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FOUNDATIONS OF THE ICC PROGRAM

The primary research foundations for this program can be attributed to eminent scholar and educator Darla K. Deardorff whose research on intercultural competency has continued over decades. Her research led to the creation of an intercultural competence framework with the following five key elements identified:

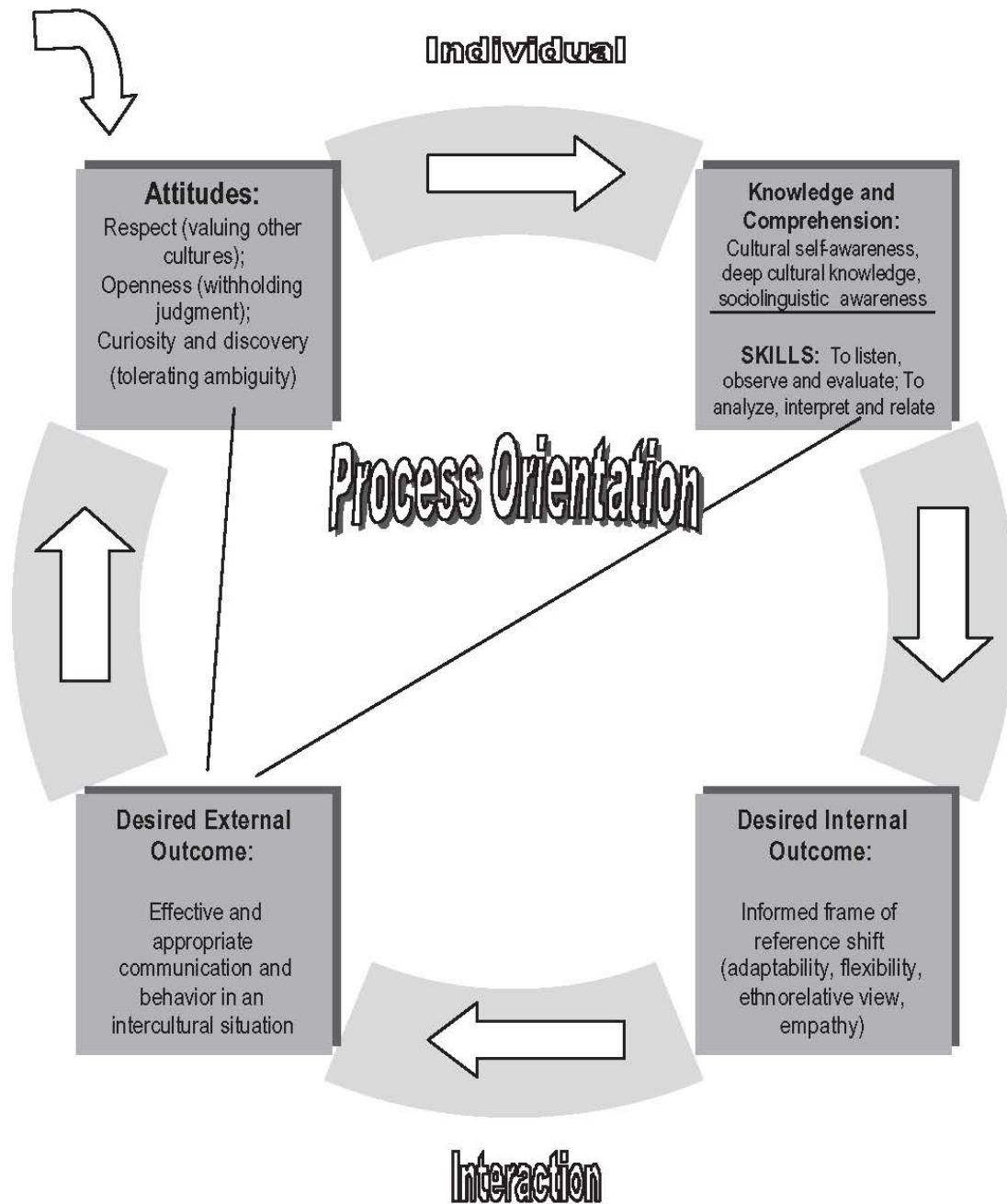
1. *Attitudes* – Several essential attitudes emerged from the research, including respect, openness, curiosity and discovery. Openness and curiosity imply a willingness to risk and to move beyond one’s comfort zone. In communicating respect to others, it is important to demonstrate that others are valued. These attitudes are foundational to the further development of knowledge and skills needed for intercultural competence.
2. *Knowledge* – In regard to knowledge necessary for intercultural competence, intercultural scholars concurred on the following: cultural self-awareness (meaning the ways in which one’s culture has influenced one’s identity and worldview), culture-specific knowledge, deep cultural knowledge including understanding other worldviews, and sociolinguistic awareness. The one element agreed upon by all the intercultural scholars was the importance of understanding the world from others’ perspectives.
3. *Skills* – The skills that emerged from Deardorff’s research were ones that addressed the acquisition and processing of knowledge: observation, listening, evaluating, analyzing, interpreting, and relating.
4. *Internal Outcomes* – These attitudes, knowledge, and skills ideally lead to an internal outcome that consists of flexibility, adaptability, an ethnorelative perspective and empathy. These are aspects that occur within the individual as a result of the acquired attitudes, knowledge and skills necessary for intercultural competence. At this point, individuals are able to see from others’ perspectives and to respond to them according to the way in which the other person desires to be treated. Individuals may reach this outcome in varying degrees of success.
5. *External Outcomes* – The summation of the attitudes, knowledge and skills, as well as the internal outcomes, are demonstrated through the behavior and communication of the individual, which become the visible outcomes of intercultural competence experienced by others. This then becomes the agreed upon definition of the intercultural scholars, that intercultural competence is “the *effective* and *appropriate* behavior and communication in intercultural situations.” *Effectiveness* can be determined by the individual while the *appropriateness* can only be determined by the *other* person – with appropriateness being directly related to cultural sensitivity and the adherence to cultural norms of that person.

