

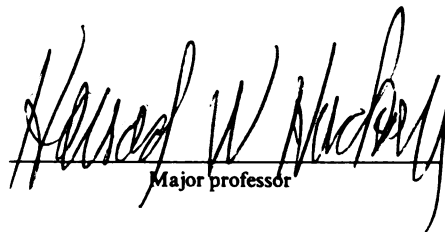


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AN ANALYSIS OF THE INTERCULTURAL PERSON IN THE
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**AN ANALYSIS OF THE INTERCULTURAL PERSON IN THE CONTEXT
OF GLOBAL THEOLOGICAL EDUCATION**

By

Carl E. Polding

A DISSERTATION

**Submitted to
Michigan State University
in partial fulfillment of the requirements
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1991

ABSTRACT

AN ANALYSIS OF THE INTERCULTURAL PERSON IN THE CONTEXT OF GLOBAL THEOLOGICAL EDUCATION

By

Carl E. Polding

A great challenge for educators today is to enhance the ability of local citizens to view their lives in a global context, to understand the impacts of global interdependence, and be able to make responsible decisions on the basis of their connections with the rest of the world. One educational institution addressing this problem is the seminary.

Four global theological constructs—ecumenism, evangelism, interfaith dialogue, and social justice—have been proposed for seminaries that would lead to the development of the intercultural minister. Since ministers are often respected individuals in leadership roles, they could facilitate the growth of interculturality in a congregation made up of local citizens.

The purpose of this study was to test a model of the intercultural person to determine to what extent intercultural competence can be predicted from background characteristics, and to determine if intercultural competence is similar to the global theological constructs being promoted.

The research was a descriptive correlational study of 176 first-year students at three seminaries. The major findings of the study are:

1. Certain experiential and educational background characteristics are predictive of intercultural competence. The primary predictor is intercultural learning effort.

2. The four global theological constructs—ecumenism, evangelism, interfaith dialogue, and social justice—are positively related to intercultural competence.

3. Experiential and educational background characteristics are predictive of the four global theological constructs. The primary predictors are intercultural learning effort and gender.

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Dedicated to
Patty...whose strength and love made it possible,
Matthew, Krista, Mary...whose future made it worth it,
and Jesus Christ...who makes all things meaningful.

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Many people have helped me to accomplish this goal in my life. I want to express my deepest appreciation to the following partners in this journey whose participation made this work possible:

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STATEMENT OF THE PROBLEM

A great challenge for educators today is to enhance the ability of local citizens to view their lives in a global context, to understand the impacts of global interdependencies, and be able to make responsible decisions on the basis of their connections with the rest of the world. Alger (1982) reports that "colleges and universities have greatly increased their community outreach activities in international education" but laments that only a "small number of people" have been reached. He asks, "Why have we been able to achieve so little when interdependence has become a condition of everyday life?"

Increasingly the reality of our interdependencies in the world is being felt by local citizens. And increasingly local citizens are being called upon to participate in social, economic, educational, humanitarian, political and even military arenas that profoundly affect peoples throughout the world. The challenge for our educational and political institutions is to develop responsible citizen attachment to global issues, so that individual and collective behaviors contribute in positive ways to the survival of all peoples on our planet and to an equitable quality of life for all.

One way for educators and experts to connect with local communities and to help citizens develop responsible attachment to global issues is through local mediators. Respected individuals in leadership roles in communities can serve as interpreters and mediators between the international and educational experts and the

public. Such mediators may be able to help local citizens recognize the opportunities that exist for increased knowledge and participation in the international and intercultural world. Local mediators can also facilitate positive interaction between culturally different people by promoting their association, involvement and feelings of connectedness with each other.

Among the many groups that could be mediating influences in local communities are local churches and the individuals within them who are able to establish an environment supportive of multicultural expression. Keen (1979, p. 79), commenting from a Harvard University study on the possibility of developing responsible citizen attachment to global issues, states,

Perhaps the most promising neighborhood-based institutions for these purposes are local church congregations...The church parish traditionally provided a center for neighborly activity, and now represents one of the remaining small collective units within modern society. Through rebuilding networks of relationships within the common life of the parish, energy could be generated for addressing both the problems of people's day to day lives and the larger societal and global issues of the day.

As the leaders of local congregations, ministers could be a valuable group of cultural mediators. They teach, guide, and administer the affairs of the church and often are the role models for the members of the church.

Many, perhaps most, ministers working in local churches receive their education at a seminary. The Association of Theological Schools estimates that 59,000 men and women are in training for the ministry at accredited seminaries each year (ATS Bulletin 39, 1990-91). But are these seminaries developing ministers who can be cultural

mediators able to guide local citizens into connections with the diverse peoples of the world?

According to the Standards for Accrediting of the Association of Theological Schools (ATS), member schools are to “give evidence of appropriate attention to the issues and concerns of global theological education.” The long-range plan for ATS includes “nurturing a global context for theological education.” By “nurturing this global context” seminaries seem to be promoting connectedness, in the theological realm, between the peoples of the world. How, then, are seminaries guided in their development of global theological education?

The ATS Task Force on Globalization has listed the following four concerns of a person who is globally oriented and intercultural in their theology: ecumenism, evangelism, interfaith dialogue and social justice. In this study measures of these constructs will be developed and tested to determine their associations with the broader construct, intercultural competence, and background characteristics.

THE MODEL OF THE INTERCULTURAL PERSON

Various terms have been used to describe the person who is concerned about global realities. Such a person could be called cross-cultural, global, intercultural, transcultural, or multicultural. Dictionary definitions of each of these descriptions indicate that the person with these concerns is one who is able to transcend his or her personal cultural mindset in his or her patterns of thinking, judging or behaving.

In developing the concept of the “multicultural man,” Adler (1977) suggested that such people are (a) adaptive when faced with

difficulties and can interact in many situations, regardless of the culture in which they find themselves; (b) are continually undergoing personal transitions, since they are always finding new challenges in the different situations; and (c) can look at their own culture from the perception of an outsider.

Adler explained his concept further in 1982 when he characterized the “multicultural man” like this:

The identity of multicultural man is based, not on “belongingness” which implies either owning or being owned by culture, but on a style of self consciousness that is capable of negotiating ever new formations of reality. In this sense multicultural man is a radical departure from the kinds of identities found in both traditional and mass societies. He is neither totally a part of nor totally apart from his culture; he lives, instead, on the boundary. (p. 391)

Brislin (1981, p. 299) incorporates the multicultural man in his image of the cultural mediator. The cultural mediator is a person who can act as a guide for new sojourners. “They can mediate between cultures by creating opportunities for monocultural individuals to communicate with counterparts in other countries.” Cultural mediators are also those who “incorporate knowledge about other cultures into general theory meant to explain human behavior.”

Gudykunst (1984, p. 292) argues for the use of the term “intercultural” to describe this kind of person. He describes the “intercultural person” as one “who has achieved an advanced level in the process of becoming intercultural and whose cognitive, affective, and behavioral characteristics are not limited but are open to growth beyond the psychological parameters of any one culture.” He believes

that intercultural is more inclusive than multicultural in portraying a person whose psychological makeup transcends any one group.

Gudykunst goes on to describe the intercultural person as one who “embodies attributes that are preparation for serving as a facilitator and catalyst of contacts between cultures.” (Gudykunst, 1984)

“Intercultural persons, due to their interculturalness, develop a ‘third culture’ perspective (Gudykunst, Wiseman and Hammer 1977), which enables them to interpret and evaluate intercultural encounters more accurately and thus to act as a communication link between two cultures” (Gudykunst, 1984).

The four theological constructs of this study—ecumenism, evangelism, interfaith dialogue, and social justice—are proposed as representing the expression of the intercultural person in the theological realm.

Ecumenism stresses cooperation between the various manifestations of the Christian church throughout the world. The opposite of ecumenism is parochialism or religious narrowness. Gudykunst describes the intercultural person as “acquiring a greater capacity to overcome cultural parochialism and develop a wider circle of identification, approaching the limit of many cultures and ultimately humanity itself” (1984, p. 232).

Evangelism, as conceived in this study, stresses the need to express concern and compassion for all cultures and peoples by living out the principles of Christianity in peaceful cooperation with culturally different others. Gudykunst says that the intercultural person is one who “experiences an increase in the possibilities for... communing with diverse groups” and one who is “equipped with a

capacity to function in more than one culture effectively" (1984, p. 231).

Interfaith dialogue is the communication that results when Christianity is confronted by what seem to be the contradictions of other religions. Gudykunst says that the intercultural person is "better able to resolve and integrate seemingly contradictory characteristics of peoples and cultures and to transform them into complementary, interacting parts of an integral whole" (1984, p. 231).

Social justice refers to the need to be involved in the improvement and development of the lives of disadvantaged people. Lum points out that the intercultural person has an invaluable role in the advance of positive social change (1982).

In this study, the model of the intercultural person is applied to the seminary student preparing for the ministry. (Although the term "intercultural" is being used for the purposes of this study, much of the description for "multicultural" and "cultural mediator" could also be applied as demonstrative of the "intercultural person.")

SIGNIFICANCE OF THE STUDY

Intercultural relationships have impacted the nature of daily life in America. Resources and material goods are moved throughout the world in complex patterns of exchange that create global interdependencies. Individual decisions made in one country direct the affairs of daily life in other countries. Cultural plurality and diversity have permeated most communities. There is a growing need for citizens to become informed of global interdependencies and to participate more actively and positively in our new intercultural

society by developing a growing perception of the shared ecological future of the peoples of the world, by acquiring competency in transnational decision making and reflective judgment, and by learning how to exercise responsible influence (Keen 1979, p. 9–11).

A second reality is also becoming clear: face-to-face contact among people from very different cultural backgrounds continues to advance. Immigration brings refugees from oppressed countries, and profits bring investors from wealthy countries. International tourism is increasing. Students migrate to study and workers migrate to find employment. Many communities formerly monocultural are now comprised of a variety of ethnic and cultural groups. The mainstream of daily life brings contact with diverse groups of people in social and business networks. America is decreasingly a “melting pot” and increasingly a pluralistic society reflecting the makeup of the global environment.

Given the demands of our global relationships and domestic diversity, local citizens need to become interculturally competent people. Living with cultural diversity and plurality demands new tools of perception and judgment and new skills of communication and reflection. That need is exacerbated by the lack of cultural mediators and intercultural guides in the context of community life.

Ministers can contribute positively to the growth of an intercultural society if they can serve as those cultural mediators. Churches, led by intercultural ministers, may be able to build networks of support between cultures, create communities of mutually sharing people, foster international and intercultural connections, and take collective

action in dealing with the distances between people of differences (Keen, 1979, p. 61, 62).

Seminaries have recognized the need for globalization in educational programs with the goal of developing intercultural ministers. Within the context of globalization, a focus has been proposed by theological leaders of ecumenism, evangelism, interfaith dialogue and social justice. Strategies of educational intervention are being developed by seminaries to develop these perspectives in seminary students.

Purpose of the study. The purpose of this study is to test a model of the intercultural person to determine to what extent intercultural competence can be predicted from background characteristics and to determine if intercultural competence is similar to the global theological constructs being promoted in seminaries to enhance the global sensitivity of the ministry.

Conceptual model for the study. In Figure 1.1 a conceptual model is presented that serves as the foundation of this study. This model suggests that seminaries are made up of people with greater and lesser degrees of interculturality. Further, the model proposes that 1) the intercultural person in the seminary has a background of intercultural experiences and education that is related to their interculturality, 2) the intercultural person has an intercultural competence that is related to their interculturality and 3) the intercultural person has a commitment to four theological perspectives that is related to their interculturality. This research will test this model.

The Relationship of Experiential and Educational Background, Intercultural Competence and Four Global Theological Constructs

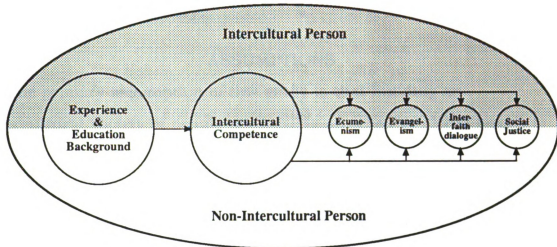


Figure 1.1

STATEMENT OF OBJECTIVES

The relationships between three sets of constructs will be examined in this study: experience and educational background; intercultural competence; and global theology. The objectives of this study are:

1. to develop and refine measures of experiential and educational background and the four theological constructs.
2. to assess the degree of intercultural competency of incoming students at three seminaries attracting students of three different ideological persuasions.
3. to describe the critical experiential and educational background factors that may be associated with the intercultural competence.
4. to assess religious beliefs with regard to four theological perspectives emphasized as important in the global context by

the 1986-87 ATS Task Force on Globalization in seminars: ecumenism, evangelism, interfaith dialogue and social justice.

5. to examine the nature of the relationship between the three areas of intercultural competence, experiential/educational background, and the four theological constructs.
6. to contribute to a profile of the intercultural person in the setting of a seminary.

ASSUMPTIONS

The primary assumption of this study is that building an intercultural society of people responsibly attached to global issues is important for the future of the world.

Lynch (1989) builds a case for the need for global commitment to multicultural education when he lists the following reasons:

- a) the non-viability of (multicultural) education which neglects those issues of human rights and freedoms that lie outside the boundaries of the nation state.
- b) the spreading international recognition of the phenomenon of cultural diversity and a growing appreciation of the need to come to creative terms with that diversity.
- c) the urgent imperative to learn from the policies and practice of other nations and regions, and to find new sources of inspiration for flagging Western values, which are based increasingly on material exploitation and rampant consumerism.
- d) the pressing necessity for improved environmental conservation...emphasizing the interdependence of all the earth's communities and resources...and fostering a sense of "environmental custodianship" for future generations.

e) the need for peaceful resolution of human conflict demanding that world citizens be educated with an awareness of the responsibility of each human being for all.

f) the necessity to counter the headlong rush to individualistic materialism in Western society by an educational strategy that balances human rights and social responsibilities for all humankind through citizenship education for community, national and world membership, which takes account of cultural, social, and environmental dimensions of human existence and activity.

g) the need to re-emphasize the similarities and commonalities among humankind rather than their differences.

A second assumption of this study is that the attitudes, perceptions, and competencies of ministers are transmitted to their congregations in both intentional and unintentional ways.

The topics, teachings, and messages of the minister establish the rules and principles for intercultural relationships. The information the minister chooses to use and disseminate directs the affective involvement of the congregation. The minister is an organizer of corporate action in the church, and as such, is the one who recruits and designates leadership from among the congregation. The minister is also perceived as a counselor and helper for those who are trying to sort out the areas and levels of their involvement in their community and in their world. (Adapted from Beals, 1985, p. 51-57)

With these assumptions and the model of the intercultural person in mind, the following hypotheses have been developed.

HYPOTHESES

Among incoming seminary students preparing for the ministry the hypotheses of this study are:

1. Experiential and educational background factors are predictors of intercultural competence.
2. The four global theological constructs of ecumenism, evangelism, interfaith dialogue, and social justice are unique and positively related to intercultural competence.
3. Experiential and educational background factors are predictive of the four global theological constructs.

DEFINITION OF TERMS

In this study the key variables or concepts will be defined as follows:

Evangelism- the universal mission of the church to take the message of the gospel to all people, all nations, all cultures, and all religious faiths. However, the emphasis in this study is not on the traditional approach of aggressive proselytizing. Rather, evangelism is conceived as an approach of presenting the message through living out the principles of Christian faith in peaceful cooperation with culturally different others.

Ecumenism- cooperation between the various manifestations of the church throughout the world. This includes a growing mutuality and equality between churches in first and third world countries and involves a new openness to and respect for the great variety of local theologies that are springing up within the church in its various concrete situations.

Interfaith Dialogue- the honest and respectful communication between equals that occurs between Christianity and other religions or non-Christians.

Social Justice- refers to the mission of the church to the world, not only to convert and to evangelize, but to improve and develop the lives of the millions of disadvantaged people around the world.

Intercultural Competence- the ability to transcend a personal cultural mindset in the realm of cognitive, affective, and behavioral characteristics.

Intercultural Learning Effort- a measure of individual initiative in developing culturally different experiences.

Intercultural Travel- the amount of time an individual has spent outside of the borders of the United States.

Intercultural Contact- a measure of an individual's personal experience with persons culturally different from themselves.

Intercultural Media- the amount of exposure a person has had to other cultures by studying, listening, or reading about other cultures.

National Mobility- the extent to which a person has lived in different areas within the United States.

Educational Exposure- a measure of an individual's school-related exposure to different cultures and countries through the study of history, geography, and social studies.

OVERVIEW OF THE STUDY

As noted in Chapter I, the purpose of this study is to test a model of the intercultural person to determine to what extent intercultural competence can be predicted from background characteristics and to

determine if intercultural competence is similar to the global theological constructs being promoted in seminaries to enhance the global sensitivity of the ministry. That being done, this research will be able to contribute to the establishment of an empirical base for developing strategies of globalization in seminaries, which will lead to the development of intercultural ministers. Ultimately, the purpose of this research is to facilitate the growth of intercultural citizens in local communities through the influence of intercultural ministers. The model of the intercultural person is presented, hypotheses are discussed, and the significance of the study is proposed.

Precedents in the literature that provide the base for the variables of interest in the study are surveyed in Chapter II. Those variables are: experiential and educational background; intercultural competence; social justice, evangelism, ecumenism, and interfaith dialogue.

The research design and the methodology used to test the hypotheses in the study are outlined in Chapter III. The development of the Intercultural Assessment Inventory and the reliability and validity of the factors it measures are discussed.

The findings of the research with regard to the hypotheses being tested are presented in Chapter IV. The results of a statistical analysis of the data is presented in detail.

The findings and a presentation of the conclusions, implications, limitations, and recommendations arising from this study are given in Chapter V.

II

PRECEDENT LITERATURE

This research will contribute to establishing an empirical base for building strategies of globalization in seminaries which will lead to the development of intercultural ministers. Intercultural ministers are needed to facilitate the growth of interculturality in local communities.

The variables to be measured in this study are educational and experiential background, intercultural competence, and four global theological constructs of ecumenism, evangelism, interfaith dialogue, and social justice.

THE NEED FOR INTERCULTURAL MEDIATORS

Today we are witnesses to the increasing ease of travel, the rise of worldwide electronic fund transfers, and the growing dominance of multinational corporations. In that setting, the only dreamers are those who think one country can somehow insulate itself from the vast and growing global marketplace.

The world is still a big place.

But it is getting smaller every week.

And it won't go away.

The growing interdependence, the growing integration of the international community has become, I believe, an irreversible fact of life.

Though some might regret it, the days are gone when the United States could, if we wished, hold the rest of the world at an arm's length.

For better or worse, the international community is our community. The future of the United States will depend in very large part upon our ability to work actively, constructively, and harmoniously with other nations, other cultures, and other peoples. —Clifton Wharton, Commencement Address, Michigan State University, December 3, 1988.

The building of the international community as our community may be one of the ultimate contributions of this study. But accomplishing that objective will require the building of bridges between professionals and people in higher education and citizens in local communities.

Professionals often develop a “family” of people like themselves and fail to establish relationships outside their own group. Keehn (1989) challenges development educators, a key group of intercultural agents, with this question:

Development educators, it is sometimes said, are addicted to the “talking-to-ourselves” posture—preaching to the converted. We have done quite well at defining, planning, strategizing. But have we grown too comfortable within our own development education family?...Have we retreated from establishing connections with affinity groups, from building larger networks—even though we know that we need stronger muscles (and larger numbers) if we expect to have a significant impact on development policies, on the media, on funders?

Chadwick Alger (1982) has also confronted this problem:

Colleges and universities have greatly increased their community outreach activities in international education over the past decade, in both pre-collegiate and adult education. Nevertheless, most of us are not satisfied with the small numbers of people we reach and are frequently reminded of our limited impact when surveys reveal widespread ignorance in the United States with regard to languages, world geography, and basic information on world affairs. We confront an exasperating paradox. Why have we been able to achieve so little when “interdependence” has become a condition of everyday life? In their daily lives people everywhere are immersed in world systems for investment, production, marketing, entertainment, media, advertising, etc. These systems affect prices, availability of jobs, the nature of work, individual definition of wants, and the characteristics of local cultures. Many people live under perpetual fear of nuclear destruction. On the other hand, most people know very little about the world systems that affect their daily lives and are not self-consciously aware of their involvement most of the time. For most people, self-conscious attention comes only on occasions that TV news commentators declare to be “crises,” such as an oil shortage, taking of U.S. hostages, or direct

U.S. military involvement abroad. But these “crises” soon pass from view, to be replaced by yet another 6 o’clock TV serial drama—perhaps the exploits of the U.S. Navy in the Bay of Sidri, a military coup in Poland or Argentine occupation of the Falkland/Malvinas Islands.

