

The Influence of a Peer Mentor Program for International Students on Domestic Peer Mentors  
and their Intercultural Development

by

©Teeba Alsafar

A thesis submitted to the

School of Graduate Studies

in partial fulfillment of the requirements for the

Degree of Master of Education

(Counseling Psychology)

Faculty of Education

Memorial University of Newfoundland

October 2015

St. John's

Newfoundland and Labrador

### Abstract

In this study, a mixed method approach was used to examine the experience of 43 domestic peer mentors who participated in a peer mentoring program for international students offered at Memorial University of Newfoundland, St. John's, Canada. The study aimed to answer the following questions: 1) does participating in a mentorship program for international students result in change in the intercultural development for domestic peer mentors as measured by the Intercultural Development Inventory (IDI)? 2) what were the experiences of domestic peer mentors participating in a peer mentoring program for international students? Following the Developmental Model of Intercultural Sensitivity (Bennett, 1998) as a guide, this study used the scores from the Intercultural Development Inventory (IDI) to gain an understanding of the influence of the program. The scores obtained pre and post mentorship experiences were compared and a significant difference was found. Reflections from 120 monthly reports and seven individual semi-structured interviews were also conducted to gain a deeper understanding of the mentorship experience and the influence it had on the mentors' intercultural development. The benefits of intercultural peer mentoring on student development of skills such as leadership, communication and empathy are also discussed. The study echoes previous research that calls for an increased amount of facilitated intercultural program within university campuses. The study also advocates for further implementation of programs that provide opportunities for intercultural learning between domestic and international students in order for intercultural development to improve in higher educational settings.

*Keywords: intercultural peer mentoring, domestic student, international student mentorship, intercultural development inventory*

### Acknowledgements

This thesis would not have been possible without the support of many people.

I am thankful to my parents and role models, Thamer Alsafar and Maha Khedher, who persisted against many odds to raise a family in a new country and adapted to make it a home away from their home for their children. I am thankful to my brother and sister who showed me that cultural variance can occur within the same family.

I also want to thank my 'International' family, especially, Sonja Knutson for inspiring me and for affording me the opportunity to grow and build a life within the walls of international education at Memorial University.

I am also very grateful for Dr. Mildred Cahill, whose supervision, patience and encouragement helped me complete this journey of my life.

I would also like to acknowledge the mentors in the MUN Mentors program whose time, effort and continuous enthusiasm were a key motivation for this study.

Finally, I would like to thank all those in my life who listened, acted as sounding boards, laughed, motivated, and pushed me to reach my goals.

## Table of Contents

Abstract	2
Acknowledgements	3
List of Tables and Figures	6
Chapter 1 – Rationale and Context	7
Definitions of Key Terms	9
Domestic Student and International Student Interaction	13
The Importance of Intercultural Competency Development	14
Domestic Student Focus and Gaps in Literature	16
The Context of the Study	18
MUN Mentors program	20
Research Questions	21
Summary	22
Chapter 2 - Literature Review	23
Challenges for International Students in Higher Educational Institutions	23
Effects of Student Engagement and Social Networking on University life	28
Domestic and International Students' Limited Interactions	30
Mentoring	36
Increasing Intercultural Competence in the University Community through Internationalisation	48
Intercultural Peer Mentoring	56
Summary	62
Chapter 3 –Methodology and Research Design	64
Design and objectives	64

DOMESTIC MENTORS AND INTERCULTURAL DEVELOPMENT	5
Sample Selection and Recruitment	65
Data Collection and Analysis	67
Chapter 4 – Results and Analysis	73
Quantitative Data	73
Qualitative Data	76
Summary	91
Chapter 5 – Conclusion and Discussion	92
Intercultural Development	92
Mentorship: the good and the uncomfortable	95
Recommendations and Implications	97
Limitations of the Study and Future Research	98
Summary	100
References	102
Appendix A	120
Appendix B	123
Appendix C	126
Appendix D	129
Appendix E	133

## List of Tables and Figures

Figure 1: Intercultural Development continuum	71
Figure 2: Developmental Orientation 1 – Minimization	76
Figure 3: Developmental Orientation 2 - Cusp of Acceptance	76
Table 1: Results from Paired Samples Statistics	74
Table 1.1: Paired Samples Correlations	74
Table 1.2: Paired Samples Test	75

The Influence of a Peer Mentor Program for International Students on Domestic peer  
Mentors and Their Intercultural Development

**Chapter 1 – Rationale and Context**

This study aims to understand the influence of the involvement of domestic peer mentors in an intercultural mentoring relationship. Specifically, the research undertakes to see if involvement in such a program develops their intercultural competency, as defined by the Developmental Model of Intercultural Sensitivity (Bennett, 1998) and measured by the Intercultural Development Inventory (IDI) (Hammer, 2009). In this chapter, the objectives, context, definitions, and the rationale for conducting the study are described. The importance of domestic student and international student interaction along with the development of intercultural competencies are also explored. Gaps in the current literature and the peer mentoring program are also discussed.

First year students experience many challenges as they transition into university life that are academic and/or psychosocial in nature (Alipuria, 2007; Andrade, 2006; Brown, 2009; Budge, 2006). This transition is especially more difficult for international students (Engel, Insalaco, Singaravelu & Kennon, 2007; Gresham & Clayton, 2011; Guo, & Chase, 2011; Rajapaska & Dundes, 2002). Research indicates that student engagement often helps first year students, both domestic and international, better adjust to their new environment (e.g., Egan & Song, 2008; Harmon, 2006; Hughes, Boyd, & Dyksta, 2010; Hughes, Welsh, Mayor, Bolay, & Southard, 2009). Although there is evidence of student engagement between university students, it is rarely done interculturally (Tinto, 1993). According to Dunn and Olivier (2011), international students (IS) and domestic students (DS) rarely interact with each other.

With the development of information technology and the expansion of the global economy, the world is rapidly shrinking into a 'global village' (Kim, 2001). Thus, it becomes increasingly important to develop global citizens within university campuses. In order to succeed in an global society, it is important to understand the variance within diverse cultures and to increase one's intercultural competency (Kim, 2001).

Furthermore, as universities become increasingly dependent on income derived from IS fees, they must understand their objectives for internationalisation and determine the most appropriate approach and blend of strategies to implement programming that engage both DS and IS (Cooper, 2009, Knutson, 2011). Cooper (2009) notes that in order for universities to develop effective programming that helps both DS and IS interact within their university community, intercultural learning needs to happen. Mentoring has been seen as a good example of such programming where the interaction between culturally-differing people increases the intercultural competence of those involved (Rosenthal, Russell & Thomson, 2007). More specifically, peer mentoring assists first year students, both IS and DS transition into their new life and overcome the challenges of this transition effectively (Abe, Talbot & Geelhoed, 1998). Programming that involves a formal mentoring relationship between DS and IS creates a space for student engagement and often impacts both DS and IS in developing cross cultural communication skills and intercultural understanding as well as assisting in transitioning effectively to university life.

The focus of this study is to examine the perspectives of domestic peer mentors (DPM) and the impact that participating in a peer mentoring program has on the development of their intercultural competence. Specifically, this study tries to answer the question of whether their

participation as mentors in a peer mentoring program for international students had an influence on the level of intercultural development for the domestic peer mentors.

### **Definitions of Key Terms**

**International students.** International students (IS) are temporary residents who are legally authorized to study in Canada on a temporary basis at a designated learning institution (Citizenship Immigration Canada, 2014).

**Domestic Students.** Domestic students (DS) are students involved in this study who hold Canadian permanent resident immigration status or Canadian citizenship. While some researchers may identify them as host students (Tinto, 1988), for the purpose of this study, they will be referred to as domestic students (DS), corresponding with research conducted by Hechanova-Alampay, Beerhr, Christiansen and Van Horn (2002), Popadiuk and Arthur (2004), and Ward, Masgoret, and Gezentsvey (2009).

**Mentoring, mentors, mentees and mentorship.** Mentorship can be defined as a relationship over time between an experienced person called mentor and a less experienced novice referred to as the mentee. The goal of mentorship is often the personal and professional growth of the mentee (Koskinen & Tossavainen, 2003; Morales-Mann & Smith Higuchi, 1995). There is also evidence that there are a variety of personality characteristics, interpersonal skills and roles that mentees expect their mentors to assume when supporting, guiding, supervising and assessing their personal and professional development in a placement (Gray & Smith, 2000; Koskinen & Tossavainen, 2003). Furthermore, definitions of mentoring are described differently in general and academic fields because mentoring exists in various forms, and are in part defined by the origin, purpose, nature and context of the mentoring relationship. Throughout the

literature, mentoring describes the relationship between an influential individual with advanced knowledge and experience who is helping another (Anderson & Shannon, 1988). Hence, a mentor is a person who serves as a role model, teacher, sponsor, counsellor and befriends a less experienced person (Anderson & Shannon, 1988).

According to Jacobi's (1991) critical review of mentoring, most of the research seems to agree that: i) mentoring relationships are helping relationships usually focused on achievement. The primary dynamic of mentoring relationship is the assistance and support provided to the mentee by the mentor; ii) whereas the specific functions provided to mentees by mentors vary, mentoring includes any or all of three broad components: a) emotional and psychological support, b) direct assistance with professional development and c) role modelling; iii) mentoring relationships are reciprocal; iv) mentoring relationships are personal and require direct interaction between the mentor and the mentee; and v) relative to their mentees, mentors show greater experience, influence and achievement within a particular organization or environment.

A peer mentor is someone who displays many of the functions listed above but who is often a student or colleague that can serve as the resource. Peer mentors differ individually in their mentoring styles, and engage in different activities and provide differing levels of support and structure (Leidenfrost, Strassnig, Schabmann, Spiel, & Carbon, 2011). For the most part, mentors act as: advisors, supporters, tutors, sponsors and role models (Zelditch, 1990 in Stevens, Emil & Yamashita, 2010). Given the positive association between peer mentoring and mentee outcomes, researchers have examined the factors that contribute to effective mentoring relationship quality, including mentor behaviours (Ramaswami, 2009).

In this study, the definition of mentors and mentees has been adopted from the Koskinen and Tossavainen (2003) study where mentors are defined as those who assist or develop a relationship with someone who is less skilled or experienced than themselves. The goal of such a relationship or mentorship is often the growth of the less experienced person (Koskinen & Tossavainen, 2003). Hence, mentees are those who receive the assistance and support from their mentors.

**Multiculturalism vs. Interculturalism.** It is also important to define the difference between the terms ‘multiculturalism’ and ‘interculturalism’. Multiculturalism is the doctrine that several different cultures (rather than one national culture) can coexist peacefully and equitably in a single country; interculturalism supports cross-cultural dialogue and challenges self-segregation tendencies occurring within cultures. Interculturalism moves beyond mere passive acceptance of multiple cultures existing in a society, and instead, promotes dialogue and interaction between cultures (Alred, Byram & Fleming, 2006). As Wood, Landry & Bloomfield (2006) advocate, multiculturalism has been founded on tolerance between cultures, but it is not always the case that multicultural places or in the case of an educational institution, a classroom, are open places. On the other hand, interculturalism requires openness as a prerequisite and, although it may not be a guarantee, it does provide a setting for interculturalism to develop. For the purpose of this study, the focus will be on intercultural development, and for students to move beyond multicultural coexistence towards intercultural dialogue and communication in order to better navigate their globalized and quickly diversified futures.

**Intercultural competence.** This study employs a theoretical framework for intercultural sensitivity developed by Bennett (1993, 1998). Bennett’s model is a product of many years of experience in analysing attitudes toward other cultures and training people to be more

interculturally sensitive. This developmental model of intercultural sensitivity (DMIS) attempts to explain a person's varied responses to similar experiences with cultural difference. The model postulates that i) intercultural understanding is learned; ii) people and cultures are dynamic and highly differentiated; and iii) intercultural competence refers not to 'objective knowledge' but to 'phenomenological knowledge' where a person's experience helps him or her to develop skills for interpreting and understanding their interaction. Bennett's model differentiates between ethnocentrism and ethnorelativism. In an ethnocentric worldview, individuals' reality is based on their own cultural perspective. Ethnocentric people are monocultural, as they have not internalized perspectives from other cultures. In contrast, ethno-relativistic people can appreciate other cultural perspectives. They recognize that cultures can be understood relative to one another and that particular behaviour can only be understood within a cultural context. The model continues to distinguish between various stages of ethnocentrism and ethnorelativism through a continuum of intercultural orientations. The stages range from extreme ethnocentric world view of Avoidance to Integration which can only be attained by sustained intercultural interaction. Bennett argues that each stage corresponds to educational steps for moving toward greater ethnorelativity. This model can be seen as a heuristic device for systematically examining perceptions of cultural difference (Klak & Martin, 2003). Bennett's model offers a way to operationalize the process of intercultural understanding. Klak and Martin (2003) concluded that the development of intercultural sensitivity is an ongoing process of adjudicating between a great number and range of messages about cultural difference. Any strengthening of ethnorelative convictions on one intercultural construct increases the likelihood of great cultural sensitivity regarding other constructs. Such strengthening has positive effects on the process by which a person constructs her or his total vision of human difference. In their study, the shift in the

entirely positive direction is welcomed news, and a hopeful sign that campus activities can make a contribution.

**Internationalization.** One of the most cited definitions for internationalization is the work by Knight (2004) (e.g., Garson, 2013; Knutson, 2011; Knutson, Chislett & Emke, 2014). Knight (2004) recognized that internationalization as a term was “being used more and more to discuss the international dimensions of higher education and more widely, postsecondary education” (p. 5). In her analysis, Knight (2004) proposed that internationalization is the “the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education” (Knight, 2004, p. 11). This definition is also adopted by this study as it has been by other researchers such as Garson (2013), Guo and Chase (2011), and Knutson et al. (2014), among others.

### **Domestic Student (DS) and International Student (IS) Interaction**

For some higher educational institutions, internationalization is achieved by increasing intercultural interactions among the student domestic and international student body (e.g., Memorial University of Newfoundland, Thompson Rivers University, Western University). Andrade (2006) stated that interventions designed to specifically address the needs of IS “have recognized success in the areas of cultural/social adjustment, academic achievement and retention, and demonstrate awareness and concern by the sponsoring institution” (p. 150). Dunn and Olivier (2011) emphasized the inclusion of DS in these interventions. They stated that DS can act as cultural and linguistic insiders that can facilitate or hinder IS’ attempt at participation in local community (or university community), and found that there is little opportunity for such interactions despite the desire of IS for cross cultural interactions.

Dunn and Olivier (2011) called for universities to play a role in shaping the attitudes towards cross-cultural understanding and to create an environment that brings IS and DS together which in turn could foster engagement and cross-cultural understanding. In their conclusion, they also proposed that programs such as a peer mentoring program, where DS play “a central role in program delivery” (p. 37), is an important step towards decreasing the social exclusion that many IS experience and increasing the development of intercultural understanding in DS.

Social connectedness has frequently emerged in the literature as closely linked to well-being. Further, social connectedness was closely identified with measures of well-being among these students (Rosenthal et al., 2007). Studies of IS (e.g., Abe et al., 1998; Engel et al., 2007; Gresham & Clayton, 2011) suggest that participation in networks of friends from a similar culture is a comfortable, familiar and less stressful approach that provides security, support, connection and a means of sharing knowledge about the new culture. Thus, interaction across cultures and with DS is not as commonly observed (Jon, 2009).

According to Jon (2009), DS are generally described in research studies as counterparts who act in helping roles assisting IS’ adjustment and goes on to encourage intercultural friendships as part of that adjustment (Jon, 2009). However, not much research has been completed regarding the experiences of these intercultural friendships (Dunn & Olivier, 2011; Jon, 2009). Although university programming often acts as a support mechanism for IS newly arriving to universities across the world (e.g., Canada, UK, Australia and New Zealand), the impact it has on DS needs to be explored further.

### **The Importance of Intercultural Competency Development**

Many researchers (e.g., Byram & Guilherme, 2010; Garson, 2013, Parsons, 2007) have pointed out the importance of helping students to develop intercultural awareness and how institutions have tried to increase the integration of international studies into existing curriculum of schools over the past 30 years. Internationalization of curriculum has been utilized for the purposes of broadening students' horizons by helping them see world issues from a variety of perspectives, building critical thinking skills and better preparing young people for an increasingly interdependent world community (Lee, 2007).

In this study, the author assumes the Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (1993, 1998) which postulates “that intercultural understanding is learned and not innate, people and cultures are dynamic and highly differentiated and intercultural competence refers not to objective knowledge but to phenomenological knowledge in which a person’s experiences help him/her develop skills for interpreting and understanding direct intercultural understanding” (Klak & Martin, 2003, p. 448). According to Hammer, Bennett and Wiseman (2003), cultural sensitivity is the ability to discriminate and experience relevant cultural differences, and the intercultural competence is the ability to think and act in interculturally appropriate ways. Therefore, facilitation and active teaching is needed for intercultural competencies to develop within a student body (Kalk & Martin, 2003).

The Definition and Selection of Competencies (DeSeCo) project conducted by The Organisation for Economic Co-operation and Development (OECD) identified three intercultural competencies: i) ability to interact with a heterogeneous group; ii) respect, appreciation for values, beliefs, cultural histories of others; and iii) the ability to relate to value diversity and acknowledge it (Byram & Guilherme, 2010). Byram and Guilherme (2010) noted the importance of understanding the difference between the multicultural and the intercultural

paradigms that determine the essence within nature of educational programs and research. In this research, intercultural competence is defined as the ability not to just know other cultures and understand them, but the ability to engage with ‘otherness’ and to gain cooperation in order to achieve mutual satisfaction in interactions and manage the differences (Guo, 2010).

According to Lee (2007), understanding how difference is constructed, both within and across cultures, is one of the most important points for understanding self and others. Lee advocated that lessons are needed to help students understand the link between the distinctions in culture at the local level that may see in their daily lives, and the differences they see in other cultures.

### **Domestic Student Focus and Gaps in Literature**

In this study, the focus was on domestic student participants in a peer mentoring program. According to Dunne (2009), much of the research focusing on intercultural contact in higher education has been conducted from the IS point of view (e.g., Hechanova-Alampay et al., 2002; Popadiuk & Arthur, 2004; Ward et al., 2009). In the cases of non-traditional receiving regions such as Ireland and Newfoundland, Canada, it is not surprising that there has been little formal research conducted in exploring the relations between DS and IS in these relatively more homogeneous regions. However, given the recent increase in IS enrolment within smaller Canadian universities, such research is needed. Specifically, there has been a 36 percent increase in IS enrolment between 2008 and 2012 in Newfoundland and Labrador (CIC, 2013). Hence, it is imperative to explore the possible effects. Dunne (2009) called for an increased understanding in terms of DS’ desire and their ability to interact with IS. As the dominant group on campus, it is important to understand DS’ perspectives on intercultural relations among students.

Dunne (2009) suggests that DS's experiences of intercultural contact were more demanding and less rewarding than the contact with their cultural peers. This constitutes a significant barrier to intercultural relations and subsequently a barrier to intercultural learning. Dunne (2009) also suggests that steps should be taken to explore the possible benefits of intercultural contact, and to facilitate and sustain fruitful interactions, hence, reducing the demands on all students.

Poyrazli and Maraj Grahame (2007) examined the needs of IS in a semi-urban university within a relatively racially and culturally homogeneous community. They suggested that higher educational institutions need to constantly evaluate the entire context into which they recruit and educate IS. It is insufficient to focus on their concerns as isolated problems, but as different parts of the social system that foster or inhibit adjustment for these students. The results of the Poyrazli and Maraj Grahame (2007) study reinforced the value of adopting a holistic perspective in understanding the well-being of individuals in their community for both IS and DS.

As Garson (2013) points out in her study, although research studies involving intercultural and global competency are becoming popular, the majority tend to either focus on pre-service teachers or faculty, and less common are studies that “attempt to answer questions in regard to the intercultural and global learning of students, particularly domestic students” (p. 3).

There is a gap in research that looks at DS' responses to internationalization (Bourn, 2010; Garson, 2013) and the majority of research with students has been focused on the adaptation of international student to their new educational environment (e.g., Gresham & Clayton, 2011; Ramachandran, 2011). In the research that does measure DS' intercultural learning, many document the outcomes of study abroad programs or experiences (e.g., Nichols,

2011; Savicki, 2008; Vande Berg, Connor-Linton, & Paige, 2009; Vande Berg, Paige, & Lou, 2012). A few qualitative studies have examined the classroom experience in terms of the intercultural interactions between students (e.g., Absalom & Vadura, 2006; Leask, 2013; Parsons, 2007). Furthermore, the majority of the research is provided by American, Australian, or British researchers. In this study, however, the researcher seeks to explore the impact of increased diversity in a globalized context on domestic students in Newfoundland's only university in order to identify junctions and deviations from previous literature within this unique educational context.

### **The Context of the Study**

International student enrolment in Canada has increased from 36,822 in 1992 to 87,798 in 2008 (Statistics Canada, 2008). According to the Canadian Bureau of International Education (CBIE, 2002), the dominant source countries are: Asia followed by Europe, North America, Africa, South America, and Oceania. In 2008, International students accounted for 22% of temporary resident inflows across Canada, (OECD, 2011). The increase in the development of internationalisation policies across Canadian campuses may account for the increase in enrolment of international students in Canadian institutions (Guo & Chase, 2011). In Newfoundland and Labrador, the Provincial Government has adapted both the Provincial Nominee Program and the publically funded Medical Care Program eligibility requirements to improve recruitment and retention rates of new international graduates from the provinces' post-secondary institutions (Knutson, 2011).

