



Stony Brook
University

**STUDENT STAFF LEARNING OUTCOMES:
CONNECTING THEORY TO PRACTICE**

*Resource Packet on
Student Development Theories*

*Student Learning Outcomes Assessment Committee
Division of Student Affairs
Stony Brook University*

LEARNING OUTCOME:

I. KNOWLEDGE OF HUMAN CULTURES (1)

A Developmental Approach to Training for Intercultural Sensitivity, Bennett (1986)

The Developmental Model of Intercultural Sensitivity (DMIS) was created by Dr. Milton Bennett (1986, 1993) as a framework to explain the reactions of people to cultural difference. In both academic and corporate settings, he observed that individuals confronted cultural difference in some predictable ways as they learned to become more competent intercultural communicators. Using concepts from cognitive psychology and constructivism, he organized these observations into six stages of increasing sensitivity to cultural difference. We will focus only on three of those stages here.

The underlying assumption of the model is that as one's *experience of cultural difference* becomes more complex and sophisticated, one's competence in intercultural relations increases. Each stage indicates a particular cognitive structure that is expressed in certain kinds of attitudes and behavior related to cultural difference. By recognizing the underlying cognitive orientation toward cultural difference, predictions about behavior and attitudes can be made and education can be tailored to facilitate development into the next stage.

The first three DMIS stages (Denial, Defense, and Minimization) are *ethnocentric*, meaning that one's own culture is experienced as central to reality in some way. Because we assume that student employees' starting points are beyond the first set of stages which lead up to acceptance, we will review only the last three stages of the six-stage model.

The second three DMIS stages are *ethno relative*, meaning that one's own culture is experienced in the context of other cultures.

Acceptance of cultural difference is the state in which one's own culture is experienced as just one of a number of equally complex worldviews. Acceptance does not mean agreement—cultural difference may be judged negatively—but the judgment is not ethnocentric. People at Acceptance are curious about and respectful toward cultural difference.

Adaptation to cultural difference is the state in which the experience of another culture yields perception and behavior appropriate to that culture. One's worldview is expanded to include constructs from other worldviews. People at Adaptation are able to look at the world "through different eyes" and may intentionally change their behavior to communicate more effectively in another culture.

Integration of cultural difference is the state in which one's experience of self is expanded to include the movement in and out of different cultural worldviews. People at Integration often are dealing with issues related to their own "cultural marginality." This stage is not necessarily better than Adaptation in most situations demanding intercultural competence, but it is common among non-dominant minority groups, long-term expatriates, and "global nomads."

The DMIS has been used with great success for the last fifteen years to develop curriculum for intercultural education and training programs. Content analysis research has supported the relevance of the stage descriptions and has suggested that a more rigorous measurement of the underlying cognitive states could yield a powerful tool for personal and group assessment.

**LEARNING OUTCOME:
I. KNOWLEDGE OF HUMAN CULTURES (2)**

Awareness

The first level of developing multiculturally skilled students requires an awareness of one's attitudes and beliefs about their own culture and the culture of others. Multicultural students are sensitive to their own heritage and to valuing and respecting differences. They are aware of how their own backgrounds, experiences, attitudes, values, and biases influence others thoughts or behaviors. They are able to recognize the limits of their competencies and expertise and are comfortable with difference that exist between themselves and others.

Knowledge

Culturally skilled students have specific knowledge of their about their own racial and cultural heritage and personally and professionally affects their definitions of normality. They understand how oppression, racism, discrimination, and stereotyping affect them. They understand their social impact on others they understand about differences in styles of communication may clash.

Skills

Culturally skilled students seek out educational, consultative, and training experiences to improve their understanding and effectiveness in working with culturally different populations. Being able to recognize the limits of the competencies, they a) seek consultation; b) seek further training or education; and c) make referrals to more qualified individuals or resources. They are constantly seeking to understand themselves as racial and cultural beings.

LEARNING OUTCOME:

II. INTELLECTUAL & PRACTICAL SKILLS (1)

Forms of Intellectual and Ethical Development in the College Years, Perry (1968)

Perry was essentially curious about how intellectual and ethical development continued into and throughout young adulthood. His scheme of intellectual and ethical development fall under the realm of cognitive theories which describe changes in thinking and the evolving frames of reference that structure values, beliefs and assumptions.

