

# Proceedings for the

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***“Education and A Global Heart: Fostering Purposeful Partnerships during Changing Times”***

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# Table of Content

**Addressing Land Conflict between Farmers and Pastoralists in Tanzania** by Nai Japhet.  
pages 4-16

**Indigenous Peoples, Conflicts, and Peacebuilding: A Case Study of the Aetas of Central Philippines** by Rey Ty, and Alma Bibon-Ruiz.  
pages 17 – 35

**Employee and Supervisor Perspectives on Disabled Employees and Their Teams: 700 participants in a distribution network in North America** by Karine Brunet, MBA.  
pages 36 – 56

**Theoretical Foundations and Classroom Strategies for Increasing Students’ Cultural Awareness: A Developmental Focus** by Jutta M. Street, Ph.D., and Emily Pelka, M.Ed.  
pages 57 – 80

**Inquiry through Rural Leadership Mentoring in a Leadership Course** by Laura Gail Lunsford, Ph.D., Jillian Brookshire & Elizabeth Phillips.  
pages 81 – 103

**Addressing Land Conflict between Farmers and Pastoralists in Tanzania**

Presented at the Research Institute of the Consortium for Global Education  
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**Abstract:** This paper addresses the problem of land conflict between farmers and pastoralists in Tanzania. The nature of the conflict between the two cultural groups are absence of clear land boundary and the traditional practice carried out by the pastoralists in raising their livestock which is moving from one place to another for pasture. The paper analyzed the persistence of land conflict between the farmers and pastoralists in Tanzania; studied the land policy reform and how applicable on resolving the land conflict between the famers and pastoralists in Tanzania, and suggested the way forward to curb with the withering problem of farmers and pastoralists land conflict in Tanzania. The findings revealed that growing land scarcity, drought, weak policy implementation are the main reasons to the persistence of land conflict in Tanzania. As for policy implication, to end the persistence of land conflict problem, Tanzania land policy should include grounded practice, total inclusiveness and bottom-up approach and henceforth enhance effective implementation.

**Key words:** Farmers, Pastoralists, Land conflict, Land Policy Reform and Tanzania.

## **1. Introduction**

Tanzania is among the African countries praised to have maintained its peace since attaining of her Independence in 1961 (Hofmeier, 1997). However, different conflicts have been occurring and recently the land conflict. The most documented cause and reason for land conflicts in Tanzania has been increase or growth of population for both human beings and other living organisms such as animals while land remains the same, so as human being strive in life to get their basic needs they need land as a crucial resource to cultivate, hunt, and pasturing. (Wehrmann, 2008). The persistence and ongoing conflict between the farmers and pastoralists in Tanzania have not been a new problem instead it can be traced as far as before and after colonialism. The 1990s onwards land conflict in Tanzania has led to loss of lives, destruction of property, and creation of virtual war zones (Seddon and Sumberg, 1997). Henceforth, this paper has examined the persistence of land conflict between the farmers and pastoralists in Tanzania.

### **1.1 Problem Statement**

There are numerous research papers on land conflict between the farmers and pastoralists in Tanzania but still three main problems increase decade after decade. One, the cause of the land conflict in Tanzania lays on land demarcation where there is no clear land boundary for the villages of pastoralists and villages for farmers. However much the land reform policy states the demarcation but it's not yet to be clearly imposed henceforth continuous land conflict is noticed in Tanzania. (Msuya, 2009). Two, the cause of land conflict in Tanzania is due to the movement of pastoralists from one place to another which is their nature. The conflict henceforth arises when pastoralists move toward the farmers land and let their animals feed on the crops. (Mwamfupe, 2015). Three, in contrast some research scholars suggest that pastoralists require large land areas as they keep large livestock but since they lose their land an example drawn from the Maasai

residing in the northern part of Tanzania, the government takes away the land as part of the national reserve, henceforth creating a new group of the agro-pastoralists resulting in conflict particularly over land resource. (Kajembe et al. 2003). Late research scholars points out that these conflicts are now being witnessed in predominantly crop cultivating areas which had no prior experience of livestock keeping. For this reason farming communities label the pastoralists as “invaders”. (Mwambashi, 2015). Integrating with Tanzania land policy reform which includes the Land Act and Village Land Act of 1999 as amended in 2004 to develop other land tenure arrangements. The reason for the reforms lies in attempts to make land in a free market system and make it accessible to foreign investment. While the purpose is made clear on the resolving of the conflict these policies have led to conflicts between the farmers and pastoralists, as they are not based on social realities. This paper indicates that the reason for the magnitude increase of land conflict in recent decade, between the farmers and pastoralists’ in Tanzania in most two sub-regional regions the Northern and Central part respectively is due to the approach used to resolve land conflict in Tanzania which is top-bottom approach. The use of excessive force is not only unsustainable but also deepens hatred between the two parties; the farmers and pastoralists. (Japhet, 2021).

## **1.2 Purpose of the Study**

The purpose of this paper were threefold: **first**, is to analyze why there is persistence of land conflict between the farmers and pastoralists in the Northern and Central sub-regional parts of Tanzania. **Second**, is to study the land policy reform and how applicable on resolving the land conflict between the famers-pastoralist in Tanzania. **And third**, is to suggest the way forward to curb with the withering problem of farmers and pastoralists land conflict in Tanzania.

## **1.3 Research Questions**

This paper intends to answer the following threefold questions: **First**, why land conflict between the farmers and pastoralists in Northern and Central sub-regional parts of Tanzania is persistent? **Second**, to what extent is the land policy reform applicable to resolving the land conflict between the farmers and pastoralists in Tanzania? **And third**, what are the suggestions to curb with the withering problem of farmers and pastoralists land conflict in Tanzania?

#### **1.4 Rationale of the Study**

The researcher has explored the problem of this study which is land conflict between the farmers and pastoralists that has been going on in Tanzania for so long without an end regardless the government and non-governmental efforts in resolving the problem. And for this reason the researcher has incorporated the field of peace studies and conflict analysis theory (Galtung, 1969) to suggest a way forward on how to curb with the withering problem of persistence land conflict between the farmers and pastoralists in Tanzania.

#### **1.5 Importance of the Study**

Due to the persistence of land conflict between the farmers and pastoralists in Tanzania which has been and still is a problem, the researcher ought to put effort by studying what has been missing in other research scholar's work and what has not been done to solve the ongoing problem. It is of these reasons that the researcher thought it is of importance to devote time and study on the re-occurring problem and henceforth contribute in the field of peace studies by suggesting the best practice and policy to be carried out so as to help in resolving the land conflict problem in Tanzania, this along with other best solutions given by other research scholars, non- government organizations, as well as the government in their previous published documents which the researcher appreciates their efforts.

## **2. Literature review**

### **2.1 Survey of related literature**

This section provides a literature review of the land conflict in Tanzania. As Lederach (1997: 94) argues, ‘the greatest resource for sustaining peace in the long term is always rooted in the local people and their culture’. Tanzanian authorities are finding it increasingly difficult to deal with persistent conflict between the farmers and pastoralists as the northern and the central regional part respectively violent and sometimes deadly clashes have been raging for decades as farmers and pastoralists fight over land. (Makoye, 2014). Statistics show that Tanzania worst conflict between pastoralists and farmers occurred in December 2000 in Kilosa District, Morogoro Region, where 38 farmers were killed. Hostilities again reignited in 2008 and eight people were killed, several houses set on fire and livestock stolen. (Benjaminsen et al, 2009). Corruption has been associated with the ongoing land conflict especially in the northern regional part where Maasai pastoralists allegedly invaded villages in the disputed forest reserve and set homes on fire. Local farmers accused district officials of colluding with Maasai pastoralists to intimidate farmers living on the reserve in an attempt to chase them off their land. (Mesiaya, 2014). While Meshack Saidimu, a Maasai pastoralist said that most of the conflicts occurred because the government has not set aside areas for pastoralists. He said: “I think we are being made scapegoats for all these problems”. The Maasai are disciplined people and they don’t just hurt somebody for the sake of it (Saidimu, 2014). The farmers complain that pastoralists let their animals destroy on their crops by letting the livestock enter the farms while searching for water and pasture (Myenzi, 2004).

From the literature review, the researcher's view is that there should be critical consideration to pastoralists since they are the category who are most affected by being shifted from their origin land to the other with number of facts but with reported earlier research it seems the relocated area doesn't suit their cultural lifestyle having large number of life stock it needs enough space and where there is access of water. Therefore the researcher feels there is a need for the Government of Tanzania to give equal attention from the ground to both pastoralists and farmers and engage them in conflict resolution by suggesting suitable and accomplishable solutions. (Japhet, 2021)

## **2.2 Conceptual Framework**

In this section, the researcher has defined seven terms used throughout this paper. The first term is **land conflict** as defined by a sociologist is a social fact in which at least two parties or groups are involved and whose origins are different in interests regarding a given piece of land – possibly aggravated by differences in the social position of the parties. (Imbusch, 1999). Operationally, it refers to the land conflict between the pastoralists and the farmers in Tanzania. Second, is **a farmer** a person engaged or works under the umbrella of agriculture, a person who cultivates land or grow crops for human consumption. (Merriam- Webster Dictionary, 1828). The third term is **a pastoralist** a person concerned with raising of livestock in large quantity. It is animal husbandry: such as goats, cattle, and sheep. (Oxford Dictionary, 1989). To proceed further this paper has incorporated the term **land policy reform** in Tanzania land policy reform of 1999 consists of two acts; the Village Land Act which governs land in village areas and the Land Act which governs land in cities. The reform aims at setting up a new land administration structure at the local level by vesting power over land in the villages. (URT, 1999). **Tanzania** is the case study used for this paper therefore the researcher defines as a country situated in Eastern part of Africa with a total of thirty one regions

both in the mainland being twenty six and Island Zanzibar being five. The country has five sub-regions which are the Northern, Southern, Eastern, Western and Central part of Tanzania. (Japhet, 2021). **Since this is a cultural paper**, the researcher also identifies the two conflicting groups who are the farmers and pastoralists as an example in this research paper who have different cultural type with different cultural practice. For example the Maasai are the pastoralist whose culture is totally different from the Sukuma who are the farmers. **Culture** refers to the beliefs, customs, values and activities of a particular group of people at a particular time. (Antonia, 2019). In this paper, it refers to the cultures of the farmers and the pastoralists in Tanzania. The last term is **peace building** is an structural mechanism involves a wide range of efforts by diverse actors in government and civil society at the community, national, and international levels to address the immediate impacts and root causes of conflict before, during, and after violent conflict occurs. (Khan, 2020)

### **2.3 Theoretical Framework**

The researcher has incorporated Galtung's (1969) theory of conflict violence triangle which includes **direct, structural and cultural violence**, respectively. This theory is relevant to this study and it will guide the whole study for main three main reasons; **first**, direct violence is prevalent in this research problem as it is coherent as an example of presence of physical violence which is indicated in the surveyed related literature. **Second**, structural violence which is also foreseen in this research presence of social structure mainly the farmers and pastoralists creating social injustice. **Third**, cultural violence which is clearly seen throughout the research which is in between the two different cultural identities, the farmers and pastoralists respectively.

### **2.4 Contributions of the Study**

The researcher has observed that the problem behind these clashes is deeper than what the society thinks as it has been persistent for so long despite having some earlier research done laying down suggestions on how to resolve the conflict between the two groups, but also the efforts done by the government and non-government by incorporating the top-bottom approach but still the problem has proven to grow. Therefore, the researcher aims to fill the gap by suggesting a **bottom-up approach**, which will involve all concerned parties who are the government officials, non-government organizations, the farmers and pastoralists whom are the target of these conflicts in the negotiation process, and there **must be a forum** where farmers and pastoralists openly talk about their problems. Not only imposing the laws from the top which might or might not be relevant and have biasness henceforth each party thinks one is favoured.

### **3. Methodology**

This paper is an analytical type of research study. Because it has the available facts on the land policy reform in Tanzania but also the related information already available to analyze the problem of land conflict between farmers and pastoralist in Tanzania. This paper has used a qualitative technique approach to analyze the findings of study. The study design of the paper is a case study design because the research has only concentrate on one concentrated area which is Tanzania but also the consistency of two groups that have clash over the land. The source of data used is secondary source of data. While the tools of data used are published journals, articles, news and land policy reform of Tanzania. Importantly, the latest news and parliamentary discussions about the land conflict issue is monitored and reflected in this paper. Lastly, the concentrated area of study are mainly the Northern and Central Sub-Regional Parts of Tanzania, because among all five regional parts of Tanzania the above mentioned are highly affected by

land conflict between pastoralists and farmers but also geographically pastoralists originally are from the Northern part while farmers cover the rest of the sub-regional parts .

#### **4. Findings**

##### **4.1 Reasons for the Persistence of Land Conflict**

As reported by AyoTV online news on April, 2021; the researcher finds out that non-involvement of government decision to pastoralists in regard to shifting of their origin area of settlement causes to land conflict. In the news Maasai the pastoralist's were asked to move as an immediate action from the area they are residing at Ngorongoro which the government terms it as national reserve. This decision is likely to lead to land conflict during the movement as animals need to be fed henceforth invasion of the farmer's land.

**Second**, as reported by AyoTv online news on May, 2021; Hon Mashimba Ndaki from Ministry for Livestock and Fisheries said Tabora has high number of pastoralists but also inclusive in land conflict cases between farmers and pastoralist and this is due to land scarcity as large portion of land is set for national reserve henceforth the remaining land doesn't meet the needs for both farmers and pastoralists. **Third**, drought that is caused by unfavourably climate change, environmental degradation caused by increase of human activities has led to persistence fight over fertile land between the farmers and pastoralists in Tanzania.

##### **4.2 Applicability of the Land Policy Reform**

**First**, the researcher finds out that the land policy reform is weak as it doesn't clearly enhance the implementation of its set laws. For instance in the village act requires every village to have in place a land use plan, many villages are yet to implement this due to lack of supervision as the authorities responsible act irresponsible, but also corruption, and lack of evaluation in this department. **Second**, the researcher finds out that the land

policies are odd and don't effectively meet the need of the recent problem henceforth it proves to be weak. **Third**, despite amendments and clear set laws the land policy proves to be best in document while it lacks practicability.