Memorial University of Newfoundland (MUN) is categorized as a mid-size comprehensive school located in the most eastern part of Canada. According to Memorial University's Centre for Institutional Analysis and Planning (CIAP), 19,879 students were

enrolled in the Fall of 2013 at the university, and 3,565 were graduate students. Memorial University of Newfoundland has more than 100 degree program options that includes professional programs such as the school of Medicine and Pharmacy (Office of Recruitment, MUN, 2013). Although the population of international students (IS) has increased tremendously in the last ten years on the St. John's campus from approximately 400 to approximately 1, 872 students in 2013 (CIAP, 2013), IS account for about 9.4% of the generally homogeneous student body at MUN. Programing to assist IS to adjust to their new environment have long been in existence at MUN via the International Student Advising office (ISAO). The MUN Mentors program is one of two such programs that specifically targets cross-cultural exchange between DS and IS (ISAO, 2014).

This program was seen as an important one by the university administration as its main goal is to enrich the student experience at MUN. Parsons (2007) conducted a more focused study at MUN's Grenfell Campus, where she explored social interactions between international and domestic students studying at the campus. The interviews revealed that although there are some social interactions happening at the campus, students reported that there was not a significant degree of learning that occurred as a result of these social interactions.

More recently, the results from the National Survey on Student Engagement (NSSE) report indicated that first year MUN students lag behind the Canadian average on perceptions of how much the university encourages contact among students from different backgrounds – this was also a factor in the MUN Mentors program finding support. The NSSE (2011) report also indicated that senior students at MUN did not fare much better than their first year counterparts in this regard. When asked “How often do students interact with peers with different social, political, or religious views?”, 37% of first year students said they frequently had serious

conversations with students who are different from themselves in terms of their religious, political, or personal beliefs (NSSE, 2011b). When asked “How often do students interact with peers from different racial or ethnic backgrounds?” 31% of first year students frequently had serious conversations with those of a different race (NSSE, 2011b).

### **MUN Mentors program**

The MUN Mentors program is facilitated and implemented by MUN’s International Student Advising office (ISAO). It is a peer mentorship program for international students whereby new international students are matched with and mentored by current MUN students during their first semester at Memorial University. Mentees can learn about the new environment and culture they are about to enter, how to get around, and how to be successful, both in class and outside the classroom prior to arrival and upon arrival. Mentors can learn about a new culture, share information about living in the city and gain intercultural communication skills (ISAO, 2014). The program acts as a structured space for engagement between newly arriving IS and current students.

The program was implemented in 2011 as a pilot project with 15 mentors and 15 mentees via MUN’s Strategic Internationalization Fund and grew to 68 mentors and 115 mentees in 2014 (ISAOb, 2014). Mentors and mentees are selected based on an application process and an interview is also required for mentors. Mentors undergo training sessions that cover topics such as: defining culture and diversity; Intercultural Development Inventory debriefing; effective intercultural communication skills; principles of mentoring and MUN Mentors program structure and reporting (ISAOb, 2014). According to the program coordinator, mentors are required to complete the Intercultural Development Inventory (Hammer, 2003) to allow for appropriate training to take place. Prior to their mentee’s arrival, mentors are expected to communicate via

email and answer pre-arrival questions. Upon the mentee arrival, mentors are expected to meet in person and to assist them with their arrival tasks, and to spend time interacting socially throughout the academic term.

To facilitate their interactions, several events are planned by the coordinator throughout the term; as well, mentors are encouraged to spend one-on-one time with their mentees (ISAO, 2014). In their interactions with their mentees, mentors are required to complete monthly reports that discuss their activities, impressions and experiences and attend monthly meetings where they are given the opportunity to debrief about their experiences, and to address cultural difficulties that they may have encountered. Once the experience is complete, mentors are asked to complete a program evaluation and a second Intercultural Development Inventory.

### **Research Questions**

This study aims to answer the following questions:

1. Does participating in a mentorship program for international students result in change in the intercultural development for domestic peer mentors as measured by the Intercultural Development Inventory (IDI)
2. What were the experiences of domestic peer mentors participating in a peer mentoring program for international students?

The study used both quantitative and qualitative methods to find the answers to these questions. To answer the first question regarding the change in intercultural development of the DPMs, the IDI was used as a measure. The IDI was administered before and after the experience as part of the program training and evaluation. To answer the second question regarding the experiences that DPM encountered during their time as mentors, a thematic analysis was conducted of their

monthly reports. Individual semi-structured interviews were also conducted to gain a deeper understanding of the experience.

### **Summary**

In this chapter, the objective of the study was to explore whether participation as mentor in a peer mentoring program for international students had an influence on the level of intercultural development for domestic peer mentors. The specific focus on domestic students in this study was also examined within the context of Memorial University of Newfoundland and the MUN Mentors program. The approach of using quantitative data from the IDI along with qualitative data obtained from the mentors' monthly reports and semi-structured interviews were also discussed.

The following chapter will identify the challenges that IS face in their academic and psychosocial worlds. It will also define the importance of student engagement for both DS and IS within the university community, and present the literature on effective integration programming. More specifically, peer mentoring programs will be explored along with the effects of such programming on domestic peer mentors.

## **Chapter 2 - Literature Review**

This chapter examines the existing literature on the challenges that university students face as they enter university life, particularly the specific challenges that international students face. In reviewing the literature on the importance of student engagement, the author examines social networks for international students and the lack of interaction between domestic and international students. Mentoring theories and the effects of peer mentoring programs on both mentors and mentees are also explored. In studying intercultural competence, this research looks at background studies of intercultural competence, its development and how higher educational institutions can develop an increase in intercultural competence among their students. This literature review also examines the use of mentoring to create interactions between domestic students and international students, specifically, the effects of peer mentoring programs on domestic mentors. There are numerous works in literature on these topics; however, for the purpose of this study, this chapter will examine the research relevant to peer mentoring and intercultural competence as they exist in higher educational settings.

### **Challenges for International Students in Higher Educational Institutions**

Studies (e.g., Alipuria, 2007; Morosanu, Handley & O'Donovan, 2010; Poyrazli & Maraj Grahame, 2007; Ramachandran, 2011; Rosenthal et al., 2007) indicate that the transition to university life comes with a number of challenges, both academic and psychosocial in nature. Students often leave home, friends and family behind to come to a new place and lifestyle to which they need to adapt (Morosanu et al., 2010). Adjustment for new university students embodies both a loss experience as well as an exciting set of new opportunities. These changes can profoundly affect first year students' experience which includes their performance in the classroom and their desire to stay in school.

Tinto (1988) points out that all first year students' experience three stages throughout their university careers: i) separation from their past communities; ii) transition into their new environment and iii) incorporation into university life. For International Students (IS), the challenges presented at each stage are amplified by the great differences that exist between IS' home countries and/or cultures, and their host country and/or culture. The separation that occurs is strong, clear cut and unavoidable, as an IS often travels long distances to arrive to their new university. At the transition stage, IS found that their transition goes through multiple layers that include: academic, social and psychological transitions as well as pragmatic transitions. Once IS arrive to the Incorporation stage and are not welcomed by Domestic Student (DS) or the host society, it becomes increasingly more difficult to feel belonging or incorporation into the existing fabric of the host university community, and thus, IS often continue to become suspended within the stages of separation and transition.

International students experience many of the same challenges that all new university students face. However, the immediate demands on IS after arrival include: adjusting to new study environment, a new community, financial stress and a new country may bring about feelings of frustration and disorientation which could result in depleted energy and even illness (Ramachandran, 2011; Stortie, 1990 in Gresham & Clayton, 2011). Rosenthal et al. (2007) stated that most IS arriving in Australia encounter more complexities and challenges than the average DS. This is particularly true if the IS' first language is not English and the home country culture is very different from Australian culture (Rosenthal et al., 2007). In addition to studying in English, IS must deal with many social and economic challenges, including a new bureaucratic system, the attitudes of local people, and the loneliness that is experienced by being away from family and friends (Rosenthal et al., 2007).

Poyrazli & Maraj Grahame (2007) found that during the initial transition, IS experience greater adjustment difficulties and more distress. In their academic life, IS face challenges such as English barriers, developing relationships with advisors and professors, and socially, IS face challenges in making new friends, coping with loss of social support and developing a new social support system. Psychologically, IS often experience homesickness, disorientation, depressive reactions and feelings of isolation (Poyrazli & Maraj Grahame, 2007).

**Academic Challenges.** Students often experience a significant decline in their academic performance during their first year of study. International Students find the academic challenges more difficult as they must not only interpret academic requirements but must also engage in classroom conversations, and for graduate students, they must also articulate a research problem as well as write a thesis. According to Stevens et al. (2010), IS who have English as a foreign language often fear making mistakes, such as speaking in class and seeking feedback from their professors. Furthermore, they often lacked discussion skills and had inadequate listening comprehension for extended lectures. Andrade (2006) found that “accents, idiomatic styles, humour and choice of examples in lectures posed problems” for IS (p. 139).

English language proficiency was seen as a key academic issue for English speaking institutions. Ramachandran (2011) noted that IS found that the pace, accent, choice of words and terminologies used in everyday activities are different from what they are familiar with, despite language proficiency. International Students often have their confidence shattered upon the realization that their earlier training in the English language does not always help them in overcoming practical issues such as navigating the health care system or the classroom environment (Ramachandran, 2011).

In the Holmes (2005) study, Chinese students encountered considerable difference in communication from New Zealand students in the classroom, especially when asking and answering questions and giving opinions. The Chinese students needed time to establish roles, relationships, and trust within the context of the group, whereas the New Zealand students required less time because they were able to make these features explicit (Holmes, 2005).

**Psychosocial Challenges.** According to the Mattanah, Ayers, Brand, et al (2008) study, many first-year students experience a decline in their emotional and mental health between the time they enter and finish their first year (Alipuria, 2007). University for all students entails geographical displacement as well as social displacement. When students make the transition to university, they exchange the stable learning environment of the familiar school, in which they had a specific identity for a new unknown location in which they initially feel anonymous (Scanlon, Rowling & Weber, 2007). During the first weeks and months of university, students also face the challenge of developing a new social network, adjusting to a new environment that demands greater autonomy, and negotiating the “temptations” of university life (e.g., sex, drugs, etc.).

In the recent study by Gresham and Clayton (2011), two thirds of IS said that they experienced issues of loneliness and isolation in the first few months after arrival. This loneliness took several forms: personal, social and cultural loneliness due to the loss of family, friends and social networks. Pritchard and Skinner (2002) found that IS often suffer from culture shock and do not adjust to the academic and social environment. It was also seen that IS usually arrive in the UK with high hopes of making new friends and broadening their experience but often find social isolation as well as discomfort and confusion in the classroom (Shigaki & Smith, 1997). Rajapaksa and Dundes (2002) also found that IS experienced loneliness and homesickness more

than DS, and often encountered challenges in integrating into the domestic university community.

Furthermore, IS experienced more stress and anxiety and needed to “expend greater effort to overcome challenges” (Andrade, 2006, p. 136). Al-Sharideh and Goe (1998) noted that IS were challenged very early in adapting to the local diet and their host cultural norms and values. Compounding these challenges was a loss of social status as students struggle since they are no longer the top ranked students they were within their new academic environment.

The transition is multifaceted and can be a major source of stress and difficulty if not addressed, and often leaves students both DS and IS feeling demoralized and questioning their suitability for post-secondary education, and hence, make them more likely to decide to withdraw from the university (Morosanu et al., 2010). These adjustments may not only have a negative impact on the student themselves but also on the institution they attend. More than 40% of students fail to complete their degrees; this attrition often occurs in the first year (Mattanah, et al., 2008). The difference or similarity between IS culture of origin and the domestic culture and the degree of social interaction that the IS establishes within the host country are important factors in adjustment. Greater differences imply more difficulty in adjustment while stronger social interactions are seen as conducive to a more positive process of adaptation. According to Rajapaksa and Dundes (2002), being socially engaged with the university community is important for the well-being of IS. However, Li and Gasser (2005) maintain that it is a challenging process for IS to achieve satisfaction in social interactions with DS even when both IS and DS are provided with the opportunity to develop an understanding of, and adaptation to the new cultures without explicit training and facilitation.

In the Bartram (2008) Dutch study, IS reported that although they require support during their university careers, there are certain areas that they feel are more important. The study concluded that regardless of background and length of time to complete their degree, IS see the support they need according to the following hierarchy: i) socio-cultural needs; ii) academic needs; and iii) practical needs.

### **Effects of Student Engagement and Social Networking on University life**

Research (e.g., DeNeui, 2003; Eckles & Stradely, 2011; Tieu et al., 2010) purports that students' extra-curricular involvement outside the class plays an important role in determining how students adjust to their learning environment, and what they learn. The type and quality of engagement and interaction can have lifelong influences and attribute to positive adjustment to university life (Andrade, 2006). Eckles and Stradely (2011) contend that social connections influence student retention. For example, in the Tieu et al. (2010) study, high quality interactions resulted in positive feelings for students. The researchers of this study concluded that the universities need to develop intervention programs aimed at facilitating adjustment to the university where students could be directed towards activities such as extracurricular activities that would assist them in making the transition to the university.

Furthermore, in the DeNeui (2003) study, students who engaged in campus activities were seen to have a higher psychological sense of community than those who did not participate at all. However, those who were high participants had lower sense of community compared to students who participated in fewer activities but invested a lot of time in them (DeNeui, 2003). There is also evidence that when new students have informal ties (i.e. Peers), they use these peers as a resource in multiple ways such as: providing comfort, social connection or advice

regardless of whether these ties are academically informed or valid; they seemed to have an impact on feeling of closeness, reciprocity and equality for IS (Morosanu et al., 2010).

According to the study by Scanlon et al. (2007), making new friends was also part of students' identity formation in the sense that it required students to actively shape their own experiences by making an active response to their new learning context. It was found that students who resort to self-help through interaction with other students in making the transition to university began to develop as independent learners and acquire the necessary skills to more effectively transition to university life (Scanlon et al., 2007).

Many universities offer general student orientations or specific interventions programs for increasing retention rates. The Bai and Pan (2010) study aimed to assess four different types of special intervention programs (advising, academic help, first-year experience and social integration) as opposed to the general orientation. The results of their study implied that special intervention programs targeting different student bodies are needed in order to improve student retention. The study confirmed Tinto's (1993) finding that involvement in social and intellectual life of university helps persistence in university.

Eckles and Stradley (2012) focused on the social network of students and looked at various theories that suggest the more integrated a student becomes, the less likely he or she will leave the university. They pointed out that integration exists on two spheres, academic and social. They also echo Tinto (1975) that extracurricular participation is directly related to persistence, as it may provide "both academic and social rewards that enhance the individual's level of commitment to the university" (p. 168 as cited in Eckles & Staradley, 2012). Further, the study and Bean and Eaton's (2002) work found that student confidence and sense of satisfaction

with their academic and social realms influences the student's level of commitment to the school. This research recommends that if an institution provides forms of social engagement like housing arrangements, interest groups, integration programs which allow students to cultivate friendships without intrusion from the school, the students will more likely feel socially attached to the new found friend group, and consequently, the school itself. In their study, Eckles and Stradley (2011) concluded that the more exposure to retained friends, the more likely the student is to be retained. It is not simply that they belong to a group but rather the social network exposes them to more students choosing to stay in school. Hence, that if a student is exposed to students who have succeeded past the first year, the more likely a first year student is to commit to first year and succeed.

### **Domestic and International Students' Limited Interactions**

Mattanah et al. (2008) focused their research on peer-led social support programs, and found that these programs allow students to establish new social ties with fellow students who are facing the same novel social environment, increased academic demands and greater separation and independence from parents and other support systems. In the Mattanah et al. (2008) study, the participants reported they were lonely and experienced greater social support compared to the control group. Despite the greater social estrangement associated with a large university, the intervention was seen to be effective at enhancing students' perceptions of social support and decreasing a sense of loneliness. These interventions advocated interactions with peers who experienced the same challenges associated with making the transition to university life. This peer-led support program presented students with models who have successfully negotiated the transition, and provide invaluable information about resources on campus (Mattanah et al., 2008).

Interactions between DS and IS are limited at home and abroad. According to the Organisation for Economic Co-operation and Development, Canada sends far fewer students abroad than it receives, and therefore, many DS do not have the opportunity to travel abroad and experience other cultures (OECD, 2011). Factors that prevent Canadian students from pursuing studies abroad include lack of: financial support, flexibility in the curriculum at home and language skills (Guo & Chase, 2011). Once again, this lowers the opportunity for DS to interact with those outside their culture, and thus generally, they have lower exposure to those who are different than themselves.

Hechanova-Alampay et al. (2002) stated that among students who studied abroad, it was social support that predicted adjustment and lowered strain, six months after arrival. It appeared that students who had more access and opportunity to interact with significant others who validated their self-esteem and image were better adjusted compared to those students who did not (Hechanova-Alampay et al., 2002).

The Rajapaksa and Dundes (2002) study addressed the importance of friendships and social networks and their effect on the adjustment of IS. They found it was not the number of friendships but the types of friendships IS had developed that had the most positive impact (Rajapaksa & Dundes, 2002). Being socially connected to the university community was identified as a critical factor that supports successful, engaging and satisfying learning experience for IS (Gresham & Clayton, 2011). In the Hechanova-Alampay et al. (2002) study, it was also found that IS with more interactions with DS had greater adjustment to their new life in the university community. Domestic Students provided assistance to IS in working with institutional gatekeepers such as the office of registry or other administrative staff, as well as valuable emotional and moral support. Trice (2004) also suggested IS should be encouraged to

have DS friendships along with friends of a similar culture, as DS provide IS with crucial access to key resources and opportunities in accordance with social capital theory. In Dunne's (2009) review of previous research, IS reported that they wished and expected to have contact and develop friendships with DS. According to Dunne (2009), researchers also argued the benefits of these interactions to IS on academic performance and sociocultural adaptation.

According to Gresham and Clayton (2011), despite opportunities presented on a regular basis, IS remain somewhat isolated and marginalised. Many students reported that the establishment of superficial relationships with DS was easy but had difficulty connecting beyond small talk to create a meaningful connection (Parsons, 2007). Some researchers have found a correlation between the number of good friends that an IS had and the general comfort with living in the United States (e.g., Hull, 1978 in Rajapaksa & Dundes, 2003). Hechanova-Alampay et al. (2002) found that only a small number of IS have DS friends. The Dunne (2009) study on the nature and level of such contact revealed a disparity between IS expectations and lived experiences, indicating infrequent contact and superficial contact with DS. In the Rosenthal et al. (2007) study, social connectedness was assessed through asking questions regarding connectedness to the city, mixing socially with DS, participation in organizations and activities, and connection to home and family. The majority of IS had a sense of wellbeing in their relationships with others in Australian society as measured by their perceptions of connectedness to others in the city. While this is reassuring, Rosenthal et al. (2007) call for further actions to improve the sense of belonging of IS in the city, especially of those who appear unconnected and without support. In the same study, it was seen that for some IS, social interaction with DS is positively related to connectedness to the city of Melbourne (Rosenthal et al., 2007). In New Zealand, research with DS indicates that voluntary contact with IS occurs on average "rarely";

and 41% of DS reported having IS friends but perceived the contact they had as positive, and were willing to engage in more frequent intercultural interactions (Ward et al., 2009).

In the Lewthwaite (1997) study conducted in New Zealand, many IS reported that difficulty in creating local connections was due to the lack of real opportunities to engage in a relaxed way with the domestic culture. The Lewthwaite (1997) study concluded that although the motivation and desire was present to connect with DS, due to their academic workload and the feelings of marginalization, IS were drawn to groups from their own culture. He also concluded that if cultural integration did not happen in their places of accommodation, it did not seem to happen in their academic environment either. Lewthwaite (1997) suggested that residence supervisors should make an effort to introduce IS to DS, and act as brokers of the host culture.

In another study conducted in New Zealand, Gresham and Clayton (2011) found that IS reported a high degree of difficulty in intergrating into New Zealand culture and society due in part to the perceived disparity between the two cultures involved. The researchers indicated that lower diversity within the community may have posed challenges, and provided opportunities for initiating programs addressing issues of inclusion and social integration for IS (Gresham & Clayton, 2011). Spontaneous and genuine interactions between IS and DS were reported as unusual, in the Ramachandran (2011) UK study, due to various barriers, such as cultural differences in social etiquette, the consumption of alcohol and, political ideologies, and gender mixing.

International Students felt that the biggest barrier to meaningful relationships with Americans was the lack of opportunity to interact socially (Abe et al., 1998). Schutz and Richards (2003) noted that weak English oral skills and being a minority negatively affected the

ability of IS to make friends with DS. According to Hofstede (2001), IS who share few cultural similarities with Americans have the most difficulty establishing relationships. Trice (2004) stated that other factors influence the level of interaction between IS and DS, such as the length of stay, extent of exposure to American culture, gender, marital status, and the amount of time spent with students of a similar culture. Interestingly, Trice (2004) noted that social interaction with DS was not related to the extent of time spent with students from a similar culture. International Students who were committed to developing relationships with Americans find the time and the means to do so regardless of whether they also have strong bonds with students of a similar culture (Trice, 2004).

