

Factors that Contribute to the Intercultural Sensitivity of School Counselors in  
International Schools: A Path Analysis

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**Dedication**

To my family.

## Abstract

This study explored the intercultural sensitivity of 334 school counselors in international schools that were citizens of 39 nations and represented international schools in 74 countries. The purpose of the study was to identify personal and professional factors influencing intercultural sensitivity. The developmental model of intercultural sensitivity (DMIS), a six-stage progression model that depicts how individuals construe their experience with cultural difference, was the theoretical framework for the study. The foundational assumption of the DMIS is that as one's experience of cultural difference becomes more sophisticated, one's potential competence in intercultural relations increases (Hammer, Bennett, & Wiseman, 2003).

The study followed a quantitative, non-experimental design, and used the Intercultural Development Inventory®<sup>®</sup>, version 3, a psychometrically valid instrument based on the DMIS, to measure intercultural sensitivity. A demographic questionnaire measured the personal and professional predictor variables. Multiple variable regression and path analysis were used to predict and posit a path diagram.

Results from the IDI v3 revealed that school counselors in international schools are working from the minimization stage ( $N = 334$ ,  $M = 99.5$ ) a transitional placement that highlights cultural commonality that can mask deeper recognition of cultural differences. School counselors who had coursework in multicultural counseling, or professional development in intercultural competence or intercultural communication had statistically significant higher levels of intercultural sensitivity. School counselors aged 41-50 years had significantly higher mean IDI developmental orientation scores than

those aged 22-30 years. The length of time school counselors studied abroad and the total years spent outside of the school counselor's passport country were significantly correlated with intercultural sensitivity. The results also indicated that the Intercultural Development Activity Index was significantly correlated with higher levels of intercultural sensitivity. Specifically, paying attention to cultural differences during travel, and frequency of personal interactions in which one tries to understand the cultural perspective of a culturally different person, were the most significantly correlated variables to intercultural sensitivity.

The results of the regression to predict intercultural sensitivity indicated a combination of variables explained 14% of the variance depicting a statistically significant model with a small effect size. A path diagram shows the relationships of the personal and professional predictors of intercultural sensitivity development. Positive influences and challenges of school counselors' intercultural development and implications for practice are discussed.

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## Chapter 1

### INTRODUCTION

...we must train new generations...to be culturally, ethnically, and racially sensitive, and to be increasingly alert to the ethnocentricity and racial biases inherent in psychology because of its Western origins. We must prepare students to value and honor the diversity in our world and to help preserve it, since diversity rather than uniformity is what offers us choices and to see and experience the world in different ways... (Marsella, 2007, p. 341)

#### **Background**

Globalization and technological advances have led to easier and ever-growing interconnectivity across the world. These developments have increased the potential for interaction with others that are culturally different. With this increase in cross-cultural contact comes added possibility for ethnocentric threats such as sociopolitical conflict, empiricism, racism, and the exploitation of natural and human resources (Bennett, 1993; Marsella & Pedersen, 2004). Increases in immigration and global commerce have diversified populations (Littrell, Salas, Hess, Paley, & Riedel, 2006). More national diversity in the USA and globally has led to challenges related to race and culture, as well as tensions between acculturation and assimilation paradigms. European and Asian cities such as Paris and Hong Kong are also striving to resolve tension among cultural groups as their immigrant populations increase (Engler, 2013; Yuen, 2009).

In response to an increasingly global society, the field of professional counseling is engaged in a growing movement to internationalize (Ng, 2012; Pedersen, 2003). The counseling profession faces the reality that Western psychology is indigenous and hegemonic, rooted in individualism, rationality, and empiricism (Marsella & Pedersen,

2004). It has even been claimed that Western psychology is relevant to only a few cultures (Marsella & Pedersen, 2004). While the counseling profession has responded by taking a lead role in the multicultural movement, U.S. counselor training has uncertain transferability for use with international populations, or by international students in counseling education programs that wish to take their education to other countries (Smith & Ng, 2009). In addition to psychodynamic, humanistic, and behavioral psychology, Pedersen (2003) explained that the cultural context acts as a fourth dimension of psychology. As a "fourth force", it is imperative that the cultural context is examined in counseling settings (Pedersen, 1991a). Ratt (as cited in Ng, 2012) claimed that social justice advocacy has added a fifth force, and Ng (2012) has argued that internationalization is emerging as a sixth force. Overcoming ethnocentricity is crucial for professional counselors to understand these additional forces.

### **Rationale for the Study**

The aim of this study is to assess the level of intercultural sensitivity as well as the personal and professional factors that contribute to the intercultural sensitivity of a population of school counselors in international schools. Intercultural sensitivity is, "the construction of reality as increasingly capable of accommodating cultural difference that constitutes development" (Bennett, 1993, p.24). This study is important to educators desiring to work in international schools. This study specifically addresses the preparation of educators practicing as school counselors through influencing the training of counselors, and development of culturally inclusive schools.

**Counselor training.** In the USA, it is assumed that school counselors are uniquely trained to work across cultures in schools (D’Andrea, Daniels, & Heck, 1991; Malott, 2010). For example, U.S. accredited Master’s level school counseling programs must include a multicultural counseling course (Council for Accreditation of Counseling and Related Educational Programs, 2001). School counselors are also trained for a role that addresses all stakeholders, including teachers, students, parents, and community members. This training is a necessary component for developing culturally inclusive schools (American School Counseling Association, 2005; Erford, 2004; Moore-Thomas, 2004). However, researchers have questioned whether the preparation in U.S. counseling programs may be culture bound (D’Andrea et al., 1991; Dinsmore & England, 1996; Ng et al., 2012). Training is appropriate for U.S. counselors choosing to stay in the USA, but there is typically no additional formal training offered to counselors that choose to move their careers into the international realm (Inman, Ngoubene-Atioky, Ladney, & Mack, 2009; Rifenbary, 1998; West, 2009). Therefore, scholars continue to question the transferability of current counselor training to those working outside of the USA (Leong & Ponterotto, 2003; Ng et al., 2012; Pedersen, 1991a). Researchers in the last decade have been growing a body of literature that informs the internationalization of training programs in counseling psychology (Gerstein, Heppner, Ægisdóttir, Leung, & Norsworthy, 2009). However, there is a dearth of studies related to the internationalization of professional counseling e.g. school counseling (Ng, 2012). This study aims to inform the development of internationalized school counselor training.

**Support for cultural competence in schools.** In addition to supporting the long-

standing intercultural missions in international schools, cultural learning as an explicit school-wide outcome at an organizational level is increasingly being called for in U.S. K-12 education (Banks, 2002; Bunnell 2008; Lindsey, Roberts, & Campbell-Jones 2005; Portman, 2009), higher education (Bok, 2006, Knight, 2004; Mestenhauser, 2011), international schools (Hayward, 2002; Poore, 2005), and in developmental guidance programs in USA and international schools (Brown & Fezler, 2011; Goh et al., 2007)

The U.S. K-12 effort to develop cultural competence in schools tends to focus on the domestic U.S. multicultural movement (Moore-Thomas, 2004). A number of researchers have proposed models to develop cultural competence in schools to support the multicultural movement (Banks, 2012; Lee, 2001; Lindsey, Robins, & Terrell, 2003; Simcox, Nuijens, & Lee, 2006). These models follow domestically appropriate themes as they call for attention to inclusiveness and appropriate responses to differences as they relate to policies, programs, and practice.

U.S. and international schools need to provide school environments ideal for cultural learning (Hayward, 2002; Lee, 2001). Paramount to this organizational goal is the ability of educators to model intercultural competence. Professional school counselors play a vital role in advocating for schools as organizations to develop a culturally inclusive model. School counselors in international schools are also positioned for modeling and cultural mentoring with the goal of developing students' intercultural competence (DeJaeghere & Cao, 2009; Heyward, 2002; Paige & Goode, 2009; Pedersen, 2010; Poore, 2005; Yuen, 2009; Yuen & Grossman, 2009).

Like K-12 schools, higher education has established an interest in

internationalizing the university curriculum and experience (Knight, 2004; Mestenhauser, 2011). As a result, higher education institutions are increasingly showing commitment to the development of intercultural competence (Bok, 2006; Deardorff, 2011; Ng et al., 2012). Within the professional counselor education and counseling psychology training programs in universities, these efforts are slow, but active (Ng & Noonan, 2012; Hurley, Gerstein, & Ægisdóttir, 2013; Wilson & Taylor, 2013). International curriculum and experiences have included study abroad and international counselor training opportunities (Hurley et al, 2013; Wilson & Taylor, 2013). Additionally, Ng et al. (2012) has identified internationalization competencies for U.S. counseling programs.

School counselors in the USA have increased efforts to support immigrants and minorities through developmental guidance (Goh et al., 2007). Additionally, efforts by counselors in international schools led to the development of a program model inclusive of standards for the development of intercultural competence in the international school guidance curriculum (Brown & Fezler, 2011). The implementation of internationalized school counseling programs in international schools requires interculturally sensitive school counselors. Thus in order to lead the charge of intercultural developmental guidance curriculum in international schools, school counselors must be interculturally sensitive (Goh et al., 2007; Lee, 2001; Poore, 2005; Portman, 2009).

Table 1

*The Role of the School Counselor in International Schools.*

<b>Role of School Counselor in International School</b>	<b>Examples of School Counselor Roles in International Schools</b>	<b>Role requires Intercultural Competence?</b>	<b>Example Competencies of Intercultural Competence in School Counseling Role</b>
<b>Mental Health Counselor</b> (Inman, et al., 2009)	Individual personal and social counseling; small group counseling, crisis management/responsive services	Yes	Delivers culture-centered counseling and is mindful of indigenous counseling/helping practices (Pedersen & Ivey, 1993)
<b>Academic, Career, and College Counselor</b> (Lee, 2001; Rifenburg, 1998)	Academic advising, career education, post-secondary planning	Yes	Understands and is sensitive to value differences and culturally relative definitions of success (Lee, 2001; Pedersen & Ivey, 1993)
<b>Guidance Curriculum Facilitator</b> (Fezler & Brown, 2011; Inman et al., 2009)	Large group guidance in academic, personal/social, and career/post-secondary domains (teaching); curriculum planning	Yes	Develops and delivers curriculum inclusive of the construction of culture, intercultural competence development, reflection on cultural identity, and managing global transitions (Fezler & Brown, 2011; Hayward, 2002; Limberg & Lambie, 2011)
<b>School Community Liaison</b> (Goh et al., 2007; Inman et al., 2009)	Teacher/student consultation, parent education, needs assessment	Yes	Sensitive of the cultural values, beliefs, customs of diverse community, also aware of power differences and marginalized populations (Lee, 2001; Inman et al., 2009)
<b>School Culture Advocate</b> (Fezler & Brown, 2011; Portman, 2009)	Promoting access, alignment of guidance curriculum to mission of school, and safe and healthy learning environment	Yes	Promotes a culturally inclusive organizational culture that values diversity as an educational asset (Lee, 2001; Poore, 2005)
<b>Leader</b> (Fezler & Brown, 2011; Lee, 2001)	Advocating for developmental guidance and counseling program, and for students in school policy decisions	Yes	Uses intercultural competence to lead and implement culturally inclusive developmental guidance programs in international schools (Fezler & Brown, 2011; Lee, 2001; Portman, 2009)

## **Significance of the Study**

In an effort to better understand how to measure and develop the intercultural sensitivity of those that educate students and support their development and learning, researchers have studied the intercultural sensitivity of pre-service teachers (Yuen & Grossman, 2009), teachers (Bayles, 2009; Fretheim, 2007; Westrick & Yuen, 2007; Yuen, 2010), education leaders (El Ganzoury, 2012), and secondary students in international schools (Straffon, 2003; Westrick, 2004). This study is important, as it produces constructive baseline data for continued development of intercultural sensitivity for school counselors in international schools. Ng (2012) asserted, “There remains a dearth of research-based training and curricular competencies to guide training programs to evaluate and achieve their efforts toward internationalizing their curriculum and training environment” (p. 2). This study informs counselor education programs and professional development opportunities for training school counselors in preparation for intercultural practice in schools.

