be on board.

Use Values/Ethics Explicitly

The second implication for practice is to use values and/or an ethical framework explicitly. The Intentional Dialogue intervention served as an example of these values were listed plainly (Love, Empathy, Humility, Critical Thinking, Hope, etc.). The candid truth is that all intercultural initiatives are based on a particular set of ethics. Unfortunately, this ethical framework, or even values, is often left up to the end-user to discern independently. This creates a form of 'ethical hidden curriculum' wherein intercultural initiatives seem to teach a set of ethics without acknowledging it as such. This may be a wonderful, robust, generous set of ethics or a set of ethics that is subconscious (or embedded) within the mindset of the curriculum (or educator) themselves. Even ideas that society presently accepts as forward-thinking or 'woke' must be examined for the underlying ethical framework.

An example of this may be including a brief set of value statements from the curriculum creators or initiative facilitators that affirm the ethical framework upon which the material was developed. In a diversity, equity, and inclusion program, for example – explicitly stating the ethical framework that attends to the value inherent in including diverse voices; including diverse backgrounds, races, ethnicities, genders, abilities, religion, identity, experience, thought, etc. The question is not whether these *should* be valued, it is why they are valued in *this* program. Is the emphasis respect for all? Is it about fairness and equity? Is it based on equality? Do humans have an obligation to fulfill to one another? If so, to which humans do we have an obligation?

Neglecting the explicit identification of the ethical underpinnings of an intercultural initiative is like building a rocket with which to explore the moon, but request rocket fuel. The power in an intercultural initiative begins with answering the "*why?"*. All other techniques to avoid microaggressions, use the proper pronouns, understand racial dynamics tensions (and many others) provide the blueprint for the rocket. Too many intercultural initiatives ask the participants to find their own "*why?*" without providing those embedded in the program.

In addition to forming an ethical hidden curriculum, this lack of clarity also muddies the outcome of the initiative itself. This was shown in Class Section 3 who were provided very little direction in their intervention. As a result, students co-created an ethic that focused on fairness, fault, and concrete either/or solutions.

Concentrate on Connection

A final practical implication of this research is a concentration on connection. Regardless of the developmental stage of an individual, meaningful connection with another – especially across differences – is powerful. This incorporates a form of *currere* and 'poor curriculum' into intercultural initiatives. The most powerful curriculum is the autobiographical curriculum each participant brings with them, even though they may struggle to do so. Encouraging participants to use the 'self as a source' allows them to tell their stories and see themselves and others in a new light. Practicing the vulnerability to be known and the humility to accept others is key to creating meaningful intercultural initiatives. The four movements of *currere*, Regressive, Progressive, Analytical, and Synthetical, provide the structure and space for the *individual to become* the intercultural initiative. This centers the process around the individuals, rather than the curriculum.

A practical application of this in the classroom is visible in the Intentional Dialogue intervention. Space was created in the context of class for students to practice forming meaningful connections across differences. This took time away from lectures, class discussion, and 'teaching' – yet had a demonstrable impact on the students in the classroom. Space was created for conversation, connection, and development among and between students. From the perspective of developing diversity, equity, and inclusion – creating space may be more meaningful and 'productive' than lectures, lessons, and assignments. Or perhaps the impact of this space was felt particularly intensely because this way of 'knowing' is often relegated to spaces outside of the classroom. I can only imagine what the outcome could be if a fraction of the level of attention, effort, and support that is given to traditional classroom functions (i.e. subject mastery, information recall, etc.) was lent to intercultural initiatives or interpersonal development within the classroom. It reminds me of the student who argued that she knows as much as her father even though, "He knows a lot more especially like laws and all that. But for me, I feel like I know things more socially, especially with social media. I think that also helps because he didn't really have that". Making space for connection in the classroom does more than facilitate a safe learning environment, it *creates learning*. It creates the opportunity for students to learn (and connect, internalize, apply, master, etc.) cultural studies issues in a developmentally appropriate manner.

Conversations

This research connects to thoughts, theories, and philosophies amongst and across multiple academic and educational disciplines. Chapter 2 built a case for a theoretical model built out of work developed by Althusser (1971), Johnson (1996), Apple (1979), Hall (1980), Gramsci (1999), Giroux (1988), Dewey (1938), Kolb (2015), Hebdige (1979), Pinar & Grumet

(2015), Piaget (1969), Kohlberg (1969), Rest (1979), and Kegan (1982). Chapter 4 provided quantitative and qualitative data that suggests a connection between societal cultural production and personal ethical frameworks. Putting these macro and micro views into conversation with one another is not accidental. Rather than separating larger social issues from personal internal issues, this research suggests a continued conversation between the two. The cultural production cycle is reinvented, reinforced, and moved forward through a collective – and individual – developmental lens. This developmental lens interprets and assigns meaning to perceived reality, which in turn reifies an ethical/moral framework. While these subjects have historically existed under the separate labels of, “Cultural Studies”, “Educational Psychology”, “Ethics”, or “Moral Judgment”, they are more connected than disconnected.

What I am suggesting here is that the distinctions between different ways of ‘knowing’ are a construct, rather than reality. An application of this can be demonstrated using the concept of “masculinity”. In American culture, masculinity is associated with strength, power, and membership in the dominant gender group – with all the privileges attending thereto. (Schrock & Schwalbe, 2009). Schrock & Schwalbe (2009) provide a critical study of these privileges and the “acts of manhood” required to gain citizenship within the dominant group and illuminate how membership acts create gender inequity and reify the dominant position of the masculine group. This research, while fascinating, seems to be seeking to understand a phenomenon or tendency without acknowledging the moral or ethical framework beneath it. Moreover, the developmental stage of the individual seeking membership in the ‘masculine’ group plays a key role in their self-perception.

These are not separate components of masculinity, but interconnected, mutually dependent facets. “Masculinity” is a particularly salient concept for examination, as Class

Section 3's informal leaders were male, upper-classmen, outspoken, and (one of them) a football player. Each of these social identities occupies a place of power, especially in a class of first-semester female freshman students. This created an imbalanced power dynamic tilted towards the outspoken masculine students. This was reinforced as the remaining students in the class co-created an ethical framework that sustained and strengthened the position of power these students held.

This reification of power was not just a function of cultural (re)production, but of developmental stage, unconscious ethical/moral framework, and hidden ethical curriculum. These interconnected threads all contribute to the knot tied around "masculinity". Pulling the knot apart requires asking hard questions of society, others, and myself. Critical questions such as; Where did this understanding of masculinity come from? Who stands to gain by continuing to reinforce this construct? Who loses? Developmental questions are also helpful in understanding the construct of masculinity. These questions sound like this; Are those who create these power dynamics aware of their creation, or embedded in a mindset that prohibits this level of perspective? What are the primary needs individuals in this developmental stage are attempting to meet? How might some developmental stages reinforce societal constructs of masculinity, while others may dismantle it? How might my social identity as a member of the dominant (or subordinate) group enable a continued imbalance of power?