Brunette, Lariviere, Schinke, Xing and Pickard (2011) found that within the Canadian environment participation in sport activities allowed IS to learn about the Canadian culture, people and lifestyles. Chinese students who participated in the study reported that participation was not easy and felt they were unable to fully belong and integrate with Canadians due to feelings of separation, lack of group and lack of accessibility to information (Brunette et al., 2011). The researchers concluded that cross-cultural interactions between Chinese and Canadian students can have positive impacts on facilitating Chinese students' integration on campus, and they called upon universities to work with IS to help deliver information about programming to newcomers.

According to Owens and Loomes (2010), social integration is a critical consideration for IS and cannot be assumed to spontaneously happen. The disinterest and/or inexperience of Australian students in relation to overseas study and second language learning may also partly explain their reported reluctance or inability to interact effectively with IS, despite the desires of IS to make local friends (Owens & Loomes, 2010).

Ippolito (2007) recorded and examined the experiences of 64 students who were asked to work in groups to produce an oral presentation and an individual reflective analysis of their group-working experience. Ippolito (2007) identified four factors that prevented intercultural learning and interactions between students from the DS point of view: i) academic and time pressure: Domestic Students reported that the time spent getting to know people from other cultures “detracted from the time given to complete their tasks” and suggested incorporating more informal, socially-based ways of getting to know group members before the pressure of academic work became an issue (p. 756); ii) indifference to the benefits of working in a multicultural group: several DS indicated that “they did not know which countries their group members came from and could not remember their names” (p. 577); iii) language barriers: first language learners continued to judge second language learners and seemed to “stifle intercultural communication in this study” (p. 758); and iv) uncontested conceptions of privileged knowledge and stereotyping: for example in this case study, “‘correct’ academic practice was seen to be held by the DS” (p. 760). It is important to note that in the Ippolito (2007) study, prior facilitation or training was not provided.

Dunne (2009) conducted research on a focus group and found that overall; DS saw a difference between them and IS in terms of nationality and age. They also perceived cultural differences underpinned by diverging values and behaviours, such as academic work ethic, which in turn impacted intercultural contact among these students. Dunne (2009) concluded that values and behaviours specific to the educational environment, including attitudes towards academic work, are central to students’ construction of cultural difference. Consequently, DS saw themselves as different in comparison to IS, not just nationality but based on their overall approach to the higher education system. The study suggests that a certain level of anxiety exists

among DS which deter DS from engaging in further intercultural contact due to lack of natural opportunities for DS and IS to interact (Dunne, 2009). Therefore, increasing student diversity does not lead to greater intercultural contact and intercultural contact does not necessarily result in positive outcomes (Leask, 2009).

According to Frideres & Biles (2012), social integration is the process by which newcomers become part of the social, cultural and institutional fabric of the domestic community or society while at the same time retaining their own cultural identity. Subsequently, increased engagement of IS within the university community provides an opportunity for social integration to develop. Trice (2004) pointed out that according to social capital theory, social interactions serve a very important role because access to resources and opportunities available within an institutional setting are unequally distributed among institutional members. Social capital then is the relationships with people who are able and willing to provide or negotiate the provision of resources and opportunities. In order to minimize adjustment problems and increase the feelings of belonging, it is important for IS to experience support from the educational institution and its staff (Rosenthal et al., 2007), as well as from their domestic peers (Dunne, 2009). Programs within educational institutions that encourage intercultural contact outside the classroom have also elicited positive consequences for both international and domestic students. According to Ward et al. (2009), peer pairing programs such as mentorship programs and peer tutoring are perhaps the best known.

### **Mentoring**

Mentoring programs have increased in popularity within organizations and university settings (Allen, Eby & Lentz, 2006). Mentoring program designs that include participant input into the process and training prior to the mentorship often have positive effect on program

effectiveness (Allen et al., 2006). According to Kim (2001), the general opinion is that mentoring influences the mentee and has a positive impact on problem or high risk behaviours. There is also evidence that mentoring is effective for the advancement of mentees in business and academia (Cox, 200; Kim, 2007). A multi-institutional study by Wilson, Wood and Gaff (1974) found early on that students identify effective teachers as those who are accessible to student outside of class in informal relationships, such as the mentoring relationship (as cited in Kim, 2007). DuBois, Holloway, Valentine & Copper (2002) reiterated that mentoring benefited mentees across a variety of program styles but were most effective when ‘best practices’ were used, and a strong relationship was formed between mentors and their mentees.

**Types of mentoring relationships.** Kim (2007) stated that mentoring can take three forms: i) attitudinal, ii) functional, and iii) relational. Attitudinal types of mentoring encompass the attitude of the mentor within the mentoring relationship such as “interpersonal, informational, facilitative, confrontational, motivational and analytical” (p. 42). On the other hand, the functional types involve the functions that the mentor plays within the mentoring relationship. The relational types of mentoring relationships could involve: the classic one-to-one relationship between an adult and a young person; the individual to team; friend to friend or peer group (Kim, 2007).

Kram (1985) contends that mentoring relationships go through four phases. The initiation phase reflects that beginning of the mentoring relationship is often the most important. The cultivation phase is a period when a range of career and psychosocial functions provided by the mentor take shape and expand. The separation phase is a period that occurs after a significant change in the structural role of the relationship and the emotional experience of the relationship.

The redefinition phase is a period during which the relationship ends, or takes on a significantly different characteristics making it peer-like friendship.

**Characteristics of successful mentoring.** Investment in the mentoring program through the provision of training can signal to participants that the institution stands behind the program and is committed to its success (Allen et al., 2006). Mentor commitment and program understanding are key variables that link program characteristics with program effectiveness (Allen et al., 2006). According to Hazzard (1999), the essential attributes for effective mentoring include empathy and emotional intelligence, valuing the growth and welfare of the mentee and the ability to translate the mentor's experiences and knowledge into assisting the mentee. Other key requirements include: patience, energy, focus and, time (Kim, 2007). According to Cox (2005), successful mentorship is not only based on appropriate matching but also on the training of the new mentor in how to recognize and build the opportunities that ensure rapport and empathy in the relationship.

Larose, et al. (2010) stated that in the youth mentoring field, participation in structured and goal oriented activities is viewed as an important element of program efficacy, as these activities present the context for building a relationship of trust between mentors and mentees. Two mentoring approaches were cited in the study: developmental and prescriptive. The developmental approach has the mentor focus attention on the needs of their mentee. On the other hand, the prescriptive approach has the mentor enter the relationship with an agenda related to the changes in mentee outcome, such as increasing academic performance. A combination of both appeared to be the most ideal with a structured beginning and then a developmental approach to build the relationship further. Hence, according to Larose et al. (2010), program coordinators must ensure that the objectives of their programs and the nature of the activities in

these programs strongly reflect the developmental needs of their clients as well as the goals of the program.

According to Egan and Song (2008), ongoing facilitation during the mentoring process is needed for ensuring successful mentoring relationships. Formal mentoring relationships do not initiate naturally which may lead to a drop in engagement. Nevertheless, institutions that provide measures beyond the initial matching to keep the motivation of participation high tend to nurture a more productive mentor-mentee relationship (Egan & Song, 2008).

It has been suggested that using more senior university students, rather than academic staff, may yield more successful outcomes (Heirdsfield, Walker, Walsh & Wilss, 2008). In their study, Heirdsfield et al. (2008) found that characteristics of effective mentoring relationships involved the importance of preparation and appropriate training of the mentors as well as the mentor's personal approaches to mentoring.

**Use of mentoring in university setting.** Mentoring in academia and on the university campus is becoming increasingly more prevalent as an intervention for student success. To help facilitate transition to university life, Canadian universities have instituted programs such as orientation, first-year focused engagement programs and service learning activities (e.g., Memorial University of Newfoundland, Ryerson University, University of British Columbia, and Western University). These programs provide students a chance to interact with their peers and faculty in a more informal way, and receive much needed social support known to enhance student success (Mattanah, et al., 2010). D'Abate (2009) saw mentoring as an effective option for student interaction. Many researchers in higher education suggest an empirical link between student mentoring and student retention (e.g., Tinto, 1988; Wallace, Abel & Ropers-Huilman,

1997). Mentoring has emerged as a key activity in first year student experience programs to help students transition to provide role modelling, to support personal development, and to help students succeed academically (D'Abate, 2009). Two of the most common situations that involve students helping other students are peer tutoring and peer mentoring (Colvin & Ashman, 2010).

Mentors were seen to serve fifteen various functions in this setting that included: offering acceptance/support, providing advice/guidance, managing bureaucracy and providing access to resources, presenting mentees with challenges and opportunities, coaching, providing information, among others. The psychosocial support included activities such as acceptance, role modelling, confirmation, friendship, and counselling (Smith-Jentsch, Scielzo, Yarbrough & Rosopa, 2008). Mentoring programs that offer support and encouragement to students have seen increases in their retention and graduation rates, as well as a number of added benefits to those students who mentor (Budge, 2006). Davidson and Foster-Johnson (2001) reported that when graduate students were mentored, mentoring was seen to create the conditions for success in graduate school by integrating the student into the fabric of the department, "cultivating vital professional and social networks and helping student develop research competencies and paving the way to a position in the work place following graduations" (as cited by Stevens et al., 2010, p. 351).

**Peer mentoring in a university setting.** According to the literature (e.g., D'Abate, 2009; Terrion & Leonard, 2007), peer mentoring in a university setting is having qualified students provide guidance and support to vulnerable students that enable them to navigate through their education. It involves directing, helping with assignments, modelling, affirming, aiding,

advising, introducing and socializing and encouraging the first-year student to take responsibility for himself/herself through a self-discovery process (D'Abate, 2009).

Kim (2007) pointed out one of the benefits of mentoring in an academic setting is that it provides a more rapid socialization to campus and improved student ratings of teaching compared to non-mentored peers. Studies (e.g., Glaser, Hall & Halperin, 2006; McInnis, James & Harley, 2000) indicate that peer support and mentoring programs where more experienced students adopt the role of peer mentors are preferable because they provide more effective support during their first year transition.

Budge (2006) stated that mentoring in higher education is becoming an essential part of student life, and more specifically, undergraduates are more frequently used as peer mentors. Peer led support groups allow students to establish new social networks with fellow students who are facing the same novel social environment, increased academic demands, separation and independence from parents (Mattanah, et al, 2010). Research has indicated that peer relationships play a significant role in the retention and persistence of university students (Harmon, 2006). The most effective peer mentoring situations were those which combined an in-class mentoring role for all students with an extracurricular role that provided more interaction for those who chose to take advantage of the opportunity (Smith, 2008). Peer mentoring programs have been widely adapted by universities and college as important components of their strategies to enhance the experience of first year students and assist them in making the transition from high school to university (Hall & Jaugietis, 2011). Schmidt, Marks and Derrico (2004) concluded that mentoring represented a form of service learning in which university students became more engaged in the university learning experience and provided a service to the larger community that in turn changed their personal belief systems.

Not without challenges, research indicates that involvement in a mentoring relationship has a positive influence on mentors (e.g., Bullen, Farruggia, Gomes, Hebaishi & Mahmood, 2010; Harmon, 2006; Rodger & Trembly, 2003). In the Schmidt, et al. (2004) study, student participation in mentoring youth in the community served as an excellent service learning activity because of its ability not only to benefit the mentored individuals, but also to provide experience for the mentors. Using pre-mentoring and post-mentoring surveys to identify themes of why university students chose to mentor and what they extrapolated from the experience, Schmidt et al. (2004) found that mentors reported they had developed positive relationships with their mentees. They also learned about their mentees' lives themselves, the importance of community work, as well as about the value of the relationships.

Jones and Kolko (2011) reported positive psychosocial changes in students that were related to a peer mentoring experience. Using a qualitative questionnaire, peer mentors reported an increase in GPA as well as a deeper understanding of their personal investment in education. They also reported a shift in their value system because of the positive personal view of themselves and the environment in which they lived and worked. In the Jones and Kolko (2011) pilot study, all of the respondents indicated an intellectual change, "most evident in the acquirement of critical thinking, time management and cultural appreciation/awareness" (p. 12). Jones and Kolko (2011) concluded that psychosocial development within peer mentors improved, indicating that there are benefits to university students becoming peer mentors. Furthermore, they exhibited greater investment in their studies, spent more time helping others to succeed, and had greater recognition of personal abilities not previously observable to the mentors. The mentoring relationships allowed them to improve their value systems within the context of peer mentoring (Jones & Kolko, 2011).

In the Harmon (2006) study, researchers stated that mentors are profoundly impacted by their experiences because mentoring their peers forced them to examine and clarify personal values and goals, as well learning that they cannot change their mentees. This allowed them to not only understand the importance of responsibility central to their learning as students, but also helped them focus on getting their mentees to understand the concept of responsibility. Mentors improved their skills in providing constructive feedback to others, developed their coaching skills and learned of up-to-date technical skills (Heaton-Shrestha, May, & Burke, 2009). According to Kim (2007), mentoring was an effective way to develop leadership skills. Mentors invest time and effort to develop other persons through guiding, training and teaching, and thus in turn, further develop their leadership skills (Kim, 2007). Furthermore, peer mentors experience significant growth and development, especially in areas related to identity and sense of purpose, personal confidence, self-regulations, academic achievement and behaviour changes in areas such as time management, study habits and social interactions.

Research regarding peer mentoring has indicated the significant impact on psychosocial development of the mentor and self-perceptions of his or her competency to serve as a peer mentor. They experience these significant changes from point of the initial recruitment to their training and throughout the duration their term of service (Engel et al., 2007; Harmon, 2006). Having a peer allows the mentor to share his or her own recent experience as a student, reducing the hierarchy and status difference that can exist when mentored by a professor (Hall & Jaugietis, 2011).

From their experience, mentors also learned how to adapt their personal approaches to communication and motivation in order to interact with those who were not at the same 'level' as

they were (Harmon, 2006). All in all, mentoring appeared to provide mentors with a sense of intrinsic satisfactions, enhanced self-esteem and confidence (Heaton-Shrestha et al., 2009).

According to the Terrion and Leonard (2007) study, mentors were able to understand and appreciate the issues and pressures faced by others after their experience in the program, as well as, becoming more engaged in the university learning experience, providing service to the larger community and learning about themselves. Teaching and providing support increased the mentors' communication skills. Understandably, they were perceived as trustworthy throughout the mentoring relationship (Terrion & Leonard, 2007).

In the study by Hall and Jaugietis (2011), it was found that peer mentoring helped first year students (mentees) in increasing their participation in university campus, adjusting to university life and gaining knowledge of the resources available. Mentors were seen as the connecting links to help students inside and outside of the classroom in order to get involved with their campus and education, knowledge of resources and events on campus; they acted as the peer leader, learning coach, student advocate, and trusted friend (Colvin & Ashman, 2010).

According to Shotton, Oosahwe and Cintron (2007), many universities use peer mentoring programs with underrepresented groups to: facilitate the transition to the university environment; help retain students by fostering loyalty; and engender a sense of belonging to the university community. Mentees are often influenced positively through their involvement in a mentoring program (Colvin & Ashman, 2010; Terrion & Leonard, 2007). According to the Fox, Stevenson, Connelly et al. (2010) study, peer mentoring has also been credited with helping participants realize their potential by improving their study skills as well as acting as an intervention in term of changes in mentees' approaches to learning and academic performance.

Results of the Mattanah, et al. (2008) study indicated that due to their participation, mentees had experienced significantly improved university adjustment and reported higher levels of perceived social support than did control participants. In the Shotton et al. (2007) study, mentoring assisted students to overcome potential barriers by connecting them to the community, as well as providing them with support and guidance. Peer relationships provide effective emotional and social support in helping students cope with the personal adjustments to university.

**Issues within mentoring.** Challenges often arise in mentoring relationships due to a variety of reasons. According to Colvin and Ashman (2010), mentoring is not without risks and includes: balancing both the specific requirements and personal desire to do well with time and other commitments, and with rejection or resistance from their mentee. There are many issues and barriers preventing effective mentoring practice such as: mismatches between the aims of the mentor and the needs of the mentee, as well as the mismatch of mentor and mentee values. Programs that do not clarify mentor/ mentee roles and expectations often face frustrations by both mentors and mentees. In the Heirdsfield et al. (2008) study, mentors experienced frustration that included: establishing and maintaining contact with mentees; scheduling mutually convenient times to meet; taxing mentor's time; and for some, the lack of preparation prior to their mentoring experience. The researchers concluded that mentors need to be aware of their motivation to mentor prior to beginning their mentorship, as well as realizing that they will face uncertainties and possible self-doubt.

In the Eby and McManus (2004) study, issues in mentoring were explored from the perspective of the mentors. It was found that the problems were relational in nature and arose when the mentee abused the relationship -- for example, when the mentee did not heed the

advice that the mentor was trying to impart or when the mentee was exploitative of the mentorship and behaved in an inauthentic way with the mentor (Eby & McManus, 2004).

Some studies showed that gender issues may cause significant barriers in cross-gender mentoring (e.g., Johnson & Ridley, 2004), and could warrant opportunities for sexual exploitation while other studies indicated that female mentees preferred female mentors. In this vein, Bruce (1995) found different mentee expectations and mentor attitudes existed between male and female mentors. According to Bruce (1995), female doctoral students strongly expected peer networking and role modelling in their mentoring relationships. It appeared that female mentors stressed the need for collaboration whereas male mentors tended to focus on goal setting and achieved accomplishments which were less satisfactory for the female mentees.

Cross cultural mentoring relationships have been seen as difficult for both the mentor and the mentee, but do offer distinct benefits to broaden perspectives and intercultural competences despite the challenges (Brinson & Kottler, 1993). In the GO-GIRL service learning program, mentees were predominantly African American while the mentors were predominantly white (Banks, 2009). Banks (2009) found that mentors were more aware of cultural dynamics although they did not explicitly reflect on this personally, but did reflect on the socioeconomic differences that existed. This led Banks to call for further research on service learning in a multicultural education setting and suggested that future mentoring programs become more explicit about reflecting on the cultural dynamics of the group that play a great role in efficacy and experience of the program (Banks, 2009). Mentoring relationships provide a way to cross borders to gain access to alternative perspectives and experiences (Blake-Beard, 2009). National culture impacts mentoring on various dimensions, but as reported by Blake-Beard (2009), the difference in the

perception of power distance and gender differences were seen as having the biggest implications on mentoring relationships.

Conversely, in the Ensher and Murphy (1997) study, it was seen that actual race effects may not be as important in mentoring relationships as the degree of perceived similarity. Ramaswami (2009) examined the effects of surface level diversity (where differences are easily observed within the group and are often reflected in physical features, such as age, sex and race) between mentors and mentees and their effect on the mentoring relationship compared to deep-level diversity (where differences include: personality, attitudes, beliefs, interests, preferences, opinions and values). The study found that surface level mentor-mentee similarity variables were unrelated to mentor support. Among the deep level variables, mentor-mentee similarity in hobbies/interests, global attitudes were positively related to mentor's career and psychosocial behaviour (Ensher & Murphy, 1997).

Additionally, the nature of the relationship between a mentor and mentee somewhat reflects a hierarchical order as information and resources tend to flow in one direction, creating a possibility for misunderstanding or misuse of such power (Colvin & Ashman, 2010). This becomes pronounced when the mentor and mentee come from differing cultures. Power distance or the degree to which power, prestige and wealth are distributed can hold varying meanings for various cultures. This becomes an issue as there is an inherent power differential between mentors and mentees that can be seen to a greater or lesser extent depending on the cultural importance power differences hold from the mentor and the mentee's perspectives. However, in spite of these barriers, mentoring should be used in the academic setting as mentoring is still one of the most important ways to develop a competent person. Nevertheless, as Kim (2007) points

out, if both mentors and mentees recognize the possible barriers and have appropriate training, they can overcome the problems and gain positive results.

### **Increasing Intercultural Competence in the University Community through Internationalisation**

Dunne (2009) stated that changes in university student populations have important implications for students' experiences of, and attitudes towards, intercultural contact on campus. Diverse factors such as proximity, friendship formation strategy, curriculum, institutional support among others highlight the complexity of promoting intercultural relations among students and emphasise the crucial role of institutions in facilitating intercultural relations within the student body (Dunne, 2009). The experience of cross cultural transition presents many challenges both to IS and those who support them but little attention has been paid to how to navigate these challenges, which factors help them through their transitions and what personal assets they develop and utilize to succeed (Moore & Popadiuk, 2011). For faculty, the influx of IS in universities may offer fresh perspectives in classroom. Nevertheless, faculty often misinterpret student behaviour and often do not recognize these behaviours as academic, emotional and psychological problems as seen in the Stevens et al. (2010) study. According to Andrade (2006), student affairs staff may also have an incomplete picture of IS needs. Lewthwaite (1997) suggested that as the numbers of IS grow, university counsellors who possess knowledge of contributing countries, and who become cross culturally competent will be in a good position to help the IS grow through the learning curve. Moore and Popadiuk (2011) concluded that increasing the multicultural competence of the university community as a whole is a goal that could be furthered by encouraging cross-cultural experiences and providing IS the opportunity to share their perspectives and cultural knowledge.

According to Bennett's (1998) work, response to cultural differences tends to be negative due to the changing environment. Intercultural interactions can be emotionally charged as personal constructs play a role in how people make sense of their social environments. Within our environment, we differentiate between the self and the other and make comparisons (Guo, 2010). Banks (1997, as cited in Lee, 2007) argues that the best way to help students to better understand their own cultures is to help them view their cultures through the lens of other cultures. The lack of shared language, communication styles and values present difficult challenges and the ways of dealing with these differences is at the heart of intercultural interactions (Guo, 2010). As the world becomes more globalized, contact with the 'other' will happen earlier, and the ability to appropriately respond becomes more essential.