Perry and his colleagues envisioned a continuum with nine positions; each representing a more differentiated and integrated way of thinking. The positions are divided into four broad levels (Dualism, Multiplicity, Relativism, Commitment to Relativism) which gives us a way for conceptualizing intellectual development in terms, not of what they know or how much they remember, but of the way that people interpret their reality

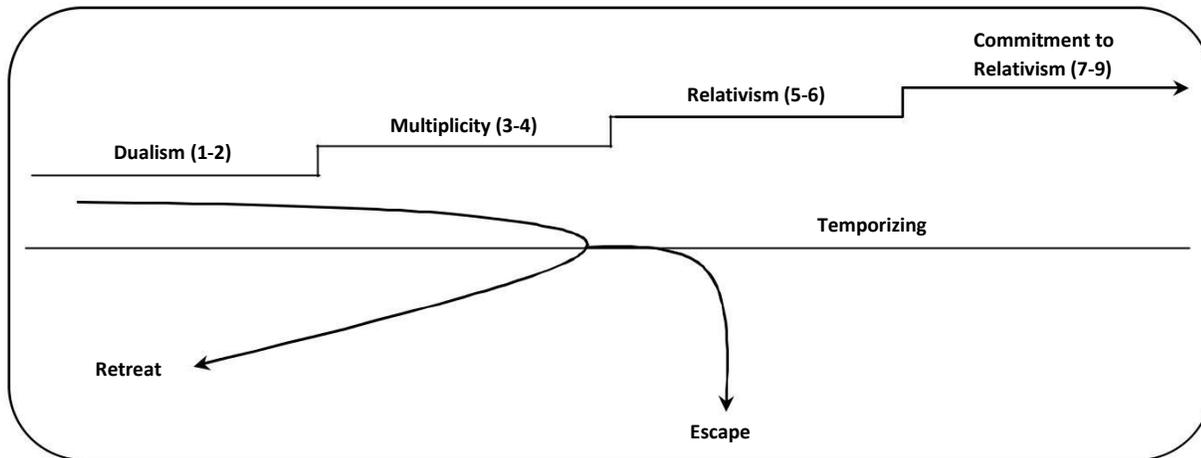


Figure 1: Stages of Intellectual Development

Temporizing: The student delays in some position for year, exploring the implications or explicitly hesitating to take the next step

Escape: The student exploits the opportunity for detachment offered by the structure of Positions 4 & 5 to deny responsibility through passive or opportunistic alienation

Retreat: The student retreats back to and entrenches within the dualistic structures.

<u>Dualism (Positions 1 & 2)</u>	<u>Multiplicity (Positions 3 & 4)</u>	<u>Relativism (Positions 5 & 6)</u>	<u>Commitment to Relativism (Positions 7 & 9)</u>
<ul style="list-style-type: none">Knowledge exists absolutelyKnowledge & solutions are "black-white""Right answers" are known by authoritiesTasks that require thinking about options or many points of view are confusingLegitimacy of alternative perspectives is not yet acknowledgedJudgements are stated as though they are self-evidentDiversity of opinion or uncertainty among authorities is viewed as inadequate	<ul style="list-style-type: none">Students accept diversity and uncertainty as legitimate, but still temporary.Authority still has the right answerQuestions can now legitimately have multiple answersStudent assume that Authorities grade on good expression but remain puzzled as to the standardsThose with different beliefs are no longer seen as simply "wrong" and their views are legitimate.	<ul style="list-style-type: none">All knowledge (including Authorities) is viewed as contextual and relativistic"Right-Wrong" answers only exists in certain contextsAuthorities are no longer resisted but can be valued for their expertiseAuthority's judgments, too, can be evaluatedDifferent perspectives are not just acknowledged, but considered as part of the larger whole	<ul style="list-style-type: none">Students have a growing realization that students need to find their own choices based on multiple "truths"They move "off the fence" and begin to align choices with personal themesActive affirmation of themselves and their responsibilities in a pluralistic world clarifies identity

LEARNING OUTCOME:

II. INTELLECTUAL & PRACTICAL SKILLS (2)

Education & identity, Chickering & Reisser (1993)

Chickering & Reisser's (1993) work is a review and re-examination of Chickering's earlier work on the *Seven Vectors* published originally in 1969. Chickering's model of psychosocial development describes major highways for journeying toward individuation, or individual development. Specifically, Chickering proposes seven "vectors" as maps to help us determine where students are and where they are heading.

The model is not a stage theory: that is, it does not portray development as one predominant challenge or crisis after another linked to specific ages, like some theories propose. Rather, the vectors are seven different aspects of individual development that can be worked on at the same time. Development in one vector can help advance development in another. For example, learning to manage emotions can help student's better develop mature interpersonal relations and vice versa.

The SA/ERM Student Staff Learning Outcomes initiative focuses on two of these vectors: 1) Developing Mature Interpersonal Relationships; and 2) Developing Integrity.