Alger believes that a “participatory gap” exists, a gap that ultimately leads to a cycle of apathy. By focusing on one population—ministers of local churches—that can be instrumental in local communities in breaking the cycle of apathy by promoting participation, that gap might be closed. Seminaries are concerned about developing ministers who bridge that gap. What, then, should the seminary know about the educational and experiential background factors that facilitate the development of intercultural ministers? And, what might be the theological approaches that promote the growth of the minister as cultural mediator?

EDUCATIONAL BACKGROUND FACTORS

A review of the literature on the influence of educational background factors seems to indicate that what children learn at school is critically related to their growth into being an intercultural person (Remy, Nathan, Becker and Torney, 1975). Furthermore, the teacher is an important mediator of this learning process: the more the teacher is intercultural, the more the student becomes intercultural. Finally, the international, global, or multicultural perspective seems to be more an issue of approach to education than the implementation of a particular curriculum, except in some social studies courses (Pusch, 1979, p. 4).

Much of the literature written to describe the relationship of educational background to the development of an intercultural person

falls under the rubric of “multicultural education,” although some educators have called such initiatives “global education” and some others “international education.” Mandates for multicultural education or global education often occur in the objectives for social studies education and curriculum established by state boards.

The Michigan Department of Education has issued a manual establishing direction in this area for local school districts, called Guidelines for Global Education. The writer states that students “should have the opportunity to receive formal and non-formal educational experiences that will prepare them to engage in the dynamics of global interdependence” (p. i). The rationale of global education is the development of world-minded persons (p. iv).

The role of education in the development of an intercultural person was the theme of the Summer 1982 issue of Theory Into Practice, a journal of the College of Education of The Ohio State University, titled “Global Education.” Lee Anderson comments that to ask “why should American education be globalized?” is a nonsensical question and goes on to discuss the nature of the interdependent world (p. 155–161). Hanvey notes that education that promotes a global perspective consists of five dimensions: 1) perspective consciousness, 2) state of the planet awareness, 3) cross-cultural awareness, 4) knowledge of global dynamics, and 5) awareness of human choices (p. 162–167).

Teacher education is also a prominent focus. Woyach and Remy discuss a community-based approach to global education in which teachers use resources in the community as a way to develop world-minded people (TIP, p. 177–184). Wilson discusses the need for cross-cultural experiences in teacher education programs. Several

other articles promote the teacher as a prominent cultural mediator who develops interculturalness in students. Such research promotes the interrelatedness of formal education and community, with the teacher having a critical role.

The editors of Educational Research Quarterly developed a similar review in 1983. One study cited showed a definite shift from an egocentric perspective to a broader world view by the age of eight (Jahoda, 1963; Remy, Nathan, Becker and Torney, 1975, p. 23). Kobus points out, "a number of social scientists and educators have expressed concern that superficial treatment of an intercultural dimension in the curriculum may actually enhance negative attitudes or anti-global perspectives" (p. 25). Thus, the efforts that a school makes in the primary education of a child in developing an intercultural perspective may have implications that extend into adulthood.

Remy, et. al. drew the following conclusions in summarizing major research about American children with regard to international socialization:

1) international learning begins early in life; 2) international learning is cumulative in that what children learn at one age builds upon and is influenced by what they have previously learned; 3) the time of middle childhood (grades three through eight) is an important period in international learning; 4) the beliefs, attitudes, values, and knowledge individuals develop about the world differ—each individual brings his or her own particular configuration of orientations toward the world; 5) the mass media, especially television and newspapers, play an important part in children's international learning. (Remy, Nathan, Becker and Torney, 1975, p. 40)

Political leaders have recognized the necessity of developing intercultural and international citizens through education. A 1989

National Governors Association Report of the Task Force in International Education states, "we must make international education a priority in this country...it is time for the Governors to take the lead in creating an international focus for our educational system."

(America in Transition, 1989, p. 3) Among the objectives recommended for state action are: "international education must become part of the basic education of all of our students; more of our students must gain proficiency in foreign languages; and schools and teachers need to know of the wealth of resources and materials, other than textbooks, that are available for international education." (p. vii)

Multicultural education seems to focus more on the development of experiences outside of the curriculum as a way to facilitate the growth of interculturality. The focus of multicultural education is discussed by Pusch (1979, p. 4). She says,

Multicultural education is a structured process designed to foster understanding, acceptance, and constructive relations among people of many different cultures. Ideally, it encourages people to see different cultures as a source of learning and to respect diversity in the local, national, and international environment...Multicultural education refers first to building awareness of one's own cultural heritage, and understanding that no one culture is intrinsically superior to another; secondly, to acquiring those skills in analysis and communication that help one function effectively in multicultural environments. Stress is placed on experiencing cultural differences in the classroom and in the society rather than simply studying about them.

The contacts students have with other cultures in the classroom has also been suggested as an important facilitator of intercultural growth. Cushner (1988), in an article on "Intercultural Effectiveness," cites several research studies on cooperative learning groups in classrooms. He reports that "using small group tasks during classroom

organization has been shown to unite group members and reduce negative racial attitudes (Burnstein and McRae, 1962; Jongewaard, 1981)." Cushner also cites a study by Slavin (1985) which "provides a review of seven cooperative-learning methods that employ principles of the contact hypothesis; all of which demonstrate positive results, including a gain in cross-ethnic friendships that are strong and long lasting." His conclusion is that "teaching through the small cooperative group approach may also be an effective method of introducing the concept of international interdependence while developing the practical and necessary skills to equip young people for their role in an interdependent world."

Obviously, schools can be involved in the development of intercultural persons. Educational background can promote the qualities of intercultural competence or contribute to the expansion of stereotypes and prejudice in students. Multicultural approaches, global curriculum in the social studies, foreign exchange student programs, language learning, and positive exposure to cultural diversity within schools all can contribute to the growth of cultural mediators in local communities.

EXPERIENTIAL BACKGROUND FACTORS

In her book, Building a Global Civic Culture, Elise Boulding discusses the need to develop a learning community at home, in our neighborhood, and in the places where we work and talk and act. "An important feature of this community is not only that there are learning sites everywhere but that every age in the life span must be represented in order to have enough of the relevant kinds of

experience and insight to draw from in the learning process.”
(Boulding, 1988, p. xx)

Boulding continues, “Of course we have just begun our task when we have developed these interactions and these relationships in our own community. Once we have learned how to make linkages with other parts of the world, we can go through the same interactive process again, with due regard for cultural differences. Moreover, we are not doing all this for the sake of knowing. We want to act, to help build this more peaceful world civic culture that will insure a better life on all parts of the planet.” (Boulding, 1988, p. xxd)

One of the hypotheses of this study is that the degree to which individuals have experienced the kind of “global civic culture” described by Boulding will affect their ability to be an intercultural person. Indeed, the accumulated whole of experiences and knowledge is culture. The cultural environments of students in their formative years will affect their development of interculturalness.

Hoopes and Pusch (1979) define culture as “the sum total of ways of living; including values, esthetic standards, linguistic expression, patterns of thinking, behavioral norms, and styles of communication which a group of people has developed.” Our experiential background, then, is contained within our culture.

The ways in which experiential background or culture affect the development of interculturality differ. Certain aspects of culture and experience are not chosen and certain aspects are. Some parts of experience are directed by parents. For example, LeVine (1965) states, “the images of an out-group that adults pass on to children are affected by the amount of direct experience the adults have had with

members of the out-group and by the amount of conspicuous difference between the in-group and the out-group.” (p. 49)

Language learning. Language can be a core aspect of cultural identity (Gudykunst and Asante, 1989, p. 118). By learning a second language, individuals acquire a new cultural role. Eastman (1985) found that language use facilitates the development of social identities. Mgbo-Elue (1987) found a positive association between attitudes toward the out-group and its language and desire to learn the out-group language. Commenting on communicator characteristics, Gudykunst and Asante state, “we have seen that the nature of, and the values inherent in, the intercultural settings to which we belong can influence considerably the significance and functions talk and silence are afforded, as well our communicative intent toward certain other groups we encounter.” (1989, p. 135)

Social structure. Interculturality is affected by social structure. People define themselves and give themselves social identity in relationship to the world in which they live (Tajfel, 1978, p. 71). They develop social categories in relationship to their social identity and they build stereotypes according to their social identity (Tajfel, 1981, p. 146, 147). In addition, communicative behavior is limited to the “social milieus” of individuals, including ethnic, racial, and cultural groups that function as “structural contingencies” (Kim, 1986).

Experiential background is culture. Individuals’ personal culture affects their interculturalness. That is, the categories, stereotypes, and social identity one has formed will play a role in the development of

the intercultural person. If people grow up in a monocultural environment then their in-group categories will include that single culture. If a person grows up in a multicultural environment with valuing acceptance of variability and diversity, that person's categories will probably be broader than the monocultural person's and the journey to interculturality will be shorter. Detweiler (1980) found that people with broad category width tend to make less negative attributions about out-group members' behavior than do narrow categorizers. Tajfel and Forgas (1981) report that once categories are established, they have a biasing and filtering effect on people's perceptions. So the person with narrow category width, one whose life has been made up of narrow categories, will likely seek to confirm his or her beliefs about the social world (Gudykunst, 1989, p. 205).

In his book Mindsets (1988, p. 43), Glen Fisher notes that culture and mindsets have much to do with perceptions across cultures:

This means that people look on international issues and events through a cultural lens. Again, we may be using a term that is more popular than technical, but "cultural lens" does focus attention on the connection between culture and personality, and therefore on the connection between culture and the general regularities in cultural conditioning as far as perceiving and reasoning are concerned. It is the lens, ground and colored according to the prescription of a culture or to the cultural conditioning derived therefrom, through which everyone who has experienced that particular kind of conditioning views the world.

People's experience does influence their ability to be interculturally competent. The education of people also influences their ability to be interculturally competent. What then is an interculturally competent person?

INTERCULTURAL COMPETENCE

This study will be using Elmer's Intercultural Competency Scale to measure intercultural competence. Elmer defined intercultural competence as effective behavior in contacts or exchanges between cultures (Elmer, 1986, p. 7, 13). Elmer based her work on Ruben (1976), Kealey and Ruben (1983), Hawes and Kealey (1979, 1981) and others. In examining that research, Elmer found agreement on the identification of certain effective behaviors in intercultural contact and attempted to develop an instrument to predict the occurrence of those behaviors. The research regarding those behavioral tendencies is discussed below.

Ruben (1976) seemed to break new ground when he identified seven dimensions of intercultural competence: 1) the capacity to be flexible; 2) the capacity to be nonjudgmental; 3) tolerance for ambiguity; 4) the capacity to communicate respect; 5) the capacity to personalize one's knowledge and perceptions; 6) the capacity to display empathy; and 7) the capacity for turn taking.

Kealey and Ruben (1983) completed a review of the literature on predictive indicators for intercultural effectiveness and found total consensus for the following six predictors: empathy, respect, interest in local culture, flexibility, tolerance, and technical skill. Three out of four of the groups studied also identified four other indicators: initiative, open-mindedness, sociability, and positive self-image.

An ideal intercultural person's profile would be one who:

is truly open to and interested in other people and their ideas, capable of building relationships of trust among people. He or she is sensitive to the feelings and thoughts of another, expresses respect and positive regard for others, and is nonjudgmental. Finally, he or

she tends to be self-confident, is able to take initiative, is calm in situations of frustration and ambiguity, and is not rigid. The individual is a technically or professionally competent person. (Kealey and Ruben, 1983, p. 165, 166)

Hawes and Kealey (1979, 1981) conducted an extensive investigation of Canadian development workers and found that interpersonal communication skills were the primary predictors of satisfaction and effectiveness. Those skills included 1) flexibility toward the ideas of others; 2) respect toward others; 3) listening and accurate perception of the needs of others; 4) trust, friendliness, and cooperation with others; 5) calm and self-control when confronted by obstacles; and 6) sensitivity toward cultural differences.

Other attributes Elmer identified from the literature as indicating intercultural competence are broad category width (Detweiler, 1975, 1980), open stereotypes (Barna, 1983), nonjudgmentalness (Ruben and Kealey, 1979), freedom from prejudices (Gudykunst and Kim, 1984, p. 100), low ethnocentrism (Gudykunst and Kim, 1984, p. 92), positive self image (Brislin, 1983, p. 57), and sociability (Hawes and Kealey, 1979, p. 190). Britt (1983, p. 210) and Harris (1977) found that perseverance was an indicator of high intercultural success. Role flexibility (Brislin, 1979 and Finley, 1979) is also an important predictor, as is the ability to take risks (Barna, 1983, p 41).

From these studies and many others Elmer developed the questions for the Intercultural Competency Scale. The 21 items demonstrating strong validity from that scale will be used to measure intercultural competence in this study.

GLOBAL THEOLOGY

This research will contribute to establishing an empirical base for building strategies of globalization in seminaries, which will lead to the development of intercultural ministers. Currently, seminaries are building strategies of globalization with the principal focus in four areas: ecumenism, evangelism, interfaith dialogue, and social justice. The emphasis on these four areas can be traced back to the Biennial Meeting of the Association of Theological Schools (ATS) of 1986.

The ATS Biennial Meeting of 1986 was convened under the theme of “Globalization in Theological Education.” Subsequent to that meeting a committee on Global Theological Education was appointed by the Executive Committee and later changed to Task Force. When that Task Force began meeting in 1987, they considered the keynote address given at the Biennial Meeting by Francis Cardinal Arinze on the topic of the “Globalization of Theological Education” and responses to his address. These addresses were assembled in the Autumn 1986 Theological Education Journal.

Arinze describes evangelism as “inculturation.” He states that “the Gospel is for all peoples and is not identified with any culture” and “the meeting between faith and culture is based on assumption and not on destruction.” Inculturation “is the process by which the Gospel message enters the soul of a culture, in such a way that not only are the Christian message and life expressed with elements proper to this culture, but also the culture itself gets evangelized and becomes an enrichment of the Christian life and experience” (Arinze, 1986, p. 19).

Arinze referred to interfaith dialogue as interreligious dialogue. “Interreligious dialogue not only promotes cooperation in society

between various believers and therefore social peace and progress, but it also favors mutual understanding and spiritual growth for each of its participants.” He further stated that “the Church must promote unity among all peoples” and that in dialogue “the Church discovers the working of God in the other religions, elements of truth and grace, seeds of the Word, seeds of contemplation, elements which are true and good, previous things both religious and human...” (Arinze, 1986, p. 24, 25).

On the subject of ecumenism, Arinze stated that “theological education would not be sufficiently global if it failed to pay attention to ecumenism. Discord between Christians openly contradicts the will of Christ, provides a stumbling block to the world, makes dialogue with other religions more difficult...” (Arinze, 1986, p. 27).

Arinze called social justice “human promotion” and said that as “the theologian strives to reflect on what our faith has to say to us in concrete life situations, he cannot avoid examining issues connected with human promotion, liberation, development, justice and peace, and various forms of discrimination.” He stated that “the Gospel of Jesus Christ is one of charity, justice, and peace, and therefore of human development and liberation” (Arinze, 1986, 28–29).

Don Browning, a professor at the University of Chicago, responded to the Arinze address by noting,

The word globalization has at least four rather distinct meanings. Cardinal Arinze’s challenge to us contained, to varying degrees, all of these uses of the term. For some, globalization means the church’s universal mission to evangelize the world, i.e., to take the message of the gospel to all people, all nations, all cultures, and all religious faiths. Second, there is the idea of globalization as ecumenical cooperation between the various manifestations of the Christian church throughout the world. This includes a growing

mutuality and equality between churches in the first and third world countries. It involves a new openness to and respect for the great variety of local theologies that are springing up within the church in its various concrete situations. Third, globalization sometimes refers to the dialogue between Christianity and other religions. Finally, globalization refers to the mission of the church to the world, not only to convert and evangelize, but to improve and develop the lives of millions of poor, starving, and politically disadvantaged people. (Browning, 1986, p. 43, 44)

Browning's assessment of globalization was cited in the ATS Task Force on Globalization report to the 34th Biennial Meeting in 1988. They referred to the article by Browning as a "typology" they often used to describe the methodological and theological diversity of globalization (ATS Task Force Report on Globalization, 1988, p. 3). So when the Task Force on Global Theological Education entered into partnership with CODEL, INC. in 1987, these four areas (ecumenism, evangelism, interfaith dialogue, and social justice) became the focus of an instrument developed by CODEL to measure global awareness. Unfortunately, the instrument was not empirically based. But, the four theological areas continue to be mandated as part of the instrument to measure global awareness.

The four areas of globalization continue to be refined. In a 1990 discussion of "Education for a Global Theology" in Theological Education, Hewitt, et. al. describe evangelism as "kenotic" and encompassing:

a proclamation of (God's liberating activity) within the context of our age and of a given culture. Furthermore, proclamation means more than unilateral, verbal preaching. It consists also in a "spontaneous expression" of Christianity through the acting out of the gospel in terms, for example, of a life in which God, rather than worldly wealth and power is worshipped; a life of solidarity with powerless people rather than with rulers; of cooperation rather than competition; of peacemaking rather than aggression; in other words a life of creative non-conformity to the pattern of the society in which we live. (Hewitt et. al., 1990, p. 96)

John Wagner discusses the position of Hewitt, et. al. and their perspective on interfaith dialogue when he says,

Honest and respectful relationships with others who have different world views is an important dimension in globalization. It has to do with taking both ourselves and others seriously, opening up and deepening relationships through shared life. Genuine dialogue requires that participants recognize each other as equal and active participants. Dialogue means relating to others as active subjects, not objects of inquiry. (Wagner, 1990, p. 5).

Hewitt, et. al. point out, in reference to ecumenism and the transcendency of God, that "globalization is concerned with the final inadequacy of all cultural patterns to render the transcendent, even though some cultural pattern is a necessary mediation of the reality of God." This means that "no cultural tradition is, as a matter of principle, excluded from the possibility of testifying to the Lordship of Jesus Christ." (Hewitt, et. al., 1990, p. 105, 106).

Wagner, writing about social justice, states that "authentic theological education requires attention to the needs of social transformation at home and around the world. Globalization is commitment to the reign of God in human history, to the availability of the resources, dignity, and freedom requisite for truly human living. Globalization means participation in the historical project of liberation and social transformation" (Wagner, 1990, p. 8).

As ATS moves into the 1990's, they have undertaken a plan to strengthen member seminaries before the year 2000 to respond to educational needs in a global context. At the heart of this creative and evaluative process are these four concepts of social justice, ecumenism, evangelism, and interfaith dialogue.

This study will seek to determine to what extent intercultural competence, educational and experiential background characteristics, and these four theological constructs are related among seminary students. A description of the research design and methodology to accomplish that objective is the focus of the next chapter.

III

RESEARCH DESIGN AND METHODOLOGY

INTRODUCTION

The purpose of this chapter is to describe the operations and procedures employed to test the model of the intercultural person developed in Chapter I. Measures include experiential and educational background, intercultural competence, and four global theological constructs. This chapter will also include a description of the instrument construction process in detail, as measurement is a major contribution of this study. A description of the sample and the analysis strategies employed to examine the hypotheses of interest are also presented.

This research employed a correlational design in exploring the relationships between experiential and educational background, intercultural competence, and four global theological constructs: ecumenism, evangelism, interfaith dialogue, and social justice. Three hypotheses have guided the research:

- 1. Experiential and educational background characteristics are predictive of intercultural competence.**
- 2. The four global theological constructs of ecumenism, evangelism, interfaith dialogue, and social justice are unique and positively related to intercultural competence.**
- 3. Experiential and educational background characteristics are predictive of the four global theological constructs.**

These hypotheses are illustrated in the model presented in Figure 3.1.

The Relationship of Experiential and Educational Background, Intercultural Competence and Four Global Theological Constructs

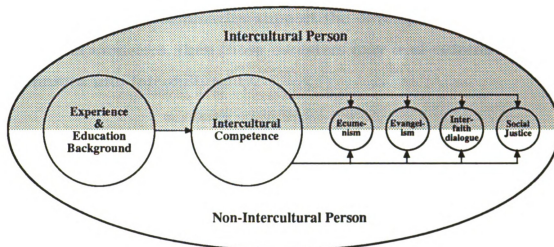


Figure 3.1

This model suggests the idea that those persons who have a higher level of interculturality in their experiential and educational background will also have a higher level of intercultural competence and a higher level of commitment to the four theological perspectives described as “global” in the literature: ecumenism, evangelism, interfaith dialogue, and social justice.