These threads of connection provide developmental intersectionality into societal and cultural issues that provide a richer texture in concert than they do on their own. Rather than separating and dissecting various disciplines independently, conversations must take place across specialties, subjects, and fields if deeper ways of knowing are to be found.

Limitations and Future Research Opportunities

One important component of this research that must be addressed is the study's limitations. While the findings suggest new and deeper ways of understanding the relationship between intercultural initiatives, developmental stage, and ethical/moral meaning-making, further research is warranted before generalizability of these findings can be made. Significant limitations exist around the size and length of the study, many of which lead to suggestions for future research. The values and positionality of this researcher must be repeated from Chapter 3 here – as both an acknowledgment and an application of this research – that this research is built upon a (ethical?) foundation of post-positivism. This researcher recognizes that personal biases influence and foster particular research topics and (to a certain extent) outcomes. This research used mixed methods as an avenue to minimize the impact and influence the research had directly on the study – which is both a strength and a weakness. Removing the researcher, as much as possible, from the study minimizes the impact a researcher can have on the outcome, strengthening the possibility of generalizability to a larger demographic. The idea of generalizability, on the other hand, assumes some form of uniformity between the study participants and the rest of the human population. This is not only unrealistic but minimizes the unique environment that research study takes place in. This balance cannot exist in the abstract indefinitely, as a researcher must – at some point – decide on the tangible operations of the study. For the purposes of this study, the decision was made to limit the interaction and engagement between the researcher and the study participants. This limited researcher proximity from the study participants, preventing deeper interviews, follow-up questions in class icebreaker/discussions, and instruction during the Class Section 3 intervention. Future research opportunities could format the interviews, discussions, and interventions more conversationally

between researcher and participant. Perhaps couching Class Section 3's intervention in conversational instruction would have prevented a moral regression of the class.

This change in the research methodology would, in itself, be dangerous, as it would add the researcher to the community in a way that would likely shift the atmosphere of the class. This is especially true in a study that investigates the social nature of ethical and moral meaning-making. For this reason, researcher distance – with the accompanying limitations on depth, breadth, and investigation of the participant experience – was preferenced over proximity.

This study is not meant to be taken as a comprehensive view of the participant's experience over the course of the semester, but as a glimpse into specific intersections of the lives of the students. Most of their experiences over the course of the semester fall outside the purview of this study. The global context, discussed throughout this study, undoubtedly had an impact on student's ethical and moral meaning-making, developmental stage, and perspectives on cultural issues. While these would all be fascinating research areas, they simply could not be addressed properly in the context of this study. If a time machine were made available, research on how students were impacted by socio-cultural-medical issues over the course of the semester would have been an incredible study. Perspectives and ethical thinking around the topics of global pandemics, vaccine distribution, social/political media, conspiracy theories, and "fake news" have taken on new relevancy over the last year, undoubtedly impacting those in the Socialized Mind uniquely. Unfortunately, the development of time travel technology lags gravely behind the researcher's curiosity.

Other limitations were present in this study as well. As discussed in Chapter 4, each class section had only 25 students enrolled, of these 25 only a percentage enrolled in the study. This was particularly problematic for Class Section 2, which was randomly selected as the control

group. The small group size made the quantitative data garnered from Class Section 2 unusable. While possible explanations exist for why this was the case in Class Section 2, future research could attempt to replicate the findings of this study with a more robust population size.

In addition to population size, this study was limited in demographic participation. As noted in Chapter 4, most of the participants identified as female freshman students. Further, the majority of students declared an education-related major (e.g. Special Education, Secondary Education, etc.), and were in the class as preparation to be classroom teachers for their career. This predisposes a certain type of student to participate in this research study. Additionally, this research was gathered at a private university in the southwest region of the United States. Students at this university predominantly come from a middle to upper-class socio-economic class. This creates an obvious limitation related to the generalizability of the study. Future research with students from a variety of backgrounds, majors, ages, and geographic locations would provide meaningful additional data.

In addition to demographic limitations, inconsistent participation from students caused complications and limitations as well. Even with small group sizes, participation in the DIT-2 was inconsistent from the class sections. Some students participated in the pretest only, some the pretest and posttest, others the progress test and the posttest. This inconsistent participation provided logistical and analytical challenges for the study. Findings for each class section were averaged and compared across the mean scores of each group, rather than comparing individual scores across groups. A cleaner, more robust dataset would have a larger study population with consistent participation in the pre/progress/posttest. This would provide a better understanding of growth over time.

While many participants completed all three measures, many completed only one or two tests, with not pattern with regard to which test they completed. These missing values represented roughly 20% of the research data set. There are many way to handle data missing completely at random (MCAR) such as this. Methods include Multiple Imputation, Full Information Maximum liklihood, and expecation-maximization algorithms (Dong & Peng, 2013). These methods are perferred to the listwise or pairwise deletion methods for missing data (Rubin, 1987; Shafer, 1997). However, due to the small sample size of this study, both the deletion of data and the approximation of data were determined to be unaccepatable approaches to handle the missing data. This does expose the study to limitations surrounding a lack of power, the introduction of bias in parameter estimations, and weakens the generalizability of the results (Rubin, 1987; Shafer, 1997; Patrician, 2002). As discussed by Graham (2009), managing missing data in a small sample size lends to either increasing bias by deleting data or increasing bias by inputting data. As a result, the best course of action was to simply compare the generalized mean score between class sections rather than individuals growth over time.

The timeline of the study functioned as a limitation as well. The study took place over the course of a single semester in fall 2020. The semester schedule was impacted by the COVID-19 pandemic as class started at the usual time (third week of August), but ended before Thanksgiving (fourth week of November). This abbreviated schedule was possible due to the removal of Labor Day and Fall Break holidays, and some classes on Saturdays. This accelerated semester schedule worked in direct opposition to the time and space needed for ethical/moral development. It is remarkable that the significant changes that were observed were possible in such a short time. Future research opportunities that allow for a more relaxed longitudinal timeline would improve this study.

As mentioned in previous sections, this study shifted to a predominantly online format due to the class format and capacity. This created a significant limitation to research collection. Rather than sitting in the classroom observing non-verbal cues, body language, or nuance, the online Zoom environment limited engagement and observational powers. Many times, the class was split into fragments of online and in-person students. Students in the classroom found it difficult to speak loudly enough to be heard by the online students, and online students lacked the additional sources of input that nonverbal communication provides. This hybrid model created relational barriers between all the members of the classroom community. Despite this, it is also possible that the online format allowed some students to speak their minds without fear of relational retribution and minimal consequence. The impact of online versus in-person instruction on ethical/moral meaning-making would be an interesting topic for further research.

