

SUCCESSFUL INTERCULTURAL COMMUNICATION
IN THE EARLY COLLEGE YEARS AT AN
EVANGELICAL LIBERAL ARTS UNIVERSITY

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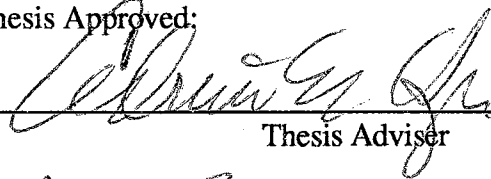
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CHAPTER ONE

DESIGN OF THE STUDY

In the collegiate course of human events, students generally increase in their “freedom from the influence of others,” increase their “tolerance for other people and their views” (Pascarella & Terenzini, 1991, p. 257), and move away from authoritarian, dogmatic, and ethnocentric thinking and behavior (Forrest, 1985; Forrest & Steel, 1978; Jones, 1982; Pascarella & Terenzini, 1991). The recent and definitive studies noted above built upon such foundational research on student retention and success as that by Astin (1964); Becker, Gear, Hughes, and Strauss (1961); and Pascarella and Terenzini (1980). Astin and the others in this foundational group of researchers provided a conceptual framework for present assessment and future planning of college impact upon students as well as insight into psychosocial systems and relational changes which matriculants undergo.

Expanding upon both the recent research and the foundational studies noted above and using the growing body of research on “communication apprehension” (CA), McCroskey, Booth-Butterfield, and Payne (1989) identified the factors of “academic success” and “interpersonal success” for their dominant roles in student retention. They described the matriculant’s initial and developing social and communicative skills as the components of “interpersonal success” and demonstrated the substantial impact of CA on student persistence. In support of the need to assist students in overcoming CA are the abundance studies which suggest the need for, and possible remediation of, intercourse skills in settings which require not only interpersonal and public but also intercultural and

international communication competencies (Armstrong & Bauman, 1993; Bosley, 1993; Wilson, 1993). Numerous studies recognize that, in spite of the increasing cultural diversity of the education and business areas, professionals in and entering these fields have had limited training in intercultural communication (Beamer, 1992; Martin & Chaney, 1992; Rubin, 1993; Smith, 1992; Weiss, 1993).

Statement of the Problem

Research indicates conflicting facts. College students generally increase in tolerance of others and decrease in dogmatic and ethnocentric behavior during the college experience (Pascarella & Terenzini, 1991). However, the literature also offers an abundance of research which suggests the need for remediation of communication skills in settings which require not only public but also intercultural communication competence (Armstrong & Bauman, 1993; Bosley, 1993; Wilson, 1993). One way of explaining the anomaly is that communication apprehension, a predictor of college interpersonal success (McCroskey et al., 1989) is exacerbated across cultural lines in ways not addressed by the college experience in general, by the general education curriculum or by a single, required communication course.

Purpose of the Study

The purpose of this study was to examine the intercultural experiences of diverse first- and second-year students, at an evangelical, liberal arts university, to determine what affected (positively and negatively) students' communication in university related communication situations that included cultural elements.

Research Questions

This study was designed to identify institutional conditions, structures, and related phenomena that positively or negatively affected student communication in intercultural settings. The following questions served to guide the study:

1. What factors do students relate to their initial behavioral tendencies in communicating across cultures, especially in recognition of the institution's evangelical mission?
2. How do students describe their ability and opportunities to communicate in intercultural situations since matriculating?
3. What communications strengths and weaknesses do the respondents demonstrate in pre- and postmatriculation dimensions associated with CA in an intercultural environment?

Theoretical Conceptual Framework

Researchers in the field of communication have observed, for four decades, that some people exhibit greater oral apprehension than do others in communication encounters and that the apprehension greatly impacts not only their communication but also other areas of their lives (McCroskey, 1977). McCroskey defined communication apprehension (CA) as “an individual’s fear or anxiety associated with either real or anticipated communication with another person or persons” (McCroskey, 1977, p. 78). The term CA in this study denotes a traitlike tendency: “a relatively enduring personality-type orientation toward a given mode of communication” (Richmond & McCroskey, 1989, p. 16).

CA is associated with personality correlates and with behavior tendencies which have significance for college persistence studies and for research in intercultural communication needs. In personality correlates, the person with high levels of CA “tends to suffer from general anxiety, to have a low tolerance for ambiguity, to lack self-control, to be [un] adventurous, to lack emotional maturity, to be introverted, to have low self-esteem, to . . . be [non] innovative, to have a low tolerance for disagreement and to be [un] assertive” (Richmond & McCroskey, 1989, p. 51). Persons with low levels of CA have contrasting correlates. Academically they tend to obtain higher SAT scores than those with high apprehension, as well as higher grade point averages (McCroskey & Anderson, 1976; Rubin, Graham, & Mignerey, 1990).

The building blocks of the academic community are the individual students. Their integration into the community is impacted by influences prior to enrollment at the outset. Churchill and Iwai (1981) found evidence that among low achievers “broad use of campus services and facilities (a measure of student integration) is correlated with persistence in school” (p. 364). Within any environment, a people’s acceptance of others is dependent upon their acceptance of themselves. What individuals think of themselves influences how they view the world and their perceptions of it (Hybels & Weaver, 1992). People with high self esteem see themselves as “valuable, competent, and . . . successful” in their communication and other experiences; they tend to have low CA. Those with low self esteem tend to feel that they are less competent, valuable, or successful members of society and tend to have high CA levels (Richmond & McCroskey, 1989).

In the area of behavior tendencies, the pattern of evidence from a group of studies

testing several related communication apprehension hypotheses clearly demonstrates that “people who experience a high level of CA will withdraw from and seek to avoid communication whenever possible” (McCroskey, 1977, p. 87). Six areas in which high CA people, particularly college students, avoid communication are the following: (a) self-disclosure, (b) preferred class size, (c) seeking tutorial assistance, (d) preferred classroom seat location, (e) interaction with peer strangers, and (f) occupational choices (McCroskey, 1977; Richmond & McCroskey, 1989).

A related area of CA impact is intercultural communication. “Considerable uncertainty exists in the minds of strangers at the outset of interaction,” uncertainty they generally would like to reduce (McCroskey & Richmond, 1990, p. 72). Approaching or avoiding communication is a general tendency and an important individual difference “among people in a single culture” (McCroskey & Richmond, 1990, p. 72). Recent research examining intracultural and intercultural differences of people suggested that understanding the cultural impact on individual differences be considered a vital part of the study of intercultural communication (Burroughs & Marie, 1990; Haskins, 1981; Martin, Hammer, & Bradford, 1994; Shuter, 1990).

Communication norms vary within and among the diverse racial/national and ethnic/cultural groups in the United States. When groups and individuals communicate interculturally, communication problems may arise. “In each case, the person in the minority, (whether he/she is Black, White, Hispanic, Yankee, Southerner, Texan, or whatever) may be unable to cope fully with the new communication demands he/she confronts and thus become a low verbalizer” (Richmond & McCroskey, 1989, p. 33).

Since a moderate to high amount of communication is the norm in America and in many societies, the low verbalizer is at a disadvantage both socially and academically in the communication demanding culture of academe. The apprehension engendered in this and in any communication situation (perceived as anxiety producing) places the communicants in double jeopardy from others' negative perceptions of their communicative ability: peers view those with high CA as less likely to succeed (Hurt & Preiss, 1978); teachers view those with high CA as less capable intellectually and less likely to succeed academically (Smythe & Powers, 1978).

McCroskey and Richmond (1990) also point out the similarity between people who are culturally divergent and those who are deficient in communication skills in that both may be reluctant to communicate. This response similarity linking CA and cultural communication may have negative implications for student interpersonal success in intercultural encounters.

Myriad of sources offer theoretical and practical depth of understanding on intercultural communication (e.g. Asante, Newmark & Blake, 1979; Kim & Gudykunst, 1988; Samover & Porter, 1982; Sitaram, 1972). For this study, the following definitions will apply:

1. "Culture is the sum total of learned behaviors of a group of people living in a geographic area [or a particular social or experiential environment] . These behaviors are generally considered . . . the tradition of that people and are transmitted from generation to generation" (Sitaram, 1972, p. 19).

2. Intercultural communication is "communication between cultures" (Sitaram,

1972, p. 19). This involves a communicator of one culture and a respondent of another culture. It is “the interaction between members of slightly different to entirely different cultures” and may occur within a single nation (Sitaram, 1972, p. 19). While some of the research cited in this study involves communication situations with members of nations outside the United States, the focus of this study is intercultural--not international--communication.

Communication competence and communication skill warrant a functional distinction (McCroskey, 1982a). An individual’s ability to demonstrate knowledge of what communication behavior is appropriate in a given situation is communication competence; one’s ability to perform communicative behavior that is appropriate in a given situation is communication skill (Larson, 1978; McCroskey, 1982a). Despite having knowledge of the appropriate communication behavior, the ability to perform appropriate communication behavior may be delimited by CA.

Two studies offer a clarifying distinction between the variables communication apprehension and communication competence, in working with persons at the extreme ends of the academic continuum, to promote the most effective communication and academic success for the majority of all students (Chesebro, McCroskey, Atwater, Bahrenfuss, Cawelti, Caudino & Hodges, 1992; Rosenfeld, Grant & McCroskey, 1995). The CA experienced by at-risk students (at-risk of being early drop outs) was highest in dyadic interaction (between two people) while CA for those at the high end of the academic continuum was greatest in group interaction. Students at both extremes had low perceptions of their competence in their high CA areas. After specific skill training and

desensitization, each group experienced reduced CA and increased self perception of communication competence (Chesebro et al, 1992).

Procedures

To achieve the stated purpose, ten first- and second-year students at a private, religiously affiliated university were interviewed to examine their self-reported effectiveness in intercultural communication encounters. The population of students enrolled in an oral communication class during the fall 1994 semester was surveyed to determine representativeness of the group compared with the larger student body. From this population, ten students from diverse backgrounds were selected for interviews conducted during the spring semester. Their responses were inductively analyzed.

An institution's mission is to be supported by the course work, and this master's comprehensive institution's (MAI; Carnegie, 1994) intercultural and international, evangelical mission is effectuated, in part, in the demonstrated communication skills of its students. Students matriculated with their particular sets of intercultural communication tendencies and skills, gained exposure through a unique academic and residential environment and a general education class designed to alter those capacities, and (the following semester) were interviewed in depth to determine perceived changes in their communication tendencies and skills.

Researcher

In my service as a high school teacher and guidance counselor and as a university instructor, counselor, and administrator (at institutions in Indiana, North Carolina, and Oklahoma during the past 26 years), I have observed a variety of communication skills and

the ways in which they impact the success of students of diverse cultures and ability levels. My educational preparation has been interdisciplinary: Bachelor of Arts in English, minor psychology; Master of Science in college student personnel administration, minor sociology; Master of Arts in historical theology. On-going educational preparation and experience have afforded continuing exposure to the interdependence of communication and academic skills; that exposure has increased my desire to research this relationship. My present position--instructor in communication arts at a private, religiously affiliated, comprehensive university (MAI) in the Southwest--affords me just such an opportunity.

Biographical and Methodological Implications

My major instructional responsibility is to teach five sections of the institution's general education requirement in communication--Oral Communication 101. For the last five years, my research interest has been heightened by what I teach and intensified by the unique mission of the institution. The uniqueness of the Christian institution's undergraduate (and graduate) populations is evident in the intensity with which the school encourages students to gain evangelistic, intercultural experiences through missionary ministry within and outside the country. The evangelical mission of the institution is to send forth (throughout the world) proselytizing, Christian graduates who are not only well-trained in their varied disciplines, but are also prepared to achieve and compete at commendable levels in all career and performance areas.

The required, general education course in oral communication (Com. 101) enrolls approximately 260 to 500 of the institution's 4200 to 5000 students in a given semester. The class enrollment is representative--by such categories as gender, ethnic or racial

background, and national origin--of the overall university population. Because students matriculating from predominately homogeneous communities and denominational backgrounds may lack the communication skills needed to function successfully in heterogeneous learning and world environments, the course goals (as stated in the syllabus and implied in the catalog) are to improve student knowledge, awareness and skill in, and adjustment to, communication both public and interpersonal. The course purpose is to develop communication competence and confidence while decreasing communication apprehension in interpersonal and public speaking encounters. This is in line with the evangelical mission of this religiously affiliated institution, and this purpose has been met as measured by qualitative (students' evaluations of course and instructor) and quantitative (objective tests and performing criteria) standards of student achievement. As one of three instructors teaching sections of the course, I have sought to determine the meaning and effectiveness of the course for the diverse cultural groups represented in the classes and forming the constituency of the institution.

Data Needs

Three major data sets were needed: (1) a communication arts survey instrument for population analysis and sample selection, (2) a personal data sheet to confirm selection data and clarify responses, and (3) an interview guide that would yield useful responses to the research questions.

Data Sources

Data Set 1 - Communication Arts Survey. The first data source, a survey instrument, enabled me to analyze the population and to identify constituent culture

groups for purposive sampling (Appendix A). Procedurally, the preliminary survey was developed and conducted in the semester prior to the actual interviews to avoid any intimidating influences upon students enrolled in the course. Additional resources used to identify, within this (Com 101) population, the established cultures representative of the larger undergraduate body were departmental records (official grade rosters) and institutional records (statistical data from 1994 and earlier Regents' Reports).

The demographic survey and other records enabled me to identify the following cultural categories: (a) gender; (b) college year classification; (c) grade point average (GPA); (d) full-time classification; (e) age; (f) birthplace; (g) ethnic or cultural background; (h) national or citizenship group; and (I) initial and repeat enrollees in the course. By taking opposite pairs of extremes in the categories of birthplace/citizenship, first and second-year classification, and gender, and using academically typical students (those earning B-C in the course in question), I selected male and female candidates from each of the following cultural groups: (a) African American; (b) Caucasian America; (c) Hispanic American; (d) Native American; and (e) international student. Although the final sample was expected to consist of ten students, five from each category were randomly selected to allow for elimination by lack of availability or inability to participate. These categories and cultures yielded the desired breadth and depth of experimental coverage in the interview process.

Data Set 2 - Personal Data Form. I completed the Personal Data Form (Appendix B) at the outset of each interview. This form provided basic demographic and academic

information, such as gender, age, birthplace, intercultural exposure, and academic classification.

Data Set 3 - Interview Guide. The Interview Guide (Appendix C) focused on the following: factors involved in the institutional mission of communicating across cultures, pre- and postmatriculation communication preparedness and assessment, and specific behavioral dimensions associated with CA in an intercultural environment.

Data Collection Methods

Data Set 1 - Communication Arts Survey. Students from all 11 sections of Com 101 completed the ten-item survey (Appendix A) just prior to taking the final semester exam.

Data Set 2 - Personal Data Form. The students selected for sampling I initially contacted by telephone requesting their participation.

I made a follow-up call, the night before each scheduled interview, to confirm the two-hour meeting which would be held in a reserved counseling office of the library. The room had an open, clear pane in the door to minimize isolation while maximizing privacy in a quasi-formal setting.

Data Set 3 - Interview Guide. After greeting the students, explaining the procedures, assuring confidentiality and anonymity, and signing the consent form (Appendix E), I used the Personal Data Form (Appendix B) questions to break the ice, and then initiated the grand tour questions from the Interview Guide (Appendix C).

The methodological foundation for this study was Grant McCracken's The Long Interview (1988). The long, qualitative interview was the method of choice since the

objects of the investigation were (a) cultural categories; (b) assumptions; © the self-reported measures of apprehension or tendencies to communicate in diverse situations and culture categories; and (d) how people define, experience, and apply the aspects of communication promoted in the unique institutional environment. The method chosen enabled me to work within the respondents' time and privacy parameters while gaining a somewhat intimate understanding of their daily lives and world in a quasi-formally structured, but unobtrusive manner.

I subjected the interview protocol to peer and professorial scrutiny for correction and improvement prior to using it in the sessions. I conducted the interviews between April 25 and May 25, 1995 following institutional research policies as proposed and approved by the institutional review boards of both the participating and supervisory institutions (Appendices F and G, respectively). To assure students that their confidentiality and anonymity would be maintained, I asked the respondents to state a code name for self identification at the start of the interviews. I audiotaped the sessions and arranged for the interviews to be transcribed by a single typist using the code name for each student. Only the individual student respondent and I knew his or her actual identity.

I manipulated the interview presentation to establish a "balance (of) formality and informality" in each of the following areas: dress, demeanor, setting, speech (McCracken, 1988, pp. 26-27). I maintained this balance in each interview context to assure the respondent of my professional training, confidentiality, and sensitivity but without negating the relaxed air needed for the interviewee's open responses. While I sought to establish a functional relationship in connection with the respondent, I avoided full

collaboration, since that degree of intimacy could have complicated or obstructed the tasks of objective research. Some anonymity or social distance was necessary (hence the semi-private office) to promote needed spontaneity, candor, and unstudied responses from the interviewee. The quasi-formal protocol avoided a level of familiarity that might have appeared violative of the somewhat formal teacher-student relationship in a private, religiously-affiliated institution.

My manner, verbal responses, and nonverbal feedback (gained through experience in drama and in teaching communication courses) maintained an atmosphere in which the student was elevated to the teacher role and encouraged to respond freely. Grand tour questions and strategic questions and prompts, passive listening techniques, and effective distancing, especially at the beginning of the sessions and during any excessive pauses, maintained the needed atmosphere and flow of information. Initially, for example, I talked generally about the student's ability to fulfill the institution's mission by allowing the student to direct the questions. I made the tape recorder as unobtrusive as possible and wrote only key words or prompts to maximize eye contact with, and attention to, the respondent.

Data Analysis

Data Set 1 - Survey and Set 2 - Personal Data Form. I limited quantitative descriptions to the analyses and presentation of survey information and personal data collected on the related forms and used quantitative data for the purposes of demonstrating the diversity and representativeness of the sample population (taking Oral Com. in Fall 1994) with the larger undergraduate population. I analyzed the Fall 1994

survey cards using a relational data base and summarized the survey data in a table format in Appendix H. The information from the Personal Data Form, summarized in a table format in Appendix I, facilitated comparisons between the sample and the larger student population.

Date Set 3 - Interview Guide. I studied typed verbatim transcripts of the interviews, analyzing the statements to note the similarities, differences, changes, relationships, and any trends reflected. Application of McCracken's (1988, p. 42) five-stage analysis process afforded the expansion and refinement needed to ascertain the "categories, relationships, and assumptions" behind the respondents' world-views, especially as they related to the research topic. A categorical analysis and summary of responses, recommendations based on the answers to the research questions, and suggestions for further study were also provided.

Significance of the Study

The pattern of evidence from a group of studies testing several related communication apprehension hypotheses clearly demonstrated that "people who experience a high level of CA will withdraw from and seek to avoid communication whenever possible" (McCroskey, 1977, p. 87). This study might offer some insight into, or stimulate theoretical dialog on, the cultural distinctions related to withdrawal and avoidance behavior in intercultural encounters. Also, McCroskey and Richmond (1990) point out the similarity between people who are culturally divergent and those who are deficient in communication skills in that both might be reluctant to communicate. This study may suggest the need for expanded research and theory in this area, since both

cultural divergence and communication skill deficiency may negatively impact communication success in intercultural college encounters.

My interest in identifying and promoting the conditions for student intercultural communication success may benefit several institutional areas: a) assessment of the outcomes of communication instruction, b) the impact of CA reduction in promotion of student integration into university life, c) the relation of CA reduction to student retention and graduation; and d) student preparation which promotes achievement of institutional mission in the intercultural academic and world communities. The reduction of intercultural CA may be of particular import to religiously affiliated institutions which rely on students' intercultural communication skills to effectuate evangelical aspects of their mission. This study can add to the body of research which suggests the need for remediation of intercultural communication competence in many settings. This research may also offer insight into the culture-specific nature of the assistance needed to improve communication skills in intercultural encounters.

A possible practical application of this study would be to help develop guidelines for facilitating instructional experiences which promote intercultural awareness, appreciation, and involvement through the interdisciplinary course structure of the general education curriculum and the interactive learning experiences of university life. It may also contribute to determining the congruence of institutional communication goals and needs of the diverse student population served.

Summary

Research indicates conflicting facts about the outcomes of the college experience. Effective communication is one of the intended outcomes of the college experience, yet curriculum offerings may fall short of needed developmental instruction and experiences which can reduce CA or promote an openness to communication in intercultural settings. This qualitative study offers a conceptual and research framework for identifying cultural categories, conditions, institutional structures, related phenomena, and pedagogical guidelines which can add to the body of information in this area.

Drawing upon the theoretical work of McCroskey and others (McCroskey, 1977; McCroskey et al., 1989), and the methodological forms of McCracken (1988), this study examined the intercultural experiences of diverse first- and second-year students at an evangelical, liberal arts university. The purpose was to determine what affected (positively and negatively) students' communication in university related intercultural communication situations.

Reporting

Chapter II provides a literature review. Chapter III presents the data for the current study. Analysis comprises Chapter IV. The summary, findings, conclusions, implications, and commentary are discussed in Chapter V.

CHAPTER TWO

REVIEW OF THE LITERATURE

Researchers have observed, for more than four decades, that some people exhibit greater fear than others in communication situations and that the apprehension affects not only their communication but also other aspects of their lives (McCroskey, 1977). The list of communication variables reported in the literature ranges from apprehension in such academic dimensions as singing and writing (Andersen, Andersen, & Garrison, 1978; Daly & Miller, 1975) to such social dimensions as roommate rapport and loneliness (Hawken, Duran, & Kelly, 1991). However, communication apprehension (CA) is likely the most often used construct in communication research since 1970 and is a focus in recent investigations of college outcomes, academic performance and persistence, and intercultural communication. Communication competence (CC) is a related, and frequently occurring construct. This literature review focuses on three related areas: (a) effective communication as a function and outcome of general education curricula, (b) the instructional and experiential impact of college upon student communication skills and competencies and their relation to success in college, and (c) the need for developing intercultural communication skills and competencies among students and education professionals.