Developing Mature Interpersonal Relationships

Relationships are connections with others that have a profound impact on students' lives. Through them, students learn lessons about how to express and manage feelings, how to rethink first impressions, how to share on a deeper level, how to resolve differences, and how to make meaningful commitments. The ability for students to develop mature interpersonal relationships requires the balancing of both the need for autonomy

& independence with the need for attachment and connection with others. We see this sometimes involving some students moving from distance to closeness with others, and in others needing to move away from intimacy and toward more separation from others. It's a constant balance and the consisting of the some of the following aspects of developing mature interpersonal relationships with others.

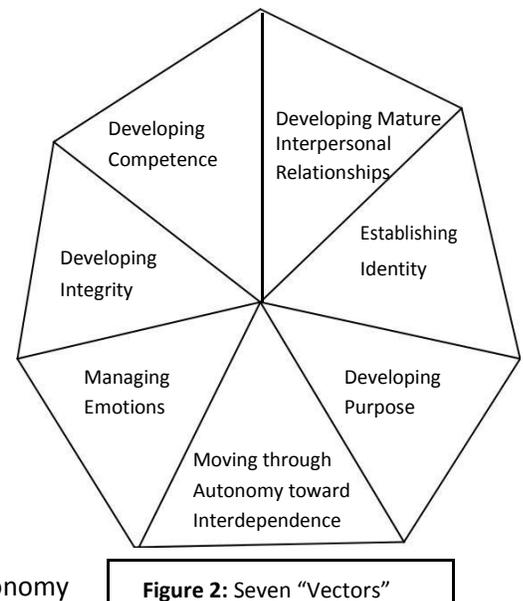


Figure 2: Seven "Vectors"

ASPECT:	FROM:	TO:
Tolerance & Difference	Lack of awareness of differences; intolerance of difference	Tolerance and appreciation of differences
Intimate Relationships	Nonexistent, short-term, or unhealthy intimate relationships	Capacity for intimacy which is enduring & nurturing
Friendships	Establishes new connections & friendships when convenient & necessary	Establishes nurturing relationships with relative ease
Confrontation	Steers clear of confrontation; uncomfortable confronting others	Is able to confront others and resolve disagreements with relative ease
Responsibility	Fails to take responsibility for actions; Easily points out other's needed improvement	Take responsibility for own actions; Seeks continued self improvement

LEARNING OUTCOME:**III. PERSONAL & SOCIAL RESPONSIBILITY (1) & (2)*****Moral Stages & Moral Development, Kohlberg (1976)***

Kohlberg thought and wrote extensively on moral and ethical development. He was quite interested in how people determine what is right and wrong, how they make their moral judgments and how they come to develop their ethical principles. Unlike Chickering & Reissier (1993) notion of vectors, Kohlberg's theory is a stage theory which asserts that certain mental tasks take place in a particular order. Stage theories assert that a person cannot be in two different stages at once, that they must complete one stage fully before proceeding to the next stage. At times, advance to the next stage is based on some new challenge or crisis that an individual may experience which forces them to consider things in ways they have not before, thus advancing their thinking, judgment and review of their ethical principles.

Below is a chart outline Kohlberg's stages of Moral development. The theory is composed of three levels (Preconventional, Conventional & Postconventional) with each level consisting of two stages.

Kohlberg's Stages of Moral Development		
Level 1: <i>Preconventional</i>	Stage 1:	Blind obedience, fear of punishment & gratification of one's own needs
	Stage 2:	Individualism & reciprocity: opportunity to meet one's own needs or bargain with others for mutually benefit
Level 2: <i>Conventional</i>	Stage 1:	Attempts to be viewed as a good person – the need to conform to a peer group's wishes, society's rules, or to be a good "boy" or "girl" in earning approval from others
	Stage 2:	Respect for authority & social order – respect for the law; doing things because it is lawful to do them or not doing them simply because they are illegal.
Level 3: <i>Postconventional</i>	Stage 1	View of the existence of a social contract, human rights or personal values
	Stage 2	Adherence to personally chosen ethical principles or universal ethical principles

Each stage in the theory represents a qualitatively different and more comprehensive system of thinking about what is right and wrong. The stages describe the reasons why individuals might determine some behavior or thought is moral or immoral. Progress occurs in the order in which the levels and stages above appear and progress is characterized by thinking and judgments that are less concrete, more abstract, less based on self-interest, and more based on principles of justice and equality.

LEARNING OUTCOME:

IV. INTEGRATIVE LEARNING (1)

Developing Reflective Judgment, King & Kitchener (1994)

King & Kitchener's theory of developing reflective judgment is very similar to Perry's theory of intellectual development. Both theories see students intellectual development as advancing from "right/wrong" ways of knowing to more contextualized and interpretive ways of making meaning of our world. King & Kitchener's model is based on seven progressive stages which constitute three major levels of thinking: Pre-Reflective, Quasi-Reflective; and Reflective

Pre-Reflective - Stages 1 & 2

The early stages, 1 and 2, are characterized by the assumption that knowledge is gained through direct, personal observation or through the word of an authority figure and is therefore assumed to be absolutely correct and certain:

Example: "I figure if it's on the news, it's got to be true or they wouldn't put it on."

