Developing Ethically & Culturally-Intelligent Leaders Through International Service Experiences

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Leaders must develop increased capacities of perception, discernment, and moral reasoning to negotiate the complex ethical and economic challenges that emerge from the crossing of cultural and political boundaries. This paper examines the impact of international service experiences on adult development in the domains of moral reasoning and cultural intelligence. Data on moral reasoning level were collected using the Defining Issues Test (Rest & Navarez, 1998). Cultural intelligence data were collected using the Cultural Intelligence Questionnaire (Early & Ang, 2003). Findings suggest that service projects may have an impact on moral development and cultural intelligence in some adult populations.

INTRODUCTION

There is increasing need for leaders and managers who can embrace the complexities of the globally-networked, economically-interdependent, multicultural world. Leaders in a global economy must navigate uncharted territory, avoid ethical failures and chart paths toward the common good. This challenge requires the personal capacity to relate to those who are fundamentally unlike themselves, to understand and navigate competing cultural values, and have the ability to construct meaning from ambiguity. Leaders need to be able to think, decide, and act from a new level of consciousness (Kegan, 1994) and meet the adaptive challenges of work and relationship in the contemporary world (Heifetz, 2006). This research investigates the proposition that experiences at the intersection of culture and service may be important components of interventions aimed at impacting moral reasoning and cultural intelligence in leaders and managers.

Although traditional research (Kohlberg, 1976) focused on the role of cognition alone as foundational to moral development, recent research reveals that moral reasoning alone predicts only 10 - 20% of the variance in moral behavior (Rest, Narvaez, Bebeau, & Thoma, 1999). Boundary-crossing experiences such as those offered by service-learning projects and international voluntary service experiences can provide opportunities to grow in understanding of the moral motivations and values of others.

International service-learning experiences may be seen as venues for adult development through activities that address human and community needs. Traditional service-learning experiences may be

intentionally designed to promote learning and development (Jacoby, 1996). The underlying assumption embedded within the proponents of service-learning is that it is a pedagogy targeted to primary, secondary, and higher education. If this experiential learning approach has significant, positive outcomes associated with intellectual, moral, and civic growth in student populations, could it have a similar impact on adult populations? This paper investigates the impact of international service experiences on adult development by measuring changes in levels of moral reasoning ability and cultural intelligence resulting from participation in short term service projects in intercultural settings.

The findings of this research may have implications for training and development of not just university students, but managers and other professional practitioners who must deal daily with the ethical and economic challenges facing a globally inter-dependent business environment.

INTERNATIONAL SERVICE EXPERIENCES AS STIMULUS FOR SCHEMA CHANGE

A growing body of research literature points to international service experiences and other types of cross-cultural experiences as effective catalysts for change in cognitive development (Cherry, Lee, & Chien, 2003; Dinges & Baldwin, 1996; Early & Masakowski, 2005). Encounters with new and different cultures can produce disorienting dilemmas which challenge an individual's existing mental framework and stimulate reflection that can lead to the creation of new and more complex ways of knowing that are sensitive to values of both host and home cultures. At their best, international service experiences may spark a process of change in mental schemas and enhance the ability to make sense of new and ambiguous situations. This involves the self-awareness to recognize one's personal biases and hold them in abeyance while learning from new surroundings. By causing cognitive dissonance, international service experiences may facilitate the transition toward personal growth (Thomas & Inkson, 2004).

For an individual to learn, existing information and schema must first be challenged. Festinger (1962) introduced the idea of cognitive dissonance, which explains the process leading to restructuring of schema, resulting in learning: the greater the dissonance, the greater the potential for learning. The incongruity or cognitive dissonance created by exposure to new experience that challenges or does not fit existing frames of reference can lead to the creation of new schema capable of reconciling the old and the new.

One way to challenge existing schema in leaders and other adults is to have them engage in international experiences (Kracher, Chatterjee & Lundquist, 2002; Kolb, 1984). From these experiences adults can learn a variety of skills that facilitate success in a new host culture and facilitate the transfer of knowledge across cultures (McCall, Lombardo, & Morrsion, 1988). McCall and Hollenbeck (2002) contend that cross cultural experiences can play an important role in developing global executives. Literature on experiential learning (Kracher, et al, 2002; Thomas & Inkson, 2004; Porter & Tansky, 1999) supports the idea that this kind of learning experience has a significant impact on learning. Markus (1977) contends that this impact is activated through changes in the individual's mental schemas.