Effective Communication as a Function of the General Education Curriculum

The general education or core curriculum refers to “a set of requirements distributed among traditional liberal arts disciplines” typically comprising approximately 35 percent of the total course hours required for a college or university degree (Gaff,

1983, p. 76). Effective communication is not merely the content matter of a course offered as part of the general education curriculum. It is one of the intended outcomes of the college experience and is an inextricable part of the curricular process (McCroskey et al., 1989; Pascarella & Terenzini, 1991). The general education core of a liberal arts curriculum provides “the chance to gain a broad vision” (Ellis, 1994, p. 17); such a vision is both interdisciplinary and intercultural. Communication has both verbal and nonverbal components--as defined in this section--both of which are culturally determined and acquired. In the pluralistic American culture, it is necessary that the general education curriculum be designed to help develop effective communication skills which meet the challenge of diversity in intercultural outreach and content. Increasing numbers of institutions are evaluating their curricular role in this area (Smith, 1989).

The curriculum is actualized through communication--the sharing or exchange of feelings, ideas, and information (Hybels & Weaver, 1992). Communication involves verbal and nonverbal aspects. Verbal communication uses words as symbols, regardless of the language spoken, and involves both denotative (general, dictionary definitions) and connotative meanings (word-thought associations based on personal experience). Nonverbal aspects of communication can be anything, from facial expressions to clothing, which contributes meaning to the message (Hybels & Weaver, 1992). Verbal and nonverbal communication are culturally determined; they are learned or acquired from others in a particular culture.

According to David Bossman (1991), the goal of general education or the core curriculum in American colleges and universities includes intercultural awareness. The curriculum affords--

the assurance that undergraduate students achieve comprehensive, critical learning in the liberal arts and sciences. . . . The objectives of the core curriculum include the following: personal, cognitive and moral development, economic and political awareness, and the ability to engage in critical inquiry. . . . In a pluralistic society, the core curriculum is a process for discovering and appreciating differences. (p. 674)

Those differences occur both within and among different races, cultures, and nations. For Bossman (1991), the core curriculum in American colleges is designed to effectuate a specific goal: “holistic learning in which individuals experience broadly, choose wisely, and respect others who differ from themselves” (p. 678). He states that a “cross cultural core” which includes international studies “is a necessary component of education in a pluralistic society” (p. 679).

Smith (1989) recognizes the intercultural outreach and content required of the curriculum:

Ignorance and insensitivity are commonly present on campuses, but institutions are beginning to articulate a commitment to educate all students and other members of the community for living in a pluralistic world. The content of the curriculum . . . styles of teaching, and modes of assessment are three elements in this effort. (p. vi)

Smith acknowledges the progress of an increasing number of institutions in evaluating the role of the curriculum in their efforts “to embrace diversity” (Smith, 1989, p. 62).

Curricular changes, “transformations” to Smith, at institutions such as Stanford and the University of California at Berkeley have established programs requiring “that all students develop some familiarity with the diversity of American cultures and with issues of race, class and gender” (Smith, 1989, p. 62).

As stated, the verbal and nonverbal elements of communication are culturally determined, but they are also learned or acquired from others. Some aspects are acquired in the experiences of living. Others can be learned by instruction example such as within a structured course in communication. Investigations have demonstrated that classroom instruction can lead to improvement in communication abilities. Lewandowski, Heath, and Morris (1984) demonstrated reduction in CA through a cognitive and skill-based general education course designed to increase communication competence and decrease apprehension in interpersonal and public settings. The University of Minnesota offers a foreign studies minor, (which includes an intercultural communication course), which has successfully prepared students for foreign study by using both theoretical and practical components (Martin, 1989).

Some researchers expect student gains in willingness and in ability to communicate as a result of instruction (McCroskey, 1982-b; Richmond & McCroskey, 1989; Pearson & Daniels, 1988), however, others have recognized a lack of a direct relationship between courses teaching communication skills and actual skill improvement (Richmond & McCroskey, 1989; Rubin, Graham, & Mignerey, 1990). Classes can offer instruction

which leads to skills improvement when students' communication skills are deficient, but skill deficiency is only one of three causes of CA (Richmond and McCroskey, 1989). The two additional causes are a physiological overreaction to an anticipated performance and inappropriate information. Richmond and McCroskey (1989) promote cognitively-based courses to teach the appropriate information processing which they state is the purpose of communication education. Both cognitive-based courses (teaching information processing) and skills based courses (with theoretical and practical components) are needed within the general education curriculum. "Curricula, then can help students develop their communication competence and an accurate awareness of how others perceive them (Rubin, Graham & Mignerey, 1990, p. 13).

Summary

An institution's curriculum is actualized through communication--the sharing or exchange of feelings, ideas, and information. The general education curriculum affords both a means and an avenue for achieving the goal of effective communication. Beyond being the subject of a particular general education course, effective communication is part of the instructional process and an intended outcome of the college experience. Providing interdisciplinary and intercultural opportunities to broaden the students' world view and their appreciation of differences is inherent to the process. While "ignorance and insensitivity are commonly present on campuses" (Smith, 1989, p. vi), increasing numbers of institutions are evaluating their curricular roles in "embracing diversity" (Smith, p. 62) and are developing curricula to help students gain appreciation of culture, race, class, and gender differences and familiarity with the issues in intercultural communication. The

verbal and nonverbal aspects of the communication involved are culturally determined and acquired through instruction, experience, or both. CA is the learned trait of fear associated with real or anticipated communication encounters. Instruction through cognitive-based courses (teaching information processing) and skills-based courses (with theoretical and practical components) is needed within the general education curriculum and has been effective in improving communication abilities and in reducing some forms of CA.

College Impact Upon Student Communication Skills and Competencies and Their Relation to Student Success

The curricular role in reducing apprehension and enhancing communication skills and competencies is important but limited. “It would be a gross over-simplification to assume that the only experience which develops students’ communicative abilities is communication instruction in a structured classroom” (Rubin, Graham & Mignerey, 1990, p. 2). Core curricular attention to developing effective communicative skills, especially skills which are functional in the diverse American cultural scene, is merely a part of the larger instructional and experiential impact of college. A number of researchers have extended their study of communication variables beyond the curriculum to the larger institutional environment. Studies presented in this section focus on the changes in communication skills during the college years and on relationships between communication variable, such as CA, and student success.

Pascarella and Terenzini’s (1991) literature review details some 20 years and 2,600 items of research on college outcomes. This definitive study provides a conceptual framework for present assessment and future planning in the area of college outcomes.

(Terenzini, 1989, defines assessment as “the measurement of the educational impact of an institution on its students” p. 644.) In reviewing pertinent theoretical models, Pascarella and Terenzini build on such classical works as Feldman and Newcomb’s (1969) analysis of college impact research covering a four-decade period and Sanford’s (1969) “case for individual development as the primary aim of education” in Where Colleges Fail (p. xiv).

“Students’ relational systems change during the college years” (Pascarella and Terenzini, 1991, p. 257). The concept of “relational systems” denotes students’ ways of interpreting and responding to their external world (people, conditions, and institutions). With remarkable consistency, and few exceptions, studies in this area (from nationally-representative research to smaller-scale research in single institutions) concur on a number of findings. During the college years, students generally demonstrate increase:

in freedom from the influences of others (although changes in peer independence appear to be either statistically nonsignificant or small) . . . in tolerance for other people and their views, . . . in the maturity of their interpersonal relations, . . . and in their more globally measured levels of maturity and personal development. . . .

The largest freshman-senior changes appear to be away from authoritarian, dogmatic, and ethnocentric thinking and behavior. (Pascarella & Terenzini, p. 257)

Beyond the conceptual and theoretical synthesis offered by Pascarella and Terenzini’s (1991) work, Anderson (1981), Astin (1985), Chapman and Pascarella (1983), and Churchill and Iwai (1981) also provide significant insight. Noting that a majority of studies examined disparate levels of adult socio-economic achievement by focusing on differences in individual attributes or access to educational institutions, Anderson (1981)

changed the direction of the inquiry. Instead of reexamining the often used success predictors--social and academic background--Anderson turned to the social context and centered on the social setting and experiences after an individual enters college.

In another redirection move, Astin (1985) recognized the inadequacy of assessing institutional programs on the basis of their input, the resources invested, and turned instead to the developmental output--the student centered outcomes of education. Chapman and Pascarella (1983) extended across varied types of higher educational institutions Tinto's (1975) model for college attrition. According to the student attrition model Tinto (1975) developed, initially the decision to drop out or to persist in college is influenced by the student's personal characteristics and background traits possessed prior to matriculation. Once enrolled, the nature and extent of the student's integration into the academic and social system of the institution influence that decision. Churchill and Iwai (1981) examined student integration in researching "the relationship between the broad use of campus services and facilities and persistence in college" (p. 354). The results suggest that for students with a low GPA, "the use of facilities is correlated with persistence in school" (p. 364). What these studies have in common is a recognition of the breadth of individual preconditions, characteristics, and experiences that can affect students' social and academic integration in college and, thereby, their persistence or success. Communication ability is used to examine the extent or success of the student's integration or assimilation.

Pascarella and Terenzini (1991) addressed some developmental changes in the nature of student communications through the concept of "relational systems" (p. 257), a

concept popularized by Inkeles, (1966). The longitudinal study by Rubin, Graham and Mignerey (1990) examined college students' development of communication competence and "the relationship between college success and communication skills and predispositions over a four-year period" in which yearly assessments of competence were made using several instruments (p. 10). The findings included the following: (1) during the sophomore year, there was a significant decrease in communication competence, and (2) during the junior and senior years, there were significant increases in competence, while CA scores remained steady.

Communication skills improvement during the college years has been extensively researched by Forrest and Steele (1978) and Steele (1986). Using the speaking and writing assessment measures of the American College Testing Program (ACT) College Outcome Measures Program (COMP), Steele found that both scores were significantly higher for seniors than for freshmen. Senior speaking test scores were 24.5 percentile points higher than the average freshman score, and senior writing test scores were 19 percentile points higher. Jones' (1982) cross-sectional comparison bore similar findings from a single institution study. There is conclusive evidence that general speaking and writing communication skills, along with some relational communication skills, improve in the course of the college experience.

Studies of student success and retention have identified two dominant and interrelated factors: success in interpersonal relationships and achievement in academic endeavors (Astin, 1964, 1975, 1982; McCroskey, 1977; McCroskey & Anderson, 1976; Nelson, Scott & Bryan, 1984; Pascarella and Terenzini, 1980, 1991; Powers & Smythe,

1980). Building on the foundational research on student retention and success, McCroskey, Booth-Butterfield, and Payne (1989) confirmed the factors of “academic success” and “interpersonal success” for their seemingly dominant roles in this area. McCroskey et al. define “academic success” as encompassing the student’s intellectual capacity, experiential and training exposure, and adaptive or effective “studenting behavior.” The researchers define students’ initial and developing social and communicative skills as the components of “interpersonal success.” In a four-year longitudinal study McCroskey, et al. (1989) demonstrated the substantial impact of communication on student persistence. These studies, and the literature in general, point out that academically- and interpersonally-successful students are much more likely to persist and graduate than are students who score low on one or both of these factors. Even more important is the support which this adds to the need for instruction or experiences which specifically assist students in overcoming communication difficulties.

McCroskey (1972, p. 258) addresses the pressing need for procedures, within the normal communication instruction, to assist youth and adults in overcoming communication apprehension (CA). As stated in Chapter One, CA is the level of fear or anxiety which an individual experiences associated with “real or anticipated communication” with one or more persons (McCroskey, 1977; Richmond & McCroskey, 1989). McCroskey and Andersen (1976) report the impact of CA on student general achievement and document the significantly lower ACT scores of students with high CA when compared with those having low CA. The researchers found that low CA students achieved mean grade point average (GPA’s) that were .5 grade points higher than their

high CA counterparts (on a 4.0 scale). While the term CA is also applied to such areas of apprehension as writing and singing, oral CA is considered by McCroskey as “the most common form” claiming an estimated 15 to 20 percent of young adults (McCroskey, 1977, p. 28). Far from being a “severe personal problem” which can be safely ignored in the classroom, studies (McCroskey, 1977; McCroskey, Daly & Sorensen, 1976; Rubin, Graham & Mignerey, 1990) show that “CA does have an impact on learning, and that impact is negative” (McCroskey, 1977, p. 29). Rubin, Graham and Mignerey (1990) found CA to be negatively related to GPA in their longitudinal study with college students. CA is not only problematic in its impact, but also in its resolution. According to McCroskey (1972), the profession of speech communication has long recognized “that normal classroom instruction does not provide sufficient assistance for many students to overcome their fear of communication transactions” (p. 255).

In a field test of the behavior therapy “systematic desensitization” (SD), conducted at Illinois State University, the program was successfully extended from laboratory to large-scale application (McCroskey, 1972). Administration of the college form of the Personal Report of CA (PRCA) to students enrolled in the institution’s basic communication class yielded 541 eligible students for the treatment program (i.e., those scoring above the population mean of 60 on the PRCA). This generalization of SD, using four experimental conditions, “beyond the laboratory” to very large-scale yet “more normal academic settings with SC retaining its previously-demonstrated effectiveness” is promoted by McCroskey to accommodate CA needs which have yet to be met “through normal speech communication instruction” (McCroskey, 1972, p. 257).

Additional studies of communication variables have been investigated which operationally define or characterize communication skill, communication apprehension, communication competence, and some related topics (Chesebro, McCroskey, Atwater, Bahrenfuss, Gawalti, Gaudino and Hodges, 1992; Lewandowski, Heath & Morris, 1984; McCroskey, 1982-a; McCroskey et al., 1989; Rosenfeld, Grant & McCroskey, 1995). Finding no consensus on a definitive statement of oral communication competence or on its constituent operational skills, Larson (1978) and McCroskey (1982a) share the requirement of a behavioral manifestation of the appropriate communicative behavior before a communicant can be judged as competent. An individual's ability to demonstrate knowledge of what communication behavior is appropriate in a given situation is communication competence. "The sufficient condition for communicative competence is that the communicative act not violate the social norms of the group or context within which the act occurred" (Larson, 1978, p. 108). McCroskey (1982a) denotes communication skill as "the ability of an individual to perform appropriate communicative behavior in a given situation. . . . The question is whether a person CAN do it, not whether they always do it" (pp. 4-5).

Rosenfeld et al. (1995) state that their study, taken together with the Chesebro et al., study (1992), "point[s] to what may be the key communication variables affecting academic success: apprehension about speaking in groups, and self-perceived competency in speaking to strangers" (p. 79). Students at the extreme ends of the academic achievement continuum--academically at-risk students--were found too far below national norms: "More apprehensive of communication and lower in self-perceived communication

competence” while academically gifted students had somewhat opposite feelings (Chesebro et al., 1992, p. 345). Although these two research studies involved middle- and high school-aged youth, they have significance for higher education in promoting persistence and determining student likelihood of success in intercultural environments. Both high school and college academic systems rely heavily on interaction involving students with other students and with teachers in small groups and dyadic encounters.

In a new course, teachers typically begin as strangers and “seldom achieve more than acquaintance relationships with their students” (Rosenfeld et al., 1995, p. 79). The expected communicative behavior in “typical academic instructional modes” involves communication with teachers (virtual “strangers and acquaintances”), asking questions in small groups, and interacting in class discussions (Rosenfeld et al., 1995, p. 79). For at-risk students, high apprehension of communication and low self-perceived competence in these areas of communication are associated with their low achievement (Chesebro et al., 1992). For academically-gifted students, low apprehension and high self-perceptions of competency were associated with their academic success (Rosenfeld, 1995). Both studies recommend a broad comprehensive approach to meet the communication needs of the majority of all students along the achievement continuum.

Summary

Core curricular attention to developing effective and intercultural communicative skills is merely a part of the larger instructional and experiential impact of college. Beyond the curricular center of the college classroom, a significant body of knowledge relates the areas of communication skills development to exposure during the period of pre-

matriculation and to later experience in the larger institutional environment. The literature reviewed on assessment, “the measurement of the educational impact of an institution on its students” (Terenzini, 1989, p. 644), spanned a four-decade period and investigated developmental changes in student communication skills, predictors of student success, and the relationship between student success and such communication variables as communication apprehension and communication competence. During the college years, students generally increase in “freedom from influences of others,” tolerance for others, interpersonal maturity and “globally measured levels of maturity” (Pascarella and Terenzini, 1991, p. 257).

Studies investigating the extent of student integration into the academic and social system of the institution have in common a recognition of the breadth of individual preconditions, characteristics and experiences that can impact students’ integration and, thereby, persistence or success. The extent of that integration or assimilation is measured through the process of communication. There is conclusive evidence that general speaking and writing communication skills, along with some relational skills, show improvement in the course of the college experience. University level research of student success and retention have identified two dominant, interrelated factors: student success or achievement in interpersonal relationships and student success or achievement in academic endeavors. Several studies report the impact of CA on student general achievement and document the significantly lower ACT scores of high CA students compared with low CA matriculants. McCroskey (1972) and others recommend a broad comprehensive approach to meet the communication needs of the majority in the classroom; however, they also

note the inadequacy of normal classroom coverage to assist many students in overcoming CA--especially academically-at-risk learners.

The Need for Developing Intercultural Communication Skills and Competencies
Among Students and Education Professionals

For Bossman (1991), it is appropriate to expect a college or university graduate “to have critically encountered such a range of subject matter and achieved such a level of intellectual development” as to be adequately prepared with personal values that meet pluralistic societal standards (p. 679). Despite the positive outcomes of college in some communication related areas, the literature also offers an abundance of studies which suggest the need for, and possible remediation of, intercourse skills in settings which require not only public, but also intercultural and international communication competencies. The literature in this section addresses intercultural communication needs in education, business, and related professional arenas and cites some attempts at redress of the problems. The specific focus is research examining communication variables--such as communication competence and communication apprehension--in intercultural situations.

The qualitative studies by Herrity (1989) and Becker, Geer, Hughes and Strauss (1961), detailing the perspective of students, are of particular importance. Since that dominant view among college students accords them a view of the college experience as vocational preparation, it moderates student interaction. It may also be a supportive element for increasing communication competencies recognized as necessary for effective work in intercultural and international environments (Hall, 1992). Between 1967 and 1985, Astin, Green and Korn (1987) found an increase from 45% to 85% of new college

freshmen who considered financial well-being a priority. Both views (college as vocational preparation and college as the route to financial well-being) may promote student awareness of the need for intercultural communication skills in a global market and economy.

Currently, professional journals in business seem to be addressing the need for instructional and experiential encounters to develop (in students and professionals) communication competence for effective intercultural interaction. For example, using an instrument to survey experts in the field, Martin and Chaney (1992) identified 87 areas of concentration for a course in international business communication, and Beamer (1992) offers a training model to develop competencies in intercultural communication which specifically challenges cultural stereotypes. Jameson (1993) offers a realistic, business simulation model in which participants assume membership in one of three fictional cultures. The members of each culture must adhere to a particular cultural profile while being immersed in a situation in which cultural values clash. "Korean Business Communication" (Cyr, 1993) suggests a course design and content checklist for intercultural training including social interaction norms, business etiquette, and communication styles.

Emphasizing the importance of effective communication in the classroom, Hurt, Scott and McCroskey (1978) state there is "a difference between knowing and teaching and that difference is communication in the classroom" (p. 3). Higher education institutions are providing programs and instruction to effectuate opportunities for change. James McCroskey, Professor and Chair of the Communication Studies Department at

West Virginia University, coordinated development of a program offering the Master of Arts in Communication and Instruction which has served as a model for other institutions. This model provides professional communicators in education and related careers (especially teachers, trainers, counselors, and administrators) with a program designed to complement the undergraduate teaching degree by helping people “learn how to communicate more effectively with their students” (McCroskey & Richmond, 1992, p. 217). The West Virginia program for in-service teachers was the model for the Ohio University summer communication workshop series noted in a previous section (DeWine & Pearson, 1989).

Despite the increasing cultural diversity of education, professionals in the field have had limited training in intercultural communication (Rubin, 1993; Smith, 1992; Weiss, 1993). Rubin (1993) describes the program developed at the University of Cincinnati which provides training in classroom and social communication skills for international teaching assistants. Such programs are unconscionably overdue. Smith (1992) recommends avoiding culture shock by making mandatory the inclusion, in Home Economics curricula, of multicultural education--including practical field experience and professional exchanges requiring intercultural communication. For Weiss, (1993) “the challenge of the intercultural” stems from the need for a conceptual teaching and investigative framework for intercultural communication. He suggests a core of topics on international and intercultural communication in the form of an instructional unit for a business and technical writing course. The goals of the instruction unit are to provide educators with a conceptual framework for developing pedagogical and research

guidelines in intercultural areas. Armstrong and Bauman (1993), Bosley (1993), Rubin (1993), and Wilson (1993) offer conceptual and instructional guidelines for needed intercultural skills as well as identification of the behavioral competencies involved.

Sarkodie-Mensah (1992), Hall (1992), and Lam (1988) extend the needed instruction to academic staff and Gogniat (1993) reinforces the instructional provision with continuing education. Sarkodie-Mensah (1992) suggests formal instruction, in foreign language and culture, to help academic librarians increase their awareness of differences in pronunciation and meanings and their sensitivity to diverse cultural perspectives. Hall (1992) points out the need for Caucasian American librarians to increase the effectiveness of their communication by increasing their knowledge of the often subtle, but varied, communication styles used by individuals from minority racial and ethnic backgrounds. Recognizing frequently ineffective communication between African American students and librarians on predominantly Caucasian campuses, Lam (1988) offers the reference interview as an opportunity to improve their intercultural communication skills and effectiveness. Continuing education is preferred by Gogniat (1993) to balance the seemingly cultural continuum that ranges from ignorance and education on one end to interaction in the native context at the other end.