#### **4.3 Suggestions to the Problem**

The researcher suggests that to curb with the withering problem of farmers and pastoralists land conflict in Tanzania, **first**, there must be involvement from the grass root level to both cultural groups. **Second**, concerned Ministry, Department, Local Government should set up clear and defined land mark for both farmers and pastoralists to avoid invasion. **Third**, the respective office should enhance effective implementation over the set land policy. **Forth**, pastoralists in this case should adapt new pastoralism method which involves construction of dams (Mabwawa in Swahili) and growing of grass on their given land. This will help even in drought season they don't need to move from their land which mostly leads to invasion of farmers land and thereafter intensifying to land conflict.

## **5. Summary and Policy implication**

### **5.1 Summary**

Galtung's Theory of structural violence was applied to the land conflict in Tanzania; cultural violence to the conflict between the famers and pastoralists who have two different cultural identities and physical violence to the crossing the line between the land of two groups which caused physical altercations and police action. For example; land conflict in Kilosa District during 2000. The land reform law clearly was necessary but insufficient as peace-building effort of the government. The summary findings can be summarized in the figure 1 below;

**Figure 1: Japhet’s Model of Land Conflict and Land Reform Policy as Peace-building in Tanzania**



## 5.2 Policy Implication

For the policy implication the researcher suggests that to end the ongoing and persistence land conflict between the farmers and pastoralists in Tanzania. The Tanzanian land policy should include the following measures; **first**, to enhance total inclusiveness this will avoid biasness and further complains form each cultural group the farmers and pastoralists respectively. **Second**, bottom-up approach should be adopted by the respective ministry. **Third**, time to time amendment of the land policy is required this will make the policy effective and able to tackle the recent problems. **Forth**, the researcher suggest that grounded practice is also an effective measure to be considered on overcoming the land conflict problem and last the concerned department should enhance there is effective policy implementation.

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**Indigenous Peoples, Conflicts, and Peacebuilding:  
A Case Study of the Aetas of Central Philippines**

Presented at the Research Institute of the Consortium for Global Education  
September 2021

Authors: Rey Ty, and Alma Bibon-Ruiz  
Payap University

### **Abstract**

This paper dealt with the social problem according to which intra-ethnic and inter-ethnic conflicts are some challenges with which indigenous peoples are confronted. Literature on conflict transformation and peacebuilding were reviewed. This paper analyzed the views and practices of Aetas on conflict, intra-ethnic, and inter-ethnic peacebuilding strategies, and the impact of their beliefs and actions. Employing a qualitative case study research design, this research utilized limited participant observation for four months for data collection, in which seven participants joined the research. The findings revealed the interplay of indigenous peacebuilding methods and conventional local law for the resolution of different types of conflicts.

**Keywords:** Aeta, First Nations, Indigenous Peoples, Conflict, Peacebuilding

## **Introduction**

### **Problem Statement**

This paper deals with twin problems: the social dilemma and the theoretical debates. The social problem according to which intra-ethnic and inter-ethnic conflicts are some challenges with which indigenous peoples are confronted. For one, colonizers and settlers confiscate and occupy the ancestral domains of indigenous peoples in all parts of the world for which the First Nations struggle for their right to self-determination. For another, intra-ethnic conflicts are a parallel concern among the indigenous peoples. This paper contributes to the body of knowledge about First Nations, as there is a paucity of literature on indigenous peoples in the Philippines. A co-author of this paper has written about a participatory action research of indigenous peoples in the Philippines (Ty, 2009) and the history of the struggles of indigenous peoples in the Philippines (Ty, 2010). This research is warranted, as there is a paucity of basic and applied research on the Aeta First Nation in central Philippines as well as of the theoretical tensions between domestic law and indigenous customs.

### **Research Questions**

This case study, which involved the Aeta indigenous people in central Philippines, answered the following queries.

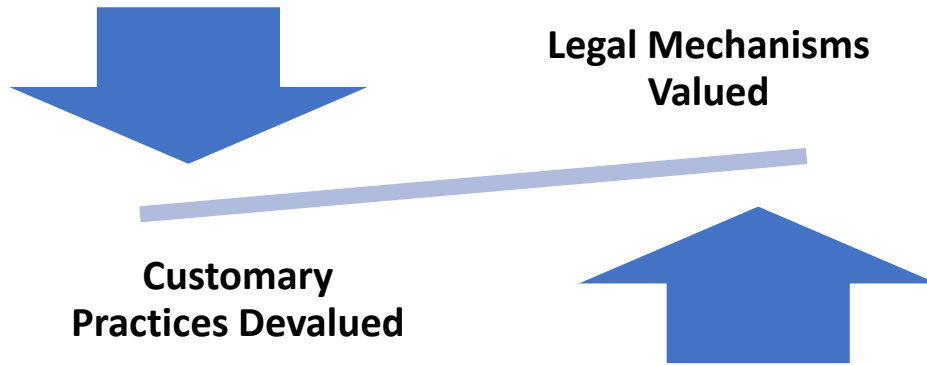
1. How do the Aetas view conflict?
2. What are their peacebuilding strategies with both intra- and inter-ethnic conflicts?
3. What is the impact of their traditional practices in conflict resolution and peacebuilding?

### **Purpose of the Study**

Based on the foregoing, this paper seeks to analyze the views and practices of Aetas on conflict, intra- and inter-ethnic peacebuilding strategies, as well as the impact of their beliefs and actions. This research is warranted, as there is a paucity of basic and applied research on the Aetas in central Philippines.

### **Literature Review**

This section presents the literature that deals with the resolution of conflicts in general and conflicts in which different cultures collide: national and international law on the one hand and indigenous customs and practices on the other hand. Fixed international standards are necessary but not sufficient to deal with all types of conflicts. The problem with the majority of the literature on conflict and peace studies is that they mostly present one set of universal or international approaches to deal with conflict for peacebuilding. In general, customary practices are devalued in mainstream and postcolonial societies, while national and international legal mechanisms are highly valued and imposed on the rest of society. See Figure 1 below.



*Figure 1: Legal Mechanisms vs. Customary Practices*

Conflict resolution and peacebuilding are two sides of the same coin. Conflict refers to clashing relationship between two or more persons or groups with incompatible urges, ideas, perspectives, or principles (“Conflict | Search Online Etymology Dictionary,” 2021). Peace means a whole range of phenomena, among which are freedom from civil disorder, reconciliation, silence, compact, agreement, absence war, agreement, friendly relations, cessation of hostility, agreement to refrain from further hostilities (“Peace | Search Online Etymology Dictionary,” 2021).

On the one hand, by conflict resolution is meant the different ways by which verbal, psychological, or physical tensions between at least two individuals or groups are settled. On the other hand, peacebuilding is a neologism. Peacebuilding involves a process to resolve and prevent conflicts as well as build a comprehensive strategy to ensure lasting peace. As such, it refers to a whole gamut of activities that occur before, during, and after hostilities have erupted, including interpersonal, economic, social, diplomatic, political, and consciousness-raising efforts to ensure the smooth and just social relations intra-ethnically as well as inter-ethnically. Thus, peacebuilding encompasses all efforts to build and sustain peace across the peace continuum that deals with all the dimensions

of conflict (United Nations, 2021). As actions aimed to solidify peace and avoid relapse into conflict (United Nations Peacebuilding Support Office, 2010), peacebuilding includes capacity building, reconciliation, and societal transformation (The Canadian Peacebuilding Network, 2021). These measures aim to avoid conflicts through support relationships, governance modes, structures and systems, capacities and resources (The Canadian Peacebuilding Network, 2021).

Presented below are the “usual suspects” as well as some non-standardized customary practices for conflict resolution and peacebuilding. First, internationally, Articles 33 to 38 of Chapter VI of the Charter of the United Nations has enumerated several conflict resolution methods, among which include, among others, negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements (United Nations, 1945). Nationally, under normal circumstances, conflicts are settled through judicial settlement in general. Measure short of war are discussed in Articles 39 to 51 of Chapter VII of the Charter of the United Nations, which include, among others, economic sanctions, embargo, boycott of the aggressor member state, and collective self-defense. In the event that international war breaks out, international humanitarian law applies, specifically the Geneva Conventions of 1949 and their additional protocols (International Committee of the Red Cross, 2016).

Second, ethnographers doing thick-description field research (Geertz, 1973) among the indigenous peoples have observed the latter practicing conflict resolution methods, which fall outside the domestic legal system. There is an imperative to put culture back into peacebuilding work (Avruch, 1998, 2002, 2006; Bräuchler, 2015; Galtung, 2002; Lederach, 2014). Intercultural conflicts are complex (Galtung, 2002). First Nations in different parts of the world have their own methods by

which to settle conflicts. These methods are made invisible, forgotten, or outrightly rejected, though they have utility in situations of conflict that affect the indigenous peoples. Some major peaceful methods of conflict resolution include avoidance, cool down, public opinion, claims, counter claims, community action, negotiation, mediation, ritual reconciliation—apology, oaths, ordeals, apology, adjudication, courts, and codified law (Ember, Ember, & Peregrine, 2015). Other peaceful methods include the central role of shamans, oracles, and tribal chiefs in the resolution of conflicts (Scupin & DeCorse, 2016) as well as the use of moots in villages (Spradley & McCurdy, 2011). In the southern Philippines, royalties called *datus* (Datumanong, 2005) and sultans (Atar, 2009) play a key role in conflict resolution and peacebuilding up to the present time.

Aside from the above, empirical studies of different societies reveal that other conflict resolution methods work: dialogue in Morocco and Yemen; mediation space and diapraxis in Tajikistan; culturally-balanced co-mediation in Denmark; local mediation in Algeria; ombudsperson in North Africa; and early warning and rapid response mechanism in Egypt and Kenya (Frazer & Ghetas, 2013). In addition, First Nations also resort to violent resolution of conflicts, such as individual violence, feuds, raids, large-scale confrontation, warfare, political and social change (Ember et al., 2015).

There are many causes of ethnic conflicts, some of which include the following: historical conflicts over land, resources, exploitation, and political domination; ethnocentrism; dehumanization; and outgroup-ingroup dynamics, for which education can play a role to overcome inter-ethnic biases and hatred (Goldstein & Pevehouse, 2017).

In summary, this literature review revealed that there are at least two sets of methods for conflict resolution and peacebuilding: the legal mechanisms and the customary practices. Oftentimes, only the international and national legal mechanisms are used to the detriment of customary practices. However, there are valid reasons for which customary practices must be brought to fore to solve intra-ethnic conflicts, which mainstream societies neglect and reject. The presence of one set of conflict resolution and peacebuilding, in this case, legal mechanisms, does not necessarily have to negate the existence of another set of conflict resolution and peacebuilding, in this case, customary practices. See Figure 2 below:



*Figure 2: Analytic Framework of Conflict Resolution and Peacebuilding Model*

## **Methodology**

As far as research methodology is concerned, this case study employed a qualitative ethnographic research design to gather thick description (Geertz, 1973) which resorted to purposive and snowball sampling from which seven participants joined the research, limited participant observation, and public records for four months for data collection. Research ethics were observed, following the guidelines of the National Commission on Indigenous Peoples of the Philippines

(NCIP), including the free and prior informed consent of the research participants who remained anonymous.

## Findings

### Concept of Conflict and the Existing Conflict Situation among the Aetas

This section responded to the first research question. Aetas in Mabinay used the words *panagbangi*, *kagubot*, *bikil*, and *sumpaki* interchangeably to refer to a conflict, though these terms are contextually different. *Panagbangi* is an open clash between two opposing groups or individuals whether in persons, ideas or interests. *Kagubot* is chaotic, turmoil and intractable conflict. *Bikil* is provoking a person to a fight, might be shallow, and short-term conflict. *Sumpaki* is disagreement but can be categorized as confrontational in nature.

*Aetas* view conflict as inevitable part of human life. In an appropriate situation, it can be succeeded, prevented and resolved in a healthy manner. Conflicts present are cross-cultural in nature. the intercultural conflicts are categorized into two: the first is intra-conflict or conflicts within the tribe. Intra-ethnic conflicts are about relational and value conflict such as hearsays and misperceptions. The second is inter-conflict or conflicts with the outsiders or the lowland Cebuano migrants, whom they call *tumawo* or *ubusanon*. Inter-ethnic conflict arises out of economic and political nature such as theft, discrimination, inter-tribal war (*magkamog*), and land disputes or claim for the ancestral land or (*yutang kabilin*.)

### **Peacebuilding Strategies**

This section responded to the second research question. Amongst the Aeta community, during intra-ethnic conflict, the Tribal Council of Elders (*Binungbungan*) is the authority that presides over conflict resolution. Elder women and men form part of the Tribal Council of Elders. For a reported conflict, the tribal chieftain (*Kabubungan*) will call the two parties to come together for a talk called “*orong*”. This *orong* is a mediation process moderated by the tribal council. The community chooses 10 members to sit as the tribal council of elders. They are arbiters regarded by the community with utmost respect and credibility. However, in special cases, other members of the community aside from sanctioned leaders are permitted to amicably resolve conflicts. This exemption is especially applicable when the parties involved are members of a family. In this case, a well-respected relative is permitted to mediate on family matters in the hopes of avoiding scandal. If during the “*orong*”, the two conflicting parties arrived at a mutual and peaceful agreement, they set a dancing ritual called “*kinalasag*” which is an expression of victory and happiness.

However, if the two parties would not come into peaceful agreement, another dance ritual called “*amamaliw*” is performed, which is an expression of injustice and hatred. If conflict remains unsettled, the tribal council (*Binungbungan*) will advise both parties to flee and be silent (*palayo’g kahilom*). Part of their customary laws is flight, avoidance, or separation, until the conflicting parties “cool down.” Based on field research, cooling down is one conflict resolution strategies recognized in standard anthropology textbooks (Ember et al., 2015). The tribal council ensures that the rights of the victims in each case are always respected. If the conflicting parties are not satisfied with the decision of the council, discussions indefinitely continue until consensus is

reached. All parties then agree to abide by the council's ruling. This system of conflict resolution is approved and respected by the members of the tribe. Minor offenses such as stealing, insulting, failure to pay debts, deception that causes damage to another person, and disrespect towards another property are punishable. Common conflict within the tribes are usually theft and physical assault resulting from drunkenness. Punishments are settled by imposition of fines and in some cases, physical punishment.