According to Guo and Chase (2011), internationalisation of higher education in Canada is happening at a rapid pace. Some scholars are turning to international education as a possible alternative to education for global citizenship as it becomes more important in a highly globalized world. Internationalisation represents the positive exchange of ideas and people. It recognises and respects differences and traditions between nation states. According to Knight (2004), internationalisation at the institutional level has been promoted to achieve international academic standards, enhance the international and intercultural understanding and skills for students and staff, generate alternative sources of income, develop international strategic alliances and foster international collaboration in research and knowledge production.

According to Zha (2003), there are four approaches to achieving internationalization: i) the activity approach which includes curricula, studying abroad, internationalizing faculty, and recruitment of international students; ii) the competency approach, which emphasises the development of skills, knowledge, attitudes and values that are important for one to compete in

the global marketplace; iii) the ethos approach which emphasises a climate that values and supports intercultural/international perspectives and initiatives. With this approach, the institution's leaders must be committed to building a culture that embraces multicultural perspectives, the internationalisation of practices and classroom curriculum, and pedagogy; and iv) the process approach which seeks internationalization by means of inclusion of international and intercultural dimensions into teaching, service, and research.

Guo and Chase (2011) also describe a number of strategies have been used to integrate an international dimension into the curriculum, notably, involving international scholars and visiting experts and encourage students to have international and intercultural learning experiences with local ethnocultural community groups.

According to Jon (2009), intercultural learning and development for the entire student population should be promoted, drawing upon the idea of Internationalization at Home (IaH), regardless of whether the students are internationally mobile or not. This overarching approach helps achieve the "transformative and valuable goals of the internationalization within higher education" (p. 446). In Sweden, Nilsson (2003) determined that the IaH strategy prepares students to view the priorities of other cultures from the perspectives of those cultures. The IaH strategy also helps students communicate successfully across cultures and demands proficiency in languages and other skills which must become a part of Swedish university training. Students engulfed in Western cultures should be able to analyse their own value structures and habits more critically, as well as pinpoint problem areas in international relations through IaH education. Nilsson (2003) continued to state that Sweden's IaH strategy sought to have developmental goals that were attitudinal in nature such as: openness, understanding and respect for all people and their cultures, values and ways of living; understanding of the relativity of

one's own or national conditions, values and ways of living; positive attitudes toward international cooperation, international solidarity and preparedness; and the will to work for this. Other goals of IaH were to achieve cognitive changes that included gaining knowledge about conditions in other countries, including political, social and economic structures and the reciprocal connection between countries and people (Nilsson, 2003).

According to Jon (2009), the IaH strategy serves as an approach for larger student populations including DS despite the fact that intercultural contact is perceived more valuable by IS than their domestic peers (Ward et al., 2009). Parmenter (2010) stated that intercultural communication in education was seen in policies and curriculum rationale across the world. She identified the rationale behind the inclusion of intercultural education in these policies as multifaceted that promoted: i) peace, betterment of society and social justice; ii) democratic political ideologies; iii) the increase of individual development and the ability to adapt in a globalized world; and iv) the national interests and development opportunities of the country.

Intercultural learning occurs through cultural awareness developing into intercultural sensitivity, thus achieving intercultural competence (Bennett & Bennett, 2004). Sensitivity refers to the complexity of perception of cultural difference, so that the higher sensitivity refers to more complex perceptual discriminations of such differences; and competence refers to the potential for enactment of culturally sensitive feelings into appropriate and effective behaviours in another cultural context (Bennett, 2009). Intercultural learning can be both immediate and have a long term effect due to these exchanges. The university community itself provides many types of help for students, including academic information and advice about housing, finance, employment, services such as health and counselling, as well as clubs, associations and activities. However, over and above this, students indicate the need of more personal forms of support from people

who know them and care about them as individuals. It is a greater challenge to an organization such as a university and to individual IS to help develop approaches that establish this kind of support (Rosenthal et al., 2007).

According to Holmes and O'Neill (2010), knowing the self is an awareness that comes through knowing others. An intercultural encounter is then a place where individuals bring their own socially and culturally constructed worldviews and ways of communicating together. Jordan (2002) stated that intercultural encounters is a form of experiential learning about the self and others, where meanings are tried out, and with experience become understanding. The Klak and Martin (2003) study found that DS attitudes shifted on several dimensions of intercultural sensitivity in the predicted direction of greater openness to other cultures actually experiencing another culture.

For an institution that sees the value of enhancing and supporting greater levels and diversity of cultural interaction for its student population, the obvious location to begin is the university campus (Rosenthal et al., 2007). The Cooper (2009) study explored the importance of intercultural student interaction in a post-secondary educational setting and the potential role of Global Study tours in facilitating such interactions. She concluded that such interactions are not only beneficial for students, but for universities as well. However, universities cannot assume that such interaction will happen naturally, and thus, it is imperative that universities develop and implement strategies that are designed to facilitate intercultural student interaction and enhance cultural understanding (Cooper, 2009). One way universities can play a role in this intercultural learning is to have programs which present frameworks for constructing subjective cultural differences and provide opportunities for exploring those differences (Bennett, 2009). Celebrations and university-wide activities provide an appropriate vehicle for engaging all

students whose attitudes fall in the mid-range of intercultural sensitivity where the average student is located (Klak & Martin, 2003). According to Bennett and Bennett (2004), using a developmental model is important as universities focus on diversity initiatives to adhere to the sequences of the developmental readiness of the students. Programming has to be able to connect to all levels of open-mindedness.

Students in small rural areas have a greater need to access intercultural information. They frequently encounter greater challenges in including various worldviews within the curriculum due to the lower number of culturally diverse peers. Students who live in a racially and culturally isolated rural learning environments experience a relative disadvantage in terms of cross cultural and multicultural exposure (Lee, 2007).

Cultural self-awareness is a necessary precursor of intercultural learning, and involves recognizing cultural differences. If students do not have a cognitive baseline for their own cultures, they will find it difficult to recognize and manage cultural differences (Bennett, 2009). Bennett (2009) found that when students travel abroad, intercultural learning does not occur when these students are immersed in host culture education; rather they learn best when they are in mixed situations with peers, other international students and host culture students. In the Weidemann and Bluml (2009) study where the intercultural competence of families who hosted international students were measured, it was found that intercultural competence can take place by working through problematic situations between students and the host family. The result was that the host families gained self-awareness that allowed them to better support their international exchange students. However, high communication from a facilitator and/or supervisor and effective coaching and training within these programs was required (Weidemann & Bluml, 2009).

The effectiveness of university strategies has been questioned (e.g., Van Damme, 2001; Cooper, 2009). Cooper (2009) indicated that one central issue that determines the effectiveness of internationalisation programming is the level of interaction between domestic and international Students, and the segregation seen in classrooms, group discussions and teamwork. She also noted that addressing the concerns surrounding intercultural student interaction and segregation is critical because stronger bonds between international and domestic students may improve the overall student experience and assist institutions achieve their internationalisation objectives.

Research exists that supports the benefit of interpersonal contact with other cultural groups. In the Geelhoed, Abe and Talbot (2003) study, encouraging intercultural interaction significantly influenced the level of intercultural acceptance and cross-cultural knowledge and openness of the Australian students. These students were also more likely to interact with other cultural groups within the larger campus community (Geelhoed et al., 2003). Meanwhile, Trice (2004) recommended that American students should join service-learning oriented groups that offer them more opportunities to get to know IS rather than joining culturally homogeneous social groups.

It is argued that for DS studying and living on multicultural campuses, the development of cross cultural competence leads to personal growth, improved career prospects and great social cohesion both locally and globally. The benefits of intercultural contact are therefore not only accessible by IS but also by DS who can increase their intercultural skills without leaving home (De Wit, 1995). However, Brown (2009) found that this potential was not utilized by most students and only some were seen to have a multicultural response despite the benefits. She concluded by calling universities to action to take some responsibility for encouraging students

to maximise the opportunity for growth and increase cross cultural contact (Brown, 2009). The process of intercultural learning can be seen more effectively through those who get more actively involved in a culture, often depend on the ability to be open to others, and to get involved in activities with meaningful communications levels (Chentsova-Dutton, Tsai & Gotlib, 2010).

Volte and Ang (1998) concluded from their study with DS and IS working groups that successful intercultural contact can be achieved only if both parties are prepared to make it work. Unless the benefits of cultural mixing are perceived as outweighing any potential drawbacks, students will spontaneously choose the less emotionally challenged option of forming teams with peers from the same cultural background. They also stated that once the barriers of initial intercultural interactions are overcome, culture is not a major factor in subsequent interaction. Therefore, fostering intercultural interactions between DS and IS needs careful planning, facilitation, and monitoring. Volte and Ang (1998) proposed that all students be given opportunities to work with peers from different cultures on a regular basis during their course of academic study. In the light of students' concerns about social and emotional challenges in mixed groups, initial assignments should be highly structured. Once students have developed experience in working in mixed groups, then more open and creative tasks can be given. Since opportunities for intercultural learning are seldom taken spontaneously, higher educational institutions have a social responsibility to design learning environments which foster students' development of intercultural adaptability as one of the major aims of the internationalisation of higher education (Volte & Ang, 1998).

### **Intercultural Peer Mentoring**

When designing mentoring programs, some researchers (e.g., Budge, 2009) call for a need to include students from minority populations such as IS. According to Budge (2006), minority populations are more in need of mentoring as they are unaware of the types of resources available to them, and mentoring has been seen to assist this student population in accomplishing their goals in unfamiliar settings. According to Mattanah et al. (2008), it is important to examine the experience of more senior student peers and the role they play in the adjustment of incoming students.

Johnson-Bailey and Cervero (2002) recognized that mentoring across cultural boundaries is an especially delicate negotiation that places group norms, societal pressures and expectations with individual personality traits at opposite ends. Their research emphasises the importance of trust within the relationship, which needs to be reciprocal in nature. Budge (2006) stated that research regarding cross-cultural or intercultural mentoring has indicated that these programs may be more successful as they engage mentors and mentees who may initially fear the cross cultural connection to subsequently discuss differences and increase mutual respect between them.

In the Abe et al. (1998) study, both IS and DS played a role where IS helped DS increase their knowledge and appreciation of foreign cultures and the DS helped the IS become “more familiar with the university and residence hall community” (p. 540). In the Hughes, Welsh, Mayor et al. (2009) study, the goal of challenging DS’ negative stereotypes and assumptions about individuals from culturally diverse backgrounds was achieved, particularly when mentoring those from marginalized groups.

Mentoring assists IS' adjustment, as seen in the Koskinen and Tossavainen (2003) study where British nursing students were mentored by Finnish nurses as part of a study abroad context. It was seen that mentors facilitated students' social and professional incorporation in the community of practice. They also helped incorporate the theoretical components of the course and acted as models of good practice (Koskinen & Tossavainen, 2003).

In the Jon (2009) study, investigation of DS' perceptions of IS during a short term study program revealed that DS in Korea acknowledged their own stereotypes and learned about cultural differences while others were unable to resolve cultural difference, and were unable to understand IS behaviour. Some also reported behavioural changes and an increased interest in other nations, development of a more sophisticated understanding of cultural differences, and a desire to include intercultural experiences in their future career plans (Jon, 2009).

In the Gresham and Clayton (2011) study, it was seen that increasing the bonds between IS and DS helped IS build their understanding of the local environment and aided in their integration. Results showed that the type of social support may be more important than the amount of social support. Among IS, it appears that contact, friendship and support provided specifically by DS may be more important in the long run for facilitating better adjustment and reducing strain for IS (Hechanova-Alampay et al., 2002). Having a range of outreach programs readily accessible to the IS community can help reduce some of the initial stressors that these IS encounter (Engel et al., 2007). This suggests that services offered to IS, such as mentoring, student activities and workshops, might be most effective if they engender lasting relationships between IS and DS.

Colleges and universities have tried to enhance the adjustment experience of IS through peer programs and found that IS who participated demonstrate significantly higher academic achievement and lower drop-out rates than did the non-participants (Abe et al., 1998). By building trusting relationships with members within the DS community, IS are able to ask questions, gather information and participate in activities that assist them to rebuild the social network they left behind (Sawir, Marginson, Deutmart, Nyland & Ramia, 2007). International students were able to increase their English proficiency by sharing their own culture as well as gaining greater confidence, and shifted their attitude towards Australians (Gresham & Clayton, 2011). International students reported that they enjoyed learning about Australian culture, met people that they would not have likely met, and connected with those that were able to help them. However, Gresham and Clayton (2011) found that these ties were weak and no lasting friendships were formed due to being in the program. In the Abe et al. (1998) study, peer support programs that focused on social adjustment increased the IS' score on a social adjustment measure compared to non-participants but no significant changes were found on academic adjustment measures. Peer-pairing programs that match IS with DS trained as cultural informants and information-givers have been found to enhance both academic performance and intercultural interactions for IS (Ward et al., 2009).

There are disparities within the literature on the influence that peer mentoring programs have on DS who participate. Geelhoed et al. (2003) examined the depth of interpersonal contact with individuals from other cultures and saw that it was a key in enriching the participants' cross-cultural sensitivity. In the Abe et al. (1998) study of an international peer program, the results revealed that the program significantly increased the social adjustment of the 'international

group' when compared to 'control group' of non-participants of the program, indicating that the social environment of the program affected the interpersonal skills of the IS in a positive way.

From a service learning perspective, Einfeld and Collins (2008) saw that mentoring offers an increased development of multicultural competence and civic engagement in mentors. The study reported that one of the most constant findings from the service learning research is that the experience reduces negative stereotypes and increases tolerance for diversity. More specifically, mentors reported increased awareness of their privilege. By working with mentees of a lower socioeconomic status, they gained understanding of the multiple dimensions of diversity such as race, religion and gender. Finally, participants reported an increase in the knowledge they experienced as multicultural knowledge was at a low level prior to the mentoring experience due to their upbringing in a small rural area. They also reported the increase in their ability to empathize with those whom they mentored through listening to the stories and life experiences of their mentees (Einfeld & Collins, 2008).

Koskinen and Tossavainen (2003) aimed to describe the characteristics of intercultural mentorship between Finnish mentors and British nursing students. They explored mentorship characteristics from the mentors' point of view and found that mentors were concerned with their mentee's cultural adjustments, acted as intercultural mediators between the students and the rest of nursing unit, and had a sense of mutual learning. Mentors reported that intercultural mentorship was both a rewarding and a frustrating experience. It proved frustrating as the various barriers for the British students were seen as challenging, yet rewarding due to the mutual learning and the personal growth that occurred. Koskinen and Tossavainen's (2003) study supports the earlier work done by Morales-Mann and Smith Higuchi (1995) showing that Canadian mentors experienced various benefits from the mentoring relationships they had with

Chinese nursing students. They stated that “over and above the broadening of their knowledge and understanding of different people and their culture, there was a feeling of accomplishment and intrinsic satisfaction” experienced by the mentors (Morales-Mann & Smith Higuchi, 1995, p. 277).

Shigaki and Smith (1997) studied matched pairs of domestic graduate students and international graduate students for the purposes of cultural sharing which also yielded positive outcomes, including increased cultural knowledge and understanding and friendship. In the Gresham and Clayton (2011) study, mentors indicated that their perception, the personal awareness and knowledge of other cultures had increased as a result of participating in the program; their capacity to communicate cross culturally had improved and they had gained significant understanding of what it was like to be an IS. Having new conversations and broadened knowledge and experience were seen as key outcomes as was the increased confidence gained from interaction across cultures which enriched student experiences (Gresham & Clayton, 2011).

In the Geelhoed et al. (2003) study, the experiences of DS mentors were examined through the four phases of the program: i) preprogram; ii) initial contact with their mentee; iii) interactions throughout the semester; and iv) reflections at the close of the program. The results revealed that during the pre-program phase, mentors felt positively about the program and excited about meeting their mentees, and were highly motivated to get involved. However, during the initial contact phase, mentors found difficulty in establishing a relationship with their mentee and tremendous effort was required to feel connected. Some mentors reported that they did not expect the initial connection to be awkward and that after meeting and spending some time with their mentee, many of the DS assumptions and stereotypes about IS were

challenged. Later and throughout the term, mentors stated that the program helped them feel more competent in interacting with people from other nations. In the final reflection phase, DS mentors reported that they became aware of their biases and stereotypes and that their cultural assumptions were challenged. Some reported they learned to interact more effectively with someone from a different culture. One DS student reported that “the program helped her develop stronger ties and feel more comfortable with foreigners because she learned how to interact on a more personal level” (Geelhoed et al., 2003, p. 13).

Positive outcomes arising from intercultural contact were also reported by Eller and Abrams (2006) in their survey with British DS which demonstrated that the quality of contact with French IS in a university setting was related to more positive attitudes toward the French. They also noted that social contact predicted more positive future contact with those who are different than themselves (Eller & Abrams, 2006).

Pritchard and Skinner (2004) conducted a research study in Northern Ireland and wanted to discover whether within their own institution, contact with DS is associated with positive cultural experiences and attitude change for IS and DS. Using the Intercultural Sensitivity Scale as a pre and post intervention evaluation tool, DS and IS were tasked to complete six cultural tasks together, upon which they reported. They found that although the project succeeded in bringing IS and DS together, DS were less confident in their abilities to better interact with IS (Pritchard & Skinner, 2004). This could be due to the fact that the program lacked pre-intervention training for DS which has been seen to be an essential factor in effective peer mentoring programming (e.g., Cox, 2005; Egan & Song, 2008; Kim, 2007; Leidenfrost et al., 2011; Weidmann & Bluml, 2009).

Devereux (2004) offered a practical model for increasing social support for new students which also led to the enhanced social contact between Australian and IS. She described a peer mentoring program which led mentors to gain positive feelings in helping an IS as well as valued friendships, intercultural communication skills and an increased knowledge of the university campus. Devereux (2004) indicated that the training provided to the mentors was an important contribution to the success of the program, as the mentors reported that the training they received assisted them in developing a positive intercultural friendship and helped them communicate confidently with their IS mentee. Devereux (2004) concluded that universities have much to gain from peer support programs, as both DS and IS benefited from the increased intercultural competencies they gained from participation in the program.

In her study, Leask (2009) concluded that using informal curriculum such as a peer mentoring program to improve interactions between IS and DS is a complex matter as it acts as a site for intercultural communication. Subsequently, this site serves as a meeting place between different cultures, and leads to the recognition of these cultural differences where cross cultural dialogue can occur.

### **Summary**

International students indicate they have reasonable access to people who can provide information and related types of help. Often, what they lack is contact with people who know them as individuals, who care about them personally, and with whom they can talk at a personal level. The challenge for universities is to develop programs that strengthen IS' sense of connectedness and thus, their well-being. These programs might include: mentoring or buddy schemes in which DS take a role in assisting and supporting individual students, providing better

orientation for IS on enrolment and continual monitoring of their well-being (Rosenthal et al., 2007).

This chapter explored the literature on challenges for international students in higher educational institutions as well as the effects of engagement and social networking on their wellbeing especially with domestic students. Further, the chapter also reflected on the use of mentorship as a strategy within universities, specifically, peer mentoring as a way to increase intercultural competences in Domestic students and to assist in the support of international students. In the next chapter, the present study will be described and presented.

### **Chapter 3 –Methodology and Research Design**

In this chapter, the current study's research methodology is further described. More specifically, the study's design, sample selection, instruments utilized, data collection and analyses are addressed. Pertinent reliability and validity information is also given on the use of the Intercultural Development Inventory to measure intercultural development.

#### **Design and objectives**

The purpose of this exploratory research was to examine the nature of the relationship between cross cultural mentoring and intercultural competence. Specifically, the objectives were to answer the following questions:

1. Does participating in a mentorship program for international students result in change in the intercultural development for domestic peer mentors as measured by the Intercultural Development Inventory (IDI)?
2. What were the experiences of domestic peer mentors participating in a peer mentoring program for international students?

In this exploratory study, three sources of data were used to answer these questions. To answer the first question, the Intercultural Development Inventory (IDI, Hammer, 2010) was used to ascertain any development of the mentors' intercultural competence after their mentoring experience. To answer the second question, a thematic analysis was conducted on the mentors' monthly required questionnaires submitted by most mentors in the program that reflected part of their experience with their mentees. Furthermore, semi-structured individual interviews were conducted to discover the internal experiences and perspectives of the domestic peer mentors (DMPs) involved in the program.

The mixed method approach allows for the study to gain an encompassing picture of the domestic peer mentor (DPM) experience. According to Creswell (2007), a qualitative method is useful as it allows for diverse experiences and for the participants to have a more profound voice within the research. Meanwhile, quantitative data provides an objective measure of cultural sensitivity and adds another element of triangulation within this study.

As referenced earlier, mentoring international students in St. John's, Newfoundland is a unique experience due to the fact that the city as a whole has a relatively homogeneous ethnic composition with the large majority of Irish/British descent (Statistics Canada, 2011). According to the 2011 census, the city of St. John's has a population of 193,825 and only about 387 of which, self-reported as new immigrants to Canada. Meanwhile, the international student population of the St. John's campus has been growing and diversifying steadily (12% of the university population as of Fall 2014, CIAP, 2014). Hence, examining this new space for intercultural learning which is occurring on campus is more important than ever.

