An Assessment of Effects of the Group Process Method of Process Work on the Development of Individuals' Intercultural Sensitivity: A Quantitative and Qualitative Analysis

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Abstract

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by Akira Kobayashi

Since the 1970s a number of prior researchers have explored A. P. Mindell's Process Work model. However, no studies have focused on measuring the effects of Process Work through the use of standardized assessment instruments. The current study investigated the hypothesis that Process Work's group process produces individuals' increased intercultural sensitivity by using the Intercultural Development Inventory (IDI). This study also investigated what kinds of people respond well to the Group Process Method of Process Work (or not), and why. A two-phase mixed methods research design was used, and it involved collecting qualitative data after a quantitative phase to explain the quantitative data in more depth. In the first quantitative phase of the research, IDI data were collected from the participants at the annual Worldwork Seminar. Sixty-one participants responded to the IDI before and after the Worldwork Seminar sessions. Significant differences were observed regarding the pre and posttest means of IDI DS scores (the IDI rates an individual's intercultural sensitivity by the DS scores). In the second phase of the research, a smaller group of 12 of the research subjects also participated in a follow up interview, and the resulting qualitative data were analyzed. In this follow-up research, the relationship between the participants' experiences at the seminar and the levels of development of intercultural sensitivity were tentatively explored. From the analyses of the IDI data and the follow-up research, it appeared that

the Worldwork Seminar and its main component, the Group Process Method of Process Work, were effective for developing the seminar participants' intercultural sensitivity. The results also implied that the seminar participants' previous Process Work training experience, satisfaction with the seminar, and the participants' characteristic features (conflict tolerance and flexibility) affect their development of intercultural sensitivity.

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Chapter 1: Introduction

Background Information and Research Focus

I came to the United States in 1997 to study Process Work. In the States, I experienced culture shock and had to struggle between American and Japanese cultures. In the United States, I found that I carried the Japanese culture inside of me. I had known this before. However, it was not so clear when I was in Japan. I think that I have a tendency to be group-oriented, and I often behave in a group-oriented way without thinking, even though I am a rather individualized person in Japan. I am sensitive to the atmosphere of the group that I am in. I feel the balance or harmony of the group and decide how to behave. It happens almost unconsciously. On the other hand, I have an individual self too. I want to set my boundaries clearly and say what I want. I became more of an individual in the United States. However, sometimes, I felt ambivalent in my struggle between Japanese and American cultures. This struggle exists outside of me and inside of me. Recently, I am becoming able to change my behavior in the proper way, depending upon the situation.

This experience has led me to study intercultural communication. In studying intercultural communication, I found that little interdisciplinary research between Process Work Method and recent theory about intercultural communication has been done even though both of them emphasize multiculturalism, the awareness of world issues, and self-knowledge. I thought that they both have many things to learn from each other and could create a long and mutually rewarding relationship. I thought that Process Work could contribute its theories and group work techniques to the field of intercultural communication, and the field of intercultural communication could contribute its training

methods, research strategies, and research data to Process Work. Then I had an idea to measure the effects of using Process Work Method through using an instrument that can measure the effects of intercultural trainings. As far as I knew, there was no research that measures the effects of using Process Work Method through using a standardized instrument.

Statement of the Problem

This study investigates the effects of the Group Process Method of Process Work on the development of the individuals' intercultural sensitivity by a standardized instrument. This study also investigates what kinds of people respond well to the Group Process Method of Process Work (or not), and why.

General Research Hypotheses

1. Process Work's group process, produces individuals' increased intercultural sensitivity.
2. There are interactions between the development of the group process participants' intercultural sensitivity and their attributes (demographic features, previous experiences, motivations for participating in the seminar, characteristic features, and intercultural sensitivity before the seminar), and responses to the seminar (satisfaction levels with the seminar).

Overview of the Research Process

A two-phase mixed methods research design was used, and it involved collecting qualitative data after a quantitative phase, in order to explain the quantitative data in more depth. In the first quantitative phase of the research, Intercultural Development Inventory (IDI) data collected from the participants at the Worldwork seminar in London, UK in April 24-29, 2008 explain how the individuals' Process Work group process experience

relates to their intercultural sensitivity. This first phase of the study also investigated the relationship between the development of the group process participants' intercultural sensitivity and their attributes (demographic features, previous experiences, motivations for participating in the seminar, characteristic features, and intercultural sensitivity before the seminar), and their responses to the seminar (satisfaction levels with the total and the elements of the seminar) through the additional questions to the IDI.

In the second phase of the research (follow-up research), the qualitative phase of the study was conducted by interviewing (using E-mail) to obtain the data concerning the participants' responses to the seminar and experiences in the seminar. The participants for follow-up research were selected by the results of the first phase of the research. The participants whose IDI scores moved in the higher direction (increased intercultural sensitivity) and whose IDI scores had not moved in the higher direction were selected for the follow-up research. In this exploratory follow-up, the relationship between the participants' experiences at the seminar and their levels of development of intercultural sensitivity were tentatively explored. The reason for the exploratory follow-up was to help explain or build on initial quantitative results and to explore ways to improve the Group Process Method of Process Work from both quantitative and qualitative viewpoints.

Assumptions

Several assumptions underlie this study. First, the researcher assumes that people's intercultural competence/sensitivity will not change if they do not experience any intercultural experience or training. Therefore, if the changes of individuals' IDI pre and posttest scores are measured, they are meaningful data. Second, the posttest

responses of the research participants' are sufficiently free from their pretest responses. Third, it is assumed that the self-reported demographic features, previous experiences of intercultural/diversity training and Process Work training, motivations for participating in the Worldwork seminar, and characteristic features are sufficiently free of error. Fourth, it is assumed that the self-reported responses to the seminar (satisfaction levels with the seminar) are sufficiently free from social desirability and other outer expectations.

Limitations

The research participants of the current study were recruited at the Worldwork seminar in London, UK in April 24-29, 2008. More than 400 people came to the seminar from all over the world, which focused upon the Process Work Method. This implies that people who came to the seminar had a stronger interest in the Process Work Method, group process, and self-development than ordinary people.

The current study did not include the use of control groups for practical reasons. However, the researcher assumed that people's intercultural competence/sensitivity will not change if they do not experience any intercultural experience or training, so the researcher assessed that the changes of the IDI pre and posttest scores are meaningful data even if this study did not use a control group.

This study investigated the effects of the Group Process Method of Process Work on the development of the individuals' intercultural sensitivity by the IDI. It did not measure the impact of other interventions on building intercultural sensitivity.

The current study did not track the effects of the training on the seminar participants after the seminar. The people who came to the seminar went back to their own countries after the seminar, and it was not possible to administer the IDI to them

after they went back to their own countries.

The current study did not conduct the research participants' personal case studies. This was a pragmatic decision.

The seminar participants who did not have enough English language ability were excluded from this research because the questionnaire (the IDI) was written in English. Thus, the effects of the seminar for the seminar participants who did not have enough English language ability were not investigated.

In the statistical analysis of the current study, the researcher set the pair-wise test alpha level as .05 (two-tailed) (see pp. 68-69). However, it must be noted that actual experimentwise alphas were larger than 0.5 (lower statistical power) because in the current study, many statistical tests were computed on the same data set. This is called alpha inflation, which increases the probability of false positive findings of accepting the alternative hypotheses over all comparisons when the null is true for all comparisons. Alpha inflation occurs when more than a single statistical test is computed on the same data. However, the most important research hypothesis in the current study is that the effects of the Group Process Method of Process Work on the development of individuals' intercultural sensitivity reflected in the difference of the individuals' pre and posttest IDI DS scores (specific research hypotheses 1), and consequently that the most important test statistical test, which involves all respondents, is to see the difference of the individuals' pre and posttest IDI DS scores. The other tests that involve partitioning the research participants based on other measured factors are less important.

Definitions and Operational Terms

Intercultural Sensitivity and Intercultural Competence

Intercultural sensitivity and intercultural competence are key ideas in the study area of intercultural communication and training. They are the abilities to appreciate differences in culture and to change one's behavior depending upon the situation in a proper way. Hammer, Bennett, and Wiseman (2003) defined the terms intercultural sensitivity and intercultural competence as follows:

> As Bhawuk and Brislin (1992) suggested, "To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures." We will use the term "intercultural sensitivity" to refer to the ability to discriminate and experience relevant cultural differences, and we will use the term "intercultural competence" to mean the ability to think and act in interculturally appropriate ways. We argue that greater intercultural sensitivity is associated with greater potential for exercising intercultural competence. (p. 422)

Developmental Model of Intercultural Sensitivity (DMIS): The DMIS is a system for understanding the reactions of people to cultural differences. Bennett (1986, 1993) conceptualized the idea of the individuals' development of intercultural sensitivity and competence in this theoretical model. Hammer, Bennett, and Wiseman (2003) stated, "The DMIS constitutes a progression of worldviews that is an 'orientation toward cultural difference' that comprises the potential for increasingly more sophisticated intercultural experiences" (p. 421).

Intercultural Development Inventory (IDI)

The IDI is designed to measure individuals' intercultural sensitivity and competence based on the DMIS. Hammer, and Bennett (2001b) stated:

> The Intercultural Development Inventory (IDI) is an empirical measure of "intercultural sensitivity" as conceptualized by Milton Bennett's Developmental

> Model of Intercultural Sensitivity (DMIS). The DMIS has been used extensively in intercultural education and training since 1986 (M. J. Bennett, 1986, 1993). The IDI generates an individual or group profile of "worldview orientation to difference," which indicates the capacity for exercising intercultural competence and which identifies the issues that are limiting or facilitating development of intercultural competence. (p. 5)

Process Work

Process Work was developed by A. P. Mindell, A. S. Mindell and colleagues. It is a wide-spectrum approach to supporting individual and collective change. A. P. Mindell (2000b) stated, "Process work, as this psychology is often called, is a wide-spectrum approach to people that includes working with bodily symptoms, psychotic and comatose states, relationships, large groups, and social issues" (p. 29). In Process Work, psychological problems, physical symptoms, relationship problems, group conflicts, and social issues are not only the problems, but they are regarded as containing information and solutions for personal and collective growth. A. P. Mindell (1995) stated:

> Since I was originally a Jungian analyst and a physicist, "process work," as its practitioners call it, has roots in Jungian psychology, physics and Taoism. The Taoist view of life assumes that the way things are unfolding contains the basic elements necessary for solving human problems. (p. 22)

Worldwork and Worldwork Seminar

In Process Work, the group process/group work is named Worldwork. Since 1980s A. P. Mindell and his colleagues strengthened their effort to address social and political issues. A. P. Mindell applied Process Work's concepts and methods to groups of people who were struggling with difficult problems. A. P. Mindell and his colleagues started annual Worldwork Seminars In the early 1990s, and since then the seminars held annually in various regions of the world, attracting many people from around the world, and are ongoing. A. P. Mindell (2002) stated:

> Process-oriented group work is worldwork, and the Open Forum is part of worldwork's spectrum. Worldwork is the broad term for community-making and conflict-resolving approaches to small and large groups (up to about one thousand people) based on deep democracy. Worldwork has been created to deal with communities that are in balance as well as in wildly chaotic states of transformation. On the one side of the worldwork spectrum are negotiation procedures and business meetings, where immediate solutions to problems are the focus. On the other side of the spectrum are large group interactions occurring "in the round," where emotional, sometimes traumatic, deep-seated issues are processed. The goal here is exposition and discovery, not immediate resolution. (p. 24)

Significance of the Study

I believe that the course of the 21st century depends on how much we can deepen our pluralism. In other words, in the 21st century we have to develop a new paradigm to live together on the earth. It means that people will come to respect themselves and other people's ways of being in the world. Our inner value systems, worldviews, and attitudes toward nature must be changed in order to actualize the new paradigm. It is insufficient to only change social systems, economical systems, and judicial systems in an attempt to make this radical change happen. It is very important to respect all aspects of a person as well as to respect all aspects of the world, because most prejudice and discrimination come from the oppression of the inner self.

My study of intercultural communication and Process Work contributes to this important issue. The study of intercultural communication has a strong background in sociology and education. Process Work has a strong psychological background. Both have unique approaches to working with people and social issues. My Project Demonstrating Excellence (PDE) bridges them, initiating what I hope will be a long and mutually rewarding relationship.

As I mentioned before, little interdisciplinary research between Process Work Method and recent theory about intercultural communication has been done. This study is a pioneer project because this kind of assessment research has not yet been done for Process Work Method. I believe this research stimulates further interdisciplinary investigation between Process Work Method and recent theory about intercultural communication.

Chapter 2: Literature Review

This literature review provides the theoretical foundations for the current study. I describe how the Group Process Method of Process Work has been studied and compare it with contemporary major group therapies; how the effects of intercultural training has been measured or assessed; and why I chose the IDI to measure the effects of using Process Work Method. It begins with an examination of the theory and practice of Process Work, which is followed by sections that compare Process Work with other major group therapy approaches and techniques. Further sections of the literature review will address the assessment of the Group Process Method of Process Work as well as the assessment of the impact of intercultural training. That section culminates in an examination of studies related to the Intercultural Development Inventory, the instrument that was targeted for use in the current research. Finally, The Literature Review Integration section summarizes the most salient prior research studies that led directly to the current study.

Group Process Method of Process Work

History of Process Work Method

I offer a brief history of Process Work in order to explain the development of the Group Process Method of Process Work. The history of Process Work begins when A. P. Mindell arrived in Zurich, Switzerland, in 1961. He was a graduate student in physics at the Massachusetts Institute of Technology and came to study theoretical physics at the Swiss Federal Polytechnical Institute. Although he came to study theoretical physics, he became interested in Analytical Psychology and became a student of the Jung Institute. After graduation, he became a Jungian analyst in Zurich and later became a training

analyst at the Jung Institute. In the 1970s, the foundation of Process Work was developed during his process of researching illness as a meaningful expression of the unconscious mind. He discovered the link between dreams and body symptoms and named it the Dreambody. A. P. Mindell (1982) wrote:

> The dreambody appears as sentient, generally unrecognized sensations that eventually manifest in dream images, body experiences, and symptoms. The dreambody bridges the gap between our measurable, physical bodies and the immeasurable experiences of the so-called mind. What we see in our dreams, we feel in our bodies. Likewise, what we experience in our bodies we can find in our dreams. (p. 12)

A. P. Mindell began to develop Dreambodywork by using a signal-based method of following process. Development of the signal-based method enables therapists to analyze or follow people's flow of experience and to increase the potency of the applicable scope of Dreambodywork. His colleagues Diamond and Jones (2004) wrote:

> Working with his colleagues, he studied videotapes and applied his scientific thinking to investigating precisely how a process unfolded and how it could be worked with to reveal its implicit meaning. Mindell developed a detailed technology for tracking how experience manifests through multiple "channels," or modes of representation. This enabled him to apply the Dreambody method beyond the limits of individual "talk therapy," to such areas as movement work, inner work (self therapy), relationship work, and group work. (pp. 6-7)

This Dreambodywork (later Process Work) method has been applied to symptom work, movement work, inner work, work with altered and extreme states, coma work, addiction work, group work, and conflict resolution. Here, I focus on the development of group work. In the 1980s, A. P. Mindell started to focus on large group processes, working with groups, organizations, and communities. His work had started to go beyond the compass of Jungian psychology. In that era, Jungian analysts had focused on individuals, and less on group process method. A. P. Mindell (1995) wrote:

> My teachers told me to avoid large groups: they are unruly and dangerous. The only way work can be done, they maintained, was in small groups where law and order prevail. But the world is not composed of docile little groups. Enforcing law and order can't be our only strategy for resolving problems. (p. 11)

Dreambodywork started to attract many people and expanded its applicability. Many people in the world became interested in A. P. Mindell's work, and came to Zurich to study with him. In 1982, the group of people studying with him founded a research and training institute, The Research Society for Process Oriented Psychology.

Dreambodywork at this point did not only deal with personal psychological problems and persons' body symptoms. This work began to be called Process-Oriented Psychology or Process Work instead of Dreambodywork. Diamond and Jones (2004) wrote:

> After several years of focusing primarily on body symptoms and dreams, including chronic symptoms and their connection to childhood dreams, Mindell extended Dreambodywork to include any type of disturbance, including conflicts, moods, complexes, and relationship problems. He coined the phrase "the dream happening in the moment," to convey the idea that all experiential phenomena are manifestations of a dreaming reality and can serve as ways of accessing nonordinary consciousness. As Dreambodywork expanded its focus to include all kinds of human problems, the work became known as "Process-oriented Psychology." Mindell's theoretical emphasis shifted from the link between dream and body to the concept of the "dreaming process" as a unified field. (p. 7)

A. P. Mindell's signal-based method was based on this dreaming process concept, which he hypothesized as the background pattern of our experience. His wife, A. S. Mindell (2004) wrote, "Dreaming process: A deep and mysterious pattern that ultimately manifests through various channels and signals that we can identify and experience" (p. 62). (I describe this theoretical basis in more detail in the section *Theory of Process Work Method.*)

In the 1980s A. P. Mindell strengthened his effort to address social and political issues. He applied Process Work's concepts and methods to groups of people who were struggling with difficult problems. Diamond and Jones (2004) wrote:

> Around this time of expansion and public exposure, Mindell dreamed that the entire globe was his patient. He felt that the problems of the world, the political, and social struggles of the planet, and the social context of personal problems desperately needed attention. (p. 8)

In 1989, A. P. Mindell published *The Year I: Global Process Work.* In this book, A. P. Mindell presented his early ideas on group process. He claimed the necessity of attention to all levels was inherent in addressing the problems of the world. A. P. Mindell (1989b) stated:

> We need to work with the whole organization or city and its environment as a single unit, process the tensions in its small subgroups, work with its couples, and work with each individual's internal conflicts. Working only on one of these levels is necessary but insufficient for assisting a global family to resolve its problems. (p. 1)

During the late 1980s and early 1990s, the Mindells and their colleagues moved to the United States, establishing a new training and research institute (Process Work Center of Portland, currently known as Process Work Institute) in Portland, Oregon. One of the main reasons for developing the new institute was their wish to apply Process Work to social problems.

In 1992, A. P. Mindell introduced the philosophical basis and practical methods of Group Process of Process Work in his book, *The Leader as Martial Artist: An Introduction to Deep Democracy.* In this book, he presented the important idea of *deep democracy,* and it became a key concept of the Group Process Method of Process Work. While democracy is based on individualism, deep democracy is an endeavor to go beyond individualism. A. P. Mindell (1992) stated, "Deep democracy is our sense that the

world is here to help us become our entire selves, and that we are here to help the world become whole" (p. 5). Democracy focuses on individuals' rights and power. Discussions that are based on the idea of democracy tend to be social encounters, and most of them are speculative and unproductive. On the contrary, deep democracy focuses not only on individuals' rights and power but also on individuals' awareness towards one's whole experience. A. P. Mindell (1992) wrote:

> Deep democracy touches upon all levels of our lives. In personal life, it means openness to all of our inner voices, feelings, and movements, not just the ones we know and support, but also the ones we fear and do not know well. In relationships, deep democracy means having ongoing awareness of our highest ideals and worst moods. In group life, it means the willingness to listen to and experiment with whatever part comes up. In global work, deep democracy values politics, ethnicity, separatism, and the spirit of nature. (p. 154)

Democracy never leads us to the real solution of social problems, because democracy only focuses on the social aspect of ourselves and marginalizes the psychological and spiritual aspects of our lives. A. P. Mindell (2002) pointed out that

> Positive organizational changes based on democracy's facts and figures do not work for long if we ignore our deepest feelings about the issues. . . . When we are asked to become aware of and value our deepest inner experiences, almost any group or world situation becomes immediately different, and manageable. Deep democracy is a crucial concept that can help shape the future. (p. vii)

Based on the principles and methods of deep democracy, A. P. Mindell and his colleagues organized large group processes that focused on social and political issues. They also started to work as facilitators of large group processes in organizations and communities. These large group processes were named Worldwork. In the early 1990s, A. P. Mindell and his colleagues started annual Worldwork Seminars. They were large international forums held annually in various regions of the world, attracting many people from around the world, and are ongoing. Past Worldwork Seminars include:

1991 Waldport, OR USA
1992 Stoos, Switzerland
1993 Waldport, OR USA
1994 Bratislava, Slovakia
1996 Seaside, OR USA
1997 Lonavala, India USA
1999 Washington, D.C. USA
2002 Eretria, Greece
2004 Newport, OR USA
2006 Sydney, Australia
2008 London, UK

Through their study of group process and Worldwork, A. P. Mindell and his colleagues elaborated upon the theories and methods of group process. One of their most important findings was the importance of focusing on the power and rank issues of the group. Every group and community has majority group(s) and minority group(s), and the majority groups tend to ignore the information from the minority groups. The minority groups of people did not have effective means to express their problems or concerns except to become a "disturber" or "terrorist" in the group. This social dynamic of marginalization was clearly disturbing to the communication of the groups. In most of the cases, neither the majority and minority people were not aware of their various kinds of power and rank, nor could they use their power and rank effectively. A. P. Mindell thought that it was important to raise awareness about the power and rank issues in the groups.

In 1995, A. P. Mindell published his book, *Sitting in the Fire: Large Group Transformation Using Conflict and Diversity.* In this book, he discussed multiple dimensions of power and rank in group dynamics. He pointed out not only traditional sociocultural status but also psychological and spiritual rank. The psychological and spiritual ranks are based on a person's inner strength. Psychological rank and spiritual rank are connected to a person's psychological stability, insight into oneself and others, spiritual beliefs, and so forth. A. P. Mindell (1995) wrote:

> We are only scratching the surface of rank when we speak of social, economic and national privilege. Some people have a great deal of psychological power which is not included in the idea of social rank. For example, by surviving any kind of suffering, you gain power. People from marginalized groups who survive social abuse may acquire a different power than comes with social privilege. (p. 59)

A. P. Mindell also claimed the importance of conscious and productive use of one's rank and power instead of feeling guilty about one's rank. He wrote:

> Rank is not inherently bad, and abuse of rank is not inevitable. When you are aware of your rank, you can use it to your own benefit and the benefit of others as well. . . . The objective in worldwork is not to transcend, but to notice rank and use it constructively. (1995, p. 53)

A. P. Mindell has energetically promoted using group process and Worldwork in society. In 2002, he published the book, *Deep Democracy of Open Forums: Practical Steps to Conflict Prevention and Resolution for the Family, Workplace, and World.* In this book, A. P. Mindell explained Process Work's group process theory and methods to a wider readership.

> My burning passion in writing this book is to create groups and organizations where everyone looks forward to group processes, instead of fearing them. My personal agenda is that everyone in organizations will make a transition from being either a participant or a facilitator to what I call a "participant-facilitator." (2002, p. viii)

I described a brief history of Process Work focusing on the development of the Group Process Method in this section. In the next section, I describe in more detail the theoretical basis of Process Work.

Theory of Process Work Method

The theory of the Group Process Method of Process Work has been developing over 30 years and has progressively changed its forms. Therefore, it may not be accurate to describe the theory of Process Work method in a static way. Thus, I frame it as the current version of the theory.

Even though the theory of Process Work includes various aspects such as psychology, physics, Taoism, and shamanism, the basic concept of Process Work is rather simple—that is, to be aware of the hidden background of "reality" (everyday life). A. P. Mindell (2000a) stated:

> It is always foolish to oversimplify complex problems. Nevertheless, from the viewpoint of the Dreaming, regardless of the complexity of your life, you can have only one problem—ignoring the Dreaming background to reality. Ignoring the Dreaming means marginalizing the deepest unformulated experiences that create your actions in everyday life. Every time you ignore sentient, that is, generally unrecognized dreamlike perceptions, something inside of you goes into a mild form of shock because you have overlooked the spirit of life, your greatest potential power. (p. 6)

A. P. Mindell explains a dreamlike reality that permeates everything by using the words Dreaming, Sentient, or Essence level of reality. He explains the human psyche by using a three level model (map of realities) that consists of Consensus Reality, Dreamland, and Essence level of realities. Consensus Reality is the everyday reality to which most people consent. In other words, people's views of the world make the "reality." (This is the same as a constructivist's paradigm.) People can talk about their experiences and other people can understand what they are describing. These experiences are consensual, often measurable and dualistic. Dualistic means that these experiences consist of two or more parts. Dreamland consists of our dream like experiences, our subjective experiences, and feelings. People can talk about these experiences, but other people may not understand what they mean. For example, if a person says, "Even if I touch something, I cannot feel it is real," people may not understand the feeling. These experiences are nonconsensual, immeasurable, and still dualistic. The Essence (Dreaming, Sentient) level is the realm of subtle tendencies. It is like a readiness or tendency to move before actually moving. The experiences in this realm are subtle and momentary, and people cannot talk

about these experiences as they are nonconsensual, immeasurable and nondualistic. The illustration below shows the three level model (map of realities).

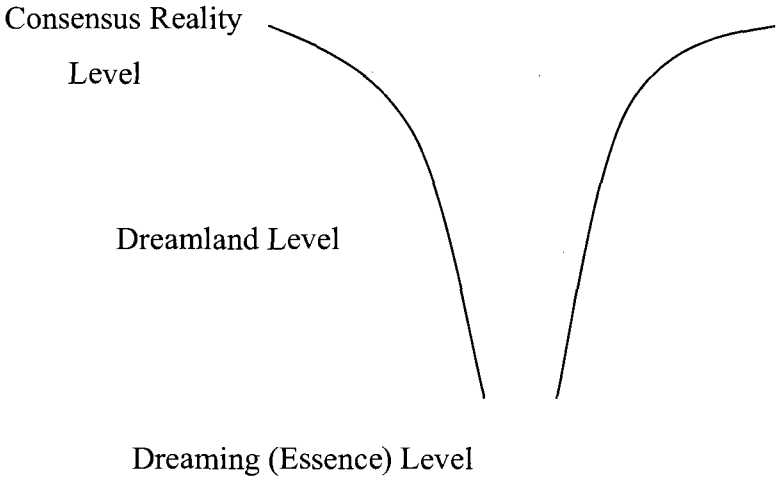

Figure 1. Levels of reality in Process Work.

Adapted from A. P. Mindell, 2000a, p. 20.

Experiences of Consensus Reality and Dreamland are considered to arise out of the Essence level. A. P. Mindell (2000a) wrote, "Dreaming is the root of all things. It is Chuang Tsu's 'primal force' or the 'Tao that cannot be said,' the Australian Dreaming, the Brahma, the 'Powerful Something,' and the Native Americans that personify the Dreaming" (p. 20).

Process Work supports the less valued aspects of people's experience to unfold and show themselves as valued parts of the wholeness. It helps both individuals and groups to explore and move beyond the border of their immediate identities. Process Work's group process is based on the attitude that we are all valued parts of the whole, so every group member's opinion, experiences, and feelings are important. This attitude is called Deep Democracy. In addition, Deep Democracy also means that Consensus Reality,

Dreamland, and Essence level of realities all need to be recognized and valued.

Process Work's group process also uses an idea of *field*. The field is a natural phenomenon that includes all group members, buildings, places, and their history. In the field, group members can be individuals and parts of the field and roles that the field manifests. In a receptive atmosphere, the group members are encouraged to take the roles that they can embody and to change their roles in order to experience the feelings and messages of the roles fully. Frequently the roles conflict with each other. Most of time, these conflicts come from people's cultural, rank, and personal experience differences. The roles (people) are not only expected to conflict or communicate with each other, but the people are also encouraged to go deep inside the roles and grasp their essences. Most of the time, the essence of the role brings a new awareness and new common ground to the field. It can also bring a temporary resolution to the conflicts between the roles. Frequently, through this process, people can deepen and widen their worldview and raise their self-awareness.

Comparison Between the Group Process Method of Process Work and Contemporary Major Group Therapies

In this section, I review a broad range of contemporary theoretical orientations of group therapy methods to compare with the Group Process Method of Process Work. Brabender (2004) enumerated seven theoretical orientations of the most commonly used methods in the current group therapy field in her book *Essentials of Group Therapy.* Based on Brabender's survey, the approaches reviewed are: Psychodynamic, Interpersonal, Social Systems, Cognitive-Behavioral, Psychodrama, Redecision Therapy, and Existential Therapy. Brabender (2004) stated the following:

> In comprising this list, we first considered the results of a survey (Dies, 1992b) in which senior group therapists, all members of the American Group Psychotherapy Association, were asked to list what they saw as the major orientations. Second, we surveyed the literature to see what theoretical emphases currently exist in books and articles on group therapy. Third, we tapped our knowledge of different settings in which group therapy is practiced and the theoretical models commonly employed in those settings. (p. 20)

In the following section, I review these seven common theoretical orientations of the group therapy method. Then, I compare them with the Group Process Method of Process Work.

Psychodynamic Group Therapy Approaches

The Psychodynamic orientation to group therapy is based on the theories of psychoanalysis. Sigmund Freud, considered the founder of psychoanalysis, thought individual psychology and group psychology overlap.

Sigmund Freud. He published *Group Psychology and the Analysis of the Ego* in 1921. In this book, he suggested continuity between social psychology and individual psychology. Freud (1991) wrote that he was

> Concerned with the individual man as a member of a race, of a nation, of a caste, of a profession, of an institution, or as a component part of a crowd of people who have been organized into a group at some particular time for some definite purpose. (p. 96)

Freud had an interest in the situational switching of behavior of individuals. He observed that the behavior of an individual was very different in a group compared with his or her behavior when alone. He studied the influence of the group over individuals and discussed this issue using his libido theory. He thought emotional ties between group members and between members and the leader deliver a force to every individual in the group. He theorized these emotional ties come from the libido. Freud never developed a therapeutic technique for a group and never conducted group therapy. However, he gave a

framework of psychoanalytic thought to group psychology. Many developers of group therapy methods have been influenced by Freud's ideas, for example, Kurt Lewin, Wilfred Bion, and Henry Ezriel.

Principles. Although psychodynamic group therapy approaches distinguish themselves from one another in their goals and techniques, they share a common set of principles. They stand on the principle of psychic determinism which means that all elements of experience and behavior occur for a reason. They stand on the belief of the existence of the unconscious in the human psyche and the understanding that the unconscious exerts an influence upon the experience and behavior of a person. Therefore, a goal of psychoanalytic treatment in groups is to obtain insight about the individuals' unconscious workings in the group to enable the individuals to achieve more adaptive behavior. They assume that defects in the early stages of the development of the human psyche can be compensated for on some level if that stage is recalled and correctively reexperienced.

Practices. The Psychodynamic group therapists also share a common set of principles in their technical approaches. The therapist takes a nondirective stance in order to promote a regressive process in the group. They believe it to be important that members of the group experience frustration because the authority figure (therapist) does not provide any direction. They advocate that a human being has a natural longing for approval from the authority figure, and if one does not gain it, one will feel frustration. This frustration induces regression, where group members experience a pattern of relationship to themselves and others from an earlier era in their development. In this atmosphere, transferences to the therapist and transferences of members to one another

tend to occur, because these transferences happen in people's early lives. The group explores these transferences within the here and now of the session. The therapist creates a safe environment so that the members can explore these transferences freely. Sometimes, the therapist provides an interpretation to clarify members' reactions at various levels of group process. The therapist mainly focuses on the various levels of transferences that emerge in the group. Brabender (2004) wrote about these various transferences as follows:

> Members can form (1) vertical transferences to the authority figure in the group, the therapist; (2) horizontal or member-to-member transferences; (3) transferences to a subgroup of members including or excluding the therapist; and (4) transferences to the group as a whole. (p. 28)

Through understanding these transferences, the members of the group can work on their deficits in earlier stages of development. The therapist in the group also has to be aware of his or her own countertransferences to the members in order for effective treatment to occur.

Comparison with the Group Process Method of Process Work. Psychodynamic group therapy approach and the Group Process Method of Process Work are very different from each other. The Psychodynamic approach focuses on the study of the individual within the group and is based on the bio-medical model of health and disease. Contrary to the Psychodynamic approach, Process Work's approach mainly focuses on the study of the field based on a three level model of realities (Consensus level, Dreaming level, and Essence level, see Figure 1), which I mentioned in the *Theory of Process Work Method* section. In Process Work, the bio-medical model of health and disease is not denied; however, it is regarded as a concept of consensus reality. The goal of psychoanalytic group therapy is to obtain insight about the individuals' unconscious in

the group in order to enable the individuals to achieve new, more adaptive behaviors. In Process Work, the goal is to bring awareness in to the field by practicing Deep Democracy. In Process Work, an individual's problems are not regarded as only personal issues, but rather are regarded as experiences to unfold and show themselves as valued parts of the whole.

On a technical level, in Psychodynamic group therapy, transferences to the therapist and transferences of members to one another are focused and analyzed. Contrary to Psychodynamic approach, Process Work's approach does not focus as much on transference issues in the group. In Process Work's group, sometimes individuals' interpsychic and intrapsychic issues can be the subjects of focused work. However, the main focus is upon the roles that appear in the group (field), and anyone in the group can enter the roles to act and unfold their meaning.

Interpersonal Approach

Harry Stack Sullivan. The Interpersonal orientation to group therapy is based on Harry Stack Sullivan's theories of personality and psychopathology. Sullivan thought that a fundamental motivation of human behavior was the desire to develop secure relationships with others. He claimed an infant has a basic need for emotional contact and bodily contact with others. A child learns his or her behavior through the parents and other important figures. The child emphasizes the behaviors that bring acceptance by the parents. The child also weakens the behaviors that are negatively received. Through this selection process, personality is shaped. If some person receives unbalanced treatment by the parents, he or she may perceive an environment that is consistent with the past but is inconsistent with present realities. Sullivan named such misperceptions as *parataxic*

distortions. He also claimed that psychopathology occurs when a person's experience is highly influenced by *parataxic distortions*. These distortions lead to rigid patterns of response rather than flexible, environmentally sensitive behaviors. Sullivan proposed that the basic task of psychotherapy is to identify and correct *parataxic distortions*. Sullivan (1953) wrote the following:

> Elucidating situations in which unfortunate action is currently shown repeatedly, so that the disordered pattern may become clear; (2) discovering the less obvious ramifications of this inadequate and inappropriate way of life throughout other phases of the present and the near future, including the doctor-patient relationship and the patient's expectations about it; and (3) with the problem of inadequate development now clearly formulated, utilizing his human abilities to explore its origins in his experience with significant people of the past. (pp. 376-377)

Irvin Yalom. Many of the ideas of Interpersonal theories were developed by Irvin Yalom. He claimed that the therapy group is an ideal place for a person to become aware one's old patterns of response to the world, assumptions about the self in relation to others, and assumptions about the self. He emphasized the importance of the feedback that a person receives in the group. He thought that group members could correct their misperceptions and behaviors through feedback from other members. He also emphasized the importance of members' here-and-now experiences with one another.