The purpose of this study is to test a model of the intercultural person to determine to what extent intercultural competence can be predicted from background characteristics and to determine if intercultural competence is similar to the global theological constructs being promoted in seminaries to enhance the global sensitivity of the ministry. The primary significance of this study is its contribution to

understanding how global theological perspectives interface with generic characteristics representative of an intercultural person to predict whether a minister will present a positive intercultural force to a local congregation. It is a reality that ministers who graduate from seminaries affect local communities when they arrive as a leader of a local congregation. If seminaries support the development of intercultural ministers, then those ministers may lead citizens in local communities into interculturality.

OVERVIEW OF THE STUDY

The study included two major phases. One phase consisted of the creation and refinement of an instrument. The second phase was the use of that instrument in measuring the variables of interest to the analyses in this study.

In the first phase, an existing instrument, the Inventory on Global Awareness (IGA), designed to test global awareness of seminarians, was reviewed and analyzed. The IGA was developed by Vanderwerf in 1988. Data available from 51 seminary students were examined to determine the utility of the IGA for use in this study. Scales were created, alpha reliability coefficients computed, and content validity was assessed by the researcher.

The second step of the instrument construction was to incorporate those scales and items from the IGA with an additional set of items from the Intercultural Competency Scale (ICS) developed by Elmer (1986). The resulting instrument evolved as a tool to measure three broad variables: intercultural competency, global education and

experience, and four global theological constructs: ecumenism, evangelism, interfaith dialogue, and social justice.

During the second phase the new instrument, the “Intercultural Assessment Inventory” (IAI), was administered to three seminary populations of first year students to test the hypotheses related to this research. Three different populations of students were chosen to provide a broad range of responses to the measures, thus providing a solid test of the conceptual model being proposed.

MEASURING EXPERIENCE AND EDUCATIONAL BACKGROUND

Items From the Inventory on Global Awareness. The Inventory on Global Awareness (IGA) was developed by professional administrators of relief and development at CODEL, Inc. in coordination with Global Perspectives in Education, Inc., a global education clearinghouse. The purpose of the instrument was to assess the global attitudes, experiences, and perspectives of students entering seminary. The application of the data generated by the instrument was applied to decisions about curriculum and programs for the globalization of seminaries. Though the questions being posed in this instrument were important and were the product of other instruments being used by practitioners, no statistical tests of reliability or validity had been applied to the instrument. Therefore, one of the first steps of the research process was the review and analysis of the IGA. Based on the technical review, a set of items in the area of educational and experiential background were retained for inclusion in the current Intercultural Assessment Inventory (IAI). What follows is a discussion of those analyses.

A large part of the IGA was called the “Global Understanding Status Poll” and was designed to make a quantitative assessment of the respondent’s education and experience in relation to his or her global nature. These descriptive items were assessed for content validity by reference to the literature in the field describing qualities of the intercultural person. Only those items with direct association to the literature were retained.

The Global Understanding Status Poll consisted of several types of questions. One set of questions (13) was designed to measure intercultural experiences. Another set of questions asked the respondents to recall their education from kindergarten through grade 12. These questions asked about the respondent’s study of geography, social studies, and other languages. The respondents were also asked about their contact with ethnic diversity and their extent of language learning. A similar set of questions was designed for the respondents to recall their study and experience in their college or university education.

Questions from the IGA determined to have direct association with the research literature were retained and refined. Several new items were added to strengthen the assessment of intercultural education and experience.

Strengthening Measures of Education and Experience. The new questions that were added were based on the literature reviewed in Chapter II.

Intercultural travel and contact are broadly accepted as contributory toward the development of an intercultural person. Ward

(1984, p. 16) writes, "The capacity and tendency to be a cultural mediator is another of the likely outcomes of the intercultural experience. The career patterns of many former sojourners reveal a tendency to volunteer or to be enlisted for roles or sideline activities as cultural interpreters or mediators." Therefore, the respondents were asked how much they traveled outside the United States, the extent to which they have lived outside the United States, and whether they had contact with foreign exchange students or had been a foreign exchange student themselves. The respondents were also asked if they had foreign-born teachers or teachers of a different racial or ethnic background and if their parents had culturally different friendships (LeVine, 1965).

Some questions which solicited descriptive information were added also. The respondents were asked to assess their school as mostly one culture, mostly two cultures, or multicultural and they were asked to what extent their school was committed to global, multicultural, or intercultural education. Other questions asked how large their graduating classes were in high school and the setting of the school as either rural, suburban, urban, or inner city.

The combination of questions retained from the IGA and new questions added to strengthen the area of intercultural education and experience composed that same area in the new instrument used in this study: the Intercultural Assessment Inventory (IAI).

Assessing Validity and Reliability. The questions retained from the IGA can be assumed to have content validity. They were developed by professional intercultural experts at CODEL and at Global Perspectives

in Education, Inc. to test the education and experience of seminary students. Some of the questions were originally derived from various instruments developed by practitioners and published in Evaluating Global Education: Sample Instruments for Assessing Programs, Materials and Learning. Those questions demonstrate content validity as they cover relevant educational and experiential processes posed by the literature in this field.

The new descriptive items added to this area were chosen to complement relationships illustrated in the literature to predict global sensitivities. It will be assumed that they have content validity by their direct association with the literature. However, this study will test their utility.

The combination of items from the IGA and new items created from the literature formed the 31 item experiential and educational background section of the Intercultural Assessment Inventory (IAI).

Educational Exposure. Information about the respondent's grade school, high school, and college experiences was solicited in questions 11 through 17. The answers to each of these questions listed either a number of cultural and ethnic groups, or a number of geographic areas of the world. All of these items were summed to represent a measure of exposure to intercultural elements in educational experiences. The results of the summation of these questions presented a range of scores from 11 to 189. The mean was 65.284, the standard deviation was 32.381, the median was 64, and the range was 178. The scores were then organized into 5 intervals of 20% cumulative frequency per interval. The distribution of this variable resulted in 35 respondents

scoring from 11 to 36, 37 respondents scoring from 37 to 52, 34 respondents scoring from 53 to 71, 35 respondents scoring from 72 to 88, and 35 respondents scoring from 90 to 189. The summed score was used as a single variable measuring intercultural educational exposure in the data analysis procedures.

Four other items in this section of the IAI were used as individual variables. One of the items was a measure of language learning. Another was an assessment of the type of high school from which the respondent graduated as either rural, suburban, urban, or inner city. The size of the respondent's graduating class was also an individual variable as was an item that described the cultural diversity of the respondent's K-12 school.

A factor analysis through an orthogonal varimax rotation was used to identify constructs among individual items 1-10 and 22-31. Alpha reliabilities were then computed on these factors. An orthogonal varimax rotation was chosen so as to distinguish unique factors within the set of items. That factor analysis yielded subscales for five factors. Those five factors were named "intercultural learning effort", "intercultural media", "intercultural travel", "intercultural contact" and "national mobility".

Intercultural Learning Effort. This factor included items 3, 6, 7, 8, 9, and 10. These items held together with an alpha reliability of .8234. The factor loading of these items is described in Table 3.1.

Table 3.1. Intercultural Learning Effort

Item #	Description	Loading
3	Talk with visitors other culture	.79036
6	Correspond with people other culture	.70723
7	Talking with foreign born others	.81145
8	Eating international foods	.53001
9	Changes in lifestyle...	.68470
10	Amount of involvement...	.55227

Intercultural Media. This factor was composed of items 2, 4, and 5. These items held together with an alpha reliability of .7605. These items and their loading factors are described in Table 3.2.

Table 3.2. Intercultural Media

Item #	Description	Loading
2	Time studying global subjects	.73963
4	Time listening or reading global	.67016
5	Reading accurate depictions of71238

Intercultural Travel. Items 1, 24, and 25 factored together with an alpha reliability of .8061. A description of each of these items and their loading on this factor is provided in Table 3.3.

Table 3.3. Intercultural Travel

Item #	Description	Loading
1	Time living in or visiting...	.81303
24	Travel outside U.S.	.80339
25	Living outside U.S.	.74404

Intercultural Contact. This factor was composed of items 28, 29, 30, and 31. Item 30 did not load highly on this, or any other, factor. A decision was made to include this item due to the strength of the literature base supporting this question and the consistency of face validity of this question with the content of the other questions in this factor. These items held together with an alpha reliability of .6149. A description of each item and the factor loading is provided in Table 3.4.

Table 3.4. Intercultural Contact		
Item #	Description	Loading
28	Had foreign born teachers	.77644
29	Had teachers diff. race or ethnic.	.70839
30	Parents had diff. culture friend	.19509
31	School committed multicultural ed.	.66389

National Mobility. This factor was composed of items 22 and 23. These items held together with an alpha reliability of .6709. This variable could be considered a weaker variable due to the small number of items. However, its reliability was sufficient to include in the analysis. Items loading on this factor are described in Table 3.5.

Table 3.5. National Mobility		
Item #	Description	Loading
22	Number of addresses in lifetime	.80338
23	Number of regions lived in U.S.	.81258

Summary. The original source for the measurement of intercultural education and experience was the Inventory on Global Awareness (IGA). The section of the IGA that contained this area was called the “Global Understanding Status Poll.” Items in that section were compared with the literature. Those representing critical areas of importance to this study and supported by the literature were retained.

New questions were developed from the literature to strengthen the area of intercultural education and experience. The questions retained from the IGA and the new questions were combined in the new instrument, the Intercultural Assessment Inventory (IAI).

Data from the IAI were analyzed by factor analysis for construct validity, and each factor was then analyzed for reliability using Cronbach’s alpha coefficient of internal consistency. Five factors and three additional variables were carried into the next step of analyses. These variables are listed in Table 3.6.

<p>Table 3.6. Variables Measuring Experiential and Educational Background.</p>

	Variables	Items
1	Intercultural Learning Effort	3, 6, 7, 8, 9, 10
2	Intercultural Travel	1, 24, 25
3	Intercultural Contact	28, 29, 30, 31
4	Intercultural Media	2, 4, 5
5	National Mobility	22, 23
6	Educational Exposure	11–17
7	School Setting	19
8	Language Learning	21

MEASURING INTERCULTURAL COMPETENCE

The original source of the items used to measure intercultural competence was the Intercultural Competency Scale (ICS), developed by Elmer in 1986. The ICS was developed as an empirically based instrument to measure indicators predictive of intercultural effectiveness.

Elmer analyzed the research literature and found several predictive indicators of intercultural effectiveness. Questions were developed to examine those indicators and then field tested and revised three times, based on the technical analysis of each form of the instrument.

The first field test was with a group of 35 students in an intercultural training course conducted in Hawaii. The instrument was also administered to an experienced intercultural trainer. The findings from the first field test revealed that the instrument had some content validity, and a close correspondence between professor rankings and pretest scores provided a limited early criterion related assessment.

The second field test of the ICS was with a group of 462 subjects, 66.9% of whom were undergraduate and graduate students. A factor analysis from the second field test validated the conceptual areas covered and identified item to factor stability. Stable factors contribute to the reliability of the instrument. Elmer reports that "the ICS was revised in a manner that strengthened both reliability and construct validity. In addition, a more comprehensive criterion related test with a group of intercultural educators in Bangkok, Thailand demonstrated that the instrument was showing some criterion related validity" (1986, p. 65, 66).

The third field test of the ICS was with a group of 489 subjects, 317 of whom were missionaries working in 30 different countries. Criterion related data in the form of Field Performance Ratings were collected on 268 of the missionaries to test the concurrent validity of the instrument. The findings from this field test gave evidence that 21 items from the instrument were correlated at the .05 level of significance to intercultural effectiveness, as measured by field performance ratings for the entire sample. When these 21 items were used in this study they held together with an alpha reliability of .7479.

The researcher of this study has also used the ICS with a group of intercultural educators and found the instrument to be a useful tool to measure intercultural competence. All 45 items of the most current version of the ICS were included on the IAI. However, based on the findings from Elmer's study, only the 21 items demonstrating concurrent validity to field performance in Elmer's development of the ICS were chosen to measure intercultural competence among seminary students in this study. This scale then represents a behaviorally based measure, the closest proxy to observations of performance in an intercultural setting.

MEASURING GLOBAL THEOLOGY

In Chapter II global theology was described as encompassing four theological perspectives: ecumenism, evangelism, interfaith dialogue, and social justice. The names of these four areas on the IAI are: "world ministries" for social justice; "concerning the spread of the gospel" for evangelism; "relationships between and among Christian churches" for ecumenism; and "relationships to other religions" for

interfaith dialogue. The primary source for questions in this area was the "Inventory on Global Awareness" (IGA). These questions were developed by professional development workers at CODEL, Inc. in coordination with the Association of Theological Schools Task Force on Globalization in Seminaries. Given that theological experts developed the scales, they can be considered as having content validity.

The items on the original questionnaire administered to 51 seminary students in 1989 were submitted to Cronbach's alpha test of internal consistency to estimate their reliability. Items that held together with alpha reliabilities of .75 or better under the four global theological constructs with this sample were retained and refined. Others were omitted.

To strengthen the four global theological constructs, some items were restated in a negative form and a few additional questions were developed from the literature cited in Chapter II. Four questions (items 8–11 on the IAI) were added in the area of ecumenism. Three questions (items 12–14 on the IAI) were added in the area of evangelism. Three questions (items 9–11 on the IAI) were added to the area of interfaith dialogue, and four questions (items 10–13 on the IAI) were added in the area of social justice.

Additional construct validity was established in this research study by sending the combination of new questions and questions from the IGA to six experts who were asked how the theological items should be scored to reflect the most globally appropriate response. One of the experts was the academic dean of a seminary with extensive intercultural experience. Two others were faculty directing a

transcultural program in a seminary. The other three were employed as administrators for Third World development and education-coordinating religious organizations. The decision rule for accepting an item as valid was when five out of six of the experts agreed directionally on the response to that item. In total, 14 items were discarded based on these analyses.

In the final form, the global theological scales included the following items and alpha reliabilities in Table 3.7.

Table 3.7. Global Theological Scales and Reliabilities		
Scale	Items	Reliability
Social Justice	1, 2, 5, 6, 8, 9, 10, 11, 12	.69
Evangelism	1, 2, 4, 5, 6, 7, 8, 9, 12, 13, 14	.73
Ecumenism	1, 2, 4, 5, 10, 11	.63
Interfaith Dialogue	1, 2, 3, 4, 5, 6, 7, 11	.78

Summary. The original source of items to measure the four theological constructs was the Inventory on Global Awareness. Items from that instrument that held together with a reliability coefficient of .75 or better in a sample of 51 respondents were refined and carried over into the new instrument, the Intercultural Assessment Inventory. Some new questions, based on the literature, were also added to the measures. In the refinement process, the content of the questions was retained, but the questions were phrased in more subtle ways and some were reversed to present a negative statement. This refinement resulted in a set of questions with somewhat lower alpha reliabilities than in the original instrument, but they solicited greater variability in

the responses. Lower reliabilities may also be explained by a greater variability in the sample used in this study.

Six experts were consulted to establish the construct validity of the items. The decision rule for the acceptance of questions in this area was agreement on the direction of the answer by five out of six of the judges. Alpha reliabilities were then completed on those questions selected by the experts. If an item reduced the overall reliability of the scale it was omitted from the final format of the scale. Item 10 of evangelism, item 6 of ecumenism, and item 8 of interfaith dialogue were dropped for this reason.

SAMPLING PROCEDURES

Three seminaries were chosen to supply the population for this study. The seminaries were chosen to represent a range of orientation in Christian theology. One seminary would be characterized as liberal, another moderate, and the third would be characterized as conservative in their theological orientation. The primary degree conferred by each of these schools is the Master of Divinity degree. For the sake of anonymity the three seminaries will be identified as Alpha, Beta, and Gamma Seminary.

Alpha Seminary is associated with a mainline denomination that has been characterized as liberal and is located in an urban Midwest setting. Their total enrollment is 458 students, part-time and full-time, with 55 students being first year full-time students. Twenty five full-time faculty and 25 part-time faculty instruct the students.

Beta Seminary is associated with a mainline denomination considered more moderate in its positions and located in a major

Eastern city. Their enrollment is 196 students with 50 students being full-time first year students. Twenty three full-time and three part-time faculty are employed by this seminary.

Gamma Seminary lies midway between an urban and rural setting and is not associated with a denomination. Their perspectives are considered conservative and evangelical. Their enrollment is approximately 740 students and they have a combination of 184 full-time and part-time faculty.

The students selected for this study were first year students at each of the seminaries. First year students were selected to reduce the possibility of the influence of the seminary in introducing intercultural experiences. Also, the intent of the research was to examine education and experience that occurred prior to seminary.

DATA COLLECTION PROCEDURE

After receiving approval for the data collection procedures from the University Committee for Research Involving Human Subjects at Michigan State University, the following steps were taken to collect the data for this study:

1. An administrator was contacted by phone at each seminary and asked to coordinate the collection of questionnaires at each school. One of the administrators was a vice provost, another the head of the Supervised Ministry office. The third seminary was coordinated by an advanced degree student with the support of the dean of students.
2. The administrator was instructed by letter to acquire a list of all first year students and was then given a series of numbers to assign to the names on that list. Questionnaires were stamped with those same

identification numbers on each page to guard against the possibility of lost data.

3. Questionnaires in the amount necessary were sent to each of the administrators with a cover letter attached. The cover letter conformed to the standards of the University Committee for Research Involving Human Subjects, and included: an invitation to participate in the research; a summary statement of the purpose of the research; an estimate of the amount of time needed to complete the questionnaire; an explanation of follow-up procedures with an assurance of anonymity and confidentiality; an indication of the nature of their participation as voluntary; directions for return of the questionnaire; and the researcher's name and address so that the respondent could get more information. The cover letter had a quarter attached as an incentive with instructions to use it to have a cup of coffee while completing the questionnaire.

4. The questionnaires were distributed through campus mail to all first year students. A letter of support for the research was enclosed voluntarily from the administrators of Alpha and Beta Seminary.

5. As questionnaires were returned, the identification number was checked off on the list of first year students. The researcher was notified weekly about the number of questionnaires that were returned.

6. A follow-up letter was prepared by the researcher and sent to the administrators, who distributed the letter to students who had not returned questionnaires approximately one week after the original distribution. This follow-up letter provided much the same

information as the initial cover letter, with a simple reminder to complete the questionnaire.

7. As additional questionnaires were returned the identification numbers were checked off on the list of first year students.

8. A second follow-up letter attached to a second questionnaire was distributed approximately one week after the first follow-up letter and approximately two weeks after the first questionnaire distribution. This second follow-up letter had much of the same information contained in the first two letters, plus a short paragraph stressing the importance of the research personally and to the religious world. Since a child was born to the researcher in the interim, a pink lollipop announcing "It's a girl" was attached with the announcement of the birth. This personal appeal was viewed as an attempt to identify with the respondents to induce response.

9. Approximately two weeks later the administrators mailed all questionnaires collected back to the director of the research. The response rate is described in Table 3.8.

Table 3.8. Response Rate by Seminary

Seminary	N distributed	N Returned	Return Rate %
Alpha Seminary	55	45	81.8
Beta Seminary	48	39	81.3
Gamma Seminary	155	93	60.0
TOTAL	258	177	68.6
(one questionnaire arrived too late to be included in the data analysis)			

As noted in Table 8, the return rate at Gamma Seminary was much less than the other two seminaries. The administrator at Gamma

Seminary attributed this difference to a problem of timing. Gamma Seminary's school year ended almost one and one-half weeks earlier than the other seminaries. Consequently, they received the final follow-up letter with the questionnaire attached during final exams, four days before the end of the school year. Also, the administrator at Gamma Seminary did not send a letter of support for the research until the time of the last follow-up.

Although 60% is low compared to the other seminaries, one study by Heberlein and Baumgartner (1978) suggests that such a return rate is not necessarily inadequate. In "Factors affecting response rates to mailed questionnaires: A quantitative analysis of the published literature," they found a mean final response rate of 60.6% with slightly over two contacts. The total response rate for this study was 177 responses out of 258 contacts or 68%.

DATA PREPARATION OF THE IAI

The Intercultural Assessment Inventory (IAI) was printed using a machine-sensitive scoring format. Data were entered by computer scanning at the Michigan State University Computer Center. A random checking of selected questionnaires yielded no inaccuracies in the data entry of the questionnaires. Additional quality checking included an analysis of the range of responses for each item. The actual data analyses were completed through the PC version of a Statistical Package for the Social Sciences (SPSS+PC).