However, if the conflict is serious or non-indigenous people are concerned or both, the village government leader (*Barangay Captain*) is requested to settle the dispute. Forms of conflict resolution depend on the nature of parties involved. In most cases, conflicts are settled within the tribe before brought to the village level for amicable settlement. Inter-ethnic conflict like land disputes between Aeta and lowland migrants are brought to the village level, and are dealt according to the existing laws that the Philippine government has enacted.

For land disputes, peacebuilding strategies that took place were seminars and training on the Indigenous Peoples' Rights Acts (IPRA Law). With assistance from universities and other private non-government organizations (NGO's), Aeta are initiated into programs designed to settle upland occupants, and reorganize into Integrated Social Forestry Program (ISFP) administered by the Department of Environment and Natural Resources (DENR). Most recent, the Certificate of Ancestral Domain Claims had been awarded by the DENR to the Aeta Community in these two tribal communities in *Canguhob* and *Cansatian*. Presently, based on records, there are 1,709 IP right holders in an area of more than 4,000 hectares of land (ADO, 2018). Despite of this positive development, the struggle for land occupancy continues.

With regards to the inter-ethnic conflict, such as tribal wars (*magkamog*), religious education that Christian churches spearhead also contributes to conflict resolution. In the distant past, the Aetas practiced indiscriminate killings. Death in the family due to old age, diseases, or accident is considered as curse upon them. To cut this curse required killing someone from their tribe or from the outside tribe, in this case, the *Bukidnon*. This killing (*magkamog* or tribal war) becomes a ritual act, a cyclical pattern of vengeance. When educated by the Christian faith and converted into a member of the Christian church, they recognized that life and death is from a powerful Creator God, not from any human curse. In communal relationships, they emphasize justice and fairness, acceptance, compassion, and coexistence.

### **Impact on and Contribution to Peacebuilding**

This section responded to the third research question. As peace-loving people, the Aetas avoided committing acts that contribute to the problem in the community. The two village government leaders (past and present leaders) expressed that seldom have they encountered serious problems among the Aetas. In fact, they were very thankful for the presence of the Tribal Council of Elders (*Binungbungan*) for their great contribution in the peacekeeping agenda of the community. Dance rituals and context-specific symbols and functional practices are unifying factors among the Aeta community. Peace is viewed as a communal concern therefore, seen as events in the rhythm of social life. Resolution processes are culturally prescribed which inclined towards rituals to promote a peacemaking community. Ritual dance is a form of healing of emotional wounds created by conflict and in some areas, a restoration of social relationships. The incorporation of indigenous

methods of conflict resolution and cultural values could greatly contribute to rebuilding of peace, security, and firmness and pleasant relations among peoples and cultivate peace among peoples in the whole region.

## **Conclusion**

### **Summary**

*Response to Research Question One.* The Aeta indigenous people are peace-loving people but consider conflict as part of human existence. They avoid it as much as possible. They are confronted with both intra-ethnic as well as inter-ethnic conflicts. The Council of Elders

*Response to Research Question Two.* The Aetas practice traditional justice for inter-conflict for both major and minor conflicts, which include corporal punishment, apology, forgiveness, monetary settlement, and peace dance. War dance is enacted when conflict is not settled. For inter-ethnic conflicts, the Aetas resort to amicable settlement of disputes, local government, or municipal-level court.

*Response to Research Question Three.* For the most part, the Aetas are successful in settling intra-ethnic conflicts using customary practices and settling inter-ethnic conflicts through local government mechanisms.

Based on the findings of this study, a grounded model of the conflict resolution and peacebuilding model of the Aeta indigenous people of central Philippines is synthesized and presented here. See Figure 3 below.



*Figure 3: Grounded Model of Aeta Conflict Resolution and Peacebuilding Model*

### **Policy Implications**

Cultures are not forever, as they change with time and in different contexts. First example: corporal punishment was a universal practice in all cultures in the historical past. However, cultural values and norms changes, which led to the abolition and prohibition of physical punishment in most parts of the world. Hence, policy makers need to recognize that while punishment takes different forms in different cultures, there is room for dialogue and change in the type of punishment meted out. For instance, imprisonment was once viewed as punishment pure and simple. However, it is also viewed as a way to reform, educate, and train individuals so that they could reintegrate back to society as productive individuals and citizens who contribute to society. Hence, libraries, GED courses and vocational training programs are now provided in some U.S. prisons.

Second example: refugees, stateless persons, and migrant workers from different home countries bring with them their own varied cultures in host countries, say in Australia, Brazil, the United States, Western Europe. Clearly, on the one hand, there are situations during which cultures clash, which can cause psychological, verbal, social, or physical tension, conflicts, and hostilities. Kurds

and Turks in host countries can bring in their own biases and animosities. On the other hand, that is not always the case. There are many instances which reveal that people of different cultures who heretofore had negative stereotypes of each other in their home countries do not harbor the same prejudices in the host countries, as the conditions, time, and space are totally different. Co-author Rey Ty's friends in Chicago shared the information that many Muslim and Jewish immigrants to the U.S. have formed intentional organizations to foster interfaith unity, celebrating each other's holy days, with Muslims serving Seder meals and Jews serving the end of Ramadhan Eid meals. Evidence-based multi-country quantitative studies reveal that Muslims who study in western countries have integrated western culture to some extent, with their newly formed social values falling between the cultural values of their host countries and home countries (Norris & Inglehart, 2012).

### **Recommendations**

For community-level disputes affecting indigenous peoples, local customs and traditional conflict resolution methods are oftentimes effective in solving intra-ethnic conflicts. A more inclusive governance system would allow for the resort to the use of either indigenous customs or local laws in peacebuilding efforts (Backstrom, Ironside, Paterson, Padwe, & Baird, 2007), where necessary and appropriate.

Outside "experts" must not only impose their own assumptions when they are deployed in conflict situations and zone, as they might prove to be ineffective. Rather, to be effective, they must of necessity involve and listen to the voices of the different ethnic groups on the ground on the ways

by which they view the conflict and how to resolve their differences. Knowing, understanding, and responding to the socio-cultural bases of conflict for conflict resolution and peacebuilding are necessary (Osei-Hwedie & Galvin, 2012).

## **Conclusion**

Culture is complex and can play dual roles. When cultures clash, especially in multi-ethnic societies, conflicts arise. However, there are likewise opportunities in using culture for conflict resolution and peacebuilding. Hence, culture must be incorporated in both intra-ethnic and inter-ethnic conflict resolution mechanisms and peacebuilding. However, culture must not be romanticized, as there are both positive and negative elements in culture. As culture is not static, it changes over time. In the past, when the Aetas enter into conflict with another ethnic group, they enter into revenge killings in inter-tribal wars. This cultural practice has stopped through education. However, the Aetas today still use corporal punishment as a way by which to settle conflict. This practice can also change through education over time. Through continuing contacts, dialogues, learning about each other, building trust, economic production, barter, trade, and education, the Aetas on the one hand and other ethnic groups and settlers on the other hand engage in multi-pronged unending peacebuilding work.

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**Employee and Supervisor Perspectives on Disabled Employees and Their Teams:  
700 participants in a distribution network in North America.**

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## Table of Content

1	ABSTRACT .....	38
2	INTRODUCTION .....	4
3	LITERATURE REVIEW .....	5
3.1	Inclusion of Persons with Disabilities in Workforce .....	5
3.1.1	Vast Underrepresented of Persons with Disabilities in Workforce .....	5
3.1.2	Overview on Disability Inclusion .....	5
3.1.3	Perceptions on Hiring Persons with Disabilities.....	7
4	METHODOLOGY .....	8
4.1	Research Approach: Methodology Framework .....	9
4.1.1	Theoretical Framework of Complexity Leadership.....	10
4.1.2	Data Collection .....	11
4.1.3	Data Analysis .....	12
5	FINDINGS.....	14
5.1	Perspectives of the Workforce on Disabled Employees and their Teams.....	14
5.1.1	Impact of Inclusion on Perspectives of Elements of Performance of the Workforce and Moral Elevation .....	15
6	DISCUSSION.....	18
7	CONCLUSION .....	19
8	REFERENCES .....	20

# 1 ABSTRACT

Now more than ever, the modern workforce sustained change is in reach. Organizations ensure functional diversity, equity, and inclusion. Integrating persons with disabilities among companies to improve the labor force integrates accommodations as a systemic review. The topic of inclusion appears of importance in the workforce. The inclusion of persons with disabilities seems fearful for many leaders, and the management force's implication results in its success for the organization and the employees at all levels. These initiatives in the marketplace are described as a strategic necessity advantage for their growth, developing unusual and exceptional relationships. We present results of the effects of change on the workforce and its Leadership participating in an inclusive team through behaviors and perceptions are the primary focus of the research.

## 2 INTRODUCTION

Now more than ever, the modern workforce sustained change is in reach. Organizations ensure functional diversity, equity, and inclusion. Integrating persons with disabilities (PWD<sup>1</sup>) among companies to improve the labor force is to blend accommodations as a systemic review. Beyond the accommodation, the PWD must be part of the functional link of the organization's human resources. These initiatives in the marketplace are described as a strategic necessity advantage for their growth, developing unusual and exceptional relationships (Henderson, 2008; Vogel, 2012). Randy Lewis, retired SVP of Operations & Logistics for Walgreens, is the champion initiator of PWD inclusion employment; several steps in integrating the strategic business decision would forever change the distribution centers culture at Walgreens. "It gives people with disabilities an opportunity and makes it not about them but the "US" in the workforce (Lewis, 2014)." Beyond strategic success, what about the effect directly on leaders?

The topic of inclusion appears of importance in the workforce. The inclusion of people with disabilities (PWD) seems fearful for many leaders, and the management force's implication results in its success for the organization and the employees at all levels. Studying the effects of change on the workforce and its Leadership is the primary focus of the research.

The sector of focus in the business world was initiated by Mr. Randy Lewis, an inspiring figure and champion of disability employment at Walgreens. Another similar sector was inspired by the inclusion of the PWD process and its results on different scales (productivity, absenteeism), demonstrating positive outcomes.

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<sup>1</sup> Persons with Disabilities (PWD): The Americans with Disabilities Act (2020) defines an individual with a disability as a person who has a physical or mental impairment that substantially limits one or more major life activities, a person who has a history or record of such an impairment, or a person who is perceived by others as having such an impairment.

## 3 LITERATURE REVIEW

### 3.1 Inclusion of Persons with Disabilities in Workforce

#### 3.1.1 Vast Underrepresented of Persons with Disabilities in Workforce

An average of 12.6 percent of a person with a disability was reported in 2018 in the United States, giving 40,585,700 reported disabilities out of 323,289,900 total population. Of that number of people reported with a disability with ages to work between 21-64 ages, an estimate of 37.8 percent only were employed in 2018 (Disability Statistics, 2018).

In 2020, of the total of the civilian labor force, the number of unemployed persons with a disability was 23,796,000 (U.S. Bureau of Labor Statistics, 2021). The statistics demonstrate that persons with disabilities are less likely to be employed than non-disabled.

A study on the Work Trends accomplish in 2003 by the John J. Heldrich Center for Workforce Development at Rutgers University disclosed results of only 25 percent of the 500 employers interview mentioned having less than one worker with a disability (Henderson, 2008).

#### 3.1.2 Overview on Disability Inclusion

In some organizations, jobs are given to individuals with disabilities; the manager must go past the stereotype that the hiring was an act of charity. We must not confuse; disability inclusion is more than just offering a job in an organization. Therefore, disability inclusion's best representation is for PWD to be part of the team; it fully includes them in the workforce and does not separate them into enclaves (Lewis, 2014). The translation to an inclusive environment in its own right in the organization. The disability inclusion component standpoint of sense of belongingness in the workforce and breaking stigma and developing an appraisal of others in the work environment; the authenticity of the worker's acceptance in the workforce (Santuzzi et al., 2020; Heera & Maini, 2018). Unfortunately, even if we observe an expanding trend in the

benefits of organizations offering PWD opportunities in employment, these persons still experience a sense of job insecurity, underemployment, and unemployment (Tomczak, 2021). Many companies struggle with employee retention, presenting disability inclusion as an alternative. Moore et al. (2020) investigate the factors that make employees with disabilities successful. Research indicates that employees with disabilities are just as successful as their counterparts—with a notable distinction. They often exhibit more loyalty and retention than their non-disabled counterparts (Moore; Hankins; Doughty, 2020). The researcher's analysis with the case study approach at Walgreens on leaders was initially defined as autocratic managers and evolved to a more inclusive relations-based leadership in their inclusive management (Moore; Hanson; Maxey, 2020).

### *3.1.2.1 Inclusive Management*

A company's transformation analysis of a culture to an inclusive workplace. Transformation of an autocratic leadership style to inclusive management and the role of complexity leadership theory. They analyze the data answering the inquiry of different managers' empowerment to integrate and develop employees with disabilities, presenting different models of transition theories to inclusive management, attributes of the inclusive management style, and enabling tension of performance improvement plans (Moore; Maxey; Wait; Wendover, 2020)

Heera et al. (2018) investigate the different influence factors for an inclusive PWD in the workforce. They refer to and describe the leadership theory of Bennis & Nanus (1987) as volatility, uncertainty, complexity, and ambiguity (VUCA). They are presenting diversity and inclusion as an agenda for a leader to apply effective management. Prioritizing an inclusive workforce in its culture can result successful in the VUCA framework. The leader is a critical player between the inclusive management team and employee engagement, demonstrating a systematic review of the literature and categorizing in a diversity intelligence and inclusive

leadership model. (Rathore et al. 2021). The different strategies for designing and implementing effective inclusion, underpinning themes such as organizational culture, accommodation, support network, and job fit. (Heera & Maini, 2018).

The management team is facing several adaptations in their executive functioning to improve the job retention of PWDs; for example, providing direct but sensitive feedback, the frequency of meetings depending on individual needs but with regularity and repeatability, modification in communication (Tomczak, 2021; Heera & Maini, 2018).