In the Interpersonal approach, a therapist fosters members' engagement in the process and the cohesiveness of the group. The therapist encourages members to provide feedback to one another. If it is needed, the therapist helps members to frame their observations. Simply, the therapist provides a cognitive framework for organizing members' experiences with one another.

Comparison with the Group Process Method of Process Work. The Interpersonal orientation to group therapy focuses on the individual in the group and is based on the

bio-medical model of health and disease like the Psychodynamic approach. Process Work's approach focuses on the field and is based on the three level model of realities. Interpersonal group therapy focuses on a person's early childhood experiences. Process Work's approach does not particularly focus on a person's early childhood experiences. In Interpersonal group therapy, the feedback that a person receives in the group is emphasized to correct their misperceptions and behaviors. In Process Work's group, the feedback that a person receives in the group is not emphasized so much. In Interpersonal group therapy, the therapist provides a cognitive framework for organizing members' experiences. The therapist also gives the interpretation of the members' behavior. In Process Work's group, most of the time the facilitator does not give a cognitive framework or interpret the members' behavior. Instead, the facilitator uses one's own awareness of the field to frame some moments, or gain consensus to focus on a certain level, or may step into a certain role to flesh out what a person is saying.

Social Systems Approaches

Ludwig von Bertalanffy. Published in 1950, the open systems theory of Ludwig von Bertalanffy became the basis of social systems approaches to group therapy. These approaches are usually regarded as family therapy. Foley (1989) stated the basic concepts of family therapy as follows: "Family therapy may be defined broadly as an attempt to modify the relationships in a family to achieve harmony. A family is seen as an open system, created by interlocking triangles, maintained or changed by means of feedback" (p. 455). In open systems theory, each system is hierarchically and dynamically related to other systems. The hierarchical relationship means that each system is embedded in progressively larger and more complex systems. In family therapy, a group (family) is

considered as a system that consists of some subsystems. These subsystems are dynamically related to others by the feedback loop. From this viewpoint, a change of the system (group) brings a change to a subsystem (subgroup, person, or the intrapsychic level of a person), and a subsystem's change also brings a change to the system. In general, there are four major schools or approaches of family therapy: object relations, family systems, structural family therapy, and strategic intervention.

Object relations' family therapy is based on the theory of object relations, which has been developed by Melanie Klein and Ronald Fairbairn. In contrast to Freud's instinctual drive theory, they claimed that satisfying object relationship is more basic than instinctual gratification. In their theory, in the developmental stage, a child has to work out a relationship in the family of origin. However, if a person could not solve such a developmental task, one carries over the problem to the new family and contaminates the family system when one becomes an adult. The therapists who use an object relations theoretical viewpoint pay attention to past relationship problems of clients along with current systematic problems.

In the 1950s, Murray Bowen introduced Family Systems Theory. Bowen further developed the idea of the triangle to illustrate the way people handled conflict. He imagined a series of emotional interlocking relationship triangles as descriptors for various family dynamics. The triangles provide stability for the family because this triangle relationship regulates the emotional intensity of a system. Foley (1989) wrote that, "Whenever the emotional balance between two people becomes too intense or too distant, a third person or thing can be introduced to restore equilibrium to the system and give it stability" (p. 459). Bowen thought that people are born into family systems and

cast into certain roles. He thought that it is important for people to be aware of the family systems and not to react only emotionally or automatically. In the family systems approach, the goal of the therapy is to maintain an individual position from the system while following the relationship with the system.

Structural Family Therapy was developed by Salvador Minuchin and his associates. Minuchin paid attention to the boundary between a given system and the other systems. If a system has a permeable boundary, information is easily transferred to other systems; however, if a system has a closed boundary, information is not transferred. Structural Family Therapy therapists integrate this boundary concept with the Psychodynamic notions to describe how change occurs in members.

The original ideas of the strategic intervention approach are derived from Gregory Bateson's double bind theory (double bind is a communicative situation where a person receives contradictory messages), and Milton Erickson's therapy practice. Don Jackson, Jay Haley, and their associates studied them, and developed the strategic intervention approach. Their theories are mostly focused on changing people's behavior rather than providing insight. They are also famous for their strategic interventions, which aim to restructure the system by changing the balance of power in the system. There are three main schools in this field: the Mental Research Institute (MRI) in Palo Alto, CA; the Nathan W. Ackerman Institute (New York); and the Milan group (Italy). In the strategic intervention approach, the therapist views people's relationship progression in developmental stages, and considers that the group member's distress reflects difficulties in coping mechanisms related to life changes (either environmental or personal change). Despite relationship dissatisfaction, group members tend to resist change and to maintain

their current condition. Utilizing strategic interventions, the therapist challenges existing negative perceptions and presents alternative possibilities and behaviors.

Comparison with the Group Process Method of Process Work. Social systems approaches and Process Work share a theoretical background in systems theory. Both approaches focus on the field, system, or whole group. The therapist or facilitator of both approaches analyzes the structure and dynamics of the systems and intervenes in the system from this structural viewpoint. Process Work presumes three levels of realities (Consensus level, Dreaming level, and Essence level) in order to understand the structure of systems. However, social systems approaches do not take such a theoretical view. Both social systems approaches and Process Work utilize many kinds of intervention techniques from other schools of therapy such as Psychodynamic therapy, cognitive behavior therapy, and psychodrama.

Cognitive-Behavioral Approach

Cognitive-Behavioral orientation to group therapy is based on the theories of cognitive-behavior therapy (CBT). The term cognitive-behavioral therapy is variously used for behavior therapy, cognitive therapy, and for therapy based on the combination of principles of behavioral and cognitive theories. The theories of CBT derive from cognitive and behavioral psychological models of human behavior.

Behavioral theories. Early behavioral psychotherapies (1950s) were based on the clinical application of theories of behavior, such as learning theory (for example: Ivan Pavlov's classical conditioning and B. F. Skinner's operant conditioning). Early behavioral approaches did not directly investigate the role of cognition and cognitive processes.

Albert Ellis and Aaron Beck. Cognitive therapy was based on research of the role of cognitions and cognitive processes. In the 1950s and 1960s, Albert Ellis and Aaron T. Beck studied the role of cognitions in the development of emotional disorders and developed cognitive therapy. In the initial stages, it was often compared with behavioral treatments to see which was more effective. However, cognitive and behavioral techniques fit together well, and they have been combined into cognitive-behavioral treatment in recent years. Today, it is one of the major orientations of psychotherapy. CBT is based on the ideas that our cognition, emotion, and behavior interact with each other, and that our cognition determines our emotion and behavior. Therefore, negative thoughts (cognitions) can cause us distress and result in problems. CBT focuses on changing these negative thoughts. Beck and Weishaar (1989) stated the following:

> Cognitive therapy is based on a theory of personality which maintains that how one thinks largely determines how one feels and behaves. The therapy is a collaborative process of empirical investigation, reality testing, and problem solving between therapist and patient. The patient's maladaptive interpretations and conclusions are treated as testable hypotheses. Behavioral experiments and verbal procedures are used to examine alternative interpretations and to generate contradictory evidence that supports more adaptive beliefs and leads to therapeutic change. (p. 285)

CBT has been applied to a wide range of psychological disorders and problems such as major depressive disorder, anxiety disorder, panic disorder, social phobia, substance abuse, eating disorders, and couples problems. Cognitive-behavioral group therapy (CBGT) is a similar approach in treating mental problems. CBGT is relatively short-term (less than 20 sessions) structured group sessions. In early sessions, members often learn the principles of cognitive-behavioral theory, and then members and therapist study to understand the interrelationships of each member's cognitions, affects, and behaviors. In early sessions, often a set of questions (Socratic method) is provided to the

members to discover how their cognitions influence their feelings and behavior. In the systematic exploration of member's experiences, the members find their troublesome reactions (feelings and behavior) in situations. They also define the negative automatic thoughts, which produce their troublesome reactions. Members become able to catch these negative automatic thoughts by using thought records, which enable them to analyze their experience. Homework is given to the members to make thought records in their daily lives in order to further elaborate upon this skill. Through this training, members become enabled to control their reactions in various formerly problematic situations.

Comparison with the Group Process Method of Process Work. Cognitive-Behavioral orientation to group therapy and the Group Process Method of Process Work are very different. CBT focuses on the individuals in the group and is based on cognitive and behavioral psychological models of human behavior. Contrary to CBT, Process Work focuses on the field and is based on the three level model of realities. In Process Work, cognitive and behavioral psychological models of human behavior are regarded as concepts of consensus reality. CBT's goal is to change an individual's negative thoughts (cognitive patterns) to enable the individual to achieve new, more adaptive behavior. In Process Work, the goal is to bring awareness in the field by practicing Deep Democracy, and it does not include leading a person to achieve more adaptive behavior to society. In Process Work, an individual's problem is not regarded as only a personal trouble but is also regarded as useful experience to unfold for bringing awareness to society.

Psychodrama

Jacob Moreno. In the 1920s and 1930s, Jacob Moreno developed psychodrama. It

is a method of psychotherapy that utilizes theatricalism in group therapy. The members in the group are helped to enact personal situations, memories, or problems as if they were occurring in the moment. Psychodramatic methods have a unique capacity to integrate many different of dimensions of human experience. The method of psychodrama has been used by many other schools of therapies. Techniques such as role playing, role reversal, dialogue between parts of the person, and act fulfillment are widely used in the contemporary psychotherapy scene.

Role theory. Moreno is the first person who used role theory in group therapy. His role theory significantly impacted social science. Blatner (1989) stated, "J. L. Moreno was among the pioneers of role theory, which has become one of the major approaches within the social sciences" (p. 564). Role theory has a potential for encouraging people to change their negative life patterns, because it enables people to see their own various inner elements from a distant position. Blatner (1989) wrote:

> The concept of role implies a separation between the actor and the performance, and when people are able to thus disidentify themselves from those complexes of expectation, habit and reciprocal communications that constitute their various roles, they begin to develop role distance. In clinical situations, role distance gives patients perspective and allows them to consider alternatives to the assumptions inherent in their situations. (p. 564)

Role theory has various advantages. First, the idea of roles enables illustrations of a broad range of human experiences. This unique capacity enables integration between differing schools of psychology, various insights or images from other disciplines, and numerous knowledge and viewpoints from different cultures. Second, role theory helps to build a bridge between individual and social psychology. A role can be an inner element of a person and simultaneously an element of society. From this viewpoint, people can integrate the theories of individual and social psychology. Third, role theory assists in

heightening people's regard toward other people and society. By using role theory, people become able to understand various aspects of individual psyche and society, and able to develop respect toward them. Yablonsky (1981) stated, "Psychodramatic theater does not only focus on the resolution of specific emotional problems. Sometimes a simple direct session is a microcosmic form of a macrocosmic philosophical issue in a society" (p. 25).

Moreno emphasized psychodrama's potential for encouraging creative change. He believed that it helps to increase mental flexibility and creativity. Psychodrama encourages people to expand their ability to take different roles. Through the experiences of acting roles and receiving feedback from other participants, people obtain an ability to choose various ways to deal with their problems.

A common sequence in psychodrama begins with warm-up exercises. In the exercises, the members talk about their personal problems, which then provide material for group members to enact a psychodrama. After the exercises, the therapist (director) and group members choose a protagonist. The protagonist works with the director to develop the drama by specifying the scene of an event. Normally, the protagonist identifies other members to serve as actors in the drama. The director works with the protagonist to provide direction to other actors. In the next phase, the protagonist and actors enact (role-play) the troublesome scene of an event that is presented by the protagonist. The protagonist, director, and actors collaborate to clarify dynamic elements of the drama and to search for solutions. In this process, they use the techniques of psychodrama such as role-playing, soliloquy, double, role reversal, catharsis, and behavioral practice. Soliloquy occurs when the protagonist talks out loud to clarify his or her feelings. Double means that a group member plays some part of the person's internal

life to enable the person to identify feelings and barely conscious thoughts. Role reversal means that the protagonist plays other role figures of the drama to gain access to their points of view. Catharsis means a release of feeling, which is accompanied by relief. Behavioral practice means that the protagonist tries out new behaviors and obtains feedback from other members to gain new awareness. After the psychodrama, the protagonist, director, actors, and other group members (audience) share their feelings and thoughts, which have been stimulated by the psychodrama. Through this process, all members are encouraged to explore their feelings and gain deeper self-understanding.

Comparison with the Group Process Method of Process Work. Process Work's group process embraces many ideas from psychodrama, and especially, Process Work benefits from its role theory. In Process Work's group process, by using roles, the members of the group express a broad range of their experiences. They explore the interaction between roles and deeper meaning of the roles. They express feelings and thoughts, which come from the three levels of realities by using the roles. This enables each member to practice Deep Democracy in the group. Process Work also adopted many of psychodrama's techniques such as role-playing, double, and role reversal. However, psychodrama's theatrical representations, such as choosing a protagonist and actors, and setting a scene, are not usually utilized in Process Work's group. The psychodramatic approach usually focuses on an individual's experience. Process Work's approach focuses more on the field (whole group) than on an individual.

Redecision Therapy

Robert and Mary Goulding. Redecision Therapy is a short-term therapy approach that combines behavioral, cognitive, and affective work. It was developed by Robert and

Mary Goulding, who integrated Eric Berne's Transactional Therapy and Frederick Perls' Gestalt Therapy. They brought a clear conceptual framework from Transactional Therapy and a powerful set of experiential techniques from Gestalt Therapy, as well as adding many of their own discoveries to this therapy. This approach differs from other group therapy in many ways. In Redecision Therapy, individual treatment with the therapist is more focused than in other group therapies. In the group, the therapist takes an active role in the treatment, and other group members observe the work of the individuals. It is a short-term therapy approach, and it takes from several hours to few days. It does not use many of the traditional concepts of group therapy such as transference, cohesion, resistance, and group process.

Redecision Therapy focuses on critical decisions that a person makes in one's life. These decisions are often made very early in life, and were adaptive at that time. Goulding (1990) stated, "The basic theory of redecision therapy is that the child makes decisions as a youngster that are appropriate for that time and that place with those people" (p. 319). However, often a person has kept this decision ever since, even though that decision does not fit the current situation. Redecision Therapy provides the person an opportunity to revisit the past decision, and encourages the person to make a different decision that fits the current situation. Goulding and Goulding (1979) wrote, "In redecision therapy the client experiences the child part of self, enjoys his childlike qualities, and creates fantasy scenes in which he can safely give up the constricting decisions he made in childhood" (p. 9). Redecision Therapy provides cognitive framing, such as ego states that are labeled the Parent, the Adult, and the Child, for members' exploration of their experiences. Most of the cognitive framing in Redecision Therapy

derives from Transactional Therapy. Redecision Therapy utilizes Gestalt Therapy techniques such as open seat and exaggeration. Goulding (1990) stated the following:

> We use many gestalt techniques. The two-chair dialogue, of course, is one of the most common, when people are fighting back. We also use exaggeration: if a person claims a dumb or ridiculous symptom hard enough, they reach a point of what Jim Simkin called "organismic disgust," and gives up the symptom. (p. 335)

Once an individual member has broken through an impasse and reached a redecision, the therapist helps the individual to anchor one's redecision. If the member is unable to break through an impasse after certain duration, the therapist will move to another group member. Usually all members get the opportunity to work on their contracts (presenting issues) during the group's course. In the group, the members can learn from other members' work as in psychodrama and cognitive-behavioral group therapy.

Comparison with the Group Process Method of Process Work. The basic theory of Redecision Therapy shares common traits with Interpersonal Group Therapy. In Redecision Therapy and Interpersonal Group Therapy, an individual's early childhood experience is intensively focused on. A Redecision therapist does not use group process and instead focuses on individual therapy. This is very different from Process Work's group approach. In Process Work's approach, mainly the field (whole group) is focused upon and most of its activity is group process. Redecision Therapy utilizes Gestalt Therapy techniques. In Process Work's group, role-playing techniques and guided inner work are frequently used. The idea of an impasse and a redecision to move forward in a different way is like the idea of an "edge" in Process Work. The edge is a descriptive word for the boundary of identity. The edge is happening in events occurring in the present moment, but for many reasons, including past and childhood experiences and

group dynamics. An edge, according to A. P. Mindell (1988) is, "the experience of not being able to do something, being limited or hindered from accomplishing, thinking or communicating. Structurally speaking, an edge separates the primary from the secondary process" (p. 175). Primary process is the experiences that a person perceives as a part of his or her identity. Secondary process is the experiences that a person does not perceive as being a part of his or her identity. A. P. Mindell (1989a) defined the primary and secondary process as follows:

> Primary process. Everything that is connected to our personal identity. . . . Secondary process. Experiences that we do not perceive as belonging to our personal identity. We perceive them ether as happening to us, or as emotions and experiences we are reluctant to identify with, such as viruses, anger, fear, power, and numinosity. (p. 109)

Redecision therapists help a person to break through an impasse and reach a redecision. Contrary to them, Process Work therapists do not focus as much on the breakthrough. They help a person to experience the primary and secondary processes together and to integrate both processes in his or her daily life.

Existential Group Therapy

Existentialism. This is a philosophical concept that life has no inherent meaning, and thus each individual has to define the value or meaning of both one's existence and the world according to one's own subjectivity. Arising in the middle of the 19th Century, Existentialism has been inspired by Søren Kierkegaard and Fyodor Dostoevsky's literary activities, and the works of German philosophers Friedrich Nietzsche, Edmund Husserl, and Martin Heidegger. It became popular in the middle of the 20th Century through the works of the French philosophers Jean-Paul Sartre and Simone de Beauvoir. Existentialism has influenced many psychologists, and produced existential

psychotherapy. May and Yalom (1989) wrote the following:

> Existential therapy sprang up spontaneously in different parts of Europe and among different schools, and has a diverse body of researchers and creative thinkers. There were psychiatrists—Eugene Minkowski in Paris, Erwin Straus in Germany and then in America, V. E. von Gebsattel in Germany—who represent chiefly the first, phenomenological stage of this movement. Ludwig Binswanger, A. Storch, Medard Boss, G. Bally, Roland Kuhn in Switzerland, and J. H. Van Den Berg and F. J. Buytendijk in Holland represented the second, or existential, stage. . . . Existential psychotherapy was introduced to the United States in 1958 with the publication of *Existence: A New Dimension in Psychiatry and Psychology*, edited by Rollo May, Ernest Angel, and Henri Ellenberger. (pp. 373-374)

Existential therapy. This approach does not emphasize technical aspects of therapy. Rather, it emphasizes the understanding of an individual's subjective experience based on existentialism, which deals with the underlying premise of any kind of therapy. It is a concept by which to understand the human condition, and as such, it is deeply connected to the therapeutic attitude of therapists. However, the existential perspective does not emphasize specific techniques. Because of this, existential therapy has not been supported by a specific institute and has been incorporated by other psychology schools into their theoretical underpinning. May and Yalom (1989) wrote:

> The belief of the founders of existential psychotherapy is that its contributions will be absorbed into other schools. Fritz Perls, in the foreword of *Gestalt Therapy Verbatim* (1969), states quite accurately that Gestalt therapy is a form of existential psychotherapy. . . . Irvin Yalom was trained in the neo-Freudian tradition. Even such an erstwhile behavior therapist as Arnold Lazarus uses some existential presuppositions in his multimodal psychotherapy. All of this is possible because existential psychotherapy is a way of conceiving the human being. It goes deeper than the other forms of psychotherapy to emphasize the assumptions underlying all systems of psychotherapy. (pp. 374-375)

The name of existential group therapy is used in various schools, and those groups share basic concepts. Existential group therapy emphasizes self-awareness in that an individual is capable of being aware of one's choices in life. The concepts of self-

determinism and personal responsibility are profoundly stressed. Fehr (2003) stated:

> The concept of personal responsibility and self-determinism is most important as it correlates with not only having the ability to make choices but to be responsible for those choices and determining for oneself the direction of one's life. In other words, one's life is the result of one's choices. (p. 45)

Many people escape from personal responsibility and self-determinism because of their anxiety. For them, it is easier to follow the outer rules than their own decision and to accept the results of the decision. Even if a person accepts personal responsibility and self-determinism, one has to endure anxiety about the uncertain consequences of one's choices. It is also difficult to accept inevitable life problems, for example, disease, aging, death, and fundamental isolation. Existential group therapy helps people to face their difficulties and inevitable problems in life. Brabender (2004) wrote:

> An existentially oriented group acknowledges and helps members to approach constructively the realities that characterize the human plight. Among the features of this plight are the inevitability of suffering and death, the fundamental isolation of the human being who must face life—and eventually death—alone, and the meaninglessness of existence. (p. 52)

Existentialists claim that if a person fails to take personal responsibility, to be authentic, and to meet one's potentials, one will experience existential guilt. Existential group therapy seeks to assist members to take responsibility for their existence and thus diminish existential guilt. The therapist of existential group therapy serves to enhance a meaningful relationship between members. The therapist intervenes in the group with his or her subjective viewpoint and often expresses subjective feelings. This helps group members to express their subjective feelings in order to realize their unique existence in the world. After a therapeutic alliance between the therapist and the members of the group has been established, often the therapist confronts the members about their responsibility for their existence and about their inescapable freedom. This helps group

members to become aware of their freedom or how they are escaping from their freedom.

Comparison with the Group Process Method of Process Work. Existential therapy is based on Existentialism and does not emphasize technical aspects of therapy. It deals with the premise of any kind of therapy, being a concept to understand the human being, and it is deeply connected to the therapeutic attitude of therapists. Process Work is not based on Existentialism; however, in some regards, they have commonalities. In Existentialism, life has no inherent meaning, and each individual has to find or develop the meaning of one's life in the world in one's subjectivity. Even though Process Work presumes the three levels of realities (Consensus level, Dreaming level, and Essence level), it does not present specific value systems to an individual. The concept of the three levels of realities is a procedure to find or develop the meaning of one's life in the world. Existentialism frequently refers to anxiety, awareness of death, and freedom to raise awareness of personal responsibility and self-determinism. In Process Work, death is regarded as an advisor of a person because it teaches one to detach from one's old patterns. A. P. Mindell (1993) stated:

> Were it not for fear of death, you might never have the courage to change and jump over the obstacles created by history. When you use death as an adviser, however, you remember that you can no longer put off detaching from yourself and your apparent significance or insignificance. (p. 50)

Most of the time, many people who are in trouble, stick with the consensus level of reality. However, if they use death as an adviser, they obtain a chance to find new possibilities by exploring the dreaming level and essence level of realities.

Summary of Comparison

In this section, I reviewed a broad range of contemporary theoretical orientations of the group therapy method to compare with the Group Process Method of Process Work.

Approaches reviewed included Psychodynamic, Interpersonal, Social Systems, Cognitive-Behavioral, Psychodrama, Redecision Therapy, and Existential Therapy. Through this review, I showed that the Group Process Method of Process Work embraces many ideas from other approaches, and especially from Psychodrama and Social Systems. Process Work benefits from Psychodrama's role theory and its creativity. Social Systems approaches and Process Work share a theoretical background in systems theory. Both approaches focus on the field, system, or whole group. The facilitator of both approaches analyzes the structure and dynamics of systems and intervenes in the system from this structural viewpoint. However, Process Work's approach differs from Psychodrama and Social Systems approaches in that Process Work presumes the three levels of realities (Consensus level, Dreaming level, and Essence level) to understand the structure of systems.

Previous Assessment Studies of the Group Process Method of Process Work

Herein, I review previous studies of assessing the effects of Process Work Method. I conducted this literature search at the Process Work Institute in Portland, Oregon, where the most salient literature regarding the Group Process Method of Process Work has been accumulated. I also asked the major Process Work organizations in the world for information about any assessment studies of the group process method they were aware of. Although many people have studied the Group Process Method of Process Work since the 1970s, only a few studies have focused on measuring the effects of using the Group Process Method.

In 2000, Sanbower wrote *Deep Democracy: A Learning Journey* for her Diploma of Process Work. The goal of her research was to explore the possibility of teaching the

attitude of deep democracy to a group. Sanbower wrote, "The hypothesis behind this study is that it is possible to convey the attitude of deep democracy to a group with brief exposures to Process Work over time" (2000, p. 2). The author created and taught a series of three, 1-day workshops to test this hypothesis. The same group of people (n = 14) attended these workshops over a 3-month period. The author studied the effects of the program by using case studies and questionnaires. For assessing the effects of the workshop, she focused on the group participants' attitude of Deep Democracy that was represented by ideas of self-awareness, detachment, centeredness, and openness to the moment. Sanbower (2000) wrote:

> For the purposes of this study, I explore the following abilities and beliefs in the attempt to determine the changes in the group participants' attitude of deep democracy: 1. Self-awareness: An awareness of one's inner states along with an ability to work internally on oneself in the moment. 2. Detachment: The ability to detach from taking personally, things that happen in group situations. 3. Centeredness: The ability to stay "clear headed" and calm in the midst of group tension and conflict. 4. Openness to the moment: A belief in the inherent wisdom within groups, regardless of what may be happening in the moment. (p. 3)

The author analyzed the effects of the workshops by her observation, verbal reports of participants, and written questionnaires. The participants answered two different questionnaires before and after the workshop series.

From the analysis of her observation, verbal reports of participants, as well as written questionnaires, the author reports supportive results for her hypothesis, that it is possible to teach the attitude of Deep Democracy to a group within a short period. Sanbower (2000) reports on the changes of the group participants' attitude of Deep Democracy as follows:

> Did participants grow in self-awareness and in the ability to work internally on themselves? A number of group members reported developing a greater degree of self-awareness that helped them feel more present and awake in group

> situations. . . . Did participants develop a greater ability to detach from taking things that happen in groups personally? Several participants reported taking things less personally and feeling more detachment about what happens in groups. . . . [Centeredness] A number of participants stated that they grew in their ability to stay "clear headed" and calm in the midst of group tension and conflict, the proposed third building block to a deeply democratic attitude. . . . Did the participants develop or deepen their belief in the inherent wisdom within groups, regardless what is happening in the moment? In general, the reports indicated that participants developed more trust in the group's wisdom. (pp. 60-62)

In discussing the limitations of this study, she pointed out that it was based on a phenomenological study that used subjective data. Also, the author took the role of both facilitator and teacher as well as interpreter of the data, and these factors may have affected the results.

In 2000, Rose wrote *Process-Oriented Dialogue: An Inquiry into Group Work and Conflict Facilitation.* In this doctoral dissertation, the author paid special attention to the fields of conflict resolution, community, and dialogue, as she conducted four case studies and two questionnaire surveys. The first questionnaire survey was administered at the end of an open forum, "Women, Men, and Their Relationships Across Nations, Skin Color, Economic Difference, and Sexual Orientation," which was held in Portland, OR in May 1999. The author organized and facilitated the forum using Process Work Method. The forum was a half-day event and about 100 people attended. The group was made up of about two thirds women and one third men, mostly Caucasian with some Asians, Latinos, African-Americans, and Native Americans. Rose developed the questionnaire that consisted of 13 questions. Questions numbered from 1 to 6 asked about participants' experiences, interests, and feelings around the agendas of the forum (threefold choice: none, some, and considerable). Questions numbered from 7 to 11 asked about the effects of the forum (threefold choice: none, some, and considerable). Questions 12 and 13 were

open-ended questions, which asked about what contributed to any change and additional comments. The author handed the questionnaire out to participants after the forum. Of the 70 questionnaires handed out, 25 were returned. Rose (2000) showed the results of the survey as follows:

> Change in sense of freedom to speak out:
> 12% - none, 56% - some, 32% - considerable
>
> Difference that own input and involvement might make to potential change:
> 0% - none, 72% - some, 28% - considerable
>
> Increased understanding of opinions and views different to own:
> 0% - none, 32% - some, 68% - considerable
>
> Attitudes and feelings affected towards those with differing views and opinions:
> 8% - none, 20% - some, 72% - considerable
>
> Increased sense of community with those who shared the open forum:
> 20% - none, 30% - some, 50% - considerable (p. 231)

In June 1999, Rose administered the other questionnaire survey at the Worldwork Seminar in Washington, D.C. The participants' main reasons to come this seminar were to study Group Process Method of Process Work and/or to work on world issues in large groups. About 300 people from approximately 30 different countries participated in the seminar. It was an 8-day seminar and each day there were two long sessions in the large group, one in the mornings and the other in the evenings. At the beginning of these sessions, the facilitating team of the day presented the theory of Process Work Method. Participants formed a consensus around the agenda, and then they implemented the group processes. In addition to these large group processes, small groups were organized. Each small group consisted of about 15 seminar participants, and they met for 1.5 hours every afternoon. Every participant also had the opportunity to have individual sessions with a therapist twice over the course of the seminar. In addition, special interest groups met on

their own time. The agendas that came up at the large group processes were broad. Rose (2000) cited:

- Economic disparity between first and third world nations
- Racism, specific to African-Americans, Latinos, and those from "black" countries
- Ageism, particularly the position of aging and elderly women
- United States supremacy/colonialism and white supremacy
- War, with specific focus on the Balkans
- Oppression
- Asian issues—conflicts among different Asian groups, such as China, Korea and Japan
- Heterosexism and homophobic discrimination amongst different cultural groups
- Multiculturalism—misinterpretations and misunderstandings between different cultures
- Predominance of one cultural and/or communication style over others
- Environmental sensitivity
- Insensitivity to those who are differently-abled
- Adolescent openness and awareness of world issues, specifically African-American adolescent girls to lesbianism. (pp. 247-248)

After the seminar, Rose distributed the questionnaires to the participants. The format of the questionnaire was the same as the questionnaire that was used for the open forum in Portland in May 1999. Of the 100 questionnaires handed out, 30 were returned to the author. Rose (2000) showed the results of the survey as follows:

> Change in sense of freedom to speak out:
> 20% - none, 60% - some, 20% - considerable
>
> Difference that own input and involvement might make to potential change:
> 10% - none, 70% - some, 20% - considerable
>
> Increased understanding of opinions and views different to own:
> 0% - none, 30% - some, 70% - considerable
>
> Attitudes and feelings affected towards those with differing views and opinions:
> 0% - none, 20% - some, 80% - considerable
>
> Increased sense of community with those who shared worldwork:
> 12% - none, 20% - some, 68% - considerable. (p. 284)

From the case studies and questionnaire surveys, Rose claims that the Process Work Method helps participants to develop empathy and understanding for others' experience, cultivate a sense of commonality and community, and speak out in a group situation.

In April 2006, Bargmann and Maclaurin conducted a questionnaire survey at the Worldwork Seminar in Sydney, and they wrote a research paper, *Measuring the Impact: Worldwork in Sydney, Australia 2006*. About 290 people from approximately 25 different countries participated in the seminar.

It was a 7-day seminar and each day there was at least one long session in the large group. In addition to these large group processes, small groups were organized. Every participant in the seminar also had the opportunity to have individual sessions with a therapist twice over the course of the seminar. The gender ratio was 2:1 women to men. The purpose of Bargmann and Maclaurin's survey was to study the effects of the Worldwork Seminar. Bargmann and Maclaurin (2006) stated, "The survey was conducted at the end of the conference to understand its effect on participants' experience of Worldwork, what they learned about Worldwork, and how this affected their outlook" (p. 1).

The authors developed a questionnaire that consisted of 12 questions. The questionnaire contained structured and semistructured questions (open ended questions). Question #1 asked about participants' motivation to come to Worldwork Seminar. Question #2 asked about participants' frequency of attendance to Worldwork. Questions #3 to #6 asked about participants' experiences, interests, and feelings around the seminar. Questions from #7 to #11 asked about the effects of the seminar for the participants.

Question #12 was open-ended, and asked about participants' experience in the seminar.

The authors handed the questionnaire out to participants after the seminar. Of the 290 questionnaires handed out, 160 were returned. In question #1, 58% of participants indicated that learning Process Work was the reason for participating the seminar. In question #2, 55% of participants had not participated in previous annual Worldwork Seminars. In questions #3 through #12, even though a small number of participants spoke up in large group process (could speak always 3%, often 6%, sometimes 26%, seldom 32%, and never 32%), most participants drew satisfaction from the seminar. For example, question #9 asked, "How inspiring is Worldwork as a creative response to conflict and diversity?" and 80% of participants responded that they were extremely (42%) or very (38%) inspired.

From this survey, the authors claim a high level of positive feedback from the research participants regarding the Worldwork Seminar. They claim the need for more support for the participants to speak up more easily in the large group processes. They also emphasize the need for more detailed study, especially for the small groups and individual sessions in the Worldwork Seminar.

Assessment of the Effects of Intercultural Training

In this literature review, I describe how the effects of intercultural training have been assessed, focusing on quantitative studies. I also discuss the assessment instruments that are currently used in intercultural training programs and discuss the relevant studies of the IDI focusing on how it has been used in research.

Assessment of the Effects of Intercultural Training Program

The field of intercultural communication as an identified area of education,

research, and training was developed after World War II, and chiefly in the United States. Over the past 50 years, many scholars have studied various aspects of intercultural communication such as adjustment, training, identity issues, reentry issues, and gender difference. However, Mendenhall et al. (2004) argued that the assessment studies of intercultural training programs had not been focused upon. Mendenhall et al. (2004) conducted a comprehensive literature review of the past assessment studies of intercultural training programs titled, *Evaluation Studies of Cross-Cultural Training Programs: A Review of the Literature From 1988 to 2000.* Mendenhall et al. (2004) concluded, "Although many scholars have investigated—and theorized about—various aspects of cross-cultural training (CCT) program design for expatriates, relatively few have focused their efforts on the evaluation of these programs' effectiveness" (pp. 129-131). Mendenhall et al. (2004) also reviewed the prior reviews of the assessment studies of intercultural training programs that included Black and Mendenhall (1990), Deshpande and Viswesvaran (1992), Bhagat and Prien (1996), and Bhawuk and Brislin (2000), and reexamined the quality of the methodologies used in the assessment studies along with the assessment studies that were collected by them. Their review covers the literature of the assessment studies of intercultural training programs that had been published from 1988 to 2000 in English (UK, Canada, and US), French, German, Italian, and Spanish languages. The reason they selected 1988 as the beginning year of publication is that Black and Mendenhall (1990) ended their literature review in 1988.