In this study, the program coordinator was also the researcher for a period of three years (June 2010 to August 2014) which allowed the researcher to have a deeper understanding of the experiences that the participants discussed. The nature of the MUN Mentors program is built upon trusting relationships, and a strong bond was needed for trust to develop between the mentors and the coordinator in order for the group to discuss sensitive topics, such as racialization, culture differences, stereotypes, and personal biases. Having this pre-formed rapport with the participants allows for a more honest interaction during the interview process (Devereux, 2004).

### **Sample Selection and Recruitment**

Forty three domestic peer mentors (DPMs) participated in the various parts of this study. Data were collected from: 29 mentors that completed the IDI, 43 that completed the monthly reports, and seven that agreed to be interviewed. The participants of this study were drawn from current and/or past students of Memorial University of Newfoundland (MUN) located in St. John's, the provincial capital city of Newfoundland and Labrador. The participants in this program were enrolled as mentors in the MUN Mentors program coordinated by the International Student Advising Office. This study focused on the experiences of DPMs, and hence, only mentors enrolled at MUN as non-international students were asked to participate in the study. The maximum number of potential participants for this study was 57 at time of data collection. Many of the DPM participated for more than one term in the MUN Mentors program with an average of 6.36 months of participation and a median of 4 months. These mentors took on their roles as mentors from January, 2011 to December, 2013 and were recruited between the months of January, 2014 and June, 2014 to ensure that the participants were no longer part of the MUN Mentors program, and thus, aim to reduce any power deferential that existed inherently as the researcher was also the former MUN Mentors program coordinator.

Seven of those who responded agreed to also complete a one-on-one interview in a location that was suitable for them, via telephone, or a private Skype conversation. A secure Skype account was set up for the purposes of the study and was deleted once the research concluded. The use of technologies such as Skype is seen as effective as they allow both the researcher and the participant to "remain in a 'safe location' without imposing on each other's personal space" (Hanna, 2012, p. 241). All electronic communication was completed via a private email account not belonging to the Memorial University system to ensure further privacy.

Each participant in the study was given an identifying number (e.g., M1, M2, etc.) to ensure anonymity.

### **Data Collection and Analysis**

Both quantitative and qualitative data were gathered in this study. As part of the MUN Mentors program's training and evaluation, mentors were invited to take the Intercultural Development Inventory (IDI) pre and post their involvement with the program. Permission was sought for the researcher to examine the individual results of the IDI rather than the group results which is normally used for the MUN Mentors program evaluation. Each DPM's Developmental Orientation (DO) within the IDI pre and post mentorship was compared using the Statistical Program for Social Sciences (SPSS) to perform a paired-sample T-test.

The researcher sought permission to examine mentor reports and conduct a thematic analysis on these previously submitted reports. These reports were submitted by the participants' to the program coordinator on a monthly basis as part of the reporting and reflection with the MUN Mentors program.

Domestic peer mentors were also invited to participate in a personal interview where they were asked reflective questions regarding their experience as a domestic Mentor using a semi-structured interview style (see Appendix A for specific questions). A thematic analysis of the interview responses was also conducted that looked for themes such as: i) an awareness of cultural difference that had gone unnoticed previous to the mentorship experience, ii) increased awareness/knowledge of one's own cultural nuances, and iii) an awareness of stereotypes or biases challenged due to the mentorship experience that may have arisen during the interviews.

### **Quantitative data.**

*Intercultural Development Inventory (IDI)*. There are several instruments to measure intercultural competence in literature. Kelley and Meyers (1992) developed a cross-cultural inventory to measure the traits of respondents. Elmer (1987) developed the Intercultural Competence Scale that measured the overall competence of individuals as a total of twelve sub-factors which cover various areas of intercultural competence (as cited in Soon & Van Dyne, 2008). In this study, the Intercultural Development Inventory (IDI) was used as it focused on the development of intercultural competence, the focus of this research study.

Previous research (Garson, 2013; Nichols, 2011; Vande Berg, 2010) used the IDI in their designs to investigate intercultural development in students. For example, the study by Nichols (2011) used the IDI to examine various student and program characteristics as predictors of intercultural developments. The study found that being female was a positive predictor of gains on the IDI scores following study abroad, but also noted that other positive indicators such as studying in a specific language and participating in a mentoring program for these students may have played a role in the change of the IDI scores (Nichols, 2011).

The IDI can be used to increase trainee understanding of intercultural issues, evaluate training interventions, give practical feedback to improve intercultural skills and make decisions about future intercultural work and “identify training needs of target groups” (Paige, 2004, p. 86). Hence, it was the instrument that was chosen to analyse the mentors’ level of intercultural competence prior to their training and participation within the MUN Mentors program.

The IDI is based on the Intercultural Development Continuum that places intercultural competencies at varying levels. Intercultural competence is the capability to accurately understand and adapt behaviour to cultural difference and commonality. In education,

intercultural competence reflects the degree to which cultural differences and commonalities in values, expectations, beliefs, and practices are effectively bridged, an inclusive learning environment is achieved, and specific differences that exist in your institution are addressed from a ‘mutual adaptation’ perspective (Hammer, 2010)

People are not alike in their abilities to recognize and effectively respond to cultural differences and commonalities. The intercultural development continuum adapted from the Developmental Model of Intercultural Sensitivity (DMIS) originally proposed by Bennett (1998) identifies specific orientations that range from more ‘monocultural’ to more ‘intercultural’ or ‘global’ mindsets. Someone who has a ‘monocultural’ mindset makes sense of the cultural differences and commonalities based on their own cultural values and practices. They use broad stereotypes to identify cultural difference and support a less complex perception of cultural differences and commonalities. This continuum indicates that individuals and groups who have a more ‘intercultural’ or ‘global’ mindset have a greater capability for responding effectively to cultural differences and recognizing and building upon true commonalities. Consequently, the success of an ‘intercultural’ group is achieved when the members are able to more deeply understand culturally-learned differences, recognize commonalities between themselves and others, and act on this increased insight in culturally appropriate ways.

The 50-item IDI has gone through psychometric testing which indicates that the IDI is a cross culturally generalizable, valid and reliable assessment of an individual’s and group’s core orientations toward cultural differences (Hammer, 1999; Hammer, 2010; Hammer et al., 2003). There have been three distinct versions of the IDI (v.1, v.2, and v.3). Overall, these various tests have demonstrated that the IDI is a robust measure of the core orientations of the intercultural development continuum, and that the assessment is generalizable across cultures. The IDI (v.3)

used in this study was administered to a cross cultural sample of 4,763 individuals from 11 distinct, cross cultural sample groups (Hammer, 2007). These individuals came from the profit sector, international organizations, non-profit organizations and high school and college students. Through the process of confirmatory factor analysis of the data, dimensions of the 50-item IDI (v.3) support the developmental continuum and the relationships among the core orientations: Denial, Defense, Reversal, Minimization, Acceptance and Adaptation.

The Denial orientation is defined by little recognition of more complex cultural differences and a general disinterest in cultural differences (Hammer, 2010). Polarization can take on two forms: Defense and Reversal. Defense is characterized by a judgmental orientation of 'us and them' and being critical of other cultures. Reversal is characterized as being overly critical of one's own culture while still holding the view of 'us' vs. 'them'. Minimization orientation is characterized by highlighting the cultural commonalities that may mask a deeper recognition of cultural differences. Often, if one is from a dominant group, a lack of cultural 'self-awareness' is also noted. Acceptance orientation is characterized by the recognition of cultural patterns both common and different between one's own culture and other cultures, and one tends to be more curious about cultural differences, and is often committed to expanding cultural awareness in others. The Adaptation orientation is characterized by the ability to shift cultural perspective and adapt behaviours accordingly (Hammer, 2010). (Complete IDI validity data and orientation definitions appear in Appendices C and D).

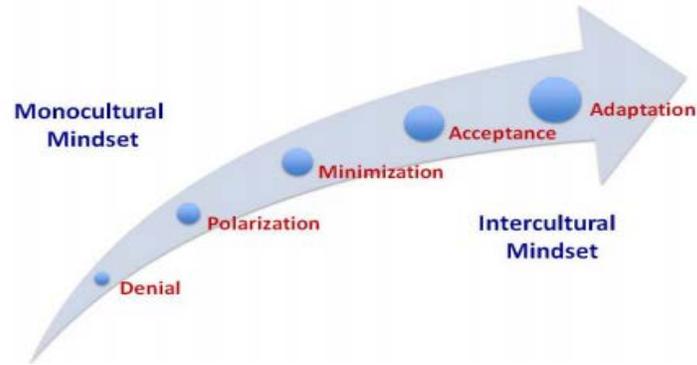


Figure 1. Intercultural Development continuum (Adapted from Hammer, 2010)

The IDI requires special training to administer and interpret. In this study, the researcher is a Qualified Administrator of the IDI and has conducted over 150 assessments since her initial training in June of 2010 (MUN Employment Equity Office, 2013). Hence, the researcher was qualified to provide interpretation of the individual IDI results that were used in this study (see Appendix E for certificate of completion).

### **Qualitative data.**

**Monthly reports.** As part of the evaluation and follow up process of the MUN Mentors program, monthly reports were required of the mentors. The monthly reports posed questions on which types of activities they participated in with their mentees. They also responded to reflective questions such as: “Share one thing you have learned about Mentee that you found interesting” and “Name one cultural difference you have noticed between you and your Mentee” (See Appendix B). These reports act as snapshot of the mentor’s experience at various points of the mentorship. Since each Mentor completed these reports at three points in the program duration, they serve as an indicator or a record of change in the experience, relationship, and learning that occurs within the MUN Mentor program. Thusly, a thematic analysis of this data would yield key information about their experiences.

**Interviews.** Interviews were quite valuable as they helped the researcher to acquire a more in depth understanding the mentors' experiences in this study. The semi-structured interview method was especially appropriate for this study. This study employed a semi-structured interviewing method based on the use of an interview guide, a written list of questions and topics that needed to be covered in a particular order (Bernard & Ryan, 2010). This allowed the researcher to extract the aspects of the mentoring experience in a similar fashion from all the participants (see Appendix A for complete list of guiding questions used).

Using this approach allowed exploration of the experiences of these students through their own unique cultural lens (Patton, 2002). This method has been used in studies that examined mentoring relationships as well as intercultural development such as the Devereux (2004), the Ippito (2007), and the Parsons (2007) studies.

### **Summary**

In this chapter, the current study design, sample selection and recruitment along with the description of the development orientations of the Intercultural Development Inventory (IDI) was discussed. In the following chapter, the results of the analyses conducted on the scores obtained from the IDI, the monthly reports and the individual interviews are reviewed.

## Chapter 4 – Results and Analysis

In this chapter, the significant results of the paired sample t-test that compared the results of the pre and post mentorship Intercultural Development Inventory (IDI) scores are presented. The change in the Development Orientation scores is highlighted. Also, the thematic analysis of the monthly report is outlined along with the themes that emerged from the seven individual interviews conducted with the domestic peer mentors (DPM) which echo the quantitative results of the paired t-test.

### Quantitative Data

**Intercultural Development Inventory (IDI) analysis.** A paired T-test using Statistical Program for Social Science (SPSS) was conducted to analyze the Developmental Orientation (DO) scores obtained from the IDI for domestic peer mentors. The scores were obtained from DPM who complete the IDI inventory prior and post their mentorship experiences. Out of the 57 possible results, 29 mentors had completed both. Therefore, 29 individual IDI scores were analyzed and the DO for each IDI was compared, pre and post the mentorship experience.

The test found that there is a significant difference between the DO scores of DPM prior to the experience (DO1) (M=98.33, SD 10.96) and DO scores of DPM post the experience (DO2) (M=109.48, SD 10.63);  $t(28) = -8.764, p \leq 0.005$ .

Table 1

*Results from Paired Samples Statistics*

	Mean	N	Std. Deviation	Std. Error Mean
DO1	98.3352	29	10.96091	2.03539
DO2	109.4797	29	10.62800	1.97357

Table 1.1

*Paired Samples Correlations*

	N	Correlation	Sig.
Pair 1 DO1 & DO2	29	.799	.000

Table 1.2

*Paired Samples Test*

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 DO1 - DO2	-11.14448	6.84825	1.27169	-13.74942	-8.53955	-8.76428	.000	

From the statistical analysis of the DO1 and DO2, it is clear that the mean score (98.33) of the Developmental Orientation of the domestic mentors prior to the mentorship program was within in the Minimization orientation reflecting a tendency to highlight commonalities across cultures that can mask important cultural differences in values, perceptions, and behaviors. This highlights commonality that masks equal recognition of cultural differences due to less cultural self-awareness more commonly experienced among dominant group members within a cultural community (Hammer, 2010).

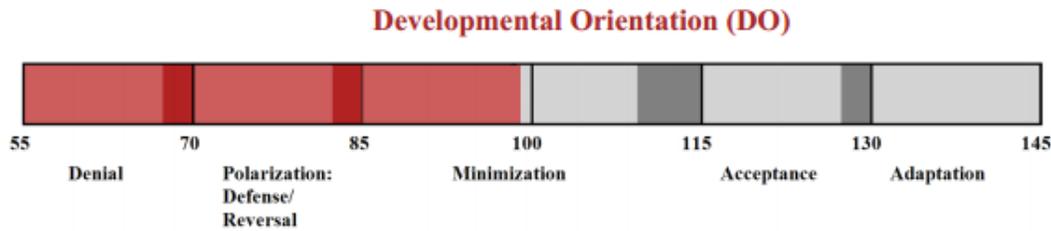


Figure 2. Developmental Orientation 1 - Minimization

In comparison, after the mentorship experience, the mean score (109.48) of the DO of domestic mentors was within the Cusp of Acceptance Orientation reflecting a relatively early stage of the Acceptance orientation that recognizes and appreciates patterns of cultural difference in one’s own and other cultures in values, perceptions and behaviors (Hammer, 2010).

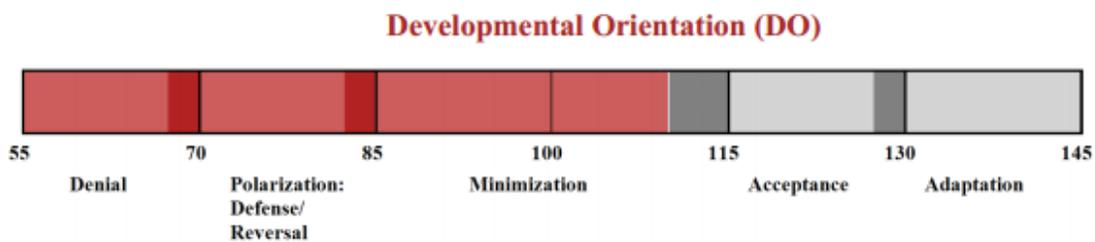


Figure 3. Developmental Orientation 2 - Cusp of Acceptance

**Qualitative Data**

**Monthly reports.** A thematic analysis was conducted based on 120 of reports submitted at three different points during the mentorship experience by 40 domestic mentors. The reports asked specific reflective questions, such as: 1) Generally speaking, how was your first meeting? (Describe your feelings about your first encounter, expectations and level of comfort, etc.) 2) Name one cultural difference you have noticed between and your mentee (perhaps regarding time, space, environment, etc.) 3) what have you learned about yourself and your mentoring

experience this term? and 4) Are there any cultural issues, difference, or similarities you identified through your experience in the program? (See Appendix B for a complete list).

The analysis revealed several overarching themes that emerged across the 120 reports. Specifically: i) an increased cultural awareness of difference, biases and similarities; ii) personal skill development; and iii) the mentor program acting as a dynamic community that can exclude or include someone. Each theme is discussed below.

***Increased cultural awareness.*** An increased cultural awareness emerged within in several reports either early or later in the mentorship. Mentors were continuously comparing and contrasting various cultural nuances. They reported an increased awareness of times when their biases were challenged. It was evident that the revelations that mentor experience endured with varying levels of depth, but were present across all of the reports analyzed.

When asked to name cultural differences that were noticed, some reported mere observations, such as, what one mentor reported about her German mentee:

I was relieved that there wasn't as much of a language barrier as I thought, it wasn't hard to start a conversation at all - she is a lot more environmentally conscious than we generally are here. She couldn't believe that all the stores used plastic bags and that a lot of the packaging was in plastic. In Germany, they use more glass and recyclable materials and you can just simply bring things back to get them recycled. – M4

Not surprisingly, some observations pertained to cultural norms:

Personal space is different across cultures; I'm so much more reserved than my mentee about my bubble. – M30

Other mentors discussed cultural differences on a deeper level:

We've discussed a lot of stuff like my culture's attitude to same sex marriage, co-ed living. We realized that cultural practices, religion, language and norms in gender, causes of power relations play a role in creating the culture differences between countries but both being women, there are a lot of similarities in our struggles as well. We also realized that as much as we wanted to understand the point of view of the other culture, sometimes, certain viewpoints can't be changed. – M11

Others had their biases challenged:

My mentee wasn't at all what I expected. I thought she would be shy and hold a lot of values that I associated with people from [redacted] but that was not the case, she told me that she once got multiple piercings and cut off all her hair. That's really surprised me but also taught me not to stereotype people based on something as simple as where they are from. – M29

***Skill development.*** Mentors were able to reflect at the level of personal development that they obtained from their mentorship experience. Most commonly, the increased confidence in trying new activities and “coming out of their shell” was noted.

The program helped me to come out of my shell. I've started using the bus and travel around the city, taking the time to go have fun and see movies and even travel outside the city, use the gym, share food and just have fun. – M11

I'm surprisingly more comfortable to step out of my own comfort zone, initiate things and try new things. – M27

Since I started, I'm more comfortable to step out of my shell and try new things. I'm just more confident talking to people who are different than me. – M30

Several other skills learned in the mentoring relationships were reported by the mentors, including the development of friendships, enhanced time management, and greater communication skills. For example:

I discovered that my communication skills have improved from last term ... – M4

I learned that it's not always easy to make time for others but they appreciate it when you do. – M6

Time management is key thing that I'm still working on – M20

***Dynamic community.*** For many of the mentors, the program has become a place of belonging and community that should be shared with many people. Accordingly, the experience gave a new perspective on their place within the university:

This program is something that should be more than a program but a campus-wide way of thinking. It helps Canadian students to have more understanding and patience for the international/exchange students that they study with and it helps international/exchange students to get their bearings in a new place. – M9

I've met some many great people through this program who I probably would never have met if I wasn't part of the MUN mentors program. – M10

Yet some experienced feelings of being a minority with a larger international context that they had not experienced before:

Differences in culture may limit some conversations but it didn't really in this case.

However, if you are at a social event and your mentee is talking to others in a different language, you need to be patient and wait - I've never really experienced that before. –

M14

Putting myself in a situation where I was the minority was an interesting experience. I

can definitely gain a new understanding of how I react and behave in that type of

situation where I'm the outsider. I really get it now - how it feels to be outside your

comfort zone. – M12

**Interviews.** A thematic analysis was conducted of seven participants that agreed to complete the interview portion of the study (6 females and 1 male). On average these DPM were mentors for three mentees over a twelve month period. The semi-structured interviews were guided by a set of questions (see Appendix A) and elicited a deeper level of understanding the impact of the mentoring experience. The following major topics emerged:

*Past intercultural experiences and the motivation for joining the program.* It was clear that the participants either did not have much opportunity to connect with those who are different, or they longed for that type of interaction. The lack of exposure to differing cultures was seen as a motivator to join the MUN Mentors program.

Despite traveling and having international student in their classrooms, DPMs still felt under exposed to those different than themselves.

Minimal - almost zero. I dated a guy from [redacted - outside Canada] my first term at MUN and I went to work in a sushi place in England for a summer but never met people that were that different than me. – M9

Not a whole lot, we had exchange students in high school from South America and Mexico. I didn't have a whole lot. I did do some traveling and I met students but it wasn't too much of an interpersonal relationship. – M42

One mentor was from an immigrant family and although she had been exposed to other cultures, prior to starting the MUN Mentors program, yet she still felt that she had little experience with those different than herself.

I lived in Toronto for about 2 years before coming here and there it was more multicultural and I did meet people from different countries, but mostly it was people from [redacted] which is where I am originally from and all the events I went to was with people from [redacted] and I wasn't interacting with others. – M11

Others were motivated to participate as they have had the experience of being an outsider:

I'm really interested in other cultures and other parts of the world and I love traveling and I know what it is to be somewhere where you don't know anybody and you're new. – M3

***Expectation.*** It appeared that there were various levels of expectations prior to starting the program. Some reported anxiety and apprehension prior to their mentorship experience and then later gained confidence in their abilities as mentors. When asked to reflect on their expectations prior starting the mentoring program, many reflected feelings of anxiety and ambivalence:

I don't think I had a lot and I was very nervous and didn't know what to expect. But after doing it once, I knew how to handle myself better and what the program is about and I was able to tell my mentees what I can be to them and what I can't be and I can be a friend or just a helper if they wanted..... If you expect too much, you could get hurt in the

end if it doesn't work out the way you want. You get really excited for something that doesn't work out; you're disappointed and it changes the experience. – M9

Those who shared that they had high expectations, eventually realized that those expectations were not realistic. Some reported that they learned to be realistic about their expectations and cultural learning:

Every experience is unique and it's not just cultures that are different but people are different. I can have two mentees that are from [redacted] and not one of them is going to be the same as the other. – M42

I expected getting to know someone one-on-one. All my high school peers are at the university campus and still interact with international students but they don't really get involved in getting to know anyone better and with the MUN mentors you're really get to know someone on a deeper level. – M22

***Training and meetings.*** Mentors reflected on the key ingredients that made the program personally valuable and successful. Some mentors discuss the facilitated group activities while others saw the value in the reflections that occurred in the mentor only meetings. For most, both the meetings and the facilitated events were the key pieces to the program's success.