LEARNING OUTCOMES

At the completion of the certificate program, and consistent with Deardorff’s (2006; 2009) model of intercultural competence, students will be able to:

- Employ intercultural attitudes and behaviors
- Show cultural self-awareness
- Recall culture-specific information for cultures outside of their own
- Demonstrate effective communication in intercultural situations
- Summarize knowledge and skills acquired

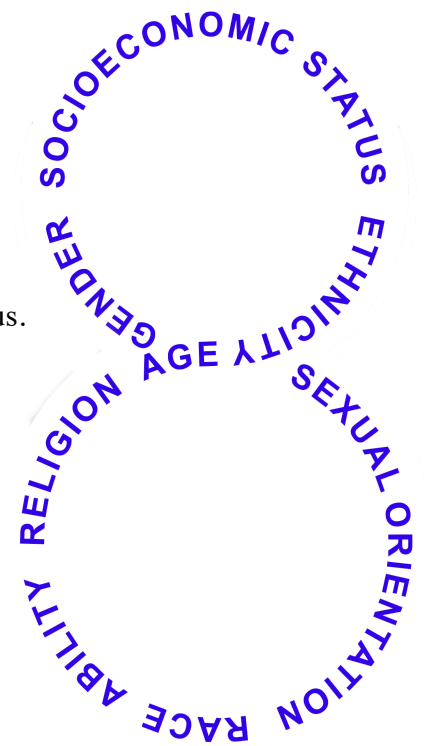
Process Model of Intercultural Competence (Deardorff, 2006, 2009):



Deardorff's Notes:

- Begin with attitudes; Move from individual level (attitudes) to interaction level (outcomes)
- Degree of intercultural competence depends on acquired degree of attitudes, knowledge/comprehension, and skills

THE BIG 8



One of the fundamental goals of the ICC program is to help students discover that humans carry many social identities. At Lafayette, we intentionally focus on eight identity groups: ability, age, ethnicity, gender identity/expression, race, religion, sexual orientation, and socioeconomic status. Although there are personal characteristics and traits beyond these eight, they are particularly important because society has constructed systems in each category that have historically privileged certain groups over others. For example, men have traditionally been paid higher for their work than their women counterparts. Intercultural competence typically leads to social justice advocacy, the idea that historic systems of privilege and oppression should be dismantled to ensure that all members of society are given equitable treatment.