### 3.1.3 Perceptions on Hiring Persons with Disabilities

The relationship between supervisors and PWD subordinates and the positive employer's attitude on inclusion in the workforce results in a non-discrimination perception. The employees of such organizations with dedicated human resources in diverse, inclusive teams feel support and acceptance from their managers (Heera & Maini, 2018). The acceptance in the workforce presents different benefits for PWD to be productive citizens by earning their lives and be given a chance with a job they probably never had before. They are changing the perspective of bureaucratic systems, culture, and paradigms to an inclusive workplace, evoking the importance of patience and determination (Henderson, 2008). Employers' responsibility to help with acceptance of PWD in their teams and pave the way to disclose their needs to be successful; highlights substantial benefits and positive perceptions of them like trustworthiness, reliability integrity, attention to detail, work satisfaction, performance, and low absenteeism (Lindsay et al., 2021).

## 4 METHODOLOGY

This research aims to examine and elaborate on how people, supervisors, and associates change through participation in an inclusive team; in different distribution centers employing PWD

among the workforce. The privilege opportunity to analyze and study the different distribution centers of an international organization, Sephora, that integrated the inclusion program inspired by the Walgreens formula.

Owned by luxury conglomerate LVMH (Louis Vuitton Moet Hennessy), Sephora has taken similar strategies as Walgreens in some of its distribution centers in the United States to employ PWD. We are surveying Sephora's supervisors and associated with documenting the business impact of the inclusive workplace; about 738 Sephora employees are joining the research by filling out a survey. The different employees have completed the surveys throughout the distributions centers located in the United States. The theory of positive correlation examines the behaviors and perceptions of the supervisors and associates in the inclusive team. Behaviors and perceptions defined the dependent variables. The independent variables were defined by the positive change of supervisors and associates. How are people change participating in an inclusive team in the workforce through their behaviors and perceptions?

The main interest and highlight on exclusionary management practices are how an inclusive company can benefit from the unique context by employing PWD. The research would be inclusive in revolutionizing employment opportunities for PWD as active players in the modern workforce. There are expectations in the business world to be doing well by doing good; we can analyze the impacts of inclusivity on the executive team, management team, staff, community, to name a few. Society can benefit from these people to be productive citizens by earning their lives and be given a chance with a job they probably never had before (Henderson, 2008).

Understanding the success of the inclusive organization is essential for future researches (Moore et al., 2020).

## 4.1 Research Approach: Methodology Framework

We are a research team comprised of Anderson University of human resources, management, psychology, and disability champion Mr. Randy Lewis. The research method would be quantitative methods for nonexperimental designs, such as surveys; questionnaires developed to measure the impact of employees with disabilities on their fellow team members and managers.

### Search questions

The research team developed the four research questions on this focus; these were the hypotheses to test and connected employee productivity numbers (average of 2 weeks of work) to their survey responses to determine productivity rates by group. We will analyze close-ended questions, numeric data, observational data, attitude data with statistical analysis and interpretation (Creswell, 2018). Quantitative research overviews the data collection and analysis to search for facts, the "what" (numeric, statistics). Components of this method include an overview of the study's design, the characteristics of the population and sample, the instrument used in collecting the data (surveys or experimental), and the steps used in analyzing the data (Creswell, 1994).

As Creswell (2018) mentioned, quantitative research questions inquire about relationships among investigated variables; quantitative hypotheses predict expected outcomes of relationships among variables. The quantitative method deduces new knowledge that relies heavily on logical reasoning based on prior insights and understanding along existing or adjacent paths; numerical data transformed into efficient displays, variance-based theorizing, and data collection and analysis aligned with the research question (Bansal et al., 2018).

Developments in statistics and using analytics tools, ensuring the data is valid and reliable. We need to have enough incidences on the date to count their conjunctions in a meaningful way, representing behavioral and mental facts. Research based on the quantitative method assures us

(statistical confidence) to see beyond our subjective experience based on incidences (Barnham, 2017).

#### 4.1.1 Theoretical Framework of Complexity Leadership

Different concepts to explain the trajectory of complexity leadership theory. In *The Principles of Scientific Management (1911)*, Taylor's industrial bureaucracy model emphasizes management as a top-down, more authoritative, labor approach (Taylor, 1972). This model reinforced trained managers' active role leaving the frontline team as a non-active and non-judgemental role, but emphasizing employee empowerment dominates the bureaucratic paradigms—the standardization of Taylor's implementing methods to increase production (Hamel, Zanini, 2020). In the last century, defining this leadership process was adequate for an economy premised on production-oriented.

With the years in organizations, Leadership shifted by giving importance to a more knowledge-oriented economy facing globalization and technology revolution (Uhl-Bien et al., 2007; Northouse, 2019). Over the years, researchers developed a framework for complexity theory, examining different systems sharing behavioral, unpredictable, disorderly, nonlinear, and uncontrollable templates that seem complex, adaptive, and self-organizing (Burns, 2001; Anderson 1999). The complexity leadership theory identifies and explores different strategies and behaviors within a knowledge-producing context, promoting creativity, learning, and adaptability when appropriate complex adaptive systems are in place. Therefore, distinguish Leadership from a managerial position to produce outcomes aligned with its vision and mission (Uhl-Bien et al., 2007).

In the Knowledge-Era, in contrast to the Industrial age, views are explained more organizational complex abandoning individual and controlling views. Complexity concepts seek adaptation by minimizing leader centricity, control, and hierarchal constraints (Hanson, 2020). Even though bureaucratic settings are still grounded in this new Era, this approach tends in a complex setting

(Uhl-Bien et al., 2007). Complexity leadership theory is an entanglement relation between formal (top-down) and informal (complex adaptive system). Furthermore, three functions in the complexity leadership for leaders are administrative, adaptive, and enabling (Uhl-Bien et al., 2007; Hanson, 2020):

- Administrative Leadership recommended support towards their employees instead of controlling, loosened formal structures, raised productivity tension, allocates resources to achieve goals.
- Adaptive Leadership resumes adaptive, creative, and learning actions emerging from workers' interactions to propose solutions or plans.
- Enabling Leadership's role is to effectively manage the entanglement processes between administrative and adaptive Leadership to facilitate employees' efforts.

#### 4.1.2 Data Collection

For the analysis to be accurate and the inferences and hypotheses made precisely and representativeness, the larger the sample size is predetermining the research results (Creswell, 2018; Fowler, 2014; Schutt, 2019). Bickman (2014) precise that as a more significant number of units can give a breadth of information to illustrate the results, increases precision, we tend to large sample size for this study, with 738 participants from four distribution centers at Sephora in the United States out of 1,200 employees in total.

Selecting a subset of the workforce for the research is limited to the employees in specific distribution centers. The sampling helps identify the subjects to collect data; it does not include all employees, only the supervisors, and associates. The probability sampling technique that suits this exploratory and descriptive research (Bickman, 2009 & Creswell, 2018) is the stratified method. The stratification method explains that specific characteristics of individuals are represented in the sample, and the population can be divided into strata (groups), for instance, supervisors and associates with or without a disability. We ensure the representation of some

characteristics, even if they are present or not in the sample (Creswell, 2018; Bickman, 2019; Fowler, 2014). As Fowler (2014) mentioned, evaluating different aspects is essential to the sample frame, such as comprehensiveness of the population to cover, probability of selection, and efficiency of target members found in the sample frame.

The population that interests us particularly in this research is the workforce in some distribution centers with people with disabilities within their team—the importance of obtaining information from supervisors and associates in the different work teams, employees with disabilities or not. This population will give an accurate picture to generalize the learnings to a more extensive set (Creswell, 2018).

The sampling bias that might affect the study is the difference between the study population value and the expected value for the sample (Bickman, 2019). Bickman (2019) explains that if the probability of selection is not equal, adjustments of the population parameter estimates by using weights to compensate for the unequal selection probabilities to avoid that bias in the sample.

#### 4.1.3 Data Analysis

In the study, we want to analyze the causality between variables. The variables help form theories and hypotheses, and they refer to a characteristic or attribute of an individual or organization to be measured that varies (Creswell, 2018).

This survey study aims to examine and elaborate on how employees, meaning supervisors, and associates, change through participation in an inclusive team; in different distribution centers employing PWD among the workforce. This study's research population is divided into independent variables: systematically manipulating data to analyze the positive change of the associates and the supervisors in the inclusion concept.

The predictors of the study, with the keys variables, determine whether the correlation theory will examine the behaviors and perceptions of the supervisors and associates in the inclusive team. The type of behaviors and perceptions defines the dependent variables or outcomes and whether they positively impact, change, or causality in the workforce.

Operationalizing the variable is a necessary process of defining them into concepts that can be concrete measurable. This step must be evaluated to construct the validity of the data, lighting the causality relationship mentioned in the research hypothesis (Creswell, 2018 & Cherulnik, 2001). Measuring variables with a scoring survey to collect multiple measures relating to behaviors and perceptions; processing may analyze different potential cofounding variables of interest (Creswell, 2018). The importance of quality in measurements is of concern for the precision and degree of error. In order to measure with precision, the researcher's choice in the type of measurement scale is a decisive step; choosing a nominal scale, ordinal scale, interval scale, and ratio scale (Cherulnik, 2001).

## 5 FINDINGS

### 5.1 Perspectives of the Workforce on Disabled Employees and their Teams

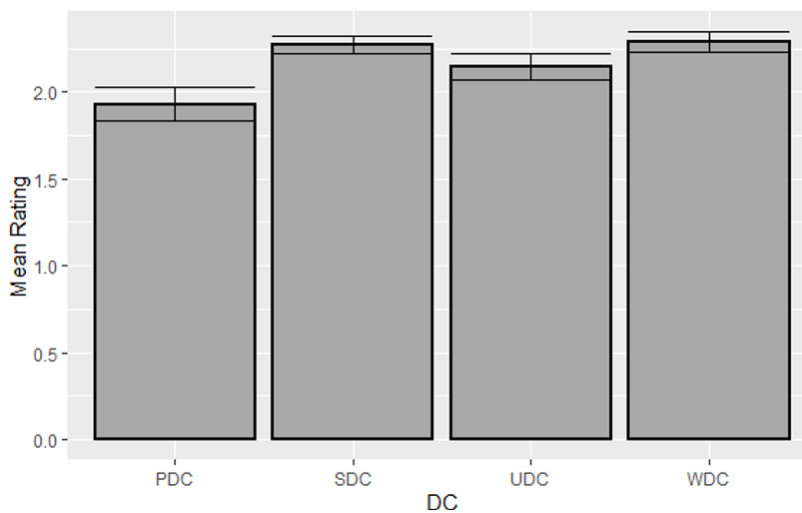
This research aims to examine and elaborate on how people, supervisors, and associates change by participating in an inclusive team; in different distribution centers employing PWD. The preliminary results of our analysis on the perceptions were to evaluate the effect on employees' moral elevation by working with PWD in their team. We asked questions on this subject using a Likert-type five-point scale (strongly disagree to strongly disagree) with factor analysis asking questions about team members with disabilities to estimate moral elevation and perspectives. The perceptions analyzed of the associates on their co-workers with disabilities were, for example, if they helped them to be a better team member, if they taught them not to be so quick to give up on

people, to make them a better person and in other aspects of their lives or that their success is important to them. This research demonstrates significant results regarding the employees' perspective in distributions centers on hiring people with disabilities and their performance on the job.

### 5.1.1 Impact of Inclusion on Perspectives of Elements of Performance of the Workforce and Moral Elevation

Our findings on the workforce's perception of the company hiring people with disabilities show that it should not cost more to the organization (see Figure 1). The mean differences between the distribution centers are significant; we can point out the SDC and WDC are higher than the others. The distribution centers, SDC and WDC, showing the highest favorable perception aligned with the higher rate of PWD within the workforce. The inclusion initiative of the PDC shows the lowest rate and the fewer PWD employee in this distribution center.

Figure 1: Perception of the company hiring people with disabilities



Our findings on the workforce's perception of the company hiring people with disabilities show that people with disabilities should be held to the same performance standard as non-disabled employees (see Figure 2). The distribution centers, SDC and WDC, showing the highest

favorable perception. The means differences results between the distribution centers are significant; we can point out again the SDC and WDC are higher than the others.

Figure 2: Perception of the company hiring people with disabilities should be held to the same performance standard as non-disabled employees.

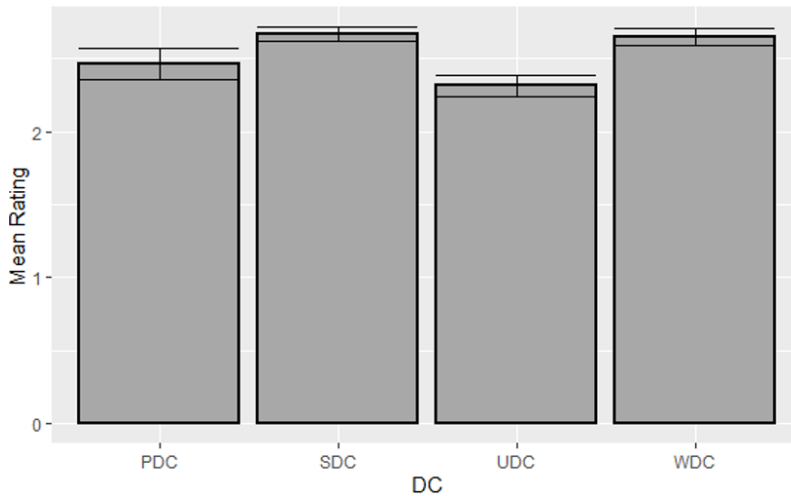
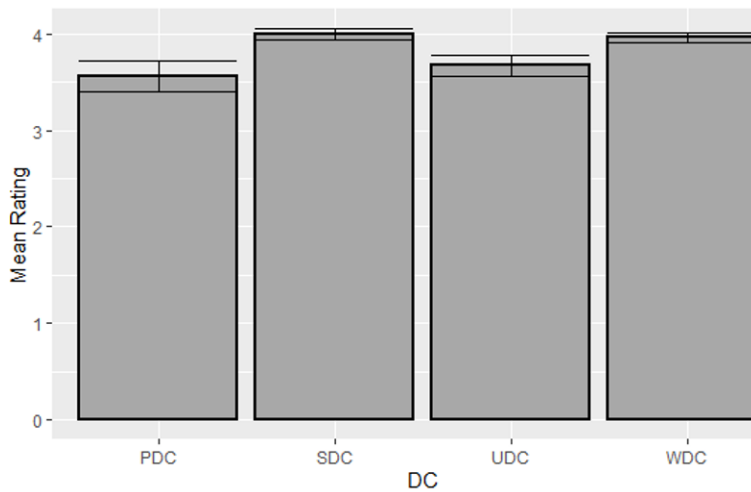


Figure 3 elaborates the results on the team's members with disabilities' performance on the job. More precisely, questioning on if they have made the team more effective. The results vary from a mean of 3.5 to 4 out of a Likert-type scale of 5. The distribution center SDC and WDC are significantly higher than the others. The positive effects of team members working with PWD as a team member truly reflect the impacts they portray on others.