While cultural, multicultural, or cross-cultural competence is widely discussed in counseling and school counseling literature, this study introduces Deardorff's intercultural competence models, the developmental model of intercultural sensitivity (DMIS), and the Intercultural Development Inventory (IDI) to the field of school counseling. The intercultural competence models and the DMIS provide foundational theory, and the IDI v3 is a statistically valid and reliable tool to explicate and measure the development of intercultural sensitivity. This link contributes to the school counseling literature on what fosters the development of culturally sensitive counselors (Arredondo

et al., 1996; Holcom-McCoy & Day-Vines, 2004; Sue, 1982; Sue, Arrendondo & McDavis, 1992).

The study also provides possible comparisons to other educational professionals such as teachers or administrators, as well as school counselors in other contexts, such as public or private schools in the USA. In addition, this study gathers important, basic demographic data that informs the school counseling community, hiring practices, and educational policy in international schools. It also increases the overall awareness of who is serving as school counselors in international schools, since the literature in this area is scarce (Rifenbary, 1998; Inman et al., 2009).

### **Statement of the Research Problem**

While researchers have studied the multicultural competence of school counselors, there is limited research explicitly addressing the intercultural competence of counselors outside the U.S. context and rarely among counseling professionals in schools (Holcomb-McCoy, 2001; Holcomb-McCoy & Day-Vines, 2004). This study contributes to the internationalization of professional counselor education by exploring the factors that lead to intercultural sensitivity. Researchers have not yet studied the baseline intercultural sensitivity of school counselors serving in international schools using a model that describes the development of intercultural sensitivity, such as the DMIS.

In addition to the lack of transferable training, there exists a considerable gap in the literature on school counselors in international schools. School counselors in international schools are an understudied, almost unstudied population. In fact, only two published studies and one doctoral dissertation were found in the literature. Much of what

is known regarding the context of school counselors in international schools comes from the exploratory, descriptive studies of Rifenbary (1998) and Inman et al. (2009), as well as West's (2009) mixed methods study.

### **Purpose of the Study and Theoretical Framework**

The purpose of the study is to identify personal and professional factors influencing the intercultural sensitivity of school counselors in international schools. The DMIS serves as the theoretical framework for the study. Bennett (1986) founded the DMIS based on applied concepts from constructivism, and a grounded theory approach to his own extensive observations of intercultural adaptation (Hammer, Bennett, Wiseman, 2003). The DMIS is a six-stage progression model, which depicts the development of how individuals construe their experience with cultural difference.

The foundational assumption of the DMIS is "that as one's *experience of cultural difference* becomes more complex and sophisticated, one's potential competence in intercultural relations increases" (p. 423; Hammer, Bennett, & Wiseman, 2003). An individual with a more complex and sophisticated view is able to decode "distinctions that are appropriate to a particular culture," or cultural worldview, and therefore more capable of cultural adaptation (p. 423; Hammer, Bennett, & Wiseman, 2003). Each stage of the DMIS is indicative of the ability for an individual to gradually access beyond their original socialization, or monocultural worldview. As one advances along the continuum of the DMIS, the individual is able to more fully construe cultural difference, and in turn, experience it in more complex ways. The DMIS is grouped into two sets of three stages. The ethnocentric stages (denial, defense, minimization) depict an inability to construe

difference outside of one's own worldview orientation, and a focus on seeing the world through a monocultural worldview (Bennett, 1993). The ethnorelative stages (acceptance, adaptation, integration) represent an increasing ability to experience one's own culture in the context of other cultures (Hammer, Bennett, & Wiseman, 2003).

According to constructionist principals, experience requires cognitive interpretation of events. Hammer, Bennett, and Wiseman (2003) assert that simply being in the vicinity of cultural difference does not lead to deep learning experiences. Rather, the more perceptual and conceptual considerations one can utilize when construing the cultural difference, the richer the experience. Westrick and Yuen (2007) state that the DMIS is a particularly appropriate theory for use in educational settings as the work of educators is principally cognitive development. The DMIS is therefore an appropriate theory to conceptualize the development of intercultural sensitivity in school counselors in international schools.

### **Research Questions**

- 1) What is the level of intercultural sensitivity of school counselors in international schools as measured by the IDI?
- 2) What personal factors influence the intercultural sensitivity of school counselors in international schools?
- 3) What professional factors influence the intercultural sensitivity of school counselors in international schools?

### **Definition of Terms**

Culture: “A complex frame of reference that consists of patterns of tradition, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community” (Ting-Toomey, 1999, p. 10).

Cross-Cultural Kid: “A cross-cultural kid (CCK) is a person who has lived in—or meaningfully interacted with—two or more cultural environments for a significant period of time during developmental years.” (para. 1, Van Reken, n.d.). This includes traditional third culture kids (TCKs), bi/multi-cultural and bi/multi-racial children, children of immigrants, children of refugees, children of minorities, international adoptees, and domestic TCKs whose parents have moved among several subcultures within the same home country (Van Reken, n.d.).

Developmental guidance program: "A comprehensive guidance and counseling program consists of three elements--content, an organizational framework, and resources...The content element identifies competencies considered important by school[s] for students to master as a result of their participation in the comprehensive guidance and counseling program. The organizational framework contains three structural components (definition, rationale, assumptions), four program components (guidance curriculum, individual planning, responsive services, system support), along with a suggested distribution of school counselor time by grade levels across" (Gysbers & Henderson, 2001, p. 6).

Ethnocentric “is defined as using one’s own set of standards and customs to judge all people, often unconsciously” (Bennett, 1998, p. 15).

Ethnorelative “means the opposite [of ethnocentric]; it refers to being comfortable

with many standards and customs and to having an ability to adapt behavior and judgments to a variety of interpersonal settings” (Bennett, 1998, p.15).

Intercultural competence: Intercultural competence is centered on “internal and external outcomes of intercultural competence based on development of specific attitudes, knowledge and skills inherent in intercultural competence” (Deardorff, 2011, p. 66). It also involves the ability to communicate effectively and appropriately in a variety of cultural contexts (Bennett, 1993). In order to be interculturally competent, one needs to be interculturally sensitive first, an internal outcome of intercultural competence (Deardorff, 2011).

Intercultural sensitivity: "The construction of reality as increasingly capable of accommodating cultural difference that constitutes development" (Bennett, 1993, p.24). Intercultural sensitivity in the ethnorelative stages is needed first before one can consistently act with intercultural competence.

International school: Schools that enroll students from a variety of nationalities (English-speaking and non-English speaking) and follow an American/international college preparatory education curriculum. There are many different types of international schools; proprietary and company schools, religious affiliated schools, and government-sponsored schools. Irrespective of the sponsorship, the primary and common mission among these schools is to deliver an American/international (e.g., a blend of US/UK/local culture) educational curriculum in English to expatriate children (K-12) of the USA or other country nationals. (Hobson, 2000, as cited in Inman et al., 2009, p. 80-81).

Internationalization: The meaning and usage of “internationalization” in the

professional counseling profession has not been consistent (Ng, Choudhuri, Noonan, & Ceballos, 2012). However, Knight (2004) is most often associated within the internationalization of counseling literature. Knight (2004) defines it as “the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of...education” (p. 11).

Professional school counselor: “According to ASCA (American School Counselor Association, 2003) a primary role of the school counselor is to be responsive to students’ academic and career development as well as personal/social/emotional needs. A second role is that of consultation and collaboration with school staff (e.g., teachers, principals) and the parental community with regard to these student needs” (p. 81; Inman et al., 2009).

Third culture kid: "A person who has spent a significant part of his or her developmental years outside the parents' culture. The TCK builds relationships to all cultures, while not having full ownership in any. Although elements from each culture are assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background" (Pollock & Van Reken, 1999. p. 19).

### **Limitations of the Study**

There are several limitations to the study. They include the following:

**Method.** Some scholars recommend assessing intercultural competence over time with multiple reference points (Deardorff, 2006, Fantini, 2009). Others utilize a qualitative measure such as an inventory, or a combination of qualitative and quantitative methods (Deardorff, 2004; Hammer, 2011). Due to financial and time constraints, this

study primarily uses a psychometric inventory as the measure of intercultural sensitivity.

**Sampling.** Due to the fragmented nature of international school governance and a lack of a single, established international organization of school counselors in international schools, there is no existing database of all that serve in this role in international schools (Hayden & Thompson, 2008). From the literature on international school growth and existing databases of counselors approximately 1,200 international school counselors may exist. With the total population unknown, the study is delimited to the population of a number of membership organizations in which school counselors that serve in international schools exist. Therefore, the generalizability of the study is limited to these organizations, and it may not represent the total population.

**Bias.** The author is a member of the international school counseling community. As a result there is the possibility of researcher bias. To mitigate potential bias, the researcher has made attempts to base the selection of the factors of interest on the review of literature, but this process is not immune to selection bias of the variables.

## **Conclusion**

The school counseling position in international schools is a dynamic one. School counselors in international schools are mainly tasked to serve as mental health and careers counselors, and facilitators of guidance curriculum (Inman et al., 2009; Rifken, 1998). However, they are also vital advocates of change initiatives, taking on "shadow roles" as collaborators in the school community, school climate advocates, and leaders (Fezler & Brown, 2011). Ethnocentrism in the form of prejudice and cultural bias

prevents school counselors from working effectively across cultures. For example, well-intentioned counselors may unconsciously work solely from their own cultural assumptions, neglecting to consider worldview of their diverse students. As a result, these counselors may fail to uphold the oath of "first, do no harm." Ineffective, and possibly harmful, counseling practices may lead to a school community that undervalues the school counselor and the role. Ethnocentric school counselors may also lack the capability to fully support the needs of culturally different students. Ultimately, not developing intercultural competence is a failure to adhere to ethical standards of the profession (APA, 2003; ASCA, 2005).