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Creating a Personal Development Plan

You can increase your intercultural effectiveness by creating and carrying out a personal development plan. Your IES scores provide the foundation for a solid approach. Your plan will benefit from including each component shown below.

COMPONENT	EXAMPLE
<p>Assessment: What is my weakest area of the six competencies I was measured on?</p>	<p>Your lowest score is in Relationship Interest, so that is the area you decide to work on.</p>
<p>Goals: List a few broad objectives to help you focus your efforts.</p>	<p>“Develop an above average level of communication with the people I will be living and working with in Germany.”</p>
<p>Tactics: These are the concrete “how-to’s” that help you achieve your general plan. Tactics need to be measurable. And pick tactics you can actually accomplish—not too easy, but not too hard. We learn best when real effort is required.</p>	<p>“I will study the language 15 minutes in the morning and 15 minutes in the evening every day, and I will practice speaking with three different Germans every day.”</p>
<p>Support: This is support you need from others (if any) to implement your tactics and accomplish your goals.</p>	<p>“I may need to ask for time/encouragement to study and practice from the people I will be living and working with, and also express appreciation for their support.”</p>
<p>Accountability: Results are better when we tell others about our plan. Without this accountability, it is too easy to fail to follow through. Find someone who will hold you accountable in a positive way, and decide when and how you will report to them.</p>	<p><i>Who:</i> “I will report my language study and interaction to my cousin back home.”</p> <p><i>How and When:</i> “I will send my report by email every Sunday evening.”</p>

A blank table is provided on the following pages, which you can use to create your own Personal Development Plan.

Your Personal Development Plan

COMPONENT	YOUR PLAN
<p>Assessment: What is my weakest area of intercultural effectiveness?</p>	
<p>Goals: List a few broad objectives to help you focus your efforts.</p>	
<p>Tactics: These are the concrete “how-to’s” that help you achieve your general plan. Tactics need to be measurable. And pick tactics you can actually accomplish—not too easy, but not too hard. We learn best when real effort is required.</p>	
<p>Support: This is support you need from others (if any) to implement your tactics and accomplish your goals.</p>	
<p>Accountability: Results are better when we tell others about our plan. Without this accountability, it is too easy to fail to follow through. Find someone who will hold you accountable in a positive way, and decide when and how you will report to them.</p>	

General Suggestions for Developing Intercultural Capacity

1. **Know yourself.** Learn about your own culture so that you understand the lens through which you view the rest of the world. Become conscious of the behavioral scripts you learned unconsciously.
2. **Know other cultures.** Educate yourself on the ways that cultures generally differ. When dealing with a specific culture, learn the internal logic that explains why they hold certain values and tend to think and behave as they do. This will help you make more accurate attributions and interpretations about cultural behavior.
3. **Expose yourself to difference.** Seek out people who are different from you (e.g., different ethnicity, culture, generation, religion, political philosophy). Listen closely to their views so that you can take their perspective. As a test, see if you can accurately describe—without arguing or debating—their perspective on topics that conflict with your own views.
4. **Read people.** Get in the habit of closely observing people and trying to interpret their behavior. When working across cultures, we need to be keen observers of behavior and decode the norms and values that guide it.
5. **Clearly identify expectations.** Negative reactions often result when other's behavior does not meet our expectations, which are influenced by our culture and past experiences. Surfacing and discussing expectations paves the way for smoother interactions.
6. **Suspend judgment.** Intercultural encounters often derail when people ethnocentrically judge or incorrectly interpret the other party's actions. Stick with simply describing their behavior and, if puzzled, ask someone with more cultural knowledge to explain its meaning. Give the other party the benefit of the doubt and assume that there is a logical reason for their beliefs and behaviors, even if we don't yet understand it. Approach learning another culture like a scientist who holds hypotheses in order to test them.
7. **Seek out cultural mentors.** In today's global environment, it's impossible to master every culture or understand every co-worker or situation. Cultural mentors fill in the gaps in our knowledge and coach people to be more effective.
8. **Focus on the individual.** Culture doesn't explain everything—personality, in particular, plays a large role in social interactions. When we're trying to decode an individual's behavior, we also have to take into consideration things like personality traits, occupational status, gender, age and generation, religion, and life experiences.
9. **Apply your IES skills wherever you are.** Because people are different in a wide variety of ways, these skills are also useful within your own culture. These skills can help you bridge the gap with people from different regions, generations, genders, ethnic backgrounds, occupations, religions, and political parties, to name a few.

