

UNIVERSITY STUDENT INDIGENOUS INTERCULTURAL  
SENSITIVITY AND SHORT-TERM STUDY ABROAD

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## DEDICATION

Colby, Mom, and Dad: Thank you for supporting me.

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## ABSTRACT

There is an extreme underrepresentation of indigenous peoples within American study abroad programs, and student participants rarely gain an authentic experience, awareness, and intercultural sensitivity towards such groups. This case study seeks to address this disparity through the creation of a new geography short-term study abroad program titled, “Resources and Indigenous Peoples of Oceania”, at the University of Missouri. This program is based on providing geographic opportunities for students to experience the diverse physical landscapes of New Zealand and interact with the local Maori indigenous people and their culture. The Developmental Model of Intercultural Sensitivity (DMIS) is used both before and after the study abroad program to measure changes in student participants’ indigenous intercultural sensitivity, as well as student program journal entries and final papers. The goal of this case study is to discover whether or not a study abroad program with a focus on elements of indigenous culture can actually improve students’ intercultural sensitivity towards such groups.

## CHAPTER 1: Introduction

Over 325,000 American university students studied abroad in the 2016/2017 academic school year, more than tripling the amount of only two decades ago (Open Doors 2017). One of the fastest growing avenues of studying abroad is short-term programs, usually lasting eight weeks or less. While these programs are both cost and time efficient, there remains the issue of students gaining an authentic cultural experience while abroad, and especially one that involves the indigenous culture of a place. What short-term study abroad lacks is an experience with the people, the real indigenous people and their rich cultures and the land that defines them. Indigenous peoples, and the aspects of education that study the landscapes and cultural heritages of the places that accompany them, are extremely underrepresented in short-term study abroad programs. Because of this, students rarely gain authentic intercultural sensitivity towards such groups. This exploratory case study seeks to address this disparity in one of the best places in the world to experience both diverse physical geographies and indigenous cultures, New Zealand, specifically in regards to the native Maori people.

New Zealand is an island nation located within Oceania, with 268,838 sq. km of territory, roughly the size of the state of Colorado (The World Factbook 2018). It ranks 126<sup>th</sup> in world population at just over 4.5 million, and its citizenry ethnic makeup is diverse, with its majority ethnic groups being 71.2 percent European, 14.1 percent Maori, and 11.3 percent Asian (The World Factbook 2018). This diverse ethnic makeup has been relevant throughout the country's history. The Polynesian Maori people arrived in New Zealand around 1300 CE, and lived in isolation until 1642 when the first European, Abel Tasman, made contact (Ministry for Culture and Heritage 2016). After battling with a group of Maori and leaving in

haste, Tasman was the only European to explore New Zealand until the late 1700s when British explorer, James Cook, arrived, followed by a string of other European explorers (Ministry for Culture and Heritage 2016). In 1840, Maori chieftains entered into a compact with Great Britain, called the Treaty of Waitangi, a source of much controversy and debate even today (Ministry for Culture and Heritage 2016), which ceded sovereignty to Queen Victoria while retaining Maori territorial rights. That same year, the British began the first organized colonial settlement. Conflicts, differing Maori/English translations, and breaches of principles led to a series of wars between the two groups from 1843 to 1872 that ended with the defeat of the Maori (The World Factbook 2018). The British colony of New Zealand became an independent dominion in 1907, and is a current member of the British Commonwealth of Nations.

Of particular importance to this case study are the Maori, the first people to settle what is present-day New Zealand. The ancestors of the Maori arrived on canoes from Pacific islands around 1300 CE, settling first on the coast hunting seals and other sea life (Royal 2005). They lived in small tribal groups, called iwis, with a rich culture of spoken stories and strong traditions of warfare (Royal 2005). Their ancestors, and the gods of the natural world, were very important to them (Royal 2005). The arrival of Europeans in the 1700s and 1800s had a major effect on the Maori communities. Many Maori converted to Christianity, learned to read, and began to trade with the newcomers (Royal 2005). In 1840 the Treaty of Waitangi established British law and government, and war soon broke out in the 1840s and 1860s as Maori sought to defend their lands and local authority (Royal 2005). After the wars, many Maori people lost land through confiscation and sale, mostly to new British settlers.

The 20<sup>th</sup> century saw a revival in Maori culture, with important leaders working with the New Zealand government to make life better for the Maori and the re-emergence of traditional language and arts, such as carving and weaving (Royal 2005). In the 1970s and 1980s, Maori groups protested about their rights to land, and helped promote their language and cultural heritage. Important events included a march down the North Island to Parliament in 1975, setting up the Waitangi Tribunal to look at land claims, and widespread protests in Auckland, New Zealand's largest city, in 1977 and 1978 (Royal 2005). Maori groups succeeded in recovering significant land settlements from the New Zealand government, most notably a 1997 \$170 million (New Zealand) settlement with the Ngai Tahu tribe and a 2008 land exchange worth more than \$420 million (New Zealand) with a group of seven North Island tribes (Britannica 2018).

Today, Maori people make up slightly more than 14 percent of New Zealand's population, and are expected to comprise of almost 17 percent by the year 2021 (Royal 2005). The Maori language is an official language of New Zealand, and seven out of 120 seats are reserved for Maori representation in New Zealand Parliament (Britannica 2018). Many cultural practices are also kept alive in contemporary society, such as action songs, formal receptions of visitors, greetings, cooking, and ceremonial carved houses (Britannica 2018). Despite these advances, however, many challenges lie before the Maori. More Maori are becoming educated than ever before, but literacy rates are still a cause of concern, housing is poor in certain areas of the country, and unemployment rates have been consistently higher than for white New Zealanders (Royal 2005). Even with these challenges, the Maori represent a major and influential dimension within New Zealand society and

culture and have exhibited great inventiveness, resourcefulness, and ingenuity throughout history that has withstood the test of time.

The term ‘indigenous’ will be used to refer to the Maori throughout this exploratory case study. For the purposes of this study, ‘indigenous’ refers to those people who are the oldest surviving inhabitants of the area, who have lived in a particular homeland for centuries, and who share a language, customs, and history (Maybury-Lewis 2002). The term ‘native’ may also be used interchangeably under the same definition. It is important to emphasize that this is not a universal definition of ‘indigenous’, as such a definition does not exist and there is debate over the word’s meaning. While indigenous lines may be more easily drawn in New Zealand between the Maori and its European colonizers, such distinctions are not so easily drawn in places like Europe, Asia, or Africa (Maybury-Lewis 1997). In these places, people have come and went often for thousands of years, leaving a mosaic of different people who dispute land and claim native occupancy of it (Maybury-Lewis 1997). Other definitions of ‘indigenous’ may be used in such circumstances.

This case study focuses on how to connect geography education, short-term study abroad, and elements of indigenous cultures together through the creation of a new short-term study abroad program to New Zealand for the University of Missouri titled, “Resources and Indigenous Peoples of Oceania”, a short version of a longer semester course. Developed by Professor Mark Palmer, a member of the Kiowa Tribe of Oklahoma, the philosophy of the course revolves around the encounters and exchanges of indigenous peoples over the last 400 years. New Zealand in particular is an important site of cultural exchange, with its largest city, Auckland, displaying entangled geographies and histories of various groups of people. The course also focuses on indigenous peoples’ struggles to control and use natural

resources, to have a say in economic development, and to navigate through colonialism, capitalism, and globalization. During the study abroad program in New Zealand, students also learn about specific resource issues facing the Maori people today and their knowledge of the ocean and land to inform the conservation of resources in New Zealand.

Geographic education with an emphasis on post-secondary curriculum is used as the main body of research for the study abroad program, providing opportunities for students to experience diverse physical landscapes and interact with local indigenous groups and their culture. This exploratory research study describes the process of creating this program, measures the changes in indigenous intercultural sensitivity of student participants before and after the program using Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS), and highlights any changes in the personal perceptions of student participants in regards to indigenous cultures as a result of the program.

The DMIS is a widely used model throughout various disciplines dealing with culture, cultural immersion, and intercultural sensitivity, but is not common throughout geography education and education in general. It fits particularly well with this study due to the study abroad and student participation components, which can be easily applied to the model (see CH. 3: Methods). This model brings an intercultural sensitivity element to geography education, and is used as a measurement tool to evaluate the effectiveness of the geography short-term study abroad program and course. The DMIS contributes to the geography education literature and brings a new approach to geography education by being the bridge that helps connect geography education, short-term study abroad, and elements of indigenous cultures together.

Like most universities in the United States, the University of Missouri (MU) has a strong and thriving International Center with various study abroad and international opportunities for students. In the 2015-2016 academic year alone, almost 2,000 MU students studied abroad in forty-eight countries, and an estimated twenty-three percent of MU undergraduates study abroad during their academic career, compared to only ten percent nationwide (MU International Center 2018). This is the highest percent in the school's history, and is on trend to only increase in years to come (MU International Center 2018). As of the 2015/2016 academic year, New Zealand was the eighth most-popular study abroad destination for MU students, with six summer, semester, and/or academic year study abroad opportunities to the country, and three short-term options during the University of Missouri's Winter Break (summer in New Zealand) (MU International Center 2018). These short-term options include the program described in this study, "Resources and Indigenous Peoples of Oceania", as well as a program through the College of Business with an international business focus and a program through the College of Agriculture, Food and Natural Resources with a focus on agriculture and natural resources (MU International Center 2018).

Despite other study abroad programs to New Zealand already existing at the University of Missouri, there were no international opportunities with a focus on the indigenous culture of their place of study. The Department of Geography at the University of Missouri has multiple faculty members dedicated to the study of native and indigenous geographies, and recognized the lack of study opportunities for students associated with such geographies. With the also lacking existence of a study abroad program associated with the department, the idea came to merge the two things together and create a faculty-led, short-term study abroad program to an area of the world with significant indigenous, physical, and

global geographic presences. New Zealand was selected as the flagship destination for the program, with its Maori population and culture, extremely diverse physical landscapes, and New Zealand's position within global affairs. The program, adapted from a traditional on-campus course, was named, "Resources and Indigenous Peoples of Oceania".