Figure 3: Perception of the workforce on team members with disabilities performance on the job has made the team more effective



These findings in Table 1 show how employees with disabilities are more productive (combined in the productivity report: less absenteeism and safety incidents) than over 650 non-disabled counterparts. The high productivity rate in these distribution centers (SDC and WDC) represents the other results presented and explains the significance of PWD employees in the workforce.

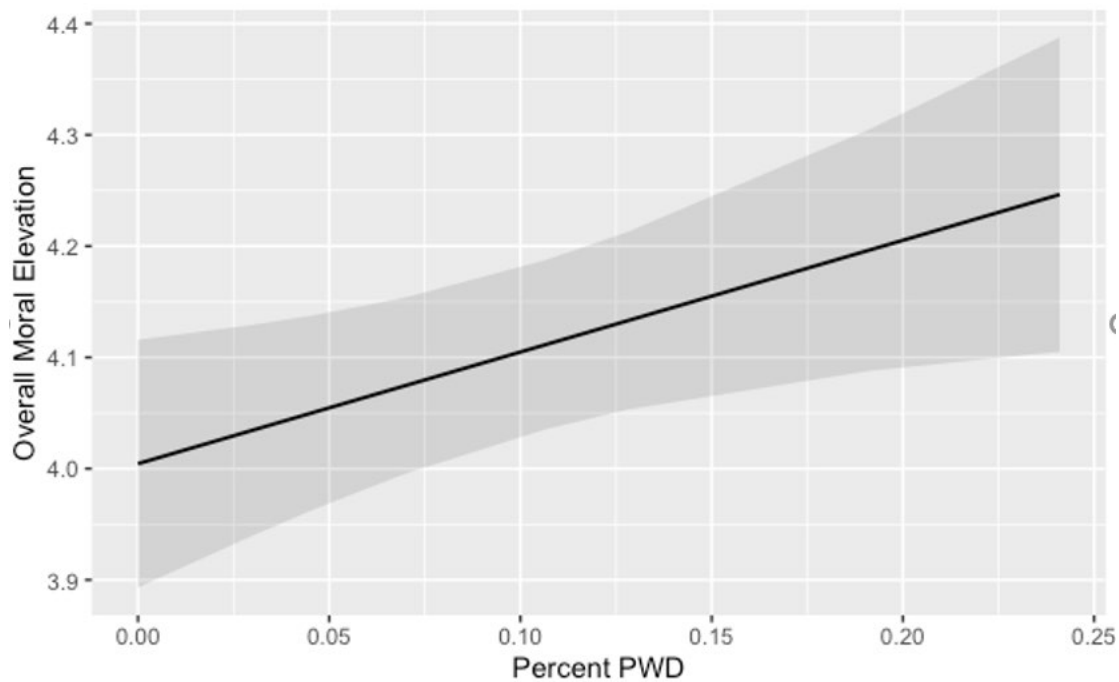
Table 1: Sephora employee survey on perceptions of working with PWD combined with productivity reports

	SDC		WDC	
	N	Productivity rate	N	Productivity rate
Typical rate	398	<b>128%</b>	394	<b>116%</b>
PWD rate	<b>15</b>	<b>144%</b>	<b>37</b>	<b>152%</b>

The moral elevation analysis correlates the number of PWD employees on the team and employees' responses to the survey questions regarding this factor (i.e., they helped me be a better team members, they taught me not to be so quick to give up on people, they made me a better person in other aspects of my life, and their success is important to me). Figure 4 shows the more team members with PWD on a team cause the workforce to rate the effects stronger,

meaning the employees with PWD leads to better effects. The percentage correlates with questions regrouping this factor analysis of moral elevation with a five-point scale (strongly disagree 1, strongly disagree 5).

Figure 4: Percentage of PWD on team predicting overall moral elevation



## 6 DISCUSSION

This study is primary research on the change in the workforce will participate in an inclusive team through their behaviors and perceptions. The results of our research data allow us to see that there is a direct link between the positivism that team members may exhibit when working with team members with a disability. Our results reported a direct link to the presence of people with disabilities on overall morale uplift. Other factors can be researched to see other elements that can show us the direct effect on other corporate sphere organizations, management, direct and indirect costs and human resources. There is much work to concretely demonstrate the practical realities on the whole organization of people with disabilities. After a more exhaustive

demonstration on the subject, he will present the different steps at the executive level to strategically modify his business plan and culture to make it a real long-term success.

## 7 CONCLUSION

We present results of the effects of change on the workforce and its Leadership participating in an inclusive team through behaviors and perceptions were the primary focus of the research. Now more than ever, the modern workforce sustained change is in reach with the scarcity of labor. We have seen the organizations ensure functional systemic, and strategical aspects by focusing on the inclusion of PWD in the workforce. The inclusion of PWD reviewed at a high level of management strategies guarantees its success should be supported with further researches to explore this avenue at a corporate level. In their strategic development as an advantage for their growth, these initiatives, developing unusual and exceptional relationships is not enough to analyze the actual market value of this change.

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**Theoretical Foundations and Classroom Strategies for Increasing  
Students' Cultural Awareness: A Developmental Focus**

Methodological Paper

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**Author Note**

We have no known conflict of interest to disclose.

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### Abstract

This paper presents a three-step approach to increasing cultural competence in undergraduates enrolled in a semester-long course in Global Awareness. Step 1 consisted of the premise that effective educational efforts for this goal must combine a sound theoretical foundation of cultural awareness with a thorough understanding of the developmental characteristics of this age group. Step 2 consisted of a series of intentional, interactive, activities (e.g., discussion, readings, interactive exercises, videos, etc.) that were employed for nine weeks to help students process these theoretical perspectives and connect them to various topics related to identity and cultural competence (e.g., cultural dimensions, identity statuses, TCKs, stereotype threat, etc.). Step 3 involved the culminating high-impact activity of an 8-week virtual exchange program (Soliya Connect) that provided students with the opportunity to meet peers from other countries and discuss cultural competence, current social issues, and world events from various cultural perspectives. Throughout the course, we explicitly focused on strengthening students' ability to understand, appreciate and interact with people from cultures or belief systems different from their own. We assessed cultural competence at the beginning and at the end of the semester with an American adaptation of the *Cultural Competence Self-Assessment Checklist* that was initially created with funding from the Canadian government. Results indicated a statistically significant increase in cultural competence from pre-test to post-test assessment. These results support the use of this comprehensive 3-step approach of employing intentional and explicit strategies to increase the cultural competence in undergraduates.

Keywords: cultural competence, personal identity, social identity, cultural identity, virtual exchange

## **Theoretical Foundations and Classroom Strategies for Increasing Students' Cultural Awareness: A Developmental Focus**

According to Webster's dictionary, learning is "the acquisition of knowledge or skill by studying, practicing, being taught, or experiencing something" ("learning"). Most learners tend to acquire higher skill levels with hands-on, or active, learning rather than with passive learning. When the objective is the acquisition of cultural awareness and intercultural competence, the optimal active experience is some type of immersion or in-person contact with an unfamiliar culture. In contrast, traditional classroom instruction on topics related to cultural awareness and intercultural competence tends to produce only small gains in and minimal transfer of these skills in undergraduate students (Sandell & Tupy, 2015). It follows that our efforts to increase cultural sensitivity in undergraduates must be intentional and engaging.

A framework for such an effort is offered by Kolb's (1984) experiential learning theory. According to this theory, learning occurs in four stages. The first stage involves a concrete new experience or situation. The second stage involves observation of and reflection on that experience, with particular attention to inconsistencies between understanding and experience. The third stage is abstract conceptualization, or analysis of what has been learned. The fourth stage involves active experimentation with new ideas and new experiences. With their increasing complexity and scope, Kolb's stages provide useful guidance for the development of intentional, active, and high-impact classroom activities that facilitate cultural competence.

For undergraduates, effective teaching must pair active engagement with developmental considerations. In 2004, Milton Bennett introduced his *Developmental Model of Intercultural Sensitivity* (DMIS) which emphasizes that intercultural sensitivity is a developmental phenomenon. Specifically, individuals change over time from an ethnocentric cultural

perspective, with denial, defense and minimization to an ethnorelativistic perspective, characterized by acceptance, adaptation, and integration. Employing Bennett's model, Sandell and Tupy (2015) found that a group of American teacher candidate students initially overestimated their intercultural competence; they were more ethnocentric than they thought at the beginning of the study. However, one semester of high-impact activities (e.g., cultural partnerships, frequent reflection papers, etc.) yielded significant gains in understanding and orientations to cultures different than their own. Like teacher candidates, nursing students need to be prepared to interact with people from varied cultural backgrounds (Markey & Okantey, 2019). Undergraduate institutions that aim to prepare students for global citizenship must include cultural competence education across the curriculum.

The intentional facilitation of cultural competence in undergraduates is not a new topic. In 1997, Robinson and Bradley found that engaging undergraduates with other worldviews and guiding them in the examination of multicultural issues, biases, values, and assumptions produced significant gains in knowledge and awareness scores on *The Multicultural Awareness-Knowledge-and-Skills Survey*. However, recent socio-political events, racial/ethnic disparities related to the effects of COVID-19 and pressing social issues have reminded us that culture is a dynamic construct that changes over time. Cultural competence education must keep up with these changes. Undergraduate faculty must continue to find effective strategies to increase their students' cultural competence intra-culturally and cross-culturally.

Based on the research about effectively increasing cultural competence in undergraduates, we chose to employ a comprehensive three-step approach to achieve this goal with a group of undergraduates who were enrolled in a Global Awareness course. During the first part of the course, we combined an introduction to the theoretical foundation of cultural

competence and identity with intentional processing activities. Students completed assigned readings, weekly reflective journal assignments, independent research, and a final identity project. They participated in guided discussions, watched videos, and visited with international guest speakers on Zoom. During the last part of the course, students participated in an interactive virtual exchange (Soliya Connect) that allowed for further processing and application. Students completed a cultural competence assessment at the beginning and at the end of the semester.

### **What is Culture? What is Intercultural?**

The theoretical underpinnings of the word and concept of “culture” as well as the theoretical basis of “intercultural competence” were centered around the following three theoretical models: Hofstede’s cultural dimensions, Milton Bennett’s scale of intercultural development, and Darla Deardorff’s work on intercultural competence as an outcome in various global learning contexts, such as study abroad and foreign language acquisition. The theoretical background was based on the assumption that students would need at least a basic definition of what culture actually is (or can be), as well as the language or foundations to identify and understand how culture can play a role in basic interactions. After introducing this via Hofstede (with nods to Edward T. Hall), we then discussed how these differences can cause tension when different groups interact, leading to the calls for “intercultural competence”.

#### **The Hofstede Model**

The model of cultural dimensions is an enduring one which has been revisited many times in both academic and workplace or professional contexts. We spent considerable time on this model as a foundation for the course in order to give students a perspective on culture as well as cultural difference, and a vocabulary for describing their observations. There are other

models which could be employed to convey similar information as each have their positives and drawbacks, but the Hofstede model also crucially separates itself from attempting to provide rigid classifications for existing national or cultural modes of interaction, instead using “synthetic cultures” to highlight the extremes or more recognizable patterns. The use of “synthetic cultures” in theorizing and identifying allows for an important degree of detachment from “real world” cultures, obviating the tendency to also apply judgements to certain cultural patterns. “Real” cultures are, of course, also not as monolithic as the dimensions may imply (Hofstede 2002). Being able to describe patterns necessarily simplifies or obscures complexities, but it also provides common vocabulary.

The Hofstede model sets up six binaries along which cultural differences play out, developed partially from Hofstede’s own work within multinational corporations (where culture clashes among employees are routinely observed due to the necessity of their working together on company goals) as well as some existing literature and research. For those unfamiliar or those who might want a refresher, the six dimensions are as follows (Hofstede 2011):

1. *Power Distance*, related to the different solutions to the basic problem of human inequality;
2. *Uncertainty Avoidance*, related to the level of stress in a society in the face of an unknown future;
3. *Individualism versus Collectivism*, related to the integration of individuals into primary groups;
4. *Masculinity versus Femininity*, related to the division of emotional roles between women and men;

5. *Long Term versus Short Term Orientation*, related to the choice of focus for people's efforts: the future or the present and past.
6. *Indulgence versus Restraint*, related to the gratification versus control of basic human desires related to enjoying life.

Although we did not necessarily emphasize a meta-discussion of these particular dimensions, nor did we directly compare them with other ideas in the course (to e.g. Hall's or Yang's), there are some potential pitfalls which bear mentioning. For example, the gendered expression of "masculinity versus femininity" as a signifier of cultural phenomenon could give modern students pause, as it may conflict with a contemporary or personal understanding of those terms as identity markers. Even the binary nature of each dimension, in other words the concept of binary poles with a graded spectrum between them, has been critiqued in the field of gender studies as a particularly "Western" approach to categorization (Beatrice 2020). Nevertheless, the Hofstede model has had longevity for a reason, and the focus here is to give students a shared vocabulary, not necessarily create new concepts.