While the value of international experience is well-supported in management and education literature, more research is necessary to understand how such experience may impact cognitive change and why these experiences do not impact everyone in the same way. Two areas of particular interest to this study are how international experiences may play a role in stimulating adult development in the domains of moral reasoning and cultural intelligence.

Initiating Change in Moral Development

Confrontation with the differing value systems of new cultures can cause "moral dissonance" and lead to reflection and growth in moral reasoning and sensitivity. A necessary element in mature moral/ethical reasoning is the ability to transcend one's own personal self-interest and to change perspective and consider the interest and well-being of others. International service experience can be an effective means of promoting self-transcendence and the process of moral development.

Cook (2005) contends that transition from organizational leadership to truly strategic leadership involves the development and enhancement of new skills and abilities. Among those skills is advanced

ability in moral reasoning. "The constraints, demands and expectations of strategic leaders bring multi-dimensional pressures to bear that require abilities in moral reasoning far more demanding than those required in less complex environments" (Cook, 2005, p. 2). Persons who can function at the higher stages of moral development are more able to deal with complex or ambiguous situations (Kohlberg, 1976; Mudrack, 2003; Prichard, Havitz, & Howard, 1999).

Kohlberg's Stages of Moral Development

The research of Lawrence Kohlberg (1969; 1976) is the foundation of modern moral development theory. In Kohlberg's model, development of moral reasoning progresses through six stages from a pre-conventional, self-centered orientation toward an outward-directed level of principled conscience, operating under influence of society and universal principles. The pre-conventional stage is represented by focus on self-interest. Right is defined by application of strict rules and norms. The justification of self-interest is sufficient support for what is right. At the level of conventional morality, individuals value the maintenance of the expectations of family, group, or nation. The attitude is not only one of *conformity* to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting, and justifying the order and identifying with the persons or group involved in it. The majority of people operate at the conventional stage of morality (Kohlberg, 1976). The highest level of moral development is called post-conventional. At this stage, right is defined by the decision of conscience in accord with self-chosen ethical principles that appeal to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (e.g. the Golden Rule, Kant's categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons.

Theoretically, the impact of an international service experience is such that schemas at lower, less complex stages of moral reasoning would be challenged by the cognitive dissonance created by interactions with the people, norms, and customs of a different cultural setting while engaged in service to others. This suggests that international service experiences in countries with significantly different economic, political, and social environments may result in a greater potential for moral growth. Also, events such as famine or decimation through war or disease, or the existence of strong caste systems or oppressive governmental regimes may also provide the significant cognitive dissonance that leads to change in the moral reasoning schema.

The Impact of the International Service Experience on Moral Reasoning

Service projects offer participants the opportunity to gain a personal perspective on problems caused by conditions of economic poverty and social injustice. This research uses Kohlberg's conceptualization of stages of development as the framework for measuring levels of moral adequacy. The earliest level (Pre-Conventional) is motivated first by an orientation toward obedience and punishment avoidance, then by a self-interest orientation. Persons at the Conventional level (stages 3 and 4) focus on an intimate circle of relationships with family and friends, and later with conformity to authority and social norms. At the Post-Conventional level, moral motivation is driven forming and maintaining social contracts. The highest stage is concerned with universal ethical principles, and is commonly referred to as being motivated by principled conscience.

The value of international service experiences lies in the fact that it is easier to grasp some truths when we have suspended our judgment (reasoning), and allow ourselves to care for another. The caring, expressed in the service motivation, then becomes the motivation and rationale for getting outside one's cultural box to find someone to partner with to confront some social problem. At the heart of both experiential learning and interdisciplinary studies is the idea that creative learning occurs at the intersection of theory and experience. In some ways, this process involves the practice of social perspective taking, "the taking into account another's beliefs, preferences, and what Hoffman (2000) calls "the other's life condition" (Hoffman, 2000, p.3). It is also referred to as the moral point of view.