School counselors in international schools have a responsibility to deliver culturally inclusive developmental guidance programs (Brown & Fezler, 2011; Goh et al., 2007). School counselors that minimize the cultural context in their programs may fail to develop intercultural competence in students and contribute to the mission of the international school (Hayward, 2002; Poore, 2005). For example, not including cultural literacy, or "the understandings, competencies, attitudes...participation and identities necessary for successful cross-cultural engagement (p. 10; Heyward, 2002)," in the curriculum may lead to failure to prepare students for the increasingly globalized world of work (Bok, 2006; Paige & Mestenhauser, 1999). Additionally, not supporting students' cultural adjustment may lead to unsuccessful transitions for transient students, as well as those that remain in the community (Limberg & Lambie, 2011; Pollock & Van Reken, 2009). As a result of a lack of understanding and ability to navigate organizational culture differences, school counselors may be ineffective advocates, leaders, and implementers

of the school counseling role and developmental guidance programs (Lee, 2001; Lindsey, Roberts, Campbell-Jones 2005; Portman, 2009).

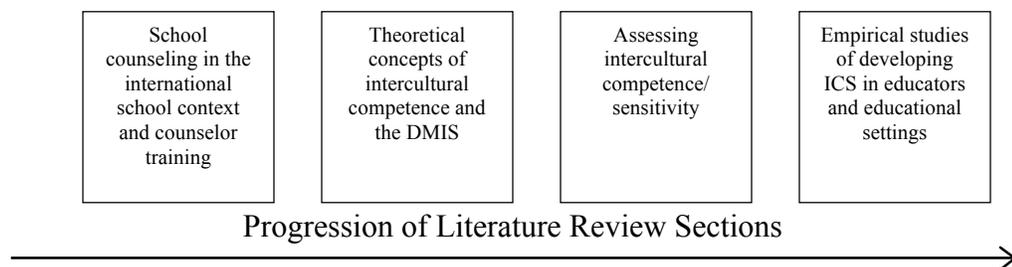
This study's foundational assumption is that interculturally sensitive school counselors in international schools are better equipped to provide culturally appropriate help and services to an international population (Inman, et al., 2009). Well-developed intercultural knowledge, awareness, skills and a committed practice to intercultural development sets the stage for further contributions to the movement of culturally inclusive developmental guidance programs. This study provides the next steps to support the intercultural development of school counselors in international schools by measuring the baseline level of and contributing factors to intercultural sensitivity.

## Chapter 2

### REVIEW OF THE LITERATURE

#### Introduction

Globalization has led to the need for the internationalization of school counselor training (Ng, et al., 2012). The development of intercultural sensitivity and competence is at the core of the effort to produce school counselors prepared to live and work anywhere in the world (Ng, et al., 2012; Paige & Mestenhauser, 1999). The first section of the literature review includes an examination of school counseling in international schools, multicultural counselor training in the USA, and discussion of the intercultural-multicultural divide. The second section contains a review of theoretical concepts of intercultural competence and the developmental model of intercultural sensitivity (DMIS). The third section addresses the assessment of intercultural competence in relation to the models of intercultural competence, and the DMIS. The fourth section presents related studies in relation to the development of intercultural sensitivity and the variables targeted for this study.



*Figure 1.* Conceptual flow of literature reviewed in Chapter 2

## **International Schools and School Counseling**

**Counselors in international schools.** Counselors in international schools may be the prototypical population of educators to study for a world facing an ever-present increase in global diversity. International schools are growing in number, and school counselors have great potential to support the international missions of these schools. International schools provide a population of school counselors, that are often trained in their home countries, but practice outside of their home culture in schools that are not in the local school system of the country (e.g., American curriculum school in Hong Kong or British curriculum school in Indonesia) (Inman, et al., 2009; Rifenbary, 1998). In addition to working across cultural differences within the student and parent populations, school counselors in international schools navigate diverse faculty, curricula, and school cultures (Inman, et al., 2009; Rifenbary, 1998).

**Growth of international schools.** Without a definitive definition of an international school, it is difficult to track the growth of the industry (Bunnell, 2008). Estimates of the number of international schools have ranged from 2,000 to 6,400 (Hayden & Thompson, 2008; ISC Research 2011 as cited in Nagrath, 2011). Current projections are for rapid expansion. The British company ISC Research cited a 153% increase over the past 12 years (ISC Research 2011 as cited in Nagrath). International schools currently employ 300,000 full-time teachers. In 2011, ISC calculated over 2.8 million students enrolled in international schools around the world (ISC Research 2011 as cited in Nagrath).

Of note for the context of this study is the documented lack of definition of international schools, despite a consensus that international schools are undergoing considerable growth. Bunnell (2007) summarized:

Experts have not come to consensus on the definition of an "international school." The universe of "international schools" continues to defy any defensible consensus definition and, despite attempts at a generic reconceptualization (e.g. Heyward, 2002), they remain best described as "a conglomeration." (p. 350)

Bunnell cited a growing number of support organizations including eight accrediting agencies, approximately 25 regional associations, and 13 recruitment organizations.

**Defining international schools.** As an additional result of the absence of an international body overseeing the approval of a school describing itself as "international," Hayden and Thompson (2008) emphasize that there is enormous diversity in schools calling themselves as such. Leaders in international school organizations have debated the inclusivity of international school definitions. Some leaders call for more conservative estimates of the number of international schools. Forrest Broman (2011), the president of The International Educator, a prominent network for international school educators, stated:

Less than 20% of the 5,000 schools describing themselves as "international" have established a firm reputation and a demonstrated educational capacity. Nor have a large majority been accredited by a U.S. or international organization such as The Council for International Schools. (Broman, 2011, para. 2)

The Council for International Schools (CIS) has 662 member schools listed in its 2013 database. A regional affiliate, the European Council of International Schools (ECIS) had 389 member affiliates, and the East Asia Regional Council of Overseas Schools (EARCOS) cited 130 member schools (CIS, 2013; ECIS, 2013; EARCOS 2013). The U.S. State Department listed 194 American overseas schools in 138 countries (U.S. State Department, 2013). These schools are assisted by the U.S. State Department to provide an American style education for U.S. citizens abroad (U.S. State Department, 2013). While the State Department has indicated a much smaller network of international schools than CIS, a key component of the State Department's definition is the international mission of the school. Connie Buford, Regional Educational officer for the Office of Overseas Schools at the U.S. State Department, states, "No matter what the make-up of the student population, or the curriculum employed, the school should instill an 'international-mindedness' among its students" (Nagrath, 2011, para. 12).

As Buford asserts, international schools often embed a mission of global mindedness, global worldview, or intercultural awareness into the mission of the school. For example, the International Baccalaureate Organization (IBO, 2013), which has 3,568 schools in 145 countries that teach at least one of the three programs offered by the IBO, explicitly includes intercultural understanding in its mission statement: "The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect" (IBO, 2013, para. 5). It is this intercultural focus that counselors must also be prepared to support. Therefore, for the purpose of this study, a more conservative

definition of international schools is adopted. The study targets school counselors in the growing group of schools affiliated with regional organizations of international schools with American or international accreditation.

**School counselors.** In the USA, school counseling has a rich and well-documented history, which depicts an established profession (Gysbers & Henderson, 2001). Yuen (2008) noted the prevalence of school counseling and guidance programs in other countries and regions such as Hong Kong, China, Singapore, the United Kingdom, Australia, Japan and South Korea. While a review of the practices of each country is beyond the scope of this study, Watkins (2001) noted that the practices and prevalence of counselors vary greatly worldwide. Watkins (as cited in Yuen, 2008) asserted:

School counseling is always implemented within national, systemic, and school contexts, and differences in these contexts influence the development of specific models of school counseling. Even within a single country or community, the actual practices of school counseling vary among individual schools. (p. 107).

In the U.S. context, American School Counseling Association (ASCA) (2005) states the primary role of the school counselor is to serve students' academic and career development as well as personal, social, and emotional needs. Additionally, school counselors consult and collaborate with school staff (e.g., teachers, principals) and the parental community in relation to these student needs (Inman et al., 2009). The following paragraphs focus on the contextual differences between school counseling in international schools and the USA.

According to the ASCA (2011), there were over 105,000 school counselors K-12 in the USA as of 2010-2011. The exact number of school counselors in international schools is currently unknown, but estimates from this study are around 1,200 counselors. What is known is that the ratio of counselors to students in international schools and schools in the USA vary significantly. Additionally, the duties of international school counselors and U.S. school counselors also vary.

ASCA (2011) has recommended a ratio of one counselor per 250 students. The Overseas Association of College Admissions Counselors secondary counselor survey data suggests that 92% of the 276 counselors that responded had *less than 250* students per counselor (S. McElroy, personal communication, May 8, 2013). In contrast, the national average ratio of U.S. counselors to students was 471 to 1 (ASCA). States, such as California, report 1,016 students per counselor (ASCA). In fact only New Hampshire, Vermont, and Wyoming were below the ASCA recommended ratio. This suggests that international schools are well resourced.

School counseling in the USA has gone through an extensive professionalization process over the past 20 years. While studies of the profession of school counselors in the USA have yielded a portrait of the work as involving primary duties identified by the ASCA (2005) model, the work of school counselors in international schools can be quite different. According to ASCA (2009), U.S. school counselors have a set identity and role:

Professional school counselors are certified/licensed educators with the minimum of a master's degree in school counseling and are uniquely qualified to address the developmental needs of all students through a comprehensive school

counseling program addressing the academic, career and personal/social development of all students. (para. 1)

ASCA's definition is quite specific on the requirement for Master's level school counselors, however, Inman et al. (2009) note that just half of individuals serving as school counselors in their role are trained in a Master's level counseling/psychology field. Additionally in international schools, efforts to professionalize counseling have only recently begun (Fezler & Brown, 2011). The professionalization and internationalization of school counseling in international schools is early in its development. In part, the rationale for this study is that international school counselors are an understudied, almost unstudied population. In fact, only two published studies and one dissertation on school counselors in international schools were identified in this review (Inman et al., 2009; Riftenbary, 1998; West, 2009).

**Studies of school counselors in international schools.** This section includes the three descriptive and exploratory studies of school counselors in international schools. Considering the long history of both school counseling and international schools, it is only recently that researchers have studied this population (Gysbers & Hendersen, 2001; Hayden & Thompson, 2008). Riftenbary (1998) sent the Overseas Schools Counselor Questionnaire to 136 American schools overseas in order to collect (a) counselor demographic information; (b) counselor duties and responsibilities, and guidance program information; and (c) counselor perceptions, preferences, and assessments of the overseas school experience. Riftenbary surveyed a sample ( $n = 108$ ) of overseas school

counselors and provided important perspectives on the counselor's role in international schools, including the unique aspects of the role.