Needed expansion and insight in the application of the communication variables discussed is provided in the intercultural and international research of Burroughs and Marie (1990); Sallinen-Kuparinen, McCroskey, and Richmond (1991); and Thompson, Klopff, and Ishii (1991). These and other studies point out “the longstanding bias toward Anglo American culture” in the communication apprehension arena and note the need to

conduct additional research in a variety of cultures to build a “data base from which culture-sensitive theoretical projections can be generated (Sallinen-Kuparinen et al., 1991, pp. 56-57). Thompson and Klopff (1991) examine the construct of social style; “the way people relate to others” based on the “behavioral dimensions of communicative assertiveness and communicative responsiveness.” Their comparisons of Japanese, Finns, and Koreans, with Americans point out cultural differences which can impact perceptions of communication effectiveness in the different cultures. Thompson, Klopff and Ishii (1991) compared social styles between Japanese and Americans and found significant cultural and gender differences in assertiveness and responsiveness. Burroughs and Marie’s (1990) examination of communication variables using Micronesian and American college students found significant differences in communication apprehension and three other variables that could greatly impact communication effectiveness.

Some studies offer instructional assistance (Gudykunst, Ting-Toomey & Wiseman, 1991) and culture specific insight (Martin, Hammer & Bradford, 1994; Martin, Hecht & Larkey, 1994). Gudykunst, Ting-Toomey and Wiseman (1991) discuss issues confronting instructors and the kinds of assistance needed to teach an introductory course in intercultural communication. Martin, Hammer and Bradford (1994) examine behaviors associated with communication competence within Hispanic and White, non-Hispanic cultural contexts. Martin, Hecht and Larkey (1994) compared African Americans with European Americans in a comparative study which showed stronger relationship between communication issues and conversational improvement strategies for African Americans than for European Americans.

Summary

Despite the positive outcomes of college in some communication related areas, an abundant of studies address intercultural communication needs in education business, and related professional arenas. Some researchers found that the dominant view among college students upholds the college experience as vocational preparation. Others found that the percentage of new first year college students who considered financial well-being a priority almost doubled (from 45% to 48%) between 1967 and 1985 (Astin et al., 1987). However, both views (college as vocational preparation and college as the route to financial well-being) might promote student awareness of the need for intercultural communication skills in a global market economy.

Currently, professional journals in business and education offer programs and research to address the need for instructional and experiential encounters to develop (in students, professionals, and support staff members) communication competence for effective intercultural interaction. Several studies offer conceptual and instructional guidelines for needed intercultural skills development. Intercultural and international research studies provide needed expansion and insight in the application of the communication variables discussed. Some also point out the “longstanding bias toward Anglo American culture” in the communication apprehension arena and note the need to conduct additional research in varied cultures to establish a “data base from which culture-sensitive theoretical projections can be generated” (Sallinen-Kuparinen et al., 1991, pp. 56-57). Several studies cited offer culture specific insight on issues and behaviors faced by educators.

Summary of the Literature Review

Some people exhibit more fear than do others in communication encounters, and that apprehension greatly impacts not only the effectiveness of their communication but also other aspects of their lives. As noted in the first section of this review, the goal of effective communication as an outcome of the college experience is actualized through general education courses and the larger curricular process. Both components of the curricular process are increasingly facing the challenges of diversity in content and outreach. Studies spanning four decades cited in the second section consider a number of communication variables in the development of communication skills and their impact upon academic and interpersonal success and student persistence. The most frequently-occurring communication variable or construct in the literature, and the focus of this research, is communication apprehension. Much of the literature reviewed in the last section identifies a range of communication needs--in academic, business and related professional arenas--which call for intercultural communication competencies. Several programmatic attempts to address those needs are discussed.

CHAPTER THREE

PRESENTATION OF THE DATA

The purpose of this study was to examine the intercultural experiences of first- and second-year college students (from diverse cultures) to determine what influenced (positively and negatively) the students' communication in the intercultural communication environment of an evangelical liberal arts university. The descriptive and analytic nature of the stated purpose necessitated a level of inquiry which would yield knowledge of the cultural categories, pre/ postmatriculation assumptions, self-reported measures of apprehension or tendencies and how people defined, experienced, or utilized aspects of communication in their unique institutional environment. Three data sources were used.

The demographic data gained from the Communication Arts Survey (data source 1) and the Personal Data Form (data source 2) afforded purposive sampling for transferability of the results within the institution and possibly beyond it. However, the purpose of this research (and of the qualitative interview in general) was "not to discover how many and what kinds of people shared a certain characteristic", but rather "to gain access to the cultural categories and assumptions according to which one culture construes the world" (McCracken, 1988, p. 17). In designing this study, my intent was not "surveying" the terrain, but rather "mining" it, not extensive research, but intensive (McCracken, 1988, p. 17) in order to experience the students' intercultural communication world as they do themselves.

This research offered an opportunity to glimpse the complicated character, pre/ postmatriculation preferences, and logic of intercultural communication in the student

culture of an evangelical, Christian, liberal arts, master's comprehensive university. The long interview method afforded the needed depth of responses by individual students within reasonable constraints of time and expense. The purposive sampling of five distinct racial/national subcultures provided the desired breadth of responses and representativeness of respondents in the particular culture.

Procedures

To achieve the stated purpose, the population was surveyed and ten first- and second-year students at a private, religiously-affiliated university were interviewed to examine their self-reported effectiveness in intercultural communication encounters. Their responses were inductively analyzed.

Methods

The initial survey, purposive sampling and long interviews presented in this chapter afforded the methodological distinctions of qualitative research in accord with McCracken's (1988) long interview method.

Methodological Support

Interview guidelines in establishing a functional investigator/respondent relationship were effective in obtaining the desired flow of information and participant responsiveness (Corbin & Strauss, 1985, Delso, 1994, and McCracken, 1988). I was careful in appearance, dress, speech and presentation to maintain the needed formal-informal balance (McCroskey, 1988, p. 26). Denzin (1978) found that North American subjects use all available cues to their advantage in categorizing or assessing the interviewer--from the manner of dress to the researcher's speech patterns and institutional

affiliation. Barath and Cannell (1976) found that rising (interrogatory) voice intonation resulted in more positive responses from their subjects. I controlled for this by maintaining a steady intonation level during questioning, to avoid suggesting a desired response.

McCracken (1988) casts the investigator in the role of instrument for the long interview method. The concept of the “investigator as instrument” (McCracken, 1988, p. 1) necessitates the researcher’s use of the range of his or her observation, experience, and imagination in sifting, sorting, and reflecting upon data to identify patterns of meaning through matching the findings with his or her own experience or with the literature. I attended to verbal and non-verbal cues of the students (in accord with my experience in teaching verbal and nonverbal communication) “to capture not just ideas but also the context in which the ideas occurred” or the “culture logic” on which the ideas rest (McCracken, 1988, p. 25). Sensitivity to the role of “instrument” extended to taking a neutral, if not dumb, posture to encourage respondent openness and detailed answers. Awareness of this role was most important in prompting dialogue and asking questions. At no time was the term “communication apprehension” used. By limited use of prompts and by allowing as much non-direction as possible, informants were allowed to express themselves in terms of their own choosing. I later assigned positive or negative labels to their observations and denoted behaviors and descriptions (as apprehensive where applicable) as defined by McCroskey, 1977 (McCroskey, 1985).

The cooperation, willingness and enjoyment of respondents in the interview prompted me to seek a better understanding of the behavior experienced. Studies by Caplow (1956), Ablon (1977) and Stebbins (1972) provided insight into the appreciation

respondents expressed for being asked to be interviewed. The long interviews conducted were also information interviews. Since information interviews are designed to facilitate self expression of the respondent, "being interviewed is ordinarily gratifying" (Caplow, 1956, p. 165). Use of the question guide, which was sufficiently open-ended, and tape recording enabled me to focus on the informants' responses (Corbin & Strauss, 1985; Delso, 1985; McCracken, 1988).

Data Sources

Each of the three, major data sources contributed to the identification and characterization of the subjects in this research. The first two data sources were used to demographically describe the population and select a purposive sample for further study. The third data source, interviews, was used to yield diverse responses to the research questions. Secondary data sources (official grade rosters, institutional records, and Board of Regents' Reports for 1990-1994) were also used to determine the sample population.

Communication Arts Survey. This survey (Appendix A) provided population information useful in identifying constituent culture groups for purposive sampling and in determining representativeness of the group under study when compared with the larger student body. This instrument was administered to the population of students enrolled in Com 101 (the required general education communication course) for the Fall 1994 semester. The ten-item survey was distributed and completed by the students from all twelve sections of the class just prior to the single group administration of the course final exam. This preliminary survey was developed and administered in the semester prior to

the actual interviews to avoid any intimidating influences upon students enrolled in the course.

On the basis of the demographic survey and other records, the following cultural categories (i.e. formal properties, characteristics, and relationships of the group) (McCracken, 1988, pp. 34, 35) were identified: (a) gender, (b) college year classification, (c) grade point average (GPA), (d) full-time classification, (e) age, (f) birth place, (g) ethnic or cultural background, (h) national or citizenship group, (I) initial and repeat enrollees in the course. By taking opposite pairs of extremes in the category of academically typical students (those earning B-C in the course in question), candidates were selected from each of the following cultural groups: African American, Caucasian American, Hispanic American, Native American, international students. Although the final sample was expected to consist of ten students, five from each category were randomly selected to allow for elimination by lack of availability or inability to participate. The categories selected were expected to yield the desired breadth and experiential depth of information in the interview process.

Personal Data Form. The students selected for sampling were first contacted by telephone to invite their participation and to schedule the interviews. For each person who agreed to participate, a Personal Data Form (Appendix B) was initiated and an Informed Consent Form (Appendix E) was set aside. The participants were then briefly, but individually, met in the library on campus during the following two days. These short encounters were scheduled during the morning or afternoon at times when the students were normally at a convenient location in the library/classroom building. The script used in

the initial telephone contact (Appendix D) was also used to answer student questions during these brief encounters.

Interview Guide. The Interview Guide (Appendix C) was designed to elicit answers to the related research questions which focused on the following: factors influencing students' pre/postmatriculation intercultural communication abilities and exposure. One question asked respondents to state their preferences in six specific behavioral dimensions used to determine increases or decreases in communication apprehension. The questions also asked students to identify institutional conditions, structures, and related phenomena which helped or hindered the achievement of the institutional mission of promoting successful intercultural communication. The use of this instrument in an informal setting afforded the flexibility needed to maximize time use and respondent participation from the follow-up, reminder call the night before each interview to the unobtrusive audiotaping of each session.

As arranged and at the scheduled time, I met each student near the library circulation desk and then walked with him or her to a small counseling office on another floor. The reserved office had comfortable furnishings and an open, clear windowpane in the door to minimize isolation while maximizing privacy in a professional but relaxed setting.

After greeting the students, explaining the procedure, assuring confidentiality and anonymity, and signing the consent form (Appendix E), the Personal Data Form questions served as ice breakers. The interviewee selected a code name, and the interview began with the grand tour questions and main questions from the Interview Guide (Appendix C).

I manipulated the interview to establish and maintain a “balance [of] formality and informality” in dress (jeans worn), setting (quasi formal or professional office), and speech (relaxed tones, standard English, some colloquial expressions used). I allowed the respondent to direct the questions, made the tape recorder as unobtrusive as possible and wrote only key words or prompts to maximize eye contact with, and attention to, the respondent.

The interview protocol had been subjected to peer and professorial scrutiny for correction and improvement prior to its use in the sessions. The interviews were conducted between April 25 and May 25, 1995. Institutional research policies were followed as proposed and approved by the Internal Review Boards of both the participating and supervisory institutions (Appendices F and G, respectively). The sessions were transcribed by a single typist using the code name for each student.

Reporting

Information from the three data sources was presented quantitatively, in demographic and tabular form as well as in narrative summaries. Data from the first two sources provided the information needed for population identification and representative sample selection. The Communication Arts Survey yielded the Population Demographics reported first. The Personal Data Form yielded the information summarized in Informant Demographics and in the brief profiles under Participants.

The typed, verbatim transcripts were used in identifying and sorting individual responses for reporting purposes. The preliminary categorization detailed below, and discussed in the next chapter, was reached by using matches from the literature and culture

reviews to search out and “identify systematic properties of the data” (McCracken, 1988, p. 41). The four, main, preliminary categories of interview responses were the following:

- 1) Postmatriculation Preferences, 2) Prematriculation Preparedness for Communication with Other Cultures, 3) Postmatriculation Assessment of Pre/Postmatriculation Intercultural Communication Characteristics, 4) Institutional Level Factors Imparting Communication Across Cultures.

Despite the highly individualized nature of the responses from the ten students, two response areas--(a) Conditions Inhibiting or Reducing Apprehension in Communication; (b) Conditions Causing or Increasing Apprehension in Communication--were common to each of the last three categories.

Demographics

The Communication Arts Survey yielded demographic information which served as a basis for comparison of the population of 227 students enrolled in Com 101 in fall 1994 with the overall university enrollment characteristics, for the year in question and for preceding years. These comparisons, with data from additional institutional records, afforded purposive sampling for the current study and provided a basis for determining representativeness of that sample and transferability of the study results.

Population Demographics

The required, general education course in oral communication enrolled approximately 260 to 500 of the institution's 3,550 to 4,050 students in a given semester. The class enrollment was representative--by such categories as gender, ethnic or racial background, and national origin--of the overall university population. Of the total number--227 students--enrolled in the eleven sections of the course, Communication 101 for Fall

of 1994, 130 (57%) were female and 97 (43%) were male. One hundred ninety (84%) of the students were born in the United States of America. According to the class rosters (based upon credit hours and prepared by the registrar's office), 58% of those enrolled were first year students, 24% were second-year, 12% were third year and 6% were seniors. Ninety-seven percent of the students were age 30 and younger. The single largest group, 51%, ranged from 19 to 23 years of age. Appendix H provides a summary of the responses to the Communication Arts Survey.

The population of oral communication students reported characteristics similar to the overall University enrollment. Females comprised exactly 57% of both the Com 101 enrollment and the university undergraduate enrollment. Men accounted for 43% of both groups (see Table 1).

Table 1

1994 Undergraduate And Com 101 Enrollments - Gender Comparisons

Enrollment	#	%	Total Students
Undergraduate Females	1638	57	2880
Com 101 Females	130	57	227
Undergraduate Males	1242	43	2880
Com 101 Males	97	43	227

1994 Regents Report

1994 Communication Arts Survey

The ethnic diversity of the oral communication group was in proportions similar to those of the total university population (Table 2). The 190 students (out of 227) who indicated being born in the United States of America are delineated by their stated ethnic diversity in Table 2.

Table 2

1994 Ethnic Minorities

	Oral Communication Population	Total University Population
African American	19%	23%
American Indian	4%	1%
Caucasian American	67%	66%
Hispanic American	6%	5%
Other Minority	3% (Other Minority)	6% (International)
	100%	100%

1994 Regents Report

1994 Communication Arts Survey

With these findings, the population of students enrolled in Com 101 was confirmed as representative of the larger university in the categories named for the purpose of transferability of results of this study to the larger university population and possibly to similar institutions.

Informant Demographics

The Personal Data Form, which served as an ice-breaker in the interview sessions, yielded the basic demographic information used to introduce the respondents in this section. The ten student/informants represented five different racial and cultural groups with opposite pairs (a female and a male) from each group: (a) African American, (b) Caucasian American, (c) Hispanic American, (d) Native American, and (e) international students. Eight of these students were born in the United States. Six spoke only English, and four spoke English and at least one other language fluently. Five were first-year students, four were second year, and one was a third year student who had been enrolled intermittently over a five-year period. One student, an international, had earned an A in the course of focus. The rest were academically typical (i.e., had earned a grade of B or C) for Com 101. All ten indicated having lived at least two years in verbal and nonverbal communication with other races; seven had lived at least two years in communication situations outside their own cultures. In age, the group ranged from the 15- to 17-year-old group to the 41 years and older group with the largest number--seven--falling into the 18- to 21-year-old category. The five general racial and cultural groups were expanded by student self-report to the eight specific racial/national identities and the eight specific

ethnic/cultural identities delineated with pseudonyms in the Table 3 below and at the end of the Personal Data Form Summary (Appendix I).

Table 3

PARTICIPANT DIVERSITY (see Appendix I)

Name	<u>Specific Racial/ National Identity</u>	<u>Specific Ethnic/ Cultural Identity</u>
Rachel, Ralph	African American	African American
Maria	Bahamian	Bahamian
Jewel, John	Caucasian American (2)	Caucasian American (2)
Q	Chinese Singaporean	Chinese
Bebe	Hispanic American	West Indian, Central American & Panamanian
Marcus	Native American/ African American	Persian, Indian, Egyptian, Native American & African American
Abby	Native American: Assiboine- Sioux, Chickasaw, Cherokee	Caucasian American/ Hispanic American
Diego	Puerto Rican American	Puerto Rican American

Participants

The five females were identified by the code names they selected: Jewel, Bebe, Abbie, Rachel, and Marie. Jewel, a Caucasian American mother of four (50-plus years of age), was a sophomore nursing major with two adolescent children at home who were learning disabled. Her small home town had “only two black families” in it and she had never thought about racial issues--only about communicating with other (international) cultures. Bebe, a sophomore Hispanic American athlete (18-21), had parents who were in the military. She spoke English and Spanish and had lived in the West Indies, Central America, and Panama. Abbie was a first-year, Native American student (18-21). English was her only language; her racial/national background was Assiboine Sioux, Chickasaw and Cherokee, but the cultural exposure and background in which she was reared was Caucasian and Hispanic American. Rachel, a second-year African American (18-21), who was reared with her sister by a single parent in African and Caucasian American cultures felt “comfortable anywhere.” When her family lived for 2 ½ years in a homeless shelter, her mother had driven her across town daily to attend a good suburban school. Maria was a second-year international student (18-21) who was Bahamian by racial and cultural background. She “felt confident and comfortable anywhere and with any cultural group.”

The five males selected the following code names: Marcus, John, Ralph, Diego and J. Marcus, a sophomore (18-21), was Native and African American by racial background and Persian, Egyptian, Native- and African American by ethnic/cultural identity. Despite his confidence with a variety of cultures, he has found more acceptance with Caucasian than with African-American groups. John, a Caucasian (22-30) married student was

Caucasian by racial and cultural background but had worked in multicultural work situations in New Jersey which had given him an ease in intercultural environments. He had attended school intermittently while working fulltime. Ralph, an African American by racial and cultural background and a freshman (18-21), spoke English only, but had a language minor and wanted “to be qualified to teach in other countries.” With a parent in the military, he had spent several years in Japan as a child. Diego was Puerto Rican, by racial and cultural backgrounds, and had lived in a large, multicultural urban area. This freshman (18-21) tried “to reach out to others,” “to sit at a variety of tables” in the cafeteria, and found his own CA an asset in reaching out to others with the same problem. J, a sophomore international student (22-30), was Chinese by racial/national identity and Chinese-Singaporean by culture. His “non-talkative” manner was accompanied by “an ability to listen and enjoy, and feel comfortable in a variety of other cultures.”

Summary

Each of the three topic areas in this section contributed needed data to the developing picture of the students sampled, the population in which they interacted, and the larger culture in which their intercultural communication skills and competencies were being developed and exhibited. The population demographics (compiled from the Communication Arts Survey) were the basis for the descriptive, narrative, and quantitative population comparisons and sample selection. With the findings, the population of students enrolled in Com 101 was confirmed as representative of the larger university affording transferability of results to the larger university population and possibly to similar institutions. Informant demographics and participant profiles contributed

information on the pre-conditions in which the participants' communication abilities and assumptions were developed.

Data

The four main, preliminary categories of interview responses are listed below; each category is defined in the introductory paragraph for that section: 1) Pre /Post matriculation Preferences - Six Behavioral Dimensions of CA, 2) Prematriculation Preparedness for Communication with Other Cultures, 3) Post Matriculation Assessment of Pre/Post Intercultural Communication Characteristics, 4) Institutional Level Factors Impacting Communication Across Cultures. Two additional response classifications are common to each of the last three categories: Conditions Inhibiting Apprehension, and Conditions Causing or Increasing Apprehension.

Pre/Postmatriculation Preferences - Six Behavioral Dimensions of CA

The unusually high fear exhibited by some people, in communication encounters, impacts various aspects of their lives. Such apprehension has been documented in over 40 years of communication research and has in recent years been an area of focus in studies investigating college outcomes, academic performance and persistence and intercultural communication including this research. In the communication environment of academe - especially the classroom, the behaviors of high and low apprehensives demonstrate substantially different preferences (Richmond & McCroskey, 1989). One group of studies testing several related communication apprehension hypotheses demonstrates that "people who experience a high level of CA will withdraw from and seek to avoid communication whenever possible" (McCroskey, 1977, p. 87). Six areas in which high CA people,

particularly college students, avoid communication are the following: self-disclosure, preferred class size, seeking tutorial assistance, preferred classroom seat location, interaction with peer strangers, occupations that require more communication than do others.

Responses to interview questions on six behavioral dimensions of communication apprehension were used to ascertain the existence of, and changes in, the construct. Students were asked to relate their preference, in each of the six CA-related dimensions, by first stating the behavior they would have exhibited in that situation prior to matriculation and then stating how they would respond at the present given the same situation. At no time did the interviewer use the term “communication apprehension.”

Disclosure (Self disclosure).