Some simply enjoyed them:

The big event really brings people together and has everyone touch base. – M11

[The] training is excellent ... [the] group activities taught me a lot. – M42

Meeting your mentee for the first time is exciting and the first big group meeting is still really important because you get to see all the faces for the first time and the group photos – always fun

and there are always funny characters that make it fun and the food, it gets people to show up. –

M20

While for others, being able to share both positive and negative experiences with other mentors was an important part of the program:

I really like the [mentor only] meetings and helpful because you get to hear others' experiences and what they're doing and reflect on what you're doing too and just be like kind of see that you're not alone when things don't go smoothly. – M3

The [mentor only] meetings are great. I love them. I love that I can be super open in them and I like getting opinions and feedback and I'm always crying at them from happiness or sadness but I feel safe there. – M9

One mentor reflected on how the initial training aided in her developing intercultural competence:

The training in the program, I found really helpful and one of the things that stood out for me was that time is thought of differently depending on culture – for some 5 means 10 min earlier for some it means 10 min later. That was one of the things that I felt gave me competence and confidence. So the training that went into before becoming a mentor was really helpful. – M20

***Key intercultural and personal learning.*** When asked what they learned from this experience, the participants responded on various levels. On an intercultural level, they reported that many of their stereotypes were often challenged. Additionally, they learned to interact with those who are different than themselves. Subsequently, the mentoring experiences helped them acquire skills such as: understanding, open mindedness, patience, and empathy.

Many mentors were surprised at the fact that they had stereotypes challenged:

I like to think of myself as open minded and intercultural but there are certain aspects of me that wasn't as open minded as I thought I was and I was kind of feeling guilty for thinking certain things. – M3

You know sometimes when you hear something that is different than your culture, you say “oh that's strange” or I would never do that you tend to become critical and I realized that although I wasn't critical but when I learned about new things, it did bring surprise in me and now I find it interesting and take it all in. – M11

It completely challenged my expectations. My mentee was from China but he knew more about American pop culture than I did and I guess I just learned not to assume things.

Like each person is so different here. – M43

Mentors were able to identify significant moments when their stereotypes were challenged. One mentor described the feeling she had once she learned that her understanding of her mentee's experience was incorrect. The passage below is a clear example of the impact that a personal relationship with a person that is different than one's self can have.

Chinese students would clump together and talk together and speak Chinese but I never really thought much of it, I just do my own thing...I was surprised that my second mentee was telling how difficult it was for her to get accepted by the Canadian students and not even by the Canadian students but just non-Chinese students . She found it really hard and I didn't really realize it – I was just kind of in denial about the whole thing – I just assumed that if they were all together then they wanted to be all together – but it's because they're actually having trouble making other friends. – M3

Insights were revealed upon, as some mentors reflected how their stereotypes may have developed:

[ I have] a deeper understanding that what you know about a country in the media is not all the truth but there is a lot more to it and the reasons behind why what you see might be strange... Since the program, I really don't assume as much or come to a quick conclusion. – M11

Many mentors noted that patience and open-mindedness are important factors for good mentoring. They described specific skills that were acquired over time in the program:

Patience ... is a big thing and also since I have a mother who immigrated to Canada, I know what the struggles are like ... but unless you're in someone else's shoes, you have no idea how difficult that is. It takes time and everyone is trying. So I think the big thing is the understanding and the patience and being mentor helped with me with that because I helped my mentees to grow. – M20

[What] I learned about myself was building patience, diplomacy and understanding with different relationships. – M42

Lots of personal development – my understanding of others, being open minded and just keeping it all in perspectives and other cultural perspectives are interrelated. – M29

***Influence or impact on future behaviour.*** All who that participated in the interview portion of this study were able to recognize that their behaviours and future endeavours were directly influenced by the learning obtained within the program.

Interestingly, some have chosen to live or study abroad.

I'm moving away to a new country to start a program and I'm swapping roles and I will be able to really see through their eyes. – M3

I went to Quebec to study and work in Music and then went to France to teach English and now I'm in Korea working and teaching English. – M29

I'm currently studying in [redacted]...Nothing like an international language school for intercultural development. I'm rubbing elbows with students from parts of the world that were previously completely off my radar -- my current roommate's Tajik, and some classmates are North Korean. – M43

Much of the learning was sustained over time. Some mentors were able to attribute certain moments in their lives after the experience to the learning gained from the program:

I try to apply things that I learned in the program all the time. One day a friend of mine who is a first generation immigrant and she always gets people asking her “where are you from? Where are you from?” Well she is from Paradise, and what they want to know is where her family from and so what I learned from the program isn't where are you from but where's home for you and it works so well. Because you're not including or excluding someone, you're just asking a question to get to know the person and you might still get the same answer but you're not assuming anything either. – M9

Some of the comments demonstrated the depth and the breadth of sequential knowledge as well as global awareness:

It [MUN Mentors program] helped me grow and develop as a person. Now feel I have so much global understanding and I don't personalize things and don't blame and I try to find the deeper meanings and in general I'm more open and positive. – M11

Some of the interviews' comments reflected growth in professionalism, even diplomacy. For example, one mentor shared the use of the newly developed skills to deal with confrontation and conflict:

I learned that I'm able to develop diplomacy.... I excused myself and said that I had to go to the washroom but I really needed to take a breather. My boss ... she told me that she was proud of me for showing diplomacy - meaning that I'm able to do what needs to be done to mediate between people ... a lot of people to lose their temper or are unable to bring their point across, they just keep their tunnel vision. – M42

*Sense of community, belonging and intergroup relationship.* What was most clear throughout the interviews was level of community and sense of belonging that the program seemed to bring the mentors. The deep connections and friendships that sprung during program were transformative for many of them. Mentors spoke of the importance of friendship groups, the sense of community. Interestingly, these were not limited to their mentor/mentee relationships, but endured.

It changed my life. It was like – the last 2 terms I had at MUN were the best I ever had. It was incredible, I've never had so many friends to be able to walk around the university have people come up to you and say hey ...how are you?....I'm part of that community, and I feel a sense of belonging and I don't think it was restricted to mentees and mentors because the people that were part of the program had friends who are now my friends. – M9

Enduring friendships with meaningful relations were noted:

Connections that I made were not just with my mentees but also more people from other cultures and meeting a whole big group of people. I had fun, sharing experiences, food and having fun together and just going out of the campus and exploring the city together and it wasn't just me being a guide but it went way beyond that. My relationships were deep and long lasting... I had superficial friendships before but with my mentees I feel like meeting them and getting to know them. The program started it all. – M11

Those positive relationships were not just central to the program, but spilled over into university life, in general:

Coming to NL, I never really felt fully included or fit in with my peers but being involved in MUN mentors it allowed me to feel part of something bigger. I always felt the need to fit in and even though I was welcomed and got a lot of attention when I first arrived, after a while when they saw that I didn't have the same interests, I became more excluded – then meeting all the people in MUN Mentors, I felt I was part of likeminded people – I felt I belonged more so then ever before. – M20

***Intercultural development.*** The primary purpose of this exploratory study was to look for evidence of the impact of the peer mentoring program on intercultural competency development -- evidence of this change is noted by the mentors in their reflections:

One mentor reflected on being a Newfoundlander and the 'otherness' that Newfoundland nationalism can create. From the passage below, one can see that this mentor moved from an orientation of polarization ('us and them') towards a more minimization orientation where commonalities between people became more important.

People have this idea of ‘the other’ especially with nationalism being so strong sometimes, and then suddenly you realize that people are distinct but with lots of similarities. I started to realize the people aren’t so different. I think sometimes people are fearful to approach other people who they may not have come into contact with before and I think this program helped me be more open. – M9

With increased understanding that different ways of thinking is possible, one mentor was able to negotiate the difference at a time when she was not in agreement.

But when I got older, I realized that I developed a more open mind than my own mother and she still sees it is “that’s what they do, that’s wrong and my way is better” and now I find myself telling her “well this isn’t what we agree with but this their culture and this is ours and neither is wrong or right and we can choose not to live our lives like that it’s fine” – that is just my personal experience. – M20

Another mentor reflects on the need for looking at the world from an ethorelative perspective:

It’s about not having tunnel vision, not everything is going to work out the same way – you can’t express yourself the same way to different people. – M42

The DPM were able to reflect on their recognition and appreciate patterns of cultural difference in one’s own and other cultures in values, perceptions and behaviors (Hammer, 2010). Domestic peer mentors were able to recognize that there are different ways of understanding the world or various ways to achieve the same goals.

I am realizing that things are not just A then B and those things can go in different paths. So maybe it’s that as well but even when I read an article and I always think there might be a different way and I’m just broader in my thinking. I’m just more accepting of

difference cultures and difference and in the media things are so one sided and what is portrayed is not that nice but now I don't think it's all true and I can see that now and be more aware of that. – M11

One mentor was able to articulate that her attitudes towards those who are different than herself had changed due to her experience. More specifically, she acknowledged to the power of empathy that she now has to impart to her friends who were not part of the mentorship program.

I can't tell you the countless times that I've had to call people out for being so narrow minded and I think I was definitely that way, I was definitely a victim of that until I came to university and I met people. I'm not saying it's anyone's fault or even rude, it's just that I hear someone say something and I'm like "how would you feel if you were that person" and I know that not everyone is able ... like being able to put yourself in someone else's shoes is not a skill that everyone has and I think it's difficult for someone to develop that ability but I don't understand. – M42

She goes on to reflect on how her new intercultural outlook is now different than her peers who were not part of the program. She revealed her newly acquired ability to truly listen to hear others' vies in amore divers, pluralistic and mutualistic world:

I think I'm noticing it now more than before that people here in NL are so like that [narrow minded]. They see somebody or hear something and automatically, that one thought that comes to their mind and someone will say it and sometimes I think it and I catch myself and think – no that's not right – I just notice it more now that I probably did before – people here are terrible for that and I do not like it. My close circle of friends and my boyfriend and I call them out on it and my boyfriend feels bad because he doesn't mean to but now I have to say something and if it wasn't for this program or coming to

university and being willing to meet so many different people, I don't think that I would be like that. I think I would be the same as him, making presumptions about people who are different than me. – M42

### **Summary**

In this chapter, the results of the significant paired t-test that compared the IDI individual scores of the domestic peer mentors were presented. Additionally, themes delineated from the reflections of the mentors within their monthly reports and interviews were outlined and substantiated by the data. In the next chapter, these findings will be discussed with comparisons to the existing literature.

## **Chapter 5 – Conclusion and Discussion**

In this chapter, the researcher will further explore the findings from the study, and elaborate on the implications and recommendations for intercultural mentoring programs will follow. The chapter will conclude with the limitation of this study and a call for further research.

The questions that were addressed in this study were:

1. Does participating in a mentorship program for international students result in change in the intercultural development for domestic peer mentors as measured by the Intercultural Development Inventory (IDI)?
2. What were the experiences of domestic peer mentors participating in a peer mentoring program for international students?

### **Intercultural Development**

In this study, the objective was to explore the question of whether involvement in a peer mentoring program for international students was effective in developing the intercultural competence of domestic peer mentors. Intercultural competence was measured via the comparison of quantitative data obtained from a pre and post-mentorship Intercultural Development Inventory (IDI) score. In addition, thematic analyses of both monthly mentor reports submitted throughout the experience and the qualitative data obtained from conducting semi-structured interviews were completed.

From the comparison of the developmental orientation (DO) scores found within the IDI pre and post-mentorship, a significant change in scores occurred. The developmental orientation post-mentorship was significantly higher than pre-mentorship experience. The data may support

the premise that being part of the peer mentorship program for international students had an influence on the development orientation. As Hammer (2010) noted, movement occurred for the domestic peer mentors along the intercultural development continuum. More specifically, the DPMs were at the orientation of minimization pre-mentorship where they focused on commonalities across cultures, and often masked important differences found in values, perspectives and behaviours (Hammer, 2010). Post-mentorship DPMs were more likely to have the ability to recognize and appreciate patterns of cultural differences. In other words, they were positioned at the cusp of Acceptance as described by the intercultural development continuum (Hammer, 2010).

This change was also evidenced within the qualitative data obtained in this study. Themes of intercultural competence development were seen throughout the experience, as reported by the monthly reports and were supported in the interviews conducted. Mentors noted that their behaviours and thinking towards those who are different than themselves has changed throughout the experience (e.g. M9, M10, and M11).

As noted in previous chapters, several researchers (e.g., Nichols, 2001; Paige, 2004) used the IDI in a pre-post test design to understand the influence of study abroad on intercultural development. This study echoes the literature as per the findings that change in the IDI scores is often achieved when stereotypes are challenged along with the ability to reflect on one's own culture and empathize with other cultural perspectives. The qualitative data from this study was also echoed by previous research in that: domestic peer mentors attributed their intercultural learning and the changes in their attitudes towards those different than themselves to the mentorship program (e.g., Colvin & Ashman, 2010; Einfledh & Collins, 2008; Koskinen & Tossavainen, 2003; Morales-Mann & Smith Higuichi, 1995).

Throughout the study, mentors reported that without the program they would have remained isolated from international students and activities on campus. Interviewees revealed that they had often misinterpreted the behaviours they noticed in international students, and that the program helped them achieve further understanding and insights.

Perhaps even more noteworthy is that throughout the experience, DPM reported that they gained self-awareness and that their worldviews had changed. They stated that their attitudes shifted towards openness and willingness to experience other cultures. Their worldviews shifted from a singular stance, or an 'ethnocentric' worldview, to a more pluralistic, or 'ethnorelative' worldview.

Similarly to the Einfeld and Collins (2008) study, DPM reported increased ability to empathize with their mentee's experiences -- they were able to put themselves in "another's shoes". Empathy and the ability to put oneself in another's shoes is a key factor in the movement from 'ethnocentric' to the 'ethnorelative' thinking. Bennett (1998) explained that intercultural empathy involves temporarily setting aside one's own worldviews assumptions and intentionally taking on the worldview of another. For some mentors the program gave way to deep interactions and challenged them to take on a different worldview in order to better understand their mentees.

As stated in Chapter two of this study, the DMIS by Bennett (1998) postulates that intercultural understanding is learned and that a person's experience helps him or her to develop skills for interpreting and understanding intercultural interactions. Those in an ethnorelative or global mindset can appreciate cultural perspectives different than their own. Evidenced by the

reflections of the DPMs within the monthly reports and the individual interviews, mentors in this program experienced change in their worldviews after participating in the program.

### **Mentorship: the good and the uncomfortable**

From the data, it was clear that the experiences of the domestic peer mentors (DPM) explored in this study were similar to the previous research discussed (e.g., Colvin & Ashman, 2010; Einfledh & Collins, 2008; Koskinen & Tossavainen, 2003; Morales-Mann & Smith Higuichi, 1995). Mentors reported the many benefits of peer mentoring such as increased participation in the university community (Hall & Jagietis, 2011), enhanced self-confidence, and heightened cultural awareness.

In this study, the DPM emphasized the importance of best practices used within the program, such as appropriate training and facilitated activities. Further, as in the Devereaux (2004) study, and according to the participants' reports, the training assisted in the intercultural learning experience. The monthly reports and the corresponding meetings were seen as key factors in the program's success. Study participants attributed the success of the mentorship to the facilitated activities that combined the group of mentors and mentees together. They also reported that attending the monthly mentor-only-meetings was a key element to their intercultural competency development that allowed them to reflect on their experiences, and consult with other mentors. Studies such as Cox (2005), Kim (2007), Larose et al. (2010), and this study emphasize that participation in structured activities improves the efficacy of mentorship programs and allows for trusting relationships to build between mentors and their mentees.

Consistent with the findings from previous studies, such as the Colvin and Ashman (2010) study, participants within this research reported having difficulty achieving balance between all the commitments of school life and mentoring. Nonetheless, some mentees also emphasized the importance of managing expectations. Issues within mentoring were also reported, such as being nervous and anxious about their abilities to be effective mentors. In this study, some DPM reported feeling uncomfortable with the hierarchy of the relationship, and often expressed disappointment when the relationship had a one-way direction similar to the findings of the Colvin and Ashman (2010) study.

Findings from this exploratory study supported work done on the various phases noted by Abe et al. (1998). Particularly, mentors noted that prior to meeting their mentees, they were excited, yet they were surprised at the difficulty they initially had connecting with their mentee and establishing a relationship. However, once they did, the experience brought them great satisfaction, a finding echoed within the Abe et al. (1998) study. Also, highlighted in the literature on peer mentorship (e.g., Abe et al., 1998; Geelhoed et al., 2003) was the impact of such a program on the psychosocial development of the mentors as per to their confidence in their ability to be a mentor.

Similarly, as noted by the Harmon (2006) study, communication skills appeared to be strained at first but improved over time. Domestic Peer Mentors reported that they adapted their communication styles as the relationship moved along. The DPMs reported a willingness to engage in new activities, greater satisfaction that they could help, and more confidence to travel, explore, and “try new things”; these findings are also confirmed by Heaton-Sherstha et al (2009).

For some, the confidence to travel abroad also increased, similarly to the Brown (2009) study. Mentors shared their plans to travel, study and work abroad as a result of a new found comfort with experiencing new cultures. While others shared their new found confidence to participate in activities that they otherwise would not have. For some DPM, the program was a place of belonging not only to those different than themselves but to the university community as a whole. This finding was also reflected in previously noted researchers such as; DeNeui (2003); Eckles and Stradely (2011); and Tieu, et al. (2010). Participation in the program created a higher level of student engagement for both mentors and their mentees.

Furthermore, when asked if the DPM would participate in future university activities, all reported that they wished they had done so earlier in their academic careers, and would continue in the program if the opportunity presented itself. This increased engagement was also evidenced in the Mattanah et al. (2008) study that focused on the mentee experience. Additionally, in this study, DPM called on the institution to increase the capacity of the program, stating that it should be provided to all domestic students and maintained that a space where intercultural connection can occur, should be available to the student population of MUN.

### **Recommendations and Implications**

Based on this study and others reviewed in Chapter two, programs such as Memorial University's MUN Mentors program are needed in higher educational institutions. Moreover, they become more important as the population of Canadian universities continue to grow and diversify. Given this growth, it is equally important to have insights and understanding of the reflections, experiences and impact on domestic students.

Participants within this research noted that without a space for interaction and appropriate training existing within a formalized mentorship program, the impact on domestic student population can also be negative or non-existent. Domestic peer mentors in this study were looking for opportunities to engage with the international student population but encountered challenges prior to their involvement in the mentoring program. Seemingly, it would benefit all students to be involved in such a program where intercultural matching is deliberate, facilitated, and actively managed.

As an educational institution, it is the responsibility of the university to increase the competences of its students. Intercultural training should be part of the curriculum for all first year students, both domestic and international. These findings and their implications add to the voices of others, such as Garson (2013) and Parsons (2007) who called for re-examination of various ways that Canadian educational institutions achieve intercultural development for students, faculty and staff. Like this study, other researchers have noted that without facilitated programming, intercultural interactions are nonexistent or ineffective (e.g., Devereaux, 2004; Garson, 2013; Li & Gasser, 2005; Parsons, 2007).

### **Limitations of the Study and Future Research**

It is important to note that this research was not without limitations. The most obvious limitation is the low number of interviews that were conducted as part of this research. Only seven participants self-selected to be involved in the interview portion of the study. The researchers ponders whether those who were not impacted by the program, or perhaps, had a negative experience, did not share their experience with the researcher.

The study was confined to small sample within the unique context of the MUN Mentors program at Memorial University of Newfoundland in the city of St. John's, Newfoundland and Labrador. Hence, the results may not be transferable or generalizable to other programs and/or communities. This study was also conducted within a unique setting comprised of a relatively culturally homogenous population. Further research is needed to explore the existence of similar intercultural development pattern with those who have had a higher level of cross cultural exposure, or with those who live in more culturally diversified areas of Canada. Furthermore, this research only examined the experiences of those involved in the MUN Mentors program. Future research should explore the experiences of intercultural development patterns of domestic students not involved in the program.

Some previous researchers utilized the Intercultural Development Inventory (IDI) to examine gender differences that may exist within the intercultural development of students (e.g., Garson, 2013; Nichols, 2011); however, this study did not. It is important to note that one male participated in the interview portion of the study. Future research would benefit from exploring gender differences in experience and the level of intercultural development.

It is also important to note that the second IDI was administered when the mentors completed the program. The timeline between the first IDI and the second ranged four months to 12 months. Undoubtedly, it is important to note that having recent knowledge of the inventory may have had an effect on results. Moreover, the number of months between the first IDI and the second was not always consistent across the participants in the study. Future research can pay close attention to the length between the pre-post test to determine the possible impact that this can have on the scores of the inventory.

The focus of this study was to explore the experiences of domestic peer mentors. It would be interesting to see if the same impact is found within international peer mentors. As Garson (2013) notes in her study, international students often come from very homogeneous cultures prior to arriving to Canada. Hence, researchers must not assume that they are further along the DMIS continuum or have more intercultural competences merely based upon their travel to Canada.

Devereaux (2004) noted that training was an important piece to the success of mentorship programs. Future research would benefit from exploring the training provided in the MUN Mentors program and the influence that it may have had on increasing competencies within domestic peer mentors.