Rifenbary (1998) suggests six key factors that make the counseling profession unique as it is practiced by U.S. counselors working overseas: (a) professional isolation from U.S. counselors; (b) cultural diversity greater than in U.S.; (c) host countries that are dissimilar to U.S. values and culture; (d) third country students and parents who are unfamiliar with the role of school counselors; (e) mobility of families, which creates transience; and (f) post-secondary advising, which includes students going abroad for their education. While the study provided limited information about the questionnaire (e.g., no questions, no appendix questionnaire), and there were very few sources cited in the article, it is one of the first published studies to specifically investigate the role of the school counselor in international schools.

Inman et al. (2009) presented an updated and important look at the needs, critical issues, and challenges to the role of the school counselor in international schools. Their research covered three areas: (a) the mental health needs of students, such as coping with cultural transitions, aggression, and self-esteem; (b) school counselors' own professional development needs, including multicultural development and networking; and (c) their interactions with teachers, administrators, and parents, including lack of knowledge of the school counselor's role, lack of trust in the counselor, and lack of teamwork.

Inman et al. (2009) surveyed international school counselors ( $n = 58$ ) targeted through available listservs and web groups. The counselors were asked nine open-ended questions. Inman et al. then used a qualitative, discovery oriented research method to

code the data, with attempts to account for bias and validity. The researchers found that the top mental health issue for students was “coping with cultural transitions,” which was mentioned by 21% of the participants (p. 88). The second professional development need was multicultural development, with a frequency response of 16% of the students.

Finally, multicultural misunderstandings (3%) were found as a source of conflict in the participants’ relationships with parents. Inman et al. (2009) summarized:

Given the multinational nature of international communities, the transient populations, and the isolating experiences of international school counselors, [counseling] curricula need to be carefully planned to cater to the diverse cultural contexts. Further, counselor training needs to expand beyond multicultural training to include a more international focus (Giordano, 1997) that includes aspects related to international ethical guidelines. (p. 96)

The results of the Inman et al. (2009) study lend strong support for research on the intercultural sensitivity of school counselors in international schools.

West’s (2009) four-fold study included the examination of the intercultural sensitivity of school counselors in international schools ( $n = 88$ ). West’s study of this concept focused on the validity of the instrument used. West measured the predictors of intercultural sensitivity using the Intercultural Sensitivity Scale (ISS), which was developed within the field of intercultural communication by Chen and Starosta (2000). Chen and Starosta, as well as West, posited that sensitivity is a different concept than awareness, a dimension that Chen and Starosta argued best reflects cognition. The ISS provides a self-assessment focused on intercultural sensitivity as an *affective dimension*

with five components: self-esteem, self-monitoring, interaction involvement, social confirmation, and perspective taking.

West's (2009) study used multivariate regression analysis to predict intercultural sensitivity as measured by the ISS with the five dimensions serving as predictor variables. All of the components combined were found to be the best predictor of intercultural sensitivity, with social confirmation having the greatest influence on the explanatory variable. West also predicted the multicultural counselor competence (MCC) of international school counselors as measured by the MAKSS-CE-R. West's multivariate regression analysis reveals a combination of self-monitoring and intercultural sensitivity best predicts MCC, with self-monitoring weighted the most.

While West's (2009) study makes an important contribution to the international school counselor literature, the measurement of intercultural sensitivity using the ISS does not place individuals or the group along a developmental continuum, such as the DMIS. The ISS has an implicit relationship to the DMIS because the ISS was designed to measure affective factors associated with intercultural sensitivity. Therefore, group placement along the DMIS continuum would be a helpful baseline measure for professional and cultural training of school counselors in international schools.

This study of the development of intercultural sensitivity among school counselors in international schools supports the profession in this cross-cultural context. An updated look at the demographics of currently practicing counselors and their placement along the DMIS continuum informs professional development and counselor

training efforts. Finally, it is clear from the paucity of studies with this population that this research informs the needs of this understudied population.

**Multicultural counselor training.** Many researchers from counseling psychology and professional counseling have advocated for the development of culturally competent counselors (Holcomb-McCoy & Myers, 1999; Lee, 2001; Moore-Thomas, 2004; Pedersen, 1991; Sue, 1982). Professional counseling organizations such as Association for Multicultural Counseling and Development (ACMD), a division of American Counseling Association (ACA), as well as counseling psychology organizations such as the American Psychological Association (APA) and the Council for Accreditation of Counseling and Related Educational Programs (CACREP) adopted multicultural competencies for counselors (Smith, Constantine, Dunn, Dinehart, & Montoya, 2006; Sue, Arredondo, & McDavis, 1992). Pedersen (1991 as seen in Moore-Thomas 2004) suggests that, "multicultural counseling is a situation in which two or more persons, with different ways of perceiving their social environment, are brought together in a helping relationship; thus cultural norms and expectations may vary between the counselor and the [student]" (p. 276). Sue (1982) outlined the definition of multicultural competencies using the tripartite model, or knowledge, awareness, and skills framework. Sue, Arredondo, and McDavis (1992) built on the tripartite framework and added 31 competencies. Later Arredondo et al. (1996) operationally defined the competencies. While the competencies were supported by AMCD in 1992, they were not officially endorsed until 2003. At that time the APA also endorsed a similar version

entitled *Guidelines on Multicultural Education, Training, Research, Practices, and Organizational Change for Psychologists* (APA, 2003).

Drawing a distinction between counseling psychology and professional counseling is important for this study. School counseling is a master's degree licensure discipline that, in the USA, associates with AMCD. Counseling psychology is a doctoral degree licensure discipline and a specialization of psychology that affiliated with the APA. A distinction between the AMCD and APA counselor competency guidelines is that the AMCD competencies were design to specifically address the four main diversity groups in the USA; African American, Latino American, Asian American and Native American. The APA guidelines allow for a greater definition of culture. The two disciplines have different professional organizations and codes of multicultural competencies as noted above. However, school counselor researchers have often drawn from the counseling psychology literature to support the development of their competency criteria when researching the school counselor population (Holcomb-McCoy, 2001; Holcomb-McCoy & Day-Vines, 2004). Because of the limited nature of multicultural professional and school counseling literature, this review is inclusive of both fields. The following paragraphs explore the effectiveness of multicultural training and courses (D'Andrea & Heckman, 2008; Malott, 2010; Smith et al., 2006); the typical content of a U.S. multicultural counseling course (Priester et al., 2008); and the perceptions of multicultural training (Constantine, Ladney, Inman, & Ponterotto, 1996).

***Effectiveness of multicultural competency interventions.*** Malott (2010) reviewed the literature on outcomes of multicultural competencies as a result of taking a

multicultural counseling course. Malott examined the results of nine studies. Each of the studies included a 15-16 week multicultural counseling course, and applied a survey to measure changes in students' multicultural knowledge, awareness, and skills. The quantitative studies in Malott's review revealed that multicultural courses significantly increased students self-awareness and lessened student racial prejudice (Castillo, Brossart, Reyes, Conoley, & Phoummarath, 2007); positively influenced students racial identity attitudes (Castillo et al. 2007); increased three dimensions of White racial consciousness (contact, pseudo-independence, and autonomy) (Parker, Moore, & Neimeyer, 1998); and significantly increased multicultural knowledge, awareness, and skills (Murphy, Park, & Lonsdale, 2006).

Smith et al. (2006) completed the most recent meta-analysis of the effectiveness of multicultural counseling training. Smith et al. included two meta-analyses. The first aimed to answer the question, "What is the difference between an average [mental health professional] who has had a multicultural education and one who has not?" (p. 139). The second asked, "How much did the average [mental health counselor] change during the multicultural training provided?" (p. 140). The results of the first question revealed a moderate omnibus effect size from 45 surveys assessing prior completion of multicultural education ( $d = 0.49$ ). Smith et al. noted that an individual who has taken a multicultural course would report moderately higher multicultural counseling competence than one who has not. However, the area in which they will show more competence in is unknown, thus the real-world application is more difficult to ascertain. The second meta-analysis found a much greater effect size. The omnibus effect size for the 37 outcome studies was

$d = 0.92$ , which is considered a large effect size. Thus the average student in a multicultural counseling intervention will report greater increases in multicultural competence, than one that previously had no intervention. Smith et al. concluded that the two meta-analyses provide strong evidence of the overall positive effect of multicultural education interventions. Of the 82 studies included, some found limited impact, but none of the studies found a negative impact (Smith et al.).

***Content of a multicultural course.*** Priester et al. (2008) completed an analysis of content and instructional strategies of multicultural counseling courses at 64 universities in the USA. The study focused on three areas: The researchers examined the syllabi for the facilitation of knowledge, awareness, and skills; the extent of the cultural groups explored (beyond the typical African American, Latino, Asian, and Native American groups); and the frequency of various multicultural teaching techniques.

The course syllabi were coded and rated for these three criteria. The results showed an emphasis on knowledge (84% of participants reported high emphasis) and awareness (41% of participants showed high emphasis), and very little focus on skills (28% of participants made no mention of skills development). Priester et al. (2008) drew a distinction between traditionalists (those that only teach about the traditional U.S. minorities) and the multiculturalists (who call for a boarder definition of multiculturalism, e.g., gender, sexual orientation, religion, and nationality). To further examine the nature of how culture is defined in the course, the researchers examined the types of cultural groups covered. Priester et al. reported that sexual orientation (78%), gender (41%), general religion (35%), and disability (25%) were the largest groups

outside of the traditionalist, conventional curriculum. Of note was the omission of nationality in the curriculum of any syllabus and possibly from the study. Priester et al.'s content review reflects a very domestically focused agenda aimed to raise the knowledge, awareness, and skills for specific populations in the USA.

Additionally, Priester et al. (2008) noted frequent use of the following course techniques: 56% reported using journal writing, 42% cultural self-examination papers, 34% reaction papers to a work of art, 34% attending a cultural event in which the student is the minority, 33% class presentation on specific cultural group or issues, and 31% interviewing a member of a different cultural group. By percentage reporting, these activities are seen as the most frequently used to develop multicultural competence. The authors also stated that further research is needed to determine if these are effective methods. However, Priester et al. asserted that, from the overall lack of focus on skills “it seems that for many European American counseling trainees, [multicultural training] seems to be about 'those people over there,' and does not necessitate any new skill development” (p. 35).

*Students' perceptions of multicultural courses.* Constantine et al. (1996) measured counseling students' perceptions of multicultural training using the Multicultural Competency Checklist (MCC) at 67 CACREP accredited programs. One hundred and twenty-eight MCC surveys were collected. The MCC includes 22 self-report items that assess multicultural training in the following areas: (a) minority representation, (b) curriculum issues, (c) counseling practice and supervision, (d) research considerations, student and faculty competency evaluation, and (e) physical environment.