“Self disclosure is the act of revealing information about the self to other people.” (O’Hair, Friedrich, Wiemann, & Wiemann, 1995, p. 114). Some aspect of increase over the prematriculation level of disclosure was reported by each of the respondents. Students reported increases in frequency, ease and depth of self-disclosure and in the desire to engage in it as well as in the variety of people involved. Since enrollment, one person acknowledged less frequency but greater depth of disclosure and with improved listening skills. Table 4 presents a summary of responses by the individuals’ key words.

Table 4

Pre/Post Matriculation Preferences - DISCLOSURE

<u>Name</u>	<u>Pre matriculation</u>	<u>Postmatriculation</u>
Ralph	-Not much/everyone not trustworthy	-More/easier/like-minded people
J	-Little/quiet/careful with words	-More [easier to be] direct without offending here
John	-No problem, just talk	-Same but better listener/more precise since Com 101
Rachel	-Taught don't share anything/ashamed of being homeless	-Cautious/opened up more
Abbie	-Little/shy	-Much/deeper/wider variety people
Bebe	-Just basics, never played up myself	-Less frequent, more in-depth/some groups non-accepting
Marcus	-Very cautious, find out about others first	-Less cautious, but still find out about others first
Diego	-None in public/friendly, but quiet	-A little open with everybody, the friendliness rubbed off on me
Jewel	-None/communication not important or needed	-Want to learn about others and to reach out to others
Maria	-I'm very verbal about my experiences if I feel they can help someone else	-I tell my friends more/It doesn't matter what color or culture

Class Size. Six of ten students stated their preference for the same or a smaller class size, after matriculation, to increase opportunities for communication with peers and teachers. For two respondents, Ralph and Rachel, the class size was of no consequence. Of the two who preferred the same or an increased class size, Abbie still wanted classes that were small (up to 20 members) but larger than her nine-member high school classes. Ralph who preferred the same or a larger class size sought simply to avoid persons who attempted to monitor his attentiveness. One person who preferred a smaller class size stated that large classes offered more interactions with students (See Table 5).

Tutor. To the question about their communication with another person in a situation of being tutored, students' responses indicated that they had maintained or increased their openness, communication ease, respectfulness, friendliness, attentiveness, and assertiveness in asking for and obtaining assistance from another. J described being less fearful of such encounters with an individual instructor. John, who had never had a tutor prior to matriculation, had learned to ask for and receive help from individual teachers (See Table 6).

Table 5

Pre/Postmatriculation Preferences - CLASS SIZE

<u>Name</u>	<u>Prematriculation</u>	<u>Postmatriculation</u>
Ralph	-No matter	-No matter
J	-20 to 25, more response between teacher and students	-20 or smaller, more teacher attention and peer discussion
John	-30 to 35/engineering; I just wanted a diploma	-15 or 10/teachers teach better & follow classes understanding/Now I want to learn
Rachel	-50 or 10, I didn't care/education depended on me	-No matter/I have to get the most out of it
Abbie	-Nine, my class size in high school	-Still small, but up to 20
Bebe	-15	-Still 15/for individual attention
Marcus	-25	-Smaller to communicate more
Diego	-Around 30	-30 to a few hundred/wouldn't have people on me to pay attention
Jewel	-Small 10-15/shy around a lot of people	-Small 10-15 to communicate with peers
Maria	-Small, fewer distractions	-Smaller, but in large classes more interactions with students

Table 6

Pre/Postmatriculation Preferences - TUTOR

Ralph	-Comfortable, easy	-Just talk, easy
J	-With respect, fear	-Less fearful, more able to talk
John	-Never had a tutor/tend not to ask for help	-Ask for help more, but get it from teachers, since classes are small
Rachel	-Looked to them for a lot of explaining/ looked up to them	-Get as much as I can
Abbie	-Friendly, if my age; respectful and attentive, if older	-Friendly, reserved
Bebe	-Listen attentively, then have them let me do it	-Same
Marcus	-Talk and share a bit	-Same/pretty solid
Diego	-Strictly business	-Probably more open to own culture
Jewel	-Would have listened more	-Open, asking questions; out of school 30 years-more to learn than share
Maria	-Listen, ask Questions and make sure I understand; to express appreciation of time invested	-Still respectful and appreciative

Classroom Seat. Two students who had chosen to sit in the back of their classrooms prior to matriculation, continued to prefer seats in the back to maintain interest in their classes. Ralph preferred listening and being entertained by the class from that vantage point; the other associated the back seats with honor status and participation--a cultural distinction. Of the two students who maintained middle seating positions in a class, Marcus chose that position to maximize participation while being the center of attention. J chose the middle to maintain a comfortable, culturally distinct distance from the instructors. Rachael and Jewel, who maintained front seating unchanged, maintained their positions to minimize distractions. The others moved from back or middle to middle or front to improve concentration, communication with teachers and participation (see Table 7).

Peer Strangers. All ten respondents reported that their communication with peer strangers, since matriculating had significantly changed. They described increases on positive change in the diversity of people they acknowledged, in their responsiveness to others and in their friendliness--albeit with caution. The increases reported were not without drawbacks. Abbie was still reluctant to smile or look at attractive persons of the opposite gender, Diego still needed time to open-up with others, while Maria found the suspicions of others discouraging (see Table 8).

Table 7

Pre/Postmatriculation Preferences - CLASSROOM SEAT

<u>Name</u>	<u>Prematriculation</u>	<u>Postmatriculation</u>
Ralph	-Back: listen to lecture while enjoying watching class	-Back: to Listen and be entertained by class keeps me awake
J	-Middle: uncomfortable, too close	-Middle: tutors more distant at home
John	-Back: not close to teacher/avoid [being called on] like the plague	-Middle: feel more like active participant/ask Questions
Rachel	-In front: people are interested	-In front: easier to focus
Abbie	-Middle	-Middle and front: thought front was too much enthusiasm
Bebe	-Back seat: able to talk to teacher and others in small class	-Toward front: concentrate
Marcus	-Middle: liked being center of attention	-Same, give a lot of input
Diego	-Back: honor seats/part of why I kept my grades up	-Back: I participate same and stay interested
Jewel	-Back: raised a "back row Baptist"/used to being in back to care for my kids	-Up front to communicate with teachers to get everything they . . . offer
Jewel	-As near front as possible/fewer distractions/people there to listen and learn	-Same/easier to learn/kind of like church-to receive a blessing, sit near front

Table 8

Pre/Postmatriculation Preferences - PEER STRANGERS

<u>Name</u>	<u>Prematriculation</u>	<u>Postmatriculation</u>
Ralph	- "Cordial . . . maintain balance	-I listen/people need to be heard; fewer people/more diversity
J	-Didn't speak first	-Still do not speak first; will return a smile, sometimes smile first
John	-Not likely to speak, more cautious on job	-Not in passing/more open on job
Rachel	-Did not talk unless I had to	-Cautious, but more open and friendly
Abbie	-Avoid looking or just smile	-Always try to smile, but still avoid looking at guys, especially if cute
Bebe	-Said "hi" to everyone	-Speak when I feel like it, but I'm more content, more patient
Marcus	-Hello, what's your name and start talking	-Let people talk to me, but I still talk more than the other person
Diego	-I was just to myself, like everyone back home	-Takes me a while to really open up
Jewel	-Never spoke first, except in church	-Try to smile or nod
Maria	-I really make an effort to get to know as many different people as I can	-Still try/sometimes discouraged/people suspicious of your intentions

Occupations. Nine of the ten students expressed an increased desire, after matriculation, to communicate effectively in a career requiring high communication involvement. For four of the nine, prematriculation career goals had been near the opposite end of interaction on the communication continuum: bookkeeping; a noncommunicating but comfortable, boring position; business; a noncommunicating position in nursing. Even the tenth student, Diego, (whose varied interests all seemed to involve low communication involvement) leaned toward the most interactive of his two career choices--music production as opposed to archaeology (see Table 9).

Table 9

Pre/Postmatriculation Preferences - OCCUPATIONS

<u>Name</u>	<u>Prematriculation</u>	<u>Postmatriculation</u>
Ralph	-International Business of Education	-Teach in other countries
J	-Noncommunicating: bookkeeping	-Commercial art: communication inescapable
John	-Noncommunicating: comfortable, but boring	-Want to stretch myself/more money in communicating jobs
Rachel-	-Communicating with people	-Providing a service/not soliciting, so people want to talk to you
Abbie	-Teacher 4-8/comfortable with kids	-Teacher 4-8/parent conferences difficult, don't want to hurt feelings
Bebe	-Business	More communication-oriented, encouraging, patient/marketing
Marcus	-Communicating in ministry	-Friendship evangelism/not just ministering, but bonding
Diego	-What I enjoy doesn't require much contact: art, literature, history, music	-Music production or archaeology
Jewel	-Nursing (thinking it was just doing tasks, but not communicating)f	-Nursing and missions to nurture, help and communicate the gospel
Maria	-Interpersonal, intercultural communication situation	-Public relations

Summary. Student responses to the Questions of pre/postmatriculation preferences in the six behavioral dimensions related to CA demonstrated a trend of development or positive change. In all six areas, the respondents consistently reported the choice of behaviors associated with decreases in CA.

Prematriculation Preparedness for Communication with Other Cultures

Respondents shared their perceptions and expectations of the institution, of themselves, and of others in the intercultural, institutional environment. They discussed their social and cultural backgrounds in terms of the influence of their experiences on their expectations. The preconditions or prior experiences which students expressed were more numerous in the category of causing or increasing apprehension in communication with other cultures than in inhibiting or reducing such apprehension. However, since the latter category--conditions inhibiting apprehension--had the positive impact of promoting intercultural communication, it was presented first.

Conditions Inhibiting Apprehension. The prematriculation state of preparedness experienced by the students was highly individualized. It demonstrated the diversity of their backgrounds; however, it also showed areas of expectation with some commonalities. Like most, Abbie indicated she “just wanted to make friends . . . I was excited about meeting people, meeting and living with other Christians.” The same held true for Bebe, “I had high expectations of finding out what Christians were all about--I had just been saved.” Diego stated, “I expected to see people from different cultures and denominations and serious about God.” The shared high expectancies of Abbie, Bebe and

Diego, above, focused on Christian aspects of the environment. Their high expectancies made them open-up--overriding their shyness or apprehension in communicating.

Maria, Rachel and Jewel expressed more social concerns. Their anxiousness to encounter new and different people left no room for apprehension. "I was anxious to meet new people. I have this theory that a stranger is a friend you haven't met," reported Maria.

Rachel stated,

I can fit in anywhere; I can deal with different people. I been in situations where I was the only black; I can talk to anybody. I've been able to be around other races than my own--White, Black, Hispanic, Asian, Indian--and, at the same time, be proud of who I was.

Jewel expressed very limited social awareness. She had sought to learn about others without interacting with them.

I was drawn by the nursing school's international focus. I desired to learn about international students and students from other cultures--not knowing communication with them was needed. Now I even desire for my kids to communicate effectively and to achieve intercultural goals.

All the respondents had expressed the desire to meet and learn about people from different cultures. For two, Ralph and Bebe, that desire had been nurtured while growing up in frequently moving, military families: Ralph explained, "My dad was in the military, and I lived in Japan as a child. I had heard about international students at this school and looked forward to meeting people from different cultures." Bebe stated, "My dad was in the army; we moved every three years. My favorite place was Panama because of the

mix.” Jewel had expected her communication to change and expand in needed ways: “I expected to change and I’ve learned to be more efficient and more confident in myself, more direct. I was always putting others before myself, afraid of hurting their feelings.”

The dominant student mind set was one of high expectancy toward living and learning in an intercultural communication environment: “I was never taught that there was a difference in people simply because of the color of their skin or the way they looked. I was taught that it is what is on the inside of a person that counts,” said Maria. Even for Diego, who had no prior knowledge of the institution’s mission, there was a high expectancy of the intercultural living and learning environment. He reported “I knew zero about the school mission until I got here and heard it in chapel, but I came with an interest in other cultures. People here stick to their own little cliques. Staying in their own little clique -- staying separate. I like going from clique to clique.”

Not all had experienced the confidence expressed by John, “[I] felt I could communicate OK; I was willing to be open and found others who were open as expected.” Marcus and J relied on God’s assistance: Marcus stated “The whole thing is being close to God . . . then we rejoice as brothers--that’s what the Bible talks about. If God’s love is there, it exceeds all barriers.” Knowledge of the honor code complimented J’s reliance on God as evidenced in the following: “With the honor code, I didn’t worry about extreme characters. I felt that if God wanted me to come here, He would make it [intercultural communication] possible.” Whether or not students expressed confidence in their ability, they stated their openness to intercultural communication.

Conditions Causing or Increasing Apprehension. The prematriculation conditions that were causing or increasing CA--i.e., inhibiting intercultural encounters--were more numerous than those facilitating them and somewhat more varied. The overriding thought was surprise at the limited communication abilities and delimiting attitudes held by others and at the informants' own naiveté. Diego explained, "Sometimes when people are separated from each other, they begin to talk about other groups without realizing that I've been with that group too. I've found that people here have a lot of stereotypes--more than in a public school or regular private school." Two, J and Jewel, had to redefine their career interests--commercial art and nursing, respectively--after realizing the high communication requirements of their chosen areas. Jewel said, "I didn't see communication as important to nursing at home or school. I didn't even think it was part of nursing." she continued similarly, "I thought the commercial art world did not need a talkative person." Other students expressed their shock at barriers that were intraracial, as well as intercultural: Rachel found herself, "I've been shocked to find so many people who can't talk to anybody. I've met Whites that stereotype Blacks, and Blacks that stereotype themselves. I've even met Black people who can't talk to other Black people." Bebe elaborated on her intracultural encounters,

In Texas, before coming here, there were 21 Black students in my class. I didn't talk or act Black, so they beat me up. Panama had been a big mix; I spoke Spanish, so I could relate to Hispanics and to Whites. But I had different thoughts, and that imposed barriers.

Seeing the importance of communication moved some respondents from the level of surprise at what they had learned to acceptance of responsibility to change what they had come to realize. Rachel, for example, reported

I focused on the part of the mission statement about raising up people to reach everyone. . . . I was shocked by people who discriminate against people of a different denomination. I've never seen anything like this before. This one Black girl was around Black people all her life, but apparently she couldn't stand who she was. If I was sitting around and everyone was talking about Black people, I wouldn't be agreeing with them. . . . She doesn't feel that way at all. She said she had problems of non-acceptance growing up with Blacks. I told her I'm sorry it happened and not all Blacks are like that. Many had problems like that, but have changed.

Many expressed concern for the limited intercultural perspective of others and the desire to see improvement in their own and others' attitudes: Bebe reported, "I was naive. Sometimes I see people with the ugliest attitudes. Now I realize I just have to accept it 'cause people are just people, even if they are supposed to be saved. Generalizations put up barriers. People who are the same color may be as different in culture (and even in race) as night and day." Marcus found, "Mainly Blacks and Whites use stereotypes based on looks or ideas or sex. Some Whites think Blacks are evil and vice versa. People are always asking 'What are you?', then they judge me on my looks and ideas."

Maria and J explained the difficulty as a matter of competence in language use and style: Maria reported the problem as language, "The biggest problem is the language

barrier--no matter what country you are from, it's difficult to actually understand the speaking of someone from another country." J identified a cultural difference, "I was concerned about not being talkative. I believe that if you are outspoken, it is easier for you to be socially accepted in Western culture." These two international students also noted the importance of time and its role in the acclimation process. J expressed his own time frame. "Some need more time. I knew about the international student group but didn't join, about outreach but wasn't ready. After one year I feel kind of settled." Maria found that "Some people stay to themselves. They need more time than others do to get acclimated."

Some barriers described were cultural and residential in origin, such as Ralph's lack of trust and Jewel's isolated or virtually mono-ethnic residential life. Ralph stated, "You don't disclose much in my culture. People are not too trustworthy." Jewel acknowledged, "I didn't have any exposure. There were two Black families in our whole town. I didn't think anything about intercultural communication at all. I didn't see communication as important." For Rachel, the social and cultural isolation encountered left too much room for stereotyping and the barrier of ignorance. On one occasion she spoke out to change that situation by sharing something she had long kept secret--being homeless for 2 ½ years:

Some people come here with one idea of the world and that's it. They think they have figured out everyone and all they have are stereotypes. Some girls were in a room watching Oprah do a show on homeless women one day. I was just walking down the hall, but I stopped when I heard what one of the girls was saying. All the

girls in the room, except one, were White. When I heard one girl talking all this stuff about why those Black women were homeless and how lazy and ignorant they were and looking for handouts, I walked in and listened a bit more. I asked the girl how she could say those things because they were not true. She just kept on trying to prove to me and everyone else how right she was and how totally different those homeless women were from all of us. That's when I started telling them about my life--how my mom and sister and I lost the house when Mom's job was cut back, how we lived in a shelter for the homeless for three years giving a false address (our aunt's) so Mom could drive us across town every day to attend a decent school. I told how proud I am of my mom and the fact that she finished college last year. When I left the room they couldn't say anything.

The students interviewed had been willing matriculants who had looked forward to attending. Rachel, although desiring to attend, had interpreted the dress code and curfew requirements to mean she would "be in jail." Rachel said, "I expected myself to be in jail when I read about the curfew and dress code." She acknowledged and abandoned her misconceptions upon arrival. Maria voiced a similar concern, "A lot of people get very upset about the rules [curfew, etc.] . . . Now I know it's because the university cares about us." A second misconception was the idea that all the students would be "serious Christians" or serious about God. This may more accurately be a misperception, since the behaviors described were eventually recognized as demonstrative of varied levels of spiritual maturity for others and indicative of limited exposure to Christians and limited acceptance of others on the part of the respondents.

Only three reported that their existent communication ability might be inadequate: J due to being quiet, non-talkative; the other two, Jewel and Abbie, due to shyness. Abbie said, "I've always considered myself kind of shy. When I meet new people it's hard to be myself." For J, the concern was not the obvious difference in language, but rather recognition of a cultural difference in language style. "I am quite uncertain about communicating with anyone else. I felt inadequate after reading the mission." The Western cultural expectation of assertive communication, as he noted earlier, was incongruent with his personal and cultural presentation style.

Some expressed the belief that students limited their communication effectiveness by limited perspectives of their own life or purpose. Rachel described the lack of self acceptance in some African American students, stated earlier. Diego noted "a different motivation" and focus in some. "I found out that many are forced to come here by their parents. They have a different motivation." Ralph indicated that he had recognized his own limitation before he learned of the school's mission: "I didn't know the mission. I didn't think about [developing] the whole person, just about getting an education." Abbie shared with J a feeling of inadequacy noted earlier by reiterating that she was "kind of shy." For the latter two, Abbie and J, the reservation was based on competence, not focus or attitude.

Several students noted the importance of home training and parents in establishing existent communication attitudes. Marcus revealed this issue in the following:

The way you are raised makes the difference. My grandmother is White and she's that way [prejudiced]. I've had plenty bad encounters with Blacks and Whites. My

first roommate didn't even move in. His dad walked in the room, started handling, examining and looking through my things; then told his son 'Well, you just can't stay in here', and walked out. He never even turned in the key. People come with many ideas about others.

Summary. Responses reported in this section ranged from shock in the face of intercultural barriers, erected by some, to confidence in the intercultural awareness instilled in self and in some others. The dominant facilitative, prematriculation condition (in preparation for intercultural communication) was an attitude of positive expectancy. The dominant conditions reported as inhibitive of intercultural communication were characterized by racial and cultural barriers. The barriers described included a lack of acceptance of self and others; stereotyping (intra racially, intra culturally, inter racially, and inter culturally); unwillingness to change insular thinking and prejudging attitudes--brought to school from home, and lack of confidence in one's own ability to communicate.

Post Matriculation Assessment of Pre/Post Intercultural Communication Characteristics

Students perceptious of the pre/post matriculation characteristics impacting their ability or inability to achieve the institution's evangelical and intercultural mission are in this category. As noted earlier, conditions inhibiting CA were associated with promoting effective intercultural communication; conditions causing or increasing CA had the opposite impact.

Conditions Inhibiting Communication Apprehension. All interviewees expressed recognition of the importance of effective communication as well as responsibility to achieve it in themselves and to promote it in others. The greatest concerns expressed were

toward recognition of personal need for growth and motivating people to recognize the need to remove barriers to communication and their responsibility as Christians to do so. Respondents expressed a high awareness of personal growth needs in the area of communication.

Rachel and Bebe recognized self-acceptance as a point of departure. Rachel said “You have to accept yourself. A lot of people don’t know who they are, so they have to stay around a lot of Black people, or a particular group that identifies them as this or that.” Bebe stated

My roommate and I had different expectations about what a roommate would be. I learned that what might be wrong for me might not be for someone else. I shouldn’t put my beliefs on them. I learned not to judge people and instead to listen and try to understand them. I learned to sit and listen and try to understand-- not retaliate. I had to recognize my spiritual limitation. I learned how to communicate with other cultures even when upset. I learned to accept myself more. I didn’t have to be perfect with God -- just real. I was open to God and to others and He helped me to keep learning.

In seeking to listen and understand “not retaliate,” Bebe “learned to communicate with other cultures even when upset.”

J and Ralph expressed heightened self acceptance with greater sensitivity to seeing similarity in others. J explained, “I found that not all students are talkative. Now, I can accept myself not being talkative.” Ralph found that, “Here it’s easier to disclose . . . many like-minded people.” Several students stated awareness of the need for functional, realistic

self-assessment of communication characteristics with an eye toward actualizing the institutional mission in their own lives: Diego was concerned that, “People need to be reached. I want to learn languages--French and German eventually.” Maria stated “I feel I can communicate well, and if God wants me to reach across cultural boundaries, He will see that I get the right training, which is what I feel I am doing now.” Marcus also made a career-related assessment, “I have a heart for people. I like talking to people--friendship evangelism.”