### **Summary**

The purpose of this study was to explore the impact that the mentoring had on domestic peer mentors. It was seen that the mentoring program created an opportunity and space for a connection to happen on a social and intercultural level. Domestic peer mentors felt a sense of community and experienced belonging. The level of learning that occurred as part of their involvement within the program included enhanced interpersonal and self-confidence skills and at times empowered students to travel.

This study implies that programs that provide a space for intercultural learning and development are essential to those in more homogeneous communities. This study echoed findings from the work of Abe et al. (1998), Gresham and Clayton (2011), Kosekinen and Tossavainend (2003), Eller and Abrams (2006), and Pritchard and Skinner (2004), advocating the for need for a facilitated, formalized mentorship program to assist students in developing into

effective global citizens. In this study, domestic peer mentors were able to articulate that without such a program, their intercultural experiences would have the breadth and depth of meaningfulness and satisfaction.

## References

- Abe, J., Talbot, D. M., & Geelhoed, R. J. (1998). Effects of a peer program on international student adjustment. *Journal of College Student Development, 39*(6), 539-547.
- Absalom, M. & Vadura, K. (2006). Student Perceptions of Internationalization of the Curriculum: An Australian case study. *Arts & Humanities in Higher Education, 5* (3), 317-334.
- Alipuria, A. K. (2007). *First-year college student decision making: How freshmen respond to the stress of the college transition*. (Order No. 3299567, University of California, LA). *ProQuest Dissertations and Theses*, 113. Retrieved from <http://search.proquest.com/docview/304879955?accountid=12378>
- Allen, T. D., Eby, L. T. & Lentz, E. (2006). The relationship between formal mentoring program characteristics and perceived program effectiveness. *Personnel Psychology, 59*, 125-153.
- Alred, G., Byram, M. & Fleming, M. (Eds.). (2006). *Education for Intercultural Citizenship: Concepts and Comparisons*. Clevedon, GBR: Multilingual Matters.
- Al-Sharideh, K. & Goe, R. (1998). Ethic communities within the university: An examination of factors influencing the personal adjustment of international students, *Research in Higher Education, 39*(6), 669-725.
- Anderson, E. M. & Shannon, A. L. (1988). Towards a conceptualization of mentoring. *Journal of Teacher Education, 39*(1), 38-42.
- Andrade, M. S. (2006). International students in English-speaking universities: Adjustment factors, *Journal of Research in International Education, 5*(2), 131-154.

- Ang, S., Van Dyne, L., & Credo (2008). *Handbook of cultural intelligence: Theory, measurement, and applications*. Armonk, N.Y: M.E. Sharpe.
- Bai, H. & Pan, W. (2010). A multilevel approach to assessing the interaction effects on college student retention. *Journal of College Student Retention, 11(2)*, 287-301.  
<http://dx.doi.org/10.2190/CS.11.2.g>
- Banks, K. H. (April, 2009). *GO-GIRL Program and Mentoring Implications at Illinois Wesleyan University*. Paper presented at the American Education Research Association Annual Conference, San Diego, CA.
- Bartram, B. (2008). Supporting international students in higher education: Constructions, cultures and clashes. *Teaching in Higher Education, 13(6)*, 657-668.  
[doi:10.1080/13562510802452384](https://doi.org/10.1080/13562510802452384)
- Bean, J. & Eaton, S. B. (2002). The psychology underlying successful retention practices. *Journal of College Student Retention: Research, Theory & Practice, 3(1)*, 73.
- Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21–71). Yarmouth, ME: Intercultural Press.
- Bennett, M. J (1998). Intercultural communication: A current perspective. In M.J. Bennett (Ed.) *Basic concepts of intercultural communication: A reader* (pp. 1-34). Yarmouth, ME: Intercultural Press.

- Bennett, M. (2009). Defining, measuring and facilitating intercultural learning: A conceptual introduction to the Intercultural Education double supplement. *Intercultural Education*, 20(S1), S1-S13.
- Bennett, J. M. & Bennett, M. J. (2004). Developing Intercultural sensitivity: An integrative approach to global and domestic diversity. In Landis, D., Bennett, J.M. & Bennett, M.J. (Eds.), *Handbook of Intercultural Training*, 3rd Ed., 145-167. Thousand Oaks, CA: Sage.
- Bernard, H. R. & Ryan, G. W. (2010). *Analyzing qualitative data: Systematic approaches*. Los Angeles [Calif.]: Sage.
- Blake-Beard, S. (2009). *Mentoring as a bridge to understanding cultural difference*. Bowie: Sage.
- Bourn, D. (2010). Students as global citizens. In E. Jones (Ed.), *Internationalisation and the student voice*. (pp. 18-29). Abingdon: Routledge.
- Brinson, J. & Kottler, J. (1993). Cross-cultural mentoring in counselor education: A strategy for retaining minority faculty. *Counselor Education and Supervision*, 32(4), 241.
- Brown, L. (2009). An ethnographic study of friendship patterns of international students in England: An attempt to recreate home through conational interaction. *International Journal of Educational Research*, 48, 184-193.
- Bruce, M. (1995). Mentoring women doctoral students: What counselor educators and supervisors can do. *Counselor Education & Supervision*, 35(2), 139 – 149.

- Brunette, M. K., Lariviere, M., Schinke, R. J., Xing, X., & Pickard, P. (2011). Fit to belong: Activity and acculturation of Chinese students. *Journal of Sport Behavior, 34*(3), 207.
- Budge, S. (2006). Peer mentoring in post-secondary education: Implication for research and practice. *Journal of college Reading and Learning, 37*(1), 73-87.
- Bullen, P., Farruggia, S.P., Gomez, C. R., Hebaishi, G.H.K & Mahmood, M. (2010). Meeting the graduating teacher standards: The added benefits for undergraduate university students who mentor youth. *Educational HORIZONS, 47-61*.
- Byram, M. & Guilherme, M. (2010). Intercultural education and intercultural communication: tracing the relationship. In *Becoming intercultural: inside and outside the classroom*. Tsai, Y. & Houghton, S. (Eds.) Newcastle upon Tyne, England: Cambridge Scholars Publishing, 2-22.
- Chentsova-Dutton, Y. & Tsai, J. L. (2010). Self-focused attention and emotional reactivity: The role of culture. *Journal of Personality and Social Psychology, 98*, 507-519.
- Center for Institutional Analysis and Planning (2014). *Fact Book*. Memorial University of Newfoundland: St. John's, NL.
- Citizenship and Immigration Canada (2014). *Glossary*. Retrieved from <http://www.cic.gc.ca/english/study/index.asp>
- Colvin, J. W. & Ashman, M. (2010). Roles, risks, and benefits of peer mentoring relationships in higher education. *Mentoring & Tutoring: Partnership in Learning, 18*(2), 121-134. doi:10.1080/13611261003678879

- Cooper, V. A. (2009). Inter-cultural student interaction in post-graduate business and information technology programs: the potentialities of global study tour. *Higher Education Research and Development, 28*(6), 557-570.
- Cox, E. (2005). For better, for worse: the matching process in formal mentoring schemes, *Mentoring and Tutoring, 13*(3), 403-41.
- Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches*. (2<sup>nd</sup> ed.) Thousand Oaks: Sage Publications.
- D'Abate, C. P. (2009). Defining mentoring in the first-year experience: One institution's approach to clarifying the meaning of mentoring first-year students. *Journal of the First-Year Experience and Students in Transition, 21*(1), 65-91.
- DeNeui, D. L. C. (2003). An investigation of first-year college students' psychological sense of community on campus. *College Student Journal, 37*, 224-234.
- De Wit, H., (Ed.) (1995). Association of International Education Administrators, Carbondale, IL, European Association for International Education, Amsterdam (Netherlands), & Organisation for Economic Cooperation and Development, Paris (France). *Strategies for the internationalisation of higher education. A comparative study of Australia, Canada, Europe and the United States of America*. EAIE Secretariat: Van Diemenstraat.
- Devereux, L. (2004). When Harry met Sarita: Using a peer-mentoring program to develop intercultural wisdom in students, in *Transforming Knowledge into Wisdom, Proceedings of the 27th HERDSA Annual Conference*, Miri, Sarawak, 4-7 July 2004: pp 146.

Retrieved from <http://www.herdsa.org.au/wp-content/uploads/conference/2004/papers/devereux.pdf>

- DuBois, D. L., Holloway, B. E., Valentine, J. C., & Cooper, H. (2002). Effectiveness of mentoring programs for youth: A meta-analytic review. *American Journal of Community Psychology*, 30(2), 157-197. doi:10.1023/A:1014628810714
- Dunn, W. & Olivier, C. (2011). Creating Welcoming and Inclusive University Communities. *Canadian Diversity*, 8(5), 35-38.
- Dunne, C. (2009). Host students' perspectives of intercultural contact in an Irish university. *Journal of Studies in International Education*, 13(2), 222-239. doi:10.1177/1028315308329787
- Eby, L. T., & McManus, S. E. (2004). The protégé's role in negative mentoring experiences. *Journal of Vocational Behavior*, 65(2), 255-275. doi:10.1016/j.jvb.2003.07.001
- Eckles, J. E. & Stradley, E. G. (2012). A social network analysis of student retention using archival data. *Social Psychology of Education*, 15(2), 165-180. doi:10.1007/s11218-011-9173-z
- Egan, T. M & Song, Z. (2008). Are facilitated mentoring programs beneficial? A randomized experimental field study, *Journal of Vocational Behaviour*, 72, 351-362.
- Einfeld, A. & Collins, D. (2008). The relationships between service-learning, social justice, multicultural competence, and civic engagement. *Journal of College Student Development*, 49(2), 95.

- Eller, A. & Abrams, D. (2006). The people's entente cordial? The role of implicit attitudes in the relationship between English-French contact, levels of categorization and explicit intergroup attitudes. *Current Research in Social Psychology, 11*, 92–110.
- Engel, M. B., Insalaco, G., Singaravelu, H. D., & Kennon, K. (2007). Program and outreach for international students, In Singaravelu, H. D. & Pope, M. (Eds.). *A Handbook for Counseling International Students in the United States*, American Counseling Association: Alexandria, VA.
- Ensher, E. A., & Murphy, S. E. (1997). Effects of race, gender, perceived similarity, and contact on mentor relationships. *Journal of Vocational Behavior, 50*(3), 460–481.
- Fox, A., Stevenson, L., Connelly, P., Duff, A., & Dunlop, A. (2010). Peer-mentoring undergraduate accounting students: The influence on approaches to learning and academic performance, *Active Learning in Higher Education, 11*(2), 145-156.
- Frideres, J. & Biles, J. (Eds.). (2012). *International perspectives: Integration and inclusion*. Kingston, ON: School of Policy Studies, Queen's University.
- Garson, K.D. (2013). *Are We Graduating Global Citizens? A Mixed Methods Study Investigating Students' Intercultural Development and Perceptions of Intercultural and Global Learning in Academic Settings (Unpublished dissertation)*. Simon Fraser University, BC. Retrieved from <http://summit.sfu.ca/item/14213>
- Geelhoed, R. J., Abe, J., & Talbot, D. M. (2003). A qualitative investigation of U.S. students' experiences in an international peer program. *Journal of College Student Development, 44*(1), 5-17.

- Glaser, N., Hall, R., & Halperin, S. (2006). Students supporting students: The effects of peer mentoring on the experiences of first year university students. *Journal of the Australia and New Zealand Student Services Association, 27*.
- Gray, M. A. & Smith, L. N. (2000). The qualities of an effective mentor from the student nurse's perspective: Findings from a longitudinal qualitative study. *Journal of Advanced Nursing, 32*(6), 1542-1549. doi:10.1046/j.1365-2648.2000.01606.x
- Gresham, R. & Clayton, V. (2011). Community connections: A program to enhance domestic and international students' education experience, *Journal of Higher Education Policy and Management, 33*(4), 363-374.
- Guo, Y. (2010). The concept and development of intercultural competence. In *Becoming Intercultural: Inside and outside the classroom*, Tsai, Y. & Houghton, S. (Eds.). Cambridge Scholars: Newcastle.
- Guo, S. & Chase, M. (2011). Internationalisation of higher education: Integrating international students into Canadian academic environment. *Teaching in Higher Education, 16*(3), 305-318.
- Hall, R. & Jaugietis, Z. (2011). Developing peer mentoring through evaluation. *Innovation in Higher Education, 36*, 421-52.
- Hammer, M. R. (2009). The Intercultural Development Inventory. In M.A. Moodian (Ed.). *Contemporary Leadership and Intercultural Competence*, (pp. 203-218). Thousand Oaks, CA: Sage.
- Hammer, M. R. (2010). *The Intercultural Development Inventory manual*. Berlin, MD: IDI.

- Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations, 27*, 421-443.
- Hanna, P. (2012). Using internet technologies (such as skype) as a research medium: A research note. *Qualitative Research, 12*(2), 239-242.
- Harmon, B.V. (2006). A qualitative study of the learning processes and outcomes associated with students who serve as peer mentors. *Journal of the First Year Experience and Students in Transition, 18*(2), 53-82.
- Hazzard, W. (1999). Mentoring across the professional lifespan in academic geriatrics. *Journal of the American Geriatrics Society, 47*(12), 1466-1470.
- Heaton Shrestha, C., May, S., Edirisingha, P., Burke, L., & Linsey, T. (2009). From face-to-face to e-mentoring: Does the “e” add any value for mentors? *International Journal of Teaching and Learning in Higher Education, 20*(2), 116-124.
- Hechanova-Alampay, R., Beehr, T. A., Christiansen, N. D., & Van Horn, R. K. (2002). Adjustment and strain among domestic and international student sojourners: A longitudinal study. *School Psychology International, 23*(4), 458-474.
- Heirdsfield, A. M., Walker, S., Walsh, K., & Wilss, L. (2008). Peer mentoring for first-year teacher education students: The mentors' experience. *Mentoring & Tutoring: Partnership in Learning, 16*(2), 109-124.
- Hofstede, G. (2001). Culture's recent consequences: Using dimension scores in theory and research. *International Journal of Cross Cultural Management, 1*(1), 11-17.

- Holmes, P. (2005). Ethnic Chinese students' communication with cultural others in a New Zealand university. *Communication Education, 54(4)*, 289.
- Hughes, C., Boyd, E., & Dyksta, S. J (2010). Evaluation of university-based mentoring program: Mentors' perspectives on a service learning experience, *Mentoring and Tutoring: Partnership in learning, 18(4)*, 361-382.
- Hughes, C., Welsh, M., Mayor, A., Bolay, J., & Southard, K. (2009). An innovative university-based mentoring program: affecting college students' attitudes and engagement. *Michigan Journal of Community Service Learning, 69-78*.
- International Student Advising Office (2014). *MUN Mentors Program*, Retrieved from [http://www.mun.ca/isa/mun\\_mentors/](http://www.mun.ca/isa/mun_mentors/)
- International Student Advising Office (2014b). *MUN Mentors Program 2013/2014 Internal Report*, St. John's: Hiscock, J.
- Ippolito, K. (2007). Promoting intercultural learning in a multicultural university: ideals and realities. *Teaching in Higher Education, 12(5/6)*, 749-763.
- Jackson (2009) Intercultural learning on Short-term sojourns. *Intercultural Education, 20:S1*, S59-71.
- Jacobi, M. (1991). Mentoring and undergraduate academic success: A literature review. *Review of Educational Research, 61(4)*, 505-532.
- Johnson-Bailey, J. & Cervero, R. M. (2004). Mentoring in black and white: The intricacies of cross-cultural mentoring. *Mentoring & Tutoring: Partnership in Learning, 12(1)*, 7-21.

- Johnson, W. B. & Ridley, C. R. (2004). *The elements of mentoring*. New York: Palgrave Macmillan Ltd.
- Jon, J. (2009). "Interculturality" in higher education as student intercultural learning and development: A case study in South Korea, *Intercultural Education*, 20(5), 439-449.
- Jones, M. H. & Kolko, V. B (2011). *The Psychosocial Growth of Peer Mentors in a College Program for Students on Academic Probation*, Indiana University. Retrieved from [www.wacampuscompact.org/retentionproject/onlineresources/2011onlineresources/Mentoring%20Models/Peer%20Mentoring/Psychosocial%20Growth%20of%20Peer%20Mentors%20in%20College.pdf](http://www.wacampuscompact.org/retentionproject/onlineresources/2011onlineresources/Mentoring%20Models/Peer%20Mentoring/Psychosocial%20Growth%20of%20Peer%20Mentors%20in%20College.pdf)
- Jordan, S. A. (2002). Ethnographic encounters: The processes of cultural translation. *Language and Intercultural Communication*, 2(2), 96-110.
- Kelley, C., & Meyers, J. (1992). *The cross-cultural adaptability inventory*. Minneapolis, MN: NCS Assessments.
- Kim, H. H. (2007). *A study of the relationship between academic mentoring and the development of intercultural competence in a multicultural higher educational context*. ProQuest, UMI Dissertations Publishing).
- Kim, Y.Y. (2001). *Becoming Intercultural*. Thousand Oaks, CA: Sage.
- Klak, T. & Martin, P. (2003). Do university-sponsored international cultural events help students to appreciate "difference"? *International journal of intercultural relations*, 27,445-465.
- Knight, J. (2004). Internationalization remodeled: Definition, approaches, and rationales. *Journal of Studies in International Education*, 8(1), 5-31.

- Knutson, S. (2011). Post-Secondary Programs, Policies and Partnerships: The case of international students at Memorial University of Newfoundland. *Canadian Diversity*, 8(5), 43-45.
- Knutson, S., Chislett, B., & Emke, I. (2014). *Internationalization White Paper for Memorial University, Memorial University of Newfoundland*. Retrieved from [http://www.mun.ca/vpc/Intl\\_White\\_Paper\\_FINAL.pdf](http://www.mun.ca/vpc/Intl_White_Paper_FINAL.pdf)
- Kram, K. E. (1985). *Mentoring at work*. Glenview, IL: Scott, Foresman and Company
- Larose, S., Cyrenne, D., Garceau, O., Harvey, M., Guay, F., & Deschênes, C. (2009). Personal and social support factors involved in students' decision to participate in formal academic mentoring. *Journal of Vocational Behavior*, 74(1), 108-116.
- Leask, B. (2009). Using formal and informal curricula to improve interactions between home and international students. *Journal of Studies in International Education*, 13(2), 205-221.
- Leask, B. (2013). Internationalizing the curriculum in the Disciplines—Imagining new possibilities. *Journal of Studies in International Education*, 17(2), 103-118.
- Lee, M.M. (2007). 'Making it relevant': a rural teacher's integration of an international studies program. *International Education*, 18(2), 147-159.
- Leidenfrost B., Strassnig, B., Schabmann, A., Spiel, C., & Carbon, C. (2011). Peer mentoring styles and their contribution to academic success among mentees: A person-oriented study in higher education, *Mentoring and Tutoring: Partnership in Learning*, 19(3), 347-364.

- Lewthwait, M. (1996). A study of international students' perspectives on cross-cultural adaptation. *International Journal for the Advancement of Counselling*, 19, 167-185.
- Li, A. & Gasser, M. B. (2005). Predicting Asian international students' sociocultural adjustment: A test of two mediation models. *International Journal of Intercultural Relations*, 29(5), 561-576. doi:10.1016/j.ijintrel.2005.06.003
- Mattanah, J. F., Ayers, J. F., Brand, L., Brooks, L. J., Quimby, J. L., & McNary, S. W. (2008). A social support interventions to ease the college transition: Exploring main effects and moderators. *Journal of college Student Development*. 51(1), 93-108.
- McInnis, C., James, R., & Hartley, R. (2000). *Trends in the First Year Experience in Australian Universities*. Canberra: Department of Education, Training and Youth Affairs.
- Moore, L. & Popadiuk, N. (2011). Positive aspects of international student transitions: A qualitative inquiry, *Journal of College Student Development*, 52 (3), 291-306.
- Morales-Mann, E. T. & Higuchi, K. A. (1995). Transcultural mentoring: An experience in perspective transformation. *The Journal of Nursing Education*, 34(6), 272.
- Morosanu, L., Handley, K. & O'Donovan, B. (2010). Seeking support: researching first-year students' experiences of coping with academic life. *Higher Education Research and Development*, 29(6), 665-678.
- National Survey of Student Engagement (2011). Memorial University of Newfoundland, St. John's Campus: Benchmark comparisons, Retrieved from [http://www.mun.ca/ciap/Analysis/Survey/NSSE/2011/NSSE11\\_Benchmark\\_ReportMUN.pdf](http://www.mun.ca/ciap/Analysis/Survey/NSSE/2011/NSSE11_Benchmark_ReportMUN.pdf)

- National Survey of Student Engagement (2011b), The Student Experience in Brief: Memorial University of Newfoundland, St. John's Campus, Retrieved from [http://www.mun.ca/ciap/Analysis/Survey/NSSE/2011/MUN\\_NSSE\\_Pocket\\_Report\\_2011.pdf](http://www.mun.ca/ciap/Analysis/Survey/NSSE/2011/MUN_NSSE_Pocket_Report_2011.pdf)
- Nichols, K. P. (2011). *Fostering intercultural competence through study abroad: A gender-based analysis of individual and program factors influencing development*. ProQuest, UMI Dissertations Publishing).
- Nilsson, B. (2003). Internationalisation at home from a swedish perspective: The case of malmö. *Journal of Studies in International Education*, 7(1), 27-40.
- Owens, A. R. & Loomes, S. L. (2010). Managing and resourcing a program of social integration initiatives for international university students: what are the benefits? *Journal of Higher Education Policy and Management*, 32(3), 275-290.
- Paige, R. M. (2004). Instrumentation in Intercultural Training. In D. Landis, J. M. Bennett & M. J. Bennett (Eds.). *Handbook of intercultural training (3rd ed.)* (85-128). Thousand Oaks, CA: Sage.
- Parmenter, L. (2010). Becoming Intercultural: A comparative analysis of national education policies. In *Becoming Intercultural: Inside and outside the classroom*, Tsai, Y. & Houghton, S. (Eds.). Cambridge Scholars: Newcastle.
- Parsons, C. S. (2007). *Exploring the social interactions between international and Canadian students at Sir Wilfred Grenfell College*. ProQuest, UMI Dissertations Publishing).