In this research, Mendenhall et al. (2004) reported on the effects of intercultural training. They pointed out that knowledge and trainee satisfaction factors (dependent variable) tend to change, and behavior, attitude, adjustment, and performance factors tend

to be difficult to change by the training. Mendenhall et al. (2004) wrote:

> It is clear from our review that the effect of CCT varies depending on the type of dependent variable (knowledge, behavior, etc.) under consideration; for example, CCT seems to be effective in enhancing knowledge and trainee satisfaction but seems to be much less effective in changing behavior and attitudes and in improving adjustment and performance. (p. 138)

Mendenhall et al. (2004) reported need for improvement in this research area, and pointed out the nonrigorous nature of the research design of the assessment studies of intercultural training. They wrote, "Black and Heslin (1983), Blake et al. (1996), and Kealey and Protheroe (1996) suggested that previous reviews were too favorable concerning CCT effectiveness, and results of this review show that those doubts may be justified" (Mendenhall et al., 2004, p. 138). Based on this research, Mendenhall et al. presented six recommendations. First, they recommended that scholars use more rigorous research design as well as utilizing qualitative measures along with quantitative measures. Mendenhall et al. wrote:

> To ensure that our review included only rigorous studies, we set the following minimum criteria in terms of methodological design: (a) use of control groups in the evaluation study and/or (b) pre and posttesting of trainees. We viewed these two criteria as being the minimal level of rigor in terms of research design that an evaluation study must meet to produce results that might be useful to scholars and practitioners in the field. . . . Many studies were rejected during our review process. . . . Our review produced 28 evaluation studies published between 1988, and 2000 that used either experimental, quasi-experimental, or non-experimental designs; these designs met at least one of our minimum criteria. (2004, p. 132)

> We limited our review to quantitative studies; however, on reviewing the results of these studies, we believe that the field also needs qualitative measures in addition to empirical measures to provide additional perspective to quantitative results. Perhaps some of the studies that we reviewed would have shed more light on the efficacy of CCT if qualitative measures had been used to explain the context of their empirical findings. Perhaps a new review that focuses on qualitative studies is in order for the field. (2004, p. 139)

Second, Mendenhall et al. recommended an increase in frequency and span of

measuring the effects of intercultural training to track effects of the training on trainees.

> There needs to be an emphasis on studying trainees at varying points or stages in their cross-cultural skill development. For example, ideally, a trainee should be studied during and immediately after pre-departure training sessions and immediately after arrival in the new culture to ascertain the valence and longevity of the pre-departure CCT's influence upon the individual. . . . Currently, the lack of studies that track the impact of training on trainees over time limits the ability for conclusions to be drawn regarding CCT efficacy, except at very general levels across brief time spans. (Mendenhall et al., 2004, p. 139)

Third, Mendenhall et al. recommended careful selection of dependent variables. They categorized the dependent variables that are used to measure training effects as being: knowledge, behavior, attitude, adjustment, performance, trainee satisfaction, and other. They advocated the need for increasing studies of adjustment, behavioral change, and performance. Mendenhall et al. wrote, "The dearth of studies that carefully investigated adjustment, behavioral change, and performance should be a red flag to all who work in this area" (p. 139). Mendenhall et al. reported their research results about the dependent variables as follows:

> In 15 of the 28 studies (54%), evaluators used knowledge dependent variables. Attitude and behavior dependent variables were measured in 14 out of 28 studies (50%), and trainee satisfaction dependent variables were measured in 9 out of the 28 studies (32%). Performance dependent variables were measured in 8 studies (29%), and adjustment dependent variables were measured in 6 of the studies (21%). In 5 studies (18%), the dependent variables were categorized as other. (2004, p. 134)

Fourth, Mendenhall et al. recommended careful selection of sample, because to study people who have no clear motivation to use the intercultural training will be a disturbing factor in the study. They warn scholars about using their students for their research. They wrote:

> There is a need to use samples that are made up of people who actually will be moving abroad or managing a multicultural workforce, as opposed to people who have no clear motivation or assignment. . . . Thus, the increase in student samples

> may be a dangerous trend in the field that skews our understanding of what CCT is capable of doing for trainees. (Mendenhall et al., 2004, pp. 139-140)

Fifth, Mendenhall et al. pointed out the need to study potential moderators (latent causes) of intercultural training effectiveness. They cited the level of intercultural sensitivity of trainees, the context of the training, the trainer's expertise, and the motivation and developmental readiness of trainees as the moderators. Mendenhall et al. wrote:

> More work needs to be done on systematically investigating potential moderators of CCT effectiveness, such as the trainer's expertise and level of intercultural sensitivity, the context in which the training was delivered, the motivation and developmental readiness of trainees, and so on. Bennett (2003) argues that effective CCT involves analyzing the trainees' level of intercultural sensitivity and adapting training methodology accordingly. "Shotgun" training aimed at a broad audience will necessarily be less effective. (2004, p. 140)

They also recommended scholars to study the dynamics of successful training. Mendenhall et al. (2004) wrote:

> It may be interesting to focus on the dynamics of the successful treatment groups in an attempt to understand the processes that undergird effective CCT. Do successful treatment groups have anything in common in terms of process and group dynamics? (p. 140)

Sixth, Mendenhall et al. recommended that scholars use a firmer theoretical foundation for developing their research design. They also recommend reinforcing linkage between theory and the evaluation study. Mendenhall et al. (2004) wrote:

> Rarely do researchers evoke any theoretical underpinning for the basis of their research design. . . . Although some studies do attempt to base their work on theory, overall the literature in this area can be labeled as perhaps not atheoretical but as lacking in being truly theory driven. . . . the linkage between theory and the evaluation study may also be so loose that it is difficult for the reader to undertake such analysis. (p. 140)

The recommendations of Mendenhall et al. (2004) comprise an important base from which to conduct further assessment studies of intercultural training programs.

Assessment Instruments of Intercultural Training

In this section, I discuss the use of instruments (synonymous with tests and inventories) in intercultural training. My focus is on the assessment of the effects of intercultural training.

The use of instruments in intercultural training has been a topic of interest in the intercultural training literature. However, it has not been a major focus. In 2004, Paige conducted the first comprehensive review of instruments of intercultural training, titled *Instrumentation in Intercultural Training*. Paige stated:

> Yet in spite of the fact that ICT has been in existence approximately 50 years and has a large professional literature . . . surprisingly little has been written about instruments as a component of intercultural training design and training pedagogy. (p. 85)

Before Paige's study, the substantive investigation of this subject was Fowler and Mumford's (1999) *Intercultural Sourcebook*, which described seven different instruments. Paige discussed 35 instruments that are currently used in intercultural training programs. These instruments have to be intercultural training tools or to have strong potential as intercultural training tools, so he used the following criteria to select instruments for his study.

> It is important to point out that this list is by no means inclusive of all the instruments that could potentially be used in intercultural training programs. All of those selected met three criteria: (a) They have strong potential as intercultural training tools, (b) they touch on topics that are salient to intercultural trainers, and (c) they are designed to assess factors associated with culture and intercultural relations. They also had to meet one or more of the following criteria: (a) There is evidence that they are being used by intercultural trainers, (b) there is psychometric evidence regarding their reliability and validity, and (c) they have been published or there is information about how they can be obtained. Obviously, I have had to make subjective judgments about what to include and what to exclude. My overall intention has been to cover a reasonably large number of instrument categories that are representative of contemporary intercultural training issues. (Paige, 2004, p. 93)

The limitation of Paige's study is that the instruments which he chose are written in English and mainly used in United States and other English-speaking countries. Paige (2004) wrote, "The instruments discussed in this chapter are written in English and the context in which they are being used is primarily that of the United States and, to a lesser extent, other English-speaking nations" (p. 86).

Through this study, Paige pointed out 10 purposes for using instruments in ICT. They are as follows:

1. Assessing personal development
2. Assessing and developing organizations
3. Analyzing audiences
4. Exploring cultural, racial, and ethnic identity issues
5. Demonstrating cultural forms of human diversity
6. Presenting theory and bridging theory to practice
7. Examining topics salient to the training program
8. Overcoming resistance,
9. Facilitating data-based training
10. Varying the training activities. (Paige, 2004, p. 87)

The purposes that fit my research, assessing the effects of using Process Work Method, are assessing personal development, analyzing audiences, and facilitating data-based training because I think the effects of the group work are reflected in the participants' personal development, and it is necessary to analyze the audience in order to analyze the effects of group work. In addition, it is important to facilitate data-based training in Process Work Method to serve as a stepping stone to further development. I reviewed Paige's (2004) list (35 instruments), with five criteria in mind: (a) factors—the factors of the instruments are proper for measuring the effects of the group process or intercultural training seminars, (b) aptitude for pre and posttest—the instruments can be use for pre and posttesting, (c) theoretical foundation—the instrument has a firm

theoretical foundation, (d) reliability and validity—the instrument has psychometric evidence regarding its reliability and validity, and (e) availability—the instrument is available.

After reviewing the 35 instruments, six met these five criteria. They are: Intercultural Development Inventory (IDI) (Hammer, 1999; Hammer & Bennett, 2001a, 2001b), Cross-Cultural World-Mindedness Scale (Der-Karabetian & Metzer, 1993), Cross-Cultural Adaptability Inventory (Kelley & Myers, 1999), Multicultural Awareness-Knowledge-Skills Survey (D'Andrea, Daniels, & Heck, 1991), Color-Blind Racial Attitudes Scale (Neville, Lilly, Duran, Lee, & Browne, 2000), and the Attitudinal and Behavioral Openness Scale (Caligiuri, Jacobs, & Farr, 2000).

Cross-Cultural Adaptability Inventory (Reddin, 1994), Overseas Assignment Inventory (Tucker, 1999), and Sociocultural Adaptation Scale (Searle & Ward, 1990; Ward & Kennedy, 1999) almost fit the five criteria. However, these instruments focus more on sojourners (western people who go abroad) as the target group, so I precluded these instruments.

Here, I offer a brief summary of selected instruments. The Intercultural Development Inventory (IDI) (Hammer, 1999; Hammer & Bennett, 2001a, 2001b) is a 50-item instrument based on Milton Bennett's (1986, 1993) developmental model of intercultural sensitivity (DMIS). In this model, Bennett hypothesized six developmental stages or worldview orientations. They are Denial, Defense, Minimization, Acceptance, Adaptation, and Integration. The IDI is designed to assess people's developmental stages by generating five scores on Denial/Defense, Reversal, Minimization, Acceptance/ Adaptation, and Encapsulated Marginality Scales. It uses a 5-point Likert-style response

format. (The IDI is described in detail in the Research Methods chapter.)

The Cross-Cultural World-Mindedness Scale (CCWMS) (Der-Karabetian & Metzer, 1993) is a 26-item instrument that was created from Sampson and Smith's (1957) and Silvernail's (1979) scales. The key concept of this instrument is world-mindedness, defined as a positive attitude toward issues such as immigration, world government, and economic justice. The instrument uses a 6-point Likert-style response format.

The Cross-Cultural Adaptability Inventory (CCAI) (Kelley & Myers, 1999) is a 50-item instrument. The key concept of this instrument is cross-cultural adaptability that is based on Kelley and Myers's review of research literatures. The CCAI measures four factors: personal autonomy, perceptual acuity, flexibility and openness, and emotional resilience. Personal autonomy describes a person's strength and confidence in one's own identity, values, and beliefs. Perceptual acuity means a person's ability to recognize and interpret cultural cues. The flexibility and openness factor reflects a person's ability to create new ways of thinking and behaving. Emotional resilience means a person's ability to handle the stresses of being in a new cultural environment. The instrument uses a 6-point Likert-style response format.

The Multicultural Awareness-Knowledge-Skills Survey (MAKSS) (D'Andrea, Daniels, & Heck, 1991) is a 60-item inventory that was developed to measure multicultural counseling skills and to assess the impact of multicultural training interventions. Its three key concepts are multicultural awareness, multicultural knowledge, and multicultural skills. The MAKSS uses a 4-point Likert-style response format.

The Color-Blind Racial Attitudes Scale (CoBRAS) (Neville, Lilly, Duran, Lee, & Browne, 2000) is a 20-item instrument that was developed to measure racist attitudes.

The CoBRAS measures the cognitive dimensions of "color-blindness." It is the degree to which a person denies structural racism (power evasion) and believes in racial sameness (color evasion). The key attitudinal constructs are racial privilege, institutional discrimination, and blatant racial issues. The CoBRAS uses a 6-point Likert-style response format.

Attitudinal and Behavioral Openness Scale (ABOS) (Caligiuri, Jacobs, & Farr, 2000) is a 24-item instrument that measures "openness." Caligiuri et al. defined "openness" as a personality factor that helps "facilitate the acceptance of cultural diversity" (2000, p. 28). The ABOS measures four theoretically derived dimensions of openness: participation in cultural activities, foreign experiences, openness attitudes, and comfort with differences. The ABOS can be used to assess and promote personal development and self-awareness, and it uses a 5-point Likert-style response format. Next, I discuss how these six instruments meet the five criteria mentioned before.

Factors of the instruments. The factors of the instruments are proper for measuring the effects of the group process or intercultural training seminars. All six instruments are designed to assess proper factors for measuring the effects of group process or intercultural training seminars. The IDI, the CCWMS, the CoBRAS, and the ABOS are designed to assess an attitude factor. The CCAI focuses on an adjustment factor. The MAKSS uses attitude, knowledge, and behavior factors.

Aptitude for pre and posttesting. Some instruments are not proper for pre and posttesting. For example, they measure trainee's value orientations, communication styles, conflict styles, and so forth. However, all of these six instruments can be used for pre and posttesting. The IDI is designed to assess people's developmental stages, and the results

of pre and posttesting of this instrument are comparable. The CCWMS's key concept is world-mindedness, and the results of pre and posttesting of this instrument are comparable. The CCAI measures four factors: personal autonomy, perceptual acuity, flexibility and openness, and emotional resilience, and the scores of these factors between pre and posttesting are comparable. The MAKSS's key concepts are multicultural awareness, multicultural knowledge, and multicultural skills, and the results of pre and posttesting of this instrument are comparable. The key concept of the CoBRAS is color-blindness, and the results of pre and posttesting of this instrument are comparable. The ABOS measures four theoretically derived dimensions of openness, and the results of pre and posttesting of this instrument are comparable.

Theoretical foundation. The IDI has firmer theoretical foundation than the other five instruments, as it is based on Milton Bennett's (1993) developmental model of intercultural sensitivity (DMIS). The other concepts of factors to measure of the instruments include world-mindedness, personal autonomy, perceptual acuity and openness. However, these concepts do not comprise developmental constructs.

Reliability and validity. All six instruments have psychometric evidence regarding their reliability and validity (Paige, 2004, pp. 99, 113-115, 119-121).

Availability. The IDI requires a 3-day qualifying seminar for persons who want to use it. The CCWMS and CoBRAS do not require specific training. The CCAI requires an undergraduate degree and a background in training for users. Training materials are included with the CCAI manual. The MAKSS does not require certification but should be used by a skilled counselor, educator, or intercultural trainer.

Relevant Studies of the IDI

Here I present relevant studies of the IDI focusing on how it has been used in the area of research. I conducted this literature search at the library of the Intercultural Communication Institute (ICI) in Portland, Oregon, where the most of salient literature on the IDI had been accumulated. I also received advice for my literature search from the person responsible for the IDI in the ICI.

The IDI has two versions, the initial (60-item) version and the current (50-item) version. The initial version was published by Hammer and Bennett in May 1998, and it was designed to assess intercultural sensitivity. This version of IDI consists of 60 items, 10 for each of six stages (factors): Denial, Defense, Minimization, Acceptance, Cognitive Adaptation, and Behavioral Adaptation. These stages are based on Milton Bennett's (1993) developmental model of intercultural sensitivity (DMIS). Paige, Jacobs-Cassuto, Yershova, and DeJaeghere (1999) reported on the validation study of the 60-item IDI. This study showed excellent subscale reliabilities, sound factor structure, strong convergent and divergent validity, no social desirability, and excellent discriminant validity of the 60-item IDI. However, a factor analysis of all 60 items of the IDI revealed that Denial and Defense did not emerge as distinct factors as in the original DMIS, but appeared to constitute a single factor. This study also showed that Acceptance and Adaptation, separate categories in the DMIS, also appeared to constitute a single factor. Hammer and Bennett undertook the second phase of development of the IDI to solve these problems. In 2001, Hammer and Bennett published the current (50-item) version IDI (Hammer & Bennett, 2001a). Then, Hammer et al. (2003) reported on the development and the validation of the current (50-item) version IDI. This most recent IDI

consists of 50 items for five factors: DD (Denial/Defense), R (Reversal), M (Minimization), AA (Acceptance/Adaptation), and EM (Encapsulated Marginality). The total IDI score is grounded in the DMIS theory proposed by Bennett (1986, 1993). The lower scores of the total IDI score reflect more ethnocentric orientations and higher scores reflect more ethnorelative worldviews. (I describe this 50-item IDI in more detail in Chapter 3: Research Methods.)

Next, I discuss the five major studies that utilized the IDI. All studies that I present here used the 60-item IDI. As far as I investigated (July 2005), a study that uses the 50-item IDI has not yet been published or presented as a thesis, except Hammer et al. (2003).

Pederson (1998) reported on an examination of urban, suburban, and rural 7th grade students' intercultural sensitivity. The participants of the study were 7th grade students ($N = 145$) in Minnesota, USA. The instruments were the modified IDI (40-item), the Bem Sex Role Inventory, Bryant's Empathy Index, Altemeyer's Authoritarianism Scale and the author's own survey for other background variables. The methods (quantitative and qualitative) were as follows: (a) pre and posttest administration of the IDI (at beginning and end of the semester), (b) statistical analysis of the IDI scores, and (c) follow up interviews with 18 students (nine high scoring and nine low scoring). In this study, Pederson tested the hypothesis that greater cultural diversity and intercultural contact would be related to higher IDI scores. On investigation, for boys, the IDI mean score was highest among urban schoolchildren, 2nd highest among suburban schoolchildren, and lowest among rural schoolchildren. For girls, the IDI mean score was highest among suburban schoolchildren. The interview findings supported the results.

The variables positively correlated with intercultural sensitivity were intercultural contact, an androgynous (feminine combined with masculine) gender role orientation, and empathy.

Park (2001) reported on the use of the IDI (60-item) to assess the effects of a program that integrates cultural teaching in the language curriculum (7 weeks long) in a university in Oregon. The participants of the study were 14 Japanese college students who were all women and new-arrivals. The methods (quantitative and qualitative) used in this study were as follows: (a) Pre and posttest administration of the IDI, and (b) A case study drawing on observational methods using interviews and observation. In this study, pre and posttest IDI scores showed a statistically significant change in the ethnorelative direction. The significant changes occurred for one construct (Minimization).

Altshuler, Sussman, and Kachur (2003) reported on the use of the IDI (60-item) to assess the effects of an intercultural training program designed for new physicians. The participants of the study were 24 new pediatric resident trainees. The instruments were the IDI, a background questionnaire, Self-Monitoring Scale, Self-Construal Scale, and an intercultural incidents measure. The methods (quantitative) used in this study were: (a) Pre and posttest administration of the IDI, (b) Pretraining administration of personality measures, (c) Participation in an intercultural intervention or in the control group, and (d) Posttraining intercultural clinical assessments. In this study, pre and posttest IDI scores changed in the ethnorelative direction; however, they were not significantly different statistically. The clinical assessments suggested training interventions support intercultural development. The lack of significant change in the IDI scores after training

may reflect several factors, including a small sample size, and differences in length of time between pre and posttest for the two groups (1 month and 4 months).

Klak and Martin (2003) reported on the use of the IDI (70-item) to assess the effects of participating in a semester long, campus-based international program with a cultural theme (Latin American celebration). The participants of the study were 63 university students. The instrument was the IDI. The methods (quantitative) were: (a) pre and posttest administration of IDI, and (b) statistical analysis of the IDI scores. On investigation, pre and posttest IDI scores showed statistically significant change (ethnorelative direction) in the Avoidance and Acceptance scales. The more modest changes (ethnorelative direction) occurred for the more advanced ethno-relative constructs (Adaptation and Contextual Evaluation).

Straffon (2003) reported on an examination of the relationship between attending an international high school and intercultural sensitivity. The participants of the study were 336 students in an international high school in Malaysia. The instrument was the IDI (60-item), as well as a demographic questionnaire, and an interview schedule. The methods (quantitative and qualitative) were: (a) one time administration of the IDI, (b) correlation analysis of the IDI data with demographic variables, (c) follow up interviews with 13 students (the highest and the lowest scores at each grade level). In this study, intercultural sensitivity (the IDI scores) of the students was positively correlated with the length of time that the students studied in the international school. The interview findings supported the results.

These studies may be summarized as follows. Pederson's (1998) study and Straffon's (2003) study show the correlation of intercultural sensitivity (the IDI scores)

and intercultural contact. In Altshuler, Sussman, and Kachur's (2003) study, pre and posttest IDI scores changed in the ethnorelative direction; however, they were not significantly different statistically. In Park's (2001) study, and Klak and Martin's (2003) study, pre and posttest IDI scores showed a statistically significant change in the ethnorelative direction. Overall, I rated the IDI as an instrument that has the potential to accurately assess the effects of a program that is related to intercultural communication.

Literature Review Integration

In this literature review I have examined the theory and technique of Process Work. I then compared Process Work's group process component with major contemporary group therapies to examine its features. I also discussed previous studies assessing the effects of intercultural training programs and the Group Process Method of Process Work. Although many people have studied Process Work since the 1970s, only three studies to date have focused on measuring the effects of using the Group Process Method: Sanbower (2000), Rose (2000), and Bargmann and Maclaurin (2006).

Sanbower studied the teaching of Process Work Method using case studies and questionnaires. She used two different self-produced questionnaires. One was used before the seminar for surveying the participants' background data about their experiences and feelings toward group process. The other questionnaire was used after the seminar for surveying the effects of the seminar. She used direct questions in the questionnaires such as asking about changes in participants' feelings toward group process. Sanbower's study was a qualitative study and the questionnaires were used as auxiliary means for collecting data for the qualitative study.

Rose (2000) studied Process Work Method by using various case studies and questionnaire surveys. She developed a questionnaire and conducted two surveys in an open forum in Portland, OR in May 1999 and at a Worldwork Seminar in Washington, D.C. in June 1999. The questionnaires were administered once, after the seminars. Rose's study was also a qualitative study. The questionnaires were mainly used as auxiliary means of collecting data for the qualitative study.

Bargmann and Maclaurin conducted a questionnaire survey at the Worldwork Seminar in Sydney in April 2006. They used a self-produced questionnaire for their survey. The questionnaire contained structured and semistructured questions (open ended questions). The questionnaires were administered one time, after the seminars. The main part of their study was quantitative, however, they did not use a standardized instrument. As I indicated earlier, the result of my investigation showed that no quantitative study, using a standardized instrument, has yet been conducted in the research area of measuring the effects of using the Group Process Method in Process Work.

In the literature review, I also discussed assessment of the effects of intercultural training and showed how it has been studied. I then reviewed a comprehensive analysis of the past assessment studies of intercultural training programs, which shows the need for improvement in this research area. The biggest problem is the nonrigorous nature of the research design of the assessment studies of intercultural training. Mendenhall et al. (2004) presented six recommendations, which were an important base upon which I designed my research. In the Research Methods chapter, I explicate my research by using these recommendations. In the literature review, I also discussed the use of instruments in intercultural training, focusing on the assessment of the effects of intercultural training. In

this literature review, I also discussed the relevant studies of the IDI in order to investigate its actual performance. Pederson's (1998) study and Straffon's (2003) study showed the correlation of intercultural sensitivity (the IDI scores) and intercultural contact. These results reenforced the validity of the IDI. Altshuler, Sussman, and Kachur's (2003) study showed that pre and posttest IDI scores showed a trend toward the ethnorelative direction; however, they were not significantly different statistically. Park's (2001) study, and Klak and Martin's (2003) study showed that a comparison of pre and posttest IDI scores showed statistically significant change in the ethnorelative direction. Because of these results, I rated the IDI as an instrument that has the potential to assess the effects of a program that is related to intercultural communication.

Given this gap in prior research, my study was an important step to enrich this field of study. No quantitative study utilizing a standardized instrument has been conducted in measuring the effects of using the Group Process Method in Process Work. I believed it was clear that conducting quantitative studies was the next important step to make a bridge between the Group Process Method in Process Work and recent studies of intercultural communication. Thus, in my research, I sought to explore the effects of using Process Work Method for the development of people's intercultural competence/sensitivity and to explore the strengths and limitations of the Group Process Method in Process Work.

Chapter 3: Research Methods

In this chapter, I discuss the theoretical basis of my research. I address the research instrument, critical analysis of methodology, procedures, and ethical concerns of my research.

Research Design

Mixed Method

The researcher employed a quantitative approach and qualitative approach in this study. The combining of both approaches is named in several ways; however, the most commonly used term is *mixed methods research*. Thus the researcher terms the method of the current study as mixed method. Creswell and Plano Clark (2007) stated:

> Today, the most frequently used name is "mixed methods research," a name associated with the recent *Handbook of Mixed Methods in Social and Behavioral Research* (Tashakkori & Teddlie, 2003a). Although the term *mixed methods* may not be familiar to a large number of social, behavioral, and human science scholars, its frequent use will encourage researchers to see this approach as a distinct methodology and method, used by an increasingly larger scholarly community.
> (pp. 5-6)

The purposes for using a mixed method approach in research are varied; however, *triangulation* is one of the most important reasons. The word triangulation comes from navigation and military strategy, to argue the effect of a combination of methodologies. Creswell (1994) stated, "The concept of triangulation was based on the assumption that any bias inherent in particular data sources, investigator, and method would be neutralized when used in conjunction with other data sources, investigators, and methods (Jick, 1979)" (p. 174).

Creswell also wrote about other reasons for using mixed method.

> Although triangulation was an important reason to combine qualitative and quantitative methods, recent authors have suggested additional reasons (Greene, Caracelli, & Graham, 1989; Mathison, 1988; Swanson, 1992). Greene et al. (1989) advanced five purposes for combining methods in a single study:
>
> triangulation in the classic sense of seeking convergence of results
> complimentary in that overlapping and different facets of a phenomenon may emerge (e.g., peeling the layers of an onion)
> developmentally, wherein the first method is used sequentially to help inform the second method
> initiation, wherein contradictions and fresh perspectives emerge
> expansion, wherein the mixed methods add scope and breadth to a study
>
> (Creswell, 1994, p. 175)

For the current research, the main reason to use a mixed method is to seek convergence of results, or more specifically, to gain a general understanding of the research problem by the quantitative data and their subsequent analysis combined with the qualitative data.

Numbers of classifications of mixed method designs may be found in the literature. In *Handbook of Mixed Methods in Social and Behavioral Research,* Tashakkori and Teddlie (2003) stated that they had identified nearly 40 different types of mixed methods designs in the literature. Recently, Creswell and Plano Clark (2007) studied the similarities of these mixed methods designs and consolidated them into a concise classification model that consists of four major mixed methods designs with variants in each. These major mixed methods designs are the Triangulation Design, the Embedded Design, the Explanatory Design, and the Exploratory Design. Because of its comprehensiveness and clarity, the current study utilizes this four major mixed methods design model to discuss research design.

The Triangulation Design

The Triangulation Design is the most common approach in mixed methods. This design is used to obtain complementary data on the same issue in order to understand the research problem in depth. In this design, quantitative statistical results and qualitative findings are directly compared and converged. The weighting of the quantitative and qualitative approaches to the study is usually equal (weighting refers to the importance given to the quantitative and qualitative approaches in the study). The quantitative and qualitative research procedures are implemented almost concurrently. The Triangulation Design has three variant models. They are the Convergence Model, the Data Transformation Model (transformation of qualitative data into quantitative data), and the Validating Qualitative Data Model (Creswell & Plano Clark, 2007).

The Embedded Design

In the Embedded Design, one data set (quantitative or qualitative) takes the primary role and another data set (quantitative or qualitative) takes a secondary, supportive role in the study. One type of method (whichever has the secondary role) is embedded in the larger design that is using the other type of method. In this design, the quantitative and qualitative research procedures are implemented concurrently or sequentially. The weighting of the quantitative and qualitative approaches to the study is unequal (depends on individual case). This design is used when one data set is not sufficient to answer the research questions, and a different type of data set is needed to complement the main data set. The Embedded Design includes two variant models: the Embedded Experimental Model and the Embedded Correlational Model (Creswell & Plano Clark, 2007).

The Exploratory Design

The Exploratory Design consists of two distinct, sequential phases. In this design, first a researcher collects and analyzes the qualitative data. Second phase of the research method (quantitative) is developed from the analysis of the first phase of the research (qualitative data). Usually, qualitative approaches to the study are given more weight than quantitative. This design is used when there is no guiding framework or theory, available measures, or instruments for the study. This design can be used in many ways such as in developing a taxonomy or theory for testing, developing an instrument or other materials for the study, or selecting participants. The Exploratory Design has two variant models: the Instrument Development Model (quantitative phase is emphasized) and the Taxonomy Development Model (qualitative phase is emphasized) (Creswell & Plano Clark, 2007).

The Explanatory Design

The Explanatory Design consists of two distinct, sequential phases. In this design, first the quantitative data are collected and analyzed. After this, the qualitative data are collected and analyzed and help explain, or elaborate on the quantitative results obtained in the first phase. The qualitative phase is built on the first quantitative phase, and these two phases are connected in the intermediate stage in the study. Mixing the methods occurs when the two data types are connected. This mixing can occur in different ways such as in developing an instrument or other materials for the qualitative phase of the study, and selecting participants. This approach is used to provide a general understanding of the research problem through the quantitative data and their subsequent analysis combined with the qualitative data. The qualitative data and their analysis refine

those statistical results by exploring participants' views. Usually, quantitative approaches to the study are given more weight than qualitative. The Explanatory Design has two variant models: the Follow-up Explanations Model (quantitative phase is emphasized) and the Participant Selection Model (qualitative phase is emphasized) (Creswell & Plano Clark, 2007).

The Type of Mixed Methods Design Used in the Current Research

Based on Creswell and Plano Clark's classification (2007), the type of mixed methods design used in the current research is the Mixed Method Explanatory Design: the Follow-up Explanations Model. The reasons for using this research design are as follows. First, the Explanatory Design is suited to study the quantitative results and this design enables in-depth analysis of the quantitative data using qualitative data. The main purpose of the current study was to investigate the effects of the Group Process Method of Process Work on the development of the individual participants' intercultural sensitivity by a standardized instrument, and the Explanatory Design fits in well with this research purpose. Second, the current study sought to investigate the relationship between the development of the group process participants' intercultural sensitivity and their attributes. In other words, the researcher wanted to know what kinds of people respond well to the Group Process Method of Process Work (or not), and why. The Explanatory Design fits in well with investigating the groups based on quantitative results and subsequent qualitative research, thus the researcher considered the Explanatory Design was one of the most appropriate research designs for the current research. Creswell and Plano Clark (2007) stated:

> The Explanatory Design is a two-phase mixed methods design (see Figure 4.3a). The overall purpose of this design is that qualitative data helps explain or build

> upon initial quantitative results (Creswell, Plano Clark, et al., 2003). For example, this design is well suited to a study in which a researcher needs qualitative data to explain significant (or nonsignificant) results, outlier results, or surprising results (Morse, 1991). This design can also be used when a researcher wants to form groups based on quantitative results and follow up with the groups through subsequent qualitative research (Morgan, 1998; Tashakkori & Teddlie, 1998) or to use quantitative participant characteristics to guide purposeful sampling for a qualitative phase (Creswell, Plano Clark, et al., 2003). (pp. 69-70)

The Explanatory Design has two variant models; the Follow-up Explanations Model and the Participant Selection Model. The difference in these models is their research focus. In the Follow-up Explanations Model, quantitative phase is more emphasized, and in the Participant Selection Model, qualitative phase is emphasized. Creswell and Plano Clark (2007) wrote:

> The follow-up explanations model (Figure 4.3b) is used when a researcher needs qualitative data to explain or expand on quantitative results (Creswell, Plano Clark, et al., 2003). In this model, the researcher identifies specific quantitative findings that need additional explanation, such as statistical differences among groups, individuals who scored at extreme levels, or unexpected results. The researcher then collects qualitative data from participants who can best help explain these findings. (p. 72)

> The participant selection model (Figure 4.3c) is used when a researcher needs quantitative information to identify and purposefully select participants, for a follow-up, in-depth, qualitative study. In this model, the emphasis of the study is usually on the second, qualitative phase. (p. 74)

The researcher chose the Explanatory Design: the Follow-up Explanations Model for the current study. The reasons for using this research design are as follows. First, the main purpose of the current study was to investigate the effects of the Group Process Method of Process Work on the development of the individual participants' intercultural sensitivity by a standardized instrument, and the quantitative results are the main focus of this research. Second, in the Follow-up Explanations Model, the researcher assigns specific quantitative findings that need additional explanation, such as individuals who

scored at high levels or low levels, or unexpected results. Then the researcher collects qualitative data from participants who can best help explain these findings. In the current research, the researcher explored what kinds of people responded well (or not), and how to understand the effects of the Group Process Method of Process Work on the development of the individuals' intercultural sensitivity. Thus the researcher considered the Explanatory Design: the Follow-up Explanations Model was one of the best research designs for the current research. Figure 2 displays the diagram of the procedures.

