



6 Rockefeller Global Leadership Program (RGLP)

*Global Dexterity is about learning to adapt your behavior across cultures—
No matter what culture you come from, what culture you are going to,
or the situation you find yourself in.*

—Andy Molinsky

The technological advances in the world have opened doors for businesses and organizations to work across borders. While the pandemic has created challenges, it has also created a unique set of opportunities for organizations to expand their global reach and meet their missions. Working with cultures different from your own requires a special set of skills and competencies. The Rockefeller Global Leadership Program (RGLP) is a nine-week standalone program designed for participants in their second, third, and final years of their undergraduate experience.

Program Goal

The program's goal is to prepare participants for leadership roles in a culturally diverse yet interdependent world. RGLP provides participants with the opportunity to develop greater awareness of their own cultures and the cultures of others, and to develop skills that will help them make a positive impact in their future interactions with diverse individuals, teams, and organizations.

In this program, participants identify the various parts of their cultural identity and those of others and reflect on how this affects leadership in a global context. Some key topics in the program are cultural identity, diversity, globalization, and cross-cultural communication.

Program Prerequisites

RGLP is open to all students on campus except for first-year learners. This is because many of them do not have work or internship experiences. This program is for those with higher levels of maturity, development, and experience.

Program Participation

While diversity, equity, and inclusion are important for all the co-curricular programs, RGLP particularly focuses on these issues, and we attract many participants who want to study these topics in greater depth. It is also suitable for those participants who are preparing for culturally diverse experience, such as a study or work abroad, or for those who have recently completed such an experience.

Since Fall 2014, we have attracted students who intend to major in 39 different fields of study, ranging from the humanities to STEM and the arts. The five most popular majors for RGLP participants are, in descending order: government, economics, geography, neuroscience, and history. Table 6.1 represents what RGLP participants had declared as their majors while they were completing the program.

Table 6.1

Ten Most Popular Majors for RGLP Participants Fall 2014–Spring 2020

Major	Number of Participants
Government	77
Economics	48
Geography	17
Neuroscience	16
History	14
Psychology	11
Sociology	9
Computer Science	8
Environmental Studies	8
Anthropology	8

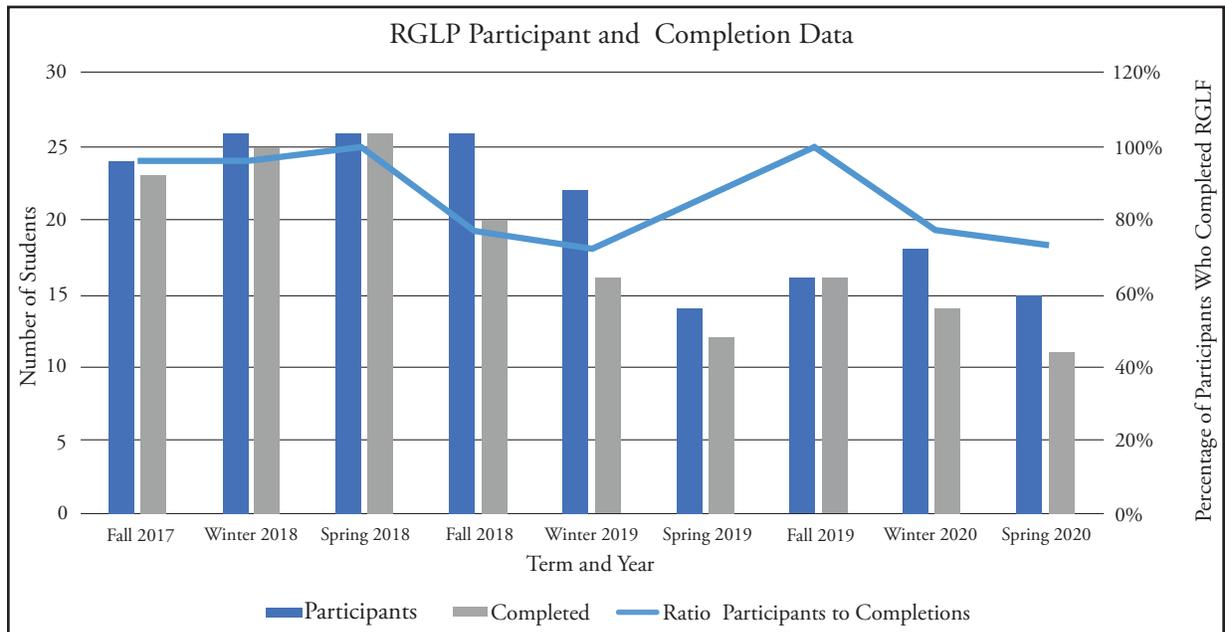
Like other Rockefeller Center programs, RGLP attracts more female than male participants; since 2014, 59% of the students who successfully complete RGLP identify as female. In addition, RGLP attracts the most international students of the five main co-curricular programs. Historically, 15.8% of RGLP participants are international students who collectively represent 40 different countries. This is not surprising since RGLP appeals to students who are interested in social justice and are committed to learning about different cultures, beliefs, and identities.

The number of students who applied and were accepted into RGLP decreased, on average, from Fall 2017 to Spring 2020. Consistent and accurate completion data were not collected until Fall 2017, which is why this analysis begins there and not in 2014. There are two reasons that may explain this decrease. First, the program is no longer open to first-year students because the content is nuanced and complex, and learners benefit from having more experience in a workplace through

internships before participating in this program. Second, the turnover of program staff managing this program has led to varying levels of outreach efforts. The number of students who completed the program each term ranged from 11 in Spring 2020 to 29 in Spring 2017. Figure 6.1 reflects RGLP participation and completion data since Fall 2017.

Figure 6.1

RGLP Participant and Completion Data Since Fall 2017



Key Program Elements

- Experiential sessions led by diverse guest speakers consisting of in-depth discussions and activities such as roleplays and case study analyses
- Development of cultural self-awareness, ambiguity tolerance, intercultural communication skills, and understanding of what it means to be a global leader
- Culminating weekend trip to apply lessons learned throughout the program
- Group presentations on an intercultural issue or challenge

Program Description

The program consists of 25 or fewer participants each term, which allows for community-building and cohort cohesion. Accountability groups of four to six students are formed at the beginning of program, and these groups engage in dinner discussions each week and prepare a final presentation together. Accountability groups are formed based on random pairing or on interest in a particular content area. Participants also work in pairs and other small groups during the guest speaker portion of the weekly session. This allows all participants to get to know each other and feel comfortable discussing difficult topics. Participants attend eight weekly sessions, each of which consists of a

dinner discussion or activity and a speaker-led portion with a short lecture followed by discussion and activities. Participants provide feedback after each session.

Another important component of the program is the experiential weekend trip, which allows participants to apply the concepts explored over the course of the program. The itinerary, apart from departure and arrival times, is deliberately not shared with the participants, which sets the stage for learning how to deal with ambiguity. RGLP has taken trips to Montreal, Boston, and New York City. Examples of activities include attending international film festivals, participating in a deaf workshop, dining in a restaurant run by visually impaired servers, and visiting religious institutions and observing their practices. If you are designing a program of this nature, look for activities in your community or nearby cities that expose participants to diverse experiences that they generally would not have on their own. Travel is not essential. What is important is selecting activities that take participants out of their comfort zone, and these can be found locally as well.

Another essential component of the program is group presentations. At the beginning of the program, participants are tasked with identifying and solving an intercultural issue at the local, national, or global level. Participants work in their accountability groups over the course of the program and in the final session give group presentations on the solutions. The immersion trip also helps participants to reflect on concepts covered during the program.

Key Leadership Competencies

The key competencies the program focuses on are self-awareness, respect for diversity, and intercultural communication skills. RGLP encourages participants to be aware of the ways in which culture permeates every aspect of life and how it influences thoughts and behaviors. By reflecting on their identities and experiences, and hearing about the identities and experiences of their peers and guest speakers, participants develop a more ethno-relative mindset and learn to make a positive impact in their future experiences.

Possible Adaptations

In addition to higher education, the content presented in RGLP can be tailored to and is also applicable to nonprofit organizations, for-profit organizations, government institutions, and anyone working with communities within and across borders. It is also applicable for K-12 audiences. The program is suitable for those who are preparing for a culturally diverse experience such as study or work abroad or for those who have recently completed such an experience. It is also suitable for anyone looking to develop intercultural communication and leadership competencies to better engage with diverse others in their daily lives and post-graduation careers. The program is useful for both participants who have prior intercultural experience and those who do not.

Here are some ideas of how to adapt this program:

- Identify your audience and their needs. Research what is known or not known about these needs.
- Use the Eight Pillars of Program Design to develop your concept.
- Make sure the content you cover matches the experience and maturity level of your audience.
- Create a structure within which you will sequence the content.
- Make sure you have enough time for individual and group reflections.
- Think about an “accountability partner” system and how it might work.
- Explore whether a weekend trip in person, or virtually, expands understanding related to this content area
- If resources permit, consider surveys about knowledge, attitudes and practice. Have a group discussion about the results.

Session 6.1 Orientation

Session Description

In this session, the facilitator will kick off the Rockefeller Global Leadership Program (RGLP). After introductions, the cohort will discuss the program learning objectives and expectations. The facilitator will introduce the key concepts that lay the groundwork for the program. Participants will learn about Dr. Milton J. Bennett's Developmental Model of Intercultural Sensitivity (DMIS).

Learning Objectives

Participants will do the following:

- Describe the Learning Zone Model and identify the learning objectives, expectations, and program structure of RGLP
- Identify and define the three conditions necessary for intercultural contact to be constructive: intercultural mindset, skillset, and sensitivity
- Reflect on their own intercultural experiences and where they are on the DMIS continuum, and brainstorm ways they and their peers can move along the DMIS continuum toward a more ethnorelative perspective

Key Concepts and Definitions

Learning Zone Model

Tom Senninger suggests that when participants are in their comfort zone, they are dealing with issues familiar to them and do not need to take risks. When they transition to the learning zone, they are presented with possibilities outside of their known experience and outside their comfort zone. Beyond this lies the panic zone, where learning stops as participants find themselves crippled by a fear of the unknown. In such situations, the energy that should be invested in learning is diverted into managing anxiety and distress. Such situations often result in inaction or resistance, which is commonly referred to as flight, fight, or freeze” (from *Teaching Leadership: Bridging Theory and Practice*). When educators create an intellectually and emotionally supportive environment by encouraging them to grow, participants expand their learning beyond their comfort zone.