In addition to future research that would address the limitations inherent within this research study, there are areas of future research that would address areas that go beyond the scope of this research. One of the areas that was not included in the scope of this study was an analysis of the intercultural competence of the research participants, and the relationship between intercultural competence, developmental stage, and ethical/moral meaning-making. Several theoretical models have been developed to investigate intercultural competence. The Intercultural Development Inventory (Kruse, Didion, & Perzynski, 2014) and the Intercultural Effectiveness Scale (Portalla & Chen, 2009) were both considered as instruments for inclusion in this study. At the time of research design, it was determined that this component of the study expanded the research beyond what was manageable in a single study. Future studies can build off the foundation established in this study and fold components of intercultural competence as an additional layer of complexity.

Conclusion

The purpose of this study was to examine the relationship between intercultural initiatives, developmental stage, and ethical/moral meaning-making. Findings indicate a strong connection between the developmental stage of the research participants – specifically their embeddedness in a Socializing Mind – and ethical/moral change. These changes, both in magnitude and direction, seem to be related more to a co-creation of a communal ethic than to a specific intervention. Moreover, the intervention was "successful" at contributing to moral growth only to the extent that it was successful at "speaking the right developmental language" of the participants. As the participants in this study were primarily embedded in the Stage 3: Socialized Mind, the relational connectedness of the class was of main importance. Agreement with others was desired, not simply to avoid conflict, but as an affirmation of the perspective, personhood, and identity of both parties. Conflict was circumvented as much as possible due to the danger it presented in overwriting personal identities. The Socialized Mind *became* what they perceived others to believe them to be.

The implications for these findings are wide and varied, though more research is needed. In Chapter 1 the current educational emphasis on programs developing diversity, equity, and inclusion was introduced. Should these DEI programs seek to be successful a shift is required. First and foremost, clear definitions of program outcomes and learning goals are needed. These outcomes must include an explicit and overt disclosure of the ethical framework upon which they are built. Second, DEI programs must speak the appropriate developmental language for the audience they are targeting. Neglecting to do so all but ensures failure to accomplish the desired outcome. For the majority of adults, and nearly all college students, this puts a focus on relational interconnectedness and acknowledges embeddedness in a Socialized Mind. This

concentration on connection goes beyond a causal social focus and attends to an unconscious 'subjectness' to seeing the 'self' through the lens of others.

This is particularly insidious in western culture where the value of independence, personal liberty, and individuality are prized. Within the Socialized Mind, these values are adopted due to social and cultural expectations. Imagine how absurd it would sound to hear someone say, "I am an independent, liberated, individual thinker – just like I was told to be". Yet this is the reality of the Socialized Mind. Whether the content of the embeddedness is individual or collective, the embeddedness remains – and remains beyond the reach of the conscious mind. As noted earlier in this chapter, this creates significant problems for efforts to educate in the realm of diversity, equity, and inclusion.

This embeddedness even takes a step beyond the concept of "blind spots", often used to describe areas of ignorance towards personal knowledge or ability (English, 2016). Embeddedness does not describe an issue of cognition, *but a developmental capacity*. Educators and DEI programmers must acknowledge the ethical nature and challenge of the task before them.

It is with this challenge in mind that the combination of critical thinking and ethical thinking must be employed. Rather than separating issues of cultural studies (systemic injustices, hegemonic power structures, educational inequities) from ethical or moral development, there must be a united, intersectional approach that bridges the 'macro' and the 'micro', the 'societal' and the 'personal'. These spaces need experiential and critical praxis that creates learning opportunities for the mind, heart, and soul.

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Appendixes

Appendix A: DIT-2 with ENV questions

Please enter your email address here, then click "Next" to proceed.

____

F Famine

The small village in northern India has experienced shortages of food before, but this year's famine is worse than ever. Some families are even trying to feed themselves by making soup from tree bark. Mustaq Singh's family is near starvation. He has heard that a rich man in his village has supplies of food stored away and is hoarding food while its price goes higher so that he can sell the food later at a huge profit. Mustaq is desperate and thinks about stealing some food from the rich man's warehouse. The small amount of food that he needs for his family probably wouldn't even be missed.

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3 *3. What should Mustaq Singh do? Do you favor the action of taking food?

- ○ Should take the food (1)
- ○ Can't decide (2)
- ○ Should not take the food (3)

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4 *4. Rate the following issues in terms of importance.

	Great (1)	Much (2)	Some (3)	Little (4)	No (5)
1. Is Mustaq Singh courageous enough to risk getting caught for stealing? (1)	○	○	○	○	○
2. Isn't it only natural for a loving father to care so much for his family that he would steal? (2)	○	○	○	○	○
3. Shouldn't the community's laws be upheld? (3)	○	○	○	○	○
4. Does Mustaq Singh know a good recipe for preparing soup from tree bark? (4)	○	○	○	○	○
5. Does the rich man have any legal right to store food when other people are starving? (5)	○	○	○	○	○
6. Is the motive of Mustaq Singh to steal for himself or to steal for his family? (6)	○	○	○	○	○
7. What values are going to be the basis for social cooperation? (7)	○	○	○	○	○
8. Is the epitome of eating reconcilable with the culpability of stealing? (8)	○	○	○	○	○
9. Does the rich man deserve to be robbed for being so greedy? (9)	○	○	○	○	○
10. Isn't private property an institution to enable the rich to exploit the poor? (10)	○	○	○	○	○
11. Would stealing bring about more total good for everybody concerned or wouldn't it? (11)	○	○	○	○	○
12. Are laws getting in the way of the most basic claim of any member of a society? (12)	○	○	○	○	○

5 *5. Consider the 12 issues above and rank which issues are the most important.

	1 (1)	2 (2)	3 (3)	4 (4)	5 (5)	6 (6)	7 (7)	8 (8)	9 (9)	10 (10)	11 (11)	12 (12)
Most important item (1)	○	○	○	○	○	○	○	○	○	○	○	○
Second most important item (2)	○	○	○	○	○	○	○	○	○	○	○	○
Third most important item (3)	○	○	○	○	○	○	○	○	○	○	○	○
Fourth most important item (4)	○	○	○	○	○	○	○	○	○	○	○	○

R Reporter

Molly Dayton has been a news reporter for the *Gazette* newspaper for over a decade. Almost by accident, she learned that one of the candidates for Lieutenant Governor for her state, Grover Thompson, had been arrested for shoplifting 20 years earlier. Reporter Dayton found out that early in his life, Candidate Thompson had undergone a confusing period and done things he later regretted, actions which would be very out-of-character now. His shoplifting had been a minor offense and charges had been dropped by the department store. Thompson has not only straightened himself out since then but built a distinguished record in helping many people and in leading constructive community projects. Now, Reporter Dayton regards Thompson as the best candidate in the field and likely to go on to important leadership positions in the state. Reporter Dayton wonders whether or not she should write the story about Thompson's earlier troubles because, in the upcoming close and heated election, she fears that such a news story could wreck Thompson's chance to win.

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6 *6. Do you favor the action of reporting the story?

○ Should report the story (1)

○ Can't decide (2)

○ Should not report the story (3)

Q13 *7. Rate the following issues in terms of importance.