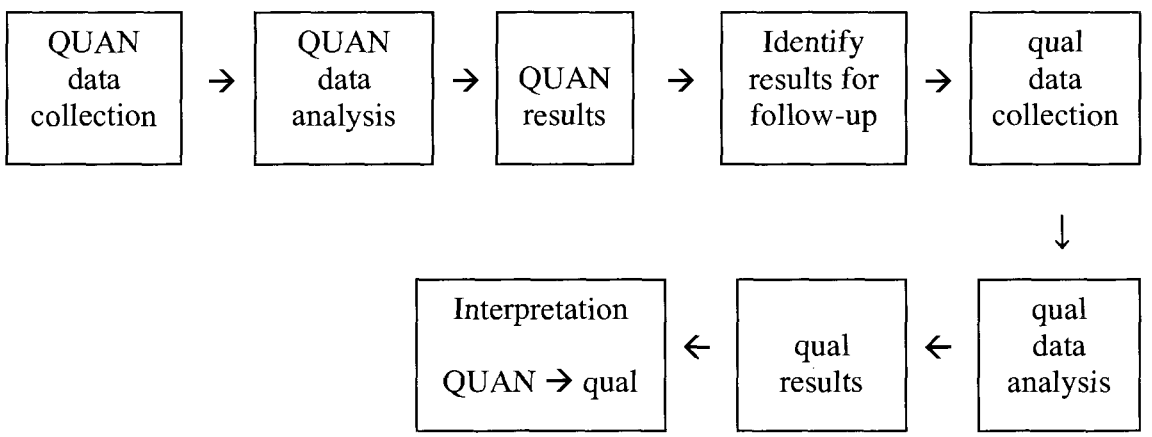

Figure 2. Explanatory Design: Follow-up Explanations Model (QUAN emphasized).

Note. Uppercase letters denote emphasis or priority of weight (QUAN) while lowercase letters indicate less emphasis or priority (qual). Adapted from Creswell & Plano Clark, 2007, p. 73.

Based on the Explanatory Design: the Follow-up Explanations Model, in the current research, first quantitative data were collected and after that qualitative data were collected by follow-up research to explain the quantitative data in more depth. In the first phase of the research, Intercultural Development Inventory (IDI) data were collected from the participants at a large seminar of Process Work (pre and posttest configuration) to see how the individuals' Process Work group process experience related to their

intercultural sensitivity. The first phase of the study also investigated the relationship between the development of the group process participants' intercultural sensitivity and their attributes and their responses to the seminar by the additional questions to the IDI.

The second phase of the research was conducted by interviewing (using E-mail) to acquire the data regarding the participants' responses to the seminar and experiences in the seminar. The follow-up research participants were selected by the results of the first phase of the research. The participants whose IDI scores shifted to the higher direction (increased intercultural sensitivity) and whose IDI scores did not shift to the higher direction were selected for the follow-up research. In this phase of the study, the relationship between the participants' experiences at the seminar and the levels of development of intercultural sensitivity were explored.

Restatement of General Research Hypotheses and Derivation of Specific Research Hypotheses

Since the 1970s a number of prior researchers have explored A. P. Mindell's Process Work model. However, no studies have focused on measuring the effects of Process Work through the use of standardized assessment instruments. The current study investigated the hypothesis that Process Work's group process produces individuals' increased intercultural sensitivity by using a standardized instrument. This study also investigated what kinds of people respond well to the Group Process Method of Process Work (or not), and why.

General Research Hypotheses

1. Process Work's group process, produces individuals' increased intercultural sensitivity.
2. There are interactions between the development of the group process participants' intercultural sensitivity and their attributes (demographic features, previous experiences, motivations for participating in the seminar, characteristic features, and intercultural sensitivity before the seminar), and responses to the seminar (satisfaction levels with the seminar).

Specific Research Hypotheses

1. Process Work's group process, produces individuals' increased intercultural sensitivity, therefore the group process participants' posttest IDI DS scores are higher than pretest IDI DS scores (the IDI rates an individual's intercultural sensitivity by the DS scores).
2. There are interactions between the development of the group process participants' intercultural sensitivity and their attributes (demographic features, previous experiences, motivations for participating in the seminar, characteristic features, and intercultural sensitivity before the seminar). These interactions reflect on the difference of the individuals' pre and posttest IDI DS scores.
3. There are interactions between the development of the group process participants' intercultural sensitivity and responses to the seminar (satisfaction levels with the total and several elements of the seminar). These interactions reflect on the difference of the individuals' pre and posttest IDI DS scores.

* These hypotheses (1-3) are assessed by statistical tests that are two-tailed, and the level of significance is set at alpha = .05.

Worldwork Seminar in London, UK (April 24-29, 2008)

The Worldwork Seminar was an experiential training event in conflict resolution work and community building. In 2008, the Worldwork Seminar was held at the Royal National Hotel (Bedford Way, London Wc1, England, UK) and was titled, *Worldwork 2008: Doorways to Diversity, Seeking a Home in the World.* Approximately 400 people participated in the seminar. They came from more than 30 countries and from diverse fields such as conflict resolution, mediation, intercultural communication, education, psychology, social work, organizational development, journalism, and social action. In addition to their work experience, each individual brought her or his own personal cultural connections and thus the setting became a microcosm of the larger global society. They engaged directly with one another in large and small group interactions. These interactions were supported by study sessions to address underlying theory, and provide opportunities for practice and reflection. Handouts and publications were provided to enhance the participants' learning. There were several scholarships available and other efforts were taken to bring participants from countries that because of lack of money or power in the world don't often have a voice. These participants contributed to diversify the opinions and roles of the seminar.

Intervention

In the seminar, each day there were two large group sessions (morning session and afternoon session, total 27 hours). Each day, the morning large group session began with a short presentation on concepts and methods of facilitation, followed by a group process on a particular theme. In the sessions, a wide variety of themes came up, such as racism, class issues, religious conflict, war, terrorism, regional conflict, refuge,

deracinated feeling, identity, gender issues, sexual orientation, disability, the environment, and more. In the afternoon session, subgroups that wanted to practice group process in front of the large group members did so, and then received feedback from the witnessing members.

In the small group meetings, about 15 people met together with facilitators to discuss and practice their learning. The same small groups were together every afternoon between 3:30 pm and 5 pm except the last day of the seminar (total 7.5 hours). The group members interacted and learned with one another.

Everyday between 2 pm and 3 pm (total 6 hours) there were optional Hot Topics and theory groups. The Hot Topics sessions were hosted by a diplomate level Process Worker and had two or more presenters talking briefly on a particular topic (migration and multicultural society, sexual orientation discrimination, health of the community, personal and collective trauma, violence, etc.), followed by an open and facilitated discussion in the group about the themes. Theory groups hosted by a Process Worker offered opportunities for those who wanted to discuss group process theory in more detail, particularly to study the morning group process.

In addition, there were opportunities for each participant to have individual sessions (two times in the seminar: total 1 hour). Each participant was randomly matched with a facilitator for these sessions. The purpose of these sessions was to digest or explore personal reactions and learning in the seminar. They also explored how to apply the learning in one's original community and organization. The participants also could choose to participate in various evening activities such as author presentations, theatre,

music, and so forth. A team of 77 experienced facilitators, including the founders of Process Work, Drs. Arnold and Amy Mindell, facilitated the Worldwork Seminar.

Intercultural Development Inventory (IDI)

This research employed the IDI to measure the effects of using Process Work Method. Hammer and Bennett (1998) developed the IDI in May 1998. The IDI is a 50-item, theory-based paper and pencil instrument that measures intercultural sensitivity. It takes 20-25 minutes to administer.

Theoretical and Philosophical Basis of the IDI

Bennett (1986, 1993) conceptualized the idea of intercultural sensitivity in his Developmental Model of Intercultural Sensitivity (DMIS). The DMIS is a system for understanding the reactions of people to cultural differences. "The DMIS constitutes a progression of worldviews that is an 'orientation toward cultural difference' that comprises the potential for increasingly more sophisticated intercultural experiences" (Hammer, Bennett, & Wiseman, 2003, p. 421). In the development process of the DMIS, Bennett employed a grounded theory approach and applied concepts from cybernetic constructivism (cf. Brown, 1972; Maturana & Varela, 1987; Von Foerster, 1984) to his observations of intercultural adaptation. According to a constructivist view, experience is a function of how one interprets the events. Hammer et al. (2003) said, "The underlying assumption of this model is that as one's *experience of cultural difference* becomes more complex and sophisticated, one's potential competence in intercultural relations increases" (p. 423). Bennett studied the transformation of people's worldview in intercultural situations. Through this study, he identified six orientations that people seem to move through in their acquisition of intercultural sensitivity and competence. They

consist of three ethnocentric orientations (Denial, Defense, and Minimization), and three ethnorelative orientations (Acceptance, Adaptation, and Integration). Ethnocentric means "one experiences one's culture as central to reality" (Hammer et al., p. 421). Ethnorelative means "one experiences one's culture in the context of other cultures" (Hammer et al., p. 421). Figure 3 illustrates the model.

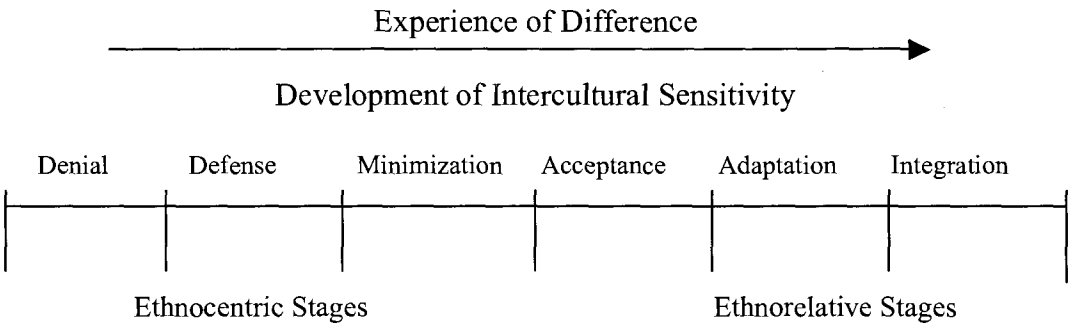

Figure 3. Bennett's developmental model of intercultural sensitivity

From Hammer & Bennett, 2001b, p. 18.

Dimensions of Difference

The IDI was developed to measure the orientation toward cultural difference described in the DMIS. Through the developmental process, five main dimensions of the DMIS were validated. They were measured with the following scales: (a) DD (Denial/Defense) scale (13 items), (b) R (Reversal) scale (9 items), (c) M (Minimization) scale (9 items), (d) AA (Acceptance/Adaptation) scale (14 items), and (c) EM (Encapsulated Marginality) scale (5 items). Hammer and Bennett (2001c) explained each scale as follows:

> **The DD Scale** measures a worldview that simplifies and/or polarizes cultural differences. This orientation ranges from a tendency toward disinterest and avoidance of cultural difference (a denial interpretive cluster) to a tendency to view the world in terms of "us" and "them," where "us" is superior (a defense

interpretive cluster). The denial cluster includes two additional interpretive clusters, disinterest in cultural difference and avoidance of interaction with cultural difference. This worldview is considered ethnocentric, meaning that one's own culture is experienced as central to reality in some way.

The R Scale measures a worldview that *reverses* the "us" and "them" polarization, where "them" is superior. This *reversal* orientation is the "mirror image" of the *denial/defense* orientation and is similarly considered to be ethnocentric.

The M Scale measures a worldview that highlights cultural commonality and universal values through an emphasis on *similarity* (a tendency to assume that people from other cultures are basically "like us") and/or *universalism* (a tendency to apply one's own cultural values to other cultures). This worldview is considered to be "transitional" from more ethnocentric orientations measured by the "DD" and "R" scales to more culturally sensitive (ethnorelative) worldviews.

The AA Scale measures a worldview that can comprehend and accommodate complex cultural difference. This can range from *acceptance* (a tendency to recognize patterns of cultural difference in one's own and other cultures) to *adaptation* (a tendency to alter perception and behavior according to cultural context). The *adaptation cluster* included two additional interpretative clusters, *cognitive frame-shifting* and *behavioral code-shifting.* This worldview is considered ethnorelative, meaning that one's own and other cultural patterns are experienced in alternative cultural contexts.

The EM Scale measures a worldview that incorporates a multicultural identity with confused cultural perspectives. EM measures *encapsulated marginality,* which is one of the two theorized aspects of a broader developmental worldview called "Integration." *Encapsulated marginality* refers to an experience of "cultural marginality" that is mainly characterized by feelings of alienation. The other part of Integration is *constructive marginality,* where the experience of cultural marginality incorporates the fluid movement in and out of cultural context. *Constructive marginality* is not now measured by the IDI, although efforts are underway to develop a CM Scale. (p. 1)

These are essential descriptions of each of the five scales. For a more detailed description, see Hammer and Bennett (2001b & 2001c). These five scales are closely connected with the DMIS. Figure 3 clarifies the relationship between the dimensions (stages) of the DMIS and the scales of the IDI.

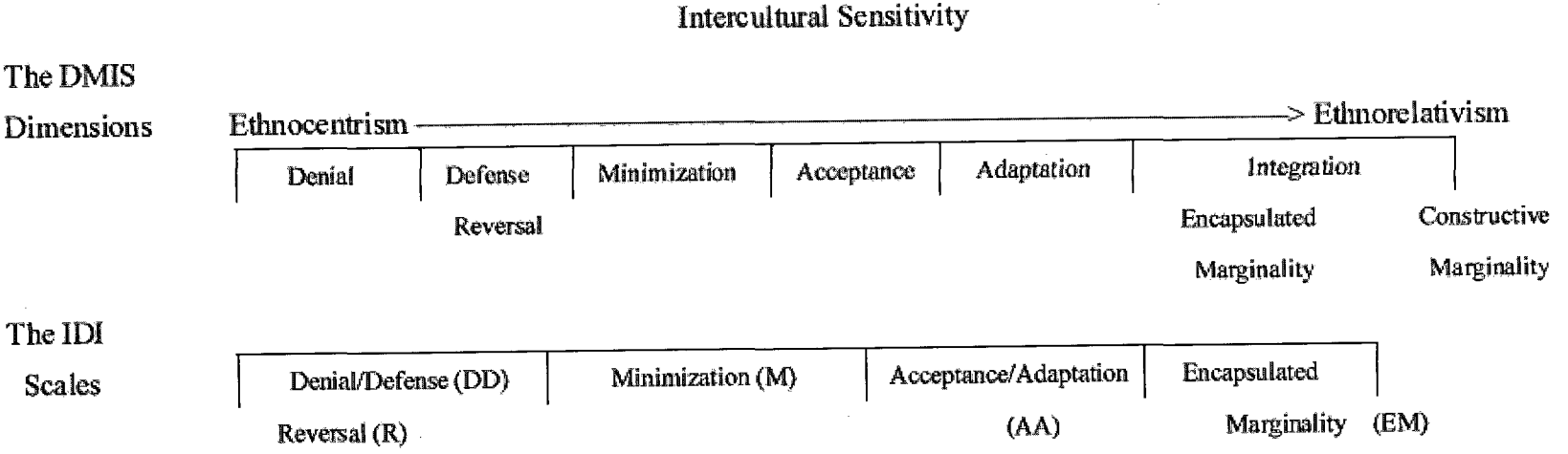

Figure 4. Intercultural sensitivity

From Hammer, M. R. & Bennett, M. J. 2001c.

DS Score and PS Score

The IDI can provide Overall Perceived and Developmental Intercultural Sensitivity Profiles (DS score and PS score) from the DD, R, M, and AA scales. The EM scale is not incorporated into the calculation of the overall profile score, because the EM scale is not viewed as a complete measure of the integration stage in the DMIS theory. The DS score and PS score are calculated by a simple formula. The DD and R scores were weighted –2, the M scale a –1 against the AA scale mean for each subject, therefore a weighted mean formula was used to calculate the DS score. The same formula was used, without weights, to calculate the PS score. Hammer and Bennett (2001c) explain the Overall Perceived and Developmental Intercultural Sensitivity Profiles: "The Perceived Intercultural Sensitivity Profile [PS score] indicates *how you rate yourself* in terms of intercultural sensitivity. . . . The Developmental Intercultural Sensitivity Profile [DS score] indicates *how the IDI rates you* in developmental terms" (p. 2). The normative score of the DS is 100. Hammer and Bennett (2001b) explain the normative score as follows:

> It should be noted that this overall profile score was developed based on a separate sample of 766 respondents. The profile score represents a standardized (z score) based on this normative sample where a score of "100" indicates the mean of the normative sample with a standard deviation of 15. This standardized profile score is thus presented in the same format as other measures (e.g., IQ, where "100" represents the average IQ of individuals). (Handouts section, p. 18)

However, demographic data were unreported for these 766 respondents. The developers of the IDI stipulate that the 766 sample was demographically similar to the original validation sample. The original validation sample's demographic data are as follows:

Of the 591 respondents, 35% were men (n = 204) and 65% were women (n =

> 376). Their ages ranged from the high teens to over 60 years of age. The respondents were evenly split among the age categories, with the largest number of subjects between the ages of 22-30 (25%; n = 144), with 12% under 21 years of age (n = 69), 15% between 31 and 40 (n = 94), 15% between 41 and 50 (n = 94), 14% were 51-60 years of age (n = 81), and 17% were over 60 years of age (n = 99). Twenty-five percent of the respondents attended or graduated from high school (n = 149), 36% were college graduates (n = 216), 23% had M.A. or equivalent graduate degrees (n = 134), and 7% had Ph.D. or equivalent degrees (n = 40). Thirty-two percent (n = 192) of the respondents never lived in another culture, 14% (n = 81) lived overseas less than 3 months, 10% (n = 57) lived in another culture 3-6 months, 6% (n = 34) lived 7-12 months, 10% (n = 58) lived 1-2 years, 10 % (n = 60) lived 3-5 years, 5 % (n = 33) lived 6-10 years, and 11% (n = 62) lived over 10 years in another culture. Eighty-three percent of the respondents (n = 476) indicated they primarily lived during their formative years to age 18 in North America (United States, Canada, Mexico) while the remaining 17% lived in other parts of the world. (Hammer et al., 2003, pp. 431-432)

Reliability and Validity of the IDI

In the developmental process of the IDI, Hammer et al. (1998, 2003) conducted qualitative interviews in order to develop the IDI items. The interview was designed to understand how respondents made sense out of their experiences with cultural difference. Forty individuals who were from diverse cultures were interviewed. Through the interview more than 350 statements relevant to intercultural sensitivity were generated. Then four independent raters categorized the statements as representing the 6 stages and 13 forms of the developmental model of intercultural sensitivity (DMIS) with interrater reliability greater than 0.66 for stage ratings. Then seven experts who were familiar with the DMIS reviewed these items and selected 145 items for the instrument (the interrater agreement criterion at greater than 0.60). Based on these 145 items, the pilot instrument was developed. This instrument was administered to 226 respondents from diverse backgrounds. Factor analysis was conducted on these items and six dimensions that corresponded to six developmental stages were established. Factor analysis and reliability analysis were performed on each of the six scales with a minimum scale reliability of

0.80 as the criterion. Hammer et al. (2003) wrote:

> Results from the targeted factor analysis and the reliability analyses of the 145 items identified six scales: (1) Denial scale (10 items, alpha = 0.87), (2) Defense scale (10 items, alpha = 0.91), (3) Minimization scale (10 items, alpha = 0.87), (4) Acceptance scale (10 items, alpha = 0.80), (5) Cognitive Adaptation (10 items, alpha = 0.85), and (6) Behavioral Adaptation (10 items, alpha = 0.80). (p. 430)

Hammer et al. (2003) reviewed the 145 original items and developed the 60-item IDI. After the examination of this 60-item version, they developed the 50-item IDI (current version). In the developmental process of the 50-item IDI, they found that a five-dimensional model fit the IDI, and they conducted confirmatory factor analysis.

> The confirmatory factor analysis narrowed the final set of items to 52, distributed across the five factors thusly: (1) DD (Denial/Defense) factor (14 items), (2) R (Reversal) factor (9 items), (3) M (Minimization) factor (10 items), (4) AA (Acceptance/Adaptation) factor (14 items), and (5) EM (Encapsulated Marginality) factor (5 items). Scale reliabilities (coefficient alpha) were computed for DD, R, M, AA, and EM items. For individual diagnostic purposes, it was decided that the scale's reliability should be 0.70 (Nunnally, 1978) or higher (DeVellis, 1991). The reliability results are: DD scale (14 items, alpha = 0.85), R scale (9 items, alpha = 0.80), M scale (10 items, alpha = 0.85), AA scale (14 items, alpha = 0.84), and EM scale (5 items, alpha = 0. 80). . . . After all analyses were completed, we conducted a final review of the clarity of these 52 items. At that point, we decided to drop two of the items from our final version of the IDI. . . . Dropping these two items does not create any change in the results on any of the statistical analyses conducted in this study. (Hammer et al., 2003, pp. 433-434)

Hammer et al. (1998, 2003) examined construct validity by correlating the IDI items with items from the Worldmindedness Scale (Sampson & Smith, 1957) and the Intercultural Anxiety Scale (Hammer & Bennett, 1998; Stephan & Stephan, 1985). In this analysis, the IDI ethnocentric orientation scores basically correlated negatively with Worldmindedness and positively with Intercultural Anxiety. The IDI ethnorelative orientation scores basically correlated positively with Worldmindedness and negatively with Intercultural Anxiety. These correlations demonstrated that the scales were related to each other in the manner suggested by the conceptual model.

> Significant ($p = 0.01$) negative correlations were found between Worldmindedness and the DD scale ($r = -0.29$; $n = 537$) and significant positive correlations ($r = 0.29$; $n = 523$) with the AA scale. As predicted, R scores were not significantly related to Worldmindedness scale responses. M scores were also not significantly related to Worldmindedness while EM scale scores were significantly positively related ($r = 0.12$; $n = 544$) to Worldmindedness scores. Also as predicted, a significant positive correlation was observed between Intercultural Anxiety and the DD scale ($r = 0.16$; $n = 543$). No significant correlations were found between Intercultural Anxiety and R or M scale scores. A significant, negative correlation was found between Intercultural Anxiety and the AA scale ($r = -0.13$; $n = 527$) and a significant positive correlation was observed between Intercultural Anxiety scores and EM ($r = 0.14$; $n = 555$). Overall, these results confirm the theoretically postulated relationships among the IDI scales and the two validation measures. (Hammer et al., 2003, p. 438)

Optional Questions to the IDI in the Pre and Posttest

First, I added some optional questions to the IDI in the pretest (see Appendix B). These optional questions focused on the research participants' former experience (intercultural training and Process Work training) and their characteristic features (tolerance for conflicts, mental flexibility, and sociability). The questions also asked participants' motivation for participating in the seminar and fluency in English. I used these data as predictors of the IDI profile results.

Second, I also added some optional questions to the IDI in the posttest (see Appendix C). These optional questions focused on the research participants' satisfaction with different aspects of the seminar, including large group process, small group process, staff's expertise, extracurricular social activities, and relationship with other seminar participants. I postulated that participants' satisfaction with the seminar might positively correlate with the IDI profile results.

Recent Development of the IDI

Recently, Hammer (2008) conducted a more comprehensive testing of the IDI across culturally different groups. He administered the 50-item IDI to 4,763 individuals

from 11 distinct, cross-cultural sample groups. In this testing, several language versions of the IDI were administered, and all participants completed the IDI in their native language. Results from the confirmatory factor analysis of the data showed that the seven-factor model is the better fit to the data compared to the current five-factor model. Based on these results, Hammer developed a new version of computation software (IDI version 3). This software will be web-based, and the service will start from February 2009 (D. T. Freathy, personal communication, January 5, 2009). In the new version of the IDI, two composite measures, Perceived Orientation (PO) score and Developmental Orientation (DO) score were created. It seems the PO score is mirrored by the PS score (current version, IDI version 2), and the DO score is mirrored by the DS score (current version, IDI version 2). Hammer (2008) stated:

> Results from this more comprehensive confirmatory factor analysis (CFA) of the data enable empirical distinctions to emerge between the Denial and Defense orientations and between Acceptance and Adaptation perspectives, resulting in the following seven scales: Denial (7 items, alpha = .66), Defense (6 items, alpha = .72), Reversal (9 items, alpha = .78), Minimization (9 items, alpha = .74), Acceptance (5 items, alpha = .69), Adaptation (9 items, alpha = .71), and Cultural Disengagement (5 items, alpha = .79). In addition, two composite measures were created. The Perceived Orientation score, computed using an unweighted formula, reflects where the individual or group places itself along the intercultural development continuum (PO, alpha = .82). The Developmental Orientation score (DO, alpha = .83) is computed using a weighted formula and identifies the main or primary orientation of the individual or group along the intercultural development continuum. The Developmental Orientation is the perspective the individual or group is most likely to use in those situations that involve cultural difference. Further, comparative CFA testing also shows these seven core orientations are the best fit to the data compared to either a two factor model of monoculturalism and interculturalism or the five-factor model used in IDI v.2. (p. 211)

Recently, the developers of the IDI show a marked tendency to focus on coaching, education, and organization development (D. T. Freathy, personal communication, January 11, 2009). Hammer (2008) stated:

> To conclude, the IDI provides a conversational platform within which to engage the "other" in a deep and genuine conversation around cultural diversity concerns. In addition, the intercultural development continuum provides a blueprint for how to encourage and assist individual and group development toward greater capability to shift cultural perspective and adapt behavior to cultural context. (p. 214)

Critical Analysis of Research Methods

In this section, I analyze my research methods using the six recommendations of Mendenhall et al. (2004). First, they recommended that scholars have a more rigorous research design and utilize qualitative measures along with quantitative measures (see *Assessments of the Effects of Intercultural Training Program*). Principally rigorous research design requires using control groups in the evaluation study and pre and posttesting of trainees. In this study, I designed a pre and posttesting of the IDI; however, I did not include the use of control groups. I assume that for the most part the people who come to the international workshop/seminar, which focused on the Group Process Method of Process Work, have a stronger desire for self-development and stronger interest in social, environmental, and political issues in the world than ordinary people. Simply, they are not ordinary people. All people arriving at the seminar will attend the seminar, so it is impossible to create a control group. Essentially, people's intercultural competence will not change if they do not experience any intercultural experience or training, so I assess that if the pre and posttesting show significant change of the people's intercultural competence, they will be meaningful data.

I used quantitative methodology along with qualitative methodology. I conducted follow-up research by interview via E-mail. By using the extent of people's IDI score change in the pre and posttest, I selected people for the follow-up research. The purpose of the follow-up research was to investigate people's response to the seminar. I

investigated people whose IDI score moved in the ethnorelative direction (see *Intercultural Development Inventory*) and those whose IDI score did not move in the ethnorelative direction. I investigated what kinds of people responded well (IDI score moved in the ethnorelative direction), and the reason why they responded so, and what kinds of people did not respond well, and the reason why they responded so.

Second, Mendenhall et al. recommended an increase in frequency and span of measuring the effects of intercultural training to track the effects of the training on trainees. The effects of the workshop were analyzed on the IDI DS scores and five subscales through pre/posttest analysis. Bennett stated, "Generally at least 30 hours of intercultural training is needed to observe significant difference of the pre and posttest IDI scores" (M. J. Bennett, personal communication, July 22, 2003). I planned to administer to a 6-day international workshop/seminar (total more than 35 hours training), so I believed that administering the IDI two times was appropriate to observe the effects of the workshop training. This time, I did not track the effects of the training on the seminar participants after the seminar because the people who came to the international workshop/seminar went back to their own countries after the seminar and thus were difficult to track.

Third, Mendenhall et al. recommended careful selection of dependent variables to measure training effects. Dependent variables were categorized as knowledge, behavior, attitude, adjustment, performance, trainee satisfaction, and other. They advocated the need for increasing studies of adjustment, behavioral change, and performance. The IDI measures people's basic orientations toward cultural difference that can be categorized into "attitude." Process Work's group process is based on an attitude of Deep Democracy,

which is an attitude that we are all valued parts of the whole, so every group member's opinion, experiences, and feelings are important. For assessing the effects of Process Work seminars, Sanbower (2000) focused on the group participants' attitude of Deep Democracy in order to measure the effects. I thought that people's basic orientations toward cultural difference (the attitude that the IDI aims to measure) would be deeply connected to the attitude of Deep Democracy, so it was proper to use the IDI to measure the effect of the Group Process Method of Process Work.

Fourth, Mendenhall et al. recommended careful selection of the sample because to study people who have no clear motivation to learn intercultural training would be a disturbing factor of the study. In this study, I assumed that as the participants of the seminar would come from all over the world, that most of them had strong motivation for self-development in intercultural competence and/or strong interest in social, environmental, and political issues of the world.

Fifth, Mendenhall et al. advocated for the need of the study of potential moderators (latent cause) of intercultural training effectiveness. They cited the level of intercultural sensitivity of trainees, the context of the training, the trainer's expertise, and the motivation and developmental readiness of trainees as the moderators. In this study, by analyzing the pretest data, I could assess the level of intercultural sensitivity of participants and could survey the motivation of participants in the pretest by the additional questions I added to the IDI. I also attended the seminar and recorded the contents and context of the seminar in order to study potential moderators of training effectiveness. In the follow-up research, I obtained qualitative data from the participants of the seminar to study potential moderators.

Sixth, Mendenhall et al. recommended that scholars have a firmer theoretical foundation for developing their research design. They also recommended reinforcing the linkage between theory and the evaluation of the study. Here, I discuss the relationship between the Developmental Model of Intercultural Sensitivity (DMIS) and the idea of Deep Democracy in order to demonstrate that the linkage between theory and this evaluation study is relevant. The DMIS is a system for understanding the reactions of people to cultural differences: "The DMIS constitutes a progression of worldviews that is an 'orientation toward cultural difference' that comprises the potential for increasingly more sophisticated intercultural experiences" (Hammer & Bennett, 2003, p. 421). The idea of Deep Democracy is a key concept of Process Work's group process. It is the attitude that we are all valued parts of the whole, so every group member's opinion, experiences, and feelings are important. In addition, Deep Democracy means that Consensus Reality, Dreamland, and Essence level of realities need to be recognized and valued. In the DMIS, people who are assigned to the more ethnorelative stages can recognize the differences of people in many ways sensitively and can value these differences. The DMIS's concept does not include Dreamland and Essence level of realities; however, the DMIS and the idea of Deep Democracy share basic ideas. They both hypothesize the progression of people's attitudes in an intercultural situation; that is people become able to differentiate people's differences and become able to appreciate these differences if they are exposed to the right conditions. Because of this, I estimate that people's basic orientations toward cultural difference (the attitude that the IDI aims to measure) are deeply connected to the attitude of Deep Democracy.

Procedure

About 2 weeks before the seminar, I notified seminar participants that I would make a presentation and asked them to participate in my study by E-mail. I added the text of the E-mail as an appendix (see Appendix F). In the morning of the first day of the seminar (April 24, 2008), participants of the seminar were asked to volunteer for my study and received the presentation script (see Appendix E) that provided the essential elements of the research. In the afternoon of the first day of the seminar, I explained the research to prospective research participants using the informed consent form (see Appendix A). I emphasized that the decision to participate in this study was voluntary, and they were under no obligation to participate; only individuals who were over the age of 18 were eligible to take part in this research; and individuals without sufficient English language ability would be ineligible for this research because the questionnaire and informed consent form were written in English.

Then participants who volunteered for this research filled out the consent form for the research (see Appendix A). The research participants agreed in the consent form to take both the pretest and posttest. Then they filled out the IDI and optional questions (see Appendix B). This was the pretest. On the last day of the seminar (April 29, 2008), the posttest was administered. The research participants filled out the IDI and optional questions (see Appendix C).

Data Analysis of the IDI

After the pre and posttest, the responses of the research participants were analyzed and compared. I used software (Hammer & Bennett, 2001c) for analyzing the data from the IDI. I produced a whole group profile, individual profiles, and assorted

group profiles. The demographic and other predictors were used to produce assorted group profiles. In the current study, I mainly focused on IDI DS scores of the participants to analyze the data. A series of two tailed paired *t*-tests were used to compare the research participants' pre and posttest DS scores. The worldview group profile (five subscales of intercultural sensitivity: DD, R, M, AA, and EM scales) was used to analyze the research participants' intercultural sensitivity and their pre and posttest IDI DS scores more closely.

Follow-Up Research

After I analyzed the IDI data of the Worldwork Seminar in London, I selected participants for the follow-up research based on their responses, and I conducted this portion of my research by interview (using E-mail). The purpose of the follow-up research was to obtain qualitative data concerning these participants' responses to the seminar. I investigated what aspects of the seminar were effective to develop their intercultural sensitivity and what were not. I selected participants whose IDI scores moved in the ethnorelative direction (top 20 participants) and whose IDI scores moved in the ethnocentric direction (bottom 20 participants). I excluded participants who did not fall in these two groups. Participating in the follow-up research was voluntary. In the follow-up research, I asked the participants five questions (see Appendix D) about the seminar. After I received their responses, I sent additional questions to them to clarify their responses. The follow-up research was conducted from June 12th to July 23rd 2008.

Data Analysis of Follow-Up Research

The responses of follow-up research were analyzed with a generic approach to qualitative data analysis as described in Tesch (1990), Moustakas (1990), and Miller et al.

(2001). The analysis procedure is described below:

1. I read through responses to the five questions slowly. After reading each one a couple of times, I examined the data, sentence-by-sentence or chunk-by-chunk, looking for key words or phrases that the person wrote which seemed to describe one's opinions and feelings about the issue. I underlined these key words or phrases, and at the same time, I wrote down one or two word codes that really described what was said on the left margin.
2. I thought about how the codes relate to each other and what concepts or key ideas represent them. I wrote down every code, and underlined key words and key ideas on small post-it notes for each one. I identified a few key ideas or themes by looking at the words that I had written in the left and right hand-margins. I put these key ideas on a large piece of paper, as baskets of meaning. After I put these key ideas on paper, I put each post-it note on the large paper, clustering them in meaningful baskets. I wrote a couple of sentences about each cluster and how they related to each other.
3. I looked back at the participants' responses to the five questions and compared how the participant and I connected them together or not.

This process describes the organizational steps that I took to sort the data into meaningful chunks, so as to be able to discern themes or patterns in it. After analyzing the follow-up research data, I combined the quantitative data from the IDI and the qualitative data from the follow-up research, and analyzed this further.