The process of creating this new study abroad program is described in this case study, as well as the process of measuring whether or not the program had a positive effect on student participants' indigenous intercultural sensitivity, essentially showing if students actually gained an authentic cultural experience with the native indigenous culture and people through studying abroad on the program. This was done through the qualitative methods of online student questionnaire surveys and student journal entries/final papers, using the Developmental Model of Intercultural Sensitivity (DMIS) as a model to measure any changes in students' perceptions about indigenous peoples and/or cultures through their study abroad experience.

Because of the extreme underrepresentation of indigenous peoples and their rich cultures and the land that defines them within short-term study abroad— and study abroad in general and programs with an emphasis on geography education— the success of this program will be determined by whether or not student participants show positive changes in their intercultural sensitivity, as measured by the DMIS. The results of this exploratory study will help the University of Missouri Department of Geography and International Center improve or retain certain elements of the program to ensure that students are gaining an authentic study abroad experience with the indigenous people and place they are traveling to and becoming more informed and educated global citizens.

This case study begins with a Literature Review on geography education within the United States, place-based education, the history and workings of American university study abroad, short-term study abroad programs specifically, indigenous culture representation (or lack there of) within study abroad and its needs, and student cultural competencies, such as intercultural sensitivity, within short-term study abroad. It then proceeds to the Methods chapter of the study, where the creation of the study abroad program, “Resources and Indigenous Peoples of Oceania”, is discussed, the Developmental Model of Intercultural Sensitivity (DMIS) is explained in detail, and the instruments used to measure student participants’ intercultural sensitivity, student questionnaire surveys and journal entries/final papers, are described. Next is the Results chapter, where the outcomes of the student questionnaire surveys and information gained through student journal entries/final papers are discussed. Finally, this study ends with a Discussion and Conclusion chapter about the results and if studying abroad on this program did or did not provide students with an opportunity to positively increase their indigenous intercultural sensitivity and gain an authentic cultural experience with native peoples and their culture and land.

## CHAPTER 2: Literature Review

Very little literature exists on connecting geography education, short-term study abroad programs, and elements of indigenous cultures together, especially when it comes to incorporating indigenous cultures into short-term study abroad experiences. This could be due to the fact that study abroad has only gained significant attention in the past twenty years, or that indigenous cultures are often neglected in certain areas of study, or that the two simply have not been written about together. Whatever the case, this topic has not received attention historically. However, there is existing literature on geography education, place-based education, study abroad itself, short-term study abroad programs, and student cultural competencies and intercultural sensitivity while participating in short-term study abroad programs. Literature on these topics can serve as a vital base when conducting research on how to connect geography education, short-term study abroad programs, and elements of indigenous cultures together, as well as address gaps where literature needs to be added between the three.

### **Geography Education**

Literature on geography education in the United States, at both the K-12 and collegiate levels, serves as one vital base to conducting research on how to connect geography education, short-term study abroad programs, and elements of indigenous cultures together. The National Geographic Society's *Road Map for 21<sup>st</sup> Century Geography Education* (2013) provides one of the best in-depth looks at the state of geography education at the K-12 level in the United States throughout history and present day, which is important because K-12 education directly affects education at the collegiate level. The *Road Map* is a

collaboration project shared between the American Geographical Society, Association of American Geographers, National Council for Geographic Education, and the National Geographic Society, and brings to light the status of geography education in the United States, its issues, and outlooks for the future. According to the *Road Map*, geography education is essential for preparing the general population for careers, civic lives, and personal decision-making, as well as the preparation of specialists capable of addressing critical societal issues in the areas of social welfare, economic stability, environmental health, and international relations. However, the amount of geography instruction that American students receive, teacher preparation, and quality of instructional materials are inadequate to prepare students for the demands of the modern world (National Geographic Society 2013). In 2011 alone, more than 70% of students in fourth, eighth, and 12<sup>th</sup> grades were not proficient in geography (National Center for Education Statistics 2011), which is startling given that this enormous deficiency will result in cultural, economic, and environmental repercussions for multiple groups of people and places.

Throughout the 20<sup>th</sup> and 21<sup>st</sup> centuries, geography education in the United States has included many initiatives to strengthen the geographic competencies of K-12 students. The first was *The High School Geography Project* (1963-1971), an instructional materials development initiative with the goal of transforming high school geography (Association of American Geographers 1966). Actions taken to reach this goal included creating instructional materials that engaged students and teachers in asking geographic questions using data and simulations and building professional development opportunities around the curricula (National Geographic Society 2013). The next U.S. geography education initiative was *The Guidelines for Geographic Education* (1984), which essentially was the first attempt at a

national education framework for K-12 geography. The *Guidelines* established a concise framework for geography teaching that would widely be adopted in schools, in teacher preparation programs, and by publishers of geography texts and curriculum materials (National Geographic Society 2013). The third major geography education initiative in the U.S. was the *Geography for Life: National Geography Standards* (1994). Resulting from geography being included as one of the five core subjects in the Goals 2000: Educate America Act (1994), this was the first official set of national teaching standards for geography (National Geographic Society 2013). Eighteen standards were created, including perspectives, skills, and objectives to be met by teachers. They also created momentum and guidelines for all fifty states to establish state standards for geography. The final major U.S. geography education initiative was the *Geography for Life: National Geography Standards, Second Edition* (2012). These standards were a revision of the original to reflect the changes in the discipline of geography and the world from 1994. The Second Edition standards maintain the eighteen content standards and perspectives, but elaborate on geographic skills (National Geographic Society 2013). They also incorporate geospatial technologies and new research concepts into many of the content standards, and base each standard on one of six elements: “The World in Spatial Terms”, “Places and Regions”, “Physical Systems”, “Human Systems”, “Environment and Society”, and “The Uses of Geography” (National Geography Standards Index 2017).

In terms of connecting geography education, short-term study abroad programs, and elements of indigenous cultures together specifically, *The Road Map for 21<sup>st</sup> Century Geography Education* highlights the use of fieldwork and informal settings to better U.S. geography education. Geography education research has shown that instead of classroom

settings, students' understandings and perceptions of space are influenced more by daily experience or exploration of natural and cultural environments (National Geographic Society 2013). Research also shows that more informal learning settings help develop practices in culturally valued activities (National Research Council 2009), and that personal experiences, such as travel, influence students' geographic problem-solving performance (Wigglesworth 2003), and such experiences have a positive impact on one's affinity for geography (Catling, Greenwood, Martin, & Owens 2010). The *Road Map* also states that student enjoyment of geography, which is linked to deeper learning, is positively affected by fieldwork (Kern & Carpenter 1984), and that students who directly observe and experience foreign communities gain cultural understanding and human geography knowledge (Hope 2009; Steen 2009).

The *Road Map* also briefly touches on the state of geography education at the collegiate level in the United States, stating that geography education research has long been undervalued. This is unfortunate because of the potential to address many issues, ranging from teaching and learning about maps and developing spatial abilities, to learning about models of curriculum design and programs of instruction (Bednarz, Downs, & Vender 2003). Unlike other geography subfields, few researchers at the university level work in geography education until later in their career, resulting in a lack of progress (National Geographic Society 2013).

Also addressing the state of geography education at the collegiate level is Alexander B. Murphy's article, "Geography's Place in Higher Education in the United States" (2007). Murphy states that by international standards, the United States has a large and influential higher education geography community. As of 2007, American colleges and universities play host to some sixty geography PhD programs, over ninety Master's programs, and over two

hundred Bachelor's, with these numbers on the rise (Murphy 2007). Viewed from a solely domestic perspective however, geography's higher education position is less strong. Geography departments are generally smaller than other disciplines, and many prominent universities and colleges do not even have geography programs (Murphy 2007). Despite this however, geography has been a part of American universities since the turn of the 20<sup>th</sup> century, making it a staple in many higher education institutions. Focusing on 1990 onward specifically, there has been growth in both student enrollment and the size of geography departments (Murphy 2007).

Awareness of geography's relevance has been growing in general, with headlines being dominated by climate change, debates over geopolitical maps, pros and cons of globalization, and reports of devastating natural disasters. This general awareness has naturally filtered into the education system as well, resulting in the rise of public visibility of geographers themselves, extra-disciplinary recognition, geographical scholarship prominence, and geographers taking roles in theoretical debates (Murphy 2007). The exploding interest in Geographic Information Science and Geographic Information Systems (GIS) has also heightened the relevance of geography education, fostering a boom in student interest in geographic technologies (Murphy 2007).

However, the marginalization of geography in U.S. K-12 schools has long worked against a more robust presence in the nation's higher education institutions (Murphy 2007). With a lack of exposure to geography, students arriving at U.S. colleges and universities are often unaware of what geography has to offer. To combat this, entities like the National Geography Alliance Network, which links teachers in elementary and secondary schools with college/university geographers in an effort to promote geography in schools, and the College

Board's Advanced Placement (AP) program's addition of geography to their course list, have made strong efforts to spread awareness of the geography discipline to students entering higher education (Murphy 2007).

In terms of connecting geography education, short-term study abroad programs, and elements of indigenous cultures together specifically, the status of geography education at U.S. higher education institutions is crucial when developing study abroad programs with a geography emphasis. Higher student enrollment in geography programs and the growth of geography departments results in more exposure to new geography study abroad opportunities. Also, greater student awareness to geography and its offerings results in more interest in geography study abroad programs and their content.

### **Place-based Education**

Of the many branches of geography education, the one that particularly fits with connecting geography education, short-term study abroad programs, and elements of indigenous cultures together is place-based education. In place-based education, place— one of geography's defining themes— serves as a central organizing principle for relevant pedagogy, with the goal of changing the way students feel about and act in the places of their lives (Israel 2012). A multitude of literature focuses on place-based education, usually based on the work of David Gruenewald, one of the first scholars to coin the term.