Intercultural mindset

Recognition of deep differences in cultural worldviews and the potential value of those differences for organizations. Examples include the ability to use generalizations instead of stereotypes or to identify subjective vs objective culture.

Leadership Competencies Addressed

Collaboration

- Fosters a welcoming and inclusive environment

Self-Knowledge

- Understands social identities of self and others

Intercultural Mindset

- Contextualizes social identities and experiences

<i>Objective culture</i>	What human beings make and what they consciously transmit from generation to generation.
<i>Subjective culture</i>	Psychological features, assumptions, values, and needs, often expressed nonverbally or implicitly.
<i>Intercultural skillset</i>	The skills necessary to identify potential areas of misunderstanding and increase one's repertoire of behavior appropriately. Examples include knowing how to navigate and understand different styles of language, communication, behavior, and values.
<i>Intercultural sensitivity</i>	The ability to experience cultural difference. This ability is modeled in the Developmental Model of Intercultural Sensitivity as a range from ethnocentrism to ethnorelativism.
<i>Ethnocentrism</i>	The inability to experience reality differently than we were originally taught. When one's own culture (beliefs and behaviors) is "central to reality" and "just the way things are."
<i>Ethnorelativism</i>	The experience of one's own beliefs and behaviors as just one organization of reality among many viable possibilities. The ability to recognize that all behavior exists in cultural context.
<i>Developmental Model of Intercultural Sensitivity (DMIS)</i>	A framework, created Dr. Milton J. Bennett that explains how people experience and engage with cultural difference on a continuum of ethnocentrism and ethnorelativism. It has six stages that help describe an individual's ability to move past cultural biases, recognize and respect the differences of other cultures, and take steps to integrate among those cultures.

Required Materials

- PowerPoint slides and appropriate technology (optional)
- Flipchart and markers
- Handout 6.1.1 Developmental Model of Intercultural Sensitivity (DMIS) Stages of Experience (cut into strips according to each stage)
- Seats and nametags set up so that participants are arranged in their accountability groups

Pre-session Assignment:

- Participants should complete Handout 6.1.2 Circles of My Multicultural Self.
- "Intercultural Competence for Global Leadership" by Milton J. Bennett.
https://www.idrinstitute.org/wp-content/uploads/2018/02/Global_ICC_IDRI.pdf

Session Outline

Session duration: 2 hours

Time Required		Description
20 minutes	Introduction	Introduce yourself and your background. Focus on the things in your experience that have made you passionate about this topic of global leadership and intercultural learning. Ask each participant to introduce themselves and share their statement from step four of the Circles of My Multicultural Self handout that they completed prior to the session. Lead an icebreaker that will help the cohort learn each other's names and become more comfortable with one another.
20 minutes	Framing	Cover the structure of the RGLP program. This includes explaining the research behind this program and the benefits of intercultural competence in the workplace. Explain why intercultural understanding is important. Describe the Learning Zone Model and its importance for participant learning.
10 minutes	Discussion	Give accountability groups three to five minutes to brainstorm the values, expectations, and desired behaviors they would like to set for the RGLP cohort. After small group discussion, create a list of values set by the cohort through participants' suggestions and reflections on a sheet of chart paper.
20 minutes	Framing	Introduce and define the rest of the key concepts.
35 minutes	Activity 1	Hand out the instructions and materials for the DMIS activity (Handout 6.1.1). The participants should be divided into six new groups and each assigned a stage from the DMIS. Each group must find something in the media (a video, image, news article, etc.) that represents the DMIS stage they have been assigned. They must brainstorm ideas for how to develop and move to the next DMIS stage and answer the following questions: <i>Where do you think your DMIS stage fits on the continuum? Is it more ethnocentric or ethnorelative?</i> After 15 minutes, ask each group to present the media clip or article they found and share the key points of their discussion.
15 minutes	Conclusion	Discuss participants thoughts, questions, or concerns about the DMIS. Ask participants to complete the session evaluation using your desired format. Close the session by thanking the participants.

Reflection Questions

- What did the media clips that were selected make you think about/feel?
- What do you think about the DMIS? Why is this important?
- What are some things you can do in your everyday life to move along the continuum and to encourage others to move along the continuum?
- Once you make it to the Integration stage, how do you stay there? Do you think there is a risk of going backward toward a more ethnocentric perspective?
- How can we use our understanding of DMIS in the future?
- How can we continue to understand and empathize with the differences of others while still maintaining a personal value system?

Supplemental Resources

Hernandez, F., & Kose, B. W. (2012). The developmental model of intercultural sensitivity: A tool for understanding principals' cultural competence. *Education and Urban Society, 44*(4), 512–530. <https://doi.org/10.1177/0013124510393336>

Michael Paige, R., Jacobs-Cassuto, M., Yershova, Y. A., & DeJaeghere, J. (2003). Assessing intercultural sensitivity: An empirical analysis of the Hammer and Bennett intercultural development inventory. *International Journal of Intercultural Relations, 27*(4), 467–486. [https://doi.org/10.1016/S0147-1767\(03\)00034-8](https://doi.org/10.1016/S0147-1767(03)00034-8)

Osgood, C. E. (1977). Objective indicators of subjective culture. *Annals of the New York Academy of Sciences, 285*(1), 435–450. <https://doi.org/10.1111/j.1749-6632.1977.tb29371.x>

Senninger, T. (2000). *Abenteuer leiten-in Abenteuern lernen: Methodenset zur Planung und Leitung kooperativer Lerngemeinschaften Für Training und Teamentwicklung in Schule, Jugendarbeit und Betrieb*. [Leading adventures - learning adventures: a set of methods for planning and managing cooperative learning communities for training and team development in schools, youth work and companies]. Ökotopia-Verlag.

This session has been formatted and revised for consistency and clarity. The original session in the Rockefeller Global Leadership Program was facilitated by Leslie Wagner-Ould Ismail, reached at Leslie.R.Wagner-Ould.Ismail@dartmouth.edu.

Participant Reflection

In this session, we talked a lot about the Developmental Model of Intercultural Sensitivity (DMIS). The model operates ranging from denial on the ethnocentric side to integration on the ethnorelative side. We were asked to identify our stages, explain why we were there, and why other people may be at the stages they are at. My group zeroed in on the ethnocentric stages and worked to provide justifications for each stage. Talking through these justifications helped me better understand the people in my life who fell into these categories. I feel like I have a better understanding of their perspectives. This session also provided me with tangible theory-based tools to address difficult conversations surrounding race, culture, and identity. Having these allow more analytical conversations to take place without minimizing any individuals' viewpoints because they lack the language necessary to discuss said issues.

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Developmental Model of Intercultural Sensitivity (DMIS) Stages of Experience

Denial

People have not yet constructed the category of “cultural difference.” To them, the world is completely their current experience of it, and alternatives to that experience are literally unimaginable. People of other cultures, insofar as they are perceived at all, seem less human, lacking the “real” feelings and thoughts of one’s own kind. Cultural strangers exist as simpler forms in the environment to be tolerated, exploited, or eliminated as necessary. As a result, either cultural difference is not experienced at all or it is associated with a kind of undifferentiated other such as “foreigner” or “immigrant.” At the Denial stage, the main issue to be resolved is the tendency to avoid noticing or confronting cultural difference.

Statements someone in Denial may make are as follows:

All big cities are the same: *lots of buildings, too many cars, and McDonald’s.*
I never experience culture shock.
As long as we all speak the same language, there’s no problem.

Defense

People have become more adept at perceiving cultural difference. Exposure to media images of other cultures or casual contact may set the stage for this level of experience. Because one’s own culture is still experienced as the only true reality, the existence of other cultures is threatening to that reality. To counter that threat, the world is organized into “us” and “them” associated with the denigration of “them” and the superiority of “us.” People in the Defense stage tend to polarize any discussion of cultural difference, and jokes that denigrate other cultures are accepted as “normal.” A variation on Defense is Reversal, in which an adopted culture is experienced as superior to the culture of one’s primary socialization (“going native”). At the Defense stage, the main issue to be resolved is establishing commonality.

Statements someone in Defense may make are as follows:

What do you have against your own country?
We could really teach these people a lot of stuff.
You’re either with us or against us.

Minimization

The state in which elements of one's own cultural worldview are experienced as universal. People at Minimization expect similarities, and they may become insistent about correcting others' behavior to match their expectations. People in Minimization recognize cultural variation in institutions and customs (objective culture) and may be quite interested in those kinds of differences. However, they hold mightily to the idea that beneath these differences beats the heart of a person pretty much like them. Because they are still lacking cultural self-awareness, people in Minimization cannot see that their characterizations of similarity are usually based on their own culture. Particularly for people of dominant cultures, Minimization tends to mask recognition of their own culture (ethnicity) and the institutional privilege it affords its members. This stage is associated with various "Melting Pot" ideas, where a lot of emphasis may be placed on assimilation into the host culture. The main issue to be resolved is self-awareness.

Statements someone in Minimization may make are as follows:

*Customs differ, of course, but when you really get to know them, they're pretty much like us.
It's a small world, after all!
If people are really honest, they'll recognize that some values are universal.*

Acceptance

People have discovered their own cultural context, and therefore can accept the existence of different cultural contexts. They experience their own culture as just one of a number of equally complex worldviews. People in Acceptance are able to experience others as different from themselves, but equally human. They are adept at identifying how cultural differences in general operate in a wide range of human interactions. People in Acceptance may be curious about cultural differences and seek out information about the subjective cultural behavior and values of other groups. The experience of Acceptance is not the same as "agreement" of other cultural beliefs and behaviors. The main issue to be resolved is contextual relativism, or the ability to accept the relativity of values to cultural context, and thus to attain the potential to experience the world as organized by different values.

Statements someone in Acceptance may make are as follows:

*As a person with German background, I am inclined to believe that...
I always try to research a new culture before I go there.
Sometimes it's confusing, knowing that values are different in various cultures. I want to be respectful, and still want to maintain my own core values.*

Adaptation

People are able to shift their cultural frames of reference; that is, they are able to look at the world “through different eyes” and intentionally change their behavior to communicate more effectively in another culture. This is a conscious act, necessitating an awareness of one’s own culture and a set of contrasts to the target culture. It is the ability to have a significant experience of a different culture without losing their own cultural worldviews. People in Adaptation can engage in intercultural empathy—the ability to take perspective or shift frame of reference vis-à-vis other cultures and are able to reorganize their perception of events so that it is more like the worldview of the target culture. The major issue to be resolved at Adaptation is that of authenticity. How is it possible to perceive and behave in culturally different ways and still “be yourself”?