Chapter 4: Results

The participants' IDI scores, the demographic summary, and the responses to the optional questions were compiled and analyzed. Results are presented in the following order: (a) demographic summary of the participants and the responses of optional questions in the pretest, (b) pretest group profile (the IDI DS scores, PS scores, and five subscales) of the participants, (c) demographic predictors of intercultural sensitivity, (d) effects of the Worldwork Seminar measured by the IDI, and (e) results of follow-up research.

Demographic Summary and Responses to Optional Questions in the Pretest

In the whole 6-day seminar, 407 individuals (329 seminar participants and 78 facilitators) participated. In the pretest, 71 individuals participated, but 6 out of 71 did not participate in the posttest, therefore 65 (61 seminar participants and 4 facilitators) out of 407 participated in the entire research. I eliminated the 4 facilitators' data from the sample data in order to analyze seminar participants' data unalloyed. One of 61 participants did not fill out the optional question of the pretest, and 3 of 61 participants did not fill out the optional question of the posttest. Table 1 displays the demographic summary of the research participants ($N = 61$). Tables 2, 3, and 4 display the participants' responses to the optional questions in the pretest (see Appendix B for further information for the optional questions in the pretest). Table 2 displays their previous experiences of intercultural/diversity training programs and Process Work workshops, seminars, classes, or programs. Table 3 displays research participants' motivations for participating in the seminar (self-appraisal), and Table 4 displays their characteristic features (self-appraisal).

Table 1

Demographic Summary

Categories	Variables	*n* =	%	Mean	*SD*
Gender	1= Male	19	31.1		
	2= Female	42	68.9		
Age category	1= 18 - 21	1	1.6		
	2= 22 - 30	8	13.1		
	3= 31 - 40	19	31.1		
	4= 41 - 50	15	24.6		
	5= 51 - 60	13	21.3		
	6= 61 and over	5	8.2	3.75	1.22
Previous experiences	1= Never lived in	3	4.9		
living in	2= Less than 3 months	6	9.8		
annother culture	3= 3 - 6 months	9	14.8		
	4= 7 -11 months	3	4.9		
	5= 1 - 2 years	8	13.1		
	6= 3 - 5 years	12	19.7		
	7= 6 - 10 years	6	9.8		
	8= Over 10 years	14	23.0	5.25	2.23
Education level	1= Did not complete high scho	2	3.3		
(completed)	2= High school graduate	2	3.3		
	3= College graduate	13	21.3		
	4= M. A. degree or equivalent	34	55.7		
	5= Ph.D. degree or equivalent	8	13.1		
	6= Other	2	3.3	3.82	0.94
World region	North America	13	21.3		
background	Africa	4	6.6		
	Australia	4	6.6		
	Asia Pacific	3	4.9		
	Western Europe	26	42.6		
	Eastern Europe	11	18.0		

Table 2

Previous Experiences of Intercultural/Diversity Training Program and Process Work Workshops, Seminars, Classes, or Programs

Categories	Variables	*n* =	%	Mean	*SD*
Previous experiences	1= Never participated	23	38.3		
Intercultural/diversity	2= < 8 hours	7	11.7		
training program	3= 8 - 48 hours	7	11.7		
	4= > 48 hours	23	38.3	2.50	1.35
Previous experiences	1= Never participated	8	13.3		
Process Work	2= < 8 hours	5	8.3		
program	3= 8 - 48 hours	5	8.3		
	4= > 48 hours	42	70.0	3.35	1.10

Table 3

Participants' Motivations for Participating in the Seminar (Self-Appraisal)

Motivations	*n* =	%
a. To study Process Work	18	30.0
b. To work with social, environmental, and political issues	16	26.7
c. To develop their relationship skills	5	8.3
d. For their inner growth	19	31.7
e. Others	2	3.3

Table 4

Participants' Characteristic Features (Self-Appraisal)

Categories	Level[a]	*n* =	%	Mean	*SD*
English	1	1	1.7		
fluency	2	1	1.7		
	3	16	26.7		
	4	42	70.0	3.65	0.61
Conflict	1	0	0.0		
tolerance	2	8	13.3		
	3	19	31.7		
	4	19	31.7		
	5	14	23.3	3.65	0.99
Flexibility[b]	1	0	0.0		
	2	5	8.3		
	3	11	18.3		
	4	25	41.7		
	5	19	31.7	3.97	0.92
Sociability	1	0	0.0		
	2	6	10.0		
	3	20	33.3		
	4	17	28.3		
	5	17	28.3	3.75	0.99

Note. [a] Level 1 Low → Level 4, 5 High (see Appendix B).

[b] Flexibility: Ability to change one's attitude according to circumstance.

In the demographic data (Table 1), females exceed male participants; 69% were women (n = 42) and 31% were men (n = 19). Eighty-five percent of the participants in this study were over 30 years old (n = 52). They were highly educated; 21% were college graduates (n = 13); 56% had M. A. or equivalent graduate degree (n = 34) or equivalent degree (n = 8); and 13% had Ph.D. They had relatively long previous experience living in another culture; 66% had lived in another culture more than 1 year (n = 40). Many of their world region backgrounds (an individual's experience where one primarily lived during one's formative years to age 18) were in Europe and North America; 43% lived in Western Europe (n = 26); 18% lived in Eastern Europe (n = 11); 21% lived in North America (n = 13); 7% lived in Africa (n = 4); 7% lived in Australia (n = 4); and 7% lived in Asia (n = 3). Their previous experiences of intercultural/diversity training programs and Process Work programs showed their strong interest in Process Work, and intercultural training (see Table 2). Their motivation for participating in the Worldwork Seminar showed their strong interest in Process Work, their own inner growth, and working with social, political, and environmental issues (see Table 3). The research participants' English language ability was estimated to be high. In optional questions in the pretest, 69% (n = 42) responded to level 4 (I am fluent in English), and 26% (n = 16) responded to level 3 (I can speak English, but I have to endure some inconveniences). When I explained the research to the seminar participants, I said that individuals who had not enough English language ability would be ineligible for this research because the questionnaire and informed consent form were written in English. Consequently, it would appear that the participants, whose English language ability was low, did not participate in this research.

Pretest Group Profile of the Participants

Figure 5 displays the pretest mean scores of the group ($N = 61$) for the IDI DS scores ($M = 95.86$, $SD = 16.30$) and PS scores ($M = 122.77$, $SD = 6.41$). The DS score indicates how the IDI rates participants in developmental terms. The PS score indicates how participants rate themselves in terms of intercultural sensitivity (Hammer & Bennett, 2001c). These scores are presented as bars along the developmental continuum from ethnocentrism to ethnorelativism.

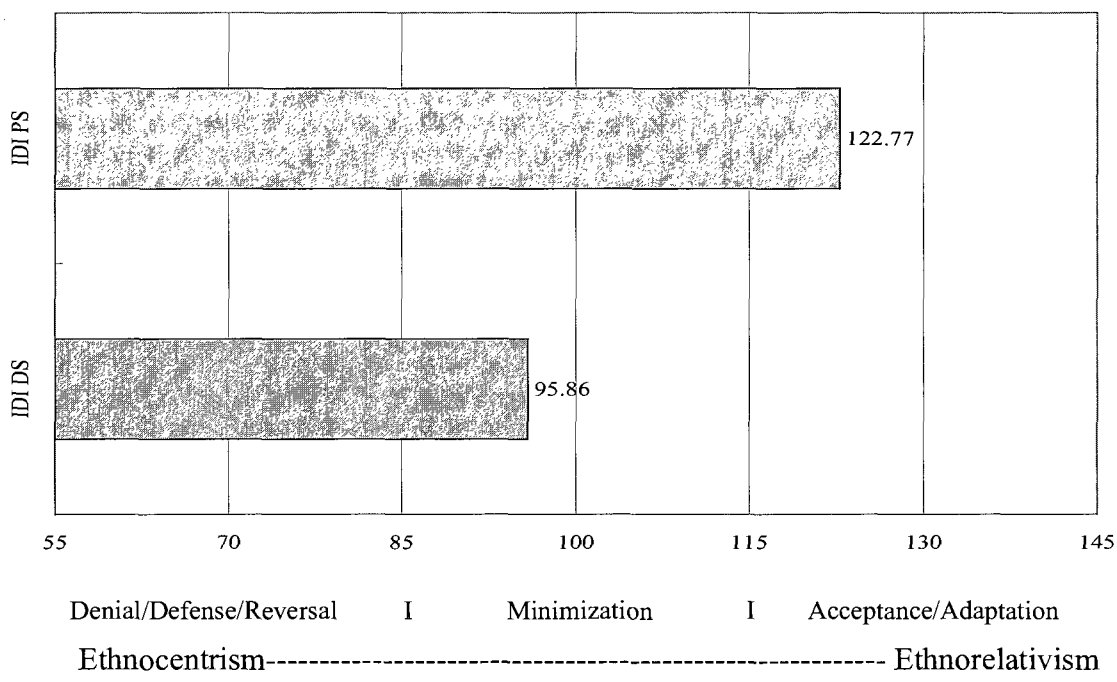

Figure 5. Preseminar IDI DS and PS scores.

The DS score bar is adjusted to show the effect of ethnocentrism on the development of ethnorelativism. A bar extending into the first third of the scale (score: 55.00 – 84.99) is assigned to the denial/defense (DD) or reversal (R) domain. A bar extending into the middle third of the scale (score: 85.00 – 114.99) is assigned to the Minimization (M) domain. A bar extending into the far right-hand third of the scale

(score: 115.00 – 145.00) is assigned to the acceptance/adaptation (AA) domain. The mean score of the group for the DS score was 95.86, and it is located in the Minimization domain. The PS score was 122.77, and it is located in the acceptance/adaptation domain.

Figure 6 displays the IDI worldview profile of the group that identifies specific intercultural developmental issues of the group. The group result is profiled as the bars extending from left to right. A bar extending into the far right-hand third of the scale (score: 3.66 – 5.00) is a sign that developmental issues in this general area are resolved. A bar extending into the middle third of the scale (score: 2.33 – 3.65) is a sign that developmental issues in this general area are in transition. A bar extending into the first third of the scale (score: 1.00 – 2.32) is a sign that developmental issues in this general area are unresolved.

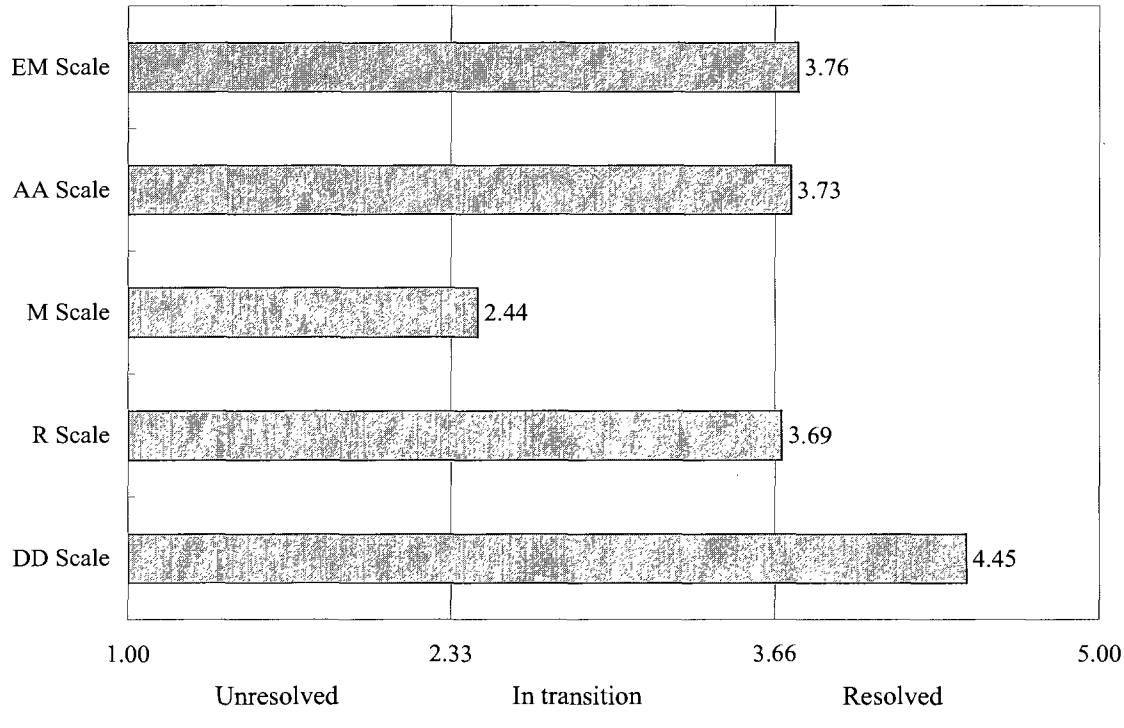

Figure 6. Worldview group profile.

The mean score of the group for the DD (Denial/Defense) scale was 4.45 ($N = 61$, $SD = 0.42$). This indicates that developmental issues in this general area were resolved. The mean score of the group for the R (Reversal), AA (Acceptance/Adaptation), and EM (Encapsulated Marginality) scales were 3.69 ($N = 61$, $SD = 0.81$), 3.73 ($N = 61$, $SD = 0.54$), and 3.76 ($N = 61$, $SD = 0.87$). These indicate that developmental issues in these general areas had started to resolve. The mean score of the group for the M (Minimization) scale was 2.44 ($N = 61$, $SD = 0.66$). This indicates that developmental issues in this general area were in transition.

Demographic Predictors of Intercultural Sensitivity

Table 5 displays the relationship between the demographic predictors and DS scores. Using the pretest DS scores for the participants ($N = 61$) combined, several demographic variables were assessed as predictors of intercultural sensitivity. They were: (a) gender—participants were divided into two groups based on gender difference, (b) age—participants were divided into two groups based on ages (under 41 and over 41), (c) intercultural experience—participants were divided into two groups based on amount of previous experience living in another culture (under 1 year and over 1 year), (d) region—participants were divided into two groups based on world region where participants primarily lived during their formative years to age 18 (Europe and not Europe), (e) intercultural training experiences—participants were divided into two groups based on amount of time attending previous intercultural/ diversity training programs (under 48 and over 48 hours), (f) Process Work training experiences—participants were divided into two groups based on amount of time attending previous Process Work workshops, seminars, classes, or programs (under 48 and over 48 hours).

Table 5

Demographic Predictors and IDI DS Scores

Categories	Variables	*n* =	DS mean scores	*t* - value & sig. level[a]
Gender group	Male	19	96.85	
	Female	42	95.41	– 0.32 (.75)
Age group	Under 41 y	28	93.77	
	Over 41 y	33	97.63	0.92 (.36)
Intercultural experience	Under 1 year	21	91.80	
	Over 1 year	40	98.00	1.42 (.16)
Region	Europe	24	94.94	
	No Europe	37	96.46	0.35 (.73)
Intercultural training experience	Under 48 hrs	37	94.10	
	Over 48 hrs	23	99.39	1.23 (.22)
Process Work training experience	Under 48 hrs	18	87.44	
	Over 48 hrs	42	99.85	2.86 (.01)*

Note. *Significant at the .01 level.

[a] *t*-value: significance is measured through an independent sample *t*-test (two-tailed).

Based on these predictors, there was a significant difference in Process Work training experiences on the pretest DS scores. However, there were no significant differences in gender, age groups, intercultural experiences, region, and intercultural training experiences, $t\ (60) = 2.00$, $p = .05$ (two-tailed).

Effects of the Worldwork Seminar

Table 6 and Figure 7 display the effects of the Worldwork Seminar on the DS and PS scores of the group. There was a significant difference of the pre and posttest DS

scores in the total group, t (60) = 2.45, $p < .05$ (two-tailed). However, there was no significant difference of the pre and posttest PS scores in the total group, t (60) = 1.72, $p > .05$ (two-tailed).

Table 6

Effects of the Worldwork Seminar on IDI DS and PS Scores of the Group

Statistical Items	Pretest DS score	Posttest DS score	Pretest PS score	Posttest PS score
Mean	95.86	99.06	122.77	123.65
Max	125.88	135.92	135.77	138.78
Min	66.76	64.00	109.51	108.61
SD	16.30	16.41	6.41	6.58
t -value & sig. level[a]		2.45 .02*		1.72 .09

Note. *Significant at the .05 level.
[a] *t*-value: significance is measured through a paired sample *t*-test (two-tailed).

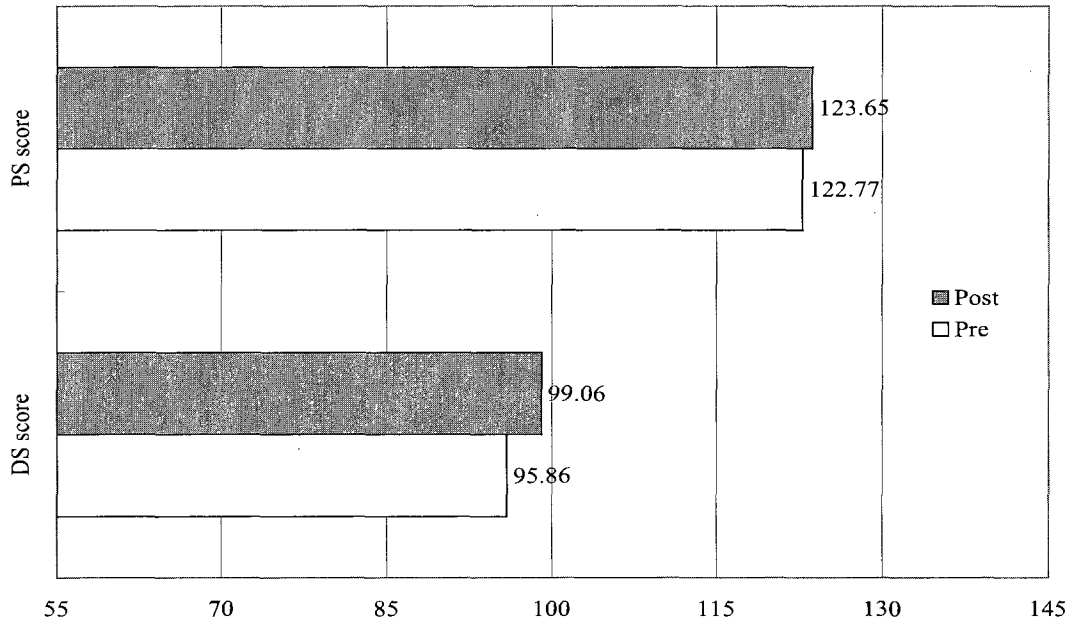

Figure 7. Comparison of pre and post seminar IDI DS and PS scores.

Table 7 and Figure 8 display the effects of the Worldwork Seminar on the worldview group profile (five subscales of intercultural sensitivity: DD, R, M. AA, and EM scores).

Table 7

Effects of the Worldwork Seminar on Worldview Group Profile

Statistical Items	Pretest DD	Posttest DD	Pretest R	Posttest R	Pretest M	Posttest M	Pretest AA	Posttest AA	Pretest EM	Posttest EM
Mean	4.45	4.58	3.69	3.84	2.44	2.43	3.73	3.67	3.76	3.88
Max	5.00	5.00	5.00	5.00	3.89	4.33	4.86	4.79	5.00	5.00
Min	3.31	2.92	2.00	1.78	1.11	1.00	1.93	2.00	1.60	1.80
SD	0.42	0.45	0.81	0.81	0.66	0.71	0.54	0.60	0.87	0.78
t -value &		3.04		2.20		− 0.11		− 1.20		1.34
sig. level[a]		.01**		.03*		.91		.23		.18

Note. *Significant at the .05 level; **Significant at the .01 level.
[a]*t*-value: significance is measured through a paired sample *t*-test (two-tailed).

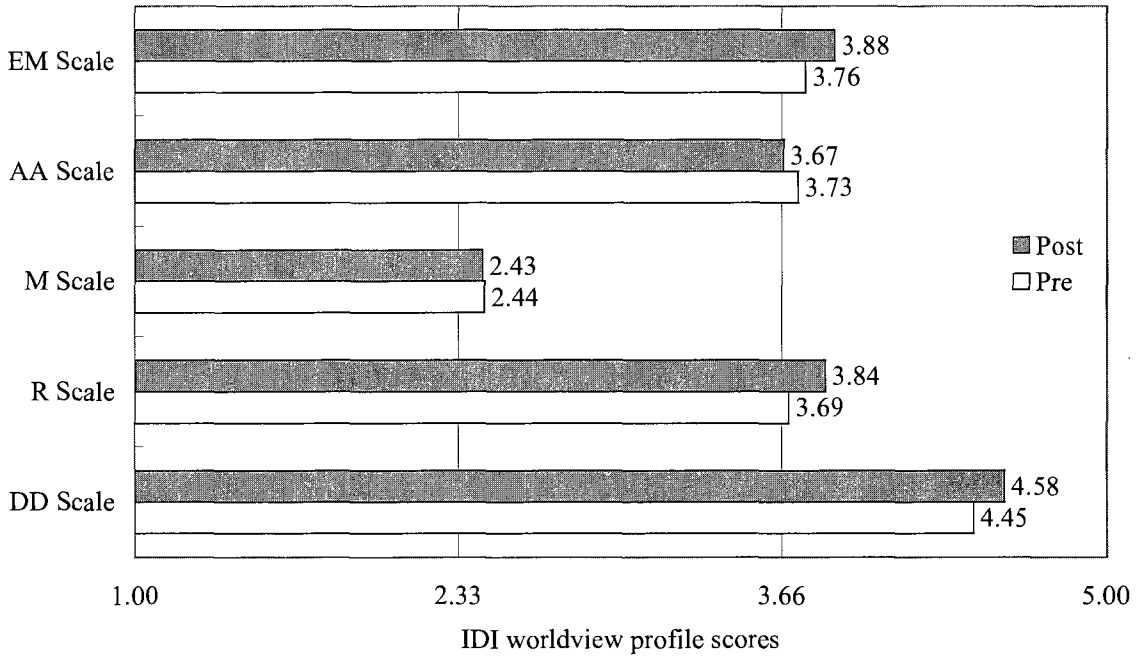

Figure 8. Comparison of pre and posttest IDI worldview profile scores (Total group).

In the effects of the Worldwork Seminar on the worldview group profile (five subscales of intercultural sensitivity), there were significant differences in the DD score (pretest DD = 4.45, posttest DD = 4.58), t (60) = 3.04, $p < .01$ (two-tailed), and R score (pretest R = 3.69, posttest R = 3.84), t (60) = 2.20, $p < .05$ (two-tailed). However, there were no significant differences in the M, AA, and EM scores, t (60) = 2.00, $p = .05$ (two-tailed). Increasing of the DD and R scores contributed to the improvement of the DS score.

Table 8A displays the effects of the Worldwork Seminar on the DS scores. The relationship between several demographic variables and the pre and posttest difference of the DS scores were assessed.

Table 8A

Relationship Between Demographic Variables and Pre and Posttest Difference of the DS Scores

Categories	*n* =	DS mean scores Pretest	DS mean scores Posttest	*t* - value & sig. level[a]
Total group	61	95.86	99.06	2.45 (.02)*
Gender				
Male	19	96.85	98.87	0.87 (.40)
Female	42	95.41	99.15	2.35 (.02)*
Age group				
Under 41y	28	93.77	96.05	1.32 (.20)
Over 41y	33	97.63	101.61	2.07 (.05)*
Intercultural experience				
Under 1y	21	91.80	94.24	0.99 (.33)
Over 1y	40	98.00	101.59	2.36 (.02)*
Region				
Europe	37	96.46	97.92	0.93 (.36)
No Europe	24	94.94	100.83	2.70 (.01)**
Intercultural training experiences				
Under 48 hrs	37	94.10	98.22	3.14 (.01)**
Over 48 hrs	23	99.39	101.57	0.80 (.43)
Process Work training experiences				
Under 48 hrs	18	87.44	86.95	– 0.19 (.85)
Over 48 hrs	42	99.85	104.88	3.39 (.01)**

Note. *Significant at the .05 level; **Significant at the .01 level.

[a] *t*-value: significance is measured through a paired sample *t*-test (two-tailed).

As already stated, there was a significant difference of the pre and posttest DS scores in the total group. Every group, based on the predictors, increased the DS scores after the course except the Process Work training experience under 48 hours group. Based on the predictors, there were significant differences on the DS scores in the female group, over 41 years old group, intercultural experiences over 1 year group, no Europe group, intercultural training experiences under 48 hours group, and Process Work training experiences over 48 hours group. There were no significant differences in the male group, under 41 years old group, intercultural experiences under 1 year group, Europe group, intercultural training experiences over 48 hours group, and Process Work training experiences under 48 hours group. In order to verify the difference of each binary parameter of the demographic variables (e.g., male, female), each pre and post DS score difference of each binary parameter was compared. Table 8B displays the results.

Table 8B

Comparison Between Pre and Posttest Difference of the Binary Parameters of Demographic Variables

Categories	*n* =	DS mean scores		Pre- post score differ.[b]	*t* -value &
		Pretest	Posttest	Mean	sig. level[a]
Gender					
Male	19	96.85	98.87	2.02	
Female	42	95.41	99.15	3.74	0.61 (.55)
Age group					
Under 41y	28	93.77	96.05	2.28	
Over 41y	33	97.63	101.61	3.98	0.65 (.52)
Intercultural exp.					
Under 1y	21	91.80	94.24	2.45	
Over 1y	40	98.00	101.59	3.60	0.42 (.68)
Region					
Europe	37	96.46	97.92	1.46	
No Europe	24	94.94	100.83	5.88	1.68 (.10)
Intercultural training exp.					
Under 48 hrs	37	94.10	98.22	4.12	
Over 48 hrs	23	99.39	101.57	2.18	– 0.72 (.48)
Process Work training exp.					
Under 48 hrs	18	87.44	86.95	– 0.48	
Over 48 hrs	42	99.85	104.88	5.03	1.97 (.05)*

Note. *Significant at the .05 level.
[a] *t*-value: significance is measured through an independent sample *t*-test (two- tailed).
[b]Posttest DS score minus pretest DS score.

In these pre and post DS score differences of each binary parameter, there was a significant difference between the Process Work training experience over 48 hours group

and under 48 hours group. However, there were no significant differences between other binary parameters.

Table 9 displays the participants' satisfaction levels with the seminar. These were compiled from the participants' responses to the optional questions in the posttest (see Appendix C for further information for the optional questions in the posttest). Table 10 displays the relationship between the participant's satisfaction with the seminar and the pre and posttest difference of the DS scores.

Table 9

Participant's Satisfaction Levels with the Seminar

Categories	Satisfaction level[a]	*n* =	%	Mean	*SD*
Whole seminar	1	0	0.0		
	2	0	0.0		
	3	6	10.3		
	4	18	31.0		
	5	34	58.6	4.48	0.68
Large group sessions	1	0	0.0		
	2	1	1.7		
	3	6	10.3		
	4	24	41.4		
	5	27	46.6	4.33	0.73
Small group sessions	1	1	1.7		
	2	3	5.2		
	3	7	12.1		
	4	18	31.0		
	5	29	50.0	4.22	0.97
Personal sessions	1	2	3.4		
	2	1	1.7		
	3	4	6.9		
	4	11	19.0		
	5	40	69.0	4.48	0.96
Extracurricular social activities	1	0	0.0		
	2	3	5.2		
	3	14	24.1		
	4	13	22.4		
	5	28	48.3	4.14	0.96
Relationship with other people in the seminar	1	0	0.0		
	2	3	5.2		
	3	6	10.3		
	4	14	24.1		
	5	35	60.3	4.40	0.88
Staff's expertise	1	0	0.0		
	2	0	0.0		
	3	6	10.3		
	4	17	29.3		
	5	35	60.3	4.50	0.68

Note. [a] Level 1: I was not satisfied at all. Level 2: I was somewhat satisfied but mostly unsatisfied. Level 3: I was equally satisfied and unsatisfied. Level 4: I was somewhat unsatisfied but mostly satisfied. Level 5: I was completely satisfied.

Table 10

Relationship Between Participant's Satisfaction with the Seminar and Pre and Posttest Difference of the DS Scores

Categories	Satisfaction level	n =	DS mean scores Pretest	DS mean scores Posttest	t -value & sig. level[a]
Whole seminar	1 – 3	6	100.10	92.21	– 1.42 (.21)
	4 – 5	52	95.89	100.46	3.54 (.01)**
Large group sessions	1 – 3	7	90.75	91.66	0.21 (.84)
	4 – 5	51	97.09	100.69	2.49 (.02)*
Small group sessions	1 – 3	11	105.90	106.69	0.22 (.83)
	4 – 5	47	94.08	97.94	2.63 (.01)**
Personal sessions	1 – 3	7	94.72	99.04	1.58 (.17)
	4 – 5	51	96.55	99.68	2.07 (.04)*
Extracurricular social activities	1 – 3	17	101.09	103.32	0.92 (.37)
	4 – 5	41	94.35	98.06	2.23 (.03)*
Relationship with other people	1 – 3	9	92.56	98.94	2.83 (.02)*
	4 – 5	49	97.02	99.72	1.74 (.09)
Staff's expertise	1 – 3	6	89.87	87.12	– 0.54 (.62)
	4 – 5	52	97.07	101.04	2.85 (.01)**

Note. *Significant at the .05 level; **Significant at the .01 level.

[a] t-value: significance is measured through a paired sample t-test (two- tailed).

In the relationship between the participants' satisfaction with the seminar and the pre and posttest difference of the group mean DS scores, most satisfaction level 4-5 (high) groups in the elements of the seminar marked statistically greater DS scores after the course. However, in the satisfaction of their relationship with other people, there was not a significant difference in satisfaction level 4-5 group. On the contrary, the satisfaction level 1-3 (low) group marked statistically greater DS scores after the course.

In other satisfaction level 1-3 groups, there were no significant differences in the pre and posttest DS scores.

Table 11 displays the relationship between the participant's motivations for participating in the seminar (self-appraisal) and the pre and posttest difference of the DS scores.

Table 11

Relationship Between Participant's Motivations for Participating in the Seminar and Pre and Posttest Difference of the DS Scores

Motivation[a]		IDI DS mean scores		Pre- post	*t* -value &
	n =	Pretest	Posttest	difference	sig. level
a.	18	100.02	105.60	5.58	1.96 (.07)
b.	16	92.13	95.35	3.22	1.32 (.21)
c.	5	95.68	94.58	-1.10	– 0.21 (.85)
d.	19	93.72	97.02	3.30	1.65 (.12)
e.	2	117.06	113.69	-3.37	–3.01 (.21)

Note. [a] a. To study Process Work; b. To work with social, environmental, and political issues; c. To develop their relationship skills; d. For their inner growth; e. Other.

The motivation a, b, and d groups increased the group mean DS scores after the seminar; however, they did not reach the statistically significant level. The motivation c and e groups did not increase the group mean DS scores after the seminar.

Table 12 displays the relationship between the participant's characteristic features (self-appraisal) and the pre and posttest difference of the DS scores.

Table 12

Relationship Between Participant's Characteristic Features and Pre and Posttest Difference of the DS Scores

Categories	level[a]	n =	IDI DS mean scores		t - value & sig. level[c]
			Pretest	Posttest	
English fluency	1 – 3	18	99.79	101.87	0.76 (.46)
	4	42	94.56	98.49	2.65 (.01)**
Conflict tolerance	1 – 3	27	91.59	92.99	0.76 (.45)
	4 – 5	33	99.84	104.83	2.72 (.01)**
Flexibility[b]	1 – 3	16	86.41	88.85	1.05 (.31)
	4 – 5	44	99.66	103.38	2.33 (.02)*
Sociability	1 – 3	26	93.99	97.42	1.92 (.07)
	4 – 5	34	97.76	101.10	1.76 (.09)

Note. [a] Level 1 Low → Level 4, 5 High (see Appendix B)
[b] Flexibility: Ability to change one's attitude according to circumstance.
[c] t-value: significance is measured through a paired sample t-test (two-tailed).
*Significant at the .05 level; **Significant at the .01 level.

In English fluency, level 4 (native English speaker level) group marked statistically greater DS mean scores after the seminar; however, level 1–3 (nonnative English speaker) group did not show a statistical difference. In conflict tolerance, level 4–5 (high level) group marked statistically greater DS mean scores after the seminar; however, level 1–3 (low level) group did not show a statistical difference. In flexibility, level 4–5 (high level) group marked statistically greater DS mean scores after the seminar; however, level 1–3 (low level) group did not show a statistical difference. In sociability, both level 1–3 (low level) and 4–5 (high level) groups did not show a statistical difference after the seminar.

Table 13 displays the relationship between the A, B, and C groups, and the pre and posttest difference of the DS scores. The A, B, and C groups were divided based on their pretest DS score differences (see *Intercultural Development Inventory*). Participants whose pretest DS scores were located between 55.00 and 84.99 (Denial/Defense or Reversal domain) were assigned to the A group. Participants whose pretest DS scores were located between 85.00 and 114.99 (Minimization domain) were assigned to the B group. Participants whose pretest DS scores were located between 115.00 and 145.00 (Acceptance/Adaptation domain) were assigned to the C group.

Table 13

Relationship Between A, B, and C Groups and Pre and Posttest Difference of the DS Scores

Group	n =	IDI DS mean scores		t -value &
		Pretest	Posttest	sig. level[d]
All group	61	95.86	99.06	2.45 (.02)*
A group[a]	15	75.48	83.19	3.19 (.07)
B group[b]	35	96.64	99.23	1.51 (.14)
C group[c]	11	121.18	120.17	– 0.34 (.74)

Note. [a] A group: Participants whose pretest DS scores were located between 55.00 and 84.99. [b] B group: Participants whose pretest DS scores were located between 85.00 and 114.99. [c] C group: Participants whose pretest DS scores were located between 115.00 and 145.00. [d] t-value: significance is measured through a paired sample t-test (two-tailed). *Significant at the .05 level.

The A and B groups increased the group mean DS scores after the seminar; however, they did not reach the statistically significant level. The C group did not increase the group mean DS scores after the seminar. Figures 9, 10, and 11 display the comparison of pre and posttest IDI worldview group profiles of A, B, and C groups.