According to Gruenewald, place-based pedagogies are needed so that the education of citizens might have some direct bearing on the well-being of the social and ecological places people inhabit (Gruenewald 2003). Place-based education lacks a specific theoretical tradition, because its practices and purposes can be connected to multiple other types of learning, such

as problem-based learning, outdoor education, constructivism, indigenous education, environmental and ecological education, bioregional education, and multicultural education to name a few (Gruenewald 2003). Gruenewald also states that pedagogies of place encourage teachers and students to reinhabit their places and pursue social action that improves the social and ecological life of places now and in the future (Gruenewald 2003). Place-based education advocates for pedagogy that relates directly to student experiences of the world, as well as curriculum geared toward exploring places, which can deepen empathetic connections and expand the possibilities for learning outward (Gruenewald 2003).

Other scholars, such as McInerney, Smyth, and Down, discuss the significance of place-based education within aspects of the human experience. They discuss how the way people see the world is profoundly influenced by the geographical, social, and cultural attributes of the place(s) we inhabit, and that, in many respects, ‘place’ is a lens through which young people especially begin to make sense of themselves and their surroundings (McInerney, Smyth, & Down 2011). While place-based education traditionally emphasizes engagement at a local level, it has also become part of a broader movement that has arisen in response to globalization, environmental, and other issues confronting humanity. Therefore, place-based education encourages young people to connect local issues to global environmental, financial, and social concerns, such as climate change, water scarcity, poverty and trade (McInerney, Smyth, & Down 2011).

Like geography education as a whole, place-based education also emphasizes the use of fieldwork. Andrei L. Israel states that field courses allow students to observe and examine geographic phenomena as they occur in real places, and that through field experiences, students learn from and about the places visited (Israel 2012). He also states that one of the

goals of fieldwork is to enable students to better understand geographic concepts through direct, tactile experience with phenomena (Israel 2012).

In terms of connecting geography education, short-term study abroad programs, and elements of indigenous cultures together specifically, place-based education is a perfect bridge between the three. Essentially, a university study abroad program with an emphasis on elements of indigenous cultures would be utilizing the core concepts of place-based education; traveling to experience and learn about a place's specific social, cultural, physical, and environmental characteristics. There has also been research on the benefits of place-based education within a university context. A university is an important context where learning can be sensitized with geographical characteristics (Yi, Chan, & Chen 2016), and knowledge exchange between members of a college and the public can generate mutual benefits (The University of Hong Kong 2012). One study even reported that university students participating in an international fieldwork course listed fieldwork as the most enjoyable/valuable part of their course, and that they felt that their confidence in their geographical knowledge had been raised (Edmondson et al. 2009). The geography department in charge of that same fieldwork course reported that the fieldwork assisted with the recruitment of students and served to raise the academic profile of the university (Edmondson et al. 2009).

### **University Study Abroad**

Literature on university study abroad serves as another vital base to conducting research on how to connect geography education, short-term study abroad programs, and elements of indigenous cultures. According to the ASHE Higher Education Report 2012

(Twombly et al. 2012), the concept of “study abroad” began post WWI primarily for female students who wanted to travel. Two popular ways to accomplish this were Junior Year Abroad (JYA) and faculty-led tours. The purposes of JYA trips were to develop foreign language skills, learn about other cultures as a means of preventing future wars, and personal development through an academic year spent in a different country (Twombly et al. 2012). Faculty-led tours were often shorter, and were essentially tours of multiple countries with the purpose of learning from those countries while being taught by an American professor. All study abroad stopped during WWII, but slowly resumed when peace returned. Not only did JYAs and faculty-led tours continue, but new programs such as faculty-organized exchanges and tutorials, dissertation research abroad, U.S. branch campuses in foreign countries, and short-term study abroad organized by universities and non-college-based organizations were also added (Hoffa & DePaul 2010). The years following WWII saw the continuing enhancement of study abroad opportunities and education globalization. The Vietnam War, the fall of the Berlin Wall, the end of the Cold War, 9/11, and other global events directly affected study abroad opportunities and inspired people to learn about the world (Twombly et al. 2012). The past twenty years in particular have seen a huge growth in study abroad participation, as well as persistent efforts to internationalize American college campuses. This period is marked by diversification of study abroad in a variety of aspects to include college majors previously not targeted for study abroad, diversification of student participation, new geographic locations to developing nations and less-traveled areas of the world on top of the well-established European destinations, and more short-term study abroad options (Twombly et al. 2012).

Study abroad in the 21<sup>st</sup> century has continued to exponentially grow, and is now viewed by the U.S. federal government and business community as a way for the U.S. to stay competitive in a global market (Twombly et al. 2012). To keep the U.S. in a world leadership role, political, business, and education leaders argue that students must have the knowledge and skills to function in an ever-globalizing world, and have joined together to create a massive market for American exchange programs (Twombly et al. 2012). Study abroad experience is now seen as one of the best resume-builders for entering the workforce, and international experience is a growing credential for professionals across all career fields. As study abroad experience and international exposure continue to be advocated at the national level and valued by the business sector, study abroad demand will continue to increase, as well as the need for more diverse program opportunities and experiences.

As a result of the extreme growth of study abroad over the past half century, research on the long-term outcomes of studying abroad shows interesting results. The Institute for the International Education of Students (IES) longitudinal study examining the long-term impact of study abroad on fifty years' worth of study abroad alumni is especially intriguing. Of all alumni survey respondents, forty-eight percent worked or volunteered in an international capacity after college, sixty-two percent had their career direction ignited by their study abroad experience, and seventy-seven percent acquired skills abroad that influenced their career path (Noris & Gillespie 2005). Similar results were seen in a related study on the long-term impact of study abroad on Central College alumni, with sixty-three percent of study abroad alumni reporting that they have an international/intercultural dimension to their jobs and forty-nine percent stating that their experience affected their career choice (Ostanina 2005). In another study evaluating the long-term impacts of study abroad, professional

development was the focus on fifty-two Dickinson College study abroad alumni ten years following their undergraduate graduation (Franklin 2010). According to this study, seventy-three percent of study abroad alumni have professions involving an international/multicultural dimension, sixty-seven percent agree that skills gained from their study abroad experience can be applied in their professional work, and sixty-four percent agree that their study abroad experience played a role in their professional success (Franklin 2010).

In terms of study abroad at American institutions of higher education today, the numbers are quite impressive. According to the Institute of International Education, over 325,000 American university students studied abroad in the 2016/2017 academic school year, more than tripling the amount of only two decades ago (Open Doors 2017). Currently, over fifteen percent of American students seeking a Bachelor's degree study abroad before graduating, with Europe as the top destination (Open Doors 2017). The United Kingdom remains the leading destination for American students, followed by Italy, Spain, France, and Germany, with Ireland, Australia, Japan, and South Africa seeing strong increases (Open Doors 2017). Presently, U.S. students majoring in the STEM fields represent around a twenty-five percent majority of students studying abroad, slightly outnumbering Business and Management and the Social Sciences, making up around twenty percent and seventeen percent of study abroad students, respectively (Open Doors 2017).

### **Short-term Study Abroad Programs**

Short-term study abroad qualifies as study abroad programs with a length typically of eight weeks or less. According to the Institute of International Education, during the

2015/2016 academic school year, 30.4 percent of American students studying abroad did so during the summer term for a short-term duration of two to eight weeks (Open Doors 2017), the second highest percentile of American students studying abroad slightly under 31.9 percent of students studying abroad for one semester (Open Doors 2017). Wang et al. (2011) speculates that the high percentile of short-term study abroad participants can be attributed to cost and convenience, but the simple fact of a shorter time frame easily fitting into academic course plans and requirements is a widely accepted view as well. Blake-Campbell (2014) mentions also that short-term study abroad makes gaining competencies in global citizenship, geopolitics, sustainability, multiculturalism, and empathy— parts of the lexicon of current higher education institutions— more accessible to students.

With such a significant portion of American study abroad students choosing the short-term route, it is important to make sure these programs are successful and efficient. Some research views affective pedagogy to be the way to short-term study abroad success, like Landon et al. (2017), who view developing a theory-based model of global citizenship as a means of creating effective short-term programs. They state how institutions of higher education have been challenged to move beyond just simply measuring the success of study abroad in terms of student enrollment and satisfaction (Wellman 2001) and to foster higher-order learning outcomes (Landon et al. 2017). When study abroad pedagogy is aligned with a theoretical framework that rigorously assesses learning outcomes, a true evaluation of program effectiveness can occur (Landon et al. 2017). They also state that simply traveling overseas and participating in a short-term program will not necessarily generate desired learning outcomes among students, and that a pedagogy attentive to theory is the best way to transform students into global citizens (Landon et al. 2017).

Other research suggests that program planning and organization is the way to create successful short-term study abroad programs. Koernig (2007) discusses strategies for pre-departure planning, such as pre-trip meetings and materials, what to plan for the first day abroad, balancing academic content with cultural activities, and potential on the ground problems, such as keeping track of students. Stanitski and Fuellhart (2003) echo such sentiments, also adding guidelines on program creation, such as trip costs and course preparation, when and what to discuss at pre-departure meetings with students, packing lists, and academic syllabi and assessments for short-term programs. Adequate time spent planning a short-term study abroad program will help streamline travel demands, keep schedules, enhance student experience abroad, and foster better professor-student relationships (Koernig 2007).

### **Indigenous Culture within Study Abroad & its Needs**

Unfortunately, very little literature exists on indigenous cultures as a focus within study abroad. One piece of literature that does discuss having indigenous cultures as a focus within study abroad is Wendy A. Wiseman's article, "The Politics of Teaching Indigenous Traditions in Aotearoa/New Zealand" (2015). In this article, Wiseman discusses leading a three-month university study abroad program to New Zealand to study the indigenous religious culture of the Maori people. She discusses using various readings, art, speakers, and site visits to enhance student understandings of Maori religious culture and the contemporary Maori Renaissance that began in the 1970s (Wiseman 2015). She also describes the view of some of the Maori that the study abroad students are "outsiders", and how showing respect,

as well as knowing its limits, is essential when working with indigenous people in their communities (Wiseman 2015).