REFLECTIONS ON THE INTRODUCTORY WORKSHOP

Date: _____ Presenter(s): _____

What do you recall from the introductory workshop about the ways in which American colleges and universities have approached diversity over time? _____

Why does Lafayette talk about “The Big 8” in our diversity education initiatives? _____

What kinds of attitudes, knowledge, and skills are indicative of someone who displays intercultural competence?

What are you hoping to gain from participation in this certificate program?

REFLECTIONS ON CIVIC ENGAGEMENT 101

Date: _____ Presenter(s): _____

Based on this presentation, how would you define civic engagement? _____

What theoretical framework does our Landis Center use to talk about social change? _____

Please give two or three examples of behaviors and actions of someone who is civically engaged.

In your own words, describe the components of the active citizen continuum.

How does active citizenship relate to the development of intercultural knowledge, skills and attitudes?

REFLECTIONS ON SOCIAL JUSTICE 101

Date: _____ Presenter(s): _____

Based on this presentation, what is your personal definition of social justice? _____

Please define the following key terms:

Individual v. Group Identity _____

Privilege _____

Which of “The Big 8” social identities is the one of least familiarity for you? Why?

Which of “The Big 8” social identities is the one you are most passionate about? Why?

REFLECTIONS ON ABILITY

“Ableism, or disability oppression, is a pervasive system of discrimination and exclusion of people with disabilities. Like racism, sexism, and other forms of oppression, ableism operates on individual, institutional, and cultural levels to privilege temporarily able-bodied people and disadvantage people with disabilities. The systemic nature of this form of oppression is evidenced by patterns of treatment that discriminate against people with disabilities in such institutions as health care, education, housing, and employment. This phenomenon has been described by a variety of other terms, including *handicapism*, *disability discrimination*, *physicalism*, and *mentalism*. We prefer the term *ableism* to define the oppression of people with disabilities as a social justice issue.”

-Adams, Bell & Griffin, 2007, p. 335

Program Title: _____

Date: _____ *Sponsor(s)/Presenter(s):* _____

Please list or describe any stated goals or objectives for this program or event? _____

*How would you describe your **knowledge** about ability or ableism prior to this program or event?*

*What were the **big ideas** presented in this program or event?* _____

Big ideas (continued) _____

*What new **knowledge** do you have about ability or ableism that you did not have previously?*

*How have your **attitudes** about ability been changed, reinforced, expanded or nuanced by this program?*

*Please highlight the **skills** you believe are necessary to better support, communicate and/or work with people who are differently abled. Also reflect upon the degree to which this program or event contributed to your overall skills development in this area.* _____

Please share any additional reflections from this program. _____

REFLECTIONS ON AGE

“Robert Butler, former director of the National Institute on Aging, is credited with being the first to use the term ageism (Butler, 1969). Writing in 1975, Butler argued, ‘ageism can be seen as a process of systematic stereotyping of and discrimination against people because they are old... Old people are categorized as senile, rigid in thought and manner, old fashioned in morality and skills’ (Butler, 1975, p. 35). Adultism, a more recent term, refers to ‘behaviors and attitudes based on the assumption that adults are better than young people, and entitled to act upon young people without their agreement. This mistreatment is reinforced by social institutions, laws, customs, and attitudes’. We add a social justice framework to these earlier definitions of ageism and adultism, including both an analysis of the stereotypes, prejudices, individual beliefs, and acts of discrimination that characterize ageism and adultism, as well as an examination of everyday cultural practices and the underlying institutional policies and procedures that result in differential access to participation, resources and power by young people and elders.”