- Patton, M. Q. (2002). Two decades of developments in qualitative inquiry: A personal, experiential perspective. *Qualitative Social Work, 1*(3), 261-283.  
doi:10.1177/1473325002001003636
- Popadiuk, N. & Arthur, N. (2004). Counseling International Students in Canadian Schools. *International Journal for the Advancement of Counselling, 26* (2), 125-145.
- Poyrazli, S. & Grahame, K. M. (2007). Barriers to adjustment: Needs of international students within a semi-urban campus community. *Journal of Instructional Psychology, 34*(1), 28.
- Pritchard, R. & Skinner, B. (2002). Cross-cultural partnerships between home and international students. *Journal of studies in international education, 6*, 323-353.
- Rajapaska, S. & Dundes, L. (2002). It's a long way home: International student adjustment to living in the United States. *College Student Retention, 4*(1), 15-28.
- Ramachandran, N. T. (2011). Enhancing international students' experiences: An imperative agenda for universities in the UK. *Journal of Research in International Education, 10*(2), 201-220. doi:10.1177/1475240911413204
- Ramaswami, A. (2009). *A cross-cultural examination of the relationship between mentor-protégé similarity and mentor behavior in India and the U.S.* ProQuest, UMI Dissertations Publishing).
- Rodger, S. & Trembly, P. F. (2003). The effects of a peer mentoring program on academic success among first year university students, *The Canadian Journal of Higher Education, 33*(3), 1-18.

- Rosenthal, D. A., Russell, J., & Thomson, G. (2007). Social connectedness among international students at an Australian university. *Social Indicators Research*, 84(1), 71-82.
- Savicki, V. (2008). *Developing intercultural competence and transformation: Theory, research, and application in international education*. Sterling, Va: Stylus Pub.
- Scanlon, L. Rowling, L., & Weber, Z. (2007). 'You don't have like an identity...you are just lost in a crowd': Forming a student identity in the first-year transition to university. *Journal of Youth Studies*, 10(2), 223-241.
- Schmidt, M. E., Marks, J. L., & Derrico, L. (2004). What difference mentoring makes: Service learning and engagement for college students, *Mentoring and Tutoring*, 12(2), 205-217.
- Schutz, A. & Richards, M. (2003). 'International students' experience of graduate study in Canada'. *Journal of the International Society for Teacher Education*, 7(1), 10-26.
- Shigaki, I. & Smith S. (1997). A cultural sharing model: American buddies for international students. *International Education*, 27, 5-21.
- Shotton, H. J., Ooshawe, E. S. L., & Cintron, R. (2007). Stories of Success: Experiences of American Indian students in a peer-mentoring retention program, *The Review of Higher Education*, 31(1), 81-107.
- Smith-Jentsch, K. A., Scielzo, S. A., Yarbrough, C. S., & Rosopa, P. J. (2008). A comparison of face-to-face and electronic peer-mentoring: Interactions with mentor gender. *Journal of Vocational Behavior*, 72(2), 193-206. doi:10.1016/j.jvb.2007.11.004

- Stevens, D. D., Emil, S., & Yamashita, M. (2010). Mentoring through reflective journal writing: A qualitative study by a mentor/professor and two international graduate students, *Reflective Practice, 11*(3), 347-367.
- Sawir, E., Marginson, S., Deumert, A., Nyland, C., & Ramia, G. (2008; 2007). Loneliness and international students: An Australian study. *Journal of Studies in International Education, 12*(2), 148-180. doi:10.1177/1028315307299699
- Tieu, T., Pancer, M.S., Pratt, M. W., Gallander Wintre, M., Bernie-Lefcovitch, S., Polivy, J. & Adams, G. (2010). Helping out or hanging out: the features of involvement and how it relates to university adjustment. *Higher Education, 60*, 343-355.
- Tinto, V. (1988). *Leaving college: Rethinking the causes and cures of student attrition*. Chicago, IL: University of Chicago Press.
- Tinto, V. (1993). *Leaving college: Rethinking the causes and cures of student attrition* (2nd Ed.). Chicago, IL: University of Chicago Press.
- Terrion, J. L. & Leonard, D. (2007). A taxonomy of the characteristics of student peer mentors in higher education: Findings from a literature review. *Mentoring & Tutoring: Partnership in Learning, 15*(2), 149-164. doi:10.1080/13611260601086311
- Trice, A. G. (2004). Mixing it up: International graduate students' social interactions with American students. *Journal of College Student Development, 45*(6), 671-687.  
doi:10.1353/csd.2004.0074

- Ward, C., Masgoret, A., & Genzentsvey, M. (2009). Investigation attitudes toward international students: Program and policy implication for social integration and international education. *Social Issues and Policy Review*, 3(1), 79-102.
- Weidemann, A. & Bluml, F. (2009). Experiences and coping strategies of host families in international youth exchange. *International Education*, 20(Supplement Nos. S1-2), 87-102.
- Wood, P., Landry, C., & Bloomfield, J. (2006). *Cultural diversity in Britain: A toolkit for cross-cultural co-operation*. York: Joseph Rowntree Foundation.
- Vande Berg, M., Connor-Linton, J., & Paige, R.M. (2009). The Georgetown Consortium Project: Intervening in student learning abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 18, 1-75.
- Vande Berg, M., Paige, R. M., & Lou, K. H. (2012). *Student learning abroad: What our students are learning, what they're not, and what we can do about it*. Sterling, VA: Stylus Publishing.
- Volte, S. E. & Ang, G. (1998). Culturally mixed groups on international campuses: an opportunity for intercultural learning. *Higher Education Research & Development*, 17(1), 5-23.
- Zha, Q. (2003). Internationalization of higher education: towards a conceptual framework. *Policy futures in education*. 1(2), pp. 248-270.

## Appendix A

### **Semi-structured Interview protocol and list of guiding questions**

The researcher employed a standardized, open-ended semi-structured interview where the same open-ended questions are asked to all participants. This approach facilitates faster interviews that can be more easily analyzed and compared.

The researcher attempted to adhere to the following script to the best of her ability:

Thank you (name of participant) for joining me today and participating in this research. I've invited you to participate in this research because I'm interested in learning more about your experiences within the *MUN Mentors Program* and the influence this experience had on you if at all.

It is entirely up to you to decide whether to take part in this research and please note that your responses and reflections will not affect either your current or future involvement with the *MUN Mentors Program*. It will also not affect my employment as the MUN Mentors coordinator in any way. If you do participate, you will receive a gift card of \$5 to a local coffee shop.

You are free to withdraw from the study at any time you wish and you will still be compensated in the same way. There are no physical, emotional, social or financial risks known due to your involvement in this research. The benefits of participating in this study are that it will give you a chance to reflect on your experience within the program which can provide you an opportunity to debrief and put your experience in context. The knowledge gained from the interviews, the previously submitted reports and the IDI assessments will inform the university community as it plans and implements its internationalization efforts to produce effective integrative and inclusive programming.

Your responses will be kept confidential and your name or any other identifying information will not be shared. However, within the final report, you may be able to recognize your responses.

Also, informed readers may be able to identify participants based on the published data, given the small, defined sample. This means that I cannot guarantee 100% anonymity.

This interview will be approximately 25 to 30 min in length.

If you have questions now or later on don't hesitate to ask and you can contact me at [munmentorresearch@gmail.com](mailto:munmentorresearch@gmail.com) or by calling 709-864-4473. You can also contact my thesis supervisor Dr. Cahill at [mcahill@mun.ca](mailto:mcahill@mun.ca) or 709-864-6980.

Please take the time to read the informed consent form and ask any questions you may have.

### **List of guiding questions**

These questions were intended as guidelines. Not all questions were asked to each participant and some were added

- How long did you participate in the MUN Mentors program?
- How many mentees have you had?
- Describe any intercultural experiences you've had previous to your participation to the *MUN Mentors Program*? Elaborate, please.
- Why did you choose to become a mentor? Elaborate, please.
- What were your expectations about the MUN Mentors program before you participated?
- Describe what the relationship was like between you and your mentee(s)? Elaborate, please.
- Did the program meet your expectations? Elaborate, please.

- What key learning do you think you can walk away with from this experience? Elaborate
- Has this experience changed the way you will interact with those who are different from you? Elaborate, please.
- Describe any memorable moments you had as part of this program?
- What recommendations would you have to improve the *MUN Mentors Program*?
- What parts of the *MUN Mentors Program* need to be present or should remain unchanged? Elaborate, please.
- Are there any personal skills you feel have improved as a result of this program? Elaborate, please.
- Do you feel that you will more likely be involved in similar programs in the future if the option was presented to you? Elaborate
- Do you feel that you will more likely be involved in the university activities in general? Elaborate, please.
- What have you learned about yourself from the experience? Elaborate, please.
- Please share any other information you like that would help me understand your experience.

## Appendix B

## Monthly Reports

Mentor Report -September

MUN Mentors Report Form - September

Name:

Date:

Mentee:

1. Please list the dates during the month of September when you and your mentee met and provide a brief description (1-2 sentences) of what you did together. *If you need more room, please continue below this chart or on the back of this page.*

Date	Description	Hours Spent

2. In general, how was your first meeting? (Describe your feelings about your first encounter, expectations & level of comfort, etc.)

3. Share one thing you have learned about Mentee that you found interesting?

4. What are your goals for your future meetings with your Mentee?

5. What are you hoping to discuss in the next Mentor meeting?

*Report Due: September 30<sup>th</sup> @ 5pm*

*Please note:* if you have any questions about this report contact Teeba at [talsafar@mun.ca](mailto:talsafar@mun.ca)

Mentor Report -October

MUN Mentors Report Form - October

Name:

Date:

Mentee:

1. Please list the dates during the month of October when you and your mentee met and provide a brief description (1-2 sentences) of what you did together. *If you need more room, please continue below this chart or on the back of this page.*

Date	Description	Hours spent

2. In general, how do you feel your relationship is going with your mentee?

3. Name one cultural difference you have noticed from you Mentee? (In regards to time, environment, etc. ~ see training notes for reminder)

4. What are your goals for your future meetings with your Mentee?

5. What would you like to discuss in the next Mentor meeting?

**Report Due October 31<sup>st</sup> @ 5pm**

Please note: if you have any questions about this report contact Teeba at [talsafar@mun.ca](mailto:talsafar@mun.ca)

Mentor Report -November

MUN Mentors Report Form - November

Name:

Date:

Mentee:

1. Please list the dates during the month of November when you and your mentee met and provide a brief description (1-2 sentences) of what you did together. *If you need more room, please continue below this chart or on the back of this page.*

Date	Description	Hours Spent

2. What have you learned about yourself so far from this experience?

3. Are there any cultural issues/ differences/ similarities that you still don't understand within your mentorship experience?

**Report Due Dec 1 @ 5pm**

*Please note:* if you have any questions about this report contact Teeba at [talsafar@mun.ca](mailto:talsafar@mun.ca)

## Appendix C

### **Intercultural Development Inventory Validity**

#### **IDI Validity, Mitchell Hammer, Ph.D. IDI, LLC**

The psychometric testing of the IDI indicates that the IDI is a cross-culturally generalizable, valid and reliable assessment of an individual's and group's core orientations toward cultural differences (Hammer, 1999; Hammer, Bennett & Wiseman, 2003; Hammer, 2007). There have been three distinct versions of the IDI (v.1, v.2, and v.3).<sup>1</sup> Overall, these various tests clearly demonstrate that the IDI is a robust measure of the core orientations of the intercultural development continuum (and Cultural Disengagement) and the assessment is generalizable across cultures.

Recently, a more comprehensive testing of the IDI across culturally different groups (see Hammer 2007 for a more detailed description of this additional research effort) was conducted. The 50-item IDI was administered to a significantly larger, cross-cultural sample of 4,763 of individuals from 11 distinct, cross-cultural sample groups. These individuals came from the profit sector, international organizations, non-profit organizations and high school and college students. All participants completed the IDI in their native language using rigorously backtranslated versions of the IDI unless English was the language of the organization (e.g., managers from the international organization took the IDI in English due to exceptionally high English language fluency).

Results from this more comprehensive confirmatory factor analysis (CFA) of the data enable empirical distinctions to emerge between the Denial and Defense orientations and between Acceptance and Adaptation perspectives, resulting in the following seven scales: Denial (7 items,  $a = .66$ ), Defense (6 items,  $a = .72$ ), Reversal (9 items,  $a = .78$ ), Minimization (9 items,

a=.74), Acceptance (5 items, a=.69), Adaptation (9 items, a=.71), and Cultural Disengagement (5 items, a=.79). In addition, two composite measures were created. The Perceived Orientation score, computed using an unweighted formula, reflects where the individual or group places itself along the intercultural development continuum (PO, a=.82). The Developmental Orientation score (DO, a=.83) is computed using a weighted formula and identifies the main or primary orientation of the individual or group along the intercultural development continuum. The Developmental Orientation is the perspective the individual or group is most likely to use in those situations that involve cultural difference. Further, comparative CFA testing also shows these seven core orientations are the best fit to the data compared to either a two factor model of monoculturalism and interculturalism or the five-factor model used in IDI v.2).<sup>2</sup>

Overall, these results testing IDI v.3 persuasively demonstrate the generalizability of the IDI across cultural groups. Additional analysis of the data by distinct sample groups also clearly demonstrates the culture-specific applicability of IDI v.3 (i.e., across specific cultural communities). In addition, the intercorrelations among the seven dimensions of the 50-item IDI v.3 support the developmental continuum and the relationships among the core orientations: (1) there is a strong correlation between Defense and Denial ( $r = .83$ ), (2) there is a strong correlation between Acceptance and Adaptation ( $r = .64$ ), (3) Reversal is positively correlated with Denial (.34) and with Defense (.37) and not significantly correlated with Acceptance (.01) or Adaptation (.12), and (3) there are negative correlations between the Defense and Denial scales and the Acceptance and Adaptation scales. Cultural Disengagement is most correlated with Reversal (.43) and secondarily, Denial (.22) and not significantly correlated with Defense, Minimization, Acceptance or Adaptation, supporting the sense that Cultural Disengagement is focused on the disconnection experienced toward one's own cultural group.

---

1 Developing the IDI (v.1, v.2 and v.3) involved a number of protocols, including (1) in-depth interviews of 40 individuals from a variety of cultures and preparation of verbatim transcripts of these interviews, (2) inter-rater reliability testing to determine whether the discourse of the respondents reflects core orientations delineated in

Bennett's (1993) DMIS model, (3) listing of all statements made by each respondent that are indicative of the agreed-upon developmental orientation followed by a review (for redundancy, word clarity, etc) of these statements by two, cross-cultural pilot groups, (4) rating of the remaining statements (randomly arranged) by a group of seven cross-cultural experts (expert panel review method) in terms of whether the items clearly reflect an identifiable core orientation, (5) submission of the remaining items to factor analysis (IDI v.1) and confirmatory factor analysis (IDI v.2 and v.3), and (6) content and construct validity testing of the IDI with modified versions of the Worldmindedness Questionnaire and an Intercultural anxiety questionnaire. Additional testing found no significant correlations of the IDI with social desirability (Crown Marlow Social Desirability Index) and no significant systematic effects on the IDI in terms of gender, educational level and age.

IDI,LLC/4/2010 Retrieved from [http://www.idiinventory.com/pdf/idi\\_validity.pdf](http://www.idiinventory.com/pdf/idi_validity.pdf) on July 16,

2013

Appendix D

**Intercultural Development Inventory: Summary of the Intercultural Development Continuum - Orientation perceptions and actions**

1

**IDI**  
**Summary of the Development Continuum: Orientation Perceptions & Actions**

<b>Orientation</b>	<b>Definition</b>	<b>Characteristics</b>	<b>Developmental Task</b>	<b>Orientation Perceptions &amp; Actions</b>
<b>Denial</b>	Little recognition of more complex cultural differences	Disinterest in and/or avoidance of cultural difference Insular around cultural differences, e.g., "why learn more about cultural differences" Assumes commonalities & little focus on differences Key to understanding: Commitment to one's own (monocultural) values and practices	Recognition of cultural differences	
<b>Polarization</b>	Judgmental orientation; "us & them"	An overly critical orientation toward cultural commonalities and differences		
<ul style="list-style-type: none"> <li><b>Defense</b></li> </ul>	Uncritical toward own cultural practices; overly critical toward other cultural practices	Cultural difference seen as an obstacle to be overcome Feeling "under siege" from other cultures May exhibit a sense "superiority" toward other cultural practices Overemphasizes (largely negative) differences toward other cultures and underemphasizes commonalities Key to understanding: Ability to deal directly with difficulties around cultural differences	Reduce Polarization, equalize criticism, and find common humanity	

Orientation	Definition	Characteristics	Developmental Task	Orientation Perceptions & Actions
<ul style="list-style-type: none"> <li>▪ <b>Reversal</b></li> </ul>	<p>Overly critical toward own cultural practices; uncritical toward other group cultural practices</p>	<p>Us vs. them polarization where “they are good guys and we are the bad guys”</p> <p>May take on the “cause” of the oppressed group; other cultural practices given special privilege</p> <p>Overemphasizes (largely positive) differences toward other cultures and underemphasizes commonalities</p> <p>Diversity seen as solution to ethnocentrism of own culture group only</p> <p>Key to understanding: Positive evaluation of other cultures and a willingness to be self-critical</p>	<p>Reduce Polarization, equalize criticism and find common humanity</p>	
<p><b>Minimization</b></p>	<p>Highlights cultural commonality that can mask deeper recognition of cultural differences</p>	<p>Early Minimization may assume commonalities and not fully recognize cultural difference when present</p> <p>Middle/late Minimization may accurately recognize cultural commonalities and differences but may not fully attend to the differences</p> <p>Overestimates own competence around cultural differences and diversity issues, views tolerance as sufficient</p> <p>Overemphasizes (largely accurate) commonalities and underemphasizes differences</p>	<p>Increase cultural self-awareness and increase focus on understanding cultural differences</p>	

3

Orientation	Definition	Characteristics	Developmental Task	Orientation Perceptions & Actions
		<p>If from a dominant culture group, may lack deeper cultural "self-awareness"</p> <p>If from a non-dominant group, may use Minimization more as a "strategy" to accommodate to the dominant cultural values &amp; practices</p> <p>Key to understanding: Recognizes cultural commonalities across differences and tries to behave in tolerant ways</p>		
<b>Acceptance</b>	<p>Recognizes cultural commonality &amp; difference in own &amp; other cultures</p>	<p>Curious and interested in cultural differences</p> <p>Committed to cultural diversity agenda (talk the talk) but not sure how to "walk the walk"</p> <p>Acknowledges relevance of cultural context but unclear how to appropriately adapt to cultural difference</p> <p>Key to understanding: Values both cultural commonalities and differences &amp; see's how cultural differences are relevant</p>	<p>Culture-general &amp; culture-specific frameworks; making ethnical judgments &amp; decisions across cultures that are not ethnocentric</p>	
<b>Adaptation</b>	<p>Able to shift cultural perspective &amp; adapt behavior to cultural context</p>	<p>Increased repertoire of cultural frameworks and behaviors available to effectively bridge cultural commonalities and differences</p> <p>Individuals define their role as demanding intercultural competence (performance in adaptation)</p>	<p>Attaining bi-cultural and/or multi-cultural adaptation</p>	

Orientation	Definition	Characteristics	Developmental Task	Orientation Perceptions & Actions
		<p>Organization encourages development of intercultural competence among all staff</p> <p>Domestic and international cultural differences used as a resource for multicultural teams and the organization as a whole</p> <p>Key to understanding: Generally flexible in cultural perspective, deep understanding of at least one other culture, comfortable bridging across culture communities</p>		
<b>Cultural Disengagement</b>	Sense of disconnection from a primary cultural community	<p>A feeling of being an "outsider" in your own group</p> <p>May feel comfortable with a "contrarian" stance</p> <p>May have difficulty participating in important symbols, events and activities shared in your community</p> <p>May be related to experiences of being rejected in your own group</p> <p>May be related to experiences where one feels "between two or more" cultural communities</p>	<p>Cultural disengagement is not incorporated in the Developmental Continuum</p> <p>Discussion can focus on the ways the individual/group's sense of disconnection from a community manifests itself</p>	

Appendix E

Certificate of Completion



intercultural  
development  
inventory

Certificate of Completion

This is to certify that

*Teeba Alsafar*

has completed the Qualifying Seminar for administration and interpretation of the Intercultural Development Inventory.

IDI Qualifying Seminar, Minneapolis, Minnesota  
June 19, 2010

A handwritten signature in cursive script, reading 'Mitchell R. Hammer', written over a horizontal line.

Mitchell R. Hammer, Ph.D.