Overall, the results revealed that students believed that the multicultural course was meeting the multicultural competencies. Eighty percent of students reported that their counseling program included a multicultural course. However, the authors noted that 20% of the programs omitting a course in this area was alarming. A high frequency of students reported that the faculty used a wide variety of teaching methods (79%) and evaluation models (95%) to assess their effectiveness. Some of the areas that counseling psychology students noticed as a deficit were: Not having sufficient bilingual faculty representation, not having a multicultural committee that attended to multicultural issues, and not having a physical space devoted to the study and discussion of multicultural issues.

Most significantly for this study, over 75% of the students noted their program did not include a reliable and valid assessment instrument to evaluate their level of multicultural competency. Constantine et al. (1996) strongly recommended this practice and stated, “The use of such instruments and assessments may underscore to students the importance of developing multicultural competency, and may allow them to note improvements over time in their levels of awareness, knowledge, and skill in working with diverse populations” (p. 250). Constantine et al. lends support for the measurement of constructs such as intercultural sensitivity in counseling training. Finally, Constantine et al. recommend that pre- and post-test methods may prove beneficial for the measurement of training growth and effectiveness in counseling programs.

The research on multicultural counseling intervention shows support for its positive effect on the development of multicultural competencies. While Smith et al.

(2006) noted that studies with a pre- and post-test measurement show the greatest efficacy, individuals also showed an increased sensitivity to cultures after a course in multicultural competence. To date no studies using the IDI to measure intercultural sensitivity have included multicultural counseling coursework as a possible factor that contributes to increased development in intercultural sensitivity. However, a relationship between MCC and intercultural sensitivity exists, as West (2009) found MCC predicted intercultural sensitivity as measured by the ISS. Researchers have noted, that if professional organizations are going to continue to make multicultural education imperative, counseling educators must continue to research the most effective methods and best assessment practices to identify what is working best (Malott, 2010; Preister et al., 2008; Smith et al., 2006). Including a counselor's previous completion of a multicultural counseling course in this study helps to show whether this course has transferred into an international context, and whether it contributes to the development of intercultural sensitivity.

No study reviewed in this section mentioned the DMIS/IDI framework. Given the already well-established multicultural competency framework in the U.S. counseling field, this is not surprising. However, there is an opportunity to bridge the gap in the literature between the intercultural and multicultural fields. It is possible that there are existing programs that link the intercultural training literature within a multicultural counseling course, however these programs have yet to document their efforts in the literature. The next section provides a review of the relationship between the multicultural and intercultural fields.

**Intercultural-multicultural divide.** Historically, tensions exist between interculturalists (those interested cross-border culture) and multiculturalists (those interested in domestic culture) (Pusch, 2004). Despite commonalities with the intercultural field, there has been little harmonious overlap throughout the development of the multicultural and intercultural movements (Pusch, 2004). A conflict between the intercultural and multicultural approaches surfaced as multicultural researchers focused on a deprivation approach from the critical paradigm (e.g., power and social class differentials), and the interculturalists centered on a cultural difference approach (e.g., ethnic and national culture) (Pusch, 2004, p. 258).

In the field of counseling, the work of Dr. Paul Pedersen bridged intercultural and multicultural goals. His work emphasized the common goal of raising the cultural knowledge, awareness, and skills of counselors' own cultural programming, as well as their competency working across cultures domestically or internationally. Pedersen (1991) was one of the first to caution that the multicultural counseling research conducted in the USA may have limited transferability to international contexts. Additionally, the competencies of ACA limited the guidelines to working with the four main diversity groups in the U.S (Sue, Arrendondo, & McDavis, 1992). U.S. researchers have addressed important domestic issues focused on racial, sociopolitical, and racial identity development, but due to generalization limitations, less research about international contexts exists. Therefore, a limitation of the multicultural counseling literature is that it may be bound to the U.S. cultural context. Further, a limitation noted in the intercultural field is a lack of focus on power, equity, and social justice (Yep, 2013).

***Definition of culture debate.*** Researchers have debated how to define culture within the multicultural counseling framework. Some U.S. researchers advocate for culture-specific boundaries to best inform U.S. domestic interests in the four main diversity groups (Sue, Arrendondo, & McDavis, 1992). Pedersen (1991) called for a broader definition of culture. In his seminal book, Pedersen (1999) named culture a "fourth force" in counseling because culture is an omnipresent dimension in psychology. Since, there has been a significant movement to broaden the definition of culture for counselors domestically and in international contexts (Leong & Leach, 2007; Leong, Leach, & Malikiosi-Loizos, 2012; Leong & Ponterotto, 2003; Pedersen & Leong, 1997; Sue, 2001).

***Shared goal.*** The multicultural and intercultural counseling fields implicitly share an ethnorelative worldview outcome goal, which characterizes high intercultural sensitivity and is a precursor to the competencies called for in multicultural counseling (Arredondo et al., 1996; Bennett, 1986, 2004; Sue, 1991; Sue, Arrendondo, & McDavis, 1992). Therefore, those who are ethnorelative in their development of intercultural sensitivity may also be mindful of cultural difference in the broad sense of culture (Pedersen, 1991). The bridging of the multicultural counseling literature with models of intercultural competence and the intercultural field at large, builds a richly relevant base for counselor practice in multinational contexts outside of U.S. borders, such as international schools.

In conclusion, professional counseling in the USA is increasingly aware of the field's place in the global context (Ng & Noonan, 2012). However, the literature on the

internationalization of school counseling is limited. The challenges and opportunities are many, and will likely be slow to evolve in this area. It was over 25 years ago that leaders in counseling psychology proposed the multicultural competencies (Sue, 1982). Since, counseling psychology and professional counseling have slowly, but notably, made progress towards internationalizing.

This section included literature related to school counselors in international schools. It also focused on the debates related to the U.S. domestic multicultural counseling training and the gap between multicultural and intercultural perspectives. The common goal of these fields is to overcome ethnocentrism through the development of intercultural competence in counselors. The next section of this chapter addresses concepts of intercultural competence.

### **Concepts of Intercultural Competence**

This section defines the concept of culture and reviews several prevailing cultural frameworks such as cultural intelligence, intercultural competence, and intercultural sensitivity. Deardorff's (2006) models and the DMIS provide a foundational explanation of the components and process of intercultural competence, as well as the development of an ethnorelative worldview. These models are addressed in detail in this section and serve as the theoretical basis for the study of the intercultural sensitivity of school counselors in international schools.

#### **Definition of Culture**

Culture has been defined in a multitude of ways. Kroeber and Kluckhohn (1952) cite over 160 definitions of culture in the literature. For the purpose of this study, culture

is defined as “a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community” (Ting-Toomey, 1999, p. 10). Intercultural scholars have made a number of distinctions within culture as a construct. The following paragraphs address several of these distinctions including: (a) upper case "c" and lower case "c" culture, (b) objective and subjective culture, (c) the cultural iceberg and deep and surface culture, (d) levels of cultural abstraction, (e) the etic and emic; and (f) culture-specific and culture-general approaches.

Bennett (1998) described upper case "c" culture as participation in an institution of culture, such as an art exhibit or orchestra concert. Bennett notes that scholars also call this *objective* culture, or the products of a society, including food, architecture, and music. Bennett states that the kind of "culture" one would include in a history course typically makes up capital "c," or objective culture e.g. "social, political, economic, linguistic systems" (p. 3). Bennett asserts that while objective culture is vital to understanding the context of culture, it is insufficient for intercultural communication competence, as one also needs to know how to communicate verbally and non-verbally in appropriate ways. Solely possessing knowledge of the capital "c" culture will not suffice (Bennett & Bennett, 2004).

Bennett (1998) states that lower case "c" culture is the "psychological features of a group" (p. 3). This is known as *subjective* culture among intercultural scholars and is defined as the shared patterns of behaviors, values, and beliefs. Bennett and Bennett (2004) call subjective culture the "worldview of a society's people" (p. 150). Bennett

states that "understanding subjective cultures- one's own and others'- is more likely to lead to intercultural competence" (p. 3).

Similar to the objective and subjective cultural distinction is the metaphor of an (see Figure 2), which uses the terminology *surface* and *deep* culture (Paige, Cohen, Kappler, Chi, & Lassegard, 2002). According to this metaphor, what lies above the surface is observable; concomitantly there are deeper cultural meanings that are typically unobservable below the surface (Paige et al., 2002). Bennett asserts that reality is composed of both objective and subject culture. Bennett states, "People learn how to behave through socialization into institutions of the culture, which leads them to behave in ways that perpetuate those same institutions" (p.3). Multicultural and international education has primarily focused on the objective component of social reality, while interculturalists primarily focus on the subjective.

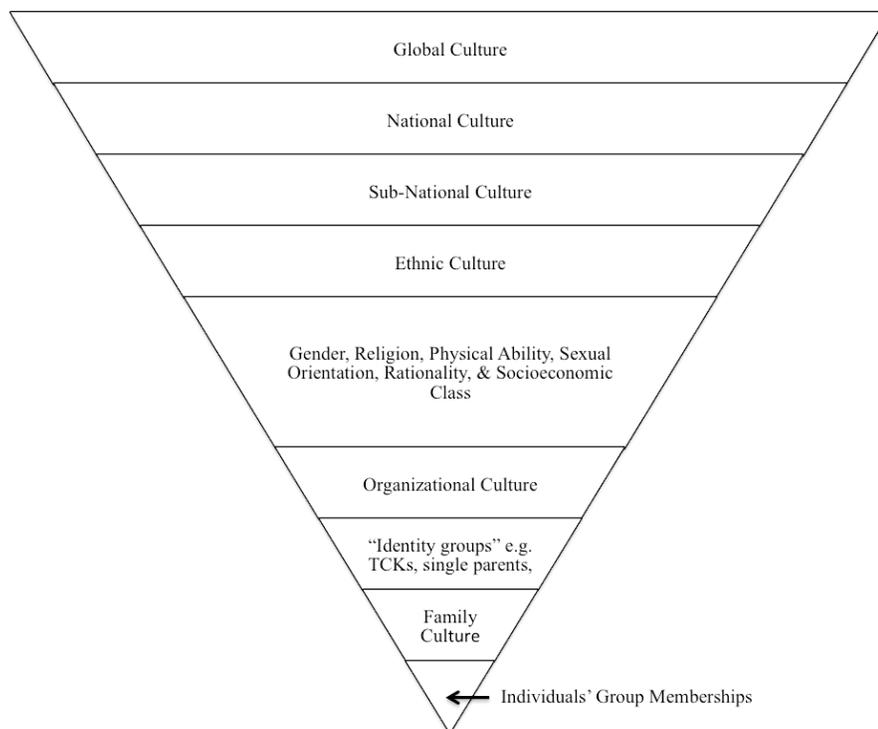


*Figure 2.* The cultural iceberg. A metaphor of above the surface, observable culture, and below the surface, deep culture. Retrieved from <http://www.oh-i-see.com/blog/2013/09/12/culture-smart-3s-and-4s/>

**Levels of cultural abstraction.** The subjective cultural distinction allows for additionally complex forms of diversity ranging from highly abstract to more specific levels of analysis (see Figure 3). For example, a global culture exists as a result of advances in technology and increased media consumption (Bennett, 1998). Also national cultures provide a high level of abstraction in analyzing behavior. An example of national cultural differences is Hofstede's (2001) cultural dimensions. Hofstede surveyed 117,000

IBM employees in 40 countries in 1968 and 1972. Hofstede reports variables that set multinational managers along four dimensions of national culture: power distance, uncertainty avoidance; individualism-collectivism, and masculinity-femininity.