	Great (1)	Much (2)	Some (3)	Little (4)	No (5)
1. Doesn't the public have a right to know all the facts about all the candidates for office? (1)	○	○	○	○	○
2. Would publishing the story help Reporter Dayton's reputation for investigative reporting? (2)	○	○	○	○	○
3. If Dayton doesn't publish the story wouldn't another reporter get the story anyway and get the credit for investigative reporting? (3)	○	○	○	○	○
4. Since voting is such a joke anyway, does it make any difference what reporter Dayton does? (4)	○	○	○	○	○
5. Hasn't Thompson shown in the past 20 years that he is a better person than his earlier days as a shop-lifter? (5)	○	○	○	○	○
6. What would best serve society? (6)	○	○	○	○	○
7. If the story is true, how can it be wrong to report it? (7)	○	○	○	○	○
8. How could reporter Dayton be so cruel and heartless as to report the damaging story about candidate Thompson? (8)	○	○	○	○	○
9. Does the right of "habeas corpus" apply in this case? (9)	○	○	○	○	○
10. Would the election process be fairer with or without reporting the story? (10)	○	○	○	○	○
11. Should reporter Dayton treat all candidates for office in the same way by reporting everything she learns about them, good and bad? (11)	○	○	○	○	○
12. Isn't it a reporter's duty to report all the news regardless of the circumstances? (12)	○	○	○	○	○

Appendix B: Subject-Object Interview Protocol

THE SUBJECT-OBJECT INTERVIEW

(Taken from Lahey, L., Souvaine, E., Kegan, R., Goodman, R., & Felix, S. (1988). A guide to the subject-object interview: Its administration and interpretation (2011 ed.). Cambridge, MA: Minds at Work. (Appendix F).

The Subject-Object Interview is an approximately hour-long interview procedure used to assess an individual's unselfconscious "epistemology" or "principle of meaning- coherence." The procedures for administering and assessing the interview were designed by Dr. Robert Kegan and his associates of the Harvard Graduate School of Education to access the natural epistemological structures written about in his book, The Evolving Self (Harvard University Press, 1982). The formal research procedure for obtaining and analyzing the data of the interview is described in detail in A Guide to the Subject-Object Interview: Its Administration and Analysis, by Lisa Lahey, Emily Souvaine, Robert Kegan, Robert Goodman, and Sally Feliz (a 300+ page manual, available for $40.00. Send check made payable to "Subject-Object Workshop" and forward to: Karen Manning, Harvard Graduate School of Education, 221 Longfellow Hall, Cambridge, MA 02138. Manual will be sent once payment is received).

The interview procedure is in the tradition of the Piagetian semi-clinical interview in which the experimenter asks questions to determine how a given "content" (e.g., the same quantity of water in two differently shaped glasses) is construed. The chief innovations of the Subject-Object Interview are that the contents: are generated from the real-life experience of the interviewee; and involve emotional as well as cognitive, and intrapersonal as well as interpersonal aspects of psychological organization. In order to understand how the interviewee organizes interpersonal and intrapersonal experiencing, real-life situations are elicited from a series often uniform probes (e.g., "Can you tell me of a recent experience of being quite angry about something...?") which the interviewer then explores at the level of discerning its underlying epistemology.

Interviews are transcribed and those portions of the interview where a structure is clarified are the units of analysis. A typical interview may have from eight to fifteen such units. Each unit is scored independently and an overall score is arrived at through a uniform process. Interviews are usually scored by two raters to determine interrater reliability, at least one of the raters having previously demonstrated reliability. The psychological theory distinguishes five increasingly complicated epistemologies believed to evolve in sequence, each successive epistemology containing the last. The assessment procedure is able to distinguish five gradations between each epistemology, so over 20 epistemological distinctions can be made.

Although the Subject-Object assessment procedure is at an early stage in its development (the first doctoral dissertation using the measure was completed in 1983), the designers have completed over two-hundred interviews with children as young as eight and adults in their seventies; with psychologically troubled persons and those functioning well and happily; with all social classes; with males and females. Interrater reliability in the several doctoral dissertations using the measure has ranged from .75 to .90. One dissertation reports test-retest reliability

of .83. Several report expectably high correlations with like-measures (cognitive and social-cognitive measures), preliminary support for the measure's construct validity.

ADMINISTERING THE SUBJECT-OBJECT INTERVIEW

MATERIALS:	Ten (10) subject cards (3" x 7") pencil; tape recorder and ninety (90) minute tape
PREPPING THE SUBJECT:	Subject needs to know he/she: (a) is participating in a 90minute interview (b) the goal of which is to learn "how you think about things," "how you make sense of your own experience," etc. (c) doesn't have to talk about anything he/she doesn't want to.

PART I: Generating Content: The Inventory

The subject is handed the ten (10) index cards. Each card has a title printed on it, to wit:

1. ANGRY
2. ANXIOUS, NERVOUS
3. SUCCESS
4. STRONG STAND, CONVICTION
5. SAD
6. TORN
7. MOVED, TOUCHED
8. LOST SOMETHING
9. CHANGE
10. IMPORTANT TO ME

The subject is told that the cards are for his/her use only, that you won't see them, and that he/she can take them with him/her or throw them away after the interview. The cards are just to help the subject jot down things we might want to talk about in the interview.

The subject is told, "We will spend the first 15-20 minutes with the cards and then talk together for an hour or so about those things you jotted down on the cards which you choose to talk about. We do not have to talk about anything you don't want to talk about."

(1) "Now let's take the first card" (ANGRY)

"If you were to think back over the last several weeks, even the last couple months, and you had to think about times you felt really angry about something, or times you got really mad or felt a sense of outrage or violation-are there 2 or 3 things that come to mind? Take a minute to think about it, if you like, and just jot down on the card whatever you need to remind you of what they were." (If nothing comes to mind for a particular

card, skip it, and go on to the next card)

(2) (ANXIOUS, NERVOUS)

" ... if you were to think of some times when you found yourself being really scared about something, nervous, anxious about something... "

(3) (SUCCESS)

" ... if you were to think of some times when you felt kind of triumphant, or that you had achieved something that was difficult for you, or especially satisfying that you were

afraid might come out another way, or a sense that you had overcome something... "

(4) (STRONG STAND, CONVICTION)

" ... if you were to think of some times when you had to take a strong stand, or felt very keenly 'this is what I think should or should not be done about this,' times when you became aware of a particular conviction you held..."

(5) (SAD)

" ... felt really sad about something, perhaps something that even made you cry, or left you feeling on the verge of tears... "

(6) (TORN)

" .. .felt really in conflict about something, where someone or some part of you felt one way or was urging you on in one direction, and someone else or some other part was feeling another way; times when you really felt kind of tom about something... "

(7) (MOVED, TOUCHED)

" ... felt quite touched by something you saw or thought or heard, perhaps something that even caused your eyes to tear up, something that moved you... "

(8) (LOST SOMETHING)

" ...times you had to leave something behind, or were worried that you might lose something or someone; 'goodbye' experiences, the ends of something important or valuable; losses... "

(9) (CHANGE)

"As you look back at your past, if you had to think of some ways in which you think you've changed over the last few years--or, even months--if that seems right--are there some ways that come to mind?"