After introducing and discussing these dimensions based on students' reading of the 2011 article, we also had them engage in some identifying activities from the 2002 book *Exploring Culture* which specifically features questions, scenarios, and activities related to the dimensions. The following are several examples, slightly edited, which illustrate more practically the ideas outlined above:

1. *A foreign consultant arrives at a meeting with a cough. Instead of starting the meeting, the hosts start to offer tea or ask if the consultant would like to borrow someone's coat.*

2. *A typical team meeting is very noisy, with people talking loudly and sometimes over one another. They do not reach an agreement during the meeting.*
3. *An Englishman visits a team abroad. The non-English team seems hesitant to answer his questions, and spend a lot of time looking at the table. The CEO only nods and does not speak. Eventually only one of the employees speaks up to answer.*
4. *A business is hosting a client lunch buffet. The host business takes small portions, but refills their plate, using the same plate again. The guests follow their lead and take small portions, but when they've finished they do not take additional food.*
5. *A waiter goes to a table of visiting representatives with matching uniforms. The waiter asks the first person what she would like to drink, but before she answers, the whole group discusses in their own language. The first person then orders the same coffee and cake special for everyone at the table.*

Some “solutions” or possible explanations are below, although of course in certain cases the students were welcome to attempt to justify other potential readings of the scenarios.

1. *Feminine (help a person in need before doing “official” business)*
2. *Individual/Masc. (each person is “equally” important, no one wants to concede)*
3. *High power distance. The participants were waiting for the nod from the CEO to give the information.*
4. *Uncertainty Avoidance. They carefully follow the hosts' lead, but also do not wish to use a “dirty” plate a second time.*
5. *Collective. They all agree on one thing to order.*

We also used other narratives, case studies, and other materials, such as a series of graphic representations of cultural difference taken from an art book by Lui Yang, which used

unique and simple graphics to compare Chinese and German cultural outlooks. These graphics also referred to the tradition of Edward T. Hall (e.g. the concept of monochronic and polychronic cultures), which also led us to introduce students to the often-discussed image of the “cultural iceberg,” popularized by Hall (see Hall 1976), which illustrates that many effects of human socialization are “below the surface” of consciousness. In other words, culture is not necessarily directly observable even by the person performing a culturally-informed act or having a culturally-informed reaction.

The above methods of introducing the concept of culture specifically as socialized patterns of behavior refer mostly to what took place in class, but additional weekly written assignments provided the impetus for more in-depth reflection on these ideas. Students were provided with additional narrative scenarios where multiple cultural factors were in play and encouraged to describe areas of tension or confusion using the terminology they had been given. They were not necessarily limited to the six dimensions; for example, students could reference the headings on Yang’s graphics, or use some terms we had referenced in less depth such as “high context versus low context communication” from Hall’s *Beyond Culture*.

### **Intercultural Competence**

Once this groundwork had been laid, we proceeded to introduce the concept of interculturality and the idea of developing one’s cultural awareness, particularly in situations where cultural differences were at work. Even though we were still within the theoretical framework of the course (the actual online interactions taking place in the final weeks), we moved from a purely theoretical and descriptive frame of reference to one of praxis and implementation. Both Milton Bennett and Darla Deardorff are pioneers in the field of intercultural issues and regularly raise awareness of the importance of having such skills to solve

problems across cultures. These were the two main authors we referenced in discussing this concept.

**A Quick Aside: Terminology**

As with any academic discipline, defining terms is an essential when introducing students or colleagues to new concepts. For some of the students, our course was their first introduction to the concepts referred to variously as intercultural competence, intercultural awareness, global citizenship, and cultural intelligence, to name a few.

**Table 1**  
*Alternative Terms for Intercultural Communicative Competence (ICC) (Adapted from Fantini, 2006, Appendix D)*

transcultural communication	international communication	ethnorelativity
cross-cultural communication	intercultural interaction	biculturalism
cross-cultural awareness	intercultural sensitivity	multiculturalism
global competitive intelligence	intercultural cooperation	plurilingualism
global competence	cultural sensitivity	effective inter-group communication
cross-cultural adaptation	cultural competence	
international competence	communicative competence	

The above chart reflects many of terms used throughout the literature, often used to describe very similar if not the same learning outcome Taken from: (Sinicrope et al. 2007)

Within the course, we used several phrases not quite interchangeably, but with considerable overlap due to their inherent similarities.

**Deardorff: The Definition**

Per Darla Deardorff’s work on internationalization in higher education, the definition of intercultural competence is “the ability to develop targeted knowledge, skills, and attitudes which lead to visible behavior and communication that are both effective and appropriate in intercultural interactions” (2006). “Knowledge” is important for the identity focus of this course, as the knowledge refers not only to global issues, but also one’s own personal cultural self-

awareness. “Skills” refers to the ability to observe, evaluate, and empathetically react to others’ perspectives, especially with the consideration that these may be culturally informed. “Attitudes” refers to personally demonstrating respect, curiosity, and openness to learning, which was one outcome we hoped the students would gain from the course, but most specifically through participation in the virtual exchange. It should also be noted that this is considered by Deardorff and the authors of this paper to be a lifelong process, and crucially one which can be influenced by the learner through “experiential learning,” or the combination and recombination of observation, reflection, and practice.

### **Bennett: Developing the Skill**

The developmental model put forth by Milton Bennett in 2004 also emphasizes that the ability to communicate, work, or otherwise cooperate across cultures is an active process. As the name implies, this is a developmental phenomenon rather than a static characteristic. The main terms that Bennett uses to characterize the development are “ethnocentric”, which refers to the state of having little knowledge of or appreciation for other ways of thinking and being, versus “ethnorelative”, which refers to the state of having an awareness or even understanding of other cultural modes of being. He further delineates the progression of intercultural competence (or sensitivity) with several sub-categories, moving from denial, defense and minimization to acceptance, adaptation, and integration.

The groundwork of this theory in the course served two purposes: to give students a somewhat more practical idea of what the “goal” of intercultural competence is, but also for students to consider this in light of their own identity development, which is also a process (but which can look like static characteristics). This further connects to identity because the ethnocentric categories of denial, defense, and minimization are sometimes caused by over-

reliance on interpreting the world and others' actions or responses through certain personal identity markers; in other words, the assumption that everyone's identity is similar to one's own, and the potential discomfort when the opposite proves true.

As with our other theoretical introductions, we used examples and narratives to illustrate the dimensions as well as the major differences between “ethnorelative” and “ethnocentric” worldviews. A classic example is the TED Talk by Chimanda Ngoze Adichie called “The Dangers of a Single Story”, which allows students to reflect on how basing an interpretation of an event on a single (such as their own) perspective flattens experience and can lead to sometimes painful misunderstandings. Identifying ways that intercultural competence can help separate some individual characteristics from culturally-informed ones, as well as being able to see that different patterns of being exist in the world, was crucial to the dynamic discussion of personal identity development which followed.

### **Identity Theories and Related Issues**

After the introduction of theories and concepts related to cultural competence, the focus of the course shifted to establishing the connection between culture and identity. Class discussions (see Appendix) initially centered on these connections and on the definition of and elaboration on concepts such as personal, social and cultural identity, nondominant group, dominant group, nondominant identity development and dominant identity development (Communication in the Real World, 2016). This unit concluded with a journal/reflection assignment on why cultural differences matter.

Next, a video introduction to cultural identity (<https://youtu.be/Rz-zhLKOCLM>) helped students consider the complexity of cultural identity before this unit zoomed in on personal identity (which later would be reconnected to cultural identity). Erik Erikson's (1968) theory of

psychosocial development provided the foundation for this unit. Erikson's theory consists of eight stages of psychosocial development, each linked with a particular life stage and each dominated by a specific psychosocial theme that offers a positive or a negative resolution. According to Erikson, college students are in stage five which is dominated by the conflict between identity formation and possible role confusion. The major questions of this stage are "Who am I?" and "Who am I going to be?" A positive resolution of this stage entails good self-awareness and healthy social relationships. Answering these questions and achieving a positive resolution is the developmental work of the college student. Such work requires time. Erikson (1980) asserted that the college years grant young adults the luxury of extra time that allows them to find the answers and formulate a sound sense of self.

James Marcia (1966) operationalized the following four identity statuses within the identity vs. role confusion stage of Erikson's theory: diffusion, moratorium, foreclosure, and achievement. These statuses differ with regard to exploration and commitment. Specifically, diffusion results from low exploration and low commitment; moratorium results from high exploration and low commitment; foreclosure results from low exploration and high commitment; and achievement results from high exploration and high commitment. The lowest status is diffusion. Along the developmental path, this status is followed either by foreclosure or moratorium, and eventually reaches achievement. Clancy and Dollinger (1993) found that moratorium is the most common status in college students, a finding that supports Erikson's original thinking. They also found that gender differences are greatest in moratorium and diffusion. Selected readings, a video, and a PowerPoint set supported the discussion of Erikson's theory and Marcia's identity statuses (see Appendix). This unit concluded with the following reflective journal assignment: "Give some thought to the class discussions about personal

identity in general and identity statuses in particular. Consider which identity status best describes you in terms of your personal, social, professional/academic, and ideological identity. Write a reflection on this question, with adequate elaboration and explanation as to why you think a particular identity status describes you better than any of the others.”

After examining Erikson’s and Marcia’s theories, we examined social identity theory and bias as the next step to returning to cultural identity and cultural competence. Henri Tajfel (1979, 1981), a Polish social psychologist, developed social identity theory which proposes that we define ourselves based on the groups to which we belong. From early childhood, a sense of belonging is important for overall psychological and emotional health. This sense of belonging enhances self-esteem and pride. However, the need to belong also leads us to categorize people by shared characteristics (i.e., we assign them to social groups). If we identify with a group, we tend to conform to their norms, and membership may enhance our self-esteem. Extreme categorization leads to the division of “us” versus “them,” or in-group versus out-group, and due to social comparison, we tend to focus on the positive characteristics of in-group members but may hold negative biases toward out-group members. Subsequently, in-group members are considered superior to the out-group members, and social stereotypes and prejudice are formed.

Stereotypes have a host of negative consequences, some more subtle than others. Claude Steele, a social psychologist at Stanford University, has examined the phenomenon of stereotype threat. His TED talk on stereotype threat and identity threat is an excellent introduction to these topics for students who are unfamiliar with these concepts. Steele found that under competitive conditions, females who were high achieving in math performed about one standard deviation below males. When the competitive aspect of the situation was removed, there was no significant difference between males and females. Steele suggests that proactive attention to this

issue of stereotypes and stereotype threat is needed. We need to engage in direct instruction in cultural competence. The unit on Tajfel's theory and Steele's research were supported by guided discussion, a PowerPoint presentation, videos (see Appendix), and analysis of probing questions, such as "Can you see yourself in the shoes of the in-group (out-group) member? How do you feel? (How do you feel as the "other"?). The journal prompt for that week included reflection on the following question: "If you had been in the audience for this talk, what question would you have asked Dr. Steele during the Q&A?"

Concluding activities during the in-class portion of the semester consisted of class discussions of and journal reflections on the novel *The Girl Who Fell from the Sky* by Heidi Durrow and two videos on third culture kids. The characters and events in the novel present a variety of identities at different stages of development occurring amidst trauma, bilingualism, biculturalism, racism, intercultural issues and more. The novel offered students the opportunity to examine several of the concepts covered in class from another perspective. The two TED Talks by individuals who were third culture kids (TCKs) introduced yet another set of experiences with intercultural or multicultural issues and their developmental effects.

In order to help students integrate the knowledge they acquired during the semester and apply it to their own experiences, their final semester project was an identity self-portrait. They were encouraged to be creative with their visual representation which became each student's center piece for a brief oral presentation to the class.

### **Soliya Connect: Virtual Exchange**

After exploring culture, socialization, and identity in theoretical and personal terms, students were given the opportunity to use some of what they had learned in interactions with an international group of students in an 8-week virtual exchange. Virtual Exchange (VE) is a

practice, supported by research, that consists of sustained, technology-enabled, people-to-people education programs or activities in which constructive communication and interaction takes place between individuals or groups who are geographically separated and/or from different cultural backgrounds, with the support of educators or facilitators (Erasmus website). We were able to incorporate a virtual exchange into this course in part due to funding from the Stevens Initiative, founded by the family of Ambassador Chris Stevens after his death in Benghazi with the goal of increasing cross-cultural understanding specifically among US-based students and those from majority Muslim countries. There are many styles and methods of virtual exchange, but we specifically implemented Soliya Connect, where students from MENA (Middle East and North African) countries met with students from a variety of colleges and universities in the US, including, of course, Campbell University.

The Connect program consists of 8 weeks of dialogue facilitated by a trained, outside facilitator (i.e., not the professors of the courses in which the participating students are enrolled). The students meet weekly for two hours, beginning with meta-discussions on how to have a productive dialogue, moving on to discuss issues of global importance as identified by both the facilitators and the students themselves, and culminating in a group information-sharing session based on personal perspective and informal interviews of other local (to a given student) people. Examples of global issues can include things such as mass migration, climate change, and most recently, COVID19. The purpose and goals of the Soliya Connect program are to allow students to have contact with students who most likely would not be able to come into contact in person, and crucially, peers whose beliefs are likely very different from their own.

Participation in this program allowed students to put the previous weeks' theoretical understandings directly into practice. Not only were they able to hear directly from students who

likely had very different upbringings, identities, and cultural frameworks, they were also called upon to exercise the skills and attitudes aspects of the Deardorff definition (2006), maintaining an observant and respectful role throughout the process.

### **Assessment of Cultural Competence**

Cultural competence involves a learning process that is closely linked with individual developmental dynamics. As Erikson observed, it is during the college years when experiences have significant impact on development. Thus, in order to see whether growth occurred over the course of the semester in the area of cultural competence, we administered the *Cultural Competence Self-Assessment Checklist* at the beginning of the semester and at the very end of the semester. This instrument was funded by Citizenship and Immigration Canada and published by the Western Center for Research &, Education on Violence Against Women & Children in Vancouver, Canada. We adapted the few Canada-specific items to U.S. culture and/or global focus. The survey contains 24 items, scored along a 4-point semantic differential scale, with possible total scores ranging from 24 to 96. Of 10 students in the class, nine completed both the pre- and the post-test. Results showed a mean increase of 9.02 points by the end of the semester. This increase represents a statistically significant difference.

### **Conclusion**

Based on the pre- and post-assessment and based on the content of students' journals, we saw evidence that some students' cultural competence increased noticeably during the course. Student feedback on the course itself also reflected this, but as stated above, it is well-documented that many students inflate their own cultural awareness. That said, generally speaking the developmental aspects of this increased awareness or competence were captured not only in their reflections about the content presented and discussed in class, but also in their

reflections about changes in their own thinking and perceptions. Several students' feedback with respect to the virtual exchange in particular showed a definite change in attitudes towards "others" or "foreigners".