-Adams, Bell & Griffin, 2007, p. 359-360

Program Title: _____

Date: _____ *Sponsor(s)/Presenter(s):* _____

Please list or describe any stated goals or objectives for this program or event? _____

*How would you describe your **knowledge** about age, ageism or adultism prior to this program or event?*

*What were the **big ideas** presented in this program or event?* _____

Big ideas (continued) _____

*What new **knowledge** do you have about age, ageism or adultism that you did not have previously?*

*How have your **attitudes** about age been changed, reinforced, expanded or nuanced by this program?*

*Please highlight the **skills** you believe are necessary to better support, communicate and/or work with people who are younger and/or older than you. Also reflect upon the degree to which this program or event contributed to your overall skills development in this area.* _____

Please share any additional reflections from this program. _____

REFLECTIONS ON ETHNICITY

“Distinguishing between race and ethnicity... is not easy, but the task is worth spending some time on... We also need to map the sometimes confusing terrain that includes both ethnicity and nationalism, which again sometimes overlap but are not the same thing... We follow Richard A. Schermerhorn’s (1978) definition, which describes an ethnic group as a ‘collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood (p. 9)’ Among the examples... of such symbolic elements that may be viewed as emblematic of peoplehood are kinship patterns, geographical concentration, religious affiliation, language, and physical differences. The common history a group claims may be viewed the same way. For example, the historical experience of slavery plays a powerful symbolic role in many African Americans’ conceptions of themselves.”

-Cornell & Hartmann, 2007, p. 19

Program Title: _____

Date: _____ *Sponsor(s)/Presenter(s):* _____

Please list or describe any stated goals or objectives for this program or event? _____

*How would you describe your **knowledge** about ethnicity or ethnocentrism prior to this program?*

*What were the **big ideas** presented in this program or event?* _____

Big ideas (continued) _____

*What new **knowledge** do you have about ethnicity or ethnocentrism that you did not have previously?*

*How have your **attitudes** about ethnicity or ethnocentrism been changed, reinforced, expanded or nuanced by this program?*

*Please highlight the **skills** you believe are necessary to better support, communicate and/or work with people who have a different ethnic identity than you. Also reflect upon the degree to which this program or event contributed to your overall skills development in this area.* _____

Please share any additional reflections from this program. _____

REFLECTIONS ON GENDER

“*Biological sex* or *birth sex* refers to the physical, hormonal, genetic characteristics we are born with that are the basis for categories of female and male... *Gender identity* refers to how we identify ourselves and is typically based on our biological or birth sex. *Woman, man, girl* and *boy* are the typical gender identities. However, for some people gender identity is incongruent with the sex they are assigned at birth... *Gender role* is the socially constructed, historically and culturally grounded group of behavioral and psychological characteristics expected of women (femininity) and men (masculinity)... *Gender expression* challenges the gender role binary and refers to a spectrum of possibilities for behavioral and psychological expressions of gender that challenge the gender-sex binary and uncouple gender from biological sex.”

-Adams, Bell & Griffin, 2007, p. 170

Program Title: _____

Date: _____ Sponsor(s)/Presenter(s): _____

Please list or describe any stated goals or objectives for this program or event? _____

How would you describe your **knowledge** about gender identity or expression prior to this program?

What were the **big ideas** presented in this program or event? _____

Big ideas (continued) _____

*What new **knowledge** do you have about gender that you did not have previously?*

*How have your **attitudes** about gender been changed, reinforced, expanded or nuanced by this event?*

*Please highlight the **skills** you believe are necessary to better support, communicate and/or work with people who have a different gender identity than you. Also reflect upon the degree to which this program or event contributed to your overall skills development in this area.* _____

Please share any additional reflections from this program. _____

REFLECTIONS ON RACE

“*Race* is not a biological category but an idea, a social construction – created to interpret human differences and used to justify socioeconomic arrangements in ways that accrue to the benefit of the dominant social group... Despite prevailing views that we have become a ‘color-blind’ society and have moved ‘beyond race,’ constructed racial categories determine to a large degree where we live, who we marry, how much we earn, with whom we worship, the quality of health care we receive, how long we will live, who represents us in the government, how we are portrayed in the media, how much wealth we accumulate and pass on to our children, and other factors that affect life opportunities and well-being in significant and enduring ways... We define *racism* as a system of advantage based on race and supported by institutional structures, policies, and practices that create and sustain benefits for the dominant white group, and structure discrimination, oppression, and disadvantage for people from targeted racial groups.”