(10) (IMPORTANT)

"If I were just to ask you, 'What is it that is most important to you?', or 'What do you care deepest about?' or "What matters most?'--are there 1 or 2 things that come to mind?"

PART II

"Now we have an hour or so to talk about some of these things you've recalled or jotted down. You can decide where we start. Is there one card you felt more strongly about than the others? (or a few cards, etc.) ... "

(Now the probing-for-structure part of the interview begins.) (Subject keeps selecting the cards)

What the interviewer should keep in mind:

1. Don't worry about getting through all the cards; you never do. The idea is to let the subject introduce personally salient content, and for you to try to understand it. It doesn't matter how many cards you do (though it can be useful to know which cards are most salient.)

2. The subject, will give you the "whats" (what is important, what felt successful); you must learn the "whys" (why is it important? why does that constitute success?) The answer to the whys helps you to understand how the person's subject-object construction is shaping real life, the goal of the interview.

3. Since you are probing for the structure you need to keep asking "why?" (like any structural interview) but since you are probing real-life experience, often deeply felt, care must be taken to frame the "whys" in such a way that does not seem to suggest the person is somehow wrong to be caring so deeply. E.G. "I'm worrying that I might fail my statistics final." The interviewer wants to know what is at stake in this possible loss (e. g., maybe if he fails his father won't buy him an Alfa Romeo or maybe if I fail feel I will be letting down the family, or maybe, if she fails she feels she is letting down herself all conceivably different structures). But we don't want to ask a question like "why are you so worried about that?" because it can unintentionally suggest we have doubts about the appropriateness of worrying about such a thing. Each interviewer must find his/her own way to convey that he/she is not trying to understand why it should be that the subject has this worry but in what sense it is a worry.

4. The interviewer must wear "two hats" in the conduct of the interview--that of an empathic, receptive listener, and that of the active inquirer. Ignoring the first on behalf of the second leaves most interviewees feeling grilled, and not well understood; the interview will become unpleasant at best, and unproductive at worst. Ignoring the second on behalf of the first leaves most interviews unscorable; people rarely spontaneously speak in an epistemologically unambiguous fashion.

5. The central activity in the interviewer's own head is the forming of hypotheses during the interview itself. The more familiar a person is with the 21 epistemological distinctions the interview can make the easier it is to generate hypotheses. One excellent way of becoming more familiar with these distinctions is the activity of analyzing (or "scoring") subject-object interviews.

6. Further information, advice, and sympathy about all these activities can be found in great quantity in The Guide to the Subject-Object Interview: Its Administration and Interpretation.

Appendix C: Intentional Dialogue Curriculum

Intentional Dialogue Training Facilitator Guide

Overall Mission
To facilitate opportunities for meaningful dialogue among diverse members of the SCU campus in order to support a more inclusive, connected, and vibrant community.

Participant Learning Outcomes

- Participants will be able to list the five affirmations of dialogue.
- Participants will demonstrate the self-awareness and empathy needed to effectively communicate personal ideologies and viewpoints during conflict.
- Participants will be able to demonstrate an overall rating of "good" on effective communication skills through participation in a sponsored dialogue.

Time Needed
2 hours

Preparation for Training
Room Setup
The preferred seating is a "U" of tables so participants can face each other. If using student desks or chairs only, they should be arranged in a "U" shape or full circle.
Room should provide enough wall space for the number of posters/sheets you decide to use
Room should be large enough for subgroups to separate and work independently without interruption.

Supplies Needed
Four (4) sheets Easel/Flip Chart Paper (sticky or bring tape)
Markers
Blank Name tags (one for each participant)
Identity Wheel copies
Listening Skills Rubric copies

Facilitator Note
Each section below contains time breakdown and processing questions for each slide of the Intentional Dialogue presentation. (These same questions are available in the page notes section of the PowerPoint slides should the facilitator choose to print that for their use in addition to this guide.)

Facilitator tips, including when to use flip charts and when to process with the whole group or in smaller pairs, are identified throughout. Facilitators are not required to use all of the questions, but should rely on them as an opportunity for consistent education and training across all presentations. Each facilitator should use their best judgment in determining the learning needs of each participant group and adjust their methods as necessary.

Instruction Key

Statements and general discussion points are in Regular text Facilitator Instructions are in *Italics*
Processing questions are in Bold

Section 1: Characteristics of Dialogue and the Five Affirmations (45 minutes)

Introductions and Program Preview (5 minutes)

Facilitator(s) should introduce themselves and share why they are committed to cultivating inclusive dialogue.

Facilitator(s) should introduce the training:

The why (connect importance of respectful dialogue to the audience being trained, touch on themes of diversity and inclusiveness)

The who (facilitator introduction)

The how (by learning practices that reflect respect, self-awareness, attentive listening, and respectful communication of one's own thoughts and feelings, and the ability to create a safe space for others to do the same)

Dialogue and Identity

Identity Wheel exercise (10-15 minutes)

- *Hand out Wheel worksheets and explain that each participant will have 5 minutes to fill in answers for the categories. Facilitator should highlight each of the identity categories on the worksheet but offer no further explanation. (NOTE: Facilitator should alert participants that the Identity Wheels will be collected and used later in conversation with the entire group.)*
- *Pair and Share*
    - *After 5 minutes, facilitators should partner participants and ask them to share the information on their wheel with their partner.*
- *Allow 3-5 minutes; then facilitators should offer a quick debrief for the whole group. The following questions should guide discussion:*
- What did you learn about your partner?
    - What were you excited to share?
    - What were you hesitant to share?
    - How did you feel sharing?
    - What made this conversation challenging or difficult?
    - How did it feel to have someone share their information with you?

***Facilitator(s) should collect the Identity Wheels (make sure students have written their names on their sheets!) and spend time pairing the students based on areas of difference for use later in the training.*

*Facilitator(s) should be intentional in making pairings that require discussion across difference using the identifiers on the Identity Wheel (i.e. gender, economic class, race/ethnicity).***

What does "dialogue" mean to you?

- The word "dialogue" can be understood in different ways. We will be getting to a specific definition for this training, but right now let's just explore our own thoughts and feelings about this word.
    - What do you think of when you hear the word "dialogue?"
    - What emotions do you associate with the experience of dialogue with others?

- What are some other forms of communication between people, and how might they be different from dialogue?

Dialogue is not…

- Let's start getting closer to this training's specific definition by clarifying what it isn't.
- Who here has entered into dialogue and realized it was actually one of these experiences instead? How did it make you feel? How did you respond?
- If we eliminate all of these things, what is left as the purpose of dialogue?