Jewel reexamined academic and career goals, “Now I recognize the need to communicate effectively and interculturally to achieve academic goals. I want to communicate well with peers, teachers and tutors.” In redefining her career after gaining a more precise understanding of communication and mission, Jewel described a different lifestyle:

I had never even thought of nursing as communicating. I recognized the need to redefine my concept of nursing; it is not just doing a bunch of prescribed, medical tasks. Nursing is comforting, nurturing, and helping. My new desire for communicating with other people now comes with wanting to learn about them and to minister to them.

Gaining job-related knowledge prior to and after matriculation helped Bebe-- “Research in skin types helped me cross cultures in selling cosmetics. It helped me overcome people being negative to me. I learned to go toward the middle where it doesn’t hurt their feelings, and I get across what I’m trying to say.”

John, Abbie and Maria expressed other aspects of their self assessment, but still with attention to personal growth. John admitted, "A career that does not require much communication would be my preference, but I want to stretch myself." Abbie acknowledged, "I interact with more people from a variety of cultures, but more of it is surface. I've come a little bit farther, just breaking out of my shell. Now I speak more comfortably before people [without crying] and I am [more comfortable]." Maria stated, "I'm really very verbal about my experiences if I feel they can help somebody else." John and Ralph focused also on reaching others: John "Came from a big city in New Jersey, I'm more in tune with listening to people and hearing what they come up with. My city is diverse; culture is not a problem." Ralph said, "I listen to most people because I know they are trying to achieve . . . something and need to be heard." This concern for reaching others was expressed by Diego, Maria and others earlier in this section.

For Maria, Ralph and J, the university environment facilitated the growth sought: Maria reported, "When you first get here, it seems everyone is anxious to make you feel a part of everything." Ralph concluded, "People here are nicer; they listen." J experienced greater ease in one area. "Here I can discuss without having to watch words so carefully-- be more direct without offending." Marcus recognized another area of growth response. "People talk to me, for the most part. I'll generally respond more than the people I'm talking to."

Conditions Causing or Increasing Communication Apprehension. Respondents' insight in this area demonstrated considerable personal recognition of their own and others' communication needs which, if left unmet, could cause or increase CA. "I have

some areas that need work; I am learning to be less calloused,” admitted Jewel. Ralph said, “I have things that need work.”; “I found that not all students are talkative.” John acknowledged “I don’t think I was very free to communicate. With me, it was a feeling of discomfort.” “The outspoken have more advantages in commercial art--you have to be able to sell your ideas,” concluded J. They trust you by your words, the way you present yourself--something I really need to work on.” Bebe, at first, focused on the inconsistencies.

The contradictions I saw in lifestyles made me stop floating and hit ground. People who claimed to be Christians prayed in Chapel and worshiped, then listened to secular music in the dorm. Teachers prayed at the beginning of classes, then would call out and put out students for falling asleep. I couldn’t reconcile the contradictions and wanted to leave and not come back.

Rachel made other gains, “I had to learn to be more confident in myself and more efficient--more straightforward in telling people.” Personal growth needs reported as recognized and in progress of improvement were overshadowed by communication limitations seen in others.

Barriers to effective communication ranged from personal challenges, Abby’s shyness, to societal delimitations, sexism. Abbie explained,

I’ve always considered myself kind of shy when I meet new people. I went to a small school (nine in my class). I didn’t really get out of my little zone experiencing life. Here, there is so much difference--I couldn’t imagine it. I used to have fears of big groups: cried giving speeches, even as valedictorian.

Marcus declared, "I hate sexism. It drives me crazy." For Diego and Ralph, small population areas bred small people in the area of communication: Diego concluded that "People from states with small population are stereotypical. They have a TV view of the big city: Run down ghettos . . . gangbangers . . . everybody bad. Their Questions make me uncomfortable." and Ralph had similar findings.

Communication is not hard for me; I love people. But there are some here who have never been around other cultures before coming here. They were raised in this tiny little town of about 100 people. They didn't even watch TV shows that had an African American in them. Another group is ignorant. They don't stereotype; they just have misconceptions. Then there's a group that are racists. They make it hard.

Bebe expressed growth in close relationships and frequent encounters: "People, like the coaches, I didn't want to be around for anything, I had to be around and [I had to] respect them."

Ralph and Maria expressed their discouragement but were not giving up on their efforts to promote intercultural communication: Maria stated, "I still feel I can communicate well. I make a real effort. Some people are suspicious of your intentions toward them." Ralph said, "It's what people are used to. Some people do not respond here, or the response is often cold. I don't want to initiate as much."

Insight into the problems of barriers was expressed by John, Marcus and Maria, but possible solutions were more limited. According to John, "It needs to start in kindergarten--before they get here. You can't shove it down their throats." Marcus

concluded, "People are closed-minded and don't realize it. They want what they are used to. Their lack of intercultural involvement is not fear, anxiety or apprehension. They are just closed. They need to see contrast--someone with an open mind." Maria found other differences.

I didn't have a problem communicating so much. The pace was different where I came from--slower. I just didn't seem to fit in here. We are not used to everything being in such a hurry. Some people are really hard to get close to. It's almost like they are afraid of something you will say or do. Sometimes I become discouraged because it's like if you are not one of them and you try to be nice to them, they are suspicious of your intentions. At first I thought it was just me, but some of my friends experience the same thing.

Bebe noted that isolation built barriers. "People isolate not because of hatred, but because of ignorance of others' lifestyles and habitual communication. Blacks make generalizations that build cultural differences into barriers." "For most, their heart is in the right place," contended Rachel, but they just communicate with a certain group--what they're used to--and they won't let themselves be stretched. Even many of these raised around African Americans have opportunity to change and won't." "There are a lot of walls here," reported Marcus, "People put up barriers--walls," They stereotype based on looks or ideas or sex. Mainly Blacks and Whites use stereotypes."

Summary. Student expressions of communication concerns and characteristics--both those increasing and those decreasing apprehension--touched aspects of their lives from personal development to career achievement. Their insight ranged from personal,

elementary concerns with fears to elevating their own and others' lifestyles. They demonstrated recognition of barriers to achieving institutional mission in their own lives and in the lives of others.

Institutional Level Factors Impacting Communication Across Cultures

Respondent observations at the institutional level in this category primarily promoted recognition of the existing opportunities to effectuate change in the respondents themselves and in others: general conditions of policy (mandatory class attendance, dress code, curfew for females, honor code of conduct--ban on tobacco, drug use, and sexual immorality); residential living (including sister/brother social, spiritual, and recreational wing functions); institutional structures (administration, faculty, curriculum, student services); spiritual life (chapel, international missions, local and national ministry outreaches); recreational opportunities, (Java Hut, sports, clubs); cafeteria; related phenomena (spiritual climate) openness to prayer, intercultural environment. While a preponderance of comments evidenced the positive impact of the Com 101 class, the evidence also demonstrated that much of its impact was due to its function within the interdisciplinary structure of the general education program.

Conditions Inhibiting Communication Apprehension. Although general policy conditions (e.g. curfew, dress code, prohibitions, mandatory chapel) had been disparaged by some at first, those characteristics had been noted by Ralph, Abbie and Maria, even initially, as contributing in a positive way to intercultural communication. Ralph found,

Rules and setting make this a different place with fewer distractions. . . . Scriptures on the walls make me examine myself . . . The dress code helps equalize or

eliminate extremes. People are less likely to stereotype those from different cultures by appearance. They feel freer to talk . . . The Mission [is] written on the walls and drummed into your heart.

Abbie experienced a sense of security, "You feel protected here and it's easier to talk with other people. There are beautiful places around campus just to sit and talk." Maria had similar feelings, "My first time away from home, . . . my family agreed that it would be a good place for me to get an education . . . [to be in] the Christian atmosphere."

For Bebe, the recreational activities of campus clubs helped provide the opportunity for greater intercultural interactions, "Clubs help, like the Association of Athletic Unity. It's really multi cultural--all sorts of people. I was shocked." J found one avenue for the impetus and opportunity of greater involvement through the openness of the classroom environment throughout the institution. That openness to speak out was a beginning: "Once there was a conflict in class. I spoke out about how we should respect our artwork and do it as a worship to God. . . . then people began to see that there was something inside of me. They began to see me and what I communicate through my artwork."

Sister-brother Wing Functions were institutionally established male and female wing partnerships for designated social and spiritual residence hall activities. These events were reported to aid in the socialization process by providing immediate communicants. J said, "[they] helped me socialize even though I didn't talk unless brought into the conversations." For John, they provided a "good way to get to know 30-60 people fast."

“Getting together with different ethnic groups on all floors, retreats and spending time together, hanging out on weekends” were all ways to facilitate intercultural communication for Abbie.

Residential Life, in general, served a similar purpose, but went beyond fellowship needs to provide opportunities ranging from social growth with Abbie and Bebe, to survival for Diego and Rachel. Diego recognized early that, “For survival, you have to know people to get around without a car.” For Rachel,

Just being here because every day you have to deal with so many other people. It’s like, you live with these people so you have no choice; you can’t afford not to communicate. Many have come out of not being able to communicate just by living with people.

Abbie noticed changes in her interaction.

I’d always imagined staying up late and doing homework--studying together--and that happened last night. I went to a small Christian school, sheltered. My Mom had gone there. This is so much different--different personalities, lifestyles, just from different parts of the country. I interact with more people from various cultures, but most of it is surface.

Bebe, “I saw contradictions in lifestyles of people at different levels of social and spiritual maturity. I learned you don’t judge and you don’t not appreciate people.” Ralph summarized their observations in his own experience, “Living with other people helps you learn about them and yourself and helps you change things that you need to change.”

Chapel, the institution's biweekly worship service (with mandatory attendance) was lauded by respondents for providing both subject matter and opportunities facilitative of effective, intercultural communication. For J, chapel promoted intercultural communication: "not by speakers, but as an opportunity to socialize." Jewel said of the "Black history month and [a class] assignment on Black inventors, we need more." Ralph lauded a benefit of Missions Chapel, "seeing traditional dress helps students in appreciating differences." For Jewel, some of the change in her ability to communicate occurred through the chapels: "You know that if you get in deep water and you're sinking you can put you hand up and there are people around you who will grab it and start praying for you. I think that's wonderful--people willing to reach out to you help you begin to reach out to others."

Faculty. Students described positive intercultural encounters between students and teachers. Jewel held that communication was facilitated by "professors' love of God and prayer in classes for your personal needs." John expected and experienced "a small teacher student ratio in engineering. . . . Teachers from . . . [varied backgrounds] always have an open ear; they're willing to share experiences." Bebe found that "Teachers make time for you."

The main cafeteria was described as helpful in promoting intercultural communication. J found meals there a time for learning cultural differences, "Americans talk while eating." The cafeteria was cited by Abbie for other reasons: "Mealtimes [the people assembled] are an intercultural group, but I just think of them as a group. Eating together, you have to be willing to get out of your chair and leave your usual table." Being

'teased' by peers for "sitting at a variety of tables" did not discourage Diego from this intercultural opportunity.

Missions provided a helpful opportunity for John and others. Faculty and students participated in these local, national, and international ministry trips, ranging from one day to 2 ½ months, which were institutionally planned and implemented to help effectuate the University's evangelical mission. "Missions helped. . . . I knew no Spanish, smiled a lot and let my skills speak for me--then and now," reported John. "The team was effective. I sat in the back and kept the buses fixed and running." Diego, Marcus and Jewel commented on the benefit of missions in another section.

Java Hut, the campus coffee house, was the recreational opportunity recommended by Diego for multicultural representation. "They have talent shows with different kinds of music and drama and stuff is performed. People go for coffee and entertainment because they want to and there is a great deal of multicultural representation there."

Within the curricular institutional structure, of the classes cited for inhibiting or reducing apprehension in intercultural communication, all but one, Broadcast Design, were part of the general education core. Com 101, several theology classes, humanities, history and the first year English class were lauded for various reasons.

By taking Oral Communication the first semester, Marie "learned what to look for in conversations." John and Bebe gained help "in listening" while learning things that related "not just to school, but to marriage. Rachel learned "how to observe people and why they do certain things, like migrate together. "The hard work, practicing speeches and

planning well” helped Abbie “open up in front of people.” Her “dyadic encounter with a stranger” in the class was her first opportunity “to get to know someone from another country.” One of Ralph’s benefits was “speaking on things you care about” to “let others know what is close to your heart.” For J, the “spiritual aspect helped increase openness.” By surrendering to God “and how He created me, I know He will change me as needed.”

The benefits of theology classes ranged from “exciting, inspiring” lectures to motivation for self examination and self acceptance. J found New Testament lecture “exciting, inspiring, with much communication,” . . . the professor “throws out Questions requiring interaction with others and making you think about the way you communicate more.” Rachel found that “taking theology classes together with people of different outlooks and denominations forces interaction.” J also found that the classes “sparked theology discussions everywhere.” Hearing others he “learned how to avoid things--arguments, especially theological ones.” “All theology classes challenged John to “think through” and share his beliefs. Theology classes helped Bebe to “think straight” about herself and to “accept” herself. Marcus reported “Our Bible study group started as a theology class assignment and it’s still going on. We’ve all grown closer to God. We share our strengths and weaknesses and experiences. We strengthen one another.”

Humanities and history classes were important to Ralph as “opportunities” to see and talk with people not seen elsewhere.” Jewel found history helpful in “learning the history of another culture” to the extent that she could communicate better” with that cultural group. For Abbie, “just studying and being in classes with others--coming

together with different cultures and observing” were the benefits. Jewel gained from peer academic help, “people in classes reaching out to help one another.”

Ralph and J made special mention of two other classes. Ralph gained by “reading and hearing other peoples’ autobiographies” in English 101. J learned, in Broadcast Design, “to accept the fact that you have to communicate to people what you are doing.”

Conditions Causing or Increasing Apprehension. Maria disliked the institution’s general conditions of policy. She said the regulations were, “picking up” where her parents had “left off.” She expressed some shared student reactions to institutional regulations. Although these respondents had chosen to accept and live by the rules, they expressed their concern for the limiting effect of the rules on intercultural and other communication. They also noted that because of the rules, some students were “not coming back” at the close of the semester.

Several students expressed concern for attitudes they felt were widely prevalent and limiting or destructive to effective intercultural communication: resentment and stereotyping were prominent. Rachel stated, “I’ve learned that a lot of Christian people are very selfish; that really hurts. Abbie addressed another negative, “Resentment is stupid. We need more cultures focused on every month in chapel and around school.” Maybe that would reduce resentment. Bebe suggested, “We need to use assignments and projects in Humanities and history and other classes to require intercultural focus.” Diego identified isolation and narrow focus as problems,

Just being here, people get caught up in the bubble of the school and forget about reaching out to the world. More open communication is needed. Many get their

ideas of other cultures from T.V. They are very narrow; they stereotype . . . especially people from rural areas . . . small towns. They expect people to speak only English.”

Bebe addressed possible causes: “People don’t isolate because of hatred but because of ignorance of others’ lifestyles and [because of] habitual communication.”

A number of student concerns expressed centered around communication with university services or offices, and some focused on more individual needs. Rachel, Maria and Jewel stated that lack of opportunity to express concerns with other students, faculty and administrators made them less willing to communicate. Rachel noted that “most professors are friendly and genuinely concerned about us, but a lot of faculty don’t really know how students feel--what they are thinking--they don’t know the issues students face.” For Maria, the focus was administration and lack of opportunity for access: “There’s not a way to communicate with administration. Sometimes it seems my opinion doesn’t count--like I don’t have a right to complain because I’m international.” Her concerns were in response to seeking assistance in two different offices which provided student financial services.

Jewel expressed a similar concern about complaining after attempting to communicate her desire to change her assigned chapel seat. She had wanted to “sit with friends instead of in the assigned seat” in the section for commuters. The assigned seat left her “sitting alone--four or five empty seats on either side--with no communication.” Rachel also stated that there seemed to be “no way to communicate with administration.” Maria summed up the concerns expressed in the areas of administration and student

services. "There's no way for students to interact with administrators. We could tell them what is good and what could be better if we could interact with them." For Jewel, the student-faculty-administrator gaps seemed exacerbated for commuters. She expressed the frustration she had felt at the beginning of her first semester when she had considered giving up on higher education due to lack of needed information and being too shy or fearful to obtain it.

Some individuals shared concerns about chapel presentations which they believed had increased apprehension in communication across cultures. Focus on one population group in chapel--during African American Heritage Month--had given needed enlightenment to some while eliciting resentment from others. Depending on the ethnic group a student was involved in at any particular time, he or she may have been afraid to express either like or dislike of the events. Ralph noted, "Focus on just one culture brings resentment." Abbie suggested "Focusing on more cultures every month [in chapel and around school] may decrease resentment." Maria made a similar observation and Bebe summarized the concerns in this area. "Resentment doesn't help people change for the better. . . . Have something in school chapel or . . . [the cafeteria] to highlight a different culture each month to decrease prejudice and ignorance."

For some there were more individual concerns, and conditions which militated against effective communication across cultures were related to residential living. John had experienced the inability to communicate with professors and others in classes due to the inability to stay awake in the classes. "I didn't listen enough, mostly because I was constantly falling asleep. No one got sleep in my dorm. When I moved out of the dorm,

my grades went up. So did my communication.” For Bebe, relationships had been disappointing. “I learned what might be wrong for me might not be wrong for somebody else.

Summary. In number alone, the institutional level structures and conditions reported to facilitate intercultural communication outweighed those described as inhibiting such interaction. However, the nature of the observations suggested that the institutions’ general conditions of policy (rules), residential living (sister/brother wing functions), chapel, cafeteria, local and international missions and ministry, coffee house, faculty and general education classes facilitated not only the frequency of such encounters, but the quality and influence of interaction which the respondents described as advantageous for personal, social, and spiritual development. Those observations reflecting evidence of resentment and stereotypical thinking and behavior were recognized by the respondents for their negative impact on intercultural communication and for the “ignorance” of other cultures which spawns such beliefs.

Concerns shared by several students revealed conditions which, left unchanged, could serve to cause or increase apprehension in communication across student cultures as well as in the intercultural relationships of student-faculty, student-administrator, and other groups. Informant responses showed that changing conditions which caused or increased communication apprehension could be hindered by lack of institutional involvement in the process, by resentment and negative predispositions, and by conditions (from sleepless dorms to seemingly insensitive student services personnel) which did not facilitate or offer a spiritual basis for such improvement.

Summary

The purpose of this study was to examine the intercultural experiences of ten diverse, first and second year college students, at an evangelical, liberal arts university, to determine what affected (positively and negatively) students' communication in their university related, intercultural communication encounters. The concept of CA operationalized the stated purpose. The initial survey, purposive sampling, and long interview method afforded the methodological distinctions of qualitative research in accord with McCracken's (1988) long interview method.

Student postmatriculation expressions of communication concerns and characteristics--both those increasing and those decreasing apprehension--touched aspects of their lives from personal development to career achievement. Student responses identified barriers to achieving the institution's evangelical mission in their own lives and in the lives of others. In all six preference areas associated with CA, the respondents consistently demonstrated preferential behaviors associated with decreases in CA.

Responses reported to Questions of prematriculation preparedness ranged from shock (in the face of intercultural barriers erected by some) to confidence (in the intercultural awareness instilled in themselves and in some others). The dominant facilitative, prematriculation condition (in preparation for intercultural communication) was an attitude of positive expectancy. The dominant individual conditions reported as inhibitive of intercultural communication were characterized by intra and interracial and cultural barriers, ignorance, and limited competence in language use and style.

In their varied responses to, and assessments of, the unique institutional environment of this private, Christian, evangelical university, the students related the impact of the school structures, general policy conditions, faculty programs, ethos, operations and general education curriculum limitations on their individual and collective involvement in intercultural communication. By reducing CA, according to the respondents, the rules and regulations mainly promoted intercultural communication as did Sister/Brother wing functions, and other structural and programmatic aspects of this Christian living/learning environment. While a preponderance of comments averred the positive impact of the Com 101 class, the evidence also suggested some of its impact was shared with other classes and that much of its influence was due to its function within the interdisciplinary structure of the general education curriculum. The reportedly negative aspects of this category--institutional conditions causing or increasing apprehension--were far fewer in number than the facilitative conditions.

The four major preliminary response categories of data reported in this chapter represented the initial stage of McCrackens (1988) five-stage analysis in the long interview method of this research. The intermediate stages were applied in chapter four and the fifth stage in the conclusions presented in chapter five.

CHAPTER FOUR

ANALYSIS

The purpose of this study was to examine the intercultural experiences of first- and second-year college students (from diverse cultures) to determine what affected (positively and negatively) student communication in their institution-related intercultural communication encounters at an evangelical, liberal arts university. Determination of the influences upon communication was operationalized using the concept of communication apprehension (CA) (McCroskey, 1977). The long interview method provided the means for discovering the basic assumptions, cultural categories, fears, expectations and tendencies which informed the participants' world views and communicative behaviors.

This research followed the guidelines, detailed by James McCracken (1988), for the long interview method. The Qualitative procedure made it possible to work within the respondents' time and privacy parameters while gaining a somewhat intimate understanding of their daily lives and world in a quasi-formally structured, but unobtrusive, manner. The method accommodated the students' and my own hectic, fractioned schedules (one week before final exams) and the students' preference for privacy while recognizing my inability to suspend my full-time teaching, committee projects or duties, doctoral studies and private life to create blocks of time sufficient for participant observation or for other Qualitative methods. The long interview afforded "access to individuals without violating their privacy or testing their patience" (McCracken, 1988, p. 11). This manageable methodological framework applied my understanding, experience and insight in communication and in academic culture, through

the interview Questions and prompts while minimizing the danger of familiarity by maintaining a Quasi-formal structure for the sessions. Respondents were allowed to direct the Questions. Prompts were used in the data collection to guide the responses and, thereby, afforded a modicum of control over the kind, direction, and length of the responses without forcing or constraining them. The Quasi-formality that was maintained (office setting, but casual jeans attire) used the Qualitative opportunity to advantage without taking advantage of the respondents.