Quasi-Reflective - Stages 3 & 4

At this level, differences between well- and ill-structured problems are acknowledged (a developmental advance over the earlier stages), but individuals often are at a loss when asked to make judgments about ill-structured problems because they do not know how to deal with the inherent ambiguity of such problems. Since there are many possible answers to these questions, evidence that can be used to support each answer, and no certain way to adjudicate between or among answers, knowledge claims are viewed as being idiosyncratic to the individual. Reasoning illustrated by these assumptions is considered "quasi-reflective."

Example: Right now they are just guessing.... Until there is evidence that people can give to convince everybody one way or another, it's just a guess. Then it will be knowledge."

Transitional - Stage 5

Stage 5 reasoning is characterized by a more complete, more balanced, more detached analysis of the factors that contribute to a controversial issue. Knowledge is seen to be strongly contextual, and any given perspective is assumed to reflect its guiding principles, values, or accepted rules of inquiry. Evidence and clear reasoning are assumed to be necessary but not sufficient for constructing or evaluating an argument, since it is further acknowledged at this stage that evidence is not self-explanatory but must be interpreted.

Example: "Since no two people are alike, they're thinking differently and so they attack their problem differently. When they do that, they throw out different material and so come from two different positions since their intellectual curiosity is geared to different things."

Reflective - Stages 6 & 7

Represent the most advanced sets of assumptions in the reflective judgment model. At this level, knowledge is understood in relationship to context and evidence, and some interpretations may be judged as being in some way better than others. These stages reflect the assumption that one's understanding of the world is not "given" but must be actively constructed and interpreted and that knowledge must be understood in relationship to the context in which it was generated.

Example: "One judges arguments by looking at such things as, how well thought out the positions are, at what level one chooses to argue the position, what kinds of reasoning and evidence one would use to support it, how it fits into the rest of one's world view or rational explanation, how consistently one argues on this topic compared with other topics."

LEARNING OUTCOME:

IV. INTEGRATIVE LEARNING (2)

Education & identity, Chickering & Reisser (1993)

Developing Integrity

Developing integrity, another of the “seven vectors” is closely related to the “establishing identity” and “developing purpose” vectors. The notion of integrity requires differentiating between the content of one’s values and the process she/she uses to apply those values. For example, people can be rigid, inflexible and closed to evidence contrary to their belief whether they are liberal, conservative, believer, disbelievers, etc... Movement toward integrity means increased consistency between a student’s thought and behavior (i.e., walk the talk/thought), movement toward responsibility for self and others, and the *consistent* ability to apply ethical principles.

According to Chickering and Reisser (1993), developing integrity involves three sequential, but overlapping stages:

- 1) Humanizing Values
- 2) Personalizing Values
- 3) Developing Congruence

Humanizing values involves shifting from rigid, inflexible rules that govern behavior to a more relative to rules and the purpose they are meant to serve. For example, stealing is wrong, but the larger principle is to respect other people’s property. Respecting property could, in some cases, mean taking someone’s belongings, in order to save them .

Greater flexibility in thinking leads to students considering things as being “right” or “wrong” according to new rules. Chickering & Reisser (1993) related humanizing values to urban development. Old structures are torn down, blown apart or demolished to allow for some remodeling. In the end, when new structures are built they may look similar to the old structures, with a few changes, or may look drastically different. In this way, a first step in developing integrity through humanizing values requires what Perry (1968) described as a shift away from “dualistic thinking” – that is, a loosening of the rigid interpretation of the rules to a more generalized and principled understanding of them. Humanizing values is the tearing down of the old structures.

Personalizing values – if we are to continue with the urban development metaphor – is the designing of the new structures or buildings. The design of the new city and of its specific buildings will vary from city to city (that is, person to person) and are developed based on the builders personal preference, examples of others buildings they have seen that they like, requirements of the new city (perhaps it sits along a river, or is needs to be tall because of limited space, etc...), and the kind of work that needs to get done. In short, individuals select guidelines to suit themselves and the conditions of their lives. And in time, the new city (values) are actively embraced, become part of the self, and the new standards in which to flexibly assess personal actions.

Developing congruence is simply the idea, next, of acting in accordance with these newly adopted values (or design of the new city). It is acting in accordance with what you believe – walking the talk. If the city was designed based upon environmental sustainability, then the city should continue to act according to that commitment.

<u>Aspect of Developing Integrity</u>	<u>Metaphor</u>
Humanizing values	Demolishing old buildings
Personalizing values	Designing & Building new buildings
Developing Congruence	Operating in accordance with the design