SAMPLE DESCRIPTION

Demographics. The majority of students at each seminary were male, with Gamma Seminary having the largest percentage of male students. Of the 176 subjects in the data analysis, 137 were male and 39 were female. One questionnaire arrived too late to be included in the data analysis. Alpha Seminary was 62.2% male; Beta Seminary was 69.2% male; and Gamma Seminary was 89.1% male.

Most of the students were Caucasian. The total percentage of respondents who were Caucasian was 83.0%. Alpha Seminary had 73.3% Caucasian students; Beta Seminary was 74.4% Caucasian and Gamma Seminary was 91.3% Caucasian.

Alpha Seminary is located in a neighborhood of people of Afro-American descent. That may explain why they had more Afro-American students than the other seminaries. People of African or Afro-American descent represented 20% of the respondents from Alpha Seminary, 7.7% of the respondents from Beta Seminary and 3.3% of the respondents from Gamma Seminary. People of African descent were 8.5% of the total.

Asian or Asian-Americans represented 4.4% of the respondents from Alpha Seminary, 12.8% of the respondents from Beta Seminary and 3.3% of the respondents at Gamma Seminary. This group represented 5.7% of the total population.

People of Native American descent represented 2.2% of Alpha Seminary, 2.6% of Beta Seminary and 1.1% of Gamma Seminary. Native Americans were 1.7% of the total.

None of the seminaries had any first year students of Hispanic descent at the time of data collection.

The categories of age established on the questionnaire were 21–23, 24–30, 31–40, 41–50, and over 50 years of age. The first two categories have been collapsed for the sake of equivalence in frequencies per category.

Alpha Seminary had 40% of their students between ages 21–30, 24.4% ages 31–40, 26.7% ages 41–50, and 8.9% over 50 years of age. Beta Seminary had 35.9% of their students between 21 and 30 years of age, 41% ages 31–40, 15.4% ages 41–50, and 7.7% over 50. Gamma Seminary had 59.8% of their students of age 21 to 30, 25.0% ages 31–40, 14.1% ages 41–50, and 1.1% over 50 years of age.

Students between the ages of 21 and 30 made up 49.4% of the total. Students ages 31–40 made up 28.4% of the total. Students ages 41–50 made up 17.6% of the population and students over 50 made up 4.5% of the total.

In Table 3.9 some percentages may be worth noting. No Hispanic or Hispanic-american were enrolled at any of the three seminaries. Alpha and Beta Seminaries had 30 to 37% female students, while Gamma Seminary had only 10.9% female students. The largest group of students at Alpha and Gamma seminaries are between the ages of 21 and 30, while the largest group at Beta Seminary was 31–40. Alpha Seminary also had 26.7% of its students between ages 41–50, about twice that of Gamma Seminary.

Table 3.9. Summary of Demographic Characteristics

N = 176

	Alpha	Beta	Gamma	Total
Gender				
male	62.2	69.2	89.1	77.8
female	37.8	30.8	10.9	22.2
Ethnic or Racial Background				
Caucasian	73.3	74.4	92.3	83.0
African or Afro-american	20.0	7.7	3.3	8.5
Asian or Asian-american	4.4	12.8	3.3	5.7
native American	2.2	2.6	1.1	1.7
other	0	2.6	0	.6
Age				
21-30	40.0	35.9	59.8	49.4
31-40	24.4	41.0	25.0	28.4
41-50	26.7	15.4	14.1	17.6
over 50	8.9	7.7	1.1	4.5

Table 3.10. Summary Demographics on Schooling

N = 176

	Alpha	Beta	Gamma	Total
Size of graduating class				
0 to 100	24.5	15.4	25.0	22.7
101 to 200	13.3	17.9	25.0	20.5
201 to 300	15.6	20.5	19.6	18.8
301 to 500	26.7	17.9	17.4	19.9
over 500	20.0	28.2	13.0	18.2
Setting of school				
rural	28.9	15.4	46.7	35.2
suburban	35.6	48.7	32.6	36.9
urban	22.2	28.2	17.4	21.0
inner city	13.3	7.7	1.1	5.7
Perceived Cultural diversity of school (K-12)				
mostly one culture	71.1	53.8	66.3	64.8
mostly two culture	24.4	33.3	25.0	26.7
multicultural	4.4	10.3	5.4	6.3
missing				2.3

In Table 3.10 the demographic data on the schooling of the respondents is presented. Among the seminaries, Alpha Seminary had 46.7% of its students coming from schools with senior classes larger than 300 students, and Beta Seminary had 46.1% of its students in that same category. Gamma Seminary had 30.4% of its students from senior classes of over 300. Predictably, Gamma Seminary also had 46.7% of its students from rural settings, as compared to 28.9% of Alpha and 15.4% from Beta. Urban and inner city backgrounds characterized 35.5% of the students from Alpha Seminary, 35.9% of Beta Seminary and 18.5% of Gamma Seminary. Variation was not as distinct in the cultural makeup of the respondents' schools.

Summary. The demographic description indicates that the typical respondent was a Caucasian male, with almost half of the respondents between ages 21 and 30. These students came from a wide variety of high schools in terms of size that were located primarily in either rural or suburban settings. The majority of the respondents considered their K-12 schools as monocultural settings.

ANALYSES STRATEGIES

The purpose of this study was to test a model of the intercultural person to determine to what extent intercultural competence can be predicted from background characteristics and to determine if intercultural competence is similar to the global theological constructs being promoted in seminaries to enhance the global sensitivity of the ministry. Three hypotheses have guided the research:

1. Experiential and educational background characteristics are predictive of intercultural competence.
2. The four global theological constructs of ecumenism, evangelism, interfaith dialogue, and social justice are unique and positively related to intercultural competence.
3. Experiential and educational background characteristics are predictive of the four global theological constructs.

The first step in testing this model was to create the variables to be analyzed. The second step for those variables used as dichotomous scales, was to establish the high and low categories. The high and low categories were established by dividing the scores at the mean. The variables and their means, medians, and standard deviations are presented in Table 3.11. All of the variables were five point scales, except school setting (1–4) and language learning (0–3).

Table 3.11. Description of Variable Means, Medians and Standard Deviations.

Variable	Mean	Median	s.d.
Experiential and Educational Background			
Intercultural Learning Effort	2.574	2.500	.80
Intercultural Travel	2.149	1.667	1.07
Intercultural Contact	1.914	1.750	.61
Intercultural Media	2.843	2.667	.81
National Mobility	2.957	3.000	1.05
Educational Exposure	2.960	3.000	.43
School Setting	1.949	2.000	.92
Language Learning	1.295	1.000	.51
Intercultural Competence			
Intercultural Competency Scale	3.457	3.476	.24
Global Theology			
Social Justice	3.755	3.667	.51
Evangelism	3.902	3.864	.50
Ecumenism	4.006	4.000	.42
Interfaith Dialogue	3.848	3.750	.60

The respondent's gender, age, and ethnicity were also used as variables in the analysis. Gender was a two level nominal variable, age a four level categorical variable, and ethnicity a five level nominal variable.

After computing the means and establishing high and low categories for intercultural competency, the strategies of analyses for testing the hypotheses were as follows:

1. A Pearson product moment correlation utilizing all of the variables was computed to provide information about the relationship between the variables.

2. Chi square tests were completed to examine the relationships between intercultural competence, demographics, and experiential and educational background.

3. A step-wise multiple regression analysis was completed to predict the relationship between the experiential and educational background variables and the demographic variables to intercultural competence (Hypothesis I).

4. A t-test of paired comparisons was completed to test the uniqueness of the theological variables (Hypothesis II).

5. A repeated measures multivariate analysis of variance was executed to examine the relationships between the four theological factors and intercultural competence (Hypothesis II).

6. Separate step-wise multiple regression analyses were completed to predict the relationships between the theological factors and the demographics and the experiential and educational background characteristics (Hypothesis III).

SUMMARY

A need exists for local citizens to develop a responsible attachment to global issues. Intercultural ministers can facilitate this development by being cultural mediators. Seminaries are seeking to produce educational programs toward the development of intercultural ministers and have proposed four theological constructs to guide their educational approach: social justice, evangelism, ecumenism, and interfaith dialogue.

This study has been proposed to test the relationship of the four theological constructs with educational and experiential background characteristics and intercultural competence. The first task of this chapter has been the description of the development of measures for each of these variables and their relative validity and reliability. Two source instruments, the Inventory on Global Awareness and the Intercultural Competency Scale, were the focus for the development of measures.

A factor analysis for experiential and educational background yielded eight variables: intercultural learning effort, intercultural travel, intercultural contact, intercultural media, national mobility, educational exposure, school setting, and language learning.

The product of the analysis of reliability and validity of all items was a new instrument, the Intercultural Assessment Inventory (IAI). After determining the validity and reliability of all variables, the sampling and data collection procedures were discussed. Three groups of first year seminary students were chosen as the sample for the study and were mailed the IAI. The total response rate was 68.6%.

Finally, the strategy of analysis to test the hypotheses of this study and to provide a basis for a decision to either accept or reject them was discussed. The next chapter will review those findings.

IV

FINDINGS OF THE RESEARCH

The purpose of this chapter is to examine the results of the statistical analyses in light of the hypotheses. Therefore, the structure of this chapter will be to report the relevant findings that form the foundation of each hypothesis test.

FOUNDATIONAL FINDINGS

The model that has guided this research suggests that intercultural education and experience should be positively related to intercultural competence. Commitment to four global theological constructs should also be positively related to intercultural competence, and consequently to intercultural education and experience.

A foundational computation was the execution of a Pearson product moment correlation to determine the relationships of variables to each other. Significant correlations among the main independent variables in the regression analysis could create problems. If these variables are highly correlated, their entrance into the step-wise regression analysis is affected. A major assumption of the regression analysis is that the variables must be independent of each other. The repeated measures analysis of variance procedure takes into account correlations between variables.

The Pearson product moment correlations revealed that the four global theological constructs were highly related to each other at the

.001 level of significance. The correlation coefficients between the theological variables are presented in Table 4.1.

Table 4.1. Correlation Coefficients of Theological Constructs.
N = 176

	Social Justice	Evangelism	Ecumenism	Interfaith Dialogue
Social Justice	1.000			
Evangelism	.5264	1.000		
Ecumenism	.4610	.4448	1.000	
Interfaith Dialogue	.4090	.5275	.4554	1.000

The Pearson product moment correlation also revealed some high levels of correlation between the experiential and educational background characteristics. The correlation coefficients between the background characteristics are presented in Table 4.2.

Table 4.2. Correlation Coefficients of Background Characteristics.
N = 176

	Lrn Eff	Travel	Contact	Media	Mobil	Ed Exp	Setting	Lang
Lrn. Eff.	1.0000							
Travel	.4193	1.0000						
Contact	.3456	.2970	1.0000					
Media	.6068	.2987	.2761	1.0000				
Mobility	.0374	.1729	.0581	-.0001	1.0000			
Ed. Exp.	.1366	.0077	.1303	.1707	.1903	1.0000		
Setting	.2229	.1860	.3348	.1803	.0897	.1294	1.0000	
Language	.2660	.3911	.3401	.2132	.1313	.0841	.3049	1.0000

The next step of analysis was to test the hypotheses that guided the research.

HYPOTHESIS I

The first research hypothesis was:

Experiential and educational background characteristics are predictive of intercultural competence.

The independent variables for this analysis were all of the variables isolated from the area of experiential and educational background. Five factors included were intercultural learning effort, intercultural travel, intercultural contact, intercultural media, and national mobility. Also included as an independent variable was the computed variable of educational exposure (items 11 through 17). Language learning, gender, age, size of school, and educational setting were included as demographic variables. The dependent variable for this analysis was intercultural competence. A multiple regression analysis using a stepwise procedure was used to examine this hypothesis. The results of this stepwise regression analysis are presented in Table 4.3.

In the fourth step, the R square indicates that 25% of the variance in intercultural competence was explained by intercultural learning effort, intercultural media exposure, age, and national mobility. Of the four variables, intercultural learning effort was the most important. By itself, it explained 17% of the variance (step 1). The contribution of the remaining variables is approximately equal and in total explains the remaining 8% of the variance in intercultural competence.

Two variables, intercultural media exposure and national mobility, have negative regression coefficients. This would indicate that higher values of these variables would be associated with lower intercultural competency. However, both of these variables have coefficients that are very small.

Table 4.3. Results of Regression Analysis Predicting Intercultural Competence from Experiential and Educational Background Characteristics.

Variable	B	SE B	Beta	T	Sig T
Step 1: R square = .17, F = 36.64, P < .00001					
Inter. Learn. Eff.	.13	.02	.42	6.05	.0000
Constant	3.13	.06		56.26	.0000
Step 2: R square = .21, F = 22.33, P < .00001					
Inter. Learn. Eff.	.17	.03	.55	6.47	.0000
Inter. Media	-.07	.03	-.22	2.61	.0099
Constant	3.22	.06		50.65	.0000
Step 3: R square = .23, F = 16.80, P < .00001					
Inter. Learn. Eff.	.16	.03	.55	6.50	.0000
Inter. Media	-.06	.03	-.21	-2.43	.0163
Age	.04	.02	.15	2.18	.0303
Constant	3.14	.07		42.95	.0000
Step 4: R square = .25, F = 14.51, P < .00001					
Inter. Learn. Eff.	.17	.02	.56	6.70	.0000
Inter. Media	-.06	.02	-.21	-2.46	.0000
Age	.05	.02	.20	2.91	.0041
National Mobility	-.04	.02	-.17	-2.48	.0143
Constant	3.22	.08		40.60	.0000

Age also was a predictor of intercultural competency. Older students have higher intercultural competency scores. However, the contribution of age was also small.

The variables of intercultural travel, intercultural contact, gender, educational setting, educational exposure, and language learning were unable to enter the regression equation. Three of these variables—intercultural travel, intercultural contact, and educational exposure—were found to be highly correlated with intercultural learning effort.

Any unique contribution they may have had was probably assimilated by intercultural learning effort, so these analyses do not provide a good test of their contribution.

Forced Regression. Since some of the background factors are highly correlated to Intercultural Learning Effort, a regression equation forcing this variable out was executed to test the effect of Intercultural Learning Effort on the entrance of the other variables into the regression. Travel, gender, and national mobility were the only variables to enter into the equation and none predicted more than 5% of the variance, with the combined total being able to predict 12% of the variance. Given this information, the results of the original regression analysis can be used with confidence.

The results of the step-wise regression analysis support Hypothesis I, that experiential and educational background characteristics are predictive of intercultural competence.

One other computation, a cross tabulation and chi square analysis of intercultural competence with demographics and with experiential and educational characteristics, was executed to provide additional

information for the test of Hypothesis I and to add to our understanding of a profile of the intercultural person. The results of these analyses are presented in Table 4.4.

Summary of Table 4.4. The following statements describe noteworthy information from Table 4.4.

1. There is no significant difference in intercultural competence scores based on gender.
2. There is no significant difference in intercultural competence scores based on ethnicity.
3. There is no significant difference in intercultural competence scores based on age.
4. No significant difference in intercultural competence scores is indicated based on the size of graduating class.
5. There is no significant difference in intercultural competence scores based on school setting.
6. There is no significant difference in intercultural competence scores based on school culture.
7. Intercultural learning effort is positively related to intercultural competence.
8. Intercultural travel is positively related to intercultural competence.
9. Intercultural contact is positively related to intercultural competence.
10. The relationship of intercultural media exposure to intercultural competence is inconclusive but approaching significance.
11. The relationship of national mobility to intercultural competence is not significant.
12. The relationship of intercultural educational exposure to intercultural competence is not significant.
13. The relationship of language learning to intercultural competence is not significant.

<p>Table 4.4. Results of Chi Square Tests of Intercultural Competence by Demographics and Experiential and Educational Background Characteristics.</p>

	Low IC %	High IC %	N
Gender			
women	35.9	64.1	39
men	50.4	49.6	137
	Chi square = 2.00; D.F. = 1; P = .16		
Ethnicity			
Caucasian	50.3	49.7	147
Afro-American	33.3	66.7	15
Asian	20.0	80.0	10
Native American	100.0	0.0	1
other	33.3	66.7	3
	Chi square = 6.06; D.F. = 4; P = .19		
Age			
20-30	47.1	52.9	87
31-40	53.1	46.9	49
41-50	43.8	56.3	32
over 50	25.0	75.0	8
	Chi square = 2.41; D.F. = 3; P = .49		
Size of High School Graduating Class			
less than 50 students	43.8	56.3	16
51-100 students	54.2	45.8	24
101-200 students	58.3	41.7	36
201-300 students	48.5	51.5	33
301-500 students	37.1	62.9	35
over 500 students	40.0	60.0	30
	Chi square = 4.41; D.F. = 6; P = .62		

Table 4.4. Continued

	Low IC %	High IC %	N
Setting of School			
rural	53.2	46.8	62
suburban	49.2	50.8	65
urban	40.5	59.5	37
inner city	20.0	80.0	10
Chi square = 4.64; D.F. = 4; P = .33			
Culture of School			
mostly one culture	50.0	50.0	114
mostly two cultures	40.4	59.6	47
multicultural	36.4	63.6	11
Chi square = 2.98; D.F. = 3; P = .39			
Intercultural Learning Effort			
low ILE	64.6	35.4	96
high ILE	26.3	73.8	80
Chi square = 24.22; D.F. = 1; P = .0000			
Intercultural Travel			
low travel	55.8	44.2	95
high travel	37.0	63.0	81
Chi square = 5.44; D.F. = 1; P = .02			
Intercultural Contact			
low contact	54.0	46.0	100
high contact	38.2	61.8	76
Chi square = 3.74; D.F. = 1; P = .05			
Intercultural Media			
low media	53.8	46.2	91
high media	40.0	60.0	85
Chi square = 2.85; D.F. = 1; P = .09			

Table 4.4. Continued

	Low IC %	High IC %	N
National Mobility			
low mobility	45.0	55.0	80
high mobility	49.0	51.0	96
	Chi square = .14; D.F. = 1; P = .71		
Educational Exposure			
very low	48.6	51.4	35
low	62.2	37.8	37
moderate	44.1	55.9	34
high	40.0	60.0	35
very high	40.0	60.0	35
	Chi square = 4.94; D.F. = 4; P = .29		
Language Learning (1 missing)			
low	48.0	52.0	125
moderate	46.8	53.2	47
high	0.0	100.0	3
	Chi square = 3.84; D.F. = 3; P = .28		

HYPOTHESIS II

The second research hypothesis to be tested was:

The four global theological constructs of ecumenism, evangelism, interfaith dialogue, and social justice are unique and positively related to intercultural competence.

The global theological constructs were highly correlated to each other in the Pearson product moment correlation. Therefore, to test the uniqueness of the four global theological constructs, a multivariate repeated measures analysis was executed.

The null hypothesis for this test is that all of the theological constructs are measuring the same thing. As shown in Table 4.5, this null hypothesis was rejected with a P of $< .0001$.

The between measures effect was significant, indicating that the four scales were not the same. The large constant in between measures effect is due to the fact that the theological variables were combined into one for a transformed variable. Following this test, a dependent paired t-test was done for each possible pair of theological constructs. The results of those tests are presented in Table 4.6.

Five pairs were significantly different. One pair was not significantly different, that of evangelism and interfaith dialogue. Upon further examination of the questions examining these constructs, the items seemed to be commonly discussing an approach to other religions. It is possible to conclude that an intercultural person would approach evangelism in a dialogical way. Thus, evangelism might be examining a communication model instead of a distinct theological attribute. The communication model might be that of interfaith dialogue.

Table 4.5. Repeated Measures MANOVA on the Theological Constructs.

	Sum of Squares	Degrees Freedom	Mean Squares	F	Prob of F
Between measures effect					
within cells	108.37	175	.62		
constant	10585.95	1	10585.95	17094.55	.0001
Within measures effect					
within cells	73.37	525	.14		
constant	5.78	3	1.93	13.79	.0001

Table 4.6. Results of T- test of Paired Comparisons Measures.

Variable Pairs	N	Mean	s.d.	t-test	level of prob.
Social Justice	176	3.76	.508	-3.96	.000
Evangelism	176	3.90	.500		
Social Justice	176	3.76	.508	-6.83	.000
Ecumenism	176	4.01	.418		
Social Justice	176	3.76	.508	-2.03	.044
Interfaith Dialogue	176	3.85	.597		
Evangelism	176	3.90	.500	-2.83	.005
Ecumenism	176	4.01	.418		
Evangelism	176	3.90	.500	1.32	.189
Interfaith Dialogue	176	3.85	.418		
Ecumenism	176	4.01	.418	3.80	.000
Interfaith Dialogue	176	3.85	.597		

The next step of examining research Hypothesis II was to investigate the relationship of intercultural competence to the four theological constructs.