Moral development can thus been seen in terms of progressively inclusive circles of concern. Personal experience of problems of injustice and inequity may create a morally disorienting dilemma in participants in international service projects, thus leading to developmental progress in moral reasoning ability. This line of reasoning is visually represented in Figure 1 and leads to the following hypothesis:

> *H1: Participants in international service experiences will show a statistically significant change in level of moral reasoning.*

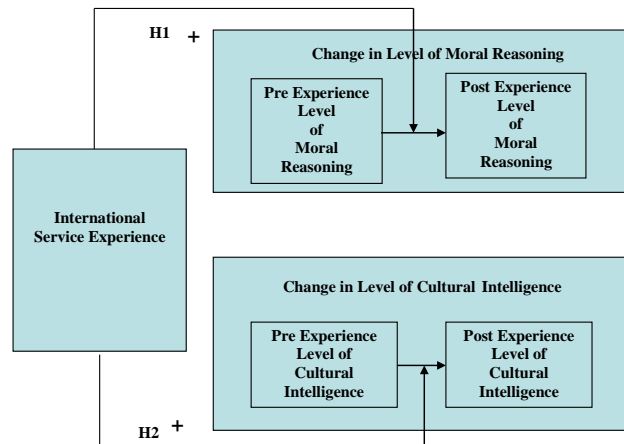**International Service Experiences and Cultural Intelligence**

Theories of intercultural sensitivity and cultural intelligence have tended to emphasize communication competence and skills. Less frequently discussed are the developmental sequences in which these skills are achieved. Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) is a theory that connects international experiences with cognitive development. The assumption of the model is that as intercultural challenges "cause one's experiences of cultural difference to become more complex, one's competence in intercultural relations increases (Endicott, Bock, & Narvaez, 2003). As with moral development, greater cultural sensitivity may result from attempts to reduce cognitive dissonance. However, culturally-based cognitive dissonance may be more directly resolved through the development of language skills and an appreciation and understanding of the culture, history, art, music, and social norms of the new culture.

Cultural intelligence theory (Earley, Ang, & Tan, 2003) provides a rational framework for explaining individual interactions across cultures. Cultural intelligence (CQ) is the ability to recognize and appreciate the history, customs, food, and philosophy of a host culture. In addition, cultural intelligence is the ability to know how to act and how to interpret the actions of others. This kind of tacit knowledge is best learned through experience.

Engagement in service projects offers a richer experience than brief tourist encounters. Working closely and collaboratively with members of a host culture to address a personal or community need becomes the impetus for development by providing opportunities to learn from host experts the appropriate ways to behave in and appreciate the host culture. This line of reasoning is visually represented in Figure 1 and leads to the following hypothesis.

> *H2: Participants in international service experiences will show a statistically significant change in level of cultural intelligence.*

FIGURE 1
IMPACT OF INTERNATIONAL SERVICE EXPERIENCE ON MR AND CQ

METHODOLOGY

A quasi-experimental, longitudinal design is used to test hypotheses that international service experiences will have an impact on levels of moral reasoning (MR) and cultural intelligence (CQ) on participants. Measures of moral reasoning and cultural intelligence levels were gathered prior to and following the intervention. Level of cognitive moral development was measured by administration of the Defining Issues Test, or "DIT-2" (Rest & Narvaez, 1998). Level of cultural intelligence (CQ) is measured by the "cultural intelligence survey, or "CQS" (Ang, Van Dyne, Koh, & Ng, 2004). Paired Sample T-tests and Multivariate ANOVA were performed to examine relationships among selected contextual variables and the variables of interest.

Sample Selection

The research sample was obtained from participants in voluntary international service programs of not less than three weeks and not more than six-weeks duration. The researchers recruited these participants through negotiation with program organizers from a variety of educational and faith-based not-for-profit service organizations. The limitation of the sample to participants in this type of programs, to the exclusion of other international programs such as study-abroad, or expatriate work assignments was to control for the service motivation. Sixty-five people were initially recruited and 42 complete and usable sets of pre and post experience questionnaires were used.

Research Instruments

Moral reasoning is assessed using the Defining Issues Test (DIT-2). This is a paper-and-pencil questionnaire in which respondents are presented with a series of ethical dilemmas, and are asked to make a decision and then choose statements representing their reasons for the decision from among a set of responses (Rest, et al., 1999; Brown, Trevino, & Harrison, 2005). This variable will be created by subtracting the score on the DIT prior to the service experience from the individual's DIT score after returning from the service experience.