-Adams, Bell & Griffin, 2007, p. 118

Program Title: _____

Date: _____ *Sponsor(s)/Presenter(s):* _____

Please list or describe any stated goals or objectives for this program or event? _____

*How would you describe your **knowledge** about race or racism prior to this program?*

*What were the **big ideas** presented in this program or event?* _____

Big ideas (continued) _____

*What new **knowledge** do you have about race or racism that you did not have previously?*

*How have your **attitudes** about race been changed, reinforced, expanded or nuanced by this event?*

*Please highlight the **skills** you believe are necessary to better support, communicate and/or work with people who have a different racial identity than you. Also reflect upon the degree to which this program or event contributed to your overall skills development in this area.* _____

Please share any additional reflections from this program. _____

REFLECTIONS ON RELIGION / SPIRITUALITY

“The role of religion in society – and thus in domestic as well as international conflicts – is a subject for historical and sociological inquiry that is completely separate from questions of theology or religious belief... we thus analyze the social role of religion, its position of relative persuasive power in social institutions and systems, and the historical reproduction of dominant national religious identity through hegemonic religious culture...it is important to consider some of the ways religion has been used to maintain, justify, and reproduce patterns of domination and subordination – as well as the role of religion on behalf of anti-oppression and social justice movements.”

-Adams, Bell & Griffin, 2007, p. 248-249

Program Title: _____

Date: _____ *Sponsor(s)/Presenter(s):* _____

Please list or describe any stated goals or objectives for this program or event? _____

*How would you describe your **knowledge** about religion and/or spirituality prior to this program?*

*What were the **big ideas** presented in this program or event?* _____

Big ideas (continued) _____

*What new **knowledge** do you have about religion or spirituality that you did not have previously?*

*How have your **attitudes** about religion been changed, reinforced, expanded or nuanced by this event?*

*Please highlight the **skills** you believe are necessary to better support, communicate and/or work with people who have a different religious or spiritual identity than you. Also reflect upon the degree to which this program or event contributed to your overall skills development in this area.* _____

Please share any additional reflections from this program. _____

REFLECTIONS ON SEXUAL ORIENTATION

“The identification of people as gay, lesbian, bisexual, or heterosexual is a 20th-century phenomenon. Prior to the late 19th century, sexual behavior did not define a person’s identity (Katz, 1995)... Similarly, sexuality and sexual expression are culturally specific... Over the last 20 years, the term homophobia has gained increasing use among the general population... originally defined as a clinical condition of irrational fear of homosexuals. Educators and activists expanded the use of this term to focus on fear, discomfort, or hatred of lesbian and gay people caused by internalizing negative societal perspectives on homosexuality... To address the limitations of the term homophobia, many educators and activists use heterosexism to describe the system of advantage or privilege afforded to heterosexuals in institutional practices and policies and cultural norms that assume heterosexuality as the only natural sexual identity or expression.”

-Adams, Bell & Griffin, 2007, p. 196

Program Title: _____

Date: _____ *Sponsor(s)/Presenter(s):* _____

Please list or describe any stated goals or objectives for this program or event? _____

*How would you describe your **knowledge** about sexual orientation prior to this program?*

*What were the **big ideas** presented in this program or event?* _____

Big ideas (continued) _____

*What new **knowledge** do you have about sexual orientation that you did not have previously?*

*How have your **attitudes** about sexual orientation been changed, reinforced, expanded or nuanced by this event?*

*Please highlight the **skills** you believe are necessary to better support, communicate and/or work with people who have a different sexual orientation than you. Also reflect upon the degree to which this program or event contributed to your overall skills development in this area.* _____

Please share any additional reflections from this program. _____

REFLECTIONS ON SOCIOECONOMIC STATUS

“With the rise of multinational business and global markets, class issues in the United States have become ever more complex... The ability of average Americans to analyze and understand economic and social patterns is thwarted by prevailing myths about class and classism, compounded by lack of knowledge of global economic trends, global capitalism, and colonialism and imperialism, as well as by mainstream version of history in which class and classism are largely invisible. ‘Class in America is a taboo subject because of the national reluctance to examine how the class system of the United States operates on a day-to-day basis’ (Perrucci & Wysong, 2002, pg. 4). The American Dream is that anyone in this country can attain enough income to own their homes and provide comfortably for their families if they work hard enough... Although it is true that there is some class fluidity, and that class status may change over the lifetime of many individuals, the reality is that class is much less fluid than most people think.”