We also hope that this basic premise of the three step method can be adapted to other courses and purposes. The bulk of the coursework, such as the example narratives, case studies, reflection prompts, and the discussion of a work of fiction can all be easily adapted to fit other contexts and potentially even student interests. While further study on the measurable growth or gains in cultural competence is required, as this was only intended as a pilot or "proof of concept" of the three step methodology, the pre- and post-assessment that was administered in this iteration of the course has at least shown some statistical gains in cultural competence, which is heartening. Taken together, all the signs from the course give us hope that with some tweaking of intentionality, activity and relevance of material and presentation, future sections of this course will allow us to help even more students embrace the idea of being a global citizen.

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## Appendix

### Cultural Competence Instruments

1. IDI version 3 (Hammer, 2009a) – 50 Likert format items – good content & construct validity and good cross cultural validity; good with people of 19<sup>th</sup> grade reading level or higher; measures ethnocentric and ethnorelativistic characteristics proposed by Bennett.

Hammer, M. R. (2009a). *The intercultural development inventory (IDI version 3)*. Berlin, MD: IDI, LLC.

2. Sampson, D.L., & Smith, H.P. (1957). A scale to measure world-minded attitudes. *The Journal of Social Psychology, 45*, 99-106. [dated; possible material for update]

3. The Multicultural Awareness, Knowledge, and Skills Survey (MAKSS)\*

[https://drkdr counselingcourses.weebly.com/uploads/4/9/6/6/4966511/the\\_makss\\_instrument.pdf](https://drkdr counselingcourses.weebly.com/uploads/4/9/6/6/4966511/the_makss_instrument.pdf)

Find initial validity and reliability information in: D'Andrea, M., Daniels, J., & Heck, R. (1991). Evaluating the impact of multicultural counseling training. *Journal of Counseling & Development, 70*, 143-148.

### Culture and Intercultural Resources

**Week 1:** “American Ways” (Melgares 2006)– students begin to see cultural assumptions of Americanness, reflection on what is “normal” (and how that is culturally bound)

**Week 2:** OECD 2018 PISA test “Global Citizenship” section and results report

<https://www.oecd.org/pisa/test/other-languages/pisa-2018-global-competence-test-questions.htm>

Students reflect on what “global citizenship” means, why it is relevant, what issues are “global”

**Week 3:** Hofstede, G. J., Pedersen, P., & Hofstede, G. (2002). *Exploring culture: Exercises, stories, and synthetic cultures*. Yarmouth, Me: Intercultural Press.

[Powerpoint with Yang's graphics]

**Week 4:** We focused on the global topic of COVID19 in this section, but will adapt it to other topics in future.

### Identity Resources

**Week 5:** *Communication in the Real World* (2016). Foundations of Culture and Identity, Ch. 8.1, University of Minnesota Libraries. <https://open.lib.umn.edu/communication/chapter/8-1-foundations-of-culture-and-identity/>



Outline of  
Foundations of Cult

Reflection assignment: In this week's reading, review the section that explains why difference matters. Discuss the ways in which difference may influence how you communicate in each of the following contexts: personal (with friends and family), academic (with peers and teachers), and professional (i.e., at your job; if you don't have a job, make this a hypothetical).

**Week 6: Videos** on basic identifiers of cultural identity (focus on complexity of concept) and connection to personal identity

<https://www.youtube.com/watch?app=desktop&v=Rz-zhLKOCLM>

Cherry, K. (2021). Identity vs. Role Confusion in Psychosocial Development. Verywellmind.

<https://www.verywellmind.com/identity-versus-confusion-2795735>

Cramer, P. (2000). Development of identity: Gender makes a difference. *Journal of Research in Personality*, 34, 42-72. doi: 10.1006/jrpe.1999.2270



Cultural Identity PP  
videos Wk6.pdf

**Week 7: Video** on “Stereotype Threat and Identity Threat: The Science of a Diverse Community.” A presentation by Claude Steele at the MIT Media Lab.

<https://www.youtube.com/watch?app=desktop&v=HKxkI2WVEWQ>



Social  
Identity\_theory, def.

**Week 8: Video** on “How to Outsmart Your Own Unconscious Bias.” TEDxTalks. You Tube.

Valerie Alexander speaks about bias with regard to gender, race, and sexual orientation.

She discusses the brain mechanisms involved in responding to unfamiliar situations (i.e., stress and bias). <https://www.youtube.com/watch?app=desktop&v=GP-cqFLS8Q4>

**Week 9:** Durrow, Heidi. (2010). *The Girl Who Fell from the Sky*. Chapel Hill, NC: Algonquin Books.



Identity Worksheet  
for The Girl Who Fe

**Videos:** Third Culture Kids

<https://www.youtube.com/watch?v=GTSmPne279c>

<https://www.youtube.com/watch?v=8RCmgMKJRy8>

**Final Project:** Identity



Final Project for  
HONORS 307(1) (1).p

**Soliya Connect Program:** <https://soliya.net/connect-program>

**Inquiry through Rural Leadership Mentoring in a Leadership Course**

Presented at the Research Institute of the Consortium for Global Education  
September 2021

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### **Abstract**

A faculty-student dialogue approach examines the implementation and the experience of mentorship as an inquiry-based learning experience in a class on rural leadership. The NC Rural Center partnered to provide the mentors. The paper reviews the program elements, associated challenges, and recommendations for others considering mentoring as an inquiry experience.

***Keywords:** leadership, mentoring, undergraduate, rural*

## **Inquiry through Rural Leadership Mentoring in a Leadership Course**

### **Introduction**

Mentoring is an effective intervention for undergraduates that increases retention, professional identity, and grades (Crisp et al., 2017). Formal mentorship is a practice that takes various forms in undergraduate education. Undergraduate research, for example, often relies on faculty-student mentorship to enhance learning experiences (Johnson et al., 2015). Student affairs is another home for student mentoring programs targeted at special groups of students, for example mentoring women, minority, or first-generation students (Crisp & Cruz, 2009, p. 530). Yet mentoring is rarely embedded in a class, perhaps because the professor must act as both teacher and program administrator. We know there are also limited incentives for faculty members to engage in mentoring of undergraduates (Baker, et al., 2015).

Mentorship facilitates a learning experience. Scholars have differentiated inquiry-based learning from undergraduate research and problem-based learning (Spronken-Smith, 2010). Inquiry based learning is an experience that leads to new knowledge and is guided by a question, facilitated by a faculty member, self-directed, and action oriented.

This paper examines how an optional mentoring program provided an inquiry learning experience for students in course *Leading Underserved Communities*. We take a dialogue approach to examine the implementation and

the experience of mentorship as an inquiry-based learning experience about rural leadership. The rationale for and description of the program are presented first. Two students (EP and JB) and a faculty member (LL) take a dialogue approach to share our perspectives. Challenges and concerns are summarized before concluding with recommendations for others.

### **Rural Leadership Mentoring Program**

The Rural Leadership Mentoring (RLM) program was part of a course *Leading Underserved Communities* in the spring semester of 2021. The course was offered at a private, liberal arts university, located in a rural NC county. Preparing students to “lead with purpose” is part of the university mission. The course was the second course in a series of three courses, which were designed to increase student engagement in rural communities. The idea for mentoring came from a conversation LL had with the university president. He asked LL, who studies mentorship, if it might be possible to have students in the course experience mentoring?

LL felt it was important that participation in the mentoring program be optional. The mentoring program was designed to align with course assignments, this alignment is described in more detail below. A month before class started LL surveyed enrolled students to ask if they wanted a mentor. Two-thirds ( $n = 10$ ) of the students indicated they did want a mentor and they provided their name, hometown county, and sector interest.

During the fall of 2020, LL partnered with the NC Rural Center to identify mentors. The NC Rural Center's mission is to improve the quality of life for rural North Carolinians. The center runs a successful Rural Leadership program and staff agreed to recruit potential mentors from the program alumni. The staff asked that students indicate what sectors were of most interest: elected office, health, education, government, non-profit, faith, agriculture, or no preference. This information, along with the student's hometown, were used to match mentees and mentors. Each student who requested a mentor was matched with one by the NC Rural Center.

LL developed a google site that described the program expectations. Students were expected to complete an online module about mentorship and to meet with their mentor three times during the semester.

The online mentorship education module was required for the mentees and optional for mentors. It covered what mentoring is, stages of mentoring, how to get started, characteristics of effective and dysfunctional relationships, and ethical obligations. Three meetings were expected about one month apart. The goal for each meeting is listed below.

- Meeting 1 (by end of Feb): share interests and get to know one another.
- Meeting 2 (in March): student interviews their mentor for a leader interview paper assignment.

- Meeting 3 (April): Suggested a ‘shadowing’ experience occur.

In addition, students were asked to talk with their mentor to identify a leadership episode to author a case study on for the course. Students who did not participate in the mentoring program had the same assignment - they had to identify a rural leader on their own and find a leadership episode for a case study.

The mentoring program was deliberately set up to provide an inquiry experience. Students had to ask what kind of leader their mentor was and what leadership episode was relevant for a case study. The students were supported by the professor to engage in mentoring, but they had to be action oriented to set up the meetings, decide on a shadowing experience and direct their conversations. The experience was self-directed in that students had to sign up for the experience, indicate their preferences for a type of mentor, and engage in the relationship.

### **Process**

We take a dialogue approach to examine how the mentoring program unfolded over the 15-week semester course. The student perspective is shared first and then the faculty member shares her perspective.

### **Student Perspective**

Below, we reflect on our experience, along with data collected from our classmates through an online, anonymous survey. EP and JB surveyed the other mentees (n = 8) using Google forms. The responses were anonymous so students

would not feel obligated to tailor their responses. Four students responded.

We first describe the briefing on mentoring and then reflect about our meetings with our mentor. Finally, we describe how the class speakers also enriched our mentoring experiences.

### ***Training***

Throughout this semester we worked towards understanding what leadership and the leadership triangle is. Mentoring one skill of effective leaders. Thus, part of the course curriculum, even if you did not participate in the mentoring program, was to learn what a mentor does and what mentorship is.

Everyone in the course, even if they were not participating in the mentoring program, took a 3-hour Mentoring Fundamentals Online Course developed by LL. This preparation had to be completed before our first mentor meeting and it helped us define what mentorship is and what mentors do. The course was instrumental in instructing us about what the mentor-mentee relationship was supposed to look like. In the mentor program, we worked through modules about communication, boundaries, and the ethical dilemmas that can be present in any mentorship.

Each module we completed had a specific focus with a mix of videos, readings, and interactive worksheets to complete. There were short quizzes at the end of each module to test our knowledge on the material.

The most important piece of information the training taught us is how to

develop a healthy mentor relationship. We learned that mentorship is a process. This process will help the mentee reach their full potential and goals while learning from someone who has been there. A good mentor helps, supports, and guides us, the mentees, but does not tell us the exact steps to take.

The key to developing a healthy mentor relationship rests in clear communication. JB notes, “the training taught me the importance of feeling comfortable with my mentor, while still maintaining a level of professionalism. This ensured that our discussions were not centered around our personal lives but focused on the goals we set for our mentorship.”

The peer survey showed that other students found the mentorship online training useful. One student said, “I learned many things about a different sector of mentorship that I never knew before.” Another student found the mentor training effective because it provided insight into what could be expected and how they could find a mentorship that was beneficial for them and the other person.

### ***Meetings***

We were required to meet with our mentors three times. However, if we chose to, we could meet with them more than that. The first session was dedicated to getting to know each other. The hour-long session included learning about what our mentors did and their backgrounds. During the meeting our mentors also learned about our goals and background stories.

Starting out in the mentoring program it was nerve racking to think about

talking to someone over a zoom call that you had never met before. EP notes that, “while I knew this was a great opportunity to have a mentor who had been there before it was a scary thought to think about this.” EP was worried about how the whole process would work out and if it would even be beneficial. The other mentees had a lot of questions about the process of the program, and we too felt unclear on what the end goal was going to be. However, as the meetings progressed it seemed that we were able to define these goals and get clarity on how the process was going to work.

JB said that, “starting out in the mentoring program, I was nervous.” LL prepared us for this experience by having us take a variety of leader assessments such as the Big Five Personality Test, the FIRO-B, Tolerance for Ambiguity, Just World Scale, and the Poverty Test. After taking these assessments, JB noted she learned that her tolerance for ambiguity was low, hence why she was nervous about shadowing her mentor. In the first mentor meeting, JB noted that her nerves subsided as she was introduced to her mentor who worked rural health.

The second meeting was dedicated to asking our mentors questions about their leadership position to learn more about what kind of leader they were. The purpose of these questions was so we could determine for ourselves if they were a good leader. During this session we learned about their job, what they do, and how they delegate.

The last session was the shadowing experience, which looked different for

every student. The shadowing experience was the time for mentees to see what their mentors did within their daily lives.

Overall, the meetings helped us to learn if we were interested in our mentor's career field. These meetings were helpful to learn more about opportunities that could help with our futures. EP looked forward to her meeting sessions with her mentor because she said, "he always gave helpful advice about career options and life in general." The meetings helped students connect to their mentors on a more personal level rather than just reading about them and connecting through email. The zoom meetings gave mentees a way to connect to them personally.

It was a great experience to be able to shadow these different leadership roles. It gave mentees insight into mentor's meetings or daily work as a leader. EP was able to sit in on a meeting with rural leaders connected with her mentor. In this weekly meeting the leaders discuss issues, such as how to facilitate conflicts involving the police versus the community, that are taking place in their community. EP observed that, "it was nice to see how these sessions went and be able to see how my mentor leads his followers to try and help them resolve these problems, in a way that is helpful to everyone in the situation and make sure everyone is represented."

In JB's mentor meetings she asked questions about her mentor's career. JB used meetings to better understand how her mentor's current position shaped her

as a leader by asking about the challenges she has faced, how she grew her tolerance of ambiguity, why resilience has been important to her, what skills she thinks effective leaders should have, the leader figures who inspired her, and even what she has done when faced with working for a toxic or derailed leader. JB noted that, “creating a dialogue with my mentor about these topics of interest helped us share meaningful conversations that focused on her lived experiences and how those could impact and help me continue to grow as a leader throughout undergrad.”