In this chapter the responses sorted and detailed in Chapter Three, were analyzed to “determine the categories, relationships and assumptions that informed the respondent’s view of the world in general and the topic in particular” (McCracken, 1988, p. 42). The patterns of interaction were judged for consistencies and contradictions. Following the guidelines of McCracken (1988) for analysis and reporting of the long interview Qualitative research method, the observations and responses previously reported were extended, reexamined, regrouped, and matched to unearth the patterns and themes which--when synthesized--transformed the initial categories reported in the preceding chapter into the refined categories and themes discussed in this chapter. The thematic conclusions reported in Stage Four are no longer descriptions of the particulars of the ten individuals interviewed but rather “the general properties of thought and action within the community or group” studied (McCracken, 1988, p. 46).

Pre/Postmatriculation Preferences

The pre/postmatriculation preferences were six CA related behavioral dimensions which-in part-operationalized the theoretical concept of CA. The six preference areas

were disclosure, class size, tutor, classroom seat, peer strangers, and occupations. These dimensions allowed the respondents to recognize and identify specific differences in their interaction patterns over time. The behaviors of high and low apprehensives differed substantially in the high communication environment of higher education--especially within the classroom. The preferences reported along each of the dimensions demonstrated individual and overall decreases in CA.

“The insecurity of high communication apprehensives is reflected by the very low amount of self-disclosure in which they engage; they prefer not to talk about themselves” (Richard & McCroskey, 1989, p. 55). Increases in aspects of self-disclosure (e.g., depth, ease, and frequency of disclosure) expressed by all participants were associated with decreases in CA. Richmond and McCroskey (1989) also found that persons with low levels of CA preferred small (rather than large) class enrollments; the small size afforded ample opportunities for student--student and student--instructor interaction. The majority of respondents' stated preferences for smaller class size were associated with decreased CA.

In studies of communication between two people, persons with high CA “assumed a submissive follower role” and reflected their insecurity by minimizing their self disclosure and by being overly concerned that the other person understood or agreed with them (Richmond & McCroskey, 1989, p. 55). While the question on preferences in a tutorial situation placed the respondents in just such a submissive role, the students' descriptions of their interaction with tutors was not representative of the “low tolerance for disagreement and low assertiveness” characteristic of persons with high CA

(Richmond & McCroskey, 1989, p. 56). Students reported that they had maintained or increased in ease of friendliness, attentiveness, openness, and verbalizing (asserting their need for help).

Classroom seating preferences ranged from the back to the front of the classroom. Richmond and McCroskey (1989) and McCroskey (1977) found that front and middle seats in a traditional classroom tend to be selected by persons with low CA; most classroom interaction is focused in that area. Persons with high CA tended to sit in the back and along the sides. Nine of the ten respondents stated that their seating preference--whether in the classroom front, middle, or back--was for the purpose of maximizing attention and input. The stated desire for participation regardless of seat location--indicated a preference for involvement that was associated with low CA after matriculation.

In encounters with peer strangers, all respondents reported postmatriculation increases in their responsiveness and openness toward others and in the diversity of the people acknowledged. Richmond and McCroskey (1989) described people with low CA as adventurous: "Such people like to experience new things, people, places, and ideas communication is one of the pathways to new experiences" (p. 48). Despite the caution applied and some drawbacks, the respondents' increases in diversity, responsiveness, and friendliness--in their communication with peer strangers--were associated with decreases in CA.

The final behavioral dimension assessed was occupational choice. "One of the cleverest predictions based on the proposition that people with high CA will seek to avoid

communication is that they will prefer occupations that require less [or little] communication” (McCroskey, 1977, p. 87). The respondents’ occupational preferences demonstrated moderate to radical decreases in CA.

The respondents’ pre/postmatriculation preferences, in the six behavioral dimensions related to CA, demonstrated a trend of development or positive change--decreases in CA. Beyond the six preference dimensions, students reported numerous personal and institutional factors which influenced their intercultural communication. Those factors were analyzed, in narrative and tabular form (Tables 10 & 11) following the explanation of McCracken’s Five Stage Analysis Process.

McCracken’s Five Stage Analysis Process

As is characteristic of qualitative research, the focus was stated as transferability, not generalizability. McCracken’s (1988) five-stage process of research analysis placed me in the role of instrument in a rummaging process to search out patterns and assumptions. Accordingly, my experience--although carefully distanced--became a data-base of possibilities in which intuition was used to measure, “fill-in and flesh out responses” (McCracken, 1988, p. 19) which were themselves entry ways into the assumptions and belief systems that had spawned them. McCracken (1988) divides the analysis process into five stages, each of which represents an increased level of generality. In Stage One, each observation was recorded individually, without regard to its relationship to other responses on the interview transcript. This stage was accomplished in the respondents’ descriptions and the detailed, categorical, reporting of their interview responses in Chapter Three.

The intermediate stages of the process were implemented in this chapter. In Stage Two, the respondent observations were extended and their “implications and possibilities . . . more fully played-out” by using each observation as a “lens” for scanning the transcripts and noting logical relations such as “similarity, opposition, and contradiction” (McCracken, 1988, p. 45). In Stage Three of the analysis, the observations were “developed on their own . . . in relation to other observations . . . away from the main body of the transcript” (McCracken, 1988, p. 45) and from the Questions. This refinement yielded Stage Two categories in institutional and individual realities. The refined “thematic extremes” of Stage Three were further expanded and reduced (Stage Four) to “thematic conclusions.” Tables ten through twelve summarize these three stages. For the fifth and final stage of McCracken’s method, the “thematic conclusions” were collectively reviewed, then summarized as the conclusions presented in Chapter Five.

Data Analysis - Stage Two

When the respondent observations were examined on their own merit (away from the Question framework and preliminary categories) and in relationship with one another, the data clustered in a two-part framework. The categories under Institutional Realities reported the university-related intercultural and Christian environmental aspects which influenced student communication. Individual Realities identified the categories of responses denoted as abilities, attributes, and career implications.

Institutional Realities

The growth in intercultural awareness and communication ability that was experienced by the respondents occurred in an institutional reality which was

programmatically structured to facilitate intercultural exposure in activities from residential living to missions trips abroad. The environment and the Christian component comprised the Institutional Realities which formed the structures and avenues of student integration into the institutional culture. That integration or extent of student participation was not only a result of the student's intercultural communication ability, but also a determiner of it. The stage two column of Table 10 lists the four major categories which comprised the institutional realities reported by the students: Intercultural Environment Issues; Intercultural, Institutional Structures and Functions; Academic Culture; and Christian Environment. The issues of the Intercultural Environment were expectancies of others, innovativeness, awareness and tolerance of other races and cultures, and time needed to acclimate to a new environment. (Innovativeness refers to people's willingness to change or accept change in the society around them" Richmond & McCroskey, 1989, p. 50). Intercultural Institutional Structures and Functions included residential social structures, student services, aspects of general education and larger curriculum, and recreational structures. The third category of Institutional Realities--Academic Culture--has faculty, student, and administration components, and addresses student-suggested avenues for greater communication among the three. The final Institutional Reality category, Christian Environment, includes six areas of concern: the university environment, ethos in attracting students, denominational differences, general conditions (rules & codes) of policy and conduct, concerns of missions and ministry, and spiritual life (including chapel services).

Table 10

Institutional Realities

Stage 2 INSTITUTIONAL REALITIES	Stage 3 COMPONENTS & THEMATIC EXTREMES
Intercultural Environment Issues	Positive--negative expectancy of others Innovativeness--resistance to Change (stereotyping) Other races & cultures awareness/tolerance-- ignorance/intolerance
Intercultural Institutional Structures & Functions	Few weeks--full year needed to settle-in Social structures (residence halls, cafeteria, wings, Java Hut: holistic involvement--limited integration Student services offices: student centered--indifferent Curriculum-major--minor reason for matriculation Large general education classes: intercultural inclusion--exclusion General education course assignments: intercultural focus & interaction--isolation Theology classes: greatest involvement--indifference Recreation structures involvement (integration) non involvement (isolation)
Academic Culture	Faculty accessible, relatable--accessible, nonrelatable Students committed to effective communication--uncommitted Administration accessible--inaccessible Faculty/student/administrative forums: promote--ignore Student input & feedback: establish, direct-frustrate

Stage 2 INSTITUTIONAL REALITIES	Stage 3 COMPONENTS & THEMATIC EXTREMES
Christian Environment	Environment, ethos: Major--minor reason for matriculation Denominational differences no/low--high discrimination General conditions of policy (female curfew, mandatory class attendance, dress code, conduct code): acceptance--resentment National & international missions focus: high--low commitment Ministry involvement (local): high--low commitment Chapel/spiritual life: Broad focus--limited focus

The four categories show the multitude of structures into which students integrated at varying levels. They also provide the setting in which students processed, practiced and further developed their Individual Realities.

Individual Realities

The individual realities were the individual abilities and attributes which impacted student communication. These clustered into four broad groups: Pre and Early Matriculation Assessments, Postmatriculation Assessments--Multiple Realities, Focuses for Improvement, Career Related Development. Table 11 listed the attributes and abilities in each of these categories in the Stage Two column. The pre- and early matriculation category mainly reported student early assessments of their own communication preparedness. The evaluation of self and others accommodates the Multiple Realities in the postmatriculation category. The incongruences which students encountered ranged from such concerns as self-acceptance and personal challenges to Christian lifestyle and denominations. Student responses to the inconsistencies they encountered in social interactions were presented as the behavioral extremes elaborated upon in Stage Three.

For the respondents, the very existence of the incongruences was surprising if not shocking, but they learned to accommodate the varied realities they encountered. For some, the accommodation was achieved through focusing on improving intercultural skills as noted in the third category. That improvement involved recognizing the need for growth and allowing it, seeking and even forcing communication opportunities, and persistence in promoting intercultural encounters. The result of focusing on improvement helped the respondents to recognize and achieve gains in four career related

developmental areas: educational purpose, intercultural exposure, communication ability,
and implementation of school mission.

Table 11

Individual Realities

	Stage 2 ABILITIES/ ATTRIBUTES	Stage 3 Thematic Extremes
Pre-and	Beliefs from family, others	innovative open/trust-in closed/distrusting
Early	Self esteem/confidence	positive--negative
	Expectancy of others (esteem)	positive--negative (anxious)
Matriculation	Interaction Communication skills	adequate--inadequate
	Language comprehension, style	confidence--limitations
	Maturity	mature--immature
	Social awareness	knowledgeable ignorant
Post	Esteem (self, others)	positive--negative
Matriculation	Multiple realities: Social interaction	Integration--isolation
Assessments	Christian lifestyle	Lived-professed
	Educational development	holistic--singular
	Educational motivation	intrinsic--extrinsic
	Denominations	openness--discrimination
	Self acceptance	complete--partial

	Stage 2 ABILITIES/ ATTRIBUTES	Stage 3 Thematic Extremes
Focuses for Improving Intercultural Skills	Personal challenges	challenges--barriers
	Cultural exposure	multicultural--monocultural,
	Social attitudes	acceptance--barriers, delimitations
	Recognize, need for growth	allow growth- disavow
	Seek/force communication situations	get involved--avoid involvement
Career- related Develop- mental Areas	Promote intercultural communication	persist in promoting-- refuse/hinder
	Sense of Educational purpose	realistic-unrealistic
	Intercultural exposure	awareness-ignorance
	Communication ability	need awareness -- unawareness skill development -- unchanging
	Implementing school mission	self-directed/involved -- undirected/uninvolved

Data Analysis - Stage Three

In stage three, the Institutional and Individual Realities, (the refined categories of student responses) were analyzed on the basis of their expanded positive and negative aspects toward promotion of intercultural communication success. Positive aspects of the Thematic Extremes were those associated with inhibiting CA; negative aspects were those associated with causing or increasing CA. The students interviewed usually fell at or near the positive end of the continuum. The respondents observations of others usually expanded categories to include a contrasting and negative extreme. (See Table 10 and 11)

Institutional Realities

The Thematic Extremes for Institutional Realities (Table 10) show considerable occurrence of CA-producing levels of response: e.g., the prominence of resistance to change and intolerance observed in others was countered in Intercultural Environment Issues by positive expectations and acclamation over time. Holistic involvement and integration into campus structures and functions (e.g., wing retreats and theology classes showed the positive impact of those structures. The academic culture evidenced the need for improved channels and opportunities for intercultural exchanges among administration, faculty and students; yet, in spite of the reported need, the faculty was found highly accessible.

The Christian Environment, the primary reason for matriculation given by several, yielded a majority of positive, CA reducing responses and overall growth. Ralph held that “The dress code helps to equalize or eliminate extremes. People are less likely to stereotype those from different cultures by appearance. They feel freer to talk.” John found wing retreats helpful, “Wing retreats are a good way to get to know 30-60 people

fast.” Rachel reported growth as an outcome of residential living, “Many have come out of not being able to communicate just by living with people.” Institutional Realities provided the opportunities for growth and development outside the classroom as much, if not more, than inside it.

Individual Realities

In the Individual Realities (Table 11) denoted as Abilities and Attributes, the Thematic Extremes of the responses demonstrated the diversity of the students’ backgrounds while showing commonalities in their expectations. The eight racial/national identities of these students (and the expanded ethnic/cultural identities - Appendix I) nurtured a dominant pre-matriculation mindset of high expectancy toward living and learning in an intercultural environment. More than one stated the desire to make friends. Others looked forward to the opportunity of “meeting and living with other Christians.” For two, the desire to meet and learn about people from different cultures had been nurtured during their formative years as members of frequently moving military families. Marcus, whose father had served in the military, had spent part of his childhood in Japan. “I heard about international students at this school and looked forward to meeting people from different cultures.” The highest expectancies of these students were indicated in the positive (CA-reducing) side of the Thematic Extremes column in Table 11. Most felt at least adequate in their ability to communicate with others:

I can fit in anywhere; I can deal with different people. I’ve been in situations where I was the only Black; I can talk to anybody. I’ve been able to be around other races than my own--White, Black, Hispanic, Asian, Indian--and, at the same time, be proud of who I was, said Rachel.

Despite the high prematriculation expectancies and moderate to high levels of self-confidence, the majority of responses indicated negative or CA-producing influence for intercultural communication during the pre- and early matriculation periods. The two international students expressed low confidence in self and apprehension concerning language use (being understood by others) and language style (being accepted as assertive (talkative) enough with others. For Maria, "The biggest problem is the language barrier -- no matter what country you come from, it's difficult to actually understand the speaking of someone from another country." J was concerned about not being talkative. "I believe that if you are outspoken, it is easier for you to be socially accepted in western culture. The students also found that their own openness in beliefs, trust of others, their knowledge in social awareness, and their own growing maturity were not often shared by their peers.

In the Postmatriculation period, the overriding thought was surprise -- at the limited communication abilities and delimiting attitudes held by others. While the informants' self assessments often placed them in the positive end of the Thematic Extremes, their descriptions of peers resulted in more negative (CA increasing) extremes and themes. Rachel was shocked by people who discriminated against people of another denomination. I've been shocked to find so many people who can't talk to anybody. I met Whites that stereotype Blacks, and Blacks that stereotype themselves.

Students' surprise at barriers that were intraracial and intracultural, as well as intercultural, was heightened by recognition of the "multiple realities" of intercultural social situations, Christian lifestyles, Educational development, Educational motivation, Denominational acceptance, and Self-acceptance. Bebe (on Christian lifestyle) stated, "I

was naive. Sometimes I see people with the ugliest attitudes. Now I realize I just have to accept it 'cause people are just people, even if they are supposed to be saved (Christian). Diego found that many are forced to come here by their parents; they have a different motivation.

Students suggested potential areas of focus to promote positive change comparable to growth. The change would be demonstrated initially through individual level recognition of the need to improve intercultural communication and implemented through promotion of that change in self and in others. Institutional focuses recommended began with efforts to raise students' awareness of the need for improvement and thereby to raise their level of accessing existing resources which provide opportunities that promote the needed change. The themes show growing awareness and involvement.

In the Career Implications segment of Table 11, the Thematic Extremes denote not only positive (CA-reducing) and negative (CA-increasing) conditions, but also the students' pre/postmatriculation mindsets. Some students progressed from unrealistic or inadequately defined career goals to more realistic ones while all gained in clarity of educational purpose. They expressed an increased sense of responsibility and involvement moving from undirectedness or uninvolvedness to self directedness and involvement in implementing the institutional mission. "I didn't know the mission. I didn't think about (developing) the whole person, just about getting an education" said Ralph.

Jewel had never viewed of nursing as communicating:

I recognized the need to redefine my concept of nursing; it is not just doing a bunch of prescribed medical tasks. Nursing is comforting, nurturing, and helping.

My desire for communication with other people now comes with wanting to learn about them and to minister to them.

In Focuses for Improving, the respondents described growth needs (only seven had lived at least two years in communication situations outside their own cultures) in intercultural awareness. They also gave evidence of increased need awareness and persistence in developing skills in intercultural communication with significant career related results.

Students' recommendations denoted change comparable to growth, demonstrated initially through individual recognition of the need to improve intercultural communication and implemented through promotion of that change in self and in others. Institutional changes recommended began with efforts to raise students' awareness of the need for improvement and thereby to raise their level of accessing existing resources to promote the needed change. The themes show growing awareness and involvement.

Data Analysis - Stage Four

The initial observations and responses reported in Chapter III (Stage One), were in this chapter extended, refined, regrouped and presented as McCracken's intermediate stages (Stage Two, Stage Three). In this section the responses were then re-examined, matched and collapsed to reveal the patterns and descriptive themes presented now as Stage Four. The thematic categories no longer depicted particular observations of the ten individuals interviewed but rather described the general attributes of the community studied. The thematic conclusions delineated in Stage Four are found in Table 12: General attributes of the community. They were considered positive if they reduced or

inhibited CA, thereby facilitating successful intercultural communication. The themes were negative (and enclosed in parentheses) if they increased CA and thereby hindered or limited effective intercultural communication.

Table 12

General Attributes of the Community - Themes

CATEGORY	Stage 4 THEMATIC CONCLUSION
Intercultural Institutional Realities	<p>Respectful acceptance of institutional policy. Positive expectations and timely acclamation. (Yet some surface tolerance, resistance to change and discrimination).</p> <p>(Some frustration with student services in accessible administration).</p> <p>Low to moderate development (intercultural). (Increased intercultural inclusion and interaction needed).</p> <p>Moderate to high integration, and involvement in structures and culture. High initiative and academic commitment.</p> <p>Moderate to broad spiritual focus, high acceptance of university ethos and spiritual life.</p> <p>Moderate to high commitment to missions. High focus on ministry moderate to high involvement.</p> <p>Faculty accessible, helpful, (reliability needed), (broader cultural focus and inclusion needed for students, faculty and curriculum).</p> <p>Openness, positive expectancies, moderate to high confidence, (encountered limited exposure and social awareness).</p>
Individual Realities	<p>(Some barriers, fears, stereotyping, ignorance of other cultures, social immaturity evident in others).</p> <p>Increasing ability to accommodate multiple realities of university intercultural existence (after encountering and overcoming the shock of multiple realities).</p> <p>Continuous and persistent growth (personal and other directed) in promoting effective intercultural communication.</p>

*Negative aspects (those increasing CA) are stated in parentheses.

Institutional Realities

In the Intercultural Environment Issues, positive patterns of thought and action (those facilitating intercultural communication by reducing or inhibiting CA) were the following: Positive expectations of others and toward all aspects of institutional structuring and varied but timely periods of acclamation. High holistic involvement in institutional structures and functions, (from residential life to the curriculum) and at least low to moderate development through those structures characterized the second category. Students expressed initiative in, and commitment to, the general and specific curricular areas with significant involvement in theology classes. Moderate commitment in mission structure and delayed or moderate integration in institutional structures were nonetheless positive and CA reducing.

The human resources within this academic culture were described with varied levels of intensity in their involvement within the intercultural environment. Increasing effectiveness and commitment in the communication of students was combined with highly accessible faculty. Faculty descriptors were high accessibility but low relatability while administration was denoted as inaccessible. The avenues suggested (forums) were in themselves positive steps toward change.

Negative themes denoted some problematic concerns and the inter/intraracial and cultural groups and issues: resistance to change and surface tolerance. Some frustration was expressed with institutional services and offices. However, positive themes identified projected outcomes for areas of intercultural improvement ranging from curricular offerings to faculty/administration/student forums.

The Christian environment garnered the themes of primary reason for matriculation, respectful acceptance of policy, low denominational discrimination, moderate commitment to a focus on missions, moderate to high commitment to local ministry involvement, broadened intercultural focus, and some concern for environmental issues.

Individual Realities

The positive expectancy that characterized the institutional realities identified, but in limited form, some pre and early stages of matriculation. That positivity was associated here with at least adequate communication skill, moderate to high interaction confidence, and language comprehension. Openness (in belief systems) with limited exposure, limited social awareness and immaturity diminished after matriculation to themes of limited social awareness, moderately positive esteem, apprehension, and social and cultural isolation and limitation. While the respondents depicted themselves with positive and developing attributes in these areas, they noted a preponderance of negative attributes in other students.

A bevy of barriers ascribed to students under the postmatriculation phenomenon of multiple realities faced by students revealed surprising levels of apprehension, incongruence in Christian lifestyle, narrow denominational barriers and as much self rejection as self acceptance. Despite the predominance of negative themes in postmatriculation assessments, there existed a pre-eminence of the positive in the educational outcomes of career-related developmental areas. Here, clarity denoted educational purpose, growth described intercultural exposure, development identified

communication issues and responsibility and involvement described the area of mission implementation. The evidence of growth and development in each of these career and communication-related college outcomes was profound. Positive attributes of recognition, practice, promotion and persistence described the students' suggested focus areas for potential intercultural improvement.