Cultural Intelligence has been defined as "a person's capability to adapt effectively to new cultural contexts" (Earley & Ang, 2003, p. 59). CQ represents a multidimensional construct of intelligence based on four components: cognitive, meta-cognitive, motivational, and behavioral. Copies of the Cultural Intelligence Survey instrument were obtained by permission from primary researchers responsible for its creation, Prof. Soon Ang, of Nanyang Technological University of Singapore, and Prof. Linn Van Dyne, of Michigan State University (Van Dyne, 2007). This variable will be measured by subtracting the combined score on the CQ prior to the service experience from the individual's combined score on the CQ after returning from the service experience.

Information such as age, prior service experience, and site location was captured for each participant. Copies of all instruments are available from the first author.

Analysis and Results

Tables 1 and 2 present the means and standard deviations for the variables used in this study, as well as frequencies describing the background and location of the international service experience. The sample consisted of participants who varied in age from 19 to 81 with a mean of 50. This research examines the impact of such experiences on adult development. This sample of participants represents a wide range of adult ages. The sample is fairly well educated with all participants reporting some level of post-secondary education. The group contained twice as many women as men and participated primarily in projects in China and Africa. On average, the moral reasoning of the group prior to the service experience was on average about 5 points lower than the norm score for the individual's level of education. Average Cultural Intelligence (CQ) was 5.3 on a 7 point scale. Several participants had participated in service experiences before the current experience.

TABLE 1
DESCRIPTIVE STATISTICS: MEANS AND STANDARD DEVIATIONS (FULL SAMPLE)

	N	Minimum	Maximum	Mean	Std. Deviation
Age	40	19	81	50.37	19.548
# of Domestic Service Experiences	42	1	5	3.52	1.330
# of International Service Experiences	41	1	5	2.49	1.344
Cultural Intelligence- Pre	42	3.789	6.789	5.309	.719
Pre p-score	42	12	64	33.86	14.152
Pre n2score	40	8.483	60.228	33.056	14.806
Difference from Norm: P Score pre	42	-28.87	26.16	-5.6845	14.766
Difference from Norm: N2 Score Pre	40	-32.36	19.67	-5.6265	15.350

TABLE 2
FREQUENCY DISTRIBUTION OF SAMPLE CHARACTERISTICS

Variable		Frequency	Percent
Gender			
	Male	14	33.3
	Female	27	64.3
Destination			
	China	23	54.8
	Zimbabwe	11	26.2
	Malawi	2	4.8
	Other	6	14.3
Education			
	Associate Degree	1	2.4
	Sophomore	1	2.4
	Junior	5	11.9
	Senior/Bachelor's	18	42.9
	Professional Degree	6	14.3
	Master's	9	21.4
	PhD	2	4.8

To test Hypothesis 1, paired-sample t-tests were conducted to examine changes in Moral Reasoning as measured using Rest's P-score and N2score. The p-score represents an increase in post-conventional thinking as measured by the DIT-2. The N2score represents simultaneously an increase in post-conventional and reduction in conventional reasoning. The results of the paired-sample t-test are presented in Table 3.

TABLE 3
PAIRED-SAMPLE T-TEST (FULL SAMPLE)

TABLE 3
PAIRED-SAMPLE T-TEST (FULL SAMPLE)

		Mean	N	Std. Dev.	Std. Error Mean	t	Sig. (2-tail)
Pair 1	Cultural Intelligence- Pre	5.326	40	.724	.114	-1.855	.071
	Cultural Intelligence- Post	5.562	40	.580	.091		
Pair 2	P-Score Pre	33.86	42	14.152	2.184	-2.945	.005
	P-Score Post	37.64	42	12.592	1.943		
Pair 3	N2 Score Pre	33.058	40	14.806	2.341	-2.805	
	N2 Score Post	38.919	40	12.738	2.014		.008

The paired-sample t-test shows support for Hypothesis 1 (p=.005, p-.008). The mean values from pre to post for both measures of moral reasoning improved significantly after participants returned from their service experience. There was a greater change in N2 indicating that a change to higher levels of post-conventional thinking as well as lower levels of conventional thinking occurred after the experience. There was only marginal support (p=.07) for Hypothesis 2. Though the change was in the direction hypothesized, the measure of the difference was too small to be statistically significant at p<.05.