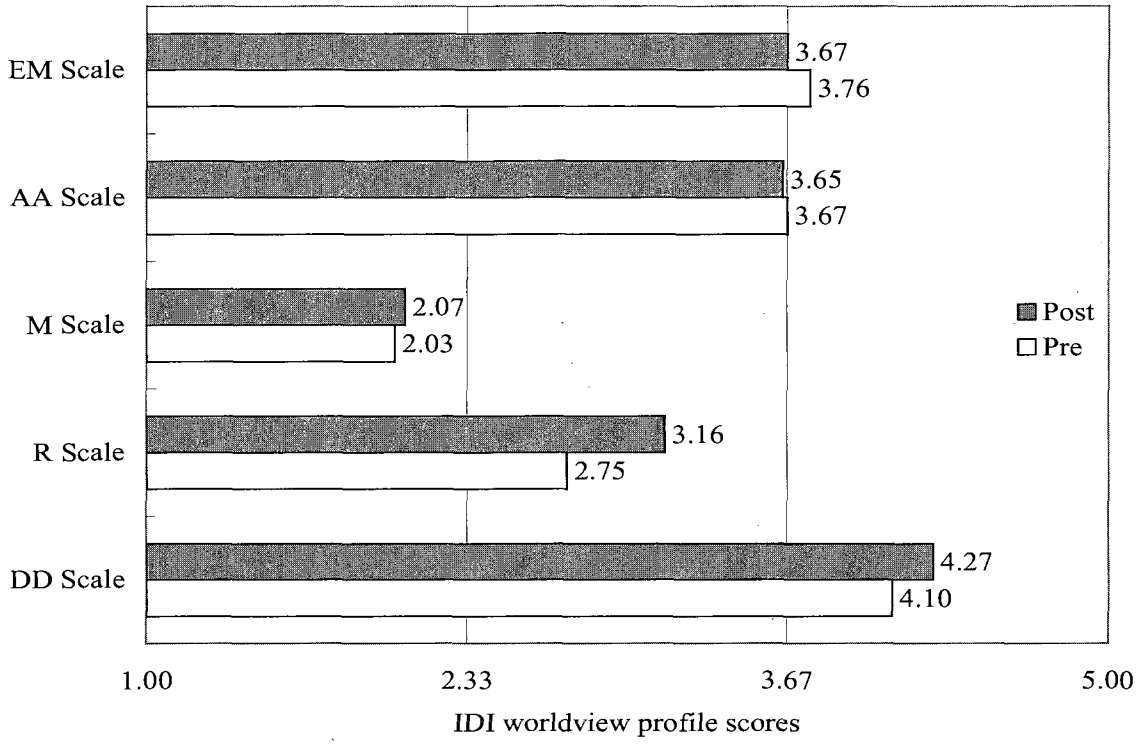

Figure 9. Comparison of pre and posttest IDI worldview group profile of A group.

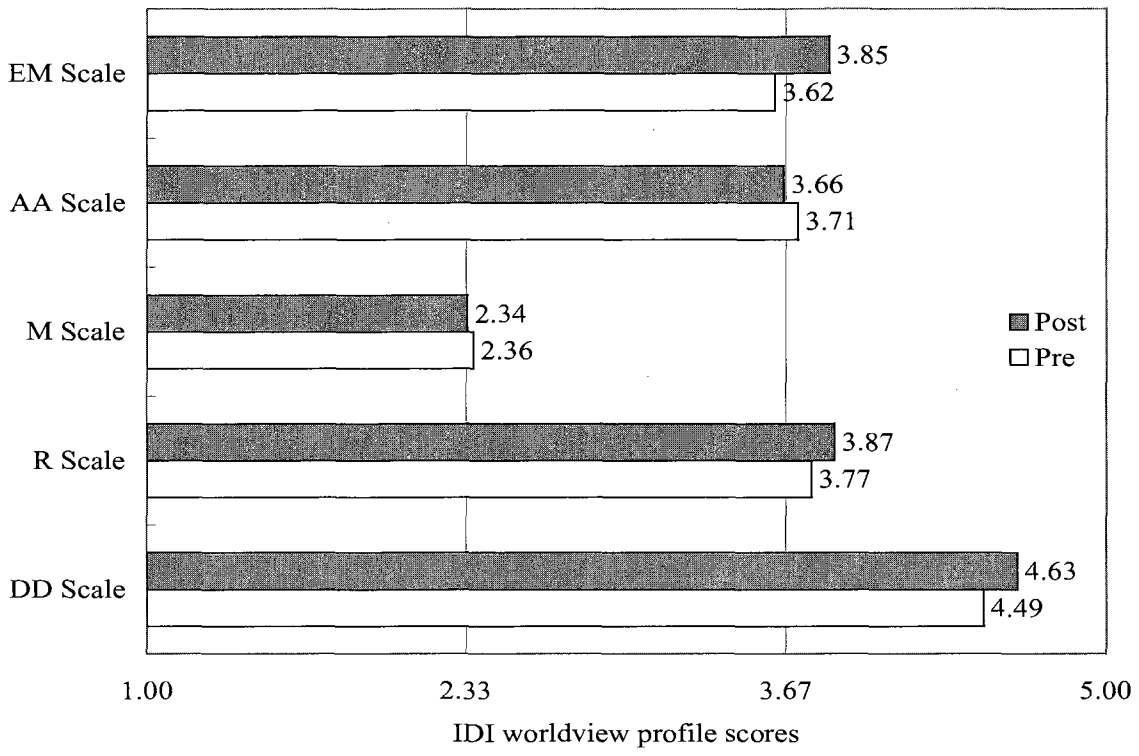

Figure 10. Comparison of pre and posttest IDI worldview group profile of B group.

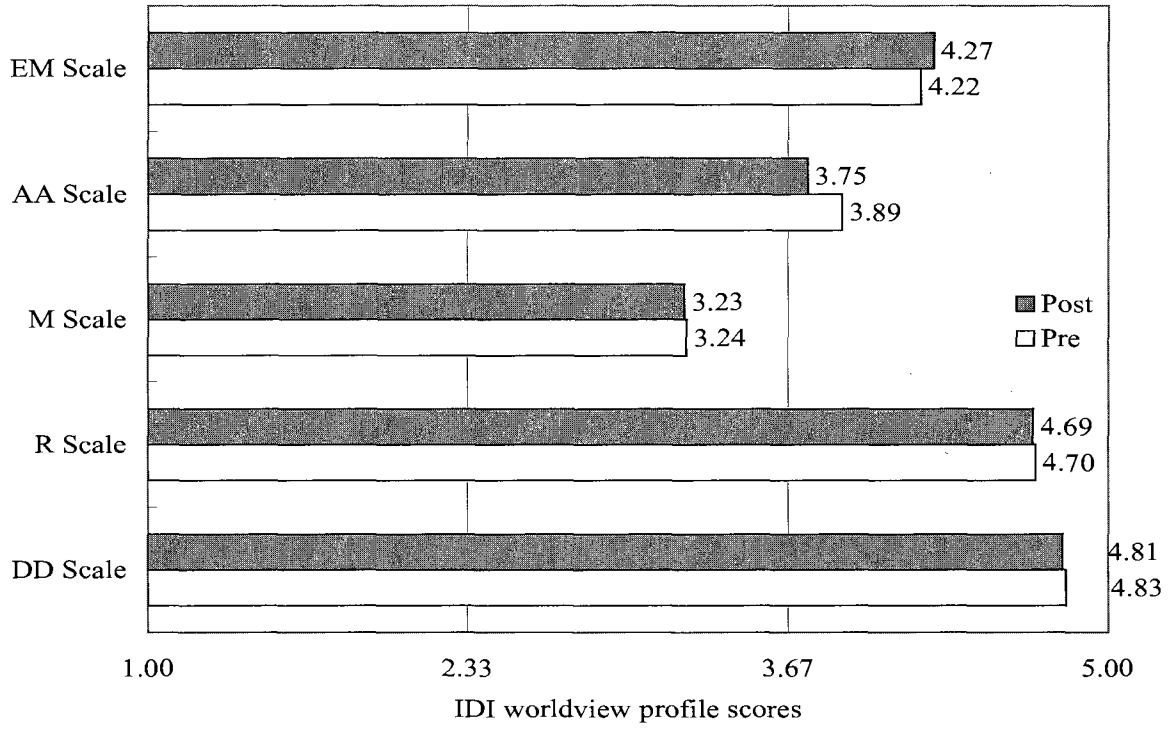

Figure 11. Comparison of pre and posttest IDI worldview group profile of C group.

After the seminar, A group improved DD and R scale scores, $p < .05$ (two-tailed), but did not improve M, AA, and EM scale scores, $p > .05$ (two-tailed). B group improved DD, and EM scale scores, $p < .05$ (two-tailed), but did not improve R, M and AA scale scores $p > .05$ (two-tailed). C group did not improve any scale scores, $p > .05$ (two-tailed).

Table 14

Intercorrelations Between Various Factors

	DS Score						Pretest Optional Questions						Posttest Optional Questions							
Factors	Pre	Post	Po - Pr	Age	Int. Exp.	Edu.	1	2	4	5	6	7	1	2	3	4	5	6	7	8
Pre DS	1.00	.79**	-.35**	.14	.22	.28*	.11	.29*	-.04	.20	.31*	.10	-.07	-.01	-.29*	-.04	.17	-.05	.09	-.01
Post DS		1.00	.30*	.20	.27*	.32*	.09	.46**	-.04	.35**	.39**	-.02	.04	.10	-.18	-.09	.15	-.02	.01	.21
Po-Pr DS			1.00	.10	.07	.05	-.04	.25	.01	.21	.12	-.18	.17	.18	.18	-.06	-.03	.05	-.13	.33*
Age				1.00	.24	.32*	.18	.22	.12	.13	.07	.03	-.26*	-.18	-.05	-.18	-.34**	-.45**	-.33*	-.10
Int. Exp.					1.00	.22	.04	.04	.12	.24	.40**	.37**	.05	.07	-.02	-.07	-.03	.02	.07	-.02
Edu.						1.00	.26*	.33*	-.08	.35**	.33*	.04	.04	.07	.15	.07	.03	-.12	.12	.14
Opt 1Pr							1.00	.11	-.20	.19	.15	.06	.04	.04	.13	.02	.09	.02	.18	-.14
Opt 2Pr								1.00	-.12	-.02	.08	-.04	.09	.07	.04	-.05	.01	.01	-.01	.39**
Opt 4Pr									1.00	.14	.13	.16	-.13	.01	.00	-.21	-.02	-.29*	-.26*	-.07
Opt 5Pr										1.00	.49**	.11	.05	.10	-.09	-.04	-.03	.10	.03	.09
Opt 6Pr											1.00	.30*	.06	-.03	.04	-.04	.00	.08	.07	.03
Opt 7Pr												1.00	.07	.11	.20	-.01	.02	.11	.23	-.11
Opt 1Po													1.00	.71**	.52**	.25	.48**	.48*	.43**	.41**
Opt 2Po														1.00	.47**	.15	.42**	.32*	.35**	.41**
Opt 3Po															1.00	.18	.30*	.29*	.40**	.35**
Opt 4Po																1.00	.28*	.32*	.20	.15
Opt 5Po																	1.00	.38**	.31*	.32*
Opt 6Po																		1.00	.53**	.42**
Opt 7Po																			1.00	.21
Opt 8Po																				1.00

Note. Pearson's *r*, $n = 57$; *Significant at the .05 level ($r = 0.26$); **Significant at the .01 level ($r = 0.34$), (two- tailed).

Note.
Pre DS: Pretest DS score
Post DS: Posttest DS score
Po-Pr DS: Posttest DS score - Posttest DS score
Int. Exp.: Intercultural experience
Edu.: Education level
Opt 1Pr: Intercultural training experience
Opt 2Pr: Process Work training experience
Opt 4Pr: Fluency in English
Opt 5Pr: Tolerance for conflict
Opt 6Pr: Flexibility
Opt 7Pr: Sociability
Opt 1Po: Whole seminar satisfaction
Opt 2Po: Large group satisfaction
Opt 3Po: Small group satisfaction
Opt 4Po: Individual session satisfaction
Opt 5Po: Autonomous group satisfaction
Opt 6Po: Extracurricular social activities satisfaction
Opt 7Po: Relationship satisfaction
Opt 8Po: Staff's expertise satisfaction

Table 14 displays intercorrelations between various factors of the whole group. Here, many statistical tests are computed on the same data set to investigate intercorrelations between various factors, so it must be noted that this procedure causes large alpha inflation. In the statistical analysis of the current study, the researcher set the testwise alpha level as .05 (two-tailed); however, actual experimentwise alphas were lager than 0.5. There is reasonable certainty than there are some true differences, however, because 23.3% of the correlations are significant, which is much higher than the 5% Type 1 Error probability.

Even though it must be taken into account that there are large alpha inflation problems, this study showed positive correlations between the pretest DS scores and posttest DS scores, education level, Process Work training experience length, and flexibility (ability to change one's attitude according to circumstance). Negative correlations were shown between the pretest DS scores and shift amount of DS scores (posttest DS scores minus pretest DS scores), and small group satisfaction. There were positive correlations between the shift amount of DS scores and staff's expertise satisfaction. This study showed strong positive correlations among the optional questions 1–8 of the posttest (whole seminar satisfaction, large group satisfaction, small group satisfaction, individual session satisfaction, autonomous group satisfaction,

extracurricular social activities satisfaction, relationship satisfaction, and staff's expertise satisfaction).

There were positive correlations between participants' ages and education level. There were negative correlations between participants' ages and whole seminar satisfaction, autonomous group satisfaction, extracurricular social activities satisfaction, and relationship satisfaction. There were positive correlations between participants' intercultural experience length and posttest DS scores, flexibility, and sociability. There were positive correlations between participants' education level and pretest DS scores, posttest DS scores, ages, intercultural training experiences length, Process Work training experience length, tolerance for conflict, and flexibility. There were positive correlations between the Process Work training experience length and pretest DS scores, posttest DS scores, education level, and staff's expertise satisfaction. Negative correlations were shown between participants' fluency in English and extracurricular social activities satisfaction, and relationship satisfaction. This study showed positive correlations between the tolerance for conflict and posttest DS scores, education level, and flexibility. There were positive correlations between the flexibility and pretest DS scores, posttest DS scores, intercultural experience length, education level, tolerance for conflict, and sociability.

Follow-Up Research

In the follow-up research, I sent E-mails that contained the five follow-up research questions to participants whose IDI scores moved in the ethnorelative direction (top 20 participants) and whose IDI scores moved in the ethnocentric direction (bottom 20 participants). I asked the participants five questions (see Appendix D) about the

seminar, and after I received their responses, I sent additional questions to some of them to clarify their responses. The follow-up research was conducted from June 12 to July 23, 2008.

I received 12 responses by E-mail. They were from 6 participants whose IDI scores moved in the ethnorelative direction (ERD), and 6 participants whose IDI scores moved in the ethnocentric direction (ECD). Tables 15 and 16 display these 12 participants' pre and post IDI DS scores.

Table 15

Effects of the Worldwork Seminar on IDI DS Scores of the ECD Group

Participants	Pretest DS score	Posttest DS score	Pre-post score difference[a]
a	102.43	76.15	-26.28
b	105.36	85.39	-19.97
c	123.53	108.70	-14.83
d	87.94	79.68	-8.26
e	108.86	102.32	-6.54
f	66.97	66.45	-0.52
Mean	99.18	86.45	-12.73

Note. [a]Posttest DS score minus pretest DS score

Table 16

Effects of the Worldwork Seminar on IDI DS Scores of the ERD Group

Participants	Pretest DS score	Posttest DS score	Pre-post score difference[a]
g	97.36	103.77	6.41
h	96.85	103.22	6.37
I	79.38	93.53	14.15
j	85.39	102.89	17.50
k	87.90	106.65	18.75
l	78.43	105.28	26.85
Mean	87.55	102.56	15.01

Note. [a]Posttest DS score minus pretest DS score

The following participants' comments were their responses to the five questions in follow-up research. I portioned, excluded, or changed some sentences or words in the participants' comments to abbreviate or preserve the anonymity of the comments. I added some explanatory notes in brackets after the participants' comments. My own comments follow.

Question 1: What satisfied you about the seminar? What did not satisfy you?

Satisfied responses were as follows:

A-1 I really satisfied by subgroups* and own small group. . . . I was so glad to have women - men sexism focused time too. [ERD] [*Subgroups mean diverse groups working in the center of the large group]

A-2 I really happy to formally facilitate one time in our own small group with cofacilitator and that went very well with many people's help. [ERD]

A-3 I was satisfied in a fundamental way—that is, since it was my first Worldwork and I didn't know what it would be like, I found the overall plan and scope to be the sort of thing I'd hoped for: lots of large group sessions with people from other cultural and personal experiences. I was quite happy with the facilitation, even though it wasn't perfect. [ERD]

A-4 The unique format of Worldwork which I had never actually experienced before was beyond anything I could have imagined. The depth of work that groups did in the middle in the mornings and the impact that that had on me just being on the outskirts was profound—deep inner work and so much happening in me while that work was being done was incredible. [ERD]

A-5 The structure of how it was all put together satisfied me—it seemed very well thought out in an effort to care for the group as a whole as well as individuals—Big group morning, Hot Topics and theory, small group afternoon, 2 individual sessions, networking groups . . . [ERD]

A-6 Improved attention on communication styles and inclusivity of more styles and language. The inclusion of sound and movement channels was great, would like to see more expansion in this area. [ERD]

A-7 The translation islands* were definitely a boon. Would like to see more support of people speaking in their native tongue, even when they can speak English. I noticed that when people were telling stories with deep feeling, it was a struggle to say it with the feelings intact. [ERD] [*Headset systems for simultaneous translation in several languages were offered for non-English speakers in the large group]

A-8 Being in multicultural group, working together and watching how people work on their issues. Seeing how people are crossing edges of big groups, their community. [ERD]

A-9 The atmosphere of the group (the large group and the small group): the acceptance of all this diversity and to recognize that behind all this diversity there is a common ground of humanity. [ERD]

A-10 To see different facilitators at work and to realize, that facilitating is not only a matter of technique but is also a matter of personality and that one must keep its personality to facilitate in a "good way." [ERD]

A-11 The two individual sessions. The focus of the individual sessions took place during all the days of the seminar and reflected my personal feelings in a very good way. [ERD]

A-12 Getting in touch with wonderful people from other countries and getting deep relationship and understanding, even on a spiritual way, in a very short time. [ERD]

A-13 I found very satisfactory the whole design of the seminar, the skills of the facilitators, the containment of the process. [ECD]

A-14 International, culturally diverse field of participants, stringent, interconnected process of seminar (mix of various working forms like plenums, small group, single sessions, and duration (long enough, but not too long) and location (London as a very cosmopolitan scene). [ECD]

A-15 It was my first Worldwork and my aim was to meet process oriented psychology/therapy. So I was satisfied of most of activities. [ECD]

A-16 What I liked very much was variety of working style. It means for me combination of large group, theory groups, small groups, and individual sessions. [ECD]

A-17 Very satisfied by the presentations of each day's theory and practical sessions. Very satisfied with how well the conference was organized. Very satisfied with small groups in the afternoon. Very satisfied with Hot Topic sessions. Not dissatisfied with anything. [ECD]

A-18 The best thing for me was international participation because people from another countries showed me their problems and their way of resolutions. [ECD]

A-19 The opportunity to network—meet people from different countries. [ECD]

Dissatisfied responses were as follows:

B-1 I felt a bit guilty feeling of only people who can pay huge amount of money or able to write paper work* well took part in and got good education and experience. [ERD] [*There were several scholarships available and other efforts were taken to bring participants from countries]

B-2 I was least satisfied with the small group, as we were from so many countries, and while the exercises helped us get to material, we didn't do much group process; I would have liked to have more small group, with debriefing of what arose and what choices were made, why the facilitator moved in the direction they did, etc. [ERD]

B-3 I am concerned about those who come into Worldwork without much awareness of process work and large group process. I think a day or a half-day of introduction, which could be optional, would be very useful. I fear that the non-

English speakers had a dual challenge, to grasp the language and the structure. [ERD] [This participant is an English native speaker]

B-4 Not enough time to interact and mingle with participants because of the distance to lodging and lack of group meals. Would prefer a more retreat setting where group interaction can be maximized. [ERD]

B-5 I would like to see more communication that is inclusive about the body. Everything is in a mental perspective, leaving the sensing and body care pieces out. [ERD]

B-6 The two dinners at a YMCA: they were inconvenient. It was too much work keeping your meal into balance, not spilling it and eating your meal, instead of meeting new people and talking in a relaxed way. [ERD]

B-7 I observed that facilitators switched swiftly from the role of facilitator to the role of participants and at times I found this comforting, however at others it was a bit confusing. . . . For me personally being both participant and facilitator was a bit tiring. [ECD]

B-8 Diversity of participants re: "mainstream"-opinions (e.g., financial /business / doer world, etc.) and clear bias of the audience with the victims' role. [ECD]

B-9 What I was not satisfied fully, better say I expected more was the organization/setting of common dinner in the YMCA. [ECD]

B-10 Not dissatisfied with anything. [ECD]

B-11 I missed more support for people who visited Worldwork for their first time. [ECD]

B-12 The venue—hotel (like a subway station). [ECD]

Questions 2 and 3: Did you feel any difficulties in the seminar? If so, what were they? What was helpful for you to deal with your difficulties? What was not?

C-1 [Difficulties] An indigenous person really open up himself was taking his personal history, and he got attacked was pretty difficult point for me. Also he continued a bit too long and start becoming subtle oppression by spiritual contents was somehow difficult too. [Helpful things] I felt OK about the indigenous person's things also because both were processed pretty well or a bit better than OK level too. He was getting attacked part: Framing "he is speaking personally, that is painful." was helpful. [ERD]

C-2 [Difficulties] My biggest had to do with sleep problems—environmental—which meant that I couldn't guarantee my ability to show up for *individual sessions, so I missed out on that component. [ERD] [*Individual sessions were held two times in the morning from 8:15 to 8:45 at the venue so for some participants, it was difficult to take the sessions.]

C-3 [Difficulties and helpful things] I had some personal issues come up, and I was extremely glad to have this big public forum in which to know my and others' voices were heard and responded to, under the care of good facilitation. [ERD]

C-4 [Difficulties] Our small group had a lot of difficulty and that also provided rich learning on many levels. The intensity of what was happening internally and not necessarily expecting that was also difficult though I would not have wanted that not to happen. [Helpful things] Having the two individual sessions helped and both being with the same person was good and having friends to simply talk about stuff as the seminar was going along. [ERD]

C-5 [Difficulties] I found it very difficult to find people to share meals with. Everyone disappeared so fast at the end of sessions. It was difficult to connect. It sort of forced one to cling to people you already know. Sharing meals with people of diverse perspectives has always been a very rich part of Worldwork. No place available where we could just sit down or hang out, without being chased away by the manager. Need a place to rest and socialize. [Helpful things] Finding people to talk to that weren't in such a hurry. [ERD]

C-6 [Difficulties] At the beginning difficult for me was feeling tension in air, field effect, atmosphere. . . . [Helpful things] Helpful was going deeper inside me and then come back. [ERD]

C-7 [Difficulties] I felt difficulties with some of my compatriot (not with all !!!). With their manner of being "detached." I do not know how to express it properly: I think I felt, that they had such a great identification with Process Work and the ideas behind, that they felt better and it was difficult to talk not just over Process Work. Not just to see the ideas and concepts but too seeing the person. [Helpful things] To make my own things. Let them be as they are; do not try to change them. Meeting people from other countries/cultures. [ERD]

C-8 [Difficulties] Yes, I remained too distant, as an observer and was not able to feel the process well. However this is more related to personal stress at the time. [Helpful things] I found particularly helpful the individual sessions and the facilitators in the small group, as well as the support from compatriot in the seminar. [ECD]

C-9 [Difficulties] Personally I got the feeling that the Worldwork community is marginalizing CR* reality and political opinions and ideas which are common in the mainstream society. [*Consensus reality: a term of Process Work, see Theory of Process Work Method section]. It was as in Worldwork, we identify and have a lot of empathy with victims, world suffering, complaining, negative feelings-perspective and low tolerance on the doer's / offender's / manager's / business /progress / success / etc. -perspective. So, we spent a lot of time to listen to the victim's story. From my privileged point of view, this looks like perpetuating the suffering by feeding the trauma on and on. . . . My personal difficulty was that I did not feel able to bring in this perspective in a way that it could have a welcomed space. Neither in the plenum nor in the small group, where there was the same bias (also induced by the group leaders). [Helpful things] The individual sessions helped to identify the difficulty—however, I did not succeed to overcome my personal paralysis on the subject. [ECD]

C-10 [Difficulties] I was aware about language difficulties, because I am able to communicate in English, but experiencing some more complex feelings and discussing some more complicated issue, as for example our relation to mother Earth etc., was not so easy and fluent for me as I would wish. As well the sharing with others nations was not so easy. I appreciate an approach and effort of native English speaking people to communicate slowly, easy and trying to get the point, what others want to express. [Helpful things] Working in small group and sharing with my colleagues who speaks similar languages. [ECD]

C-11 [Difficulties and helpful things] I didn't have any difficulties but would have known where to get help if I had. Plenty of people identified as helpers. [ECD]

C-12 [Difficulties] I did not feel any difficulties, maybe just language and some unknown words made me confused. Sometimes I also felt inappropriate to explain all my feelings and opinions in English. [Helpful things] For me really helpful was that I could explain my inner experience through my body without some words. [ECD]

C-13 I think it is very important to have proper recording equipment. If you have a seminar of that size, you cannot have inferior sound system. Also, regarding the fishbowl or subgroups, proper time must be allocated because I felt certain subgroups did not have enough time. [Helpful things] The organizers taking enough time to read the feedback. [ECD]

Question 4: Do you think that part of the seminar is effective for developing participants' ability to sense cultural difference and think and act in appropriate ways? What part is effective? What part is not effective?

D-1 [Effective] The knowledge and experience of socially long term being oppressed side culture or person can be oppressive to a group too in short term is effective. And how to handle the situation by developing by relating, connecting, feedback and dialog. Then going beyond normal usual long term oppressed side and oppressor. [Less effective] We did all so great jobs to hold chaotic scene, so people did not experience very difficult group or very chaotic group. One way that made less effective training for highly chaotic groups. I mean making too tamed or too nice group potentially not so effective for the developing or

educational point of view. I also would like to address that people's successful experience also very important for developing ability to sense cultural difference. [ERD]

D-2 [Effective] Certainly Worldwork was a place where people of some cultures were able to speak about their issues with others effectively. [Less effective] I didn't think the non-English speakers had much opportunity to bring up their issues in the center. I learned to have a greater sensitivity to some, greater admiration for certain groups, yet didn't learn a whole lot about the non-English speaking groups. More than in most other situations I can participate in personally, but we might do better. Again, I think a better introductory period would be important. [ERD]

D-3 [Effective] Yes it was effective—particularly the diversity of issues addressed throughout the week provided an incredible awareness of the rich cultural differences that exist within even the same groups (i.e., the gay, lesbian, transgender group showed that most clearly). Can't think of any part that was not effective in that sense. [ERD]

D-4 [Effective] Having representation of diverse cultures among the participants, and providing opportunities for them to share their experience in the context of the given topic. [Less effective] Some cultures are not aggressive and find it difficult to "jump" into process. Especially if they are new to Worldwork. Recent Worldworks have so many new participants. It seems essential in each process to ask NEW participants, and cultures that have not spoken from their cultural perspective to add to the process. We can't assume quieter voices are being heard, it is easy to miss their contributions. People who speak frequently should be

discouraged until more voices have been heard. Facilitators try to do this, but it needs more work. [ERD]

D-5 [Effective] I think that watching big group processes and participate in that. Creating a pot by standing around—and that people inside can work on their issues. [ERD]

D-6 [Effective] Yes. Especially the large and sometimes the small group sessions were helpful. Effective for me was the following: To recognize that most of the cultural differences were concrete problems (often out of the history). And to recognize that behind these concrete problems there were individual problems of people like you and me: The wish of being loved, being recognized, and being accepted. And that these individual problems have nothing to do with cultural differences. I think every part of the seminar has its effect: some more, some less, depending on the individual and depending at the facilitators. For me some lessons in "Process Work theory" were helpful in an intellectual way. *Less effective*: I too visited some "Hot Topics," but realized that it mostly missed to catch me on a personal level. [ERD]

D-7 [Effective] The large group and the work done there. [Less effective] I am not sure about this. [ECD]

D-8 [Effective] Yes, I believe that it can be effective.

D-9 [Effective] For me it was moments of working in the large group, especially when some national, ethnical, or minority group was working in the center. [ECD]

D-10 [Effective] Hard to pin point any specific aspect. Having 400 people from all over the world working together in different formats helps a lot. Lot's of space for meeting people helped. [ECD]

D-11 [Effective] Yes I agree, all parts were effective—big, small group, individual group and also series of lectures. [ECD]

D-12 [Effective] Absolutely effective! That is a good laboratory for dealing with real cultural differences instead of being politically correct which we are so used to. [ECD]

Question 5: Do you have any suggestions to improve the seminar?

E-1 Intentionally making very difficult group or very chaotic group or very different communication style group might help more to develop people's sense of cultural difference. We touched as rage, depression, and suicide but also it might be possible to learn war zone of extreme states or mental hospital or street extremeness as cultural point of view. [ERD]

E-2 Re: improvements, my first thought is to try to involve more of the southern hemisphere—South America, Africa, Southeast Asia, and Islanders. This will mean still more thought be given to translation and to offering an introduction to Process Work terms and methods, especially the structure to be used in the seminar. And I would like to hope that there are large foundations which would love to support Worldwork happening, and permit more scholarships to be offered to create a larger pool of participants, as I've mentioned, without compromising our work. [ERD]

E-3 I think the only comment I can say that may be an area for improvement is vetting the small group facilitators. I don't know the criteria used and though I say there was rich learning in my small group, I think that at least one of the small group facilitators was not that experienced. I heard such different experiences from people—some people had what they called FANTASTIC facilitators. Others weren't so happy. Again a big challenge to find the number of facilitators you need to host that size of event—and I know that they did set down some clear criteria which was good. [ERD]

E-4 Continue to maximize on communication styles, including the nonverbal channels. Nonverbal channels can reach deeper content that has not found words. This makes time and space for the deeper work to show up. [ERD]

E-5 None [ERD]

E-6 No, I don't have any suggestions except YMCA dinners. [ERD]

E-7 No, not really. I have learned a lot. [ECD]

E-8 Find some means to invite the oppressor's role into the group processes by: A. Facilitators may play it out more often / clearer. B. Invite not only interesting minority people like Roma, Native-Americans, and Aborigine, but also reps of major corporations, hedge fund managers, bankers, top managers, etc. (just people who identify with mainstream ideas). C. Find ways to bring in really "taboo" topics, which were discussed among participants never got the way into the plenum where they could have been processed. [ECD]

E-9 Not much. Perhaps the theory group could be extended of some "lecture" part. I mean by this to not only have a question & answer setting, but also to present some theory and may be connect it what we had experienced in big group. Some of that appeared in theory group with Joe Goodbread. And the reflection part with Amy Mindell after big groups could be more organized. Some times, they were not easy to join. [ECD]

E-10 None. It was the best yet. [ECD]

E-11 More individual sessions. [ECD]

E-12 Please ensure that at the beginning of the seminar, the facilitators should explain how the whole deep democracy, process work unfolds. I observed that the new people were pretty much left to themselves to figure out how they can participate. People who are new to world work need to be educated on what this is all about so that they participate fully and not just become observers. [ECD]

Follow-Up Research Data Analysis

The responses of my follow-up research were analyzed with a generic approach to qualitative data analysis as described in *Data Analysis of Follow-Up Research.* Through analyzing the data, I found five large chunks of key ideas in the responses. One of them can be termed the participants' satisfaction with the seminar mainly focused on the concept, format, schedule, and facility of the seminar. Another chunk can be described as the participants' satisfaction with the seminar mainly focused on the large group, small group, and individual sessions' qualities. Another chunk can be named as difficulties and helpful things for the participants. Another chunk can be termed comments around the effectiveness of the seminar. The other chunk can be named participants' suggestions to

improve the seminar. Discussion of the difference in the responses of ERD group and ECD group follows.

Participants' Satisfaction with Concept, Format, Schedule, and Facility of the Seminar

Many responses showed that the participants were satisfied with the concept and format of the seminar (responses: A-3, 4, 5, 12, 13, 14, 15, 16, 18, D-10, and D-11). For example, response A-5 indicated as follows:

> The structure of how it was all put together satisfied me—it seemed very well thought out in an effort to care for the group as a whole as well as individuals—Big group morning, Hot Topics and theory, small group afternoon, two individual sessions, networking groups . . .

This response well-represents others indicating that the participants were satisfied with the concept and format of the seminar. Worldwork Seminar first took place in 1991 and usually it has been held every 2 years. Through the experiences of past Worldwork Seminars, it has been improved, so the format and schedule seem to be well-organized. The concept of the seminar remains essentially unchanged from the beginning and it seems to keep attracting people.

Although many responses showed that the participants were satisfied with the concept and format of the seminar, many responses showed that they were less satisfied with the setting, schedule, and facilities of the seminar. The seminar venue was the largest hotel in central London, and many of the participants stayed at other hotels or a YMCA, and they had to commute to the venue everyday. Many of the small groups were held at the University of London Union and many participants had to move to there every afternoon—it took about 5 minutes by foot from the venue. In addition, two common dinners were held at the YMCA—it took about 10 minutes by foot from the venue. Some responses showed that the participants felt that it was difficult to interact and mingle with

other participants because of the distance to lodging from main venue, lack of group meals, and lack of time and space (responses: B-4, 6, 9, and C-5). Response B-12 mentioned the unrestful atmosphere of the venue. Some responses showed that the participants could not receive individual sessions because of the tight schedule of the seminar. For example, the participant of the response C-2 wrote, "My biggest [difficulty] had to do with sleep problems—environmental—which meant that I couldn't guarantee my ability to show up for individual sessions, so I missed out on that component." Individual sessions were held in the morning from 8:15 to 8:45 (two times) at the main venue, so for some participants, it was difficult to take the sessions. This time the Worldwork Seminar was held in the center of London. It was convenient in many ways; however, this setting had a disadvantage for the participants to interact with one another compared with a retreat setting. In addition, there were plenty of sessions and events in the seminar, and the participants might have not enough time to interact with one another outside of the session hours.