Statements someone in Adaptation may make are as follows:

Let’s imagine how a Muslim might react to...
To solve this dispute, I’m going to have to change my approach.
I greet people from my culture and people from the host culture somewhat differently to account for cultural differences in the way respect is communicated.

Integration

People extend their ability to perceive events within a cultural context to include their own definitions of identity. For these people, the process of shifting cultural perspective becomes a normal part of self, and so identity itself becomes a more fluid notion. People in Integration can move in and out of different cultural worldviews and are continually in the process of deciding what events in a variety of cultural contexts are intrinsic to who they are. They experience themselves as “in process,” as opposed to having any set identity. The question “Who are you?” is likely to elicit a very long story, filled with examples of intercultural experience.

Statements someone in Integration may make are as follows:

My decision-making skills are enhanced by having multiple frames of reference.
Whatever the situation, I can usually look at it from a variety of cultural points of view.
Sometimes I don’t feel like I fit anywhere.

Circles of My Multicultural Self

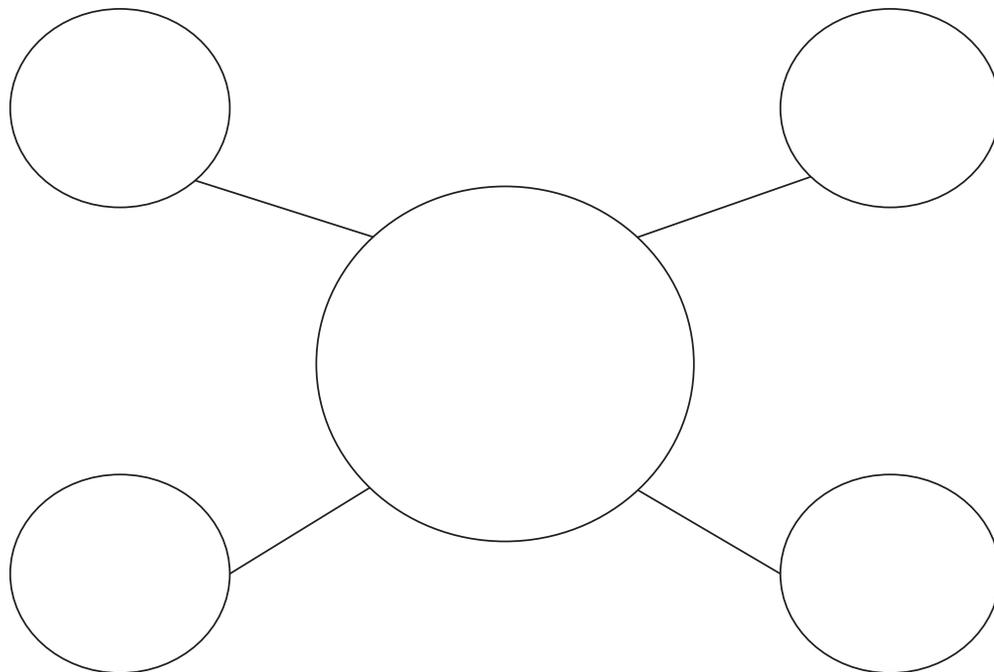
Description

This activity highlights the multiple dimensions of our identities. It addresses the importance of individuals self-defining their identities and challenging stereotypes.

Directions

- Place your name in the center circle of the structure below. Write an important aspect of your identity in each of the satellite circles, and an identifier or descriptor that you feel is important in defining your culture. This can include anything: Asian American, female, athlete, Taoist, or any descriptor with which you identify.
- Think about a time when you were especially proud to identify yourself with one of the descriptors used below.
- Think about a time when it was especially painful to be identified with one of your identifiers or descriptors.
- Name a stereotype associated with one of the groups with which you identify that is not consistent with who you are. Fill in the following sentence:

I am (a/an) _____ but I am NOT (a/an) _____.



Note: Reprinted from *Circles of My Multicultural Self: Critical Multicultural Pavilion Awareness Activities* by P. C. Gorski, n.d., <http://www.edchange.org/multicultural/activities/circlesofself.html>. Copyright © 1995-2020 by Paul C. Gorski.

Session 6.2 Intercultural Conflict Style Inventory and Leadership

Session Description

In this session, the facilitator will discuss intercultural communication and conflict-resolution styles using the Intercultural Conflict Style (ICS) Inventory. Participants will use the ICS Inventory to gain self-awareness of their own communication and conflict-resolution style. Through the lens of their own experiences of intercultural communication, participants will reflect on their communication styles. Based on new information about other styles of communication, they will then problem-solve some past experiences. Participants will leave with an action plan for how they can use this information moving forward.

Learning Objectives

Participants will do the following:

- Identify their communication and conflict resolution styles using the ICS Inventory
- Reflect on one good and one bad intercultural experience in their past, and analyze the experiences using the inventory
- Identify at least three action steps that are immediately relevant and applicable for improving their communication and conflict resolution style

Key Concepts and Definitions

Intercultural Conflict Style Inventory

A tool that provides a descriptor of a person's preferred approach to communicate and conflict. This style is not hardwired, but it is the style one is most likely to use in a difficult situation. These styles are rooted in two separate spectrums: one's emotional restraint or emotional expressiveness, and one's indirect or direct style of communication." (ICS Inventory, n.d.)

Leadership Competencies Addressed

Self-Knowledge

- Demonstrates realistic understanding of one's abilities

Principled Action

- Seeks appropriate and mutually beneficial solutions when conflict or controversy arises

Intercultural Mindset

- Understands, communicates with, and respectfully interacts with people across identities

Emotional restraint vs. emotional expressiveness

The two different patterns cultures use regarding the purpose of emotion in conflict. In an emotionally restrained style/culture, emotions are disguised and internalized, individuals are sensitive to the overall social harmony of an interaction and are thus more concerned with the feelings of the other party. Additionally, credibility and maturity are demonstrated through emotional control. In an emotionally expressive style/culture, emotions are externalized and overtly displayed as a means of emotional control. Additionally, credibility and trust are built upon the level of affective commitment (ICS Inventory, n.d).

Direct vs. indirect conflict style

The two different patterns cultures use when deciding the communication style to make use of during conflict. An indirect conflict style emphasizes the importance of social harmony, and thus sees this through with the usage of vague statements, third parties, and “talking around” disagreements and goals through discrete metaphors, analogies, and stories. The emphasis is on the listener to clear up disagreements. In a direct conflict style, meaning is derived from ‘inside’ the verbal message, and the message itself is explicit. Individuals are encouraged to voice out disagreements face-to-face and persuade each other. It is up to the speaker to clear up disagreements (ICS Inventory, n.d).

Required Materials

- Index card for each participant

Pre-session Assignment:

- Intercultural Conflict Style Inventory link for participants to complete the test: <https://icsinventory.com/online-test>. Participants will bring their test results to the session.

Session Outline

Session duration: 2 hours

Time Required	Description	
10 minutes	Introduction	Using anecdotes, talk about the subject of intercultural communication. Describe why looking at intercultural conflict is important for becoming self-aware and understanding the concerns of others, as well as the implications for building a diverse community.

Time Required	Description	
<i>10 minutes</i>	Activity 1	Ask participants to write on one side of an index card about a good intercultural communication experience. On the other side, ask them to write about a bad one. Divide participants into pairs. Each participant will share their positive experience and then their negative experience. When sharing the negative experiences, ask participants to focus on the facts, not their interpretations or reasoning for the events.
<i>10 minutes</i>	Framing	Explain the ICS Inventory and provide a broad overview of its purpose. Ask participants what their experience was in completing the ICS Inventory. Describe your own results and provide a story that highlights your intercultural communication preferences.
<i>20 minutes</i>	Activity 2	Divide participants into small groups of four or five. Ask participants to share their results with one another and describe a story that highlights their own preferences.
<i>35 minutes</i>	Discussion	As a large group, discuss the key takeaways from the stories that participants shared and what they need to be aware of to be successful communicators across cultures. Provide more information about the communication styles as provided in the ICS Inventory. Point out the proverbs from different countries. Discuss: <i>What do these proverbs indicate about the value of directness/indirectness and emotional restraint/expressiveness in those cultures?</i> Using the ICS Inventory, demonstrate where certain cultural groups tend to fall on the quadrant of communication and conflict styles. Ask: <i>Do your styles align with the typical style of your country or culture? Are you surprised by or in disagreement over the communication and conflict style of any of these cultural groups?</i>
<i>15 minutes</i>	Activity 3	Ask participants to resolve conflicts noted on their index card with a new partner using the knowledge that they now have about cultural communication styles. Participants should identify which conflict resolution style the other party may have had and roleplay a resolution.
<i>15 minutes</i>	Reflection	Ask participants about their thoughts or concerns about the ICS Inventory. Ask participants to talk to a new partner about three things they have learned from the material as it specifically relates to them. Each participant should write down three to five action steps they will take moving forward to better

Time Required	Description
5 minutes	<p>Conclusion</p> <p>handle communication and conflict resolution. Shift the reflection towards the large group and allow participants to share their ideas with each other.</p> <p>Ask participants to complete the session evaluation using your desired format. Close the session by thanking the participants.</p>

Reflection Questions

- What steps can I take to be better at communication with individuals who have different intercultural communication styles?
- How will I use my knowledge of intercultural communication and conflict styles when interacting with people from different backgrounds?

Supplemental Resources

Batkina, A. A. (2017). Intercultural conflict styles: Literature review. *Социальная Психология и Общество* [Social Psychology and Society], 8(3), 45–62. <https://doi.org/10.17759/sps.2017080305>

Hammer, M. R. (2009). Solving problems and resolving conflict using the Intercultural Conflict Style model and inventory. In M. A. Moodian (Ed.), *Contemporary Leadership and Intercultural Competence: Exploring the Cross-Cultural Dynamics Within Organizations* (pp. 219–233). SAGE Publications. http://archive.org/details/contemporarylead0000unse_o6k9

ICS Inventory. (n.d.). *Intercultural Conflict Style® inventory: Online test*. Retrieved March 15, 2021, from <https://icsinventory.com/online-test>

Little, B. (2016, February). *Who are you, really? The puzzle of personality* [Video]. TED Conferences. https://www.ted.com/talks/brian_little_who_are_you_really_the_puzzle_of_personality

This session has been formatted and revised for consistency and clarity. The original session in the Rockefeller Global Leadership Program was facilitated by Sadhana Hall, reached at Sadhana.W.Hall@dartmouth.edu. The Intercultural Conflict Style (ICS) Inventory and ICS materials are trademarked and copyrighted by Mitchell R. Hammer Ph.D. (2020). For more information visit www.icsinventory.com

Participant Reflection

I've always dealt with conflict directly. My conflict resolution style, discussion, reflects that. When there's a problem, I face it head-on and try to minimize intense expressions of emotion. Most of my friends don't deal with conflicts this way and I've always found it frustrating as I want to confront issues and get over them. This session helped me better understand other conflict styles and the reasoning behind them. It has helped me better tailor my expectations to the conflict styles of my friends and helped me grow into a better communicator.