Intercultural competence scores were divided into two levels, high or low, by taking the group mean as the dividing point. A repeated measures MANOVA was executed, using intercultural competence as the independent variable and the four theological variables as the repeated measures.

The results of the repeated measures MANOVA completed to test this hypothesis are presented in Tables 4.7 and 4.8.

Table 4.7. Between Measures Effects of Global Theological Constructs by Intercultural Competency

Between Measures Effects	Sum of Squares	Degrees of Freedom	Mean of Squares	F	Prob of F
Within Cells	97.87	174	.56		
Constant	10513.99	1	10513.99	18691.66	.000
Intercultural Competence	10.50	1	10.50	18.66	.000

Table 4.8. Within Measures Effects of Global Theological Constructs by Intercultural Competency.

Within Measures Effects	Sum of Squares	Degrees of Freedom	Mean of Squares	F	Prob of F
Within Cells	73.18	522	.14		
Theological Measures	5.75	3	1.92	13.67	.000
I. C. by Theol. interaction	.19	3	.06	.45	.719

Tests of between measures effects and within measures effects were significant and there was no significant interaction. A significant main effect for intercultural competence was found. This test indicated that low scores of intercultural competence were related to low scores on each of the four theological measures and high scores were related to high scores. Thus, intercultural competence is positively associated with each of the theological measures.

The means and standard deviations for each are presented in Table 4.9.

<p>Table 4.9. Means and Standard Deviations of Global Theology by Intercultural Competence.</p>

	Mean	Std. Dev.	N
Social Justice			
Low Intercultural Competence	3.647	.517	83
High Intercultural Competence	3.852	.482	93
Entire Sample	3.755	.508	176
Evangelism			
Low Intercultural Competence	3.754	.482	83
High Intercultural Competence	4.034	.481	93
Entire Sample	3.902	.500	176
Ecumenism			
Low Intercultural Competence	3.890	.450	83
High Intercultural Competence	4.110	.359	93
Entire Sample	4.006	.418	176
Interfaith Dialogue			
Low Intercultural Competence	3.703	.583	83
High Intercultural Competence	3.977	.582	93
Entire Sample	3.848	.597	176

The results generated by these tests show that the four theological constructs are positively related to intercultural competence, therefore supporting research Hypothesis II.

HYPOTHESIS III

The third research hypothesis states:

Experiential and educational background characteristics are predictive of the four theological factors.

The independent variables for this analysis were all of those variables isolated from the area of experiential and educational background. The five factors were intercultural learning effort, intercultural travel, intercultural contact, intercultural media, and national mobility. Also included as independent variables were intercultural educational exposure (items 11–17), and language learning. Gender, age, and educational setting were included as demographic variables. The dependent variable in each regression analysis was one of the theological constructs. A stepwise multiple regression was used to analyze each theological variable. The last step of the stepwise regression for each theological variable is presented in Tables 4.10 through 4.13.

Table 4.10. Results of Regression Analysis Predicting Social Justice by Experiential and Educational Background Characteristics.

R square = .18119, F = 12.69, P = < .00001

Variable	B	SE B	Beta	T	Sig T
Intercultural					
Learning Effort	.14	.05	.22	2.81	.006
Educational Exposure	.08	.03	.23	2.96	.004
Gender	-.22	.08	-.18	-2.57	.01
Constant	3.33	.14		23.00	.000

As shown in Table 4.10, the R square indicates that 18% of the variance in the respondents' commitment to social justice was explained by intercultural learning effort, educational exposure, and gender. Based on information from previous steps (see Appendix 5), intercultural learning effort was the most important, explaining 11% of the variance. Educational exposure explained 4% of the variance and gender explained 3% of the variance. The negative weight of gender indicates that women had higher scores than men on justice (women were entered as a 0 and men as a 1 in the scoring).

As shown in Table 4.11, the R square indicates that 18% of the variance in the respondents' commitment to evangelism is explained by intercultural learning effort and gender. Of those variables, 13% of the variance was explained by intercultural learning effort and 5% of the variance was explained by gender (see Appendix 5 for full display of all steps). Again, women scored higher than men in this area.

Table 4.11. Results of Regression Analysis Predicting Evangelism by Experiential and Educational Background Characteristics.

R square = .17724, F = 18.63, P = < .00001

Variable	B	SE B	Beta	T	Sig T
Intercultural					
Learning Effort	.21	.04	.34	4.86	.000
Gender	-.26	.08	-.21	-3.08	.002
Constant	3.56	.14		25.38	.000

As shown in Table 4.12, the R square indicates that 9% of the variance in ecumenism is explained by intercultural learning effort and age. Intercultural learning effort was responsible for 6% of the variance, with the other 2% explained by age. Older students scored higher on commitment to ecumenism.

Table 4.12. Results of Regression Analysis Predicting Ecumenism by Experiential and Educational Background Characteristics.

R square = .08554, F = 8.09, P = < .0004

Variable	B	SE B	Beta	T	Sig T
Intercultural					
Learning Effort	.13	.04	.25	3.48	.001
Age	.07	.03	.16	2.18	.031
Constant	3.53	.12		29.15	.000

In measuring commitment to interfaith dialogue 17% of the variance in scores is explained by intercultural learning effort and gender (see Table 4.13). Previous steps in the regression analysis reveal that intercultural learning effort explains 10% of that variance, and gender explains 8% of that variance. Women are more likely to be committed to interfaith dialogue than men.

Table 4.13. Results of Regression Analysis Predicting Interfaith Dialogue by Experiential and Educational Background Characteristics.

R square = .16872, F = 17.56, P = < .0000

Variable	B	SE B	Beta	T	Sig T
Intercultural					
Learning Effort	.21	.05	.29	4.09	.000
Gender	-.38	.10	-.26	-3.77	.000
Constant	3.59	.17		21.37	.000

Forced Regressions. As mentioned in the foundational findings, some of the background variables were highly correlated to one another, and it was possible that intercultural learning effort affected the entrance of the other variables into the regression. To test this possibility a second regression was completed with intercultural learning effort forced out of the equation.

The result of this forced regression is as follows:

1. **Social Justice:** No new variables entered into the regression. In the forced regression Gender predicted 4% of the variance and Educational Exposure predicted 10% of the variance. Educational Exposure was not one of the variables highly correlated with Intercultural learning Effort.

2. **Evangelism:** Educational Exposure entered the regression predicting 5% of the variance, compared with Gender predicting 6% of the variance, but Educational Exposure was not one of the variables highly correlated with Intercultural Learning Effort.

3. **Ecumenism:** Language learning entered the regression equation predicting 4% of the variance in ecumenism, with Gender predicting 2% of the variance. Language learning had a correlation coefficient of

.2660 with Intercultural Learning Effort, but seems to be a poor predictor of ecumenism.

4. Interfaith Dialogue: Gender continued to be a predictor of interfaith dialogue, accounting for 9% of the variance. Media Exposure entered the equation accounting for 3% of the variance. Media Exposure was highly correlated with Intercultural Learning Effort but seems to be a poor predictor of interfaith dialogue.

In summary, this set of regression analyses supports research Hypothesis III that experiential and educational background characteristics are predictive of the four theological constructs.

SUMMARY

The following are the major findings of this study:

1. The variables of intercultural learning effort, intercultural media exposure, age, and national non-mobility are the primary predictors of intercultural competence.
2. Intercultural competency is positively related to intercultural learning effort, intercultural travel, and intercultural contact.
3. Intercultural competence is positively related to each of the four theological constructs.
4. Certain experiential and educational background characteristics are predictive of the four global theological constructs. The primary predictors are intercultural learning effort and gender.

V

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS FOR FUTURE RESEARCH

DISCUSSION OF THE RESEARCH

This research was designed to provide information that would lead to the establishment of an empirical base for creating strategies of globalization in seminaries which will lead to the development of intercultural ministers.

At present, much progress in the growth of interculturality seems to be occurring among professionals in educational, governmental, and some private voluntary organizations that have specific interests in international and intercultural relationships. But the reality of global interdependence, cultural diversity, and cultural plurality challenges our society to develop responsible attachment to global issues among local citizens and in local communities.

A model of the “intercultural person” was presented as a possible prototype for the ideal citizen. The minister was presented as an individual who could be an intercultural leader in a local community, a cultural mediator to facilitate the development of interculturality in congregations made up of local citizens. In the United States, seminaries are most often responsible for the education of ministers. What strategies might seminaries adopt that would lead to the development of the intercultural minister?

Four constructs have been proposed as standards for theological education that would lead to the development of the intercultural

minister. The first is social justice, a commitment to be involved in the improvement and development of the lives of disadvantaged people at home and around the world. The second is evangelism. Evangelism as proposed in the theological literature is the process by which the Christian message enters into the soul of a culture, in such a way that not only are the Christian message and life expressed with elements proper to this culture, but the culture itself becomes an enrichment of the Christian life and experience.

The third construct is ecumenism, which is a commitment to cooperation between the various manifestations of the Christian church in the world. The fourth construct is interfaith dialogue, or a commitment to honest and respectful relationships with others who have different world views.

The purpose of this study was to test a model of the intercultural person to determine to what extent intercultural competence can be predicted from background characteristics, and to determine if intercultural competence is similar to the global theological constructs being promoted in seminaries to enhance the global sensitivity of the ministry. Three hypotheses were tested:

1. Experiential and educational background characteristics are predictors of intercultural competence.
2. The four global theological constructs of ecumenism, evangelism, interfaith dialogue, and social justice are positively related to intercultural competence.
3. Experiential and educational background characteristics are predictive of the four global theological constructs.

A descriptive correlational design was employed to test these hypotheses. The predictive relationships of Hypotheses I and III were

tested through multiple regression analyses. Hypothesis I was tested through a repeated measures MANOVA. Various other computations were executed through a Statistical Package for the Social Sciences (PC+) to provide other relevant information about the variables.

The results of the statistical tests for the hypotheses indicate that all three research hypotheses were supported.

A step-wise multiple regression of Hypothesis I indicated that intercultural learning effort, intercultural media exposure, age, and national mobility predict 25% of the variance in intercultural competence with a P of $< .00001$.

Intercultural learning effort describes experiences in which an individual has exercised initiative in an intercultural activity. Initiative expressed in such things as talking or corresponding with people of other cultures can predict intercultural competence. This would seem to be supported by Boulding (1988), whose research suggests that an individual is more disposed to intercultural interaction after intercultural interactions because that person has learned how to make that connection.

Boulding also included "residential mobility" and "experience with subcultures within the U.S." in her portfolio of global experience. Though national mobility was included in the predictive variables, it was a negative predictor, the opposite of Boulding's contention. This may be due to a limitation in the range of responses. In this study, 134 of the 176 respondents had lived at least six months at five or more addresses. Yet, in response to being asked how many regional subcultures in the U.S. (11 possibilities) they had lived in, 112 of the 176 respondents had lived in two or less. This suggests that the

negative prediction might simply be indicating that the respondents experienced few differences in moving from place to place or were attracted to similar settings in spite of relocations.

Remy, Nathan, Becker and Torney (1975) stated that the “mass media, especially television and newspapers, play an important part in international learning.” Media exposure was also a predictor of intercultural competence, but like national mobility, it was a negative predictor. Perhaps media exposure alone may be too broad a concept, not specific enough to relate to the multicultural value of some media programming.

Age was also a predictor of intercultural competence, but age, national mobility, and intercultural media exposure each contributed only 2% of the variance. It may be that these variables contributed too little to be considered significant.

A repeated measures MANOVA testing Hypothesis II indicated that low and high scores of intercultural competence were positively related to low and high scores on each of the four theological constructs. This result would seem to support the proposed linkage of Gudykunst's model of the intercultural person to the four theological constructs.

Gudykunst (1984) said that the intercultural person had a “greater capacity to overcome parochialism and developed a wider circle of identification.” Ecumenism, the commitment to cooperation within diverse Christian groups, was posited as a religious equivalent.

The intercultural person was also described as a person who is “equipped to function in more than one culture effectively.” Its religious equivalent might be evangelism, because at its core,

evangelism requires the ability to live effectively in another culture—so effectively that the Christian message is communicated positively through lifestyle without intensive preaching.

Interfaith dialogue had a connection to the ability “to resolve seemingly contradictory characteristics of peoples and cultures and to transform them into complementary, interacting parts of a whole.” Resolving the differences between Christian and non-Christian religions through honest and respectful relationships is the attribute of interfaith dialogue.

Lum (1982) pointed out that the intercultural person has an invaluable role in the advance of positive social change. The theology of social justice is associated with the commitment to the improvement and development of the lives of disadvantaged people.

A step-wise multiple regression to test Hypothesis III indicated that: intercultural learning effort, educational exposure, and gender explained 18% of the variance in social justice; intercultural learning effort and gender explained 18% of the variance in evangelism; intercultural learning effort and age explained 9% of the variance in ecumenism; and intercultural learning effort and gender explained 17% of the variance in interfaith dialogue.

The educational exposure variable appears only as a predictor of social justice in this study. With the vast quantity of literature advancing the theory that what happens in schooling—i.e the study of geography and other cultures—affects the development of an intercultural person, educational exposure was expected to be a stronger predictor of more constructs. However, it is possible that within a sample of first year seminary students from diverse

elementary, secondary, and undergraduate settings, that the quantity of the course work in previous schooling is not sophisticated enough to discern distinctive differences in resultant intercultural appreciation.

The discovery that gender, or women specifically, figured into three out of the four regression equations was a surprising outcome of the study. Age appears for the second time in this study as a predictor in the regression equation for ecumenism.

Only 9% of the variance in ecumenism was explained and ecumenism had the weakest alpha reliability of the four theological constructs. Ecumenism could be considered the weakest of the theological variables and may need further development.

CONCLUSIONS

This research was proposed to provide empirically based information for seminaries which are seeking to develop strategies of intervention that will result in facilitating the growth of the intercultural minister, and ultimately the growth of intercultural citizens. Four theological constructs were proposed by theologians as indicators of "global" theology that would help seminaries bring about the desired result of the intercultural minister. What observations can be made from this research concerning these issues?

1. With regard to background characteristics, those experiences which reflected "intercultural learning effort" were the most predictive of intercultural competence. The amount of time an individual has invested in talking with visitors from other cultures, corresponding with people who live in other cultures, talking with

foreign-born friends, relatives or neighbors, eating foods from other areas of the world, making changes in lifestyle, and getting involved with organizations working for improvement in the Third World is associated with greater intercultural competency. The person with these experiences is more likely to have effective intercultural behavior patterns.

Intercultural travel, experiences of intercultural contact, gender, school setting, educational exposure, and language learning were not predictors of intercultural competence. Language learning is often cited as facilitating intercultural growth in the literature, but it did not enter the regression equation as a predictor.

2. Although not statistically significant, there are indications that women students, non-Caucasian students, older students, and students who grew up in more culturally diverse settings appear to have greater intercultural competence than their counterparts.

The three seminaries had low populations of each of these groups. Perhaps if seminaries want to develop a greater intercultural competence in their ministers, they could develop educational interventions in which women, non-Caucasians, older students, and students from culturally diverse settings become leaders or facilitators in curricular experiences designed to facilitate intercultural competence. Further, a seminary might be able to increase its intercultural climate by seeking students from these backgrounds.

3. The four theological constructs are related to intercultural competence, a measure that reflects a behavioral tendency toward interculturality. Therefore, it would seem that a seminary that wants to produce intercultural ministers could contribute toward that objective

by socializing students toward these four theological constructs in an aggressive manner.

These constructs represent a more practical application of theology. Theological studies are most often concerned with the study of God, Christ, man, sin, the Bible, and the church. But if a seminary is to produce an intercultural minister, that seminary may need to elevate the position of these four global theological constructs into a more prominent position, either within the traditional concerns of theology or as a distinct aspect of practical theology.

4. Commitment to the four theological constructs can be predicted by experiential and educational background characteristics. The dominant finding in this area was the contribution of intercultural learning effort and gender to commitment to the four global theologies. Again, individuals who reach out in purposeful ways interculturally and women are more likely to embrace the global theological constructs.

Intercultural learning effort was discussed above as a factor in predicting intercultural competence. How does a seminary promote intercultural initiative? Some seminaries do so by requiring intercultural experiences for their students. This research suggests that such experiential learning could be considered a theological development. But it is clear that if seminaries want to increase intercultural competence and want to develop a greater commitment to global theology, they should increase experiences that would cause the student to make a positive intercultural learning effort. Such experiential learning suggests that nonformal education and formal

education work together to bring about the development of intercultural persons.

Women, in this study, have greater commitments to global theology than men. However, seminaries have far more male students and few women faculty. Can seminaries attract more female students? It would seem that to do so would require a transformation in the structure of Christian leadership, a structure that is currently dominated by men. Women would not seem to be, by nature, intercultural, but women seminary students, who are a definite minority, may have unique skills and sensitivities that leads to interculturality. Seminaries should seek out these sensitivities.

One other observation needs to be noted. The results of this research indicate that educational and experiential background characteristics can predict the four theological constructs and intercultural competence. Does this mean that seminaries should select only those students whose background will lead them into higher interculturality?

Seminaries would not seem able to practically implement such a recommendation. However, seminaries might be able to pair the interculturally naive student with the interculturally experienced student as roommates or in a variety of learning situations. Seminaries also might continue to develop intercultural experiences for the less experienced student.

IMPLICATIONS

In this section the contribution of this research to the body of knowledge is discussed.

The literature regarding the model of the intercultural person suggested that the intercultural person is profoundly affected by his or her educational and experiential background characteristics. Elmer (1986) added to the understanding of the intercultural person when she studied the literature on the predictive indicators of intercultural effectiveness and developed a behaviorally based index to measure intercultural competence.

The data generated in this study indicate that, in the Christian world, there are associated theological constructs. The intercultural person in the seminary context is revealed by his or her commitment to social justice, evangelism, ecumenism, and interfaith dialogue. That means that seminaries which want to develop intercultural ministers need to give attention to developing the theology of these four areas.

Likewise, ministers who want to develop interculturality in their congregations could use this research to enhance that process by utilizing the four theological constructs as organizing influences. Such use of this research might be especially valuable to a culturally diverse congregation.

Many Christians, at one time or another, serve in a cross-cultural setting. Often the trainers developing approaches to prepare for that experience are unable to use grounded theological principles in coordination with the orientation process. This research could be used to develop the integration of these four global theologies into the cross-cultural preparation of religious workers.

Seminaries may be able to increase intercultural competency by designing educational interventions that would produce the need for intercultural learning effort. Experiences that promote connections

with cultural diversity could produce greater intercultural competence.

The Development of an Instrument. Since their attention to globalization is part of the self-study process for accreditation, seminaries could benefit from having an instrument to measure the development of a global perspective through the measure of interculturality. Valid and reliable measures contributory to understanding interculturality in seminaries have been identified. On the basis of the findings of this study a revised version of the Intercultural Assessment Inventory could be developed to measure globalization in seminaries, but further research in test-retest reliability would be needed for the instrument to be used to measure change over time.

LIMITATIONS OF THE STUDY

This study is primarily limited by the distinct population it used as subjects for the study. All aspects of the study focused on seminary students as subjects. Thus, the findings of the research cannot be generalized beyond the seminary student population.

In the measure of the experiential and educational background characteristics, factor analysis was used as a way of determining construct validity. The variables for this area were the result of the factor analysis. However, when a Pearson product moment correlation was executed, several of these factors were highly intercorrelated, most notably intercultural travel, language learning, and intercultural contact. It is possible that when the multiple regressions were run for

these variables, the power of the variable "intercultural learning effort" negated any contribution the other variables might have had to the variance. However, when a second regression was executed with intercultural learning effort forced out of the equation, travel, language learning, and contact still failed to enter the regression.

These three factors have a strong basis in the literature supporting their role in the development of the intercultural person. This fact is confirmed in this study, as the chi square analysis of high and low intercultural competence indicated that intercultural travel and intercultural contact were positively related to intercultural competence at the .05 level of significance.

Therefore, depending on how the factors were presented for analyses, slightly different conclusions are reached. This study should not be generalized in such a way that the impact of intercultural travel, intercultural contact, and perhaps, language learning is disregarded. Further study may be needed to differentiate predictive effects.

RECOMMENDATIONS FOR FURTHER RESEARCH

Several possibilities for further research are suggested:

1. New items to measure intercultural competence and experiential and educational background characteristics would strengthen the Intercultural Assessment Inventory. Several items that were expected to be predictors were not predictors. Intercultural educational exposure and language learning were notably absent from most relationships. Perhaps this population did not provide enough variation on these variables to fully test these relationships or the measures themselves are weak. With so much literature supporting these

variables, these items should be reformulated to provide a stronger test of their impact on interculturality.