Summary

Student self report of the factors which positively and negatively influenced their intercultural communication operationalized the concept of CA. Their responses to the long interview method yielded behavioral preferences (along six CA-related dimensions), along with detailed personal and institutional factors which affected their success in intercultural communication.

Student responses to the Questions of pre/postmatriculation preferences in the six behavioral dimensions related to CA demonstrated a trend of development or positive change. In all six areas, the respondents consistently reported the choice of behaviors associated with decreases in CA.

In Stage two, the growth in intercultural awareness and communication ability that was experienced by the respondents occurred in an institutional reality which was programmatically structured to facilitate intercultural exposure in activities from residential living to missions trips abroad. Institutional realities provided opportunities for growth and development outside the classroom as much, if not more, than inside it. The intercultural environment and the Christian component comprised the Institutional Realities which formed the structures and avenues of student integration into the

institutional culture. That integration or extent of student participation was not only a result of the student's intercultural communication ability but also a determiner of it.

The individual realities expressed fell into four broad groups of abilities and attributes which demonstrated the variety of factors impacting students from esteem concerns (self and others) to multiple realities of the intercultural social and educational scene.

In Stage Three, the Institutional and Individual Realities, (the refined categories of student responses) were analyzed on the basis of their expanded positive and negative aspects toward promotion of intercultural communication success. The students interviewed usually fell at or near the positive end of the continuum (Thematic Extremes associated with inhibiting CA). The respondents' observations of others usually expanded categories to include contrasting and negative extremes.

The Thematic Extremes for Institutional Realities show considerable occurrence of CA-producing levels of response: e.g., the dominance of resistance to change observations and surface tolerance; however, the overriding themes indicated campus facilities access and integration into campus life. The Christian Environment, the primary reason for matriculation given by several, yielded a majority of positive, CA reducing responses and overall growth.

In Individual Realities, the respondents (representing eight racial/national identities) nurtured a dominant prematriculation mindset of high expectancy toward exposure to other cultures and held moderate to high levels of self-confidence. However, the majority of responses indicated negative or CA-producing influence for intercultural

communication during the pre and early matriculation periods. The respondents found that their own openness in beliefs, trust of others, their knowledge in social awareness, and their growing maturity were not often shared by their peers.

The sorting and detailed reporting of the interview responses in Chapter III, Presentation of the Data, comprised Stage One of McCracken's Five-Stage Analysis process. Following his guidelines (McCracken, 1988), the observations and responses were then extended, reexamined, regrouped and matched to unearth the patterns and themes found in this chapter. The initial responses reported in Chapter III (Analysis Stage One), became in Chapter Four, the refined categories of analysis Stage Two, the Thematic Extremes of the observations in Stage Three, and the Themes which described the general properties of the group or community studied in Stage Four. The Themes were detailed in Table 12 and summarized (McCracken's analysis Stage Five) as the conclusions presented in Chapter Five.

CHAPTER FIVE
STUDY, SUMMARY, FINDINGS, CONCLUSIONS,
IMPLICATIONS AND RECOMMENDATIONS,
AND COMMENTARY

Research indicates conflicting facts. College students generally increase in tolerance of others and decrease in dogmatic and ethnocentric behavior during the college experience (Forrest, 1985; Forrest & Steel, 1978; Pascarella & Terenzini, 1991). However, the literature also offers an abundance of research which suggests the need for remediation of intercultural communication skills in settings which require not only public, but also intercultural communication competence (Armstrong & Bauman, 1993; Bosley, 1993; Wilson, 1993). One explanation of the anomaly is that communication apprehension, a predictor of college interpersonal success, is exacerbated across cultural lines in ways not addressed by the college experience in general, by the general education curriculum, or by a single communication course, in particular.

This study sought to provide a conceptual and research framework offering depth in identifying cultural categories, conditions, institutional structures, related phenomena, and instructional and pedagogical guidelines on the topics. This chapter includes a summary of the study, findings based on the research questions, conclusions, implications and recommendations, and commentary.

Study Summary

The purpose of this study was to examine the intercultural experiences of first- and second-year college students (from diverse cultures) to determine what variables affected

(positively and negatively) successful communication in the students' university related intercultural, communication encounters. To achieve the stated purpose, ten first- and second-year students at a private, religiously affiliated university were interviewed to examine their self-reported effectiveness in intercultural communication encounters. The population of students enrolled in Oral Communication 101 during the fall 1994 semester was surveyed (to determine representativeness of the group compared with the larger student body). From this population, ten students from diverse backgrounds were selected for interviews conducted during the spring semester. Their responses were inductively analyzed to determine their perceived changes in the communication tendencies, behaviors, and conditions involved. Drawing upon the theoretical work of McCroskey and others, as reviewed in McCroskey (1977) and Richmond and McCroskey (1989) and the methodological forms of McCracken (1988), this study was intended to provide educators with a conceptual and research framework for identifying college student behavioral dimensions, institutional structures, conditions, and related phenomena which can positively and negatively affect intercultural communication.

Data Collection

Three main data sources helped accomplish the purpose: Data Set -1-, the Communication Arts Survey, provided population demographics used in identifying constituent culture groups for purposive sampling and related study. Data Set -2-, the Personal Data Form, yielded informant descriptions. The data from these first two sources (summarized in Appendices H and I, respectively) were used to establish the population of students taking Com 101 in the Fall of 1994 as representative of the overall university

undergraduate population for that semester and, thereby, to lay a foundation for further analysis and for transferability of the results within and beyond the institution. In Data Set 3, the interview responses, student self report of the factors which positively and negatively influenced their intercultural communication operationalized the concept of CA. Their responses to the long interview method yielded behavioral preferences (along six-CA related dimensions, Tables 4-9) along with detailed institutional and individual factors which affected their success in intercultural communication (Tables 10 and 11).

Data Presentation

The abundant data from the third source, the interviews, were typed verbatim, examined, sorted, and reported in four broad categories. The Pre/Postmatriculation Preferences comprised six CA related behavioral dimensions. Students consistently reported choices associated with decreases in CA in all areas: self disclosure, class size, tutor, classroom seat, peer strangers, and occupations. In the Prematriculation Preparedness category, the majority of responses expressed conditions which served to inhibit intercultural communication or to increase apprehension in such encounters. However, the majority (seven of ten) had believed that their communication skills were adequate and all had experienced a positive attitude of high expectancy toward living and learning in an intercultural communication environment. The Postmatriculation Assessment of Characteristics demonstrated that all interviewees had gained increased recognition of the importance of successful communication and of the lack of it from others, along with a sense of Christian responsibility to achieve effective intercultural communication in themselves and to promote it in others. Student responses in the area of

Institutional Level Concerns supported the need for increased recognition and utilization--among students--of the existing opportunities to effectuate needed change in intercultural communication: residential living, sister-brother wing functions, chapel, cafeteria, missions and local outreach ministries, Java Hut, and general education classes (including Com 101).

Analysis

Following the guidelines of McCracken (1988) for analysis and reporting of the long interview Qualitative research method, the individual observations and responses were initially detailed in the preliminary format, in response to the interview Questions, in Chapter III. The responses were then extended, reexamined while scanning the transcripts for logical relationships (opposition, similarity), and the implications delineated in Chapter Four as the Institutional and Individual Realities categories of Stage Two (See Tables 10-11). In Stage Three of the analysis, the observations were developed in relation to one another, and away from the transcripts, to yield the Thematic Extremes observed in the response categories and denoted in the Tables 10-11. These were further refined (in increasing generality) to yield the descriptive themes of Stage Four (Table 12). The patterns and themes emerging in Stage Four, and discussed in the Conclusions (Stage Five) of this chapter, were no longer descriptions of the particulars of the ten individuals interviewed but had become general descriptors of the thoughts and actions of those within the community studied.

Findings

Three research Questions guided the study. The conclusions drawn from the findings were based upon the answers to the research Questions as supported by the operationalized concept of CA.

Research Question 1) What factors do students relate to their initial behavioral tendencies in communicating across cultures, especially in fulfillment of the institution's evangelical mission?

The eight racial national identities of these students expanded to more diverse and inclusive ethnic/cultural identities (Participant Diversity Table - Appendix I) and students credited their past cultural exposure and values with instilling in them much of the desire to communicate with people of other cultures that desire an openness to experiencing new people and situations is an innovativeness associated with low CA.

For the informants, prematriculation preparedness for communication with other cultures was characterized by high innovativeness, family-instilled appreciation for openness to other cultures (even for the three who lacked much exposure in that area), extremely high and positive expectancy regarding living and learning in an intercultural, Christian, higher education institution: Three students expressed some apprehension in describing themselves as shy, and one of the three was also concerned about language style. Most expressed moderate to high confidence in the communication ability (low CA)-either on their own or with the help of God.

The desire to communicate across cultures for these students was high, but social or intercultural awareness was not as high. The dominant precondition was high, positive

expectancy which overrode the more moderate level of preparedness for intercultural communication which was associated with high CA. Since only four of the ten students spoke a second language, only seven of ten had lived at least two years outside their own cultures, and eight of the ten were American born, the pre-matriculation preparedness for communicating with other cultures was judged moderate to high..

Research Question 2) How do students describe their ability and opportunities to communicate interculturally since matriculating?

Student comparisons of their pre/postmatriculation abilities and opportunities in intercultural communication encounters evidenced a shift in student concerns after matriculation. The high expectancy of the anticipated encounters and ease of assimilation was abruptly displaced by surprise for some and shock for others at the emotional immaturity, low self-esteem, limited cultural exposure and delimiting social attitudes which they encountered in a number of other students. The informants' earlier positive expectancy met with personal challenges, including their own naivete, and with barriers imposed by others who were less well-prepared for, or open to, facilitating effective intercultural communication.

Each had completed more than one semester of enrollment. The five first year, four second year and one third year student had matriculated a sufficient time to have experienced some institution--initiated intercultural communication activity. While the four who spoke a second language had acquired it prior to matriculation, being enrolled had afforded opportunities to apply the language in intercultural situations. The opportunity

came on missions trips for two, while two others experienced the disadvantage of being unable to communicate in another language on missions and ministry outreaches.

The greatest intercultural challenges expressed by these students did not occur on foreign mission fields, but in their daily living and learning environment at the university. While they expressed increasing awareness of the need for openness to others and effective communication in intercultural situations, they related a growing concern that many of their peers were lacking in these communication skills areas. Students expressed the need for growth in intercultural communication abilities for themselves and others, demonstrating a decrease in apprehension, compared with their prematriculation levels, in six behaviors associated with communication apprehension (See Research Question Three).

Research Question 3) What communications strengths and weaknesses do the respondents demonstrate in pre/postmatriculation behaviors/preferences associated with CA in an intercultural environment?

Student responses to the six queries on behaviors used as predictors of CA provided the documentation for growth on all six indexes for all ten respondents (Tables 4-9). Preferences showed a move from greater to lesser CA for each category. Increased self-disclosure was reported by all respondents. Most retained the same or developed a larger class size preference. For most, the preferred class seating moved from the back toward the front of the room. All respondents maintained the same or gained greater comfort in a tutoring situation (except for one who had never been tutored). All experienced increased friendliness in peer stranger encounters (for two, increased

friendliness came with fewer people but greater depth). All experienced an increased desire to communicate effectively in a career requiring high communication involvement.

Students recommended amelioration of their weaknesses (high CA areas) and improvement of their strengths (low CA areas) in intercultural communication encounters through personal recognition of the needs and acceptance of responsibility to help effectuate positive change in themselves and others. They held that the anticipated changes would require intentional effort and determination and a tenacity of purpose not easily discouraged by those less concerned. The changes needed would have to begin in the hearts and minds of the students, then gain larger institutional support (through faculty and administrative assistance) in order to be effectuated at the institutional level.

Responses indicating the need for instructional course work to help students improve their intercultural communication skills came from only two students. Such instruction was limited to the cognitive processing and skills development in the general education course already offered. However, there was evidence that strategic instructional and experiential work or activity was needed, at the interdisciplinary level among general education classes, as well as within particular classes. Students who experienced positive gains from the few such opportunities offered recommended more. Other mandatory instructional situations were disavowed as having limited positive effects. Some of the effectiveness of the current communication skills course may be due to its functional structure within the larger general education curriculum.

Summary

The students in this study began with high expectations of themselves and others upon matriculating at this institution. Those expectations supported recognition and promotion of successful intercultural communication in order to achieve their own goals and the evangelical institutional mission. The respondents' gains in this area involved decreases in communication apprehension behaviors and recognition of personal and career-related responsibility for promoting effective intra and interracial, as well as intercultural communication with others. However, despite the positive expectations and personal gains, the majority of responses on pre/postmatriculation factors described surprise in encountering conditions and behaviors (generally in others) which increased communication apprehension and militated against effective intercultural communication. Beyond the informants' own naivete' were their observations and encounters with low levels of self-esteem, tolerance, innovativeness and emotional maturity in others who were highly resistant to change. All are characteristics associated with high CA. Resentment and stereotypical thinking and behavior, prominent among the observations, were recognized for their negative (high CA) impact and for the ignorance (of other cultures) which spawned such beliefs.

Seeing the importance of intercultural communication moved the respondents from the varied levels of surprise at what they had encountered to acceptance of responsibility to help implement change in numerous CA--reducing ways. This responsibility was actualized within the institutional realities by involvement in, and promotion of, intercultural awareness and communication activities. At the level of individual realities

was the respondents' concern to recognize and to change (in themselves and others) the attitudes and beliefs which underlay the isolationism (both within and from a particular group or groups), stereotyping of some groups of people racially (especially of both Caucasians and African Americans) and denominationalism.

Student expressions of communication concerns and characteristics--both those increasing and those decreasing apprehension--touched aspects of their lives from personal development to career achievement. Their insight ranged from personal, elementary concerns with fears to elevating their own and others' lifestyles. They demonstrated recognition of individual and institutional barriers to successful intercultural communication in their own lives and in the lives of others.

Conclusions

The communication apprehension which students experienced in this study was impacted by two sets of factors, one institutional and one individual (or personal). These factors affected CA in both positive and negative ways in the intercultural communication settings of an evangelical, master's comprehensive university. The respondents, like other students, matriculated at the university with their full complement of assumptions, personal attributes, behavioral preferences and other characteristics evidenced as high or low CA. As the students were exposed to and began integrating into the institutional culture, structures, and related phenomena, they found that their institutional and individual factors positively and negatively impacted CA in themselves and in others.

The dominant, facilitative, individual prematriculation condition in preparation for intercultural communication was an attitude of positive expectancy. The dominant

individual conditions reported as inhibitive of intercultural communication were characterized by intra and interracial and cultural barriers, lack of self acceptance, ignorance, and limited competence in language use and cultural style.

The preponderant institutional conditions were facilitative of intercultural communication by reducing CA. In their varied responses to and assessments of the unique institutional environment of this private, Christian, evangelical university, the students overwhelmingly related the positive impact of the institutional structures, conditions, and related phenomena which they identified for their individual and collective functions in promoting intercultural communication by reducing CA. The institutional structures, conditions, and phenomena reported were the following:

Institutional Realities -

- Institutional environment issues (e.g., expectancy, innovativeness);
- Intercultural institutional structures and functions (social, recreational, holistic involvement; student services, curriculum; recreation);
- Academic culture (e.g., faculty, students, administration);
- Christian environment (ethos, denomination, general policy, missions, ministries, spiritual life/chapel).

The majority of institutional factors, the experiences in which students could participate at the university, consistently supported reductions in CA. The findings indicated that this institution has designed and maintained structures and functions which enabled it to recruit and retain individuals who grew positively in that environment.

Of the individual factors impacting communication, the preconditions or prior experiences which students reported were more numerous in the category of causing or increasing apprehension in communication with other cultures than in inhibiting or reducing such apprehension. However, high, positive expectancies of the respondents caused them to open-up, overriding their shyness or apprehension in communicating. The prematriculation conditions reported as causing or increasing CA, i.e., inhibiting intercultural encounters, were more numerous than those facilitating and were characterized by stereotyping, intra and interracial and cultural barriers, ignorance, naivete', and limited competence in language use and cultural style.

A major impact in reducing CA was the interviewees' postmatriculation recognition of the importance of effective communication as well as the responsibility to achieve it in themselves and to promote it in others. That realization accompanied greater self acceptance and was followed by greater acceptance of others.

Implications and Recommendations

Hoy and Miskel (1991) require satisfaction of three criteria to establish the significance of research. Research is classified as significant if it 1) increases or clarifies existing theory, 2) adds to the existing knowledge base, and 3) impacts practice. This study met each criterion stated.

Theory

This study offers clarification of the apparent anomaly in the theoretical literature. College students generally increase in tolerance of others and decrease in dogmatic and ethnocentric behavior during the college experience (Forrest, 1985; Forrest & Steele,

1978; Pascarella & Terenzini, 1991). However, the literature also offers an abundance of research which suggests the need for remediation of intercultural communication skills in settings which require not only public, but also intercultural communication competence (Bosley, 1993; Wilson, 1993). One explanation of the anomaly is that communication apprehension, a predictor of college interpersonal success, is exacerbated across cultures within the university in ways not addressed by the college experience in general, by the general education curriculum or by a single communication course, in particular.

The growth, skills, and expansion of the students' communication abilities as confirmed in the literature, is prominent at this institution, but an incongruence exists also. The seeming incongruence of students' communication skills improvement concomitant with a profound need for intercultural skills amelioration was encountered and addressed by Richmond and McCroskey (1989). "Traitlike personality variables such as CA, extroversion, and dogmatism are highly resistant to change Such changes are usually accomplished in conjunction with some (intervention) treatment program" (Richmond & McCroskey, 1989, p. 39). Matriculation at the institution in this study may well have served as an intervention treatment program for some.

In answer to the anomaly, yes, CA was indeed exacerbated across cultures in ways not addressed by the college experience in general when students chose to postpone or refused to integrate into that experience. It is not addressed by the general education curriculum when the constituent courses do not incorporate and support information, theories, and practical experiences which promote intercultural awareness, appreciation, and involvement. It is not addressed in the expectation that a single communication

course (which can reduce CA in interpersonal and public encounters) have any more than a nominal effect in reducing CA in intercultural encounters.

Chapman and Pascarella (1983) found that the extent of social integration (participation in the informal social and organized extracurricular activities and social conversations with students and faculty) influences the student's decision to persist to graduation from a particular institution. Churchill and Iwai (1981) found that "among low performance students, the broad use of campus services and facilities can be taken as a measure of student integration into the college community (p. 353). Pascarella and Terenzini (1991) examined some developmental changes in the nature of student communication through the concept of "relational systems" (p. 257). The longitudinal study by Rubin, Graham, and Mignery (1990) examined the development of communication competence in relationship with college success. McCroskey, et. al. (1989) denote interpersonal communication success in college as comprised of the matriculant's initial and developing interpersonal skills. McCroskey (et al, 1989) demonstrated the substantial impact of communication on student persistence.

The study offers support for the stance of others, with the added benefit of student persistence. Students in this study addressed the seeming incongruence of communication skills improvement in the face of needed intercultural skills improvement. In redress of the problem in themselves and others, they focused on personal and institutional levels. For them, removal of barriers to successful intercultural communication centered on promoting and utilizing existing programmatic and planned opportunities at this institution. By simple involvement in the existing social and academic structures in this

highly intercultural environment, students expected and had experienced growth and improvement of their own and others' skills.

Research

Rubin (1993) points out a critical area of need -- the paucity of research that focuses directly on the impact and nature of the changes that occur in competence as a direct result of instruction and growth. I believe culture specific as well as intercultural, longitudinal studies are warranted. I also see the need for culture specific and intercultural studies using qualitative measures to examine such factors as those impacting CA in the current study; (e.g. intraracial and intracultural rejection experienced by two students of widely mixed racial backgrounds, also the need for greater teacher sensitivity to international and intracultural distinctions).

Further Research. A few responses may warrant further study of specific culture-related situations. The Hispanic student, Diego, preferred a seat in the back because that had been considered the "honor roll" area in his high school. There, the back row was not symbolic of poor academic achievement or lack of interest. This same student was highly effective in certain intercultural outreach ministries (tutoring and working in prison halfway houses) because, unlike his teammates, he could relate to the clients' reluctance to communicate, and because he recognized the urgency of communicating.

Because I don't want to talk either . . . I can relate. We play basketball with them or we join them in card games or whatever. So that is how we communicate with them; we try to build up a relationship so that they will be open to us. We try to

minister to them by the time that they leave there. You never know if--when you're with them--if it will be the last time that you see them.

Two American students--Bebe and Marcus--of multiracial backgrounds reported experiencing a lack of acceptance from some Caucasians, but mainly from African Americans who found those two students' multicultural values, speech, dress, and communication styles incongruent with their brown skin.

Bebe, the Hispanic American, reported that when traveling in athletic competitions, informing others (at the outset) that she was a Christian served to erect immediate barriers to communication with them. However, if she just conversed and allowed other to discover or recognize her Christianity via her speech, ideas, behavior, or solicited disclosure, then the acquaintance(s) would return to converse more and to learn about her religion. Maria, the female international student, identified student-administrator communication as "intercultural" and found it wanting at the institution. The female African American student, Rachel, made a similar analogy using student-faculty communication.

J, the international male student from China, indicated that beyond the respect and fear which he felt for his professors in his own country, he felt fear in trying to talk with professors here "because of the size--their height." these responses may suggest culture-specific areas for further study.