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Session 6.3 Framing Global Leadership and Developing a Global Consciousness

Session Description

In this session, the facilitator will introduce the concept of Global Leadership to participants. This introduction serves as the basis for further exploration of how this concept relates to a participant's own leadership development in a global context. Participants will be asked to examine their own leadership development journey within the context of a global environment. Participants will reflect upon the values synonymous with global leadership.

Learning Objectives

Participants will do the following:

- Define key terms associated with global leadership: the Westphalian system, globalization, and “global leader” as a new category of leader in the global context
- Identify and analyze at least three skills and competencies necessary for a global leader and what it means to have a global mindset
- Describe and differentiate global leadership development strategies

Leadership Competencies Addressed

Self-Knowledge

- Continually explores and examines values and views
- Shows self-respect and respect for others

Intercultural Mindset

- Contextualizes social identities and experiences
- Actively engages in opportunities to expand worldview
- Applies intercultural knowledge and skills in local, national, and/or global contexts

Key Concepts and Definitions

The Westphalian System

A principle of international law that each state has sovereignty over its own territories and domestic affairs. A brief historical explanation: The Catholic Church, the predominant power in Europe, slowly lost power in the 1600s and kings filled in their place. The 30 Years' War began because of a land conflict as regional kings struggled to assert their territory. With the Treaty of Münster, the state principles of borders and sovereignty became standard. Over the next two centuries, nationalism arose as a way to garner support from the population in state-state conflict (Hickey, 2020).

<i>Globalization</i>	The process of economies, organizations, institutions, and businesses operating on an increasingly international scale. By Thomas Friedman's definition, globalization may be associated with three key stages: countries globalizing from 1400 to 1800 (Globalization 1.0), companies and/or multinationals globalizing from around 1800 to 2000 (Globalization 2.0), individuals and small groups of all nationalities globalizing themselves after 2000 (Globalization 3.0).
<i>Global leader</i>	The individuals within the current stage of globalization that do not fit the classification of international, national, or local leadership. The key skills of a global leader include intercultural-communication competence, leveraging diversity and inclusion, managing intercultural conflict, cultivating a global mindset, and effective teamwork in a cross-cultural context.
<i>Global mindset</i>	The capacity to combine an awareness of diverse cultures with an ability to integrate them into a new cultural map. This dual approach (awareness and integration) suggests a disposition to hold multiple perspectives within a single cultural map.
<i>Contamination</i>	Biased interpretations of another culture influenced by one's own cultural map.

Required Materials

- PowerPoint slides and appropriate technology (optional)
- Board and markers
- Space for break-out groups
- “Welcome to Albatros” simulation activity props

Session Outline

Session duration: 1 hour and 20 minutes

Time Required	Description	
<i>5 minutes</i>	Introduction	Introduce yourself and provide historical or personal anecdotes of significant interactions between individuals with differing national and/or international identities.

Time Required	Description
35 minutes	<p data-bbox="391 317 505 344">Framing</p> <p data-bbox="607 317 1419 499">Outline a brief history of the conflicts that eventually led to the current international system and the corresponding identities that national and world citizens hold. Draw a timeline on the board that begins in the 1600s and ends in the present. As you cover key concepts, mark them on the timeline.</p> <p data-bbox="607 548 1419 919">Explain the evolution of the Westphalian System of nation-states. Using roleplay or other discussion methods, explain the coinciding process of globalization and the changes in international systems throughout the three stages of globalization. Give some examples of globalizing systems, like trade, and ask participants for other examples. Finally, explain the concept of the ‘global leader’ as a new category of leader in the new global context. Discuss the skills of a “global leader”; the difference between global, international, national, and local leaders; and what it means to have a global mindset.</p>
20 minutes	<p data-bbox="391 961 493 989">Activity</p> <p data-bbox="607 961 1419 1451">Explain to participants that the next activity is an anthropological simulation: half of participants will be “natives” or “islanders” of Albatros island (an imaginary place) and the other half of the group will be the “anthropologists” who have been granted the privilege of witnessing an important social ritual of the islanders. The anthropologists will be taking notes with the goal of understanding what type of society Albatros has and the islanders will follow the instructions of the ritual that you will have designed yourself. You can include props to suggest something about valuable island resources, give specific roles to specific people to suggest social hierarchies, etc. Allow the islanders time to look over the directions and prepare for the ritual.</p> <p data-bbox="607 1499 1419 1793">Make sure that the anthropologists are out of earshot. After the roleplay, they will share what they observed and their hypotheses. The islanders will then share what was really going on. Explain the concept of contamination and ask participants to identify their biases. The Albatros simulation is based on that of Donald Batchelder and Elisabeth Warner (<i>Beyond Experience: The experimental approach to cross-cultural education</i>, Experiment Press, 1977).</p>

Time Required	Description	
15 minutes	Reflection	Based on the discussion of key concepts and the Albatros simulation, lead a group reflection about the implicit and explicit values of global leadership.
5 minutes	Conclusion	Ask participants to complete the session evaluation using your desired format. Close the session by thanking the participants.

Reflection Questions

- How has the evolution of the concept of state sovereignty changed international systems? How is this evolution connected to the advent of Globalization 3.0?
- How are recent developments in technology, communication, transportation, and economic interdependence reshaping the perception of national identity in a global environment?
- Describe the tensions between isolationism and interdependence in a global environment. How do some leaders contribute to these tensions? How can global leaders bridge the gap between the two sides?
- What is the connection between global leadership and cross-cultural communication?

Supplemental Resources

- Batchelder, D. & Warner, E. G. (Eds). (1977). *Beyond experience: The experiential approach to cross-cultural education*. Experiment Press.
- Gray, K. W., & Kalyalya, K. (2016). Overcoming statism from within: The international criminal court and the Westphalian system. *Critical Horizons*, 17(1), 53–65. <https://doi.org/10.1080/14409917.2016.1117813>
- Hickey, W. (2020). *The sovereignty game: Neo-colonialism and the Westphalian system*. Palgrave Macmillan.

Participant Reflection

I learned how important it is to be aware of how your own cultural map can “contaminate” your interpretation of different cultural situations. Placing culture within the context of the long durée of human civilization also helps me appreciate that my own viewpoints are the culminations of thousands of years of history. It takes a lot of work to actively decolonize our minds. Furthermore, there is not innocent action or behavior; everything we do is rooted in a greater global process that is constantly affecting us whether we are aware of it or not. The cross-cultural activity allowed me to directly see my own biases and proclivities and how they may advantage or disadvantage other people.

RGLP Fall 2019

Kim, Y. (2013, October). *Business not as usual: The key to success for Korean global leaders* [Video]. TED Conferences. https://www.ted.com/talks/yeonhee_kim_business_not_as_usual_the_key_to_success_for_korean_global_leaders

TED. (2014, February 19). *What it takes to be a great leader | Roselinde Torres* [Video]. YouTube. https://www.youtube.com/watch?v=aUYSDEYdmzw&feature=youtu.be&ab_channel=TED

This session has been formatted and revised for consistency and clarity. The original session in the Rockefeller Global Leadership Program was facilitated by Gama Perruci, reached at perrucig@marietta.edu.

Session 6.4 Examining Values and Customs Through a Multicultural Lens

Session Description

In this session, the facilitator will introduce participants to the art of Brazilian dance, kickboxing, singing, and drumming. This is the first experiential session of the program and was led by an expert in Brazilian culture. It is designed to help participants unpack subjective and objective culture and addresses these questions: What are the values and customs in another's cultural practices and arts? What does the experience and practice of this culture further tell you about the values and customs of the culture itself? Those looking to recreate this session are encouraged to dive deep into any culture that is not their own through those that are willing to teach others about their valued culture. Participants will experience, for some, a new shared cultural experience, and unpack and process the experience both collectively as a group and in pairs.

Note: Given the complexity of this session, the original facilitator invites other capoeira instructors looking to adapt the session to reach out to him (f.fuacapoeira@gmail.com). It is his hope that all future facilitators, regardless of cultural background, have a thorough understanding of self, culture, and oppression.

Learning Objectives

Participants will do the following:

- Practice capoeira, a dance form specific to an art and culture from Brazil
- Describe the significance of capoeira to Brazilian culture
- Identify emotional reactions to experiencing a situation outside their comfort zone
- Examine and reflect on the implications for working in a culture different from their own

Key Concepts and Definitions

<i>Risk-taking</i>	Exploring a new form of movement.
<i>Empowerment</i>	Increasing comfort in dancing/performing/vocalization.
<i>Creativity</i>	Discovering new moves and rhythmic patterns in capoeira.

Leadership Competencies Addressed

Self-Knowledge

- Continually explores and examines values and views
- Shows self-respect and respect for others
- Moves beyond self-imposed limitations

Intercultural Mindset

- Contextualizes social identities and experiences
- Actively engages in opportunities to expand worldview

Required Materials

- Enough space to form a large circle and allow for side-to-side movement
- Lyrics printed for participants
- Traditional Brazilian instruments
- Paper and writing utensils

Note: This session focuses on capoeira and Brazilian culture, but if there is another culture about which you have expertise, you can adapt the session to it.