2. The impact of planned intercultural experiences by a seminary should be studied. Can a seminary significantly increase interculturality by requiring intercultural experiences that will generate intercultural learning effort? An evaluative research design could explore this dimension of seminary training.

3. How does interculturality affect the overall mission and objective of the seminary? One recommendation of this study is that seminaries devote more attention to the four global theological constructs. But in order to do so, advocates will need to demonstrate a "fit" of these aspects of theology to the overall mission of a seminary. Further research might focus on global theology as part of the seminary mission.

4. Ecumenism was poorly predicted by experiential and educational background characteristics and had the lowest alpha reliability of the four theological constructs. This variable may need further development.

5. As noted earlier, further research is needed on the impact of intercultural travel, intercultural contact and language learning on the growth of the intercultural person.

6. The Intercultural Assessment Inventory was administered to a limited population of first year seminary students. Further research could utilize the full instrument with other religiously-oriented populations or could delete the theological questions and use the partial instrument in other populations to explore the distribution of these variables in other settings.

7. A finding of this study is that some experiential and educational background characteristics predict intercultural competence and commitments to ecumenism, evangelism, interfaith dialogue and social justice. Some students coming to seminaries may have little intercultural experience or negative intercultural experiences. Further research is needed to explore ways that seminaries can overcome the lack of intercultural experience or negative intercultural experiences in some students.

SUMMARY

A positive association between experiential and educational background characteristics, intercultural competence, and four theological constructs—social justice, evangelism, ecumenism, and interfaith dialogue—has been established through this research. Within this study an instrument, the Intercultural Assessment Inventory, has been developed as a useful measure of these variables.

The research completed in this study was done with the hope that it would contribute toward the development of intercultural ministers. If intercultural ministers can be developed by seminary training, then perhaps ministers can facilitate interculturality in local communities and local citizens.

When citizens develop greater degrees of interculturality they can better enjoy the diversity, plurality and interdependency of our world. Ultimately, the development of a society of intercultural persons should contribute positively to peace in our future.

APPENDIX 1

THE INVENTORY OF GLOBAL AWARENESS

I. PERSONAL INFORMATION

1. GENDER: Male_____ Female_____
2. Ethnic background: White/Caucasian Asian-American Black
Afro-American Native American Hispanic/Chicano
Other(please specify) _____
3. AGE: 20 or younger ____ 21-23 ____ 24-30____
31-40 ____ 41-50 ____ over 50 ____
4. Year of entrance at United Theological Seminary _____

II. GLOBAL UNDERSTANDING STATUS POLL

Circle One NONE = 1 GREAT DEAL = 5

1. Amount of time you have spent living in or visiting other countries 1 2 3 4 5
2. Amount of time you have spent studying subjects in college, or elsewhere, related to global studies 1 2 3 4 5
3. Amount of time you have spent talking with visitors from other cultures 1 2 3 4 5
4. Reading about global current events 1 2 3 4 5
5. Reading novels that accurately depict life in other cultures 1 2 3 4 5
6. Corresponding with people living in other cultures 1 2 3 4 5
7. Talking with foreign-born friends, relatives or neighbors 1 2 3 4 5
8. Eating foods from other areas of world 1 2 3 4 5
9. Changes I have made in my lifestyle and decision making as a result of my growing global awareness 1 2 3 4 5
10. How often do you watch world or national news on television?
(Circle one)
 - a) daily
 - b) 5-6 times a week
 - c) 3-4 times a week
 - d) 1-2 times a week
 - e) less than once a week

11. When you read a newspaper, which of the following do you usually read (Circle all that apply)
- a) Sports section
 - b) Local news articles
 - c) International news articles
 - d) Entertainment section
 - e) National news section
 - f) Financial section
 - g) Funnies
12. Which of the following do you consider to be the MAIN SOURCE of the information you acquire concerning current events. (Circle one)
- a) Newspapers
 - b) Television
 - c) Magazines
 - d) Radio
 - e) Conversations
 - f) Books and articles
13. Do you regularly read a weekly news magazine or newspaper? (Circle the one(s) you read)
- a) Time
 - b) Newsweek
 - c) U.S. News and World Report
 - d) Business Week
 - e) Other (Specify) _____

III. SCHOOL BACKGROUND (K-12)

14. Approximately how many students were in your high school class?
- Less than 50 _____
 - 51 - 100 _____
 - 101 - 200 _____
 - 301 - 500 _____
 - over 500 _____
15. Which of the following best describes the setting of the high school from which you graduated?
- Inner-city _____
 - Urban _____
 - Suburban _____
 - Rural _____

16. Which of the following best describes the type of high school from which you graduated?

Public _____
 Private/religious _____
 Private non-religious _____

FOR THE FOLLOWING QUESTIONS, PLEASE RECALL YOUR EXPERIENCE IN SCHOOL FROM KINDERGARTEN THROUGH HIGH SCHOOL

Key for following: 1 = a great deal
 2 = a considerable amount
 3 = a fair amount
 4 = a little
 5 = virtually nothing

17. What students were in your classes who were in the minority?

Arab-Americans	1	2	3	4	5
Asian-Americans	1	2	3	4	5
Blacks	1	2	3	4	5
Caucasian	1	2	3	4	5
Hispanics	1	2	3	4	5
Native Americans	1	2	3	4	5
Other	1	2	3	4	5

18. Did you make at least one close friend among the following groups? Yes _____ No _____

19. Please think about how much you think you learned about the cultures and histories of the following (from K-12):

Arab-Americans	1	2	3	4	5
Asians	1	2	3	4	5
Blacks	1	2	3	4	5
Caucasian	1	2	3	4	5
Hispanics	1	2	3	4	5
Native Americans	1	2	3	4	5
Other	1	2	3	4	5

20. Prior to college, how much do you think you had learned about the histories and geographies of the following areas of the world?

Canada	1	2	3	4	5
Latin America and Caribbean	1	2	3	4	5
Western Europe	1	2	3	4	5
Soviet Union and Eastern Europe	1	2	3	4	5
Middle East and North Africa	1	2	3	4	5
Subsaharan Africa	1	2	3	4	5
East Asia (China, Japan, Korea)	1	2	3	4	5
South and S.E. Asia (from Pakistan and India to Indonesia and the Philippines)	1	2	3	4	5
Pacific Islands, Australia and New Zealand	1	2	3	4	5

21. Which if any of the following languages did you study before you entered college?

	<u>less than year</u>	<u>1-2 yrs</u>	<u>3 or more</u>	<u>none</u>
English				
French				
German				
Russian				
Spanish				
Other: _____				

IV. COLLEGE OR UNIVERSITY BACKGROUND

22. Which of the following best describes the type of college/university from which you graduated?

State School _____
 Private/religious _____
 Private/non-religious _____

23. Were there students in any of your classes who were in the minority?

Yes _____
 No _____

24. If yes, what students were in your classes who were in the minority?

Caucasian	yes	no
Blacks	yes	no
Hispanics	yes	no
Asian-Americans	yes	no
Native Americans	yes	no
Arab-Americans	yes	no
Other: _____	yes	no

25. Did you make at least one close friend among any of the minority groups?

Yes _____ No _____

26. Were there any students in any of your classes who were citizens of another country?

Yes _____ No _____

27. Did you make at least one close friend among any of the students from another country?

Yes _____ No _____

PLEASE THINK ABOUT THE KIND OF EDUCATION YOU HAD IN COLLEGE OR UNIVERSITY ON A SCALE OF 1 TO 5.

Key: Nothing/Great deal
1 / 5

28. How much do you think you learned about the cultures and histories of the following:

Asian Americans	1	2	3	4	5
Black Americans	1	2	3	4	5
Hispanic Americans	1	2	3	4	5
Native Americans	1	2	3	4	5
Other: _____	1	2	3	4	5
Africans	1	2	3	4	5
Arabs	1	2	3	4	5
Asians	1	2	3	4	5
Europeans	1	2	3	4	5
Latins	1	2	3	4	5
White Americans	1	2	3	4	5
Other: _____	1	2	3	4	5

29. During your college/university years, how much do you think you learned about the histories and geographies of the following areas of the world?

Canada	1	2	3	4	5
Latin America and Caribbean	1	2	3	4	5
Western Europe	1	2	3	4	5
Soviet Union and Eastern Europe	1	2	3	4	5
Middle East and North Africa	1	2	3	4	5
Subsaharan Africa	1	2	3	4	5
East Asia (China, Japan, Korea)	1	2	3	4	5
South and S.E. Asia (from Pakistan and India to Indonesia and the Philippines)	1	2	3	4	5
Pacific Islands, Australia and New Zealand	1	2	3	4	5

30. Which, if any, languages did you study in college/university other than English?

	<u>less than year</u>	<u>1-2 yrs</u>	<u>3 or more</u>	<u>none</u>
Spanish				
French				
German				
Russian				
Other: _____				

ASSESSMENT OF CURRENT GLOBAL PROBLEMS

Directions: We are interested in your perceptions of certain global problems. Please indicate them using the scale as indicated.

Key-Scale

Unimportant 1 2 3 4 5 Important

- * If you feel that the problem at the top of the chart is very closely related to one or other end of the scale, use 1 or 5.
- * If you feel that the problem is related to one or other end of the scale but not closely, use 2 or 4.
- * If you consider the problem to be neutral on the scale equally associated with the concept, or if the scale is irrelevant, use the number 3.

I. THE GAP BETWEEN RICH AND POOR NATIONS IS

- | | | | | | | | |
|-----|--|---|---|---|---|---|---|
| 1. | unimportant | 1 | 2 | 3 | 4 | 5 | important |
| 2. | national | 1 | 2 | 3 | 4 | 5 | international |
| 3. | political | 1 | 2 | 3 | 4 | 5 | non-political |
| 4. | simple | 1 | 2 | 3 | 4 | 5 | complex |
| 5. | immediate | 1 | 2 | 3 | 4 | 5 | long-term |
| 6. | necessary | 1 | 2 | 3 | 4 | 5 | unnecessary |
| 7. | rational | 1 | 2 | 3 | 4 | 5 | irrational |
| 8. | controllable | 1 | 2 | 3 | 4 | 5 | uncontrollable |
| 9. | increasing | 1 | 2 | 3 | 4 | 5 | decreasing |
| 10. | U. S. government can do a lot to solve this problem | 1 | 2 | 3 | 4 | 5 | U. S. government can do little to solve this problem |
| 11. | International organizations can do a lot to solve this problem | 1 | 2 | 3 | 4 | 5 | International organizations can do little to solve this problem |
| 12. | I know a lot about this problem | 1 | 2 | 3 | 4 | 5 | know very little about this problem |
| 13. | Interesting to learn about | 1 | 2 | 3 | 4 | 5 | Not interesting to learn about |
| 14. | Of concern to people in many parts of the world | 1 | 2 | 3 | 4 | 5 | Of concern to people in only a few parts of the world |
| 15. | Related to many other problems | 1 | 2 | 3 | 4 | 5 | Not related to many other problems |

II. PUBLIC LIBERTIES AND HUMAN RIGHTS

- | | | | | | | | |
|----|-------------|---|---|---|---|---|---------------|
| 1. | unimportant | 1 | 2 | 3 | 4 | 5 | important |
| 2. | national | 1 | 2 | 3 | 4 | 5 | international |
| 3. | political | 1 | 2 | 3 | 4 | 5 | non-political |
| 4. | simple | 1 | 2 | 3 | 4 | 5 | complex |

- | | | | | | | | |
|-----|--|---|---|---|---|---|---|
| 5. | immediate | 1 | 2 | 3 | 4 | 5 | long-term |
| 6. | necessary | 1 | 2 | 3 | 4 | 5 | unnecessary |
| 7. | rational | 1 | 2 | 3 | 4 | 5 | irrational |
| 8. | controllable | 1 | 2 | 3 | 4 | 5 | uncontrollable |
| 9. | increasing | 1 | 2 | 3 | 4 | 5 | decreasing |
| 10. | U. S. government can do a lot to solve this problem | 1 | 2 | 3 | 4 | 5 | U. S. government can do little to solve this problem |
| 11. | International organizations can do a lot to solve this problem | 1 | 2 | 3 | 4 | 5 | International organizations can do little to solve this problem |
| 12. | I know a lot about this problem | 1 | 2 | 3 | 4 | 5 | I know very little about this problem |
| 13. | Interesting to learn about | 1 | 2 | 3 | 4 | 5 | Not interesting to learn about |
| 14. | Of concern to people in many parts of the world | 1 | 2 | 3 | 4 | 5 | Of concern to people in only a few parts of the world |
| 15. | Related to many other problems | 1 | 2 | 3 | 4 | 5 | Not related to many Other problems |

III. THIRD WORLD NATIONS

Directions: Circle a single response for each statement. (Do not spend a lot of time on your response to these statements; we want to record your first impressions.)

Key: SA = Strongly Agree, A = Agree, U = Undecided, D = Disagree
SD = Strongly Disagree

- | | | S | A | U | D | S |
|----|---|---|---|---|---|---|
| 1. | The problems of Third World nations are important | 1 | 2 | 3 | 4 | 5 |
| 2. | I know very little about the Third World | 1 | 2 | 3 | 4 | 5 |
| 3. | The United States can do a lot to solve the problems of Third World nations | 1 | 2 | 3 | 4 | 5 |

4. The problems of Third World nations are decreasing 1 2 3 4 5
5. Third World nations are interesting to me 1 2 3 4 5
6. The problems of Third World nations are solvable 1 2 3 4 5
7. International organizations can do very little to solve the problems of Third World nations 1 2 3 4 5
8. Poverty in the United States and poverty in Third World nations are not related 1 2 3 4 5
9. The problems in Third World nations are temporary 1 2 3 4 5
10. Third World nations are of concern to people in many parts of the world 1 2 3 4 5

IV. THE ARMS RACE IS

1. unimportant 1 2 3 4 5 important
2. national 1 2 3 4 5 international
3. political 1 2 3 4 5 non-political
4. simple 1 2 3 4 5 complex
5. immediate 1 2 3 4 5 long-term
6. necessary 1 2 3 4 5 unnecessary
7. rational 1 2 3 4 5 irrational
8. controllable 1 2 3 4 5 uncontrollable
9. increasing 1 2 3 4 5 decreasing
10. U. S. government can do a lot to solve this problem 1 2 3 4 5 U. S. government can do little to solve this problem
11. International organizations can do a lot to solve this problem 1 2 3 4 5 International organizations can do little to solve this problem
12. I know a lot about this problem 1 2 3 4 5 I know very little about this problem
13. Interesting to learn about 1 2 3 4 5 Not interesting to learn about

- | | | | |
|-----|---|-------------------|---|
| 14. | Of concern to people in many parts of the world | 1 2 3 4 5 | Of concern to people in only a few parts of the world |
| 15. | Related to many other problems | 1 2 3 4 5 | Not related to many other problems |

V. RELATIONS TO OTHER COUNTRIES

Directions: Circle a single response for each statement. (Do not spend a lot of time on your response to these statements; we want to record your first impressions.)

Key: SA = Strongly Agree, A = Agree, U = Undecided, D = Disagree
SD = Strongly Disagree

- | | S A A U D S D |
|---|-------------------|
| 1. The important thing for the U.S. foreign aid program is to see to it that the U.S. gains a political advantage. | 1 2 3 4 5 |
| 2. America may not be perfect, but the American way has brought us about as close as a human being can get to the best society. | 1 2 3 4 5 |
| 3. Countries needing our agricultural surpluses should get them free if we cannot use them. | 1 2 3 4 5 |
| 4. Many of our most important decisions simply must be based upon poor information or upon insufficient information. | 1 2 3 4 5 |
| 5. The laws of the United States should be used as the main model for developing international laws. | 1 2 3 4 5 |
| 6. The sooner we all acquire similar values and ideals the better off the world will be. | 1 2 3 4 5 |
| 7. Capitalism must be defended against any and all attacks. | 1 2 3 4 5 |

VI. WORLD HUNGER

Current estimates are that there are about 700 million people in the world who do not get enough food for an active and healthy life. About 40 million people die each year of starvation. One person in five in a developing country is undernourished. About the same ratio for overweights exists in the industrialized world.

Key: SA = Strongly Agree
 A = Agree
 DK = Don't Know
 D = Disagree
 SD = Strongly Disagree

	SD	A	DK	D	SD
1. There is not enough food in the world	1	2	3	4	5
2. Growing food will mean less hunger in poor countries	1	2	3	4	5
3. Hunger can be solved by redistribution of food	1	2	3	4	5
4. Hunger is a contest between rich and poor countries	1	2	3	4	5

VII. THE CHURCHES' RESPONSIBILITY FOR MISSION AND MINISTRY IN AN INTER-DEPENDENT WORLD

Key: SA = Strongly Agree
 A = Agree
 DK = Don't Know
 D = Disagree
 SD = Strongly Disagree

A. The responsibility of the churches for hunger include the following:					
1. To petition the government to increase food aid	1	2	3	4	5
2. To collect and send food through the churches	1	2	3	4	5
3. To help poor countries manufacture products or cash crops to sell abroad, so they can buy food	1	2	3	4	5
4. To support self-help development projects in famine prone countries to increase food production	1	2	3	4	5

- | | | |
|-----|--|-----------|
| 5. | To educate the public about hunger | 1 2 3 4 5 |
| 6. | To support the United Nations agencies dealing with regional conflicts | 1 2 3 4 5 |
| 7. | Send more missionaries to work with the people | 1 2 3 4 5 |
| 8. | Support denominational and ecumenical agencies dealing with hunger and development | 1 2 3 4 5 |
| 9. | Support redistribution of land ownership | 1 2 3 4 5 |
| 10. | Adopt a simpler life style | 1 2 3 4 5 |
| 11. | Support decreased expenditure in the military and increased economic aid | 1 2 3 4 5 |
| 12. | Take care of our own hungry first | 1 2 3 4 5 |
| 13. | We can't solve the problem, it's too big | 1 2 3 4 5 |

B. The main task of the church is evangelization. The great commission is to go into all the world and preach the gospel of Jesus Christ. The responsibility of the churches for evangelization includes:

- | | | |
|-----|---|-----------|
| 1. | Proclaiming Christ as Lord and Savior | 1 2 3 4 5 |
| 2. | Eliminating diseases | 1 2 3 4 5 |
| 3. | Distribution of Bibles in third world countries | 1 2 3 4 5 |
| 4. | Sending more missionaries overseas | 1 2 3 4 5 |
| 5. | Building hospitals and schools | 1 2 3 4 5 |
| 6. | Democratizing communist countries | 1 2 3 4 5 |
| 7. | Converting individuals to change the world | 1 2 3 4 5 |
| 8. | Protecting the environment | 1 2 3 4 5 |
| 9. | Teaching about inter-dependence | 1 2 3 4 5 |
| 10. | Developing simpler lifestyles | 1 2 3 4 5 |
| 11. | Supporting civil and human rights | 1 2 3 4 5 |
| 12. | Learning about other cultures and ethnic groups | 1 2 3 4 5 |

- | | | |
|-----|---|------------------|
| 13. | Enabling the laity through education | 1 2 3 4 5 |
| 14. | Meeting human needs in my community | 1 2 3 4 5 |
| 15. | Building radio and TV stations in third world countries for evangelism | 1 2 3 4 5 |

C. The Church is present in every country of the world and in all of our communities. The relationship between and among the Christian Churches is one aspect of ecumenism. The word comes from the Greek "oikoumene" meaning the whole inhabited earth. The Churches' responsibility for ecumenism includes:

- | | | |
|-----|--|------------------|
| 1. | A witness proclaiming that Christ is one that the world might believe | 1 2 3 4 5 |
| 2. | Making our particular denominational witness to other Christian denominations and groups | 1 2 3 4 5 |
| 3. | Getting projects and programs done in the community that we can't do by ourselves | 1 2 3 4 5 |
| 4. | Learning from each other's traditions | 1 2 3 4 5 |
| 5. | Putting our money with others in organizations like church world service for food aid and development | 1 2 3 4 5 |
| 6. | Cooperative work and theological discussions with Roman Catholics | 1 2 3 4 5 |
| 7. | Using public service time for radio and TV for church services and other type programs | 1 2 3 4 5 |
| 8. | Belonging to local, state, national, and world councils of churches | 1 2 3 4 5 |
| 9. | Permeating the culture with the values of the Christian message | 1 2 3 4 5 |
| 10. | Creating multi-church facilities and programs | 1 2 3 4 5 |
| 11. | Creating one church | 1 2 3 4 5 |
| 12. | Creating a climate for church mergers | 1 2 3 4 5 |

- D. The world has many religious traditions and faiths. The other religions have their own sacred texts and deeply held beliefs. They have taught generations of people how to live, pray, develop, and die. Increasingly the U.S. has representatives of most old and new religions, though most are in Africa and Asia.