JB said that during the shadowing experience, “I learned so much from listening to her [mentor] and her team discuss the tasks at hand.” It was helpful to hear the content of the meeting and how it was structured. The meeting concluded with an open discussion of ideas. Her mentor implements a strategy called the quad chart to help organize the thoughts of her team. JB noted that “this strategy is something useful that I plan to implement into my leadership roles and is something I will carry with me throughout my time in college and then into the workforce.”

In attending this shadowing event with my mentor JB said, “my eyes were opened to the large amount of work she and her office tackle every day. Watching her team interact and collaborate to tackle the issues at hand was eye opening and I was able to learn how effective leaders conduct meetings and work together to accomplish the tasks at hand.”

JB noted that, “overall, my mentorship experience altered the way I viewed mentorship as a whole.” JB recalled her mentorship experience by saying, “to be completely honest, I was not expecting to learn as much as I did from my experience with my mentor. Going into this experience, I thought mentorship was purely a relationship between me and my superior who would tell me exactly how to navigate life. However, through my experience, I learned that mentorship is reciprocal. While I learned a plethora of information about her job and her leadership style, she also said I taught her a number of things. That reciprocal relationship I formed with my mentor is what made my mentorship experience so meaningful.”

The peer survey echoed JB and EP’s experiences. The other mentees reported that they found value in the experience and believed it will be a long-lasting mentor relationship. One student shared, “my mentor was excited and eager to share advice with me as well as helping me achieve my goals. She has gone out of her way to assist me with leadership as well as classes. Establishing this kind of connection has been amazing.”

Further, the other mentees reported their view of the program changed from the beginning to the end of the semester. In the survey responses students reported that they, “felt iffy about it at first but ended up enjoying it.” Another student said that, “going into their mentorship, they didn’t know anything about mentorship,” but now understands its benefits. Another response indicated that the

student used to view mentorship as a teaching moment and something that was one-sided. Now, this person saw mentorship as a partnership and both sides should benefit from it.

### ***Speakers as Mentors***

In addition to our individual mentors, throughout the semester JB and EP note, “we had multiple guest speakers come to discuss leadership with us. These leaders each held different positions, but all offered advice that assisted emerging leaders in developing their skills. We learned that each speaker had mentors and were mentors to others, which enhanced their leadership skills.” As mentees, these leaders learned the fundamentals of leadership and how to lead more effectively those around them. As mentors, these leaders equipped mentees with the necessary skills to succeed in completing the tasks at hand. JB noted, “learning from these guest speakers was important in helping me fully understand the value found within mentorship.”

### **Faculty Perspective**

Ten of the 15 students in the class signed up to participate in the mentoring program and expressed enthusiasm for the opportunity. All the students in the class were asked to take the online mentorship course to learn about mentoring and all of them completed it. Mentorship was positioned as a leadership skill, which was why it was part of the content of the leadership course. The mentorship course was optional for the mentors. Three mentors signed up but

none of them completed the course.

LL checked in with the mentees during class to make sure they had emailed their prospective mentor to set up a meeting. During class everyone indicated they were on track. However, LL later learned from the NC Rural Center that one of the students had not connected their mentor.

LL was surprised that, “the students seemed excited but a little confused about what they were supposed to do at the beginning.” LL felt the google site presented a clear structure for the meetings and how the mentoring experience aligning with class assignments to provide an inquiry learning experience. For example, topics and outcomes were suggested for each meeting. However, it took two meetings for students to see the connection between meeting with their rural leader mentor and the assignments. LL observed that, “it made it easier for students to do the leader interview because the leader had already been selected for them and I didn’t have to approve (or disapprove) their selection of a leader to interview.”

The leader interview paper showed LL that the students had connected with the mentors and were learning about how leadership knowledge we discussed in class translated to practical rural leadership experiences. However, LL did not track closely enough to make sure the leader they interviewed was their mentor, which is why she missed that one student had not connected with their mentor.

As students worked on the case study it became clear they were more engaged with their mentor. There were four case discussion assignments in class, but it was challenging for students to envision how they could write a case study about a rural leadership episode.

LL suggested an optional shadowing experience but felt it was unlikely to occur given the pandemic. However, LL was amazed at how many students were able to arrange an in-person or virtual shadowing experience; all of which seemed to resonate with the students. Some students were quite excited about their shadowing experiences and shared that they plan to stay in touch with their mentor after the class ends. One student sent LL an unsolicited email about her shadowing experience. Below is an excerpt from the email:

It was an experience that I enjoyed more than words can express. I learned so much from [my mentor] and her team from the few hours that I spent with them and got to see first-hand what it really means to give back to a community in need. I will remember to take the lessons learned from that day with me throughout the rest of my life! I figured that you would be interested to know how my shadowing experience went :).

Overall, the RLM program seemed to be a positive experience for

the students who participated in it. The mentorship required that they apply what they were learning in class about rural leadership. It was uncomfortable for them at times but most of the students appeared to build genuine, close relationships even during the short, three-month period.

### **Challenges**

The students identified two sets of challenges: COVID-19 limited face-to-face contact and it was difficult to align calendars for meetings. The faculty member saw three challenges related to: a) supporting students getting started in the mentoring relationship; b) understanding how the class assignments would align with the mentoring experiences; and the COVID-19 challenges the students identified. Each challenge is discussed below, first by the students, then by the faculty member.

#### **Student Perspective**

JB and EP identified two challenges that were experienced by all student mentees. First, because of Covid-19 the meetings and shadowing experiences were online. This made it hard to connect with the mentors and get the full experience of the program. Several classmates felt awkward meeting online and it was challenging for them to have meaningful conversations with their mentor. JB and EP report that most students would have preferred to be able to meet in person with their mentor.

At the same time, having online meetings made it much easier to meet. JB

and EP acknowledge the program would have likely been online anyway for ease. The students who were from NC were assigned to rural leaders in or near their hometown. Thus, it would have been possible for some mentees to meet with their mentors when they might have been going home for a long weekend.

JB noted that she learned how to use Microsoft Teams. She met with her mentor once a month, January-March, and then attended a virtual meeting with her mentor and her leadership team in April. JB felt they connected on the surface but, “I deeply value face-to-face interactions, so having to meet with my mentor online was challenging.” She felt disconnected during the shadowing experience as no one had their cameras turned on and she missed out on seeing people’s facial expressions. Had there not been a pandemic she might have been able to attend the meeting face to face with others and made more connections.

Other students also felt the pandemic limited the mentoring experience. One student said it was not possible to shadow their mentor in person, so it was not possible to really “meet” her. Another student hated not being able to go to their mentor’s business, and that it was challenging not always being able to have big group discussions and collaborate with their mentor.

Second, it was a challenge to match up mentee and mentor schedules. EP was conflicted as a possible shadowing experience conflicted with the class time for this course. It took her a while to seek permission to miss class. JB for example, found it easy to procrastinate work from her other classes, which made

it more difficult to schedule meetings with her mentor at times. However, this challenge forced her to better manage her time, and ultimately made her a more organized student, which is important in effective leadership.

### **Faculty Perspective**

There were three challenges from LL's perspective. First, LL realized more support was needed to help students connect with mentors and discover what was interesting to them to explore in a self-directed manner. LL sometimes split the class so that she could talk with the students in the mentoring program directly without wasting the other students' time.

Second, it was hard for many of the mentees to identify a leadership episode for a case study. Some students struggled to find the right case that would have sufficient evidence to support the development of the case. Some students only relied on their mentor's perspective at first and learned that would be insufficient. Some of the leadership episodes were sensitive in that they covered problems that were still happening. It can be hard to be factual about episodes that have not yet ended. LL felt she will provide more information in the future about the need for evidence for the case studies.

Third, students desired the opportunity to meet in person at times with their mentor. For some students their mentor was near their hometown or within an hour drive of the campus. As the university had face to face classes during this time it was hard for students to be virtual with their mentors. They desired a close

connection. There is value in seeing where their mentor worked, and LL hopes that can be an option in the future.

### **Concerns**

In addition to the challenges noted above there were two types of concerns we identified. First, students were unsure at times if they could raise issues about mentor conflicts with class time. They were not sure how to discuss these conflicts with LL.

Second, LL was concerned about the university reputation if a mentoring relationship does not work out. For example, the student who did not contact a mentor was a concern. LL worried it might negatively influence the desire of the NC Rural Center to identify future mentors.

### **Recommendations**

Based on the student feedback the RLM program was a successful pilot. Students learned more about mentoring and leadership through engagement with a leader in a rural community. LL plans to implement the mentoring program in future course offerings. However, there are three recommendations for future iterations of this program. These recommendations may also be useful to others considering a mentoring program as part of an inquiry experience.

The first recommendation is to change the number of meetings to be biweekly rather than monthly, even if the meetings are shorter. Mentees felt it was difficult to assess their mentor's leadership style and tendencies when you meet

only once a month. LL plans to require monthly meetings but recommend bi-weekly meetings.

A second recommendation is to add ‘checkpoint’ assignments to make sure that mentees are on track and clear about expectations. Students may be better prepared to write their community leader paper and their case study at the end of the semester with this additional support. These checkpoints will also let LL know if mentees and mentors are connecting. The checkpoints could be added in the course learning management system as questions for mentees that are relevant to the expectations for that month.

The third recommendation is to provide guidance that students need to discuss the shadowing experience at the first meeting. And, if possible, identify potential class or timing conflicts at that first meeting so they can be resolved early in the semester. This support would give students time to talk with professors and their mentors to create a solution if the shadowing experience conflicts with class time.

### **Conclusion**

It is difficult to teach leadership to students who may not have a lot of experience as leaders or as followers. This paper examined a rural leadership mentoring program that provided an inquiry experience in a leadership course.

LL felt it was important to connect the mentorship experience with class assignments to support learning as inquiry. It was as not time-intensive to run the

program in this manner, but it was critical to have an organization to identify the right mentors.

The mentorship provided an inquiry experience where students had to understand the material sufficiently to complete two course assignments. First, students needed to interview and reflect on their mentor leader's skills and traits, their interactions with followers, and how the environment influenced their leadership. Second, the students had to ask questions to make sense of a leadership episode that had occurred in their mentor's rural community and author a mini-case study about it. The students had to ask good questions to identify the right leadership episode, to decide what perspective to take in writing up the case study, and to provide evidence along with questions (and possible correct answers) that would go along with a case analysis. LL reported that the cases completed by students with mentors were richer and more in depth than those completed by students without mentors.

EP and JB felt that the mentorship opportunity was a great experience during college to gain insight on the real world and learn how to be a leader in actual scenarios. EP felt the RLM program helped her and other mentees to learn how to communicate more effectively with others. She is now more confident in how to talk with people who are older than her from a learning perspective. JB also reported a gain in confidence in her leadership skills. Like other students, she felt that being paired with a mentor, who was working to serve underserved

communities, was very meaningful. She noted, “learning from my mentor was eye opening and has helped me understand the aspects of leadership we discussed in class, and how they apply them to the workforce and other aspects of life outside of college.”

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# CGE Research Institute

## Call for Papers

The 2021 research tracks:

*Integration of people with disabilities*

*University student moral development*

*International education studies*

*Peace building studies*

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# CGE-Research Call for Papers

The virtual conference will have two types of academic activities: paper presentations and roundtable discussions.

The 2021 research tracks are:

Integration of people with disabilities into the workplace / classroom

University Student Moral development

International Education Studies

Peace Building Studies

The CGE-Research Institute (CGE-RESEARCH) is part of the CGE annual conference on "*Education and A Global Heart: Fostering Purposeful Partnerships during Changing Times*". The Conference encourages the submission of empirical and methodological manuscripts.

CGE-RESEARCH accepts manuscripts for review and possible publication in its proceedings, from faculty, students, and professionals working in the field. Proposals will be a 250 – 500-word abstract should be submitted by August 10<sup>th</sup>, 2021. Once accepted the paper submission is due September 10<sup>th</sup>, 2021.

CGE-RESEARCH accepts roundtables for review on a research topic of interest to the consortium, from faculty, students, and professionals working in the field. Proposals will be a 250 – 500-word abstract should be submitted by August 10<sup>th</sup>, 2021. Once accepted roundtable submission detailed outline is due September 10<sup>th</sup>, 2021.

## Manuscript Format

It should be formatted as an MS Word document using 12-point Times New Roman font, double-spaced with 1-½ inch margins on all sides. The author's name, contact information, and institutional affiliation should appear on the title page only. Do not include identifying information in the text or as headers or footers to ensure masked review. An abstract of 250-500 words and three to five keywords should follow the title page. The title should be no longer than 15 words. Submissions should conform to the latest edition of the Publication Manual of the American Psychological Association. Manuscripts that do not conform to the publication guidelines will be returned to the author. We prefer manuscripts of 20-25 pages in length, including references, tables, figures, title page, and abstract.

We encourage authors to submit work free of errors. Appropriate manuscripts will be submitted to blind review. Editorial revisions made by the CGE-RESEARCH staff may be necessary to produce a more concise, readable article. Manuscripts will be acknowledged upon receipt. The review process takes 10-20 days.

## Roundtables

*Description:* Roundtables may be proposed on any topic but are best suited for small group discussions intended to advance, enhance, or share information about research projects that are still in progress. Roundtables are also a useful format for discussion of sharply or narrowly focused topics of policy, practice, professional, or theoretical concerns. Proposals may be submitted that are for one roundtable only or for a group of related round tables.

*Evaluation Criteria:* Roundtable proposals will be evaluated on: (a) the significance of the topic/issue/ problem to the field; (b) clarity of objectives and intended outcomes of the session; (c) potential for stimulating scholarly discussion, (d) originality, and (e) methods planned to engage participants.

## Manuscript Submission

Manuscripts are accepted in electronic form to accelerate the review process. Send the manuscript research@cgedu.org as an e-mail attachment.

Inquires may be directed to:

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## Submission process

Submit: August 10, 2021 - extended abstract (250 – 500 words)

Decision date: August 17, 2021

Paper submission: September 10, 2021 - full paper

Acceptance for pub: September 25, 2021

Virtual paper presentation: September 22-24<sup>th</sup>, 2021- CGE Virtual meeting / Campbell University NC <https://www.cgedu.org/annualmeetinginfo>