Participants' Satisfaction with Large Group, Small Group, and Individual Sessions

Responses about the quality of large group, small group, and individual sessions showed that the participants were very much satisfied with these components of the seminar (responses: A-1, 2, 3, 4, 8, 9, 10, 11, C-3, 4, 8, D-1, 3, 5, 6, 7, 9 and 12). For example, the participant of response A-4 wrote,

> The depth of work that groups did in the middle in the mornings and the impact that that had on me just being on the outskirts was profound—deep inner work and so much happening in me while that work was being done was incredible.

Many participants also mentioned that they were satisfied with the atmosphere of the seminar (A-1, 2, 3, 4, 11, 15, and 17). Some participants mentioned that they were

satisfied with the skills of facilitators (A-3 and 10).

Even though many responses showed that the participants were very much satisfied with the quality of large group, small group, and individual sessions, there were also responses that the participants were less satisfied with these components of the seminar. These responses consisted of two groups. One group consisted of the responses from participants who were less satisfied with the quality of large group and small group sessions (B-2, 7, C-4, 6, and E-3). The other group consisted of responses from participants who were less satisfied with the attention to diversity (B-3, 5, 11, D-2, 4, E-2, 4 and 12).

First I describe responses from participants who were less satisfied with the quality of large group and small group sessions. There were various responses for the group process in the seminar. Response B-2 indicated,

> I was least satisfied with the small group, as we were from so many countries, and while the exercises helped us get to material, we didn't do much group process; I would have liked to have more small group, with debriefing of what arose and what choices were made, why the facilitator moved in the direction they did, etc.

The participant of the response E-3 wrote, "I think that at least one of the small group facilitators was not that experienced. I heard such different experiences from people—some people had what they called FANTASTIC facilitators. Others weren't so happy." One thought is that in this seminar, there were 22 small groups and at least one third of the small group facilitators had the diploma of Process Work while others were students of Process Work (two or three facilitators were assigned to each small group). These facilitators came from several countries and several programs, and it might be difficult to maintain equivalent qualities of facilitation in each small group. The other thought is that sometimes, because of the combination of members, the small groups

simply get enmeshed in difficulties.

Other responses indicated that the participants were less satisfied with the attention to diversity. One chunk of these responses pointed out that they felt that there was not enough support for newcomers (B-3, B-11, D-2 and E-12). The participant of the response B-11 wrote, "I missed more support for people who visited Worldwork for their first time." Response E-12 suggested, "I observed that the new people were pretty much left to themselves to figure out how they can participate." Response B-3 suggested, "I am concerned about those who come into Worldwork without much awareness of Process Work and large group process. I think a day or a half-day of introduction, which could be optional, would be very useful." There were explanations of the Group Process Method of Process Work at the morning large group sessions several times and participants received handouts. However, they might not be enough for newcomers. These responses pointed out the first timers tend to be observers of the group processes. However, on the other hand, that most of the first timers did not jump into the group process and observed the process from outskirts might be a natural way of participation.

Another chunk of the responses pointed out that they felt that there was not enough support for non-English speakers and people who have different communication styles from Westerners (B-3, 5, C-10, D-2, 4, and E-4). For example, the participant of response B-3 wrote," I fear that the non-English speakers had a dual challenge, to grasp the language and the structure." In this seminar, the headset systems for simultaneous translation in several languages (Spanish, German, Romani, Polish, Japanese, and Greek) were offered for non-English speakers in the large group. In small groups, non-English speakers could have assistance from the staff or other participants. Many staff and

participants worked as translators. However, especially in the large group processes, participants who were fluent in English had more privilege to present their opinion than did non-English speakers. The language issue was brought to the large group process, and English speakers became more cautious about this issue, and they tried to speak slowly and clearly.

Another chunk of the responses pointed out that the Worldwork Seminar is biased in favor of social minorities or seemed to have a strong antimainstream bias or culture, and it was difficult for the participants to bring out their perspective in the groups (B-8, C-9, and E-8). The participant of response C-9 wrote,

> My personal difficulty was that I did not feel able to bring in this perspective in a way that it could have a welcomed space. Neither in the plenum nor in the small group, where there was the same bias—also induced by the group leaders. The individual sessions helped to identify the difficulty—however, I did not succeed to overcome my personal paralysis on the subject.

In the large group sessions, I observed that the facilitators took mainstream roles several times. The individual sessions helped one to identify the difficulty. However, for this participant, this time, it was difficult to express one's opinion in the group. As this participant pointed out, in the Worldwork Seminar to take the mainstream roles might be difficult for many participants. Caring for the mainstream role is very important in order to maintain diversity in the Worldwork Seminar.

Difficulties and Helpful Things for Participants

The participants claimed diverse problems/difficulties that they experienced in the seminar. In response C-4, the participant mentioned experiencing fairly difficult feelings in one's small group. In responses C-2, C-5, and C-13, the participants mentioned that they felt difficulty with the venue, facility, setting, or schedule of the seminar. In response

C-3, the participant mentioned that some personal issues came up for the participant during the seminar. Response C-6 showed that at the beginning, the participant felt it difficult to adjust to the atmosphere of the seminar. In response C-9, the participant mentioned that the participant got the feeling that the Worldwork Seminar/community is biased in favor of social minorities, and consequently, one felt it difficult to bring in more mainstream opinions/roles even in the small group. Responses C-10 and C-12 showed that the participants experienced language difficulties. They can communicate in English, but it was difficult for them to explain more complex feelings and discuss more complicated issues.

Responses C-4, C-8, and C-9 indicated that the participants felt that the individual sessions were helpful for them to deal with their difficulties. In responses C-4 and C-10, participants mentioned that sharing with their colleagues in the seminar was helpful. In responses C-6, C-7, and C-12, participants mentioned that working on the issues inside of them was helpful. Responses C-1 and C-3 indicated that the participants felt that the large group sessions were helpful. Responses C-8 and C-10 suggested that the participants felt that the small group sessions were helpful.

Comments Around Effectiveness of the Seminar

Most participants suggested that the seminar was effective for developing participants' intercultural sensitivity/competence. Responses D-2, 3, and 4 indicated that the concept of the seminar was effective. Responses D-5, 6, 7, and 9 mentioned that the large and/or small groups were effective. Responses D-10, 11, and 12 suggested that the format of the seminar (large group, small group, individual session, Hot Topic, etc.) was effective. The participants pointed out the less effective parts of the seminar, too.

Response D-1 suggested that in this seminar, participants did not experience a very difficult group because basically, the large group sessions went very well, and the participant pointed out that a too tamed or too nice group potentially was not so effective for developing participants' intercultural sensitivity/competence. In response D-2, the participant pointed out that the non-English speakers did not have much opportunity to bring up their issues in the center of the large group, and one could not learn from them sufficiently. In responses D-2 and 4, participants suggested that attention given to the first timers in Worldwork Seminar was insufficient.

Participants' Suggestions to Improve the Seminar

Diverse suggestions to improve the seminar were offered. In response E-1, the participant suggested intentionally making a very difficult group or a very different communication style group in order to develop people's sense of cultural difference. In response E-2, the participant suggested trying to involve more of the southern hemisphere because there were not so many participants from that region, and also suggested more support for non-English speakers. In common with this issue, E-12 suggested more support for the first timers. In response E-3, the participant suggested improvement of the small group facilitators. Response E-4 suggested that continued efforts be made to maximize varieties of communication styles, including the nonverbal channels. Response E-6 suggested improving the common dinners of the seminar because this time, the common dinners at the YMCA were not such a good opportunity to mingle with other participants. In response E-8, the participant suggested finding some means to invite the oppressor's role or mainstream roles into the group processes, and also suggested finding ways to bring in really taboo topics. Response E-9 suggested extending the lecture part of

the seminar, and response E-11 suggested offering more individual sessions.

Difference of the Responses of ERD Group and ECD Group

Throughout the analysis of the data, I could find clearest difference in the responses of ERD (the participants whose IDI scores moved in the ethnorelative direction) group and ECD (the participants whose IDI scores moved in the ethnocentric direction) group in the responses to question 4 (Do you think that part of the seminar is effective for developing participants' ability to sense cultural difference and think and act in appropriate ways? What part is effective? What part is not effective?). In replying to this question, the responses of ERD group were rather long and detailed, and four of six responses included comments pointing out the less effective parts of the seminar for developing participants' intercultural sensitivity or competence. Compared with this, all responses of ECD group were very brief and none of the six responses included comments pointing out the less effective parts of the seminar. These things may indicate that the ERD group members had more interest in developing peoples' intercultural sensitivity or competence than did the ECD group members.

Regarding the participants' comments around satisfaction with the seminar, I found that only ERD group members mentioned that they were satisfied with the skills of the facilitators. In ECD group, no participants mentioned that they were satisfied with the skills of facilitators (ERD: A-3 and 10; ECD: none). I found that rather more ERD group mentioned that they were satisfied with the quality of each component of the seminar—large group, small group, Hot Topics and theory, individual sessions, etc. . . . than did ECD group (ERD: A-1, 2, 3, 4, and 11; ECD: 15 and 17). I also found that rather more ERD group mentioned that they were satisfied with the atmosphere of the seminar (ERD:

A-1, 2, 3, 4, and 11; ECD: 15 and 17). These things may indicate that the ERD group members had more affinity with the seminar than the ECD group members.

Many of the participants mentioned that they were satisfied with the structure or format of the seminar, and I could not find a clear difference of the responses of ERD group and ECD group (ERD: A-3, 4, 5, 6, and 7; ECD: 13, 14, 15, 16, and 17). As with the comments around dissatisfaction with the seminar, I could not find a clear difference of the responses of ERD group and ECD group. However, only in ECD group, I found comments that indicated that the participants felt it difficult to adjust to the atmosphere or format of the seminar (ERD: none; ECD: B-7 and 8). In the same way, regarding comments around the participants' problems/difficulties in the seminar, only in the ECD group, I found the comments that indicated that the participants felt it difficult to adjust to the atmosphere or format of the seminar (ERD: none; ECD: C-9). These things may indicate that the ECD group members had more trouble with adjusting to the seminar than did the ERD group members. In question 5, the participants offered diverse suggestions to improve the seminar, and I could not find a clear difference of the responses of ERD group and ECD group.

Chapter 5: Discussion

This chapter includes six major sections. They are summary of the study, conclusions, limitations of the current study, implications, reconnection with prior literature, and recommendations for future research. The first section, summary of the study, includes a restatement of the problem, a review of the procedures used in this research, and the specific research hypotheses tested. The second section, the conclusions, includes the major findings and the presentation of each of the general and specific research hypotheses. The emphasis is on the interpretation of the significance of the research findings. The third section discusses the limitations of the current study. The fourth section discusses the implications of the findings of the current study for theory and practice. The fifth section, the reconnection with prior literature, reconnects the current study with the several most salient prior research articles. The final sixth section discusses what further research needs to be done.

Summary of the Study

Statement of the Problem

This research investigated the effects of the Group Process Method of Process Work on the development of the individuals' intercultural sensitivity by utilizing a standardized instrument. This study also investigated interactions between the development of the group process participants' intercultural sensitivity, and their attributes and responses to the seminar.

Statement of the Procedures

This research employed a two-phase mixed methods research design. First quantitative data were collected and after that qualitative data were collected by a follow-

up research to explain the quantitative data in more depth. In the first phase of the research, Intercultural Development Inventory (IDI) data were collected from the participants at the Worldwork seminar in London, UK in April 24-29, 2008 (pre and posttest configuration) to see how the individuals' Process Work group process experience related to their intercultural sensitivity. The first phase of the study also investigated the relationship between the development of the group process participants' intercultural sensitivity and their attributes and their responses to the seminar by the additional questions to the IDI.

The second phase of the research was conducted by interviewing (using E-mail) to acquire the data regarding the participants' responses to the seminar and experiences in the seminar. The follow-up research participants were selected by the results of the first phase of the research. The participants whose IDI scores shifted to the higher direction (increased intercultural sensitivity) and those whose IDI scores did not shift to the higher direction were selected for the follow-up research. In this phase of the study, the relationship between the participants' experiences at the seminar and the levels of development of intercultural sensitivity were explored.

The Specific Research Hypotheses

The three specific research hypotheses were as follows:

1. Process Work's group process, produces individuals' increased intercultural sensitivity, therefore the group process participants' posttest IDI DS scores are higher than pretest IDI DS scores.
2. There are interactions between the development of the group process participants' intercultural sensitivity and their attributes (demographic features, previous

experiences, motivations for participating in the seminar, characteristic features, and intercultural sensitivity before the seminar). These interactions reflect on the difference of the individuals' pre and posttest IDI DS scores.

3. There are interactions between the development of the group process participants' intercultural sensitivity and responses to the seminar (satisfaction levels with the whole and several elements of the seminar). These interactions reflect on the difference of the individuals' pre and posttest IDI DS scores.

* These hypotheses (1-3) were tested by statistical tests that are two-tailed, and the level of significance was alpha = .05.

Conclusions

Conclusions related to general research hypothesis 1 (p. 72 this document) and specific research hypothesis 1 follow. These hypotheses handled the relationship between individuals' Process Work's group process participation and their increased intercultural sensitivity. It was found that Process Work's group process produces individuals' increased intercultural sensitivity. There was a significant difference between the pre and posttest DS scores in the total group (pretest DS = 95.86, posttest DS = 99.06), t (60) = 2.45, $p < .05$ (two-tailed).

Conclusions related to general research hypothesis 2 (p. 72 this document) and specific research hypothesis 2 follow. These hypotheses dealt with the interactions between the development of the group process participants' intercultural sensitivity and their attributes. It was found that in the relationship between demographic predictors and the pretest DS scores (see Table 5), there were significant differences in previous Process Work training experiences on the pretest DS scores (under 48 hrs DS = 87.44, over 48 hrs

DS = 99.85), t (58) = 2.86, $p < .05$ (two-tailed). In the participants' characteristic features, the level 4-5 (high level) group in conflict tolerance marked statistically greater DS mean scores after the seminar; however, level 1-3 (low level) group did not show a statistical difference. In flexibility, level 4-5 (high level) group marked statistically greater DS mean scores after the seminar; however, level 1-3 (low level) group did not show a statistically significant difference. In sociability, both level 1-3 (low level) and 4-5 (high level) groups did not show a statistically significant difference after the seminar (see Table 12). There were no significant differences in gender, age groups, region, intercultural experience, education level, motivations for participating in the seminar, intercultural training experience, and intercultural sensitivity before the seminar.

Conclusions related to general research hypothesis 2 (p. 72 this document) and specific research hypothesis 3 follow. These hypotheses manage the interactions between the development of the group process participants' intercultural sensitivity and responses to the seminar (satisfaction levels with the whole and several elements of the seminar). In whole seminar satisfaction, the satisfaction level 4-5 (high) groups marked statistically greater DS scores after the seminar; however, the satisfaction level 1-3 (low) groups did not mark statistically greater DS scores after the seminar (see Table 10). In the elements of the seminar, the participants who satisfied with the large group sessions, small group sessions, personal sessions, extracurricular social activities, and staff's expertise marked statistically greater DS scores after the seminar. However, those of satisfaction level 1-3 (low) groups did not mark statistically greater DS scores after the seminar (see Table 10).

Limitations of the Current Study

This research used a sample of convenience. The researcher made no attempt to insure that the sample of the current study is an accurate representation of the larger group or population (this time, all participants in the Worldwork Seminar or of ordinary people in the world). However, convenience samples can provide useful information if the samples' characteristics are clear. The researcher characterized how the sample of current study would differ from an ideal sample in order to interpret the findings from a convenience sample properly.

The research participants' previous experiences of intercultural/diversity training programs and Process Work programs showed their strong interest in Process Work, and intercultural training (see Table 2). Their motivation for participating in the Worldwork Seminar showed their strong interest in Process Work, their own inner growth, and working with social, political, and environmental issues (see Table 3). I assume that for the most part, the people who come to the seminar had a stronger desire for self-development and stronger interest in social, environmental, and political issues in the world than ordinary people.

In addition, out of 329 seminar participants, 61 (19%) individuals participated in this entire research, and this implies that these individuals might be regarded as more supportive of this type of study than other seminar participants. In the follow up research, out of the chosen 24 research participants, 12 (50%) individuals participated in the follow up research, and this implies that these individuals might be regarded as more supportive of this type of study than other research participants.

In the statistical analysis of the current study, the researcher set the pair-wise test

alpha level as .05 (two-tailed). However, it must be noted that because of alpha inflation actual experimentwise alphas were larger than 0.5 (lower statistical power). In the current study, many statistical tests were computed on the same data set. This increased the probability of false positive findings of accepting the alternative hypotheses over all comparisons when the null is true for all comparisons. Alpha inflation occurs when more than a single statistical test is computed on the same data. However, the most important research hypothesis in the current study is general research hypotheses 1, and consequently that the most important statistical test, which involves all research participants, is to see the difference of the individuals' pre and posttest IDI DS scores (specific research hypotheses 1). The other tests that involve partitioning the research participants based on other measured factors are less important.

Implications

Implications of Findings of the Current Study for Theory

The PS score of the IDI indicates how participants rated themselves in terms of intercultural sensitivity. The DS score indicates how the IDI rated participants in developmental terms (Hammer & Bennett, 2001c). In the current study, I mainly focused on the DS scores of the participants to analyze the data because for my purposes, how the IDI rates participants was more important than how participants rate themselves.

In the relationship between demographic predictors and the pretest DS scores (see Table 5), there were significant differences in previous Process Work training experiences on the pretest DS scores (under 48 hrs DS = 87.44, over 48 hrs DS = 99.85), t (58) = 2.86, $p < .05$ (two-tailed). However, there were no significant differences in gender, age groups,

and region, t (59) = 2.00, p = .05 (two-tailed). These scores imply that Process Work training is effective to develop persons' intercultural sensitivity and competence.

Intercultural training experiences, based on the amount of attending previous intercultural or diversity training programs, seem to affect the participants' DS scores (under 48 hrs DS = 94.10, over 48 hrs DS = 99.39). However, this time, the t-test score did not reach the level of significant difference, t (58) = 1.23, $p > .05$ (two-tailed). It seems reasonable that the amount of attending previous intercultural/diversity training programs would have positive effects on the participants' DS scores. However, this time, they were not statistically proven. It may require a more detailed survey. For example, what kind of intercultural training have they participated in?

There was a significant difference between the pre and posttest DS scores in the total group (pretest DS = 95.86, posttest DS = 99.06), t (60) = 2.45, $p < .05$ (two-tailed). In the effects of the Worldwork Seminar on the worldview group profile (five subscales of intercultural sensitivity), there were significant differences in the DD score (pretest DD = 4.45, posttest DD = 4.58), t (60) = 3.04, $p < .01$ (two-tailed), and R score (pretest R = 3.69, posttest R = 3.84), t (60) = 2.20, $p < .05$ (two-tailed). However, there were no significant differences in the M, AA, and EM scores. Increasing of the DD and R scores contributed the improvement of the DS score.

In the IDI, the DD and R scales measure worldviews that simplify and polarize cultural differences. A person who has these worldviews tends to view the world in terms of "us" and "them." When "us" is superior, the person's worldview is categorized into DD (Denial/Defense) by the Developmental Model of Intercultural Sensitivity (DMIS, Bennett, 1986, 1993). When "them" is superior, the person's worldview is categorized

into R (Reversal) (Hammer & Bennett, 2001c). These worldviews are classified as the ethnocentric stages in the DMIS, and are considered more elementary stages. On the contrary, the M, AA, and EM scales measure more advanced stages of intercultural development. In addition to these, there were negative correlations (r = -.35) between the shift amount of DS scores (posttest DS scores minus pretest DS scores), and the pretest DS scores in the whole group (see Table 14). These might mean that the Worldwork Seminar was more effective for the participants who were in the elementary stages than in more advanced stages in the DMIS.

In order to investigate this issue, I divided the participants' data into three groups (A, B, and C groups) using the pretest DS score differences. Participants whose pretest DS scores were located between 55.00 and 84.99 (Denial/Defense or Reversal domain) were assigned to the A group (n = 15). Participants whose pretest DS scores were located between 85.00 and 114.99 (Minimization domain) were assigned to the B group (n = 35). Participants whose pretest DS scores were located between 115.00 and 145.00 (Acceptance/ Adaptation domain) were assigned to the C group (n =11). Table 13 displays the relationship between the A, B, and C groups, and the pre and posttest difference of the DS scores. Figures 9, 10, and 11 display the comparison of pre and posttest IDI worldview group profiles of the A, B, and C groups. After the seminar, A group improved DD and R scale scores, but did not improve M, AA, and EM scale scores. B group improved DD and EM scale scores but did not improve R, M and AA scale scores. C group did not improve any scale scores. I think these things mean that the seminar was effective to improve the participants' DD and R scale scores, but was not so effective to improve the participants' M, AA, EM scale scores. In C group, the

participants' DD, R, and EM scale scores were already high (DD = 4.83, R = 4.70, and EM = 4.22) in the pretest, and there was little room for improvement. One of the most important issues is that the M scale scores in all groups were low (compared to other scales) and did not improve after the seminar in all groups (A group: pretest M = 2.03, posttest M = 2.07; B group: pretest M = 2.36, posttest M = 2.34; C group: pretest M = 3.24, posttest M = 3.23).

The M (Minimization) scale indicates a worldview that emphasizes cultural commonality and universal issues. The M scale consists of two clusters: (a) similarity and (b) universalism. The similarity cluster measures the tendency to assume that basically people from other cultures are similar to us. The universalism cluster measures the tendency to believe one's cultural values are universal and to apply those values to other cultures (Hammer & Bennett, 2001c). Hammer and Bennett recommend further recognition of one's own culture for the person whose M scale score is located in the "transition" area (between 2.33 and 3.66). They wrote, "Your developmental task is: To learn more about your own culture and to avoid projecting that culture onto other people's experience" (Hammer & Bennett, 2001c, p. 7). Further understanding of one's own culture is a base for understanding other cultures. Hammer and Bennett (2001c) wrote about transition issues in the M scale as follows:

> A profile in the "transition" area indicates that you are still dealing with issues around the assumption of cultural commonality. You may be stressing cultural similarity and/or universal values in a way that can mask crucial cultural differences. This often takes the form of an assumption of common needs, interests, and goals among people from different cultures and/or an assumption of the universality of certain values, norms, religious beliefs, and/or practices. (p. 3)

Here, from the follow-up research, are several participants' comments that I felt related to Minimization:

> A-9 Satisfaction: The atmosphere of the group (the large group and the small group): the acceptance of all this diversity and to recognize that behind all this diversity there is a common ground of humanity.
>
> A-12 Getting in touch with wonderful people from other countries and getting deep relationship and understanding, even on a spiritual way, in a very short time.
>
> D-6 Effective for me was the following: To recognize that most of the cultural differences were concrete problems (often out of the history). And to recognize that behind these concrete problems there were individual problems of people like you and me: The wish of being loved, being recognized, and being accepted. And that these individual problems have nothing to do with cultural differences.

On the surface, it is difficult to posit with certainty that these comments relate to Minimization. However, I recognized sentences that indicate a worldview which emphasizes cultural commonality and universal issues. I think most people who stress cultural similarity and/or universal values may feel positive toward other cultures and people from different cultures. They may recognize the essential humanity of every person and may tolerate other cultures. They may recognize themselves as interculturally developed people or "good citizens" and may not feel a strong need to change their worldview. Especially, dominant cultural groups' members may feel so. In other words, it can be said that it is difficult to overcome Minimization for most people and their IDI DS scores tend to be stuck in the Minimization domain (DS score: 85.00 - 114.99). Hammer and Bennett (2001b) stated:

> It is more typical for members of dominant cultural groups to linger in Minimization than for people who are from minority or non-dominant groups. In the U.S., this means that members of the European American ethnic group are more likely to espouse the idea that "we are all the same." African Americans and other people of color in the U.S. tend to suspect that the sentiment is code for "everyone should be like us." Of course, at this stage there is some justification for that suspicion. (pp. 39-40)

Another thought is that one of the features of the Group Process Method of Process Work is to move beyond the polarized, "us and them" worldview. In the Group Process, people can experience many parts of themselves through role play, so it may be a good opportunity to recognize their polarized attitude. It is not just intellectual theory being taught. That some truly personal emotional moments come up seems to unite people in the recognition of familiar emotion and struggle—even if values and intellectual positions are differing. Through this experience, they may come to recognize the basic commonalities among people of different cultures. In this way, the Group Process Method of Process Work might help people to solve their problems around Denial/Defense and Reversal. The Group Process Method of Process Work has been used in the field of conflict resolution and produced good results (e.g., A. P. Mindell, 1989b, 1995, 2002; Rose, 2000). In the field of conflict resolution, the parties concerned are often in sharp conflict with each other and overcoming their problems around Denial/Defense is crucial. I see a clear correspondence between this actual performance and the effects of the Worldwork Seminar on the worldview group profile (the IDI).

On the other hand, these kinds of experiences (coming to recognize the basic commonalities among people of different cultures) might reinforce the participants' beliefs that people from other cultures are similar to us and one's cultural values are universal. In addition to this, Process Work theory emphasizes the essence level of experience of a person that might be similar to other people and universal to humans (see *Theory of Process Work Method*). This might reinforce the participants' beliefs that pertain to Minimization.

Yet another thought is that a person has to recognize subtle differences between

one's culture and other cultures many times and in many ways in order to overcome Minimization. Then one will be able to understand and feel that there are very different worldviews and other people experience the world in different ways—even if we share the basic commonalities. Then one will be able to avoid assuming people from other cultures are similar to us and to believe one's cultural values are universal. The Worldwork Seminar might be too short (6-day seminar) and so it is difficult to sufficiently effect aspects of the participants' worldview that pertain to Minimization.

Concerning the issue around AA (Acceptance/Adaptation) scale scores (AA scale scores did not improve after the seminar), one of the most conceivable reasons is that the M scale scores of the seminar participants were relatively low and did not improve after the seminar. Hammer and Bennett (2001b) stated, "Acceptance is characterized by an elaboration of categories of cultural difference. . . . The essence of an Adaptation worldview configuration is the intentional shift in cultural frame of reference and/or shift in behavior according to cultural context" (pp. 41-42). A person who has the ability to comprehend and accommodate complex cultural difference may have a high score on the AA scale scores. Then, it would appear that it is important to solve the developmental issues around Denial, Defense, and Minimization stages to move to Acceptance and Adaptation stages (improve the AA scale scores) because a person who has the worldview that connects to Denial, Defense, or Minimization, denies or minimizes complex cultural difference. Hammer and Bennett (2001b) stated:

> In terms of cultural difference, Acceptance is the opposite of Defense. In Defense, the recognition of difference is associated with threat: "They are different, and therefore they are threatening." In Acceptance, a renewed recognition of difference accompanies the move from Minimization, but here it is associated with curiosity: "They are different, and therefore they are interesting." As a form of ethnorelativism, Acceptance represents a development of "intercultural

> consciousness." In the earlier ethnocentric stages, cultural difference is unconsciously avoided through denial of its existence or defense against its threat. After a transition through the recognition but minimization of cultural difference, the Acceptance condition finally allows cultural difference to be consciously construed. (p. 41)

The other thought is that a kind of cultural specific training might be needed to improve an individual's Acceptance and Adaptation worldviews. This issue is discussed in the *Reconnection with Prior Literature* section.

Concerning the issue around EM (Encapsulated Marginality) scale scores, (EM scale scores did not improve after the seminar), before the seminar, I thought that often participants find others with whom they share common interests and feelings in the seminar and this kind of interaction may contribute to solving the issues around EM. For example, a person who has a feeling of alienation from any cultural context (deracinated feeling) may find another who has similar feelings in the large or small groups. Often, after the group, they mingle with one another and sometimes create an autonomous network group. These kinds of activities are expected to be effective in developing intercultural sensitivity/competence especially for those who show issues on the EM scale on the IDI. Hammer and Bennett (2001b) stated:

> People who show issues or impediments on the EM Scale may be dealing with the identity issues mentioned above. If so, they will also show few issues in the other dimensions of the IDI. This is because they really are ethnorelative in their experience of cultural difference, but they haven't yet resolved the identity issues raised by such highly developed intercultural sensitivity. The developmental task for these people is to create a "marginal reference group" of other people with Integration worldviews that can support their intercultural identity. (p. 45)

I think that often it takes years to resolve identity issues. The Worldwork Seminar might affect the participants' issues around EM; however, the seminar was only 6 days, and it was difficult to find the pre and posttest difference on the EM scale scores.

Implications of Findings of the Current Study for Practice

In the analysis of relationship between demographic variables and pre and posttest difference of DS scores, there was a significant difference between the Process Work training experiences over 48 hours group and under 48 hours group. However, there were no significant differences between other binary parameters in the demographic variables (see Table 8A and 8B). It did not reach to statistical significance, but the shift amounts of DS scores (posttest DS scores minus posttest DS scores) had a tendency to positively correlate with length of Process Work training experience, $r = .25, p < .10$ (two-tailed). However, there were no correlations between the shift amount of DS scores and the participants' age, intercultural experience, education level, and intercultural training experience (see Table 14). From these, it can be said that Process Work training experience length was one of the most influential demographic variables to give positive effects to the shift amount of DS scores. This means that the DS scores of the participants who had more experience in Process Work programs increased more than the scores of participants who had less experience in Process Work.

Here, from the follow-up research, are some participants' comments that related to their prior experience of Process Work training. Response C-6 indicated that at the beginning, the participant felt it difficult to adjust to the atmosphere of the seminar. In response C-9, the participant mentioned getting the feeling that the Worldwork Seminar/community was biased in favor of social minorities, and one felt it difficult to bring in one's opinions even in the small group. The participant of response B-7 wrote,

> I observed that facilitators switched swiftly from the role of facilitator to the role of participants and at times I found this comforting, however at others it was a bit confusing. . . . For me personally being both participant and facilitator was a bit tiring.

In the Group Process of Process Work, frequently facilitators take the roles in the group to identify the roles, to facilitate dialogue between the roles, or to express the essence of the roles. This participant was a first timer and one who seemed to be confused by the modality of the Group Process Method of Process Work. Several participants pointed out that they felt that there was not enough support for the first timers (B-3, B-11, D-2, 4, and E-12).

From these responses, I assume that participants who had had more experience in Process Work were more comfortable and relaxed in the seminar, and they could deepen their intercultural experiences more than the participants who had had less experience in Process Work. The participants who had less experience in Process Work might have felt initially confused, perplexed, or even offended by the Group Process of Process Work. A certain portion of their attention might have been involved in simply absorbing the theories and methods. Also, some first timers do tend to be shy about interacting completely at first, especially as it becomes clear that some people "know" what is going on, thus decreasing their opportunity for personal learning. Process Work's group process has its special modality—many people feel confused at first, even though many of them might feel comfortable with it afterwards.

I think that increasing attention for the first timers and strengthening measures aimed at supporting them are important topics for attention in preparing for the next Worldwork Seminar. For example, it may be effective to set up some introduction sessions for the beginners or first timers before the seminar where they can learn basic theory and skills of the Group Process Method of Process Work. I think that for most of the first timers, it is difficult to take roles or express their opinions in the large group.

However, it may be easier for them to express themselves in the small groups, therefore the small group facilitators should pay special attention for the first timers so that they will be able to experience the seminar fully and feel free to express themselves. It may be effective to offer extra individual sessions for the first timers, if they wish. It is very important that the first timers feel that they are welcomed.

In the section, *Implications of Findings of the Current Study for Theory,* I presumed that one of the most important issues was that most participants' M scale scores did not increase after the seminar. The M (Minimization) scale indicates a worldview that emphasizes cultural commonality and universal issues. I pointed out that most people who stress cultural similarity and/or universal values may feel positive toward other cultures and people from different cultures, and thus may not feel a strong need to change their worldview. I also pointed out that the Group Process and theory of Process Work might reinforce the participants' beliefs that pertain to Minimization, and that the Worldwork Seminar might have been too short (6-day seminar), and thus it would have been difficult to affect the participants' worldviews in ways that pertain to Minimization.

I think that enhancing the small group activities and extracurricular interactions of the seminar may help future participants to overcome Minimization. In small group activities and extracurricular interaction, participants can interact with others directly and personally, and learn about their backgrounds and worldviews. These kinds of experiences will help people to become aware that other people experience the world differently. Through such experiences, the participants may become more aware of their own culture, and become more careful in applying their own cultural or "universal" values to other people. In the follow-up research, several participants mentioned their

lack of satisfaction with the small groups. It is a given that with 22 small groups in the seminar, it might be difficult to maintain equivalent qualities of facilitation in each small group. I think that mandating supervision for the small group facilitators as well as doing assessment for them during and after the seminar would be an effective means to improve the qualities of each small group. There were optional supervision sessions available for the small group facilitators who wanted it during the seminar. However, there is also room for improvement. It is important for the facilitators to have enough feedback from small group members and to receive supervision and assessment from their supervisors during and after the seminar. I also think that expanding the length of the small group meetings may be effective. In this seminar, the small group was held in the afternoon from 3:30 to 5:00 every day except on the last day of the seminar. I think that it was not long enough to deepen the participants' interaction and their small group experience. This issue might connect with the participants' relationship satisfaction.

In the relationship between the participants' satisfaction with the seminar and the pre and posttest difference of the group mean DS scores, in whole seminar satisfaction, the satisfaction level 4-5 (high) group marked statistically greater DS scores after the seminar; however, the satisfaction level 1-3 (low) group did not mark statistically greater DS scores after the seminar (see Table 10). In the elements of the seminar (the large group sessions, small group sessions, personal sessions, extracurricular social activities, and staff's expertise), satisfaction level 4-5 (high) groups marked statistically greater DS scores after the seminar (see Table 10). However, satisfaction level 1-3 (low) groups did not mark statistically greater DS scores after the seminar (see Table 10). There were positive correlations between the shift amount of DS scores and staff's expertise

satisfaction (r = .33). The current study also showed strong positive correlations among the optional questions of the posttest (1 – 8; whole seminar satisfaction, large group satisfaction, small group satisfaction, individual session satisfaction, autonomous group satisfaction, extracurricular social activities satisfaction, relationship satisfaction, and staff's expertise satisfaction) (see Table 14). This indicates the importance of the participants' satisfaction with the whole seminar.