The responsibility of the churches concerning the other religions include:

- | | | |
|-----|--|-----------|
| 1. | Converting them to the Christian faith | 1 2 3 4 5 |
| 2. | Dialogue with them to learn | 1 2 3 4 5 |
| 3. | Making a witness to them through meaningful relationships | 1 2 3 4 5 |
| 4. | Through cooperation to help develop a society of high values including peace, human rights and justice | 1 2 3 4 5 |
| 5. | Through dialogue, progress in movement toward God and a search for truth | 1 2 3 4 5 |
| 6. | Openness toward divine action and so to salvation | 1 2 3 4 5 |
| 7. | Discovering how God works in other peoples' faith traditions | 1 2 3 4 5 |
| 8. | Learning about them so we know how to witness to our belief in the universal truth of Christianity | 1 2 3 4 5 |
| 9. | Understanding the inadequacies of other traditions | 1 2 3 4 5 |
| 10. | Inter-faith dialogues as evangelization | 1 2 3 4 5 |
| 11. | Dialogue as education in globalization | 1 2 3 4 5 |
| 12. | Understanding how God is revealed to others | 1 2 3 4 5 |
| 13. | Discerning common or general revelation of God | 1 2 3 4 5 |
| 14. | Proving that Christianity is not unique | 1 2 3 4 5 |
| 15. | Other (identify) | 1 2 3 4 5 |

- E. The world has been described as the big blue marble or the global village and increasingly inter-dependent. Global literacy is an essential ingredient of theological education as we meet the third world on Main Street America and the influence of the U. S. in every corner of the world. Increasingly we need to discern the implications of interdependence in a shrinking world.

The following are questions to start your thinking on interdependence and global questions. Circle a number in each that is most correct in your thinking at the present time.

Key: SA = Strongly Agree
 A = Agree
 DK = Don't Know
 D = Disagree
 SD = Strongly Disagree

As we begin to think globally, learn together and act locally, in your opinion, the Churches' responsibility concerning interdependence includes knowledge of/from:

	SD	A	DK	D	SD
1. Cross cultural experience	1	2	3	4	5
2. Geography of the world	1	2	3	4	5
3. Current events	1	2	3	4	5
4. Religions of the world	1	2	3	4	5
5. Learning another language	1	2	3	4	5
6. East/West Relations	1	2	3	4	5
7. North/South Relations	1	2	3	4	5
8. How the churches work together globally	1	2	3	4	5
9. Apartheid/Racism	1	2	3	4	5
10. Immigration policies	1	2	3	4	5
11. The homeless	1	2	3	4	5
12. The United Nations	1	2	3	4	5
13. The environment	1	2	3	4	5
14. Relationships between men and women	1	2	3	4	5
15. Aid and trade issues	1	2	3	4	5

16.	World debt	1	2	3	4	5
17.	The Middle East	1	2	3	4	5
18.	African Development	1	2	3	4	5
19.	U. S. foreign policy	1	2	3	4	5
20.	Relationships between first, second, third, and fourth worlds	1	2	3	4	5
21.	World resources/stewardship	1	2	3	4	5
22.	Secularization	1	2	3	4	5
23.	Liberation theology	1	2	3	4	5
24.	Biblical literacy	1	2	3	4	5
25.	Ecumenism	1	2	3	4	5
26.	Other faiths of the world	1	2	3	4	5
27.	Evangelization	1	2	3	4	5
28.	Population	1	2	3	4	5
29.	Food production and distribution	1	2	3	4	5
30.	Communism	1	2	3	4	5

APPENDIX 2
COVER LETTERS FOR DATA COLLECTION

MICHIGAN STATE UNIVERSITY

COLLEGE OF EDUCATION
DEPARTMENT OF EDUCATIONAL ADMINISTRATION
ERICKSON HALL

EAST LANSING • MICHIGAN • 48824-1034

Dear First Year Seminary Student,

I would like to invite you to participate in a study to understand globalization in seminaries. The Association of Theological schools (ATS), the accrediting association for seminaries, requires seminaries to give attention to the issues and concerns of global theological education. I hope to contribute to the process of globalization by providing critical information about the background, attitudes and opinions of first year seminary students. I am Ph.D. candidate at Michigan State University and I am conducting this study for ATS as a doctoral dissertation.

Three seminaries have been selected for this study and each first year student at these schools has been given a questionnaire. The questionnaire will take about ten minutes to complete. You can then return your questionnaire to the administrator designated below who will forward them to me. I will check the number appearing on the top right hand corner of your questionnaire and will notify your administrator of the missing numbers. If your number is missing you will receive a follow up notice. The list containing the numbers associated with the names will be destroyed as soon as a sufficient quantity of questionnaires are obtained. Thus, your responses will be both anonymous and confidential—you will not, in any way, be able to be identified with your answers to the questions.

Please return your questionnaire to your designated administrator through your campus mail system or directly to your administrator's office. Please be aware that by completing this questionnaire you are indicating your voluntary agreement to participate in this study. Your participation is greatly appreciated but you are under no obligation to do so. If you need more information, you may contact me by calling 517-655-3901 or by writing to me at 116 Jackson, Williamston, MI 48895.

Thank you so much for completing this questionnaire!

Sincerely,

Carl Polding, Director of the Research.

P.S. Use this quarter to have a cup of coffee while completing the survey! Thanks again!

Your designated administrator is:

MICHIGAN STATE UNIVERSITY

COLLEGE OF EDUCATION
DEPARTMENT OF EDUCATIONAL ADMINISTRATION
BRICKSON HALL

EAST LANSING • MICHIGAN • 48824-1034

Dear First Year Seminary Student,

Approximately one week ago you received an invitation to participate in a study to understand globalization in seminaries. The Association of Theological schools (TATS), the accrediting association for seminaries, requires seminaries to give attention to the issues and concerns of global theological education. I hope to contribute to the process of globalization by providing critical information about the background, attitudes and opinions of first year seminary students. I am Ph.D. candidate at Michigan State University and I am conducting this study for TATS as a doctoral dissertation.

As a first year seminary student at one of the selected seminaries for the study you have received a questionnaire last week. On the top right hand corner of the questionnaire was a number that is associated with your name on a confidential list. Since your number was missing I have sent you this letter. As soon as a sufficient number of questionnaires are obtained, the list containing the numbers associated with the names will be destroyed. Thus, your responses will be both anonymous and confidential—you will not, in any way, be able to be identified with your answers to the questions.

Please take a few minutes now to complete the questionnaire and then return your questionnaire to XXXXXXXXXXXX. Please be aware also that by completing this questionnaire you are indicating your voluntary agreement to participate in this study. Your participation is greatly appreciated but you are under no obligation to do so. If you need more information, you may contact me by calling 517-655-3901 or by writing to me at 116 Jackson, Williamston, MI 48895.

Thank you so much for completing this questionnaire! Your participation will contribute greatly to understanding globalization in seminaries.

Sincerely,

Carl Polding, Director of the Research.

MICHIGAN STATE UNIVERSITY

COLLEGE OF EDUCATION
DEPARTMENT OF EDUCATIONAL ADMINISTRATION
ERICKSON HALL

EAST LANSING • MICHIGAN • 48824-1034

Dear XXXXXXXXX Seminary First Year Student,

Approximately two weeks ago you received a copy of the "Intercultural Assessment Inventory" and a request for your participation in a study to understand globalization in seminaries. Your contribution to this study by completing the questionnaire is vitally important for the completion of this research. I hope you will take a few minutes now to finish the survey. Attached to this letter is a duplicate copy of the questionnaire should you have lost or misplaced the original one.

This study is important because the Association of Theological Schools, the accrediting association for seminaries, is seeking information to assist seminaries in the globalization of their approach to education. This research, with your help, will provide a much needed reference point for the Association as they develop approaches to globalization. Our ability to develop this reference point will be affected by your contribution to the study, even though your responses are anonymous, confidential, and voluntary.

This research is also important as the culmination of eight years of doctoral study for me. During this time I have pastored two churches and was a missionary in South America. This particular study represents the integration of my education and my experience. It represents a chance to make an important contribution to the church of Christ Jesus, a church I have the great privilege of serving.

I need your help to complete the research. I have only recently become aware that soon your school year will be completed. That is why I need you to take 10 to 15 minutes now, or very soon, to finish this survey and return it via SPO to XXXXXXXXXXXX or the Doctor of Ministry office. I really do appreciate your help—thank you for completing the survey!

Sincerely,

Carl Polding, Director of the Research.

P.S. My wife and I were blessed with the arrival of our third child last Friday! Please accept this lollipop as an expression of my joy and gratefulness for your help with this research.

APPENDIX 3
THE INTERCULTURAL ASSESSMENT INVENTORY

INTERCULTURAL ASSESSMENT INVENTORY

Section I. The following questions deal with your interests and feelings about things. Answer with the rating that most represents what is true for you. Don't spend too much time thinking about each question: give your first response.

Please answer in the following way:

- 1 = Strongly Disagree (SD)
- 2 = Disagree (D)
- 3 = Undecided (U)
- 4 = Agree (A)
- 5 = Strongly Agree (SA)

strongly disagree
disagree
undecided
agree
strongly agree
SD D U A SA

1. I seldom do the same thing exactly the same way twice. 1 2 3 4 5
2. Most people from other cultures have valid reasons for their beliefs, even their most extreme beliefs. 1 2 3 4 5
3. I enjoy talking with someone who is in a completely different line of work than mine. 1 2 3 4 5
4. People who know me would agree that I make new acquaintances easily. 1 2 3 4 5
5. I feel terribly discouraged when I am criticized by others. 1 2 3 4 5
6. Some people are so difficult that others are justified in ignoring them. 1 2 3 4 5
7. It would be easy for me to live and work in another country. 1 2 3 4 5
8. I enjoy talking with strangers. 1 2 3 4 5
9. Conversations are difficult for me when the other person has a heavy accent. 1 2 3 4 5
10. I usually say what I feel about an issue or topic of conversation. 1 2 3 4 5
11. I think of myself as a person who could do well working in another country. 1 2 3 4 5
12. People from the same ethnic group tend to think and act alike. 1 2 3 4 5
13. While working in another culture, it may be uncomfortable to receive so much help from others. 1 2 3 4 5
14. I prefer to spend my vacations in a new and different place each time rather than return to an old familiar spot year after year. 1 2 3 4 5
15. People from primitive societies have a very simple view of the world. 1 2 3 4 5
16. I try not to remain in a strange social situation for long. 1 2 3 4 5
17. An assignment in another country would be a very rewarding experience for me. 1 2 3 4 5
18. I much prefer to spend an evening of leisure with people who share my cultural values. 1 2 3 4 5
19. I can imagine myself living with and studying some different cultural group. 1 2 3 4 5
20. I am often the first to speak to a new member who joins our group. 1 2 3 4 5
21. Some people deserve to be heard more than others. 1 2 3 4 5
22. I have no doubt that I could be effective living and working in another culture. 1 2 3 4 5

strongly disagree
disagree
undecided
agree
strongly agree
S D D U A S A

23. When I return to a place where I have been before I often look for a new route to get there. 1 2 3 4 5
24. I prefer to spend most of my time with a few well-tryed friends rather than a large circle 1 2 3 4 5
of acquaintances.
25. I would expect to encounter many difficulties in living in another country. 1 2 3 4 5
26. It is fortunate that you get along in English in most countries of the world. 1 2 3 4 5
27. People from other cultures have a great deal to teach me. 1 2 3 4 5
28. I prefer a book or a movie about the natural wonders in another part of the world to one 1 2 3 4 5
describing its people.
29. Learning to speak another language is a very rewarding experience. 1 2 3 4 5
30. The developing nations have a great deal to gain by cooperating with the United States. 1 2 3 4 5
31. I am generally able to separate my feelings from other people's feelings. 1 2 3 4 5
32. I like to be with people who see things differently than I do. 1 2 3 4 5
33. Living in another culture could be very difficult. 1 2 3 4 5
34. I prefer to work with people who are trying to do something in a new way rather than those 1 2 3 4 5
who stick to the traditional ways (of doing things).
35. The fear of a co-workers' disapproval rarely keeps me from taking action on something. 1 2 3 4 5
36. In a new situation I am usually the first to make a suggestion. 1 2 3 4 5
37. I prefer listening to a good lecture rather than participating in a stimulating discussion. 1 2 3 4 5
38. I am rarely discouraged for long when someone speaks unkindly to me. 1 2 3 4 5
39. I go out of my way to make outsiders feel welcome. 1 2 3 4 5
40. When I listen carefully, I find that everyone has something worth saying. 1 2 3 4 5
41. I find it interesting to work with someone from another culture. 1 2 3 4 5
42. In a small group I am just as comfortable being a participant as I am guiding the group. 1 2 3 4 5
43. I find it difficult to speak of my ideas when they differ from the ideas of people around me. 1 2 3 4 5
44. I prefer to work with people I know well. 1 2 3 4 5
45. I generally find it stimulating to spend an evening of leisure with people from 1 2 3 4 5
a different culture.

Section II. Personal Information. Fill in the circle of the most appropriate answer.

1. GENDER: Male Female

2. ETHNIC BACKGROUND:

White/Caucasian	Asian/Asian American
African/Afro-American	Native American
Hispanic/Hispanic American	Other (please specify) _____

3. AGE: 20 or younger 31-40
 21-23 41-50
 24-30 over 50

4. Year of entrance for studies at the seminary: 19__ __

Section III. Global Experience

DIRECTIONS:

Please evaluate your experiences by filling in the circle for each question where:

- 1 = virtually nothing or none
- 2 = a little
- 3 = a fair amount
- 4 = a considerable amount
- 5 = a great deal

virtually nothing
 a little
 a fair amount
 a considerable amount
 a great deal

1. Amount of time you have spent living in or visiting other countries. 1 2 3 4 5
2. Amount of time you have spent studying subjects in college, or elsewhere, related to global studies. 1 2 3 4 5
3. Amount of time you have spent talking with visitors from other cultures. 1 2 3 4 5
4. Amount of time listening or reading about global current events. 1 2 3 4 5
5. Reading books or articles that accurately depict life in other cultures. 1 2 3 4 5
6. Corresponding with people living in other cultures. 1 2 3 4 5
7. Talking with foreign-born friends, relatives or neighbors. 1 2 3 4 5
8. Eating foods from other areas of the world. 1 2 3 4 5
9. Changes I have made in my lifestyle and decision making as a result of my growing global awareness. 1 2 3 4 5
10. Amount of involvement with organizations or agencies that work for improvement of conditions in the Third World. 1 2 3 4 5
11. To what extent did you have students in your classes in kindergarten through grade 12 who were from the following ethnic or racial groups?

Arab Americans	1 2 3 4 5
Asian Americans	1 2 3 4 5
African Americans	1 2 3 4 5
Americans of European Descent	1 2 3 4 5
Hispanic American	1 2 3 4 5
Native American	1 2 3 4 5
Other	1 2 3 4 5

virtually nothing
a little
a fair amount
a considerable amount
a great deal

12. During kindergarten through grade 12, how often did you invite people of the following groups into your home?

Arab Americans	1	2	3	4	5
Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Americans of European Descent	1	2	3	4	5
Hispanic American	1	2	3	4	5
Native American	1	2	3	4	5
Other	1	2	3	4	5

13. How much did you learn about the histories and cultures of the following from kindergarten through twelfth grade?

Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Hispanic Americans	1	2	3	4	5
Native Americans	1	2	3	4	5
Africans	1	2	3	4	5
Arabs	1	2	3	4	5
Asians	1	2	3	4	5
Europeans	1	2	3	4	5
Latins	1	2	3	4	5
Other	1	2	3	4	5

14. Prior to college, how much do you think you had learned about the histories and geographies of the following areas of the world?

Canada	1	2	3	4	5
Latin America and Caribbean	1	2	3	4	5
Western Europe	1	2	3	4	5
Soviet Union and Eastern Europe	1	2	3	4	5
Middle East and North Africa	1	2	3	4	5
Subsahara Africa	1	2	3	4	5
East Asia (China, Japan, Korea)	1	2	3	4	5
South & Southeast Asia (from Pakistan & India to Indonesia & the Philippines)	1	2	3	4	5
Pacific Islands, Australia and New Zealand	1	2	3	4	5
North America	1	2	3	4	5

15. In your college or university education how much do you think you have learned about the cultures and histories of the following:

Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Hispanic Americans	1	2	3	4	5
Native Americans	1	2	3	4	5
Africans	1	2	3	4	5
Arabs	1	2	3	4	5
Asians	1	2	3	4	5
Europeans	1	2	3	4	5
Latins	1	2	3	4	5
Other	1	2	3	4	5

virtually nothing
a little
a fair amount
a considerable amount
a great deal

16. In your college or university education how much do you think you have learned about the histories and geographies of the following areas of the world?

Canada	1	2	3	4	5
Latin America and Caribbean	1	2	3	4	5
Western Europe	1	2	3	4	5
Soviet Union and Eastern Europe	1	2	3	4	5
Middle East and North Africa	1	2	3	4	5
Subsahara Africa	1	2	3	4	5
East Asia (China, Japan, Korea)	1	2	3	4	5
South & Southeast Asia (from Pakistan & India to Indonesia & the Philippines)	1	2	3	4	5
Pacific Islands, Australia and New Zealand	1	2	3	4	5

17. To what extent do you currently seek out people from these various other cultures to associate with?

Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Hispanic Americans	1	2	3	4	5
Native Americans	1	2	3	4	5
Africans	1	2	3	4	5
Arabs	1	2	3	4	5
Asians	1	2	3	4	5
Europeans	1	2	3	4	5
Latins	1	2	3	4	5
Other	1	2	3	4	5

18. Approximately how many students were in your high school senior class? (Circle one)

- | | |
|-----------------|-------------|
| 1) less than 50 | 4) 201-300 |
| 2) 51-100 | 5) 301-500 |
| 3) 101-200 | 6) over 500 |

19. Which of the following best describes the setting of the high school from which you graduated?

- | | |
|-------------|---------------|
| 1) rural | 3) urban |
| 2) suburban | 4) inner city |

20. Which of the following best describes the population of the K-12 schools which you attended?

- 1) mostly one culture
- 2) mostly two cultures
- 3) multicultural

21. Which of the following foreign languages did you study before you entered college?

- 0 = none
1 = less than a year
2 = 1 to 2 years
3 = 3 or more years

English	0	1	2	3
French	0	1	2	3
German	0	1	2	3
Russian	0	1	2	3
Spanish	0	1	2	3
Other	0	1	2	3

22. How many addresses have you had in your lifetime? (places you have lived for at least six months)

- 1) one or two
- 2) three or four
- 3) five or six
- 4) seven or eight
- 5) more than eight

23. How many of the following regions of the United States have you lived in your lifetime: Northeast, Mid-Atlantic, Southeast, Midwest, Appalachian Mountains, Midsouth, Rocky Mountains, Great Plains, Southwest, Pacific Northwest, Pacific Coast?

- 1) one
- 2) two
- 3) three
- 4) four or five
- 5) more than five



24. How often have you traveled outside of the United States in your lifetime?

- 1) never
- 2) once or twice
- 3) three or four times
- 4) five or six times
- 5) more than six times

25. How much time have you spent living outside of the United States?

- 1) less than 6 months
- 2) 6 months to a year
- 3) over one year but less than two
- 4) over two years but less than three
- 5) more than three years

26. Have you ever had a foreign exchange student living with your family?

- 1) no
- 2) yes

27. Have you or anyone from your family ever gone to another country as an exchange student?

- 1) no
- 2) yes

28. To what extent did you have teachers in your K-12 education who were born in another country?

- 1) virtually none
- 2) a few
- 3) a fair amount
- 4) a considerable amount
- 5) a great many

29. To what extent did you have teachers in your K-12 education who were of a different race or ethnic background than yourself?

- 1) virtually none
- 2) a few
- 3) a fair amount
- 4) a considerable amount
- 5) a great many

30. In your opinion, did your parent's friendships include:

- 1) mostly relatives
- 2) just relatives and people who were similar to them
- 3) the above and people who were culturally different
- 4) all of the above and people who were racially different

31. In your opinion, to what extent was your school committed to any of the following: global, multicultural or intercultural education?