Dialogue is…

- How might it be helpful to think of dialogue in this way?
- How might it change the way we interact with others?
- In many forms of communication, like debate, how do we think of the people we are engaging? What terms do we use to characterize such an interaction or relationship? (Examples: Opponents! Competitors! Enemies!)
- What is an alternative suggested by this definition? In dialogue, if we aren't opponents, then what are we? (Examples: Allies! Teammates! Partners!)

In dialogue, we think of ourselves and other persons as *partners*.

- What does it mean to partner with someone?
- What does that suggest about the spirit, intention, and behaviors of dialogue?
- The 20th century educator and philosopher, Dr. Paulo Friere, studied the experiences that emerge during genuine dialogue and in turn promote deeper dialogue. He narrowed them down to several key characteristics.

The Characteristics of Dialogue

- *Facilitators should discuss each characteristic individually:*
    - What do people do to let others know they are practicing each of these characteristics?
    - What effect does it have on you and your communication when people practice these things with you?
    - Humility is often where dialogue can break down.

You and your partner(s) can enter dialogue when you can each honestly say...

- These affirmations are statements of commitment we should be able to make to others and ourselves when we enter into dialogue.
    - How do these relate to the five characteristics of love, humility, hope, critical thinking, and trust?
    - What gets you attention about these affirmations?
    - What effect might it have on you to know that someone you are talking with is committed to these things?

What are some specific issues we face that require confrontations and conversations?

- *For this training, it may be helpful to ask the group to think about this question in the context of diversity and inclusiveness.*
    - *Opportunity for facilitator to discuss the meaning of diversity/inclusivity. Reference the identity wheel.*

- *Group Share opportunity---<u>USE FLIP CHART</u>! The facilitator(s) should make notes about what gets mentioned. These issues can be used later in practice dialogues.*

Why do we sometimes avoid dialogue about such things?

- Dialogue is about mutual understanding; which people typically consider a good thing.
    - Having just seen the wonderful conditions that characterize good dialogue, why would we ever want to avoid it?
- *Group Share opportunity---<u>USE FLIP CHART!</u> and record answers to these questions by connecting them back to the previous answers recorded.* Why might we be hesitant, cautious, or even fearful of entering into dialogue with others?
- How can those five affirmations help with some of these issues?

Why is it important to seek mutual understanding? How is it beneficial?

- Some degree of mutual understanding is always necessary to do other things like:
    - identifying problems
    - assessing strengths and weaknesses
    - developing solutions
    - reaching agreements
    - cooperating in the attainment of goals
- These things are necessary to build community.
- Mutual understanding does not necessarily mean agreement.

How is dialogue related to being an ethical leader and responsible citizen in the global community?

- *Facilitator(s) should ask students to recite the SCU mission statement* (a single volunteer or as a group: "To educate individuals to think and act as ethical leaders and responsible citizens in the global community.")
- *Facilitator(s) should discuss how each element is key in respectful dialogue and challenge students to think about the importance of mutual understanding for all the keywords in the SCU mission statement:*
    - Ethical Leader
    - Responsible Citizen
    - Global Community

How can we recognize and engage opportunities to participate in dialogue?

- What are some ways we might recognize when there is a lack of mutual understanding between us and others?
- What can we do to make sure everyone is as ready, willing, and able as possible to engage in real dialogue?
    - *Facilitators should draw attention back to the five affirmations and reaffirm participants' agreement and commitment to them.*

<u>Section 2: Defining Effective Listening (20 minutes)</u>

Dialogue not only requires helpful attitudes, but skills as well.

- What skills are important for participating in dialogue?

- Examples: Trust, Open mind, Active participation, Honesty, Patience, Body language/facial expressions
- What do you think is the most important skill for communication with the intention of mutual understanding?
  - Listening –*Facilitator should make sure this skill is highlighted in order to move forward in presentation. If the participants don't name it, the facilitator should.*

Active & effective listening is key!

- We don't learn anything if we don't listen. There is no possibility of mutual understanding if we don't listen. Without some degree of mutual understanding, we cannot do other things like:
  - identifying problems
  - assessing strengths and weaknesses
  - developing solutions
  - reaching agreements
  - cooperating in the attainment of goals.

Active & Effective Listening Skills

- *The facilitator(s) should highlight all six of the skills of active and effective listening. The facilitator(s) can ask participants to define what they think each of the six skills are. After a quick group brainstorm, the facilitator(s) should note the importance of active and effective.*
  - Active – You do not listen passively, but actually engage with your partner.
  - Effective – You take steps for yourself and your partner(s) to ensure that you adequately understand them.

Attending

Helps avoid assumptions.

- *Facilitator(s) should explain each component of SOLER and then utilize this exercise:*
  - *Ask two people to put chairs in the middle of the circle/"U" and sit as if they are really into a deep conversation with each other. Once their body language best fits SOLER, tell them to freeze in place, including their eyes, and then ask the group what it notices about them.*
  - **Cultural example (useful to show the importance of inclusive body language across cultural identities): Research suggests that in the USA people are generally comfortable making eye contact 60-70% of the time.
  - Example: When speaking we make less eye contact as we formulate our thoughts and feelings into words.
  - Example: When listening we make more eye contact to attend to non-verbal's and demonstrate focus on the speaker.

Encouraging

- Interrupting is generally not encouraging

Paraphrasing

- Begin paraphrasing with something like: "Please correct me if I'm wrong…" or "If I understand correctly…." or "Okay, let me see if I understand…"

- Try to restate what you understand to be the most significant points for your partner. Avoid going into all the details supporting those points.
- Using your own words demonstrates you have not only heard your partner, but have been processing what you heard. Using specific words, especially those emphasized in some way by your partner, can demonstrate your appreciation for the special significance those words hold for your partner.
- As you paraphrase, continue to use the listening skill of attending, so you will be alert to opportunities for clarification or elaboration from your partner. If you sense such an opportunity, immediately stop and invite your partner to comment. Example: “I just got the feeling that I missed something there. What might that be?” Or simply, “What is it?”
- End your paraphrase by inviting evaluation and further comment. Example: “Please let me know if I missed something.”
- Reflecting Feelings
- These examples can be especially helpful when interpreting tone of voice and nonverbal emotional cues. They demonstrate that you are paying attention and trying to be empathetic, while also allowing for the possibility that you misunderstanding your partner’s emotion. They also offer more of an opportunity for your partner to clarify.
  - “This seems like something you feel about.”
  - “Please correct me if I’m wrong, but it sounds like that feels   to you.”
- These examples are most applicable when your partner has used words, a tone of voice, or nonverbal behaviors that clearly reveal a specific emotion. If they have used a specific word, such as “angry,” you can use that same word, or a similar one such as “mad” or “furious.”
  - “You felt   when that happened.”
  - “I can see/hear your   .”
- You can also say, “I feel your   .” However, be very careful about doing so with very intense emotions, especially the most unpleasant ones like outrage or despair, because that can sometimes come across as assuming, dishonest, and even minimizing.