Similar research is very hard to come by, resulting in a large gap in academic literature with a focus on indigenous cultures in short-term study abroad programs. As stated earlier, this could be due to the fact that study abroad has only gained significant attention in the past twenty years, or that indigenous cultures are often neglected in certain areas of study, or that the two simply have not been written about together. Whatever the case, this topic has not received attention historically. This study seeks to fill this gap.

### **Student Cultural Competencies within Short-term Study Abroad**

The goal of connecting geography education, short-term study abroad programs, and elements of indigenous cultures together is for student participants to learn about and gain a better understanding of indigenous cultures in an authentic, genuine way. In other words, the goal is to enhance students' cultural competencies of and intercultural sensitivity about indigenous cultures. Student cultural competency within study abroad has been widely written about within academic literature, usually in a way that describes a very positive relationship between study abroad programs and student cultural competency. Stebleton et al. (2013) discusses how formal study abroad programs through higher education institutions bring value-added components to students' intercultural and global competencies more than other international travel opportunities, such as traveling for recreational purposes (Stebleton et al. 2013). They also describe how formal study abroad opportunities are more significant in the overall increase in students' development in many areas of intercultural and global competencies, including student understanding of the complexities of global issues,

ability to work with people from other cultures, and comfort when working with people from other cultures (Stebbleton et al. 2013).

Ways in which to foster student cultural competency have also been widely written about within study abroad literature, describing various methods, techniques and suggestions. Ismail et al. (2006) emphasize the concept of “openness” as crucial to enhancing student cultural competency abroad, particularly when it comes to diversity. They state that any study abroad course presents an opportunity to increase students’ openness to diversity, with short-term programs being just as effective as longer ones (Ismail et al. 2006).

Other pieces of literature use a systematic form of measuring students’ cultural competency and intercultural sensitivity, such as the Intercultural Development Inventory (IDI) (Hammer & Bennett 2002). The IDI is a well-tested instrument designed to assess the effectiveness of various cross-cultural interventions by measuring the respondents’ change in intercultural sensitivity and an individual’s reaction to people from other cultures (Bhawuk and Brislin 1992). Anderson et al. (2006) uses the IDI to assess the extent to which a short-term faculty-led study abroad program can affect the cross-cultural sensitivity, or intercultural sensitivity, of student learners. Students were administered the IDI before and after a four-week program set in England and Ireland, and it was found that the student participants significantly improved their overall intercultural sensitivity as measured by the IDI and improved their abilities to accept and adapt to cultural differences (Anderson et al. 2006). These results reaffirm that short-term study abroad programs can have positive impacts on the overall development of cross-cultural sensitivity (Anderson et al. 2006).

Jackson (2008) completed a similar research study, but also used the Developmental Model of Intercultural Sensitivity (DMIS) along with the IDI to measure student changes in

intercultural sensitivity. Directly linked with the IDI, the DMIS model operates on the assumption that individuals follow a predictable path (stages of development of intercultural sensitivity) as they gain experience with different cultures (Bennett 1993). Jackson administered the IDI to Chinese students studying abroad in England for five weeks before and after their trip to measure the stages outlined in the DMIS. She found that both before and after participating in the program, all of the students had inflated opinions about the level of their own intercultural sensitivity and ranked themselves above their actual IDI score, with individual differences at the various DMIS stages (Jackson 2008). This research shows that the DMIS can provide educators with a useful means of understanding the development of their students' intercultural sensitivity and communicative competence (Jackson 2008) by seeing the changes, or absence of changes, in their students' intercultural sensitivity levels as they progress through a short-term study abroad program.

The goal of students achieving better cultural competencies through study abroad does not come without its challenges, however. Lemmons (2015) discusses one of these challenges: limited interaction with locals. According to Lemmons, students are much more likely to interact with those who are culturally akin to themselves than those are not, essentially taking the path of least cultural resistance (Lemmons 2015). The path of least resistance for students is to be accepted by the people in their group, especially a group traveling to a different country while getting to know one another (Lemmons 2015). Because of this, students focus on forming bonds with each other instead of locals who are a part of the host culture. In order to prevent this from happening to a degree where students do not gain a better cultural competency of their host country, Lemmons suggests pre-trip and while-abroad activities that mitigate the students' tendency to take the path of least cultural

resistance, such as teaching students how to break away from the group in an effective way, assuring students that it is OK for individuals to break away, and to schedule time while abroad for students to break into individual activities (Lemmons 2015). Lemmons states that study abroad courses should be structured in a way that scheduled group activities encourage interaction, while also giving students enough freedom/free time/encouragement to interact on their own (Lemmons 2015).

As discussed, very little literature exists on connecting geography education, short-term study abroad programs, and elements of indigenous cultures together. However, existing literature on geography education as a whole, study abroad itself, short-term study abroad programs, and student cultural competency and intercultural sensitivity while participating in short-term study abroad provides a vital base when conducting research on connecting the three.

## CHAPTER 3: Methods

### **Study Abroad Program Creation**

Before research could begin on the indigenous intercultural sensitivity of student participants in this study, a program was needed for students to actually participate in. Until 2017, no study abroad program, short-term or long-term, existed at the University of Missouri with a focus on Geography, let alone indigenous cultures. An on-campus course already existed, however, within the University of Missouri Department of Geography, titled, “Resources of Indigenous Peoples”, which focused on indigenous cultures throughout the world and how they used resources, like the physical land, throughout their cultural structures. This was the course chosen to be reorganized into a three-credit study abroad program for two and a half weeks to New Zealand through the University of Missouri International Center, where students would study the native Maori people and their cultural connections to the physical landscapes.

The process of program creation and approval was one that took over a year. The first step was creating a short-term study abroad program proposal, stating the lead faculty member and various pieces of program information, such as suggested accommodations, on-site connections and facilities, estimated program budget, and proposed teaching locations and activities as part of the program itinerary (see Table 1). Once the proposal was approved, the next step was completing a site visit to New Zealand. The University of Missouri International Center prefers the professors, and sometimes graduate students, leading new study abroad programs to actually travel to their desired program locations in order to meet with local connections, view accommodation and transportation options, and experience the program locations and sites that will be involved in course teachings and learning material.

This site visit required another application and approval, as well as various meetings with International Center staff and travel vendor representatives assisting the center with program logistics, such as in-country student lodgings and group transportation. Once the site visit was approved and planned, the faculty leader, Dr. Mark Palmer, and myself, the graduate assistant for the program, traveled to the north island of New Zealand.

### **Program Itinerary**

<i>Dec. 27:</i> Depart the U.S. for New Zealand	<i>Jan. 7:</i> Free Day
<i>Dec. 29:</i> Arrive in Auckland, New Zealand	<i>Jan. 8:</i> Depart Auckland, Maori Resource Issues in Hamilton and Rotorua
<i>Dec. 30-31:</i> Colonialism and Global Cultures in Auckland	<i>Jan. 9:</i> Travel to Lake Taupo
<i>Jan. 1:</i> Cultural Encounters and Exchanges in Auckland City	<i>Jan. 10:</i> Travel to Tongariro National Park, Maori Geography and History
<i>Jan. 2:</i> Cultural Encounters and Exchanges at Waiheke Island	<i>Jan. 11:</i> Hike in Tongariro, Return to Auckland
<i>Jan. 3:</i> Day Trip to Western Beaches of Auckland	<i>Jan. 12:</i> Discuss Field Journals and Final Papers
<i>Jan. 4-6:</i> Indigenous Geography in Auckland	<i>Jan. 13:</i> Depart New Zealand for the U.S.

Table 1

The site visit to New Zealand proved to be the most valuable component of the process of creating the study abroad program. Based in Auckland, we spent days meeting with the travel vendor mentioned previously, viewing student lodging options, exploring areas attractive to students, and visiting Auckland sites significant to the Maori culture, such as sacred places and physical landscapes. We also spent days exploring areas outside of

Auckland that were a part of the program itinerary as teaching sites, such as the western beaches of the North Island, Rotorua, Lake Taupo, Waiheke Island, and Tongariro National Park. While in Tongariro, a very significant site to the local Maori people, we also met with the park's Maori representative, who told us stories about the landscapes, Maori history of the park, and suggestions for educating students while exploring the surrounding areas and landscapes. Overall, the on-site visit was crucial for program planning and itinerary-building, as it allowed for face-to-face interaction with local vendors, new contacts, and the places students would be traveling to and learning about. This was also my chance to experience the program's locations, as only the faculty leader would be traveling on the program itself with student participants.

After the site visit, the next step in the program creation was recruiting students. As it was a brand new program and did not have the advantage of an on-campus reputation, this proved to be one of the most challenging parts of program creation. In addition to recruitment efforts by the International Center, we also presented the program to multiple lecture halls and classes on campus, created a program page on the International Center's website, and participated in a student study abroad fair. We also incentivized the program as much as possible, opening enrollment to all ages and majors and allowing students to receive credit for a variety of university academic requirements, such as writing-intensive and general education. Once the final details of the program were set into place and recruitment was finished, nine students had signed up to participate in the program, which would be traveling to the north island of New Zealand over the 2017/2018 Winter Break. Only eight students however, completed the research requirements of this study. Therefore, this study's sample size is eight students.

## **Model**

Once the study abroad program was officially created and all student enrollment complete, researching student indigenous intercultural sensitivity in relation to their study abroad experience could take place. In order to do this, the Developmental Model of Intercultural Sensitivity (DMIS) was used as a research model (see Figure 1). The DMIS is essentially an explanation of how people construe cultural difference (Hammer, Bennett, & Wiseman 2003), and serves as a model of progressive stages that range from more ethnocentric intercultural sensitivity, one that is defined using an individual's own standards and customs to judge all people (Deane 1991), to more ethnorelative intercultural sensitivity, one that is comfortable with many standards and customs and who can adapt behavior and judgments to many interpersonal settings (Deane 1991). The DMIS comprises of three ethnocentric orientations, Denial, Defense, and Minimization, and three ethnorelative orientations, Acceptance, Adaptation, and Integration (Hammer, Bennett, & Wiseman 2003).