- 1) not at all
- 2) a little
- 3) a fair amount
- 4) a considerable amount
- 5) a great deal

The following questions are about theological issues. Please fill in one circle for each of the following questions indicating whether you:

- 1 = Strongly Disagree (SD)
- 2 = Disagree (D)
- 3 = Undecided (U)
- 4 = Agree (A)
- 5 = Strongly Agree (SA)

strongly disagree
 disagree
 undecided
 agree
 strongly agree

SECTION I. WORLD MINISTRIES S D D U A S A

1. Churches should collect and send food to people who are suffering from hunger. 1 2 3 4 5
2. The redistribution of land ownership would relieve the problem of hunger in many nations. 1 2 3 4 5
3. The United Nations is not capable of dealing with regional conflicts. 1 2 3 4 5
4. Famine-prone countries are not really able to increase food production without outside help. 1 2 3 4 5
5. Local churches should petition the government to increase food aid. 1 2 3 4 5
6. The public does not need to be educated about hunger. 1 2 3 4 5
7. If we all lived more simply, we could help the world to be a more just place. 1 2 3 4 5
8. A strong military will contribute greatly to justice in the world. 1 2 3 4 5
9. Agencies dealing with hunger and development deserve my support. 1 2 3 4 5
10. A good Christian reads the newspaper regularly. 1 2 3 4 5
11. Human suffering in other countries may not be as bad as reported. 1 2 3 4 5
12. People in poverty in other countries mostly need to help themselves. 1 2 3 4 5
13. Christians can freely choose whatever lifestyle they want. 1 2 3 4 5

SECTION II. CONCERNING THE SPREAD OF THE GOSPEL.

1. Proclaiming Christ as Lord and Savior is only a small part of preaching the gospel. 1 2 3 4 5
2. The work to eliminate diseases is a valid part of evangelistic outreach. 1 2 3 4 5
3. Third world countries need as many Bibles as we can get to them. 1 2 3 4 5
4. Building hospitals and schools does not fulfill the Great Commission (preach the gospel). 1 2 3 4 5
5. People who commit themselves to environmental issues in the name of Christ have missed the point. 1 2 3 4 5
6. The world is a place filled with people who need each other. 1 2 3 4 5
7. Living simply has nothing to do with evangelism. 1 2 3 4 5

strongly disagree
disagree
undecided
agree
strongly agree
SDD U ASA

8. The world needs to know that Christians support civil and human rights for all people. 1 2 3 4 5
9. My church should take time to teach about other cultures and ethnic groups. 1 2 3 4 5
10. Evangelistic outreach is primarily a job for clergy. 1 2 3 4 5
11. Meeting human needs in my local community will fulfill the Great Commission 1 2 3 4 5
(preach the gospel).
12. Christ is present in every culture. 1 2 3 4 5
13. Accumulating conversions is the primary condition to be fulfilled in evangelism. 1 2 3 4 5
14. Christian commitment and global commitment are always connected. 1 2 3 4 5

SECTION III. RELATIONSHIPS BETWEEN AND AMONG CHRISTIAN CHURCHES

1. If a church is not able to do something in their community by themselves, they should not do it 1 2 3 4 5
2. Churches can learn from each other's traditions. 1 2 3 4 5
3. I would prefer that our church would put their money for food aid and development in with 1 2 3 4 5
an organization of many churches.
4. Protestant churches should cooperate and have theological discussions with Roman Catholics. 1 2 3 4 5
5. Belonging to groups of churches, on a regional, national or global level, is important for 1 2 3 4 5
a church.
6. The world would be better off with one great church. 1 2 3 4 5
7. Churches should be careful to maintain their distinctives by avoiding mergers. 1 2 3 4 5
8. I suspect that if all Christian churches really knew the truth, they would be alike. 1 2 3 4 5
9. Two churches jointly owning the same building is desirable. 1 2 3 4 5
10. Some expressions of the Christian faith are closer to the truth than others. 1 2 3 4 5
11. Attending a culturally different church is a good way to grow in our Christian life. 1 2 3 4 5

SECTION IV. RELATIONSHIPS TO OTHER RELIGIONS

1. Developing meaningful relationships with people of other religions is a good witness. 1 2 3 4 5
2. Christians should not cooperate with other religions even though they share common 1 2 3 4 5
values, such as peace, justice and human rights.
3. We can make progress in our movement toward God through dialogue with other religions. 1 2 3 4 5
4. Christians should be open to the possibility of divine action and salvation in other religions. 1 2 3 4 5
5. God does not work in other religions. 1 2 3 4 5

strongly disagree
disagree
undecided
agree
strongly agree
SD D U A SA

6. Christians can learn how to be more global through dialogue with people of other religions. 1 2 3 4 5
7. God reveals himself to people of other religions. 1 2 3 4 5
8. Christianity is not a unique religion. 1 2 3 4 5
9. Eventually, people from other religions will understand the truth about Christianity 1 2 3 4 5
if we keep telling them about the truth.
10. Christian seminaries should admit students from other religions. 1 2 3 4 5
11. Visiting an Islamic worship center is not appropriate for a Christian. 1 2 3 4 5

THANK YOU FOR COMPLETING THIS QUESTIONNAIRE! PLEASE NOW RETURN YOUR
QUESTIONNAIRE TO THE PERSON INDICATED IN THE COVER LETTER.

APPENDIX 4
ITEMS USED TO MEASURE MAJOR VARIABLES

INTERCULTURAL ASSESSMENT INVENTORY
Items Measuring Intercultural Competency

Section I. The following questions deal with your interests and feelings about things. Answer with the rating that most represents what is true for you. Don't spend too much time thinking about each question: give your first response.

Please answer in the following way:

- 1 = Strongly Disagree (SD)
 2 = Disagree (D)
 3 = Undecided (U)
 4 = Agree (A)
 5 = Strongly Agree (SA)

*strongly disagree
 disagree
 undecided
 agree
 strongly agree*

SD D U A SA

1. Most people from other cultures have valid reasons for their beliefs, even their most 1 2 3 4 5
 extreme beliefs.
2. People who know me would agree that I make new acquaintances easily. 1 2 3 4 5
3. I feel terribly discouraged when I am criticized by others. 1 2 3 4 5
4. I enjoy talking with strangers. 1 2 3 4 5
5. I prefer to spend my vacations in a new and different place each time rather than return to an 1 2 3 4 5
 old familiar spot year after year.
6. People from primitive societies have a very simple view of the world. 1 2 3 4 5
7. I try not to remain in a strange social situation for long. 1 2 3 4 5
8. An assignment in another country would be a very rewarding experience for me. 1 2 3 4 5
9. I can imagine myself living with and studying some different cultural group. 1 2 3 4 5
10. Some people deserve to be heard more than others. 1 2 3 4 5
11. I have no doubt that I could be effective living and working in another culture. 1 2 3 4 5
12. I prefer to spend most of my time with a few well-tryed friends rather than a large circle 1 2 3 4 5
 of acquaintances.
13. It is fortunate that you get along in English in most countries of the world. 1 2 3 4 5
14. Learning to speak another language is a very rewarding experience. 1 2 3 4 5
15. I prefer to work with people who are trying to do something in a new way rather than those 1 2 3 4 5
 who stick to the traditional ways (of doing things).
16. The fear of a co-workers' disapproval rarely keeps me from taking action on something. 1 2 3 4 5
17. I prefer listening to a good lecture rather than participating in a stimulating discussion. 1 2 3 4 5
18. I go out of my way to make outsiders feel welcome. 1 2 3 4 5
19. When I listen carefully, I find that everyone has something worth saying. 1 2 3 4 5
20. In a small group I am just as comfortable being a participant as I am guiding the group. 1 2 3 4 5
21. I generally find it stimulating to spend an evening of leisure with people from 1 2 3 4 5
 a different culture.

Section II. Personal Information. Fill in the circle of the most appropriate answer.

1. GENDER: Male Female
2. ETHNIC BACKGROUND:

White/Caucasian	Asian/Asian American
African/Afro-American	Native American
Hispanic/Hispanic American	Other (please specify) _____
3. AGE: 20 or younger 31-40
 21-23 41-50
 24-30 over 50
4. Year of entrance for studies at the seminary: 19__ __
5. Approximately how many students were in your high school senior class? (Circle one)

1) less than 50	4) 201-300
2) 51-100	5) 301-500
3) 101-200	6) over 500
6. Which of the following best describes the setting of the high school from which you graduated?

1) rural	3) urban
2) suburban	4) inner city
7. Which of the following best describes the population of the K-12 schools which you attended?

1) mostly one culture
2) mostly two cultures
3) multicultural

Section III. Experience and Education**DIRECTIONS:**

Please evaluate your experiences by filling in the circle for each question where:

- 1 = virtually nothing or none
- 2 = a little
- 3 = a fair amount
- 4 = a considerable amount
- 5 = a great deal

Items measuring intercultural learning effort:

1. Amount of time you have spent talking with visitors from other cultures. 1 2 3 4 5
2. Corresponding with people living in other cultures. 1 2 3 4 5
3. Talking with foreign-born friends, relatives or neighbors. 1 2 3 4 5
4. Eating foods from other areas of the world. 1 2 3 4 5
5. Changes I have made in my lifestyle and decision making as a result of my growing 1 2 3 4 5
 global awareness.
6. Amount of involvement with organizations or agencies that work for improvement 1 2 3 4 5
 of conditions in the Third World.

virtually nothing
 a little
 a fair amount
 a considerable amount
 a great deal

virtually nothing
a little
a fair amount
a considerable amount
a great deal

Items measuring intercultural travel:

7. Amount of time you have spent living in or visiting other countries. 1 2 3 4 5
8. How often have you traveled outside of the United States in your lifetime?
- 1) never
 - 2) once or twice
 - 3) three or four times
 - 4) five or six times
 - 5) more than six times
9. How much time have you spent living outside of the United States?
- 1) less than 6 months
 - 2) 6 months to a year
 - 3) over one year but less than two
 - 4) over two years but less than three
 - 5) more than three years

Items measuring intercultural contact:

10. To what extent did you have teachers in your K-12 education who were born in another country?
- 1) virtually none
 - 2) a few
 - 3) a fair amount
 - 4) a considerable amount
 - 5) a great many
11. To what extent did you have teachers in your K-12 education who were of a different race or ethnic background than yourself?
- 1) virtually none
 - 2) a few
 - 3) a fair amount
 - 4) a considerable amount
 - 5) a great many
12. In your opinion, did your parent's friendships include:
- 1) mostly relatives
 - 2) just relatives and people who were similar to them
 - 3) the above and people who were culturally different
 - 4) all of the above and people who were racially different
13. In your opinion, to what extent was your school committed to any of the following: global, multicultural or intercultural education?
- 1) not at all
 - 2) a little
 - 3) a fair amount
 - 4) a considerable amount
 - 5) a great deal

virtually nothing
a little
a fair amount
a considerable amount
a great deal

Items measuring educational exposure:

14. To what extent did you have students in your classes in kindergarten through grade 12 who were from the following ethnic or racial groups?

Arab Americans	1	2	3	4	5
Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Americans of European Descent	1	2	3	4	5
Hispanic American	1	2	3	4	5
Native American	1	2	3	4	5
Other	1	2	3	4	5

15. During kindergarten through grade 12, how often did you invite people of the following groups into your home?

Arab Americans	1	2	3	4	5
Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Americans of European Descent	1	2	3	4	5
Hispanic American	1	2	3	4	5
Native American	1	2	3	4	5
Other	1	2	3	4	5

16. How much did you learn about the histories and cultures of the following from kindergarten through twelfth grade?

Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Hispanic Americans	1	2	3	4	5
Native Americans	1	2	3	4	5
Africans	1	2	3	4	5
Arabs	1	2	3	4	5
Asians	1	2	3	4	5
Europeans	1	2	3	4	5
Latins	1	2	3	4	5
Other	1	2	3	4	5

17. Prior to college, how much do you think you had learned about the histories and geographies of the following areas of the world?

Canada	1	2	3	4	5
Latin America and Caribbean	1	2	3	4	5
Western Europe	1	2	3	4	5
Soviet Union and Eastern Europe	1	2	3	4	5
Middle East and North Africa	1	2	3	4	5
Subsahara Africa	1	2	3	4	5
East Asia (China, Japan, Korea)	1	2	3	4	5
South & Southeast Asia (from Pakistan & India to Indonesia & the Philippines)	1	2	3	4	5
Pacific Islands, Australia and New Zealand	1	2	3	4	5
North America	1	2	3	4	5

virtually nothing
a little
a fair amount
a considerable amount
a great deal

18. In your college or university education how much do you think you have learned about the cultures and histories of the following:

Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Hispanic Americans	1	2	3	4	5
Native Americans	1	2	3	4	5
Africans	1	2	3	4	5
Arabs	1	2	3	4	5
Asians	1	2	3	4	5
Europeans	1	2	3	4	5
Latins	1	2	3	4	5
Other	1	2	3	4	5

19. In your college or university education how much do you think you have learned about the histories and geographies of the following areas of the world?

Canada	1	2	3	4	5
Latin America and Caribbean	1	2	3	4	5
Western Europe	1	2	3	4	5
Soviet Union and Eastern Europe	1	2	3	4	5
Middle East and North Africa	1	2	3	4	5
Subsahara Africa	1	2	3	4	5
East Asia (China, Japan, Korea)	1	2	3	4	5
South & Southeast Asia (from Pakistan & India to Indonesia & the Philippines)	1	2	3	4	5
Pacific Islands, Australia and New Zealand	1	2	3	4	5

20. To what extent do you currently seek out people from these various other cultures to associate with?

Asian Americans	1	2	3	4	5
African Americans	1	2	3	4	5
Hispanic Americans	1	2	3	4	5
Native Americans	1	2	3	4	5
Africans	1	2	3	4	5
Arabs	1	2	3	4	5
Asians	1	2	3	4	5
Europeans	1	2	3	4	5
Latins	1	2	3	4	5
Other	1	2	3	4	5

The following questions are about theological issues. Please fill in one circle for each of the following questions indicating whether you:

- 1 = Strongly Disagree (SD)
2 = Disagree (D)
3 = Undecided (U)
4 = Agree (A)
5 = Strongly Agree (SA)

strongly disagree
disagree
undecided
agree
strongly agree

SECTION I. WORLD MINISTRIES S D D U A S A

1. Churches should collect and send food to people who are suffering from hunger. 1 2 3 4 5
2. The redistribution of land ownership would relieve the problem of hunger in many nations. 1 2 3 4 5

strongly disagree
disagree
undecided
agree
strongly agree

SD D U A SA

3. Local churches should petition the government to increase food aid. 1 2 3 4 5
4. The public does not need to be educated about hunger. 1 2 3 4 5
5. A strong military will contribute greatly to justice in the world. 1 2 3 4 5
6. Agencies dealing with hunger and development deserve my support. 1 2 3 4 5
7. A good Christian reads the newspaper regularly. 1 2 3 4 5
8. Human suffering in other countries may not be as bad as reported. 1 2 3 4 5
9. People in poverty in other countries mostly need to help themselves. 1 2 3 4 5

SECTION II. CONCERNING THE SPREAD OF THE GOSPEL.

1. Proclaiming Christ as Lord and Savior is only a small part of preaching the gospel. 1 2 3 4 5
2. The work to eliminate diseases is a valid part of evangelistic outreach. 1 2 3 4 5
3. Building hospitals and schools does not fulfill the Great Commission (preach the gospel). 1 2 3 4 5
4. People who commit themselves to environmental issues in the name of Christ have missed the point. 1 2 3 4 5
5. The world is a place filled with people who need each other. 1 2 3 4 5
6. Living simply has nothing to do with evangelism. 1 2 3 4 5
7. The world needs to know that Christians support civil and human rights for all people. 1 2 3 4 5
8. My church should take time to teach about other cultures and ethnic groups. 1 2 3 4 5
9. Christ is present in every culture. 1 2 3 4 5
10. Accumulating conversions is the primary condition to be fulfilled in evangelism. 1 2 3 4 5
11. Christian commitment and global commitment are always connected. 1 2 3 4 5

SECTION III. RELATIONSHIPS BETWEEN AND AMONG CHRISTIAN CHURCHES

1. If a church is not able to do something in their community by themselves, they should not do it. 1 2 3 4 5
2. Churches can learn from each other's traditions. 1 2 3 4 5
3. Protestant churches should cooperate and have theological discussions with Roman Catholics. 1 2 3 4 5
4. Belonging to groups of churches, on a regional, national or global level, is important for a church. 1 2 3 4 5

strongly disagree
disagree
undecided
agree
strongly agree

S D D U A S A

5. Some expressions of the Christian faith are closer to the truth than others. 1 2 3 4 5
6. Attending a culturally different church is a good way to grow in our Christian life. 1 2 3 4 5

SECTION IV. RELATIONSHIPS TO OTHER RELIGIONS

1. Developing meaningful relationships with people of other religions is a good witness. 1 2 3 4 5
2. Christians should not cooperate with other religions even though they share common values, such as peace, justice and human rights. 1 2 3 4 5
3. We can make progress in our movement toward God through dialogue with other religions. 1 2 3 4 5
4. Christians should be open to the possibility of divine action and salvation in other religions. 1 2 3 4 5
5. God does not work in other religions. 1 2 3 4 5
6. Christians can learn how to be more global through dialogue with people of other religions. 1 2 3 4 5
7. God reveals himself to people of other religions. 1 2 3 4 5
8. Christianity is not a unique religion. 1 2 3 4 5
9. Visiting an Islamic worship center is not appropriate for a Christian. 1 2 3 4 5

THANK YOU FOR COMPLETING THIS QUESTIONNAIRE! PLEASE NOW RETURN YOUR QUESTIONNAIRE TO THE PERSON INDICATED IN THE COVER LETTER.

APPENDIX 5

**RESULTS OF STEP-WISE REGRESSION ANALYSES PREDICTING
THEOLOGY CONSTRUCTS BY EXPERIENTIAL AND EDUCATIONAL
BACKGROUND CHARACTERISTICS**

**Results of Step-wise Regression Analysis Predicting Social Justice by
Experiential and Educational Background Characteristics.**

Variable	B	SE B	Beta	T	Sig T
----------	---	------	------	---	-------

Step 1: R square = .11, F = 21.48, P < .00001

Inter. Learn. Eff.	.21	.05	.33	4.64	.0000
Constant	3.21	.12		26.22	.0000

Step 2: R square = .15, F = 15.22, P < .00001

Inter. Learn. Eff.	.15	.05	.24	3.09	.0023
Educational Exp.	.08	.03	.22	2.84	.0050
Constant	3.13	.12		25.31	.0000

Step 3: R square = .18, F = 12.69, P < .00001

Inter. Learn. Eff.	.14	.05	.22	2.81	.006
Educational Exp.	.08	.03	.23	2.96	.004
Gender	-.22	.08	-.18	-2.57	.01
Constant	3.33	.14		22.99	.0000

<p>Results of Step-wise Regression Analysis Predicting Evangelism by Experiential and Educational Background Characteristics</p>

Variable	B	SE B	Beta	T	Sig T
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Step 1: R square = .13, F = 26.49, P < .00001

Inter. Learn. Eff.	.23	.04	.36	5.15	.0000
Constant	3.32	.12		27.84	.0000

Step 2: R square = .18, F = 18.63, P < .00001

Inter. Learn. Eff.	.21	.04	.34	4.87	.0000
Gender	-.26	.08	-.21	-3.08	.0024
Constant	3.55	.14		25.38	.0000

<p>Results of Step-wise Regression Analysis Predicting Ecumenism by Experiential and Educational Background Characteristics</p>
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Variable	B	SE B	Beta	T	Sig T
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Step 1: R square = .06, F = 11.18, P < .0010

Inter. Learn. Eff.	.13	.04	.26	3.35	.0010
Constant	3.67	.10		35.44	.0000

Step 2: R square = .09, F = 8.09, P < .0004

Inter. Learn. Eff.	.13	.04	.25	3.48	.0006
Age	.07	.03	.16	2.18	.0306
Constant	3.53	.12		29.14	.0000

Results of Step-wise Regression Analysis Predicting Interfaith Dialogue by Experiential and Educational Background Characteristics

Variable	B	SE B	Beta	T	Sig T
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Step 1: R square = .10, F = 19.41, P < .00001

Inter. Learn. Eff.	.24	.05	.32	4.41	.0000
Constant	3.24	.14		22.37	.0000

Step 2: R square = .17, F = 17.56, P < .00001

Inter. Learn. Eff.	.21	.05	.29	4.09	.0001
Gender	-.38	.10	-.26	-3.77	.0002
Constant	3.59	.17		21.37	.0000

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