From the follow-up research, many of the participants mentioned that they were satisfied with the structure or format of the seminar (the ethnorelative direction [ERD]: A-3, 4, 5, 6, and 7; the ethnocentric direction [ECD]: A-13, 14, 15, 16, and 17), and I could not find a clear difference in the responses of ERD group and ECD group. However, I found that only ERD group participants mentioned that they were satisfied with the skills of facilitators. In ECD group, no participants mentioned that they were satisfied with the skills of facilitators (ERD: A-3 and 10; ECD: none). More of ERD group mentioned that they were satisfied with the quality of each of the components of the seminar—large group, small group, Hot Topics and theory, individual sessions, and so forth—than ECD group (ERD: A-1, 2, 3, 4, 11; ECD: 15 and 17), and more of ERD group mentioned that they were satisfied with the atmosphere of the seminar (ERD: A-1, 2, 3, 4, and 11; ECD: 15 and 17). These things were consistent with the data of the IDI that I mentioned above. From such data, it can be said that in this seminar, the participants who were more satisfied with the whole seminar, facilitators' skills, quality of each of the components of the seminar (large group and small group), and atmosphere of the seminar could develop their intercultural sensitivity/competence more than those who were less satisfied. This underscores the importance of the participants' satisfaction

with the whole seminar. It seems the seminar was trying to provide a holistic experience—both inner and outer directed. It may not be a single aspect of the seminar that affected the development of the participants' intercultural sensitivity. These are simple findings but important because it means that the feedback from participants regarding satisfaction with the seminar may include much important information on areas that need improvement.

Because of these concerns, I believe it is important to improve the method of receiving feedback from the participants. This time, the organizers asked the participants to write feedback responses at the end of the seminar. I think a much more detailed survey is needed. For example, the feedback sheets could be gathered in each small group, individual session, Hot Topics session, and Process Work theory session during, and at the end of the seminar. I also think that follow-up research by E-mail is very effective because the participants may be able to write more extensive feedback upon reflection after the seminar. In my research, I was able to receive detailed feedback in this way.

In relationship between participants' motivations for participating in the seminar and pre and posttest difference of DS scores, the motivation a, b, and d groups increased the group mean DS scores after the seminar (a—to study Process Work; b—to work with social, environmental, and political issues; and d—for their inner growth); however, they did not reach the statistically significant level (the shift amounts of DS scores had a tendency to positively correlate with the motivation a, $p < .10$). The motivation c and e groups did not increase the group mean DS scores after the seminar (c—to develop their relationship skills, and e—other) (see Table 11). These data imply that this seminar fit the participants whose motivation was to study Process Work.

Concerning the issue around participants' relationship satisfaction in the seminar, there were negative correlations between relationship satisfaction in the seminar and the participants' age (r = - .33) (see Table 14). This means that older participants were less satisfied with the relationship with other participants in the seminar. In addition, there were negative correlations between the participants' age and their satisfaction with the whole seminar (r = - .26). From follow-up research, I found several responses that pointed out that there was not enough time to interact and mingle with other participants (B-4, 6, 9, and C-5). This time the Worldwork Seminar was held at a large hotel in the center of London, and many of the participants stayed at other hotels or a YMCA, and they commuted to the venue everyday. Many of the small groups were held at the University of London Union and many participants had to move there every afternoon. In addition, there were plenty of sessions and events in the seminar, and the participants might not have had enough time to interact with one another outside of the seminar sessions. I assume that for many participants, especially older people, the seminar setting was physically hard, and many of them might not have attended many of evening events at the main venue from 8:30 to 11:00 PM. For the same reason, they might not have participated in the extracurricular social activities so much. Actually, there were also negative correlations between the participants' age and the satisfaction of extracurricular social activities (r = - .45). In addition, there were positive correlations between the participants' relationship satisfaction and the satisfaction of extracurricular social activities (r = .53) in the seminar.

Given the issues around participants' relationship satisfaction in the seminar, I think that it is important to afford the participants more time and places to interact. If the

seminar were held in a retreat setting, participants may have more opportunity to interact with one another. Especially older participants, first timers, and participants who have a physical handicap may be able to interact with other participants more (and more easily) in a retreat setting.

Concerning the issue around the relationship between participants' characteristic features and pre and posttest difference of DS scores, the level 4-5 (high level) group in conflict tolerance marked statistically greater DS mean scores after the seminar; however, level 1-3 (low level) group did not show a statistical difference. In flexibility, level 4-5 (high level) group marked statistically greater DS mean scores after the seminar; however, level 1-3 (low level) group did not show a statistically significant difference. In sociability, both level 1-3 (low level) and 4-5 (high level) groups did not show a statistically significant difference after the seminar (see Table 12). The current study showed positive correlations between the tolerance for conflict and intercultural training experience length (r = .35), and flexibility (r = .49). There were positive correlations between flexibility and intercultural experience length (r = .40), education level (r = .33), tolerance for conflict (r = .49), and sociability (r = .30). There were positive correlations between sociability and intercultural experience length (r = .37) and flexibility (r = .30) (see Table 14). These imply that the participants' flexibility and tolerance for conflict are important characteristic features for developing intercultural sensitivity/competence, and the participants' sociability might not be as important as them.

Prior studies reported similar findings. Van Oudenhoven, and Van der Zee (2002) studied international students who spent more than a year abroad and reported the importance of emotional stability in the first phase of adjustment to an intercultural

situation. Van der Zee, Atsma, and Brodbeck (2004) examined the influence of personality on work outcomes among business students who worked together in culturally diverse teams, and they reported that the subjects' traits of emotional stability and flexibility were found to have a positive effect on work outcomes under conditions of high diversity. Van der Zee, Ali, and Haaksma (2007) investigated the influence of personality on the intercultural adjustment of expatriate children and adolescents, and they reported that emotional stability appeared as an independent predictor of adjustment.

It is not hard to anticipate why the participants' flexibility and tolerance for conflict are important. One of the features of the Group Process Method of Process Work is role play. In the Group Process, participants are encouraged to take and switch many roles and experience the roles in the group through role play. For example, a participant can take a terrorist's role after taking government's role in the group. However, many of the first timers hesitated and/or were confused about taking and switching roles. In the follow-up research response C-9, for example, the participant mentioned the feeling that the Worldwork Seminar/community is biased in favor of social minorities, and felt it was difficult to bring in one's opinions even in the small group. I think this is a good example that the participants' flexibility and tolerance for conflict are important characteristic features in the Group Process in Process Work.

In the Group Process in Process Work, if a participant takes some role, the participant often gets into a conflict with other roles and one has to tolerate the conflict. Especially if the participant feels insecure in the group, it is very difficult to take a role when one anticipates that the role is unwelcome for many people. Even if a participant does not take roles actively, one has to be in the room where the group process is going

on, so the participants may have to have the ability to tolerate conflict. In the Group Process in Process Work, participants are recommended to switch roles. Switching roles requires that the participants have mental flexibility. Most people are attached to some roles (man, woman, teacher, victim, etc.) and often feel it is difficult to detach from them.

I think that the facilitators need to try and to create an atmosphere wherein all group members feel free and secure. Especially, small group facilitators should try to create a free and secure atmosphere, and pick up the opinions or roles that the participants may feel difficult to bring up in the large group process in the seminar. Individual sessions are also important for supporting the participant who may feel insecure or confused in the seminar.

Regarding the issue around the relationship between participants' English fluency and pre and posttest difference of DS scores, level 4 (native English speaker level) group in English fluency marked statistically greater DS mean scores after the seminar; however, level 1-3 (nonnative English speaker) group did not show this statistical difference (see Table 12). On the other hand, there was no correlation between the shift amount of DS scores and English fluency ($r = .01$) (see Table 14). The participants' English fluency might have effected development of intercultural sensitivity/competence in this seminar. In follow-up research responses C-10, C-12, D-2, and D-4 indicated that the nonnative English speakers tended to abstain from making remarks in the seminar.

However, as I mentioned in the *Procedure* section, the seminar participants who did not have sufficient English language ability to qualify for this research did not participate in this research. It has been estimated that the percentage of nonnative English speakers in the seminar was higher than the percentage of nonnative English speakers in

this research. This issue clearly merits further consideration and exploration.

Reconnection with Prior Literature

In the current study, the mean DS score of the participants who have longer intercultural experience, based on the amount of previous experience living in another culture, was higher than the participants who have shorter experience (under 1 year, DS = 91.80, over 1 year, DS = 98.00). However, this time, the *t*-test score was not statistically significant, $t\ (59) = 1.42, p > .05$. There were correlations ($r = .27, p < .05$) between the posttest DS scores and the participants' intercultural experience length. It did not reach statistical significance, but the pretest DS scores had a tendency to positively correlate with the participants' intercultural experience length ($r = .22, p < .10$).

Generally a person's intercultural sensitivity/competence is affected by the amount of their prior intercultural experience. A person who has less intercultural experience tends to experience more intensity on any new intercultural experience. In contrast, a person who has more intercultural experience tends to adapt to new intercultural experiences easily. Paige (1993) wrote:

> Sojourners with a great deal of previous intercultural experience will, in general, experience less stress in the new culture. They will already have developed coping strategies, will be familiar with the cross-cultural-adjustment process, will have set realistic expectations of themselves and the culture, and will have intercultural communication skills to help them in the initial stages. (p. 9)

Prior studies (Pederson, 1998; Straffon, 2003) show a correlation between intercultural sensitivity (the IDI scores) and intercultural contact. Pederson (1998) reported on an examination of urban, suburban, and rural (USA) 7th grade students' intercultural sensitivity. In this study, for boys, the IDI mean score (the modified IDI for children, 40-item) was highest among urban schoolchildren, 2nd highest among suburban

schoolchildren, and lowest among rural schoolchildren. Straffon (2003) reported on an examination of the relationship between attending an international high school (Malaysia) and intercultural sensitivity. In this study, intercultural sensitivity (the IDI scores, 60-item) of the students was positively correlated with the length of time that the students studied in the international school. In these studies, the subjects' intercultural sensitivity/competence was positively affected by the amount of their prior intercultural experience. From these, I see a correspondence between the prior studies and my current study.

Park (2001) reported on the use of the IDI (60-item) to assess the effects of a program that integrates cultural teaching in the language curriculum (7 weeks long) in a university in Oregon. The participants of the study were 14 Japanese college students who were all women and new-arrivals. In this study, only the Minimization scale changed after the program. Park (2001) stated:

> Although both IDI_1 [pretest] and $ID1_2$ [posttest] created similar profiles overall, t-tests revealed that statistically significant change occurred only at the Minimization stage between IDI_1 and $ID1_2$ ($\propto = 0.05$). Regarding the change over the term, the qualitative data also revealed that the most notable change between the beginning and the end of the term was the increased notions reflected on the Minimization scale of the IDI. (pp. 106-107)

The 60-item version of the IDI is a former version of the IDI 50-item version (current version). It does not provide the DS score and PS score like the 50-item version; however, it provides Denial, Defense, Minimization, Acceptance, Cognitive Adaptation, and Behavior Adaptation scales. The data of the 60-item version and the 50-item version cannot be comparable directly. However, it might be considered that the 60-item version's Denial and Defense scales correspond to the DD (Denial/Defense) and R (Reversal) scales of the 50-item version (negative correlation); the 60-item version's

Minimization scales corresponds to the M (Minimization) scale of the 50-item version (negative correlation); the 60-item version's Acceptance, Cognitive Adaptation, and Behavior Adaptation scales correspond to the AA (Acceptance/Adaptation) scale of the 50-item version (positive correlation); and no scale of the 60-item version correspond to the EM (Encapsulated Marginality) scale of the 50-item version.

In this study, the group score of the Minimization scale changed from 4.00 (pretest) to 4.52 (posttest) (1-7 scale), t (12) = 3.89, $p < .05$. This means that the research participants' Minimization worldviews were strengthened, and this can be interpreted that the research participants became more ethnocentric. However, Park (2001) interpreted this result as a transition phase towards ethnorelativism, and saw this result as a positive effect of the program. Park (2001) stated:

> According to DMIS theory, the Minimization stage is in itself considered one of the ethnocentric stages, because of its characteristics that may blind learners from recognizing cultural differences. However, the strengthened Minimization idea did not stop them from learning more about cultural differences, but rather made it easier for the students to approach other cultures with a positive attitude. As far as relativity with other stages, the increased Minimization scale for this group of students was not negative. Rather, this phenomenon was a critical turning point towards ethnorelativism. This interpretation was supported for the following three reasons. First, the scale in the Acceptance stage increased during the term (Acceptance$_1$: 5.78, Acceptance$_2$: 6.14) [t (12) = 1.40, p = .09], which suggests the students had respect for behavioral differences and value differences. Second, for the most part, students did not fall back on the scale at the Denial and Defense stages, which implies that they did not become more ethnocentric. Moreover, the qualitative data revealed that the students were motivated to learn about cultural differences and increased their self-awareness, which is a pivotal developmental task for learners in the Minimization stage (Bennett, 1996). (p. 135-136)

In the current study, the research participants' Denial, Defense and Reversal worldviews were weakened after the seminar; however, in Park's (2001) study, the Denial and Defense worldview were not weakened. In the current study, the research participants' Minimization worldview was unchanged; however, in Park's (2001) study,

the research participants' Minimization worldviews were strengthened after the program.

In Park's (2001) study, the participants of the study were 14 Japanese college students who were all women and new-arrivals. They had had a limited intercultural experience before the research. I assume that most of their experiences in the United States were campus-based, and they had been basically satisfied with the program in the university. It means that participating in the language curriculum, which integrates cultural teaching (7 weeks long) might be basically positive experience for them. Because of the positive experiences, they might strengthen a tendency to assume that American people or people from other countries are basically "like us" (strengthened their Minimization worldviews). However, this might be a transition phase towards ethnorelativism as Park mentioned above.

Compared to these homogeneous subjects, in the current study, the participants were much more diversified, and many people had had rich intercultural experience before the research. I assume that even if many of them were satisfied with the seminar, they might not strengthen their Minimization worldviews easily.

In Park's (2001) study, there were no statistically significant differences in the Denial and Defense scales after the 7-week long program. Compared to this, in the current study, there were significant differences in the DD score and R score after the 6-day long seminar. This implies that the Group Process Method of Process Work might help people solve their problems around Denial/Defense and Reversal in a brief period of time.

Klak and Martin (2003) reported on the use of the IDI (70-item) to assess the effects of participating in a campus-based international program in a university in Ohio

with a cultural theme (Latin American celebration). The participants of the study were 63 students in a university in Ohio. During the semester the students participated in a campus-wide series of cultural and intellectual events that focused on Latin America. The central component of the program was a series of lectures and discussions hosted by the language department of the university. There were also many other events such as the presenting of Latin American music, art, plays, and films.

The 70-item version of the IDI is a former version of the IDI 50-item version (current version). It does not provide the DS score and PS score like the 50-item version; however, it provides Avoidance, Protection, Reversal, Minimization, Acceptance, Contextual Evaluation, and Cultural Marginality scales. The data of the 70-item version and the 50-item version cannot be comparable directly. However, it might be considered that the 70-item version's Avoidance and Protection scales correspond to the DD (Denial/Defense) scale of the 50-item version (negative correlation); the 70-item version's Reversal scale corresponds to the R (Reversal) scale of the 50-item version (negative correlation); the 70-item version's Minimization scale corresponds to the M (Minimization) scale of the 50-item version (negative correlation); the 70-item version's Acceptance, Adaptation, and Contextual Evaluation scales correspond to the AA (Acceptance/Adaptation) scales of the 50-item version (positive correlation); and the 70-item version's Cultural Marginality scale partially correspond to the EM (Encapsulated Marginality) scale of the 50-item version (correlation is unpresumable).

In Klak and Martin's (2003) study, after the program, the research participants' Avoidance worldviews were weakened; however, Protection and Reversal worldviews were not weakened. Compared to this, in the current study, the research participants'

Denial, Defense and Reversal worldviews were weakened after the seminar.

I think that it is reasonable that after the program, the research participants' Avoidance worldviews were weakened because the program events might arouse the students' interest for Latin American culture, and their tendency toward disinterest and avoidance of cultural difference were weakened. On the other hand, the students' Protection and Reversal worldviews were not weakened. I think that the events like lecture and art performance are not so effective to weaken an individual's Protection and Reversal worldviews because in these events, most of the time, an individual does not meet any individuals who comes from other culture directly. Both Protection and Reversal are a tendency to view the world in terms of "us" and "them." For overcoming these tendencies, some truly personal emotional experience seems to be needed to unite people in the recognition of familiar emotion and struggle. Compared to this, as I mentioned before, the Group Process of Process Work seems to have a strong effect to let people to move beyond the polarized, "us and them" worldview.

In addition, in Klak and Martin's (2003) study, the research participants' Protection and Reversal worldviews were not weakened after a semester long program; however, in the current study, there were significant differences in the DD score and R score after the 6 days long seminar. This might indicate that the Group Process Method of Process Work help people to solve their problems around Denial/Defense and Reversal in a brief period of time as I mentioned before. This should be validated by future investigation.

In Klak and Martin's (2003) study, Minimization worldview was not changed and similarly, in the current study, the research participants' Minimization worldview was not

changed. This implies that it is difficult to overcome Minimization for most people, as I have discussed in the *Implications of Findings of the Current Study for Theory* section.

In Klak and Martin's (2003) study, the research participants' Acceptance, Adaptation, and Contextual Evaluation worldview strengthened after the program. Compared to this, in the current study, the research participants' Acceptance and Adaptation worldviews were not changed. In Klak and Martin's (2003) study, the subjects participated in a cultural specific education/training (Latin American celebration). I think that this kind of cultural specific training might be effective to improve an individual's Acceptance and Adaptation worldviews. Acceptance is a tendency or worldview to recognize patterns of cultural difference in one's own and other cultures, and Adaptation is a tendency or worldview to change perception and behavior according to cultural context (Hammer & Bennett, 2001c). The research participants might have absorbed Latin American culture well in the program and thus strengthened their Acceptance and Adaptation worldviews. Compared to this, in the Worldwork Seminar, the amount of cultural specific education/training was limited. This might affect the results of this current study.

Recommendations for Future Research

It is necessary to conduct multiple replications of the research because this study is the first attempt to investigate the effects of the Group Process Method of Process Work by using a standardized assessment instrument. Replications by the same researcher may offer additional support for the hypotheses and replications by different researchers using different samples are necessary for long-term credibility.

In the current study, the researcher employed many statistical tests because this is the first attempt to investigate the effects of the Group Process Method of Process Work and Worldwork seminar and the researcher tested many independent variables. In future research, it is important to reduce the number of statistical tests in a study to reduce the alpha inflation factor. I suggest future surveys involving only variables that were found significant in this study to confirm the results of this study using fewer pair-wise comparisons.

It is also important to continue to iterate this kind of research to accumulate data and expand knowledge. For example, if the next Worldwork Seminar is held in a retreat setting, the participants may have more opportunity to interact with one another. How might it be reflected in the IDI scores and the participants' satisfaction with the seminar? In *Reconnection with Prior Literature* section, I pointed out that the Group Process of Process Work might help people to solve their problems around Denial/Defense and Reversal in a brief period of time. This could be validated by future research.

The current study did not include the use of control groups. However, in future research, using tightly controlled experimental design should be considered. The current study focused on the effects of the Group Process Method of Process Work on the

development of the individuals' intercultural sensitivity. It did not measure the impact of other interventions on building intercultural sensitivity. Expanding the range of interventions (using other type of interventions) and then compare the effects will be an important theme.

In *the Implications of Findings of the Current Study for Practice section,* I suggested the importance of the small group activities in the seminar. I think that the small group activities have to be more fully investigated. Feedback from the small group members to each small group facilitator should be gathered and analyzed. Assessments of each small group's activities should be conducted during and after the seminar. The IDI data can be utilized for this assessment, especially responses to the optional/supplemental questions.

In *Implications of Findings of the Current Study for Practice* section, I pointed out the importance of increasing attention for the first timers and strengthening measures aimed at supporting them. First timers' experiences in the seminar should be studied more. For example, if the next Worldwork Seminar would have introduction sessions for the first timers, those individuals who participate in the sessions may be more ready for participating the Group Process of Process Work than the first timers who do not participate in such introduction sessions. How might it be reflected in the IDI scores and the participants' satisfaction with the seminar?

In *Implications of Findings of the Current Study for Practice* section, I indicated that in a Worldwork Seminar, the participants' tolerance for conflict and mental flexibility might be important characteristic features for developing intercultural sensitivity/competence. I think that the relationship between the participants'

characteristic features and the effects of the seminar should be investigated more. For example, the use of instruments that measure personal traits and qualities, such as the Learning Style Inventory (Kolb, 1999), the Cross-Cultural Adaptability Inventory (Kelley & Meyers, 1995), and the Intercultural Conflict Style Inventory (Hammer, 2003), may be useful. They can provide important information to the trainers and learners. The three mentioned above are paper and pencil exercises, and they are particularly useful for self-awareness and self-assessment, and the instruments emphasize cognitive learning. Each learner will have a unique profile by using the instruments. They can also provide a group profile, too.

In *Implications of Findings of the Current Study for Practice* section, I mentioned that the participants' English fluency might affect their development of intercultural sensitivity/competence in this seminar. However, the seminar participants who had less English language ability were excluded from this research, and thus, there are insufficient data to work with. More detailed research will be needed to explore this issue. For example, it would be meaningful to use other language versions of the IDI, and thus be able to recruit research participants without the limitation of having English language ability. What then might be learned about how Process Work's group process might interface with intercultural sensitivity/competence? The IDI is currently available in twelve languages (Bahasa Indoneasian, English, French, German, Italian, Portuguese, Spanish, Russian, Korean, French, Japanese and Chinese). The current study used only English version of the IDI for practical reasons.

The current study suggested that Worldwork Seminar and Process Work's group process might not be so effective to help people move beyond Minimization. This issue

should be validated by future research. Along with this, training methods that help people move beyond Minimization should be investigated. Generally, developing self-cultural awareness and avoiding projecting one's home culture on other people is one of the best measures to overcome Minimization (Hammer & Bennett, 2001b). It might be effective to use instruments in the seminar that help people develop self-cultural awareness such as Horizontal and Vertical Individualism and Collectivism (Gelfand & Holcombe, 1998; Singelis et al., 1995) and the Intercultural Conflict Style Inventory (Hammer, 2003).

The reversal of rank structure in the group processes of Process Work should be studied. In many group processes of Process Work, minority people have more of a voice than mainstream people. This phenomenon can be termed as "reversal of rank structure." In the current study, some research participants reported this phenomenon. The reversal of rank structure can facilitate the group process because people need to hear more oppressed voices in the society expand their worldviews. However, too much reversal of rank structure may make mainstream people keep away from the group processes.

From a Process Work perspective, I welcome the findings that indicate Worldwork does make a difference in developing intercultural sensitivity/competence for participants. However, it is essential to continue to iterate this kind of research and accumulate additional data, in order to continue to expand upon this study's findings. Thus, I sincerely hope that my research not only interests many people but that it also stimulates further interdisciplinary investigation between Process Work Method and recent theory about intercultural communication.

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Appendix A: Informed Consent Form

Project: An Assessment of the Effects of the Group Process Method of Process Work
Principal Investigator: Akira Kobayashi, MPW, Certified Process Worker
2431 NW Irving St. #22A, Portland, OR 97210
503-827-0272 / AkiraKby@mac.com

Location of Study

The Royal National Hotel
Bedford Way, London Wc1, England UK

Purpose of This Research Study

You are invited to participate in a research study designed to explore the possibility of measuring the effects of using the Group Process Method of Process Work as measured by psychometric instruments. This is a pioneer project because this kind of assessment research has not yet been done for the Group Process Method of Process Work. My study comes out of my desire to make a bridge between the Group Process Method of Process Work and recent theory about intercultural communication. This research study will be conducted as part of my doctoral program in Interdisciplinary Studies with a concentration in Psychology and a specialization in Cross-Cultural Psychotherapies at Union Institute & University in Cincinnati, Ohio, USA. The data of this research will be used as I write the dissertation for my doctoral program, titled *An Assessment of the Effects of the Group Process Method of Process Work.* Participating in this research is completely voluntary. You are under no obligation to participate.

Procedures

You will be asked to take the tests of the Intercultural Development Inventory (IDI) prior to and following the seminar. The IDI is a reliable 50-item, theory-based paper and pencil instrument measuring people's basic orientations toward cultural difference. There are also some optional questions with the IDI. It will take a total of 15-25 minutes to administer. The pretest will be on the first day (April 24, 2008) of the seminar. At the pretest, I will pass the IDI to you and ask you to complete it there, and I will collect the responses. The posttest will be during the last day (April 29, 2008) of the seminar. At the posttest, I will pass the IDI to you and ask you to complete it there, and I will collect your responses. You must agree to take BOTH pre and posttests, if you decide to participate in this research.

You may be asked to participate in the follow-up research in which I will interview some of you by E-mail. I will select the follow-up research participants (some 10-20 of you) based on your pre and posttest scores. I hypothesize that many of your IDI scores will move up after the seminar. I will select some of you whose IDI score moved in the hypothesized direction (top 5-10 persons) and some whose IDI score moved in the antihypothesized direction or moved least (bottom 5-10 persons). Participants whose IDI scores do not fit these criteria will not be invited to participate in a follow-up research. The follow-up research by E-mail will end August 31, 2008. Participating in the follow-up research is completely voluntary. You are under no obligation to participate in the follow-up research even if you participate in the pre and posttest.

Possible Risks

As far as I know, there is no report of adverse effects of using the IDI. In the follow-up research, I will interview some (10-20) participants of this research by using E-mail. E-mail does not guarantee perfect confidentiality. I am aware of this risk and I will not ask for your personal information.

Possible Benefit

Participants will not benefit directly from this study. However, I will donate a copy of my dissertation to the Global Process Institute and the Research Society for Process Oriented Psychology, UK that jointly organized Worldwork in the UK, so that others may read about the study and its possible broader benefits. There may also be the indirect benefits of self-reflection that accompany this research process.

Financial Consideration

There will be no financial compensation for your participation in this research.

Confidentiality

In this research, you will be asked to write your first, middle, and last initials on the IDI, and those of you who volunteer for the follow-up research will also be asked to write your E-mail addresses on the consent form. Only the researcher (Akira Kobayashi) will know your names, first, middle, and last initials, and E-mail addresses.

Your identity in this study will be treated as confidential. In follow-up research, I will contact some of you via E-mail. Although E-mail is not totally secure, my computer has security software and no one else will have access to my computer and/or my E-mail account. In order to protect your identity, I will develop a master index, which codes the transcriptions to a particular person by number. I will have the only means to connect the number code to a specific person. Links between codes and real names (master index) will be shredded when the study is completed and approved by my doctoral committee. I will maintain your data (the IDI test paper, informed consent forms, E-mails, and relevant data files in the computer) at least 3 years after my study is completed. After 3 years, I will destroy the IDI test papers and all other study-related documents by shredding them. I will delete all E-mails from you from my computer and other external memory disks. After 3 years, only statistical data without any personal information will remain in my computer.

The results of the study may be published but will not reveal your name or include any identifiable reference to you. However, any records or data obtained as a result of your participation in this study may be inspected by the person conducting this study and/or Union Institute & University's Institutional Review Board. These inspectors are legally obligated to protect any identifiable information from public disclosure, except where disclosure is otherwise required by law or a court of competent jurisdiction. These records will be kept private in so far as permitted by law.

Termination of Study

You are free to choose whether or not to participate in this study. You may also choose to withdraw from the study at any time. You will not be penalized or lose any benefits to which you are otherwise entitled if you choose not to participate or choose to withdraw. You will be provided with any significant new findings developed during the seminar or this study that may relate to or influence your willingness to continue participation. In the event you decide to discontinue your participation in the study, please notify Akira Kobayashi (503-827-0272 USA / AkiraKby@mac.com) of your decision so that your participation can be terminated in an orderly fashion. Your participation in the study may be terminated by the investigator without your consent, if you withdraw from the Worldwork Seminar. In that case, all data collected prior to your withdrawal from this study, such as the IDI test sheets, optional question sheets, and E-mails, will be destroyed and not used in the data analysis or writing of the findings.

Resources

Any questions you have about this study will be answered by:

Akira Kobayashi
Address: 2431 NW Irving Street Apt. #22A, Portland, Oregon 97210 USA
Phone: 1-503-827-0272 / E-mail: AkiraKby@mac.com

Any questions you may have about your rights as a research participant will be answered by:

The IRB Coordinator, Union Institute & University's Institutional Review Board
Address: 440 East McMillan Street, Cincinnati, Ohio 45206-1925 USA
Phone: 800-486-3116 / 1-513-861-6400, ext. 1153

In case of research-related emergency, call

Akira Kobayashi
Phone: 1-503-827-0272 / E-mail: AkiraKby@mac.com

Dr. Lawrence Ryan
Phone: 1-310-472-8015 / larry.ryan@tui,edu

Authorization

I _____ (Your name) have read and understand this consent form, and I volunteer to participate in this research study. I understand that I will receive a copy of this consent form. I voluntarily choose to participate, but I understand that my consent does not take away any legal rights in the case of negligence or other legal fault of anyone who is involved in this study. I further understand that nothing in this consent form is intended to replace any applicable federal, state, or local laws.

Participant's Name (printed): _____
Participant's Signature: _____ Date: _____

The researcher may conduct a follow-up interview using E-mail. If you feel OK, please write down your E-mail address. If you don't, please leave this section blank.
Participant's E-mail address: _____

Principal Researcher's Name (printed): Akira Kobayashi

Principal Researcher's Signature: _____ Date: _____

My signature attests that I was present during the informed consent discussion of this research for the above named participant and that the information in the consent form and any other written information was accurately explained to, and apparently understood by the prospective participant, and that the informed consent decision was made freely by the participant or the participant's representative.

Witness's Name (printed): _____

Witness's Signature: _____ Date: _____

Appendix B: Optional Questions in the Pretest

Please circle a letter in response to each question.

1. Have you ever participated an intercultural/diversity training program?
   a. I have never participated.
   b. I have participated (less than 8 hours).
   c. I have participated (between 8 to 48 hours).
   d. I have participated (more than 48 hours).

2. Have you ever participated in any Process Work workshop, seminar, class, or program?
   a. I have never participated.
   b. I have participated (less than 8 hours).
   c. I have participated (between 8 to 48 hours).
   d. I have participated (more than 48 hours).

3. What is your strongest motivation (please choose one) for participating in the Worldwork Seminar?
   a. To study the group work method of Process Work
   b. To work with social, environmental, and political issues
   c. To develop my relationship skills with people
   d. For my inner growth
   e. Others (Please write)

4. Fluency in English
   a. I can speak English a little, and I have to endure countless inconveniences.
   b. I can speak English, but I have to endure many inconveniences.
   c. I can speak English, but I have to endure some inconveniences.
   d. I am fluent in English.

5. How much can you tolerate conflict? (Tolerance for conflict)
   a. I cannot tolerate any conflict.
   b. I can tolerate conflict, but below the average.
   c. I can tolerate conflict like other people.
   d. I can tolerate conflict rather above the average.
   e. I can tolerate conflict above the average.

6. How flexible are you? Can you change your attitude according to circumstance?
   a. I am not flexible at all.
   b. I have flexibility, but below the average.
   c. I am flexible like other people.
   d. I have flexibility rather above the average.
   e. I am flexible above the average.

7. How much do you like to meet new people?
   a. I do not like to meet new people so much.
   b. I like to meet new people, but below the average.
   c. I like to meet new people like other people.
   d. I like to meet new people rather above the average.
   e. I like to meet new people above the average.

Appendix C: Optional Questions in the Posttest

Please circle <u>a letter</u> in response to each question.	a. I was completely satisfied.	b. I was somewhat unsatisfied but mostly satisfied.	c. I was equally satisfied and unsatisfied.	d. I was somewhat satisfied but mostly unsatisfied.	e. I was not satisfied at all.
1. Were you satisfied with the Worldwork Seminar? (Overall, the seminar as a whole)	a	b	c	d	e
2. Were you satisfied with the large group sessions?	a	b	c	d	e
3. Were you satisfied with the small group sessions?	a	b	c	d	e
4. Were you satisfied with the one on one sessions with a seminar staff?	a	b	c	d	e
5. Were you satisfied with the autonomous (self-directed) group sessions?	a	b	c	d	e
6. Were you satisfied with the extracurricular social activities (evening event, party, etc)?	a	b	c	d	e
7. Were you satisfied with your relationships with other people in the seminar?	a	b	c	d	e
8. Were you satisfied with the seminar staff's expertise?	a	b	c	d	e
9. What satisfied you in the Worldwork Seminar? What did not satisfy you? (Please write)					

Appendix D: Follow-Up Research Interview Script (E-mail Sample)

Dear Research Participant,

Thank you very much for participating in my research, *An Assessment of the Effects of the Group Process Method of Process Work.* I appreciate your help in the seminar. Here, I would like to ask you to participate in the follow-up research that I explained at the seminar. The purpose of my follow-up research is to investigate your responses to the seminar. More specifically, I would like to investigate what aspect of the seminar is effective to develop individuals' intercultural sensitivity and what is not. I believe information from you will help to improve the Group Process Method of Process Work. In the follow-up research, I will ask you some questions about the seminar. Please send your response to me by E-mail (AkiraKby@mac.com). After I receive your response, I might send some additional questions to you to clarify your response. Participating in this follow-up research is voluntary. You are under no obligation to participate even if you participated in the pre and posttest in the seminar. This interview research is explained in the informed consent form that I passed out at the seminar.

If you decided to participate in the follow-up research, please answer the following questions, and send back to me at AkiraKby@mac.com.

Feel free to contact me if you have any questions.
Akira Kobayashi
Address: 2431 NW Irving Street Apt. #22A, Portland, Oregon 97210 USA
Phone: 503-827-0272

Questions

1. What satisfied you about the seminar? What did not satisfy you?

2. Did you feel any difficulties in the seminar? If so, what were they?

3. What was helpful for you to deal with your difficulties? What was not?

4. Do you think that part of the seminar is effective for developing participants' ability to sense cultural difference and think and act in appropriate ways? What part is effective? What part is not effective?

5. Do you have any suggestions to improve the seminar?