In the Denial, Defense, and Minimization stages, an individual's culture is experienced as central to their reality, with Denial being the most ethnocentric, Defense being somewhere in the middle, and Minimization being somewhat ethnocentric and moving more towards ethnorelative intercultural sensitivity. In the Acceptance, Adaptation, and Integration stages, an individual's culture is experienced in the context of other cultures, with Acceptance being only somewhat ethnorelative, Adaptation being more ethnorelative, and Integration being the most ethnorelative intercultural sensitivity stage.

The underlying assumption of the DMIS is that as an individual's experience of cultural difference becomes more complex and sophisticated, their potential competence in intercultural relations increases (Hammer, Bennett, & Wiseman 2003), and they move from

the ethnocentric to ethnorelative stages. Each stage in the DMIS is indicative of a particular worldview structure, with certain kinds of attitudes and behavior towards cultural difference typically associated with each stage (Hammer, Bennett, & Wiseman 2003). Each progressive DMIS stage signifies an individual has generated a new and more sophisticated worldview, usually due to intercultural encounters.

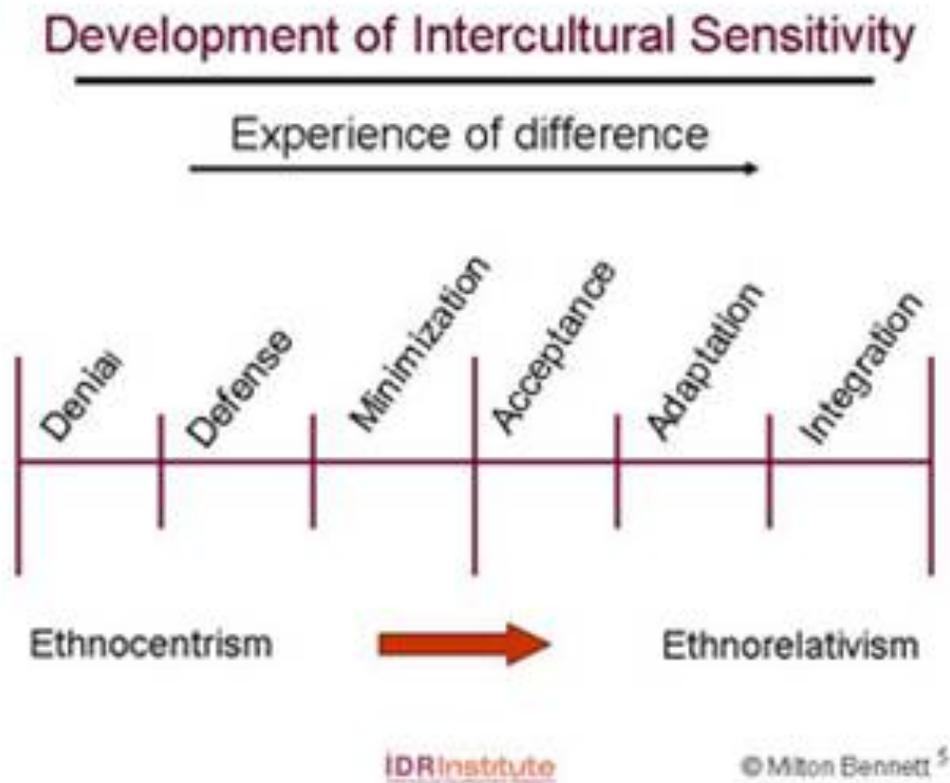


Figure 1. DMIS Model (Bennett 2014)

In the Denial stage, one's own culture is experienced as the only real one, with other cultures not discriminated at all, or constructed in rather vague ways. As a result, cultural difference is either not experienced at all or is experienced as associated with a kind of undifferentiated "other", such as "foreigner" or "immigrant (Hammer, Bennett, & Wiseman

2003). People in the Denial stage are generally disinterested in cultural differences when brought to their attention, or may act aggressively to eliminate a difference if it impinges on them (Hammer, Bennett, & Wiseman 2003).

In the Defense stage, one's own culture is experienced as the only viable one. Cultural differences are experienced as more real than in the Denial stage, but are still based on stereotypes with the world organized into "us" and "them", where one's own culture is superior and other cultures are inferior (Hammer, Bennett, & Wiseman 2003). People of a dominant culture are likely to experience Defense as an attack on their values; values which may be seen as privileges by those of non-dominant cultures (Hammer, Bennett, & Wiseman 2003).

Minimization is a stage in which one's own cultural worldview is experienced as universal. The threat associated with cultural differences experienced in the Defense stage is neutralized by subsuming the differences into familiar categories, and focusing on aspects of similarity shared by all people, such as biology, needs, and motivations (Hammer, Bennett, & Wiseman 2003). The experience of similarity might also be experienced in the assumed cross-cultural applicability of certain religious, economic, or philosophical concepts, and any culture differing from these similarities may be trivialized or romanticized (Hammer, Bennett, & Wiseman 2003). Individuals in the Minimization stage expect similarities and become insistent about correcting others' behavior to match their expectations, especially those of a dominant culture (Hammer, Bennett, & Wiseman 2003).

In the Acceptance stage, one's own culture is experienced as just one of a number of equally complex worldviews. By discriminating differences among cultures, including one's own, individuals in this stage are able to experience others as different from themselves, but

equally human (Hammer, Bennett, & Wiseman 2003). Acceptance also signifies the construction of culture-general categories that allow individuals to generate a range of relevant cultural contrasts among many cultures, which allows for the identification of how cultural differences in general operate in a wide range of human interaction (Hammer, Bennett, & Wiseman 2003). Acceptance does not mean agreement, but any judgments passed against a different culture do not withhold equal humanity.

The Adaptation stage is one in which the experience of another culture yields perception and behavior appropriate to that culture. People in this stage can engage in empathy and can take perspective or shift their frame of reference in regards to other cultures (Hammer, Bennett, & Wiseman 2003). Adaptation signifies the ability to express alternative cultural experience in culturally appropriate feelings and behavior, and can become a base for biculturality or multiculturalism (Hammer, Bennett, & Wiseman 2003).

Finally, in the Integration stage one's experience of self is expanded to include the movement in and out of different cultural worldviews. Individuals in this stage deal with issues related to their own "cultural marginality", and construe their identities at the margins of two or more cultures and central to none (Hammer, Bennett, & Wiseman 2003). This marginality may be experienced as separation from culture altogether and alienation, or as a necessary and positive part of one's identity as one who is able to move in and out of cultures when need be (Bennett 1993). Integration is not necessarily better than Adaptation in situations demanding intercultural competence and sensitivity, but is descriptive of a growing number of people, including long-term expatriates and those who move frequently from place to place (Hammer, Bennett, & Wiseman 2003).

In general, the more ethnocentric stages are associated with avoiding cultural difference, either by denying its existence, raising defenses against it, or minimizing its importance. The more ethnorelative worldviews are ways of seeking cultural differences, either by accepting its importance, adapting perspective to take it into account, or integrating the whole concept into a definition of identity (Hammer, Bennett, & Wiseman 2003). It is important to remember that these stages serve as a model, and certainly outliers will always exist. However, they do provide a foundation for which to take into account the intercultural sensitivity of individuals in terms of a culture different from their own.

### **Instruments**

In order to use the DMIS as a model for measuring students' indigenous intercultural sensitivity before and after participating in the study abroad program, "Resources and Indigenous Peoples of Oceania", two qualitative methods were used as research instruments. The first was online student questionnaire surveys, one administered to students before they traveled to New Zealand on the program, and one after. The second was student journal entries and final papers, which were written by student participants while in New Zealand and after about particular learning experiences and their perceptions.

The first questionnaire survey consisted of twenty multiple choice and short-answer questions, and included sections on student participant demographics, background information, and views on cultural difference (see Table 2). In the "Demographics" section, students were asked for their name, student ID number, gender, ethnicity, age, and year at university. These questions were simply for participant identification and to check for any differences in answers based off of gender, ethnicity, age, or time at university among

participants. No personal identifiers are used in this study, and students will be referred to as Student A, Student B, etc. In the “Background Information” section, students were asked to describe/explain any past study abroad and/or international experiences, why they chose to participate in “Resources of Indigenous Peoples” specifically, and any past personal experiences with any indigenous/native cultures. These questions were for supplemental purposes, in order to possibly explain student answers in the “Cultural Differences” section. The “Cultural Differences” section was approximately fifty percent of the questionnaire survey, and was based entirely off of Bennett’s (1986) Developmental Model of Intercultural Sensitivity (DMIS) and recent information on each specific stage (Bennett 2011). Students were asked four multiple choice questions about how they view cultural differences, with each possible response corresponding to a DMIS stage (Note: answer 1= Denial, answer 2=Defense, answer 3=Minimization, answer 4=Acceptance, answer 5=Adaptation, answer 6=Integration. See Table 2.). Students were then asked six short-answer questions, each asking for students’ perceptions about New Zealand and Maori culture specifically. These answers were coded accordingly and matched with a DMIS stage.