Asking Questions

- Examples of open questions:
  - Instead of: “You don’t agree with ______?”   Try something like: “In what ways do you disagree with______?”
  - Instead of: “So you want ______to happen?”Try something like: “If ______ happened, what would that be like for you?”
  - Instead of: “Did you like______?”   Try something like: “How did you feel about?”
  - Instead of: “And that’s why you ______?”   Try something like: “In what ways did that you to______?”
- Follow -up questions often take the form of something like this:
  - “You spoke about ______. What else are you willing to share about that?”
  - “______seemed pretty important to you. What other thoughts or feelings do you have about that?”
  - “You said you really find ______offensive. What is it aboutthat is most offensive to you?”

Summarizing

- Seeks to affirm
- A summary should be offered only when it seems your partner has reached a stopping point. Asking or offering to summarize is a respectful way to ensure your partner is ready.

Section 3: Bridging the Dialogue Gap through Active Practice (45 minutes)

Facilitator(s) will need the paired Identity Wheels for the remainder of the training. After introducing this section of the training, the facilitator(s) should partner the students who will dialogue together, then, create working groups of 4 (four) so that they can each participate in dialogue and assess a dialogue pair.

Bridging the Gap (3 minutes)

- use "I" statements and also avoid overarching characteristics or grouping identities/stereotyping
- avoid using "but" to communicate your point of view…how can you reshape by confirming your (mis)understanding first, "I might be wrong, but…"
- Use the word "and" to offer additional opportunities for sharing more points of view Dialogue and Identity
- How to ask follow-up questions?
    - Key: not to make assumptions, but to clarify.
    - What do you mean when you say: "my people" "They" "them"

Dialogue Practice (30 minutes)

Facilitator(s) will utilize this section of the training to allow participants to practice the Five Affirmations and Listening Skills reviewed in the training. Participants will do this by utilizing their individual Identity Wheels for discussion. Facilitator(s) will need to have copies of the Rubric for Listening Skills; each person will need one copy.

Facilitator(s) should instruct the participants that the goal of this dialogue is:

- *to share things about themselves that allows someone else to better understand a different perspective*
- *learn to ask questions of your dialogue partner when things are unclear or you desire to learn more*

Facilitator(s) should divide the group into smaller groups of (4) four. Facilitator(s) should be intentional in making groups/pairings that require discussion across difference using the identifiers on the Identity Wheel (i.e. gender, economic class, race/ethnicity).

Roles:

- *Two dialogue participants*
    - *The two dialogue partners should agree on what areas of the Identity Wheel they want to dialogue about.*
    - *The two dialogue partners should review the Five Affirmations and agree to using them before beginning dialogue.*

- *Two Listening Skills evaluators*
    - *The two Listening Skills evaluators should each observe one of the dialogue participants using the rubric. Their role is to offer constructive feedback about each participant's dialogue skills in an honest and supportive way*

After (10) minutes of sharing (groups should keep time) the Listening Skills evaluators provide their feedback.
After (5) minutes of feedback, facilitator should prompt groups switch roles and repeat the process.

Group Debrief (10-15 minutes)
Facilitator should bring the whole group back together and utilize the following debriefing questions to facilitate conversation:

- How was this conversation different than sharing at the beginning of our training?
    - What was better/easier? How was it more challenging? Was it rewarding?
- What was it like to receive feedback?
- How is highlighting similarities helpful?
    - Builds on how we are alike as human beings.
- Why is it important to be clear about differences?
    - It's honest and authentic, and promotes deeper trust and more mutual understanding.

Wrap up and Moving Forward
Facilitator should discuss possible challenges that might arise outside of a training setting.

- Evaluate that your environment is appropriate for this conversation. Are the potential participants ready for this kind of dialogue?
- Consider reviewing the 5 characteristics/affirmations for yourself AND/OR share them with your partner.

What have you learned about what dialogue is or is not, and how to do it?

- What are your personal takeaways about dialogue?

Facilitator(s) should close the training by reminding students of the mission of this training, "To facilitate opportunities for meaningful dialogue among diverse members of the SCU campus in order to support a more inclusive, connected, and vibrant community," and provide them with any additional resources or opportunities for support that may be useful to the group.

Appendix D: Moral Dilemma

Susan's Shopping Trip

Susan goes window shopping in a department store with her best friend. They look at different dresses and blouses. She sees her friend with a blouse in her hand in a dressing room. Shortly after, she sees her come out of the dressing room. She beckons Susan over, briefly displays the blouse under her coat, and quickly leaves the store.

As Susan tries to leave the shop, the store security officer holds her up. The officer wants information: Who was that girl? They came to the store together. He threatens her, "She stole a blouse. You have to give us her name. Otherwise, you'll be punished for assisting in a criminal act." Susan is worried, she hesitates. Then she decides not to disclose her friend's name.

How difficult do you think this decision was for Susan? (Circle a number)

Very Easy 0 +1 +2 +3 +4 +5 +6 Very Difficult

Why do you think so? Please describe:

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Lara, 16

Lara is 16 and lives in a poor country. She has no training and a job is nowhere to be found. There are already many unemployed. Even her parents are out of work and her younger siblings have to work and cannot attend school.
One day a doctor comes to her place. She says she works for a large pharmaceutical group. They require embryonic stem cells in order to produce life-saving medicine. Lara could earn money, enough to feed the whole family and also to get an education as a teacher. She must only be artificially inseminated once a year for five years and give up her embryo to the company. She is very aroused.
Lara asked for two days to think it over. Finally, she signs the contract.

How difficult do you think this decision was for Lara? (Circle a number)

Very Easy 0 +1 +2 +3 +4 +5 +6 Very Difficult

Why do you think so? Please describe:

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Jack Miller's profitable discovery

Jack Miller has been asked to join his boss to meet the press. Jack is a chemist and head of the development department of a big fertilizer company. Recently the company had great losses. Hundreds of layoffs were planned. His own job was in jeopardy; he and his wife and three children just moved into their new home.

Jack was to tell the press about his discovery which may bring the company back into the black. But he also discovered that the new product would also mean a huge amount of very poisonous waste. Jack told his boss, but the boss refused to agree to an orderly disposal of the waste; it would consume all profits and world not prevent the shutting down of the plant by the company. They would dispose of the waste secretly in a nearby river. Jack should not tell anyone.

A journalist looks at Jack and asked whether the new product has any side effects. Jack thinks intently about what to say. He decides to admit that there are serious side effects.