Session Outline

Session duration: 2 hours

Time Required		Description
10 minutes	Introduction	Introduce yourself and provide a brief background of the history of capoeira.
15 minutes	Framing	Begin by outlining how in the U.S., white culture is the dominant culture, and to be a minority in professional settings often requires adhering to white culture. Emphasize how understanding another culture requires being “under” it and learning what the different rules of that culture are to successfully abide by it. Demonstrate some of the main elements of capoeira while introducing the differences between the culture, where the dance form originates from, and the dominant culture within the area of the program.
25 minutes	Activity 1: Exploring Axé	<p>Before participants begin, lead them through a breathing exercise. Ask participants to stand and take deep breaths. On the outbreath, first ask participants to hum. Then, ask participants to hum open-mouthed on the out-breath. Begin to teach the song using the printed lyrics for reference. Add the use of instruments and instruct participants how to make traditional beat patterns. Slowly begin adding all the pieces together and encourage participants to move past their inhibitions using the concept of Axé.</p> <p>Keep playing the instruments and repeating the song until everyone is enthusiastically participating. Invite participants to switch roles between rounds.</p>

Time Required	Description
<i>30 minutes</i>	<p>Activity 2: Forró</p> <p>Divide participants into groups. Half will lead and half will follow. Instruct participants through the basics of the dance form, showing first the lead parts and then the parts in which they follow. Allow participants to switch partners often and encourage them to get close, as the main goal is to foster a better understanding of physical language/interactions between different genders.</p>
	<p>Capoeira</p> <p>Spread participants around the room. Teach the basics of ginga and some variation, some defenses, and attacks. Put together a small sequence in which students can play around with concepts such as aggression or violence and understand these human characteristics without judgment. Ask students to answer the chorus of songs while playing with their partner.</p>
<i>20 minutes</i>	<p>Reflection</p> <p>Discuss how formal culture is the seat of unconscious instincts, and that emotional actions are rooted in cultural behavior. Encourage participants to write a paragraph about a time before they were nine years old when an adult had a reaction to their behavior that made them feel uncomfortable, afraid, or embarrassed. Ask them to identify what it was that they did wrong, whether that is defined by themselves or society. Share an example from your own experience to begin. After the reflection, lead a discussion on formal culture and shedding the instinctual behavior it carries. Emphasize that without reflecting and seeing one's unconscious actions that typically arise out of awareness, the formal cultural cycle continues onto the next generation.</p>
<i>10 minutes</i>	<p>Discussion</p> <p>Ask participants to think of a recent situation where they did something they are not happy about as a result of social pressure. This will be framed as an example of “examining our inner oppressor.” Start with your own example. Rather than writing this one, participants will be encouraged to share.</p>

Time Required	Description	
10 minutes	Conclusion	Divide participants into pairs to discuss the following general reflection questions about the session: <i>What happened? What took place? What do you think about what happened? How do you feel about what happened?</i> Allow for pairs to share their thoughts on the session with the large group. Ask participants to complete the session evaluation using your desired format. Close the session by thanking the participants.

Reflection Questions

- Was your experience of capoeira like anyone else's in the group?
- Was your interpretation of the experience like anyone else's?

Supplemental Resources

Assunção, M. R. (2005). *Capoeira: The history of an Afro-Brazilian martial art*. Taylor & Francis Group. <http://ebookcentral.proquest.com/lib/dartmouth-ebooks/detail.action?docID=183149>

Bourrelle, J. S. (2016, September). *Learn a new culture* [Video]. TEDxArendal. https://www.ted.com/talks/julien_s_bourrelle_learn_a_new_culture

TEDx Talks. (2014, July 22). *Cultural difference in business | Valerie Hoeks | TEDxHaarlem* [Video]. YouTube. https://www.youtube.com/watch?v=VMwjscSCcf0&ab_channel=TEDxTalks

Participant Reflection

This session allowed me to practice an intercultural experience in a physically and intellectually challenging environment. I am so grateful for Fua's expertise and his genuine love for sharing beautiful Brazilian culture. By actively participating in a new and foreign activity, I was forced to leave my comfort zone and actively find ways to adapt into a new setting. Although it was not a perfect transition, my process of immersing myself in Capoeira allowed me to physically partake in a new environment. This session taught me to not be afraid to fail and fail fast and jump in instead of being safe on the sidelines.

RGLP Winter 2019

This session has been formatted and revised for consistency and clarity. The original session in the Rockefeller Global Leadership Program was facilitated by Fuá Nascimento, reached at f.fuacapoeira@gmail.com.

Session 6.5 Cultural Intelligence— Strengthening Your Intercultural-Global Toolkit

Session Description

In this session, the facilitator will outline the key concepts related to global citizenship, such as empathy, dexterity, cultural intelligence, and other intercultural-global competencies. Participants will identify their current intercultural-global skills and those they need to possess to successfully navigate as future global leaders and citizens.

Learning Objectives

Participants will do the following:

- Identify and discuss two examples of global empathy in different cultural contexts
- List and define intercultural-global and cosmopolitan competencies
- Define the concepts of global dexterity and cultural intelligence
- Create and own a Cultural Intelligence (CQ) action plan

Key Concepts and Definitions

<i>Global empathy</i>	Having the ability to understand, accept, and interact with individuals from all different backgrounds, regardless of race, nationality, language, religion, skin color, sex, etc.
<i>Global dexterity</i>	Being able to adapt one’s behavior across cultures. Author Andy Molinsky (2013) describes “global dexterity” as a skill which reflects the ability to “adapt while feeling comfortable” and overcoming emotional and psychological challenges one may feel.
<i>Cultural Intelligence (CQ)</i>	According to David Livermore (2011), cultural intelligence is “the capability to function effectively in a variety of cultural contexts.” Livermore assesses CQ by measuring four capabilities: drive, knowledge, strategy, and action.

Leadership Competencies Addressed

Self-Knowledge

- Demonstrates realistic understanding of one’s abilities

Intercultural Mindset

- Actively engages in opportunities to expand worldview
- Applies intercultural knowledge and skills in local, national, and/or global contexts

Effective Reasoning

- Integrates multiple types of information to effectively solve problems or address issues

Management

- Develops and implements a plan for goal attainment

<i>Intercultural-global competencies</i>	Self-awareness, ability to communicate and behave appropriately in intercultural situations based on specific attitudes, intercultural knowledge, skills, and reflection (Esterhuizen & Kirkpatrick, 2015); open-mindedness, risk-taking, attentiveness to diversity, global awareness, historical perspective, collaboration across cultures, and intercultural capability (Global Competence Associates, 2018).
<i>Cosmopolitan competencies</i>	Cosmopolitanism (“citizen of the world”) refers to a “set of skills, outlooks, and practices which become necessary tools for individuals as they cross boundaries between the familiar and unfamiliar” (Skrbiš, 2014). The competencies are global languages/digital literacy, cultural diversity, global mindset & diversity, aesthetic capital & arts, sustainability & global challenges, mobility & adaptability, and innovation & entrepreneurship.
<i>Design thinking</i>	A human-centered approach that encourages organizations to focus on the people they’re creating for, which leads to better products, services, and internal processes. When you sit down to create a solution for a business need, the first step is to identify the human need behind it.

Required Materials

- PowerPoint slides and appropriate technology (optional)
- Handout 6.5.1 Intercultural-Global Competencies printed for each participant
- Four poster papers, each titled with one scenario from Activity 1, and space for each group to write their ideas
- Markers

Session Outline

Session duration: 1 hour and 50 minutes

Time Required		Description
5 minutes	Introduction	Introduce yourself and your background, focusing on your global experiences and/or identity. Pass out Handout 6.5.1.
20 minutes	Activity 1	Define <i>global empathy</i> . In small groups of three or four, ask participants to think about different scenarios they would experience on a trip to a foreign country. In order to successfully navigate the following scenarios, the small groups are being asked to consider how the people who live there might think, feel, or act. The scenarios are as follows:

Time Required	Description
20 minutes	<p>communicating in a foreign language; ordering from a menu written in a different language; using public transportation in a different country; and asking for directions from someone who cannot speak English. Each group will have three minutes to list their ideas on the scenario poster. After the three minutes, rotate the posters among the groups and repeat until every group has written their ideas on each poster. At the end of the activity, ask each group to compare the commonalities and differences between the posters.</p> <p>Activity 2</p> <p>Define <i>global dexterity</i>. Explain that each accountability group will now practice global dexterity through role-play. Each group will think of a potential cultural challenge, such as making introductions, navigating dining etiquette, or choosing attire, and act out the event as it would occur with a person lacking global dexterity. Participants will reflect on what makes them feel in their comfort zone and mark the zone of appropriateness for each dimension of the global dexterity chart (see Handout 6.5.1). Then, each group will role-play the ideal interaction. Reflect with the large group on how participants felt when they had to change their “normal” behavior and whether they felt they could be successful at this in real life. If not, why? What can they work on?</p>
15 minutes	<p>Discussion</p> <p>Define <i>cultural intelligence (CQ)</i>. Ask participants to complete a CQ self-assessment to assess their strengths and weaknesses and develop action steps to address those weaknesses (see Handout 6.5.1). For example, if one scored low in knowledge, they could plan to read more international news on a regular basis.</p>
15 minutes	<p>Activity 3</p> <p>Define <i>cosmopolitan competencies</i> and introduce the event-planning activity from Handout 6.5.1. Each small group will have 15 minutes to brainstorm an event that addresses a cosmopolitan theme. They will need to identify how their event addresses the theme, come up with a goal that fits some of the cosmopolitan competencies, write three learning objectives for participants, and estimate a budget. Ask each group to present their cosmopolitan event proposal.</p>

Time Required	Description
20 minutes	<p>Activity 4</p> <p>Introduce <i>design-thinking</i>. Ask small groups to apply the design-thinking approach to this prompt: <i>Imagine a student traveling abroad to a country they have never been in before. Try to put yourself in their shoes and imagine their persona. Ask yourself: Whom are we empathizing with? What do they need to do? What do they see? What do they say? What do they do? What do they hear? What do they think and feel?</i> Through this approach, each group can identify the intercultural-global competencies that their “persona” would possess.</p>
15 minutes	<p>Conclusion</p> <p>Review the key concepts and main takeaways from the session’s activities. Ask participants to complete the session evaluation using your desired format. Close the session by thanking the participants.</p>

Reflection Questions

- What does it mean to be a global worker and a true citizen of the world today?
- What is my level of confidence and motivation in the intercultural-global competencies I currently possess?
- What intercultural-global competencies do I need to include in my global toolkit and how do I plan to develop these?
- How can I train my mind to become more comfortable navigating uncomfortable cultural situations?

Supplemental Resources

Adler, G. (2019). *Empathy beyond US borders: The challenges of transnational civic engagement*. Cambridge University Press.

Bachen, C. M., Hernández-Ramos, P. F., & Raphael, C. (2012). Simulating REAL LIVES: Promoting global empathy and interest in learning through simulation games. *Simulation & Gaming*, 43(4), 437–460. <https://doi.org/10.1177/1046878111432108>

Brandeis International Business School. (2016, July 14). *The basics of global dexterity with Prof. Andy Molinsky* [Video]. YouTube. https://www.youtube.com/watch?v=d18nnbAajek&ab_channel=BrandeisInternationalBusinessSchool

d.school Public Library. (2021). *Tools for taking action*. Stanford d.School. <https://dschool.stanford.edu/resources>

Participant Reflection

I rely on skills gained through this session in my work today as an undergraduate advisor. In this session, my group and I created an alternate persona and worked to explain how their background shaped them into the person they are. We focused on their competencies, their fears, frustrations, and more. Today, when dealing with residents, I work to understand them through these traits. I've grown into a better communicator and empathizer.