**Survey 1: Pre-Study Abroad**

DEMOGRAPHICS
1. Name:
2. Student ID #:
3. Gender:
4. Ethnicity you identify most with:
5. Age:

6. Year at university (i.e. freshman, sophomore, grad student, etc.):
BACKGROUND INFORMATION
7. Have you studied abroad before or had another educational abroad experience? If so, please explain.
8. Why did you choose to participate in this study abroad program?
9. Please list any countries (other than the United States) you have traveled to.
10. Do you have previous personal experience with any indigenous/native cultures? If so, please explain.
CULTURAL DIFFERENCES
<p>11. Please select the option that relates most to your view of experiencing other cultures:</p> <ul style="list-style-type: none"> <li>-“With my experience, I can be successful in any culture without any special effort- I never experience culture shock.”</li> <li>-“When I go to other cultures, I realize how much better my own culture is.”</li> <li>-“No matter what their culture, all people are pretty much like us.”</li> <li>-“The more cultural differences the better—it’s boring if everyone is the same.”</li> <li>-“I can maintain my own values, while also behaving in culturally appropriate ways in a new place.”</li> <li>-“I feel most comfortable when I’m bridging the differences between the multiple cultures I know.”</li> </ul>
<p>12. Please select the option that relates most to how you would deal with interacting with new people from a different culture:</p> <ul style="list-style-type: none"> <li>-“As long as we speak the same language, there’s no problem.”</li> <li>-“Boy, could we teach these people a lot of stuff!”</li> <li>-“The key to getting along in any culture is to just be yourself—authentic and honest!”</li> <li>-“We have very different life experiences, but we are learning from each other.”</li> <li>-“I greet and interact with people from new cultures somewhat differently to account for cultural differences in the way respect is communicated.”</li> <li>-“I have already been a part of so many other cultures, that I am able to use my communication skills with multiple frames of reference.”</li> </ul>
<p>13. Which statement is the best representation of how you view your own American culture?</p> <ul style="list-style-type: none"> <li>-“My American culture will allow me to navigate other cultures with ease.”</li> <li>-“My American culture is the best in the world, and should be a model for others to follow.”</li> <li>-“My American culture has its differences, but overall it's the same as most other</li> </ul>

<p>cultures in the world.”</p> <p>-“My American culture is unique, as are the other cultures of the world, and we can all learn from each other.”</p> <p>-“Aspects of my American culture are not acceptable in other cultures, and I therefore should consciously adapt when experiencing new cultures.”</p> <p>-“I am not defined by American culture or any other culture.”</p>
<p>14. Please select the statement most similar to your worldview:</p> <p>-“I do not necessarily care about other cultures or cultural contexts.”</p> <p>-“America is the best country on the planet with the most sophistication, the most economic power, and the most cultural significance.”</p> <p>-“There is a common humanity of all people regardless of culture, and deep down we are all alike no matter where we are from.”</p> <p>-“Everywhere in the world is different and unique, allowing for learning opportunities about other cultures as well as cultural self-awareness about ourselves.”</p> <p>-“It is important to be flexible when experiencing new cultures and people, and to adapt to situations of different cultural contexts.”</p> <p>-“Culture is just a social-construct used to explain the world.”</p>
<p>15. As an American, what comes to mind when you think of New Zealand culture?</p>
<p>16. Do you think the culture in New Zealand will be mostly similar or different than your own from the United States? Why or why not?</p>
<p>17. What comes to mind when you hear the words, “indigenous culture”?</p>
<p>18. What are your pre-conceived notions about the Maori people of New Zealand, if any?</p>
<p>19. What differences and similarities do you predict to see between the Maori people and Native Americans?</p>
<p>20. How do you expect participating on the study abroad program, “Resources and Indigenous Peoples of Oceania” (New Zealand), to change your world perceptions, if at all?</p>

Table 2

The second questionnaire survey consisted of nineteen multiple choice and short-answer questions, and, like the pre-study abroad questionnaire survey, included sections on student participant demographics, background information, and views in cultural difference

(see Table 3). The “Demographics” section of the second survey was much shorter, with only two questions asking for students’ names and student ID numbers. These questions were simply for participant identification. In the “Background Information” section, students were asked questions about their experience abroad in New Zealand and for their feedback on the program itself. These questions were not directly related to the DMIS, but will be used as references for the program in the future. The “Cultural Differences” section of the second survey was larger than the first survey’s, comprising of twelve questions and making up over fifty percent of the survey. Like the first survey, this section was based off of Bennett’s (1986) Developmental Model of Intercultural Sensitivity (DMIS) and recent information on each specific stage (Bennett 2011). Students were asked the same four multiple choice questions about how they view cultural differences as the first survey, with each possible response corresponding to a DMIS stage (Note: answer 1= Denial, answer 2=Defense, answer 3=Minimization, answer 4=Acceptance, answer 5=Adaptation, answer 6=Integration. See Table 3.). Students were then asked eight short-answer questions, each asking for students’ perceptions about New Zealand and Maori culture after participating in the program, “Resources and Indigenous Peoples of Oceania”. These questions also asked students to describe specific experiences on the program that particularly impacted their perceptions/learning/etc. about the Maori indigenous culture. These answers were coded accordingly and matched with a DMIS stage. Questions 14 and 15 were not coded with the DMIS, due to question context oriented towards supplemental information for future program participation.

## Survey 2: Post- Study Abroad

DEMOGRAPHICS	
1. Name:	
2. Student ID #:	
BACKGROUND INFORMATION	
3. How would you rate your experience participating on the study abroad program, “Resources and Indigenous Peoples of Oceania” (New Zealand) out of 10, and why? (0= lowest, 10=highest)	
4. What were your favorite parts of the program?	
5. What were your least favorite parts of the program?	
6. Did the program have an adequate balance between physical geography content and indigenous culture content?	
7. Would you recommend this program to other students? Why or why not?	
CULTURAL DIFFERENCES	
8. Please select the option that relates most to your view of experiencing other cultures: -“With my experience, I can be successful in any culture without any special effort- I never experience culture shock.” -“When I go to other cultures, I realize how much better my own culture is.” -“No matter what their culture, all people are pretty much like us.” -“The more cultural differences the better—it’s boring if everyone is the same.” -“I can maintain my own values, while also behaving in culturally appropriate ways in a new place.” -“I feel most comfortable when I’m bridging the differences between the multiple cultures I know.”	
9. Please select the option that relates most to how you would deal with interacting with new people from a different culture: -“As long as we speak the same language, there’s no problem.” -“We sure could teach these people a lot of stuff!” -“The key to getting along in any culture is to just be yourself—authentic and honest!” -“We have very different life experiences, but we are learning from each other.” -“I greet and interact with people from new cultures somewhat differently to account for cultural differences in the way respect is communicated.”	

-“I have already been a part of so many other cultures, that I am able to use my communication skills with multiple frames of reference.”
10. Which statement is the best representation of how you view your own American culture? -“My American culture will allow me to navigate other cultures with ease.” -“My American culture is the best in the world, and should be a model for others to follow.” -“My American culture has its differences, but overall it's the same as most other cultures in the world.” -“My American culture is unique, as are the other cultures of the world, and we can all learn from each other.” -“Aspects of my American culture are not acceptable in other cultures, and I therefore should consciously adapt to when experiencing new cultures.” -“I am not defined by American culture or any other culture.”
11. Please select the statement most similar to your worldview: -“I do not necessarily care about other cultures or cultural contexts.” -“America is the best country on the planet with the most sophistication, the most economic power, and the most cultural significance.” -“There is a common humanity of all people regardless of culture, and deep down we are all alike no matter where we are from.” -“Everywhere in the world is different and unique, allowing for learning opportunities about other cultures as well as cultural self-awareness about ourselves.” -“It is important to be flexible when experiences new cultures and people, and to adapt to situations of different cultural contexts.” -“Culture is just a social-construct used to explain the world.”
12. What aspects of New Zealand culture surprised you the most? Explain.
13. Please briefly compare and contrast New Zealand culture to American culture based off of you study abroad experience.
14. What specific experiences on the program taught you the most about Maori culture? Explain.
15. What specific experiences on the program taught you the most about the connection between the New Zealand physical landscape and the Maori people? Explain.
16. What is your biggest take-away about Maori culture? Explain.
17. If someone asked you to explain the Maori people, what would you say?
18. Do you feel like your cultural sensitivity, perceptions, and/or competency was

changed through participating in the program? If so, how?
19. Do you consider yourself a global citizen? Did this program affect this opinion?

Table 3

The second qualitative method for measuring students' indigenous intercultural sensitivity before and after participating in the study abroad program, "Resources and Indigenous Peoples of Oceania" was student journal entries and final papers, written by student participants while in New Zealand and after the program about particular learning experiences and their perceptions. Student journal entries were written diary accounts recorded throughout the duration of the program, usually about certain topics or issues being discussed on the program that day. Each entry asked students to reflect on their own opinions and draw from their present in-country experiences. These journal entries provide detailed, reliable, and focused accounts of students' experiences, as well as insight into students' day-to-day thinking while participating on the program. Because I was not on the study abroad program itself with students, their journal entries provide a means to still gather data on their intercultural sensitivity throughout the progression of the program.

Students' final papers allowed them to write about a geographic phenomenon of their choice in New Zealand that they found interesting or gained a personal connection to while on the program. These papers were to incorporate physical and Maori cultural geography and/or connections, and were to showcase students' specific learning experiences while abroad. These student papers gave students the opportunity to do independent research and draw conclusions about their study abroad experience, and provide insight into their post-study abroad mindset and intercultural sensitivity. The first-hand student accounts from these

journal entries and final papers help explain why students may have answered their post-study abroad questionnaire surveys the way they did, as well as provide any specific reasons for changes in students' intercultural sensitivity based off of the DMIS.

## CHAPTER 4: Results

### Survey 1

The first instrument to generate results was the first questionnaire survey, completed by student participants before studying abroad in New Zealand. According to these results, the vast majority of students were in the Acceptance stage of the DMIS (see Table 4). Of the eight student participants, the survey answers of six students reflected the Acceptance stage on average. This stage of intercultural sensitivity is characterized by experiencing cultural difference in context, accepting that all behaviors and values exist in distinctive cultural contexts and that patterns of behaviors and values can be discerned within each context (Bennett 2011). Students at this stage are curious about alternatives to their own culture, and accept cultural differences as simply differences, not good or bad. The worldview structure of individuals at this stage allows for a rich experience of different cultures and self-reflective consciousness that allows for one's self in cultural context (Bennett 2011).