Practice

Communication apprehension, the self-reported fear of real or potential communications situations, is used to focus attention upon students' intercultural

communication needs. The personality correlates and behaviors associated with the extreme levels of CA have significant impact on both the academic and social aspects of the college experience. Students with low levels of CA tend to demonstrate greater persistence in higher education and to exhibit personality correlates and behaviors associated with interpersonal and intercultural communication success. Students with high levels of CA tend to have lower achievement and persistence. Their avoidance of interpersonal and intercultural communication encounters may extend beyond withdrawal from academic and social experiences to the point of withdrawing from the university altogether. To ignore the impact of CA would be to ignore a major influence upon college persistence and intercultural communication skills development. "The main impact of CA on people's behavior is in terms of their tendency to seek or avoid communication . . . and the classroom is a major communication environment" (Richmond and McCroskey, 1989, p. 52). Since the strongest impact of CA is during the first two years of matriculation (McCroskey et al, 1989), early identification and assistance of students likely to be highly negatively impacted would benefit both students and institution.

CA is indeed exacerbated across cultural lines in ways that limit its address by a single general education communication course and in areas that delimit redress even by a general education curriculum. Yet, students participate in many varied experiences which can foster self-improvement. CA involves a considerable part of an individual's personality framework and no two humans are identical (Richmond and McCroskey, 1989). By the year 2000, the 18-year-old pool of first year matriculants will be the most diverse in American history. Trent (1991) examines the "problems of under representation of African

Americans, Hispanics, Native Americans, and women and concludes that efforts at increased opportunities for these groups have focused solely on recruitment and enrollment, overlooking the importance of retention and success” (p. 266). A reduction in racial divisions and an increase in intercultural harmony will require the creative efforts of members at every level in the institution. With the importance of esteem issues and combating cultural ignorance in addressing CA, the “wholesale overhauling of an entire curriculum” may be required “before the significant contributions of these groups are presented to all students in all disciplines” (Trent, 1991, p. 264). Student responses indicate that work is needed in this area. Such programmatic attempts to improve intercultural preparation should offer a developmental approach which systematically integrates learning experiences, not classes, into the learning program (Martin, 1989).

Programmatic attempts to institute change, outside of the classroom, are secondary in that their use would necessitate voluntary--not mandatory--participation (e.g. missions and other ministry outreaches or services). The responses of the students in this study suggest that effective change cannot be required, as another course is required, nor can it be mandated like a behavioral code. It must be an outgrowth of the heart. Improving intercultural communication would have to be recognized as a necessary component of holistic personal growth at every level--administration, faculty, students.

Commentary

The mission of the institution in this study was to send forth proselytizing, Christian graduates (throughout the world) who were not only well-trained in their varied disciplines, but who were also holistically prepared to achieve and compete at

commendable levels in all career and performance areas. Students matriculating from predominately homogeneous communities and denominational backgrounds might lack the communication skills needed to function successfully in heterogeneous learning and world environments. At the outset of this research, I believed that a second, required, general education course might be needed to help students develop intercultural communication skills. I needed data to support or refute that assumption.

I now refute the assumption that a second required general education course in communication is needed to reduce CA in intercultural communication. However, I do acknowledge the need for such a course, in an interdisciplinary format for interested students. I also realize the need for increased knowledge of, and encounters with, the diverse cultures which comprise this institution. Instruction may be most beneficial for teachers along these lines if it is provided by the students themselves. A programmatic effort of administrators, faculty, and students could develop and implement helpful, CA-reducing experiences while promoting the utilization of existing opportunities. The majority of the students do participate in and promote the intercultural structures and opportunities of this institution. While the institution's intercultural environment is structured in ways that necessitate student interaction, the motivation for that interaction and the factors which differentially impact it are as varied as the students themselves.

The respondents expressed their awareness that the barriers exist by the choice of those who use them. Even the six behavioral dimensions assessed for their usefulness in determining the presence or absence of communication apprehension demonstrated a move from greater apprehension to lesser apprehension for the respondents. The students

had, at some time, made a personal decision to take the risks of allowing change--growth--in their intercultural communication to maximize their gains from the institutional and individual realities of the college experience. Through the choice of growth, the informants were developing into successful interpersonal communicators.

Students so appropriately described by low CA and the themes of expectancy and communication confidence were no less accurately denoted by high CA and the thematic constructs of communication barriers, apprehension, and multiple realities. The pre matriculation intercultural communication concerns of having such opportunities of easily assimilating and of living out the institutional mission gave way, for the informants, to postmatriculation recognition, facilitation, and realization of growth in intercultural communication encounters to the extent of internalizing the institutional mission. However, the capacity for growth is a force which may yet encounter irresistible objects--the barriers to change. There was evidence of multiple realities: a professed belief system which embraced differences yet incongruent communication and action to support the beliefs.

As the students in this study reported institutional and personal aspects of the intercultural world which they experienced, they shared their expectations, aspirations, hurts, and hopes. The changes they experienced were outgrowths of the heart. They viewed improvement in their intercultural communication as not only a Christian responsibility but also a necessary component of holistic, personal, educational development.

The extent to which others (students, faculty, and administration) share that view is critical. The success with which the intercultural outreach is communicated throughout this institution may well determine the level and effectiveness of its mission achievement throughout the world..

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Appendix A

COMMUNICATION ARTS SURVEY

PLEASE HELP THE COMMUNICATION ARTS DEPARTMENT BY COMPLETING THIS SURVEY. THE INFORMATION YOU PROVIDE CAN HELP US TO ENRICH THE CONTENT, MATERIALS AND ACTIVITIES PLANNED FOR FUTURE ORAL COM. 101 CLASSES. PLEASE ANSWER EACH QUESTION ON THE CARD PROVIDED (CARD WITH BLUE "X") BEFORE YOU BEGIN TAKING THE FINAL. THIS FORM AND CARD WILL BE COLLECTED SOON.

FIRST, on the back of the card, print your NAME, SECTION NUMBER, ETHNIC GROUP(S), HOME CITY & COUNTRY.

NEXT, fill-in the appropriate answer (A - E) in response to each of the items which follow.

- 1) I am (A) Female, (B) Male.
- 2) I was born (A) outside the USA, (B) in the USA.
- 3) Most of my schooling or education has been
(A) outside the USA
(B) inside the USA
- 4) I am (A) enrolled full time, taking 12 or more hours,
(B) enrolled part time, taking fewer than 12 hours.
- 5) I am taking Oral Communication 101 for
(A) the first time,
(B) the second time,
(C) the third time,
(D) audit (no-credit)
- 6) According to number of credit hours completed (counting this semester) I am a
(A) freshman 0-26.5 hrs. (D) senior 90 plus
(B) sophomore 27-59.5 (E) graduate or non degree
(C) junior 60-89.5 seeking student
- 7) My age is
(A) 15-18, (B) 19-23, (C) 24-30, (D) 31-41, (E) 42 or older
- 8) After completing high school, or its equivalent, I was out of school before coming to this institution for
(A) less than one year (D) 8-10 years
(B) 1-3 years (E) over 10.
(C) 4-7 years
- 9) Before coming to this institution,
(A) I attended no other higher education institution,
(B) I attended another higher education institution for one semester or quarter,
(C) I attended another higher education institution for one year,
(D) I attended another higher education institution for 2 years or more.

PLEASE ANSWER ONLY ONE OF THE QUESTIONS BELOW FOR NUMBER 10.

- (10) I am an international student from:
(A) North America (Canada)
(B) South or Central America, Mexico or Caribbean
(C) Europe, Russian States, or Australia
(D) Africa or Middle East
(E) Asia, India or Pacific Islands

OR

- (10) I am a Citizen of this country whose ethnic background is -
(A) African American (D) Caucasian American
(B) Hispanic American (E) Other than those named.
(C) Native American

THANK YOU FOR COMPLETING THIS SURVEY

Appendix B

Personal Data Form

ON THE CARD, INDICATE A OR B FOR EACH OF THE FOLLOWING:

1. I am A__female B__male.
2. I was born A__in B__outside of the United States.
3. A__English is the only language I speak fluently
(i.e. in which I communicate fairly confidently).
B__English is one of the languages I speak fluently.
4. A__I have lived at least two years in situations requiring verbal and nonverbal communication with people of other races (i.e. people having physical characteristics such as skin color, eye color, hair color and texture different from my own).
B__I have lived less than two years in situations requiring communication with people of other races.
5. A__I have lived at least two years of my life in communication situations outside my own culture (i.e. outside of the shared history, traditions, language (s) with which I identify).
B__I have lived less than two years in situations requiring communication with persons outside my culture.
6. I am A__an American, B__an International student.
7. A__I am taking Com. 101 for the first time.
B__I have taken Com. 101 before (here or another school).

INDICATE ONE BELOW:

8. (Counting AP credit and transfer hours). I am a:
A__Freshman 0-26 credit hours B__Sophomore 27 credit hours
C__Junior 60 credit hours D__Senior 90 credit hours
9. My age is:
A__15-17 B__18-21 C__22-30 D__41 and over

WRITE IN ANSWER TO THE FOLLOWING:

10. My specific racial/national identity is

11. My specific ethnic/cultural identity or background is

Appendix C

Interview Guide

1. What drew or influenced you to come to this institution?
Prompts: How did you learn about this school or how did you arrive here?
How would you describe your expectations of the school before coming?
To what extent have these expectations been met?
2. Before coming here (and since)
How would you describe the factors involved in your ability to communicate across cultures as stated in the mission of this institution?
Prompts: Read mission statement, but allow the student to talk generally and to lead and even direct the questions.
3. Before coming to this university, how would you describe your communication behavior in each of the following situations? Next, respond to each item (for your own, then intercultural encounters,) after coming to ORU (1 yr.).
 - To what extent did you engage in self-disclosure?
 - What was the class size you preferred to be a part of?
 - How would you communicate with someone giving you tutorial assistance?
 - Where did you prefer to sit in a classroom?
 - How did you interact and communicate with peer strangers on campus?
 - How did you feel about occupations that require more communication than do others?
4. What things within this institution helped bring about the changes you indicated in question three?
 - What classes, if any?
 - What personal things or experiences promote or hinder intercultural communication?
 - What attitudes (your own or those of others) promote or hinder intercultural communication?
5. What would help meet the needs you indicated in question #4?
 - What would help you?
 - What do you think would help other students with related needs?
 - What kind of experiences would be involved?
 - What kind of instruction (if any) and other resources would you use?
 - Could this be put in course format?
 - How would you convince them to take it?

Appendix D

TELEPHONE SCRIPT FOR INITIAL STUDENT (SUBJECT) CONTACTS

(After identifying myself and the student intended to receive the call, I will state what follows).

"I am calling to invite you to take part in a research project which is part of the requirement for completion of my doctoral work at Oklahoma State University this semester. Specifically, I am asking you to allow me to interview you - during the next seven days - in the LRC (campus library building) and at a convenient time for you. The interview is a study of freshman perceptions of intercultural and international communication situations - before and after taking Oral Communication 101."

"I know how I felt about my ability to communicate when I came to this institution, as a student, seven years ago. Now I am interested in learning about your expectations, skills, and needs in different intercultural and international communication encounters. You have been selected because you successfully completed Oral Communication 101 last fall and because you would represent one of the many national/cultural groups at this institution. This study is the subject of my dissertation and the final stage of my work for the doctoral degree in Higher Education at Oklahoma State University. All interviews will be completely confidential and must be completed by Sunday, April 30, 1995. Although I cannot pay you for your involvement, it will be a great help to me and can benefit future students at this institution and elsewhere. Will you be able to participate?"

Appendix E

INFORMED CONSENT FORM

CREATING CONDITIONS FOR STUDENT COMMUNICATION SUCCESS

You are invited to participate in a study to determine how people may feel about being a part of interpersonal, public, intercultural, and international communication encounters. I am an instructor at this university and a doctoral student at Oklahoma State University. This research is part of a study for my dissertation.

Should you consent to participate, you will be one of approximately eleven students to participate in this study. The possible benefits of this research include improvement of communication courses offered both here and at other institutions and contribution to the body of basic research on this and related topics. This interview should take approximately two hours. Although the interview will be tape recorded, you will be called by a code name during the taping and transcribing of the interview. The tapes will be locked away until transcribed and disposed of as soon as the verbatims are typed and checked for accuracy. No names or individually identifying information will be used in analysis or reporting of the information. A copy of the findings can be made available to participants upon request.

While no risks, discomforts, or inconveniences are anticipated for the students involved, any student who requests assistance or counseling on issues addressed in the interview will be referred to the university counseling services (Classroom Center 135, Ext. 6581). The decision to participate or not participate will not prejudice your future relations with the university, and you are free to refrain from responding or to discontinue participation at any time without prejudice. There is no cost or compensation for participation in this study beyond the gratitude of the researcher.

If you have further questions, please feel free to contact me, Sandra Dotson, at 495-6858 (office). If you have additional questions, you may contact one of the following at OSU: Chairperson of my doctoral committee, Dr. Adrienne Hyle, (405) 744-7244, or Internal Review Board Executive Secretary, Jennifer Moore, (405) 744-9991.

Your signature below indicates that you have read the information above and agree to participate in the study. Both you and I will keep a copy of this form in accord with the requirements of both participating institutions.

Participant Signature

Date

Researcher Signature

Date

Appendix F

ROUTE SHEET

INSTITUTIONAL REVIEW BOARD AGENDA

(Human Subjects Use)

RESEARCH AND GRANTS ADMINISTRATION

DO NOT WRITE IN THIS AREA: FOR IRB ONLY

PROJECT IRB: _____ DATE IN: _____ DATE OUT: _____

BY: _____

PROJECT DIRECTOR: Saundra Dotson, Instructor (918) 4956858
Name (please type) Telephone Number

DEPT/CAMPUS MAILING ADDRESS GC 2B-18 SCHOOL Arts & Sciences
Communication Arts Dept

TITLE: Conditions for Communication Success in First and Second Year

Student Intercultural Encounters

EXPECTED DATE FOR RESEARCH TO BEGIN: April 25, 1995

EXPECTED FUNDING SOURCE NAME: Saundra Dotson

DATE PROPOSAL MUST BE SUBMITTED TO FUNDING SOURCE FOR REVIEW: _____

We certify that we have reviewed the protocol and find the study is not in conflict with the goals and purposes of the Oral Roberts University. We request your serious consideration of this protocol.

PROJECT DIRECTOR	<u>Saundra Dotson</u>	<u>4/20/95</u> date
MAJOR ADVISOR (if P.I. is student)	<u>[Signature]</u>	_____ date
DEPARTMENT CHAIRMAN	<u>[Signature]</u>	<u>4/21/95</u> date
DEAN OF SCHOOL	<u>[Signature]</u>	<u>4-21-95</u> date
IRB CHAIRMAN	<u>[Signature]</u>	<u>4-25-95</u> date
PROVOST	<u>[Signature]</u>	<u>4-26-95</u> date

IRB form 1000 09/82

Appendix G

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
HUMAN SUBJECTS REVIEW

Date: 04-24-95

IRB#: ED-95-075

Proposal Title: CONDITIONS FOR COMMUNICATION SUCCESS IN FIRST
YEAR STUDENT INTERCULTURAL ENCOUNTERS

Principal Investigator(s): Adrienne Hyle, Sandra G. Dotson

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved


ALL APPROVALS MAY BE SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD
AT NEXT MEETING.

APPROVAL STATUS PERIOD VALID FOR ONE CALENDAR YEAR AFTER WHICH A
CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD
APPROVAL.

ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR
APPROVAL.

Comments, Modifications/Conditions for Approval or Reasons for Deferral or Disapproval
are as follows:

Signature:


Chair of Institutional Review Board

Date: April 26, 1995

Appendix G

Table 2

1994 Ethnic Minorities

	Oral Communication Population	Total University Population
African American	19%	23%
American Indian	4%	1%
Caucasian American	67%	66%
Hispanic American	6%	5%
Other Minority	3% (other minority)	6% (International)
	100%	100%

1994 Regents Report

1994 Communication Arts Survey

With these findings, the population of students enrolled in Com 101 was confirmed as representative of the larger university in the categories named for the purpose of transferability of results of this study to the larger university population and possibly to similar institutions.

Appendix H

Communication Arts Survey Summary

1)	The total number of students in this population =	<u>227</u>	
	The total number of female students in this population =	<u>130</u>	<u>%57</u>
	The total number of male students in this population =	<u>97</u>	<u>%42</u>
2 & 3)	Total born in USA =	<u>190</u>	<u>%84</u>
	Total born in USA with most education in USA =	<u>183</u>	<u>%96</u>
	Total born in USA with most education outside USA =	<u>7</u>	<u>%4</u>
4)	Total enrolled:	<u>227</u>	
	(a) full time	<u>225</u>	<u>%99</u>
	(b) part time	<u>2</u>	<u>%1</u>
5)	Of the total enrolled, (a) <u>215</u>	<u>%95</u>	are in for first time,
	(b) <u>10</u>	<u>% 4</u>	are in for second time,
	(c) <u>2</u>	<u>% 1</u>	are in for third time,
	(d) <u>0</u>	<u>% 0</u>	are in for no credit.
6)	According to number of credit hours, of those enrolled,		
	(a) <u>131</u>	<u>%58</u>	are freshmen,
	(b) <u>54</u>	<u>%24</u>	are sophomores,
	(c) <u>28</u>	<u>%12</u>	are juniors,
	(d) <u>14</u>	<u>% 6</u>	are seniors,
	(e) <u>0</u>	<u>% 0</u>	are others.

7)* The ages of those enrolled divide as follows:

- (a) 85 %37 are 15-18 years,
- (b) 115 %51 are 19-23 years,
- (c) 17 % 7 are 24-30 years,
- (d) 0 % 0 are 31-41 years,
- (e) 4 % 4 are 42 years or older.

T= 221

*6 did not respond to Question.

6 & 7)*Of the freshmen enrolled, the age range is:

- (a) 80 %61 are 15-18 years,
- (b) 43 %33 are 19-23 years,
- (c) 4 % 3 are 24-30 years,
- (d) 0 % 0 are 31-41 years,
- (e) 1 % 1 are 42 years or older.

T= 128

(2 did not respond to Question.)

9)* Before coming to ORU,

- (a) those attending no other higher education institution comprise: 160 %71
- (b) those attending another H. E. Inst. for 1 sem. or Qtr. = 16 % 7
- (c) those attending another H. E. Inst. for 1 year = 26 %11
- (d) those attending another H. E. Inst. for 2 years = 22 % 9

T=224

(3 did not respond to Question.)

2A&10)Of the international students taking Com 101,

(a) those from North America or Canada =	<u> 3</u>	<u>% 8</u>
(b) those from South or Cent. Amer., Mex., or Caribb. =	<u> 10</u>	<u>%27</u>
(c) those from Europe, Russ. St. or Aus. =	<u> 6</u>	<u>%16</u>
(d) those from Afr. or Middle East =	<u> 9</u>	<u>%24</u>
(e) those from Asia, India or Pacific Is. =	<u> 8</u>	<u>%22</u>

T=36

(1 did not respond to Question.)

2B&10)Of those born in the USA, the ethnic division is

(a) African American =	<u> 37</u>	<u>%20</u>
(b) Hispanic American =	<u> 11</u>	<u>% 6</u>
(c) Native American =	<u> 8</u>	<u>% 4</u>
(d) Caucasian American =	<u>125</u>	<u>%67</u>
(e) Other than those named =	<u> 5</u>	<u>% 3</u>

T=186

(4 did not respond to Question.)

Lived at least two years in communication situations outside my own culture (i.e., outside the shared history, traditions, language(s) with which I identify). 7

Lived less than two years in communication situations outside my own culture (i.e., outside the shared history, traditions, language(s) with which I identify). 3

Age:

15-17 1 18-21 7 22-30 1 31-40 0 41+ 1

PARTICIPANT DIVERSITY

<u>Name</u>	<u>Specific Racial/ National Identity</u>	<u>Specific Ethnic/ Cultural Identity</u>
Rachel, Ralph	African American	African American
Maria	Bahamian	Bahamian
Jewel, John	Caucasian American (2)	Caucasian American (2)
Q	Chinese Singaporean	Chinese
Bebe	Hispanic American	West Indian, Central American & Panamanian
Marcus	Native American/ African American	Persian, Indian, Egyptian, Native American & African American
Abby	Native American: Assiboine- Sioux, Chickasaw, Cherokee	Caucasian American/ Hispanic American
Diego	Puerto Rican American	Puerto Rican American

VITA

Saundra Dotson

Candidate for the Degree of

Doctor of Education

Thesis: SUCCESSFUL INTERCULTURAL COMMUNICATION IN THE
EARLY COLLEGE YEARS

Major Field: Higher Education

Biographical Information:

Personal Data: Born in Chicago, Illinois; attended elementary and secondary school in Indianapolis, Indiana.

Higher Education: Earned the Bachelor of Arts in English at Indiana University in May, 1970; completed requirements for the Master of Science in College Student Personnel Administration at Indiana University in August, 1970; earned the Master of Arts in Historical Theology at Oral Roberts University in May, 1990; completed requirements for the Doctor of Education in Higher Education Administration at Oklahoma State University in December, 1996.

Experience: Taught Freshman Linguistics, served as a residence hall counselor and interned as assistant to the Dean--Office of African American Studies at Indiana University, Bloomington, Indiana; taught high school English and U. S. History at Guilford Technical Institute in Jamestown, North Carolina; served as guidance counselor at High Point Central High School in High Point, North Carolina; taught history and Philosophy of Education at University of North Carolina--Greensboro; served as Assistant, then Associate Director of North Carolina Health Manpower Development Program under degis of University of North Carolina General Administration in Chapel Hill, North Carolina; worked as a writer of church school curriculum for seven denominations for Christian Board of Publication in St. Louis, Missouri; taught Methods of Theological Research in Graduate Theology and served as graduate research assistant to the Dean of Graduate Theology at Oral Roberts University; currently serves as

an instructor in the Communication Arts Department, Oral Roberts University, Tulsa, Oklahoma.

Professional Memberships: Kappa Delta Pi Educational Honor Society; Phi Delta Kappa--first female inducted in Greensboro, North Carolina Chapter.