Was this an easy decision for Jack to make? (Circle a number)

Very Easy 0 +1 +2 +3 +4 +5 +6 Very Difficult

Why do you think so? Please describe:

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Appendix E: KMDD Dilemma Discussion Protocol

The nine phases of a KMDD-session. Special observations (please use other side, if needed).
Add planned times before session; correct during session if necessary

Min.	Plan	Corre-ctions	To do	Advice
0			Present the dilemma-story of X orally.	Speak clearly and slowly.
5			Distribute written dilemma with questions; ask students to work quietly by themselves. Announce later opportunity to discuss.	Leave sufficient time for making notes. Interrupt any talking, but do not disturb participants yourself.
10			Clarify in the whole group whether the story contains a problem or dilemma at all? What makes it a dilemma?	Make sure that all perspectives and perceived aspects are mentioned.
20			First (straw) vote: Was X doing right or wrong? Raise hands. Try to make everyone vote: “In real life, we often must choose.”	Record the votes on the blackboard or screen. If only a few refuse to vote they can assist otherwise.
25			Divide the class into two groups on the basis of their votes. Let them form small groups of 3-4 to collect arguments backing their stance on the protagonist’s decision.	Make sure the small groups are not smaller than 3 and no bigger than 4. Ask participants to move to other groups if necessary.
35			Pro-Con-Discussion in the whole class. Explain the two basic rules: #1 Everything can be said but no person may be judged negatively or positively; #2 ping-pong rule: the person who spoke last will pick a respondent from the other side. The teacher will intervene only when one of these two rules is transgressed.	Assign assistant who takes notes of the discussion on the blackboard. Tell the participants that rule #1 may be difficult. You must intervene on the first incidence of rule-transgression (don’t wait for more!). Remain friendly. Never yell or punish.
65			Nomination of best counter-argument: Let students again form small groups of 3-4 to rate the arguments of their opponents: Which is the best one?	If negative answers are given intervene mildly: “This should be an opportunity to say something nice to the other group.”
70			Let each participant report to the whole class which counter-argument they like best. Encourage individual votes.	Start with one group. Ask them to say something nice about their opponents.
75			Final vote: “How do you vote now after this discussion?”	Record the votes on the blackboard or screen.
80			What have you learned from this session? Was it worthwhile? Did you ever discuss important matters like this before?	Leave at least 10 minutes for this part!
90		End of Session		

Do not leave out any part. If there is a time limit, the teacher ought to revise the timing so that no phase will be left out. I strongly recommend training as a KMDD Teacher before using the KMDD: http://uni-konstanz.de/ag-moral/

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Appendix F: Autobiographical Currere Discussion

The following is a “poor curriculum” for classroom discussion regarding intercultural understanding and communication. Participants will start with individual reflection and move into sharing their thoughts and discoveries with the class.

1) Regressive – Think about a time when you learned something new about someone of a different culture. What was it? Who was there? What was it like? How did it feel?
2) Progressive – How has that event affected you? What has changed?
3) Analytical – What do you think was happening? What have you realized about yourself or them as a result of this experience? What ongoing impact has this moment have on you?
4) Synthetical – How does that change how you show up in the world now? What does it mean about whom you aspire to be, or how you wish your life history to read?

Appendix G: Class Icebreaker/Discussion Questions

Class Section 1:

1. Jim is a developer looking at developing a run-down, historically minoritized neighborhood. Doing so would increase property values, local elementary school funding, and reduce neighborhood crime, not to mention make Jim and his company a tidy profit. It would also price out low-income families that could no longer afford rent or property taxes on their homes. What should Jim do? Why?
2. Should you pick friends, or choose to have a relationship with people based on the color of their skin?
3. Daniel is a white, cisgender male who works in education administration. He has been working hard over the past 10 years to be qualified for promotion into senior leadership. The board of his school district recently announced as part of their commitment to diversity that only qualified applicants who represent a minority group (race, ethnicity, sexuality, etc.) will be hired into positions of leadership. Daniel fits into none of the categories. Daniel has the experience and qualifications to be in senior administration and was planning to apply next month when a leadership position opens. He has reached out and unofficially confirmed that his application will be sorted to the 'bottom of the pile' due to his social identity. Is this boar's hiring decision/criteria justifiable? Why? Why Not? What should Daniel do?
4. How important is it to you to seek out diverse communities for you to be a part of? (Schools, student organizations, churches, greek life, etc.?)

Class Section 2:

1. Is water wet? Or does it make things wet?
2. If you had to be famous, what would you be famous for?
3. If you had a crystal ball that could tell you the truth about yourself, your food, your life, your future, or anything else, what would you want to know?
4. What is the most important quality in a friendship?
5. If you could change something about the way you were raised what would it be? And why?

Class Section 3:

1. Bob is a biomedical researcher intern that works for a pharmaceutical company developing a COVID-19 vaccine. As a result of investing millions of dollars in research the company has a new, widely celebrated, and highly profitable vaccine. 2 days before the drug is launched Bob's research finds that the drug has significant side effects including at 25% fatality rate in those who take it (as opposed to the 10% advertised). Reporting this finding has fallen on deaf ears within the company, moreover, Bob has been told not to tell anyone his findings or he will be fired and 'black listed' among all pharmaceutical companies. Bob needs the pay and the benefits this job provides to afford medical treatment for his 4-year-old daughter with leukemia. What should Bob do?
2. A pregnant woman leading a group of people out of a cave on a coast is stuck in the mouth of that cave. In the next hour, high tide will be upon them, and unless she is unstuck, they will all be drowned except the woman, whose head is out of the cave. Fortunately, (or unfortunately,) someone has with him a stick of dynamite. There is no

way to get the pregnant woman loose without using the dynamite which will inevitably kill her, but if they do not use it everyone will drown. What should they do? Why?

3. Speed, teamwork balance. They've got it all. Only one more week to practice he tells us even not a rule can be broken. Everyone must be a practice each day at the regularly scheduled time. No exceptions. Brad and Mike are the two of the team's starters. From their perspective, they're indispensable to the team, the guys who will bring victory to Bailey Ville, they decide why no one will ever know to show up an hour late to the next day's practice. Jeff is furious. They've deliberately disobeyed his orders, the rule says they should be suspended for one full week. If he follows the rule. Brad and Mike will not play in the semi-final, but the whole team is depending on what should he do.
4. Tony, a data analyst for a major casino, is working after normal business hours to finish an important project. He realizes that he is missing data that had been sent to his coworker Robert. Tony had inadvertently observed Robert typing his password several days ago and decides to log into Robert's computer and resend the data to himself. Upon doing so, Tony sees an open email regarding gambling bets Robert placed over the last several days with a local sportsbook. All employees of the casino are forbidden to engage in gambling activities to avoid any hint of conflict of interest.
   Tony knows he should report this but would have to admit to violating the company's information technology regulations by logging into Robert's computer. If he warns Robert to stop his betting, he would also have to reveal the source of his information. What does Tony do in this situation?
5. Alan works in the claims department of a major hospital. Paperwork on a recent admission shows that a traumatic mugging caused the patient to require an adjustment in the medication she is prescribed to control anxiety and mood swings. Alan is struck by the patient's unusual last name and upon checking her employment information realizes she is one of his daughter's grade school teachers.
   Alan's daughter seems very happy in her school and he cannot violate patient confidentiality by informing the school of a teacher's mental illness but he is not comfortable with a potentially unstable person in a position of influence and supervision over his eight-year-old daughter. Can Alan ethically reconcile these issues?