Student D's answers reflected an equal balance between the Minimization and Acceptance stages after completing the first survey (see Table 4). This student's intercultural sensitivity towards indigenous people exhibited Acceptance qualities described above, as well as those within the Minimization stage. At this stage, an individual has "arrived" at intercultural sensitivity, and recognizes the common humanity of all people regardless of culture (Bennett 2011). The worldview structure of individuals at this stage is characterized by a belief that deep down all humans are alike, either physically/psychologically or spiritually/philosophically, and undermines the unique cultural differences that exist between groups by generalizing other cultures compared to one's own (Bennett 2011).

Student C's answers to the first survey on intercultural sensitivity reflected the Adaptation stage (see Table 4). This stage exhibits more ethnorelative viewpoints towards cultures. It is characterized by consciously shifting perspective and intentionally altering behavior, and is usually achieved when there is a need to actually interact effectively with people of another culture (Bennett 2011). At this stage, individuals actually adapt to the culture they are experiencing. The worldview of individuals at this stage views cultural boundaries as more flexible and permeable, and experience can be intentionally formed in various cultural contexts (Bennett 2011).

To break down the first questionnaire survey's results on student participants' intercultural sensitivity before studying abroad to New Zealand even more, one can also observe how many student answers were reflected in each stage of the DMIS. Starting from the most ethnocentric intercultural sensitivity stage and moving towards ethnorelativism, total student participants' answers were as follows: Denial= five answers, Defense= zero answers, Minimization= seventeen answers, Acceptance= forty-one answers, Adaptation= fifteen answers, Integration= two answers (see Table 4).

These results show that the vast majority of student answers were falling in the Acceptance stage, as well as stages in the middle of the DMIS model. There were outliers on both ends of the model, with some students' answers reflecting Denial of intercultural sensitivity and other reflecting Integration into intercultural sensitivity. Overall, most answers to the first questionnaire survey reflected student intercultural sensitivity as falling on the low to mid range of the DMIS. To view how specific student participant answers were reflected on the DMIS, see Table 4 (Note: Only survey questions 11-20 involved the DMIS).

### Survey 1 Results: Pre-Study Abroad

	<b>Denial</b>	<b>Defense</b>	<b>Minimization</b>	<b>Acceptance</b>	<b>Adaptation</b>	<b>Integration</b>
<b>Student A</b>			Q16, Q18	Q12, Q13, Q14, Q15, Q17, Q19 Q20	Q11	
<b>Student B</b>	Q11, Q16		Q12, Q14, Q15	Q13, Q17, Q18, Q19, Q20		
<b>Student C</b>			Q16	Q15, Q17, Q18, Q19	Q11, Q12, Q13, Q14, Q20	
<b>Student D</b>	Q18		Q15, Q16, Q17	Q14, Q19, Q20	Q12, Q13	Q11
<b>Student E</b>	Q20		Q17	Q15, Q16, Q18, Q19	Q11, Q13, Q14	Q12
<b>Student F</b>	Q16		Q15, Q18	Q12, Q17, Q19, Q20	Q11, Q13, Q14	
<b>Student G</b>			Q12	Q11, Q13, Q14, Q15, Q16, Q17, Q18, Q19	Q20	
<b>Student H</b>			Q15, Q17,	Q11, Q12,		

			Q18, Q19	Q13, Q14, Q16, Q20		
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Table 4 (Note: Q = Question #)

## Survey 2

The second instrument to generate results was the second questionnaire survey, completed by student participants after studying abroad in New Zealand. According to these results, the majority of students were still in the Acceptance stage of the DMIS after completing their study abroad experience, with six of the eight student participants' answers reflecting Acceptance as their average stage (see Table 5). Student A's answers reflected an equal balance between the Acceptance and Adaptation stages.

Student G's answers were curiously an equal balance between the Acceptance, Adaptation, and Integration stages (see Table 5). This student's intercultural sensitivity towards indigenous people exhibited the Acceptance and Adaptation qualities previously described, as well as those within the highest stage of the DMIS, Integration. At this stage, an individual is not defined in terms of any one culture, and intentionally makes a significant, sustained effort to become fully competent in new cultures (Bennett 2011). This marginal cultural identity allows for lively participation in a variety of cultures and a wide repertoire of cultural perspectives and behavior to draw on (Bennett 2011). Individuals at this stage possess the most ethnocentric sense of intercultural sensitivity.

Despite the number of student participants' answers on average remaining in the Acceptance stage of the DMIS after studying abroad, their individual answers show a positive trend towards more ethnocentric stages of intercultural sensitivity. Starting from the most ethnocentric intercultural sensitivity stage and moving towards ethnocentrism, total

student participants' answers were as follows: Denial= zero answers, Defense= zero answers, Minimization= eight answers, Acceptance= forty-six answers, Adaptation= twenty-one answers, Integration= five answers (see Table 5).

These results show that while the vast majority of student answers were still falling in the Acceptance stage, there were no answers in the two most ethnocentric stages and only eight answers in the Minimization stage, as opposed to the first survey where there were five student answers in the most ethnocentric stage, Denial, and seventeen answers in Minimization. There was also a large increase in the amount of student answers in the two most ethnorelative DMIS stages compared to the first questionnaire survey, with twenty-one total Adaptation answers as opposed to only fifteen from the first survey, and five total Integration answers as opposed to only two from the first survey. Overall, most student answers to the second survey reflected student intercultural sensitivity as falling on the mid to high range of the DMIS. This shows that student participants answered more questions with more ethnorelative intercultural sensitivity after studying abroad, displaying an increase in intercultural sensitivity towards indigenous people as a result of their study abroad experience. To view how specific student participant answers were reflected on the DMIS, see Table 5 (Note: Only survey questions 8-13, 16-19 involved the DMIS).

**Survey 2 Results: Post-Study Abroad**

	<b>Denial</b>	<b>Defense</b>	<b>Minimization</b>	<b>Acceptance</b>	<b>Adaptation</b>	<b>Integration</b>
<b>Student A</b>				Q11, Q12, Q13, Q16, Q17	Q8, Q9, Q10, Q18, Q19	

<b>Student B</b>			Q11, Q16, Q19	Q9, Q10, Q12, Q13, Q17, Q18	Q8	
<b>Student C</b>				Q9, Q12, Q13, Q16, Q17, Q18	Q8, Q10, Q11, Q19	
<b>Student D</b>			Q18	Q12, Q13, Q16, Q17, Q19	Q9, Q10, Q11	Q8
<b>Student E</b>				Q9, Q10, Q11, Q12, Q13, Q16, Q17, Q18	Q8	Q19
<b>Student F</b>			Q12	Q9, Q10, Q13, Q16, Q17, Q18, Q19	Q8, Q11	
<b>Student G</b>			Q18	Q9, Q12, Q13	Q16, Q17, Q19	Q8, Q10, Q11
<b>Student H</b>			Q18, Q19	Q10, Q11, Q12, Q13, Q16, Q17	Q8, Q9	

Table 5 (Note: Q = Question #)

## **Student Breakdown**

Student A's pre-program survey largely displayed the Acceptance stage of the DMIS, as seven out of ten answers fell into that stage, with two answers in Minimization and one in Adaptation. After participating on the study abroad program however, Student A's answers grew in intercultural sensitivity, with an even split of five answers in the Acceptance stage and five in the Adaptation stage. This student's intercultural sensitivity towards indigenous people grew after participating in the program, showing no more signs of the Minimization stage and more Adaptation qualities. This change in intercultural sensitivity is also evident in their program journals. In one of their first journal entries, Student A says, "I do feel like an outsider here, I feel like the locals watch us everywhere we go" and how, unlike in the United States, "Interactions here are more than just surface deep, people actually take the time to make conversation and ask people questions to get to know them". These are good examples of someone in the Acceptance stage, where they are focusing on, acknowledging, and accepting cultural differences. In their final journal entries however, Student A describes New Zealand not like an "outsider", but from the Maori perspective. For example, when describing the workings of a geothermal hot spring, Student A says, "a young woman used to swim in the lake until a Taniwha (spirit) got mad and either took her or killed her. The Gods were so upset with it that they boiled the lake and made it hot so no Taniwha could live there". This is an example of Student A in the Adaptation stage, as they adapt their own worldview to that of an indigenous culture when describing a physical landscape.

Student B's pre-program survey answers fell mostly into the Acceptance stage, with five out of ten answers. However, Student B never answered higher than Acceptance on the DMIS, with three answers falling within Minimization and two within the most ethnocentric

stage, Denial– the most of any student participant. The Denial stage is characterized by a denial of cultural difference and the inability to experience differences in culture other than extremely simple ways (Bennett 2011). After participating on the study abroad program, Student B’s answers grew in intercultural sensitivity. The majority of answers still fell within the Acceptance stage at six out of ten, and there were once again three answers within Minimization, but in the post-program survey Student B had no more answers within Denial, or even below Minimization for that matter, and one answer above Acceptance within the Adaptation stage. This change in intercultural sensitivity is evident in their final paper. Student B described at length the issues Maori people face as a result of cultural differences and globalization, such as natural resource degradation and big-business pushing indigenous people to the economic periphery. Not only was there no more denial of cultural difference, but Student B actually wrote about accepting and embracing Maori cultural differences. They said, “Reading things about Maori struggles or decline online will not elicit the same response as hearing it first hand from an indigenous native”. This statement alone emphasizes the impact this study abroad experience had on Student B and their intercultural sensitivity.

Student C’s pre-program survey answers were one of the most ethnorelative of any student participant, with only one answer in the Minimization stage, four within Acceptance, and five in the second-most ethnorelative stage, Adaptation. Curiously however, after participating in the study abroad program, Student C’s post-program survey reflected a decrease in the amount of answers in the higher ethnorelative stages. In the post-program survey, Student C answered six questions in the Acceptance stage, and only four in the Adaptation stage. While this student no longer had any answers below Acceptance, they were one answer short in Adaptation from the first survey. Because of this, on average, Student C

was in the Acceptance stage both before and after studying abroad. Their final paper reflects this stage, as they consistently describe cultural differences between the European culture and the Maori, and rarely portray personal adaptations or connections to the Maori culture. For example, when concluded their paper, Student C states, “Auckland has a lack of cultural icons, symbols that relate to the Maori way of life. There are few material and non-material examples, but these are outweighed by the British material culture in the city that was established during colonialism. Now it is very hard for the Maori to overcome the invisible hierarchy that the British created...”. This reflects accepting cultural differences within contexts, a characteristic of the Acceptance stage (Bennett 2011).