Though there is support for the hypotheses, additional analysis was done to determine the impact of prior experience or location on the results. A multivariate ANOVA was used to examine the impact of these variables, measured as categories. This provided additional insight into which participants had the most impact from the international service experience.

In Table 4, results of the multivariate analysis is presented. The results indicate that there is some association of international service experience and differences in CQ. From examination of the means in Table 5, the biggest increases seem to come from groups which have no previous service experience. Changes in MR are related to the interaction of Location and Prior Service Experience. Participant in the "other" category (individuals in a variety of countries) who had no prior experience showed a loss in MR based on both p-scores and N2 scores. The greatest increase seems to happen to participants in the no experience category or after having had only 1 or 2 service experiences. Generally, participants in Africa had the greatest mean increase in MR.

DISCUSSION AND CONCLUSIONS

Finding ways to enhance the cultural sensitivity and ethical competence of leaders in this increasingly global world is difficult. The findings of this study suggest strongly that it is possible to enhance moral reasoning and cultural intelligence in adults. The mechanism examined here was participation in an international service experience. While having a leader or manager sent on an expatriate assignment is not unusual, this research suggests that there may be something in the nature of the service experience itself that may have an impact on both cultural sensitivity and moral reasoning. Service experiences and service learning are emerging in K-12 and higher education as a tool to enhance learning and develop civic engagement. This activity is thought to have a positive impact on the development of high school and undergraduate students. However, no one has considered if these same types of experiences could be valuable for adults. Not only are adults usually not part of samples which examine service experiences, they also have rarely been examined via the quantitative instruments used in this study.

TABLE 4
TESTS OF BETWEEN-SUBJECTS EFFECTS
(PRIOR SERVICE EXPERIENCE X LOCATION)

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Δ P Score Pre to Post	2033.268(a)	7	290.467	1.947	.097
	Δ N2 Score Pre to Post	2459.328(b)	7	351.333	3.159	.013
	Δ Cultural Intelligence	3.367(c)	7	.481	2.013	.086
Intercept	Δ P Score Pre to Post	944.622	1	944.622	6.331	.017
	Δ N2 Score Pre to Post	2102.380	1	2102.380	18.904	.000
	Δ Cultural Intelligence	.485	1	.485	2.029	.165
Prior Service Experience	Δ P Score Pre to Post	789.792	2	394.896	2.646	.087
	Δ N2 Score Pre to Post	642.500	2	321.250	2.889	.071
	Δ Cultural Intelligence	2.082	2	1.041	4.357	.022
Location	Δ P Score Pre to Post	200.501	2	100.251	.672	.518
	Δ N2 Score Pre to Post	399.860	2	199.930	1.798	.183
	Δ Cultural Intelligence	1.247	2	.624	2.610	.090
Prior Service Experience* Location	Δ P Score Pre to Post	1566.204	3	522.068	3.499	.027
	Δ N2 Score Pre to Post	1732.657	3	577.552	5.193	.005
	Δ Cultural Intelligence	.666	3	.222	.929	.439
Error	Δ P Score Pre to Post	4476.521	30	149.217		
	Δ N2 Score Pre to Post	3336.439	30	111.215		
	Δ Cultural Intelligence	7.168	30	.239		
Total	Δ P Score Pre to Post	6934.664	38			
	Δ N2 Score Pre to Post	6971.261	38			
	Δ Cultural Intelligence	12.553	38			
Corrected Total	Δ P Score Pre to Post	6509.790	37			
	Δ N2 Score Pre to Post	5795.767	37			
	Δ Cultural Intelligence	10.536	37			

(a) R Squared = .312 (Adjusted R Squared = .152)
(b) R Squared = .424 (Adjusted R Squared = .290)
(c) R Squared = .320 (Adjusted R Squared = .161)

TABLE 5
MULTIVARIATE GENERAL LINEAR MODEL DESCRIPTIVE STATISTICS
(PRIOR SERVICE EXP. X LOCATION)