RGLP Spring 2020

- Esterhuizen, P., & Kirkpatrick, M. K. (2015). Intercultural–Global competencies for the 21st century and beyond. *The Journal of Continuing Education in Nursing, 46*(5), 209–214. <https://doi.org/10.3928/01484834-20150420-01>
- Gentry, W., Weber, T., & Sadri, G. (2011). *Empathy in the workplace: A tool for effective leadership*. [White paper]. Center for Creative Leadership. <https://cclinnovation.org/wp-content/uploads/2020/03/empathyintheworkplace.pdf>
- Global Competence Associates. (2018). *Global Competence Model™*. <https://globallycompetent.com/global-competence-model/>
- Livermore, D. (2011). CQ: The missing ingredient for global collaboration. *MWorld: American Management Association, 10*(3), 41–44.
- Martin, J. N., & Nakayama, T. K. (2015). Reconsidering intercultural (communication) competence in the workplace: A dialectical approach. *Language and Intercultural Communication, 15*(1), 13–28. <https://doi.org/10.1080/14708477.2014.985303>
- Molinsky, A. (2013). *Global dexterity: How to adapt your behavior across cultures without losing yourself in the process*. Harvard Business Review Press.
- Skrbiš, Z. (2014). *Coming to terms with cosmopolitanism, global citizenship, & global competence* [White paper]. International Education Association of Australia. <https://www.ieaa.org.au/documents/item/294>
- Taylor, S. (2013). Globally-minded students: defining, measuring and developing intercultural sensitivity. *International Schools Journal, 33*(1), 65–75.

This session has been formatted and revised for consistency and clarity. The original session in the Rockefeller Global Leadership Program was facilitated by Sophia Koustas, reached at s.koustas@snhu.edu.

Intercultural-Global Competencies

Dexterity Activity (Role-play)

Global dexterity | Being able to adapt one's behavior across cultures. Author Andy Molinsky (2013) describes *global dexterity* as a skill that reflects the ability to “adapt while feeling comfortable” in overcoming emotional and psychological challenges one may feel.

DIRECTIONS: Role-play a potential cultural challenge that would require you to exercise global dexterity, like introductions, dining etiquette, or wearing proper attire. Think about how the situation could go poorly and also how it could go well! Use the chart below to help you consider the dimensions of global dexterity and the zone of appropriateness for each situation.

Dimensions	Zone of Appropriateness						
	Low-level			Mid-level		High-level	
Directness	1	2	3	4	5	6	7
Enthusiasm	1	2	3	4	5	6	7
Formality	1	2	3	4	5	6	7
Assertiveness	1	2	3	4	5	6	7
Self-promotion	1	2	3	4	5	6	7
Personal disclosure	1	2	3	4	5	6	7

DIRECTIONS: After your role-play, place your performance on the adaptation matrix considering your level of success and authenticity (Molinsky, 2013).

Adaptation Matrix

		Do I feel authentic performing this behavior?	
		Yes	No
Can I perform the behavior successfully?	Yes	Comfort Zone Authentic + Competent +	Authenticity Challenge Authentic - Competent +
	No	Ability Challenge Authentic + Competent -	Double Challenge Authentic - Competent -

Reflection Questions: What do I need to work on? Where do I want to see myself performing authentically and successfully?

How do you train your mind to become more comfortable and able to navigate uncomfortable cultural situations?

Cultural Intelligence (CQ) Self-Evaluation and Action Plan

Cultural intelligence (CQ) | According to David Livermore (2011), *cultural intelligence* is “the capability to function effectively in a variety of cultural contexts.” Livermore assesses CQ by measuring four capabilities: drive, knowledge, strategy, and action.

Step 1: Assess your CQ (Livermore, 2011)

Quick Self-Assessment—Cultural intelligence includes the following capabilities. Identify which ones you’re good at and which ones need improvement.

For each area, circle the number that best describes how you function in your leadership role (**1** being “this statement does not describe me” and **5** meaning “this statement describes me perfectly”).

CQ DRIVE	1	2	3	4	5
I am very interested in other cultures and I enjoy meeting people who have different cultural backgrounds. I am confident I can work in different cultures and that I can adapt to different parts of the world.					
CQ KNOWLEDGE	1	2	3	4	5
I generally understand other cultures and cultural values. I know about the basic ways cultures are similar and different.					
CQ STRATEGY	1	2	3	4	5
I plan carefully before I meet with someone who is from a different cultural background. After one of these experiences, I reflect carefully and try to make sense of the interaction.					
CQ ACTION	1	2	3	4	5
I change my behavior to make others more comfortable when I interact with people who are from different cultural backgrounds. I modify the way I speak and act when I am in cross-cultural settings.					

This is simply meant to get you started in thinking about the four capabilities of CQ. Access to the full CQ Self-Assessment comes with purchase of the physical book, *The Cultural Intelligence Difference* (AMACOM 2011). Or visit www.culturalQ.com to learn about all the assessments available.

Step 2: Create a personal development plan (for example: I will learn a new language, etc.)

I will _____.

Reflection Question: How does CQ apply when I need to collaborate with someone from a different cultural background?

Cosmopolitan Competencies Event Design

Cosmopolitan competencies/Cosmopolitanism (“citizen of the world”) | refers to a “set of skills, outlooks, and practices that become necessary tools for individuals as they cross boundaries between the familiar and unfamiliar (Skrbiš, 2014). Competencies/themes include the following: global languages & digital literacy, cultural diversity, global mindset & diversity, aesthetic capital & arts, sustainability and global challenges, mobility & adaptability, innovation & entrepreneurship.

DIRECTIONS: Design an event that will build cosmopolitan competencies for its attendees.

Cosmopolitan theme: <ul style="list-style-type: none"> • Global languages & digital literacy • Cultural diversity • Global mindset & diversity • Aesthetic capital & arts • Sustainability & global challenges • Mobility & adaptability • Innovation & entrepreneurship 	Budget:
Goal:	Learning Objectives: <ul style="list-style-type: none"> • • •
When:	Where:
Who:	Why:
What:	How:

Reflection Question: What does it mean to be a global worker and a true citizen of the world today?

Identify Intercultural-Global Competencies Using a Design Thinking Approach

Design thinking has a human-centered core. It encourages organizations to focus on the people they're creating for, which leads to better products, services, and internal processes. When you sit down to create a solution for a business need, the first question should always be, *What's the human need behind it?*

Exercise: A DAY IN THE LIFE

Imagine a person traveling abroad to a country they have never visited before. Your team will assume the role of that traveler and spend the next 20 minutes acting from their point of view and interacting with the contexts and people that they would encounter daily. Develop a list of common themes that arise throughout your "day in the life." Relate this list of actions, reactions, and experiences to the list of intercultural-global competencies below.

Intercultural-Global Competencies

Esterhuizen & Kirkpatrick, 2015

- self-awareness
- ability to communicate and behave appropriately in intercultural situations based on specific attitudes
- intercultural knowledge, skills, and reflection

Global Competence Model, 2014

- open-mindedness
- risk-taking
- attentiveness to diversity
- global awareness
- historical perspective
- collaboration across cultures, and intercultural capability

Reflection Questions:

What's challenging about walking in someone else's shoes? What ways might you practice empathy in your daily life?

What is your level of confidence and motivation in the intercultural-global competencies you currently possess?

What intercultural-global competencies do you need to include in your global toolkit and how do you plan to develop these?

Session 6.6 Refugees and Immigrants— Stories of Oppression, Resilience, and Hope

Session Description

In this session, the facilitator will help participants strengthen their intercultural mindset, reflect on their own assumptions about immigration to the U.S., and understand the differences between immigrants and refugees. Participants will hear the unique stories of three people who have resettled locally: two refugees who escaped dire life circumstances in their home countries and an immigrant who came for other reasons. Participants will learn not only about realities of displaced persons across the globe but also about the policies and programs for immigrant resettlement close to home. Participants will discuss the significance of international migration in the context of global leadership and the tools necessary to make positive and impactful change for displaced peoples.

Leadership Competencies Addressed

Self-Knowledge

- Continually explores and examines values and views
- Understands social identities of self and others

Intercultural Mindset

- Contextualizes social identities and experiences
- Understands, communicates with, and respectfully interacts with people across identities
- Actively engages in opportunities to expand worldview

Learning Objectives

Participants will do the following:

- Examine the cultural, ethnic, and religious diversity of New Hampshire and the unique and distinctive experiences of refugees and immigrants coming to the U.S.
- Reflect on their values, views, and beliefs following the panelists' discussion of their experiences
- Explain how diversity helps foster an intercultural mindset, why this is important in the context of leadership, and how it can facilitate positive change for immigrant and refugee populations in the United States and abroad

Key Concepts and Definitions

*Reasons for
emigrating*

Uniting with family; work; fleeing war, genocide; education; climate destruction.

<i>Refugee</i>	A person fleeing persecution, threats, violence, or genocide. Generally, they come to the U.S. through the United Nations High Commissioner for Refugees after a rigorous vetting process that considers their contributions and benefits to the local community.
<i>Immigrant</i>	Any person relocating to a country where they do not have citizenship. These people are not necessarily facing the adversity that would qualify them as a refugee and so there is a wider range of reasons for having entered the country. All refugees are immigrants but not all immigrants are refugees.

Required Materials

- PowerPoint slides and appropriate technology (optional)
- Table(s) should be set up in a hollow square with a table at the front for a panel of three guest speakers.
- Name cards at seats

Pre-session Assignment:

- Bhagirath Khatiwada. 2018. Can a government define happiness? TEDx Talk. (<https://www.youtube.com/watch?v=yOOZL8nZ-Vw>)
- UNHCR-USA. 2020. 1 per cent of humanity displaced: UNHCR Global Trends report. (<https://www.unhcr.org/en-us/news/press/2020/6/5ee9db2e4/1-cent-humanity-displaced-unhcr-global-trends-report.html>)

Session Outline

Session duration: 1 hour and 50 minutes

Time Required	Description
<i>20 minutes</i>	Introduction Introduce yourself and your panelists, preferably a mix of both immigrants and refugees from the local area. Define refugee and immigrant and note the similarities and differences. Talk about the reality of immigration in your region, state, or city. Provide statistics, outline the resettlement processes for both refugees and immigrants, and use photographs to appreciate the diversity of these populations and build empathy with participants.