Student D’s pre-program survey answers showed a great range of intercultural sensitivity, with their answers mostly reflecting the Minimization and Acceptance stages at three answers each, two answers in Adaptation, and curiously one answer in both the Denial and Integration stages, the lowest and highest stages of intercultural sensitivity respectively according to the DMIS. After participating in the study abroad program, Student D’s answers reflected an overall move towards more ethnorelativism. Their post-program survey reflected only one answer in the Minimization stage, five answers in Acceptance, three in Adaptation, and one, once again, in Integration. This move towards more ethnorelative intercultural sensitivity can be seen in their program journal entries. In their first few entries they only mention the Maori people in terms of economic aspects, such as tourist shops and merchandise they see. By their final entries however, they discussed every interaction with a Maori person and even stated multiple times how they wished for more personal interactions with the Maori. After one such encounter with woodcarvers, Student D said, “I was very pleased to see an authentic Maori art shop, and we got to see them in their creative process

(carving large wooden statues). Encounters like that are very enriching to the program (they talked about Maori stories, modern day living, resources, etc.). More encounters with Maori people is a must for this program”. They also concluded their journal with a suggestion on how to operate the program in the future to facilitate such encounters, “it might even be best to spend a majority of the time in Tongariro (National Park), as the landscape seemed very rich for the instruction of Maori peoples and resources/connections to land”. This strong want for more interaction with indigenous peoples shows strong ethnorelativism in terms of intercultural sensitivity.

Student E’s pre-program survey answers showed a very large range of intercultural sensitivity, with one answer in Denial, the most ethnocentric stage, one answer in Minimization, four answers in Acceptance, three answers in Adaptation, and one answer in Integration. These survey answers span the entire DMIS spectrum. After participating in the study abroad program, Student E’s intercultural sensitivity became more condensed, with the majority of their post-program survey answers falling within the Acceptance stage at eight answers, and one answer each in the Adaptation and Integration stages. While there were fewer answers in the Adaptation stage after studying abroad, there were no answers below the Acceptance stage, reflecting a more ethnorelative level of intercultural sensitivity after studying abroad. Overall, Student E’s final paper reflects the intercultural sensitivity stage of Acceptance, as they described their paper as a case study, which “explores some small aspects concerning the connections between the Maori people and the academic institutions of Aotearoa / New Zealand”. Student E did not describe adapting or integrating into the Maori culture, as the more ethnorelative DMIS stages portray, and instead focused on

cultural differences in specific cultural contexts, a defining characteristic of the Acceptance stage (Bennett 2011.)

Student F's pre-program survey answers included one in the Denial stage, two in Minimization, four in Acceptance, and three in Adaptation. After studying abroad on the program however, only one answer fell below the Acceptance stage in Minimization, seven answers reflected Acceptance, and two answers reflected the Adaptation stage. This shows an overall growth in intercultural sensitivity, with no more answers falling into the most ethnocentric form of intercultural sensitivity, Denial, and only one answer falling below Acceptance. Student F's final paper depicts the Acceptance stage as they often make statements about how they are not Maori, and therefore cannot relate or speak for them. For example, Student F said, "I am not Maori so it is not my place to determine what is and is not cultural appropriation to Maori people", and, "As stated before, I am not Maori so I do not have an answer to whether or not this is an issue to them, but it's worth a discussion...". These statements portray how different cultures exist in distinctive cultural contexts, which is characteristic of the Acceptance stage of the DMIS (Bennett 2011).

Student G showed the highest growth in intercultural sensitivity of any student participant. Their pre-program survey reflected one answer in the Minimization stage, eight answers in Acceptance, and one answer in Adaptation. After studying abroad on the program, their post-survey answers were one in the Minimization stage, and three answers each in of the Acceptance, Adaptation, and Integration stages. Student G went from only one answer above the Acceptance stage before studying abroad, to six answers after. They also had the highest number of answers within the Integration stage out of any student participant, the most ethnorelative stage of intercultural sensitivity on the DMIS. Their post-program survey

responses reveal this large move towards ethnorelativism and higher intercultural sensitivity. For example, Student G's post-program survey revealed that they believe that they are "not defined by American culture or any other culture" and that "culture is just a social-construct used to explain the world". These responses exactly correspond to the Integration stage of the DMIS, as they describe an individual who is not defined in terms of any one culture (Bennett 2011).

The final student participant, Student H, also showed a growth in intercultural sensitivity after studying abroad. Their pre-program survey answers included four in the Minimization stage and six in the Acceptance stage. After studying abroad however, Student H's post-program survey answers included only two in the Minimization stage, six once again in the Acceptance stage, and two in the Adaptation stage. This shows a movement into a more ethnorelative intercultural sensitivity that is more adapting to different cultures after studying abroad. This growth in intercultural sensitivity can be seen in Student H's final paper, where they conclude with the statement, "When seeing the unoccupied land in New Zealand, as well as eco consciousness signs influencing others to recycle and save energy, I think back at the Maori people and their way of living" and, "I have learned a great deal about nature and how to help preserve it from traveling to New Zealand and hope to bring back all of the knowledge that I have learned from these people and apply it to everyday life". These statements show how Student H is adapting to things they learned from the Maori, and taking that knowledge home with them.

## CHAPTER 5: Discussion and Conclusion

The results from this qualitative analysis conclude that overall, student participants' intercultural sensitivity towards indigenous groups positively changed after studying abroad on the study abroad program, "Resources of Indigenous Peoples of Oceania", based off of the Developmental Model of Intercultural Sensitivity (DMIS). There is no evidence that age, gender, or ethnicity affected these results in any way. While on average the majority of student participants fell into the Acceptance DMIS stage both before and after studying abroad, individual answers after studying abroad show a positive trend towards more ethnorelative stages of intercultural sensitivity. Student participants' questionnaire survey answers, program journal entries, and final papers show evidence of this when looked at in detail.

These results indicate that the short-term study abroad program, "Resources and Indigenous Peoples of Oceania", at the University of Missouri was successful in providing students with an authentic cultural experience with the indigenous Maori people of New Zealand. This program fills the void within study abroad of providing students with authentic experiences with indigenous peoples and the aspects of education that study the landscapes and cultural heritages of the places that accompany them. The broad impacts of this exploratory study on the field of geography education include a much needed contribution to the gap in literature that connects geography education, short-term study abroad programs, and elements of indigenous cultures together, as well as strengthens the connection between the study of geography and study abroad programming. This study also incorporates the study of indigenous peoples into geography education in a hands-on way, which allows

students to learn through place and personal experience instead of in a traditional classroom setting.

This study abroad program is set to continue at the University of Missouri through the Department of Geography, with plans to include other locations with thriving indigenous cultures, such as Australia, Fiji, and/or other areas in Oceania. The potential also exists for new collaborations to be made through this program with Maori organizations and/or New Zealand universities, further increasing the educational and international reach of the department. It is recommended that the multiple professors within the Department of Geography who study indigenous geographies work together to utilize the success of this study abroad program and the potential collaboration possibilities. More indigenous geography coursework and study abroad opportunities would help the department generate campus interest, student enrollment, and cross-curricular connections. Through such study abroad programs, academic departments and American study abroad students alike can not only experience new destinations, but also gain authentic cultural understanding for the indigenous people of a place and make new connections. This exploratory study proves that such experiences improve students' intercultural sensitivity, creating more ethnorelative views of the world, and connects geography education, short-term study abroad, and elements of indigenous cultures together.

Future research on connecting geography education, short-term study abroad, and elements of indigenous cultures together should be conducted. If similar case studies are to be organized, one suggestion is to increase the sample size of students participating in the study abroad program. Due to recruitment limitations and factors relating to this being the first year of the program, this case study's student sample size was relatively small, which

can be a constricting factor to research. A larger sample size would increase the amount of data about study abroad and geography education effectiveness.

Another suggestion would be to use the Developmental Model of Intercultural Sensitivity (DMIS) across multiple short-term study abroad programs with a focus on indigenous cultures to compare and contrast study abroad effectiveness to increasing indigenous intercultural sensitivity across different places and indigenous groups. In order for this to be possible however, more study abroad programs like the one used in this exploratory case study must be created. While there are weaknesses to the DMIS, such as its broad implications for practice and very specific stages that do not perfectly correspond to the fluidity of human nature, its strengths make it an ideal model for studies involving cultural sensitivity. These strengths include a straightforward information set about each intercultural stage, a clear supporting body of literature, and an easily customizable structure that can be applied to a variety of assessment and evaluation tools.

A final suggestion for future research on this topic would be to use other methods to gather data on student intercultural sensitivity, such as on-site observations, student interviews, and post-study abroad follow ups. Due to budget restrictions and program requirements, I was not able to go on the program with the students and complete student observations and interviews while in New Zealand. Such methods would be beneficial to future studies. I was also limited to about a three month window of time to conduct, organize, and assemble my research, and therefore could not follow up with students post-study abroad on whether or not their intercultural sensitivity was sustained after being back in the United States for a significant amount of time. This would be helpful for future research to measure

the longstanding impact of similar short-term study abroad programs on student intercultural sensitivity.

This case study described the process of creating a new short-term study abroad program titled, “Resources of Indigenous Peoples of Oceania”, to New Zealand, the process of measuring student participants’ indigenous intercultural sensitivity using the Developmental Model of Intercultural Sensitivity (DMIS) through student questionnaire surveys and student journal entries/final papers, and the results of whether or not the program was successful in increasing student participants’ intercultural sensitivity. The results of this study will help the University of Missouri Department of Geography and International Center improve or retain certain elements of the program to ensure that students are gaining an authentic study abroad experience in the future with the indigenous people and place they are traveling to, and becoming more informed and educated global citizens.

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