	Prior Service Exp.	Location	Mean	Std. Deviation	N
Δ P Score Pre to Post	none	China	6.0000	8.48528	2
		Africa	6.3404	15.81477	9
		Other	-15.3333	11.54701	3
		Total	1.6474	16.26858	14
	1-2	China	2.6667	13.95230	6
		Other	30.0000	.	1
		Total	6.5714	16.39977	7
	more than 2	China	1.8333	8.63222	12
		Africa	4.0000	12.49000	3
		Other	12.0000	5.65685	2
		Total	3.4118	9.15873	17
	Total	China	2.5000	9.98683	20
		Africa	5.7553	14.53891	12
		Other	1.3333	20.88700	6
		Total	**3.3438**	**13.26425**	**38**
Δ N2 Score Pre to Post					
	none	China	18.2566	26.23250	2
		Africa	6.1925	11.45323	9
		Other	-12.0478	9.46861	3
		Total	4.0073	15.53960	14
	1-2	China	5.8229	8.14220	6
		Other	30.5086	.	1
		Total	**9.3494**	**11.92899**	**7**
	more than 2	China	2.3883	8.75390	12
		Africa	17.8535	10.34325	3
		Other	3.7904	5.58500	2
		Total	5.2824	10.20770	17
	Total	China	5.0055	11.00227	20
		Africa	9.1078	11.94430	12
		Other	.3243	17.91552	6
		Total	**5.5618**	**12.51568**	**38**
Δ Cultural Intelligence Pre to Post					
	none	China	1.0303	.77596	2
		Africa	.4892	.49829	9
		Other	.2193	.23746	3
		Total	.5086	.51887	14
	1-2	China	.3105	.57459	6
		Other	-.5158	.	1
		Total	**.1925**	**.61047**	**7**
	more than 2	China	.0512	.49958	12

	Africa	-.1596	.18538	3
	Other	.0763	.04838	2
	Total	**.0170**	**.42802**	**17**
Total	China	.2269	.59389	20
	Africa	.3270	.52243	12
	Other	.0491	.32330	6
	Total	**.2304**	**.53362**	**38**

In this research, an effect was found which suggests that the international service experience is associated with both a change in cultural intelligence and a change in moral reasoning. Changes in cultural intelligence were greatest among participants for whom this was their first service experience. Changes in moral reasoning were greatest for those who were in the culturally challenging contexts of China and Africa. If the participant were in this environment and had no previous experience, gains in change of stage of moral reasoning were quite high. As the level of prior experience increased, the extent of the change was somewhat reduced, but still progress was made among the group as a whole. Generally, as shown in Table 6, when compared to the instrument norms for education level, the group generally made progress from starting out more than 5 points below the norm for education level for the p-score and ending up only 1.8 points below the norm. For the N2 score, the sample as a whole went from over 5 points below the norm for their education level, to just slightly above the N2 score norm.

TABLE 6
DESCRIPTIVE STATISTICS: MEANS AND STANDARD DEVIATIONS (FULL SAMPLE)

	N	Minimum	Maximum	Mean	Std. Deviation
Difference from Norm: P Score pre	42	-28.87	26.16	-5.6845	14.766
Difference from Norm: P Score Post	42	-27.84	33.55	-1.8973	13.127
Difference from Norm: N2 Score Pre	40	-32.36	19.67	-5.6265	15.350
Difference from Norm: N2 Score Post	40	-22.76	31.85	.2346	13.363
Δ in P Score Pre to Post	42	-28.00	30.00	3.787	13.226
Δ in N2 Score Pre to Post	40	-19.42	36.81	5.861	12.585

Limitations

While this study suggests that the intervention of an international service experience can enhance moral reasoning and cultural intelligence, there are limitations to this study. First, while the data were compared to established norms, there was no control group for comparison purposes. Change in these variables could be normal change that occurs over time within everyone. Additionally, change could be explained by the nature of the pre and post-test. Though there were from 3 to 6 weeks or longer between administration of the pre and post questionnaires, participants could be impacted by having seen the questions before. Finally, a small sample size limits generalizability of this work to the population.