-Adams, Bell & Griffin, 2007, p. 310, 312

Program Title: _____

Date: _____ *Sponsor(s)/Presenter(s):* _____

Please list or describe any stated goals or objectives for this program or event? _____

*How would you describe your **knowledge** about socioeconomic status prior to this program?*

*What were the **big ideas** presented in this program or event?* _____

Big ideas (continued) _____

*What new **knowledge** do you have about class and classism that you did not have previously?*

*How have your **attitudes** about class and classism been changed, reinforced, expanded or nuanced by this event?*

*Please highlight the **skills** you believe are necessary to better support, communicate and/or work with people who have a different class background than you. Also reflect upon the degree to which this program or event contributed to your overall skills development in this area.* _____

Please share any additional reflections from this program. _____

REFLECTIONS ON ELECTIVES

Program Title: _____

Date: _____ Presenter(s): _____

Event Type (please circle one)

Group A: Brown Bag Discussion Lecture Campus Program

Group B: Training/Retreat Conference Ongoing Service Educational Travel

Please list or describe any stated goals or objectives for this program or event? _____

How would you describe your **knowledge** about the topic prior to this program or event?

What were the **big ideas** presented in this program or event? _____

Big ideas (continued) _____

*What new **knowledge** do you have about this topic that you did not have previously?*

*How have your **attitudes** about this topic been changed, reinforced, expanded or nuanced by this event?*

*Please highlight any **skills** you believe you need to develop as a result of this event?* _____

Please share any additional reflections from this event. _____

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Group A: Brown Bag Discussion Lecture Campus Program

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What were the **big ideas** presented in this program or event? _____

Big ideas (continued) _____

*What new **knowledge** do you have about this topic that you did not have previously?*

*How have your **attitudes** about this topic been changed, reinforced, expanded or nuanced by this event?*

*Please highlight any **skills** you believe you need to develop as a result of this event?* _____

Please share any additional reflections from this event. _____

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What were the **big ideas** presented in this program or event? _____

Big ideas (continued) _____

*What new **knowledge** do you have about this topic that you did not have previously?*

*How have your **attitudes** about this topic been changed, reinforced, expanded or nuanced by this event?*

*Please highlight any **skills** you believe you need to develop as a result of this event?* _____

Please share any additional reflections from this event. _____

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What were the **big ideas** presented in this program or event? _____

Big ideas (continued) _____

*What new **knowledge** do you have about this topic that you did not have previously?*

*How have your **attitudes** about this topic been changed, reinforced, expanded or nuanced by this event?*

*Please highlight any **skills** you believe you need to develop as a result of this event?* _____

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Big ideas (continued) _____

*What new **knowledge** do you have about this topic that you did not have previously?*

*How have your **attitudes** about this topic been changed, reinforced, expanded or nuanced by this event?*

*Please highlight any **skills** you believe you need to develop as a result of this event?* _____

Please share any additional reflections from this event. _____

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Big ideas (continued) _____

*What new **knowledge** do you have about this topic that you did not have previously?*

*How have your **attitudes** about this topic been changed, reinforced, expanded or nuanced by this event?*

*Please highlight any **skills** you believe you need to develop as a result of this event?* _____

Please share any additional reflections from this event. _____

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Group A: Brown Bag Discussion Lecture Campus Program

Group B: Training/Retreat Conference Ongoing Service Educational Travel

Please list or describe any stated goals or objectives for this program or event? _____

How would you describe your **knowledge** about the topic prior to this program or event?

What were the **big ideas** presented in this program or event? _____

Big ideas (continued) _____

*What new **knowledge** do you have about this topic that you did not have previously?*

*How have your **attitudes** about this topic been changed, reinforced, expanded or nuanced by this event?*

*Please highlight any **skills** you believe you need to develop as a result of this event?* _____

Please share any additional reflections from this event. _____