Within a nation there is also domestic diversity in the form of sub-national groups and various ethnicities e.g. African American, Asian American. The U.S. multicultural counseling efforts typically address domestic ethnic diversity (Smith et al., 2006). Programs that have more inclusive definitions of culture will also include the more specific subjective culture distinctions e.g. sexual orientation, socioeconomic status, and religion (Constantine, Ladney, Inman, & Ponterotto, 1996).



*Figure 3.* Levels of cultural abstraction. As the pyramid comes to a point, levels of abstraction decrease.

Boleman and Deal (2013) define organizational culture as "a distinctive pattern of beliefs, values, practices, and artifacts, developed over time, which defines for organizational members who they are and how they do things" (p. 269). Peterson and Deal (1998) assert that schools have cultures and state, "Culture influences everything that goes on in schools: How staff dress, what they talk about, their willingness to change, the practice of instruction, and the emphasis given student and faculty learning" (p. 28). This level of abstraction is especially important for school counselors in international schools to understand and navigate. Bennett (1998) also discusses that other identity groups provide a level of analysis of culture. These groups might include TCKs, single parents, cancer survivors, or sports enthusiasts; provided there are explicitly shared patterns of behavior and "thinking as an identity group" (Bennett, 1998, p. 5).

Ting-Toomey (1999) explains the family's role in developing a relational identity:

People in every culture are born into a network of family relationships...we acquire the beliefs and values of our culture within a family system. The rules that we acquire in relating to our parents, siblings, [and] extended families...contribute to the initial blueprint of our relational identities. (p. 37)

One's family culture provides a very specific level of analysis. This level is important for school counselors in international schools as it may determine students' views towards space, time, authority, gender-base activity, and power dynamics from an early stage of development (Ting-Toomey, 1999).

Finally, the lowest level of abstraction is at the individual's group membership. Bennett (1998) states that by definition an individual cannot have a "culture." He asserts

that the diversity of individuals is called *personality*. Yet one's group memberships reflect the unique, collective influences of cultures on an individual's identity.

**Etic and emic culture.** Learning about and researching culture can also be delineated along an etic and emic distinction. The etic-emic difference is well documented in various fields, including: linguistics, anthropology, education, medicine, philosophy, psychiatry, social work, sociology, public health, psychology, and management (Inman, 2008). Inman (2008) notes that these fields have debated the opposition of these terms to each other, and have questioned whether the ways of researching culture are dichotomous or symbiotic.

The etic perspective means that one explains the other culture using one's own cultural lens (Mestenhauser, 2003). The emic perspective, by contrast, is the result of cognitive processing from "the outside looking in using frames of reference of the culture itself" (Paige & Mestenhauser, 1999, p. 511). Etic approaches tend to follow a comparative framework by looking for predetermined criteria, while emic methods allow the criteria to be determined by the context. Researchers adopting an etic perspective have been criticized for using instruments designed in the researchers' own emic perspectives (Moon, 1996; Starosta, 2013; Yep, 2013). Berry (1999) called this phenomenon *imposed etics*, while Triandis (2000) called it *pseudoetics*; both of these terms imply that etic research is overreaching and can lead to false assumptions. Berry recommended, instead, the use of *parallel emics* a process whereby researchers identify or develop indigenous instruments. In cultural learning, Inman (2008) states that there is greater emphasis on the etic perspective building towards the emic: "Within [the etic]

context, one approaches the phenomena across cultures from a common ground perspective, leading up to studying specific aspects of the phenomena within a culture” (p. 1145). Thus, the etic approach acts as an entry point, while the emic approach serves as an explanatory framework for cultural learning.

Mestenhauser (2003) suggested that the etic perspective is the starting place for an individual’s contact with a culture. The emic perspective is not usually part of training, but is rather a result of sophisticated experiences with difference. This approach often includes culture-general learning and methods (Bennett, 1998). Facilitation of the emic perspective results in the ability to “see another culture through its own internal logic” (Mestenhauser, 2003, p. 10). Therefore, an integrated etic-emic perspective, or mix of culture general and specific approaches, is helpful when examining phenomena functionally, conceptually, and contextually in both research and personal practice (Bennett, 1998; Inman, 2008; Paige & Mestenhauser, 1999).

### **Models of Intercultural Competence**

This subsection first provides a brief history of intercultural competence models. Cultural intelligence and Deardorff’s (2006) process models of intercultural competence are then presented; as is a rationale for the definition of intercultural competence used for the study. Additionally, the link between intercultural competence and intercultural sensitivity is explored. Finally, the role of intergroup contact in intercultural development is briefly addressed.

Heyward (2002) noted the historical shift from models of cross-cultural adaption and culture shock to those of cultural literacy and competence. Early cultural adjustment

theories, such as Lysgaard's (1955) U-curve and Gullahorn and Gullahorn's (1963) W-curve, fit closely with Oberg's (1958) concept positing the characteristics of culture shock. The additional stage of reverse culture shock was added to later models of cultural adjustment (Oberg, 1960). The conceptualization of culture shock and cross-cultural adjustment has provided frameworks that allow individuals to understand their experiences in the second culture.

In the 1980s, theories began to shift from understanding culture shock as an illness to understanding cultural adaptation as a learning experience. Heyward (2002) stated, "The metaphor of culture shock as an illness...is disempowering and misleadingly negative, characterizing the experience of confronting an alien culture as typically producing a physical, psychological and emotional trauma as a prelude to adjustment" (p. 12). Contributing to the shift toward intercultural development were Hanvey (1986) and Christensen (1989) by designing developmental models of cross-cultural awareness. Similarly Bennett (1986), from the field of intercultural communication, created the DMIS from a constructivist, phenomenological perspective. Based on many years of cross-cultural training, Bennett aimed to use the DMIS to conceptualize the placement of the developmental needs of intercultural learners. This model stimulated differentiated intercultural training approaches. The learner-centered models do not negate the earlier cultural adjustment theory, but rather provide relevant theories for current and future intercultural educators.

**Cultural Intelligence.** Cultural intelligence is an emerging construct in conceptualizing the ability to navigate cross-cultural settings. As the world continues to

globalize and become more interconnected, additionally proposed intelligences have been identified as important for competent cross-cultural interaction (Nam & Fry, 2010). Earley and Ang (2003) posit that if individuals understand why diverse individuals act the way they do, social relations may improve. Like emotional intelligence and multiple intelligences (Gardner, 1993; Goleman, 1996), cultural intelligences build on the recognition and importance of nonacademic intelligence (Nam & Fry, 2010). Ang et al. (2007) define cultural intelligence as, “an individual’s capability to function and manage effectively in culturally diverse settings...a multidimensional construct targeted at situations involving cross-cultural interactions arising from differences in race, ethnicity, and nationality” (p. 336). Conceptually, this definition shows that cultural intelligence is very similar to intercultural competence. However, cultural intelligence includes four proposed individual intelligences: metacognitive, cognitive, motivational, and behavioral (Earley & Ang, 2003).

Ang, Van Dyne, and Koh (2006) describe metacognitive cultural intelligence as a reflection of the processes individuals use to obtain and understand cultural knowledge. Metacognitive cultural intelligence includes awareness of beliefs about one's own ability, the abilities of the other, and universal abilities. It also includes beliefs about the task at hand, the strategy to approach the task, and the strategy to approach the people involved (Earley & Ang, 2003). Additionally, cognitive cultural intelligence is understood as general knowledge and knowledge structures about culture e.g. norms, practices, and values. Earley and Ang (2003) define motivational cultural intelligence as an individuals' interest in learning about and functioning in cross-cultural situations. Cultural motivation

draws on the concept of self-efficacy as a "cultural confidence," and seen as vital to individuals' willingness to engage in cross-cultural interactions (Early & Ang, 2003). Finally, behavioral cultural intelligence is the communicative capability, both verbal and nonverbally, when interacting with different cultures, e.g. bi-or multilingual and able to use appropriate body language.

**Deardorff's model of intercultural competence.** Another recent effort to conceptualize intercultural competence comes from the work of Deardorff. There is little consensus among experts on what to call the construct of intercultural competence. Deardorff (2011) stated that the terminology differs by discipline, and that scholars interchangeably use terms such as "multiculturalism, cross-cultural adaptation, intercultural sensitivity, cultural intelligence, international communication, transcultural communication, global competence, cross-cultural awareness and global citizenship" (p.66). Deardorff (2011) chose *intercultural* competence to reflect interaction with others of difference regardless of location. Deardorff (2004) utilized a research method called the Delphi technique, an inductive, consensus building methodology, to devise two models of intercultural competence and determine a highly rated definition of intercultural competence. Deardorff's investigation of intercultural competence comes out of the U.S. higher education context.

Deardorff (2006) used the Delphi technique over a three month period to reach consensus among 23 distinguished intercultural scholars. The consensus resulted in a model derived from internal and external outcomes of intercultural competence. The outcomes are based on the characteristics of specific attitudes, knowledge, and skills

essential to intercultural competence. The definition of intercultural competence reached by the experts was, “The ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2011, p. 66). Additionally, specific components of the attitudes, knowledge, and skills were identified. Each component is briefly explained in the next paragraphs.

***Attitudes.*** The intercultural experts in Deardorff’s (2011) study agreed that respect, openness, curiosity, and discovery were hallmark attitudes of intercultural competence. Deardorff (2011) explained that showing respect to others’ difference conveys that an individual values other cultures and cultural diversity. Additionally, the panel of experts agreed that openness to people from other cultures was important, and that it is critical to be able to withhold judgment. Finally, curiosity and discovery were noted as important attitudes for intercultural competence. Curiosity implies a willingness to take cultural risks out of one’s comfort zone, and discovery highlights the need for individuals to tolerate ambiguity and uncertainty in intercultural interaction.

***Knowledge and comprehension.*** Deardorff’s (2011) components of the knowledge dimension of intercultural competence are similar to cultural intelligence’s metacognitive and cognitive components (Earley & Ang, 2003). The knowledge dimension includes cultural self-awareness, deep understanding and knowledge of culture (including worldviews), culture-specific information, and sociolinguistic awareness. All participants in Deardorff’s study agreed on the importance of possessing an understanding of the world from others’ perspectives.