Conclusion

Even with the limitations of this study, the results do look promising and suggest that adult development can be impacted by international service experiences. Future research should examine the characteristics of the programs themselves for clues as to how to affect the outcomes of moral reasoning and cultural intelligence even more strongly. In the data, location seemed to make some difference; however, it was difficult to determine if it was the result of cultural differences or a result of the nature of the program. For some participants, the program environment was fairly "safe", for others (particularly in

Africa) a larger element of risk and challenge may have been felt. Additional information may allow future researchers to develop more purposeful interventions that will raise the level of moral reasoning and cultural intelligence in managers.

Traditional approaches to leadership development have focused on cognitive elements or competencies that can enhance adaptation to new situations (Mintzberg & Gosling, 2002). Others (Brugman, 2003; Callery, 1990; Gorman, Duffy & Heffernan, 1994; Rogers, 2002) have found that life experiences can stimulate development in moral reasoning ability. Given what we know of the importance of experiences, it seems possible to design and manage experiences that can enhance moral reasoning and cultural sensitivity. This study proposes that effective leaders in the global environment need cross-cultural schema that can integrate both a moral frame and a cross cultural perspective. In addition, this study suggests that it is possible to impact the cross-cultural schema such that its complexity may be increased. This research suggests that the greater the strength and complexity of the cross-cultural schema, the greater the cross-cultural competency of the leader. Thus, international service experiences must be considered as an important intervention for the development of global leaders.

Implications of Service-learning for Purposeful Adult Development Programs

Service-learning is a powerful pedagogical tool that allows students to apply their school-based learning and knowledge to the wider world. This is often the stated motivation for integration of service-learning into the curriculum (Kolb & Kolb, 2005).

There are benefits to certain types of service-learning projects. Learning that accentuates the service element impacts the psycho-social development of students and enhances their understanding of the wider social context. However, the literature tells us that these outcomes are not guaranteed. To create a consistent pattern of learning, attention must be given to initial assessment, program design, meaningful content, and opportunities for guided reflection on experience to support the service-learning project. Often, the management of these important elements is lacking, thus rendering the experience less valuable (Kolb & Kolb, 2005). A significant level of cognitive challenge presented by the experience is important to the developmental maturation. Some service-learning experiences can be a significant challenge to existing cognitive or moral schema, while others may be less so.

The life experiences of a traditional K-16 student are likely to be more limited than those of an average non-traditional (adult) student. Service-learning has natural developmental potential for the adult learner because it provides the structure and opportunity to ground academic learning in real world experience. The developmental challenge for adult learners may be to learn to conceptualize and communicate the lessons of experience. Thus the service-learning must be managed with a greater attention to students' level of developmental needs.

For adult learners, the service-learning experience should not be seen merely as classroom pedagogy by other means, or as a vehicle for civic engagement, but rather as an opportunity for personal development. By framing the program as a means for personal growth in addition to knowledge accumulation, it is possible to lead participants in establishing goals along a constructive developmental trajectory.

Several factors combine to create a successful service-learning experience. The literature gives attention to elements of program design: duration, level of structure needed by learners, integration of course content with the nature of the service, and opportunities for guided reflection on experience. To these must be added clear objectives and better assessment measures. In efforts to be more objective and empirical, some of the literature is guilty of a level-of-analysis error. Too much attention to program characteristics may neglect the impact on individuals and consequently 'lose the trees by too much attention to the forest.'

Program design must take into account student characteristics such as intellectual level, motivation and readiness to learn, level of maturity and preferred learning styles as factors in the service-learning equation. Outcomes should be articulated and balanced in terms of benefits to all stakeholders: community agencies, local residents, students and sponsoring agency.

Even with all these elements in place, there is yet the missing element of program management. Service-learning programs have great potential as a venue for innovation in public-private partnership. In many ways, a service-learning experience has more similarities with a human resources in-service training program than with traditional pedagogy, with its teacher-centered, content-based classroom style. The criticisms raised by the literature might best be addressed through the lens of management rather than pedagogy.

By managing the process rather than the curriculum, it is possible to imagine programs that offer a sequence of developmental experiences of increasing levels of challenge to the learner. Increased challenges must be balanced by appropriate levels of support through mentor and peer interaction. A proper balance of challenge, support, and meaningful feedback may combine to create a service-learning experience to aid in the development of adults who can successfully manage the ever-increasing challenges of life and work in the culturally-diverse, globally-integrated world.

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