Time Required	Description
<i>70 minutes</i>	<p>Discussion</p> <p>Turn to the panelists. Each will take 10–15 minutes to tell their story. They should discuss what life was like in their home countries and why they decided to leave, the immigration process, both the good and the bad experiences settling into a new life, and, ultimately, how they will or how they have found their place within their community. After each of them has shared their stories, ask them to speak about the importance of including cultural diversity in all levels of leadership. Invite participants to share their thoughts and engage with the panelists through questions or comments.</p>
<i>15 minutes</i>	<p>Reflection</p> <p>Ask the participants for the common themes that they identified in the stories, what challenges the panelists faced, and what they learned from those challenges. Some themes may be language barriers, transportation (difficulties in getting driver's licenses, affording a vehicle), lack of support system, healthcare, prejudice, etc. Ask participants to think of what they can do in their own communities to welcome people from other countries. Encourage participants to think about and discuss the immigration system in the U.S. and their possible role in it as future leaders.</p>
<i>5 minutes</i>	<p>Conclusion</p> <p>Ask participants to complete the session evaluation using your desired format. Close the session by thanking the panelists and participants.</p>

Reflection Questions

- Why is it important for refugees and immigrants to tell their story?
- What do immigrants and refugees contribute to our communities?
- What challenges do immigrants and refugees face when coming to the US?
- Why is RGLP offering this session? What does it have to do with leadership?
- How did this session make you feel? Did anything you heard or learned today come as a surprise?
- Do you think the immigration system in the U.S. needs to be reformed? If yes, how so? If no, why not?
- We've talked a lot about the experience of immigrants and refugees in America. How do you think it is the same or different when talking about immigration and refugees in a global context?
- What can we learn about American attitudes toward immigrants from the experiences of immigrants themselves?

Participant Reflection

I think generally the narratives of immigrants and refugees that I am exposed to are spun by those that are neither of the two. Hearing their stories and learning about their challenges—before life in the States and after—drastically changed my perspective. Moving away from reading or studying something in the classroom to actively engaging with a policy reality through people taught me to appreciate the humanity that exists within different processes in our system. This session pushed me to pursue more human-facing work that had direct impacts.

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Supplemental Resources

Berti, B., & Borgman, E. (2016, June). *What does it mean to be a refugee?* [Video]. TED Conferences. https://www.ted.com/talks/benedetta_berti_and_evelien_borgman_what_does_it_mean_to_be_a_refugee_feb_2018

Gundling, E., Caldwell, C., & Cvitkovich, K. (2015). Global mindset: Beyond culture. In *Leading across new borders: How to succeed as the center shifts* (pp. 50–71). John Wiley & Sons, Incorporated. <https://doi.org/10.1002/9781119176312.ch03>

UNHCR, the UN Refugee Agency. (2019, February 21). *What is the difference between a migrant and a refugee?* [Video]. https://www.youtube.com/watch?v=3e08v5GN__s&ab_channel=UNHCR%2CtheUNRefugeeAgency

This session has been formatted and revised for consistency and clarity. The original session in the Rockefeller Global Leadership Program was facilitated by Becky Field, reached at Fieldworkphotos@gmail.com.

Session 6.7 Inconspicuous Culture— Understanding “Other” by Developing “Self”

Session Description

In this session, the facilitator will examine ethnocentrism and cultural relativism as it applies to concepts of race and ethnicity. Participants will look at the different lenses of privilege to see that there are differences within cultures, ethnicities, and people. Participants will confront stereotypes, address potential bias, and work as a class to develop a definition of culture. This session will engage participants through self-reflection in three steps as a method to learn the basics of “being comfortable being uncomfortable” and examine how this cultural competency applies to leadership.

Learning Objectives

Participants will do the following:

- Identify at least three elements that combine to define their personal culture
- Identify at least three values that inform the way they shape their attitudes and beliefs
- Collectively define privilege, culture, and ethnocentrism

Key Concepts and Definitions

<i>Worldview</i>	Defined by Janet Helms (1990) as “cognitive templates that people use to organize information about themselves, other people and institutions.” One’s worldview influences their perspective and interpretations of other people. If one uses only one’s own worldview, they can be missing out on an important part of being a leader.
<i>Legacies</i>	Historical events so powerful their ripple effects continue to have an impact today.

Leadership Competencies Addressed

Collaboration

- Acknowledges and listens to different voices when making decisions and taking action

Principled Action

- Identifies and commits to appropriate ethical framework

Intercultural Mindset

- Contextualizes social identities and experiences
- Understands, communicates with, and respectfully interacts with people across identities
- Actively engages in opportunities to expand worldview

<i>Layers</i>	All the obvious and not so obvious individual characteristics that make you distinctively who you are.
<i>The Johari Window</i>	A 2x2 grid delineating parts of ourselves (see Handout 6.7.1). It is important to acknowledge each of these spots. For example, acknowledging blind spots requires taking feedback from others. The unknown spot is something that is not known to anyone, but just because it is not known doesn't mean it has no effect on behavior.

Required Materials

- PowerPoint slides and appropriate technology (optional)
- TedTalk by Zachary Wood, “Why it’s worth listening to people you disagree with.” This video is available on the TED website (www.ted.com).

Pre-session Assignment:

- <http://www.whiteprivilegeconference.com/resources/05-The-Complexity-of-Identity-Beverly-Tatum.pdf>

Session Outline

Session duration: 1 hour and 45 minutes

Time Required		Description
5 minutes	Introduction	Introduce yourself and your background. Outline the session and its objectives.
25 minutes	Discussion	Ask participants how leaders can make sure multiple perspectives are presented “at the table.” Discuss how being aware of one’s own values and identity is important for leadership. In pairs, ask participants to answer these questions: <i>Who am I? What are my values? What is my life’s purpose?</i> Ask participants to share in the large group what it was like to answer these questions. Encourage participants to think about how they can develop skills and use their learning to be in service of their personal mission and to help create the type of world they want to live in.

Time Required	Description	
20 minutes	Framing	Introduce the key terms. Use imaginative and thought-provoking visuals and analogies to initiate discussion. For example, use the commonly seen visual of three individuals standing by a fence, watching baseball to depict the differences between equality and equity. This creative imagery simplifies the concepts of equity and equality and evokes other insights of these concepts. Give examples of events that have had very different impacts for different groups of people, depending on their worldview and lens. Encourage participants to share current examples. Use these examples as the basis for a collective conversation to define privilege, culture, and ethnocentrism with the cohort.
20 minutes	Discussion	With new partners, participants will discuss their worldview and lens. Ask: <i>How can you be aware of your worldview and make sure it does not keep you from understanding multiple perspectives? How can you develop an understanding of the multiple perspectives of the people you are leading? How might this impact your leadership behavior?</i> In the large group, discuss whether there are perspectives that “should” be excluded and who gets to decide them and how.
20 minutes	Activity	Play the TedTalk “Why it is worth listening to people we disagree with,” by Zachary Williams. As participants watch, they will be asked to think about what they agree and disagree with and think about how his worldview led to this perspective. After the video, ask participants to share their thoughts.
15 minutes	Conclusion	Share closing thoughts for participants to consider as they grow as leaders, specifically having interculturalism as a goal. Ask participants to complete the session evaluation using your desired format. Close the session by thanking the participants.

Reflection Questions

- What can I do in my day-to-day life to be more comfortable being uncomfortable?
- What scares me most about ____?
- How committed am I to changing my thinking and ultimately my behavior when talking about people I don't like with friends?
- How does this apply to leadership in an organization?

Supplemental Resources

Astobiza, A. M. (2017). ¿Qué es cultura en la «economía de la cultura»? Definiendo la cultura para crear modelos mensurables en economía cultural [What is culture in «cultural economy»? Defining culture to create measurable models in cultural economy]. *Arbor: Ciencia, Pensamiento y Cultura*, 193(783), 1–10. <https://doi.org/10.3989/arbor.2017.783n1007>

Darnell, R. (2009). Part 4: The human in culture: Anthropological approaches to human nature, cultural relativism and ethnocentrism. *Anthropologica*, 51(1), 187–194.

TEDx Talks. (2017, June 2). *Your culture is not better than mine* | Angela Zhou | TEDxUSC [Video]. YouTube. https://www.youtube.com/watch?v=qnNpFYVaXIc&ab_channel=TEDxTalks

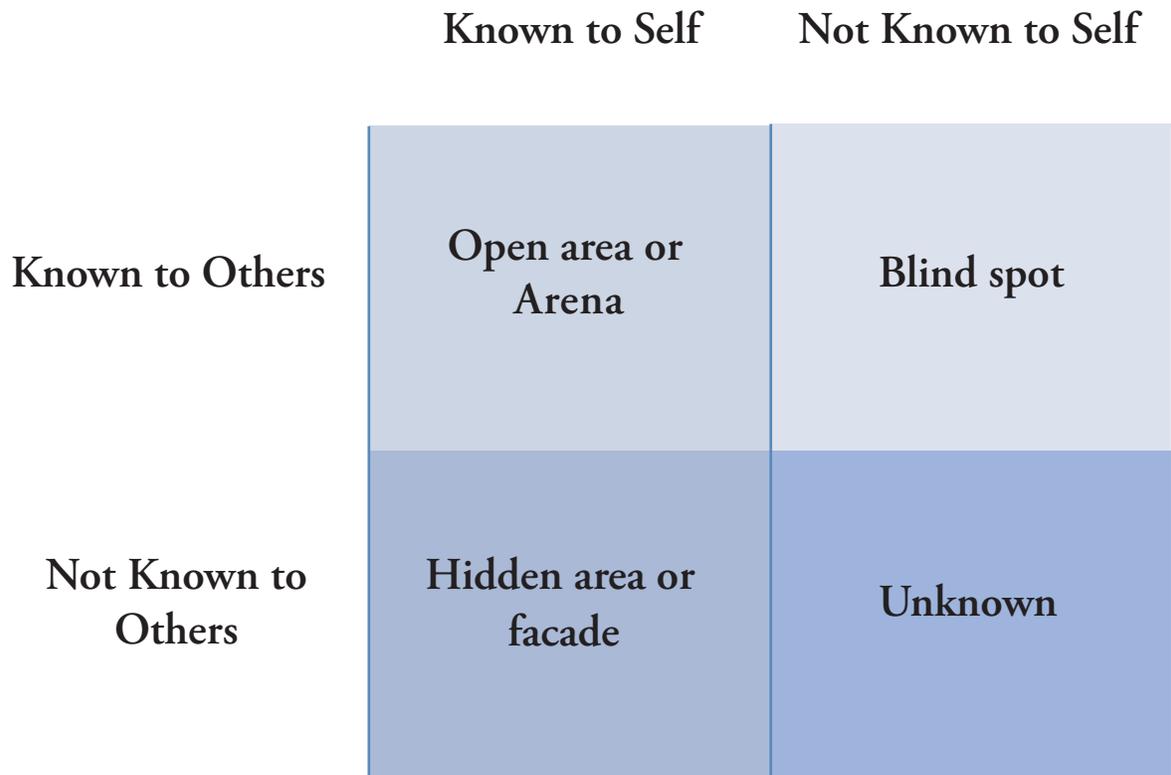
This session has been formatted and revised for consistency and clarity. The original session in the Rockefeller Global Leadership Program was facilitated by Dottie Morris, reached at dmorris@keene.edu.