*Skills.* The experts Deardorff (2011) interviewed also came to a consensus on the skills needed for intercultural competence behavior. These skills guide the acquisition and processing of knowledge. They include the ability to listen, observe, and interpret intercultural interactions. Additionally, participants agreed that individuals must be able to analyze, evaluate, and relate to the cultural knowledge.

**Pyramid model of intercultural competence.** Deardorff (2004) created the pyramid model of intercultural competence (see Figure 4) based on the items that were most highly rated in her Delphi study. This model is an example of what Spitzberg and Changnon (2009) called a compositional model, which identifies “the hypothesized components of competence without specifying relationships among them” (p. 10). The model depicts an organization of the components of intercultural competence. It is the result of Deardorff’s Delphi method study, in which intercultural experts identified 44 competencies. Deardorff then categorized these competencies into the pyramid model. The pyramid model implies that certain attitudes act as foundations and prerequisites for the other components, and that individuals build on these foundations as they become more competent. Attitudes are first, then knowledge and comprehension, and skills develop last. This is further explicated by the internal and external outcomes of intercultural competence. The next subsections outline the outcomes of intercultural competence.

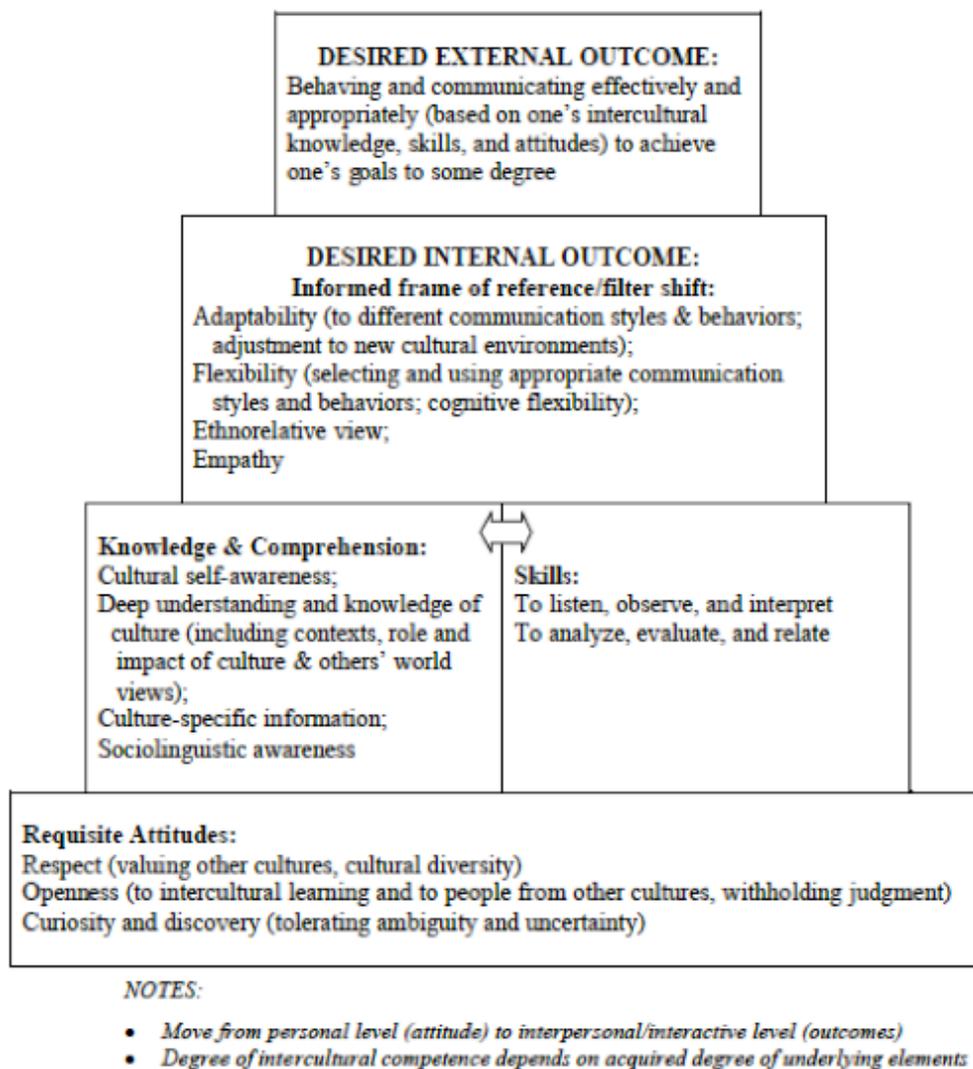


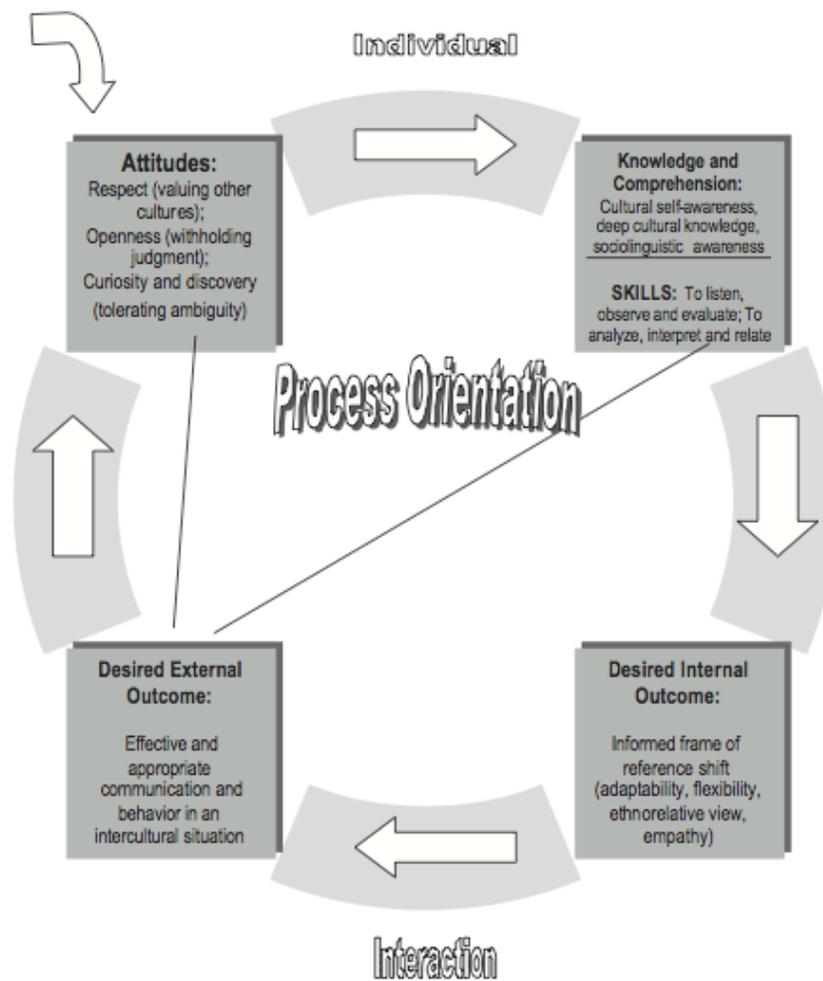
Figure 4. Pyramid model of intercultural competence. Adapted from “The identification and assessment of intercultural competence as a student outcome of internationalization at institutions of higher education in the United States,” by D. K. Deardorff, 2006, *Journal of Studies in International Education*, 10(3), p. 257. Copyright 2006 by D. K. Deardorff. Adapted with permission.

*Internal outcomes.* The internal outcomes represent components of intercultural competence within the individual as a result of the acquired attitudes, knowledge, comprehension, and skills. An individual with the internal outcomes of intercultural competence has an informed frame of reference and the ability to filter and shift intercultural knowledge and skill. The individual is able to see difference from others' perspectives and respond in culturally appropriate ways or as the other may wish to be treated (Deardorff, 2006).

Deardorff (2006) explained that there are four ways in which the internal outcomes are enacted. The first is through adaptability. This means that an individual is physically capable of shifting communication styles and behaviors to meet culturally acceptable norms for the context. Adaptability also means that individuals can transition to a new cultural environment. The second way in which individuals enact the internal outcomes is through flexibility. Flexibility is largely a cognitive course of action, meaning that flexibility includes selecting and using appropriate communication styles and behaviors. Empathy is the third indicator of internal outcomes, and it describes the need to imagine experience of others both intellectually and emotionally. Related to empathy is an ethnorelative view. The ethnorelative view allows for relativity when construing experiences with cultural difference. It is the opposite of ethnocentrism. As it relates to internal outcomes, the DMIS appears to inform the development of this portion of Deardorff's model of intercultural competence. The internal outcomes including ethnorelativity, or intercultural sensitivity, then pave the way for the external outcomes of intercultural competence.

**External outcomes.** The external outcomes are the pinnacle of intercultural competence. External outcomes are enacted when the foundational attitudes; knowledge, comprehension, and skills; and internal outcomes are realized. These outcomes are observable behaviors that are demonstrated by the interculturally competent individual. Deardorff (2011) stated that the overall external outcome is “effective and appropriate behavior and communication in intercultural situations, which again can be further detailed in terms of indicators of appropriate behavior in specific contexts” (p. 66).

**Process model of intercultural competence.** Intercultural competence is an ongoing and lifelong process. The process model of intercultural competence depicts the flow of the dimensions of intercultural competence (see Figure 5) (Deardorff, 2006). Spitzberg and Changnon (2009) categorized this model as a causal process model, or one that reflects the “interrelationship among components and are the most easily formalized or translated from or into testable propositions” (p. 10). Deardorff’s process model highlights both the components and the interaction among the components of the construct. Deardorff has conceptualized the compositional model in relation to an interaction with another person of difference. This takes the model from an individual level to an interactional level, which shows that both a mindset and skill set are necessary for effective and appropriate interaction. The process model provides a visual representation of expert-endorsed components and their interaction (Deardorff, 2011).



*Notes:*

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

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*Figure 5.* Process model of intercultural competence. Adapted from "Assessing intercultural competence, by D. K. Deardorff, 2011, *New Directions for Institutional Research*, 149(Spring), 67. Copyright 2006 by D. K. Deardorff. Adapted with permission.

**Developing intercultural competence.** Practical application for adequate counselor education, preparation, or training regarding intercultural competence is briefly addressed in this section. Deardorff (2011) stated that it is important to use a variety of teaching methods to address the elements of the model. Of particular importance is the use of multimodal methods in teaching other worldviews. Deardorff (2011) argued that the development of intercultural competence must be intentional, cohesive, and coordinated. This is supported by similar research promoting the development of intercultural sensitivity (DeJaeghere, & Cao, 2009).

There are several limitations to Deardorff's models. The first is the notable lack of reference to the DMIS in either model. In fact, of the nine intercultural competence definitions provided in Deardorff's survey of the panels, none of them came from Dr. Bennett's, nor Dr. Hammer's work. Several of the intercultural experts explicitly mentioned the DMIS as a theoretical frame for intercultural competence in Deardorff's (2004) study, yet, the inclusion in the model is only implicitly stated as "ethnorelativity" in the internal outcomes.