Participant Reflection

Dottie taught us that being a good leader requires self-awareness, and that self-awareness requires awareness of culture—both my own and others. Identifying my privileges is the best place to start in leading others. People can only work toward a unified goal once they have recognized where differences and inequalities lie.

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The Johari Window Model



Note: Adapted from *The Johari Window Model* by CommunicationTheory.Org, 2019, <https://www.communicationtheory.org/the-johari-window-model/>

Session 6.8 Conclusion—What Next?

Session Description

During this final session, participants will reflect on their experiences in RGLP through participant presentations, personal reflection, and group discussion.

Learning Objectives

Participants will do the following:

- Deliver a reflective presentation on lessons learned and key takeaways from the program
- Identify at least two markers of their personal intercultural development over the course of the program
- Determine and identify three ways the global leadership views, values, and skills developed in RGLP can be applied in their future

Leadership Competencies Addressed

Effective Reasoning

- Develops personal reflective practice

Intercultural Mindset

- Contextualizes social identities and experiences
- Actively engages in opportunities to expand worldview
- Applies intercultural knowledge and skills in local, national, and/or global contexts

Self-Knowledge

- Understands social identities of self and others

Key Concepts and Definitions

Ensure that previous key concepts and definitions are reviewed in this overall program reflection.

Required Materials

- PowerPoint slides and appropriate technology (optional)

Session Outline

Session duration: 2 hours

Time Required	Description
60 minutes	<p>Presentations</p> <p>Give participants time to work in their groups to finish preparing and practicing for their final presentations about an issue at the local, national, or international level, and their recommendations for addressing it. Each group gives their final 5–8-minute presentation and answers questions from the audience afterward. Be prepared to highlight key learnings from the presentations and tie them to key concepts and definitions from previous sessions.</p>

Time Required	Description
20 minutes	<p>Reflection</p> <p>Ask participants to turn to their accountability groups to discuss the following reflection questions about their experiential trip: <i>Did any of these experiences make you uncomfortable? Why? What did you do to deal with it? What was your favorite activity? Did you learn anything that challenged a conception you had? How will you use what you learned from this weekend experience in the future?</i> After small group discussion, come back to the large group to share observations.</p>
25 minutes	<p>Activity</p> <p>Review Milton Bennett’s Developmental Model of Intercultural Sensitivity discussed in the program orientation session. In their accountability groups, participants will answer these questions: <i>Which stage were you in at the beginning of the term? Do you think you are still in the same stage? Why or why not? How have your intercultural mindset, skillset, and sensitivity developed since the beginning of the term? How can you apply lessons learned in this program in your future?</i> Ask participants to share their significant reflections with the cohort.</p>
15 minutes	<p>Conclusion</p> <p>Wrap up the session and program with closing remarks about what you hope participants will take away from their participation in the program. Ask participants to complete the program evaluation using your desired format. Close the program by thanking the participants.</p>

Reflection Questions

- How can I apply lessons I learned in RGLP in the future?
- How can I continue to develop my intercultural mindset, skillset, and sensitivity?

Participant Reflection

Looking back at the DMIS model at the end of the program was so enlightening. Not only did I see how I progressed into another stage through what I learned, but I also realized how much more I understood about intercultural experience and what it means to me. I realized my own shortcomings and my own preconceived notions of identity and culture that I would not have seen outside of a theoretical framework. RGLP challenged me to push myself and grow in areas we don't often think of—empathy, cultural understanding, and sensitivity. It has reframed the way in which I approach and interact with others, respecting people and their individualities for who they are and the setting they are in.

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Supplemental Resources

Mertler, D. C. (2018, October). *Personal empowerment through reflection and learning* [Video]. TEDxLakelandUniversity. https://www.ted.com/talks/dr_craig_mertler_personal_empowerment_through_reflection_and_learning

Talks at Google. (2017, August 28). *Inclusion: Diversity, the new workplace & the will to change | Jennifer Brown | Talks at Google*. YouTube. https://www.youtube.com/watch?v=06-Js35QwPY&feature=youtu.be&ab_channel=TalksatGoogle

TrainingMag.Com. (2014). Striving for global leadership. *Training Magazine*, 41(3), 30–31. <https://trainingmag.com/sites/default/files/trg0511-AMA-Leadership-Surv.pdf>

This session has been formatted and revised for consistency and clarity. The original session in the Rockefeller Global Leadership Program was facilitated by Leslie Wagner, reached at Leslie.R.Wagner-Ould.Ismail@dartmouth.edu,.

RGLP Program Officer Reflection

by Leslie Wagner-Ould Ismail

As someone whose love for other cultures and languages led to years of teaching English to people from all over the world and helping them adapt to life in the United States, I have so much passion for the Rockefeller Global Leadership Program (RGLP). This program gives me the opportunity to lead college students, many of them from diverse backgrounds themselves, through a series of sessions that open their minds to the effects of culture on everything we think, say, and do and encourages them to think about how they will handle future interactions with diverse individuals.

One of the main objectives I want participants to take away from their participation in RGLP is the ability to face differences with curiosity and an open mind, rather than jumping to judgment and negative conclusions. I'll be the first to admit that this takes continuous effort and commitment, but once it becomes part of your thought process, it can truly make a difference in the way you view, interact, and communicate with others.

It's so rewarding to see the transformation that takes place in RGLP participants in just nine short weeks! It took me years to develop this mindset and the vocabulary to talk about it. Through deep reflection and activities, participants begin to identify elements of their own culture that they had not previously thought about while simultaneously becoming aware of the vast array of cultural differences that can easily lead to miscommunications in personal, academic, and professional settings. They go from seeing their way of thinking and doing as the "right way" to thinking of their way as only one option among a variety of ways.

I saw this mindset in action during an experiential weekend trip to Boston at the end of the Winter 2020 term. This trip serves as a culminating experience for RGLP participants and allows them to apply the things they have learned and discussed over the course of the term. One of the objectives of the program, particularly the trip, is the development of ambiguity tolerance. Participants have no prior knowledge of the activities and events planned. In fact, they aren't even given an itinerary until they are on the bus en route to their destination, and the itinerary is purposely as vague as possible! Furthermore, the activities and events are chosen with the objective of taking participants out of their comfort zone and provoking thoughtful discussion. During this particular trip, we toured a mosque and witnessed a Friday prayer, sampled new cuisine at an African restaurant, and attended a comedy show with Arab-American comedians. The entire trip was wonderful and memorable, but one event in particular stands out.

On our first night in Boston, we saw the film *We Are Little Zombies* as part of the Museum of Modern Art's Japanese film festival. I knew very little about the film beforehand and had no idea what to expect. It was like nothing I had ever seen before. If I remember correctly, when asked what I thought of the movie after it ended, I described it as "wild." I was nervous throughout the film because I couldn't read the participants' reactions and was afraid they were not enjoying it, but I was so wrong! That film sparked more discussion than I ever could have imagined. Some loved it and others hated it, but everyone talked about it nonstop the entire way back to the hotel. The discussion continued sporadically throughout the rest of the trip and even at our session later that

week. The participants were eager to talk about how different cultures view themes in the movie such as death and parenting and also what they observed about the Japanese culture in the film. The absolute best part was how careful they were not to stereotype an entire country and culture by what they had seen in one film or to describe the things they saw as good or bad just because they were different. It was this experience that showed me how much growth had occurred over the course of the term.

The conversations and topics covered in RGLP are not always easy and require introspection and vulnerability. It is truly moving to see how quickly participants from all different backgrounds get out of their comfort zone and open up to people they've just met. They learn to listen to each other's perspectives and engage in dialogue instead of debating whether something is right or wrong. The best part is they are having fun while doing it! When the COVID-19 pandemic forced us to offer the program remotely, I was worried that this sense of cohort connection and willingness to demonstrate vulnerability would suffer, but to my surprise, it was even stronger. RGLP brings together a group of people who are willing to have difficult conversations and engage with diverse perspectives.

If you want to adopt a program such as RGLP, this sense of community is vital. Participants must be given ample opportunities to engage with each other and interact in small groups. When we are offering the program in person, this is accomplished through accountability groups and dinner discussions. Participants are assigned to small groups at the beginning of the term, and they eat dinner and have reflective discussions together during the first half hour of each session. After the dinner portion has ended, participants often move around and are assigned other partners or small groups for the remainder of the session. This ensures that they get to know everyone in the cohort, while also having an assigned group that they can contact if they miss a session. Although the setup of a remote session is somewhat different, the opportunities to engage with each other are very similar. Zoom breakout rooms are used liberally to allow students ample opportunities to get to know all members of a cohort. Accountability groups can still be used for activities at the beginning of the session and final projects. Whole group sharing activities are also particularly useful in a remote session. For example, during the most recent RGLP term, I asked students to choose a virtual background of a place they have been to or want to go to, and we all took turns explaining why we chose our picture.

Another tip for facilitating a program like RGLP is to model the transparency and openness that you want to see in participants. It is unfair to ask program participants to do things that the program leader is unwilling to do! I always try to share stories and examples from my experiences and be open about my mistakes and weaknesses. By doing this, we are communicating with participants that it is okay for them to talk about their own weaknesses.

My final words of advice for developing such a program are to utilize and take advantage of the diversity and resources available to you to enrich students' experience. Despite being in a somewhat rural and homogenous area of the country, we bring in diverse guest speakers from only an hour or two away, which minimizes the cost of speaker travel. Offering sessions remotely is also a great way to bring in guest speakers from all over the country without a huge expense. In addition to diversity of guest speakers, diversity within the cohort should be utilized to its full advantage. Differences such

as race, ethnicity, religion, gender, political beliefs, and socioeconomic status can all be discussed and used to advance program goals. Students learn that differences exist even between people who look alike. Finally, I have found that some of the most meaningful conversations come from tying current events into the program objectives. This allows participants to apply the things they are learning and discussing and makes learning more meaningful.