A second limitation is in regards to Deardorff's interpretation of the assessment practices of the intercultural experts, an area she notes as controversial. Four of the intercultural experts mention in their written responses to the questionnaire that they utilize quantitative measures and inventories, such as the IDI to assess intercultural competence (Deardorff, 2004). This is a practice 90% of the university administrators support (Deardorff, 2004). However, Deardorff (2004) reports that experts rejected the use of qualitative methods because there was not 70% agreement. This was noted as an

area of disagreement among experts and administrators. According to the results of her study, Deardorff (2004) contends that using only a quantitative measure should be avoided. However, this is based on the opinions of experts, some of which also recommend the use of these instruments. It is worth noting that both intercultural experts and administrators rated a mix of qualitative and quantitative methods highly. With four notable *experts* explicitly mentioning their use of the quantitative methods, such as the IDI, there appears to be support for this method serving a key role in the assessment of intercultural competence/sensitivity.

The final limitation to Deardorff's models is that the components of intercultural competence were placed into a traditional tripartite model, or attitude, knowledge, and skills framework. This was done despite the intercultural experts and administrators preferring a more general definition of intercultural competence and one not set in a theoretical framework (Deardorff, 2004). Deardorff notes that this finding was counter to her initial expectation of how the intercultural experts would answer.

Deardorff's models explain the construct of intercultural competence. The explicit goal of the Delphi study was to design compositional and process models (Deardorff, 2011). While understanding the components of intercultural competence is foundational to this study, how intercultural competence *develops* is of even greater interest and importance to this study. Therefore in addition to the compositional model, a developmental model is required. How all of the components of intercultural competence develop is beyond the scope of this study. Instead, the focus is on intercultural sensitivity;

a single, but vital, internal outcome of Deardorff's model. The next section presents Bennett's (1986) DMIS, and the construct of intercultural sensitivity.

### **Intercultural Sensitivity**

Intercultural sensitivity has emerged as a widely used construct for describing the development of cognitive and attitudinal antecedents of appropriate and effective interaction with those of difference (Bennett, 1993). The next portion of this section defines and introduces the DMIS, a progression of intercultural sensitivity developed by Bennett (1986).

**Defining intercultural sensitivity.** The most widely cited definitions of intercultural sensitivity are from the seminal works of Bhawuk and Brislin (1992), Bennett (1986, 1993), and Hammer (1999, 2001, 2003). Bhawuk and Brislin define intercultural sensitivity as "sensitivity to the importance of cultural differences and to the points of view of people in other cultures" (p. 416). Bhawuk and Brislin describe and establish intercultural sensitivity as a measureable construct and a continued, contemporary critical issue. However, their work defines and measures intercultural sensitivity using the cultural general concepts of individualism and collectivism, limiting the definition to just one culture-general comparison. Bhawuk and Brislin's work is important because it identifies key rudiments for intercultural sensitivity, including understanding cultural behaviors, open-mindedness towards cultural differences, and behavioral flexibility in host cultures.

Bennett (1986, 1993) views intercultural sensitivity in relation to a developmental framework where individuals move from ethnocentrism to ethnorelativism. He defines

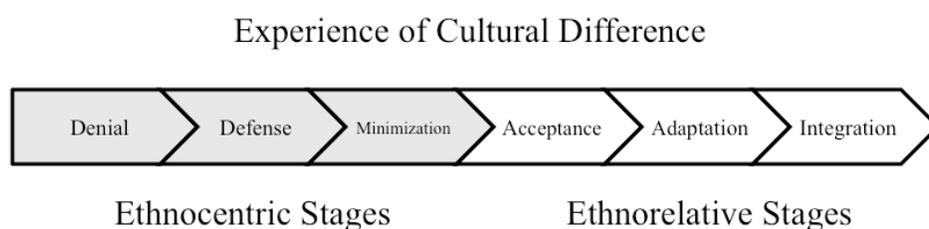
intercultural sensitivity as "the construction of reality as increasingly capable of accommodating cultural difference that constitutes development" (Bennett, 1993, p.24). Similarly, Hammer et al. (2003) state that intercultural sensitivity is, "The ability to discriminate and experience relevant cultural differences" (p. 2). It is important to note that intercultural sensitivity, as a noun is neutral. It is not until it is used in relation to a place on a continuum from ethnocentric to ethnorelative, or as an adjective (interculturally sensitive) that one's level is characterized.

The DMIS moves beyond a definition, conceptualizing intercultural sensitivity as a developmental process that explains how people construe difference along six stages in the progression (Bennett, 1986, 2004). Bennett's (1986) DMIS defines the three ethnocentric stages of denial, defense, and minimization, in which one's own culture dominates his or her worldview. Additionally, the three ethnorelative stages of acceptance, adaptation, and integration represent an individual's ability to realize that culture and behaviors can only be understood within a cultural context (Bennett, 1993). The DMIS is further explained in the next paragraphs.

**The developmental model of intercultural sensitivity (DMIS).** The DMIS is a prominent theoretical construct describing the cognition and attitudes, which may predict the behavior of individuals in the six stages. As a phenomenological model that relates to how people interpret their direct experience with cross-cultural interactions, the DMIS depicts the complex developmental process of conceptualizing a diverse world. As Hammer et al. (2003) states, "The more perceptual and conceptual discriminations that

can be brought to bear on the event [of cultural difference], the more complex will be the construction of the event, and thus the richer their experience” (p. 423).

In relation to training, the DMIS provides educators with a model to assess participants and facilitate their ability to interpret cultural differences. Bennett and Bennett (2004) assert, “The underlying assumption of the model is that as one’s experience of cultural difference becomes more sophisticated, one’s competence in intercultural relations increases” (p. 152). According to the DMIS, individuals develop intercultural sensitivity along a progressive continuum. Each stage has a developmental challenge to resolve, making it comprehensible for targeting individual or group growth. For this reason it is often the chosen developmental model of intercultural researchers and trainers seeking to understand and study intercultural sensitivity. The next paragraphs will explain the developmental goals of the ethnocentric and ethnorelative stages of the DMIS.



*Figure 6.* The developmental model of intercultural sensitivity (DMIS). Continuum of experience of cultural difference.

***Ethnocentric stages.*** Bennett (2004) describes three ethnocentric stages of the DMIS. In the denial stage, the individual moves along a progression of denying cultural difference with the goal of resolving the active disinterest or avoidance of culture

difference. In the defense stage the individual progresses through a defensive stance toward cultural difference that polarizes difference, to an “us” superior or “them” superior stance, as represented in reversal. The developmental goal to resolve in defense is “recognizing a common humanity” (Bennett, 2004, p. 4). In the last ethnocentric stage, minimization, individuals recognize cultural difference, but still see it largely from their own cultural lens. The developmental goal that needs to be resolved in minimization is “recognition of one’s own culture” (Bennett, 2004, p. 5).

*Ethnorelative stages.* Bennett (1993) describes three ethnorelative stages of the DMIS. Individuals at the acceptance stage recognize that their own culture is only one of many cultural worldviews that are all equally complex. The developmental goal to resolve at this stage is value relativity, or the ability to recognize the existence of alternate sets of values while holding on to one’s own moral commitments. At the adaption stage, individuals can adapt cognitively, affectively, and behaviorally “to express their alternate culture experience in culturally appropriate ways” (Bennett, 2004, p. 7). The developmental goal in adaptation is for individuals to resolve issues of authenticity by mitigating their biculturality or multiculturalism. Individuals who can switch in and out of differing worldviews have reached the final stage of integration. At this stage, individuals must resolve which of their identities to utilize according to the context. A challenge of the integration stage is that individuals may experience cultural marginality; one may feel part of many cultures, but a full member of none (Bennett, 1993). The next section discusses the relationship between the DMIS and Deardorff’s models.

**Relationship of the DMIS and Deardorff's models.** Some interculturalists may feel that Deardorff's compositional models and the DMIS are divergent models. However, placing the DMIS in relation to the process model of Deardorff brings an additional perspective to the development of intercultural sensitivity as set within that models knowledge, awareness and skills framework. Because Deardorff's model includes "ethnorelativity," the DMIS then serves as a foundational model to explain the development of that component. Thus the DMIS explains the development of this important precursor to intercultural competence. With the intercultural sensitivity set in relation to Deardorff's model, counselor educators now possess identified internal and external outcomes for, as well as developmental milestones for each stage of the DMIS for the training and assessment of intercultural sensitivity and competence. Though different model classifications, Deardorff's models and the DMIS provide a comprehensive theoretical foundation for the baseline assessment of the intercultural sensitivity of school counselors in international schools. The next paragraphs address the role of intergroup contact in intercultural development.

**Contact Theory.** In 1954 Gordon Allport published his influential volume *The Nature of Prejudice*. While efforts to explain the role of intergroup contact had begun prior to this publication, Allport's work guided much of the literature in social psychology for the next 50 years. Allport (1954) asserts that in certain conditions, contact among differing ethnic or racial groups reduces prejudice and promotes mutual understanding. The conditions Allport cited as necessary include; equal status of the

groups involved, common goals, intergroup cooperation, and support from authorities, law or custom (Pettigrew, Tropp, Wagner, & Christ, 2011).

Further, in a comprehensive meta-analysis, Pettigrew et al. (2011) reviewed 515 studies that included over 250,000 people, which revealed that intergroup contact reduces prejudice ( $r = -.21$ ). They also note that Allport's conditions are not necessary, but do facilitate the effect (Pettigrew et al., 2011). Additionally Pettigrew et al. shows that the effects generalize; meaning reduced prejudice of one group may transfer to any number of other groups. They also report that the results are universal e.g. nationality, gender or age group (Pettigrew et al.). Some critics believe that intergroup contact does not transfer well from the individual level to group level (Forbes, 2004). Pettigrew et al. also state the importance of the contact being voluntary. Not having a choice or being in a threatening situation during the contact tends to lead to negative effects on prejudice (Pettigrew et al.).

Intergroup contact theory is important to this study as many of the variables that may predict intercultural sensitivity involve making meaning from direct contact with those culturally different. While the DMIS largely explains cognitive development, contact theory informs the affective component of intercultural experience. Intergroup contact theory may also lend greater understanding to the internal outcomes of Deardorff's process model as contact can also have a positive effect the reduction of anxiety, increased empathy, and perspective taking (Pettigrew et al., 2011).

## **Conclusion**

While the cultural intelligence model provides a foundational measurement of cross-cultural competence, a robust literature for trainers and educators on how to develop cultural intelligence does not yet exist. In comparison, the literature surrounding the progression model of the DMIS, clearly outlines the developmental goals of an individual or group. Since the DMIS has existed for more than 25 years, considerable resources exist for design and implementation of intercultural training. The ability to assess placement along the DMIS continuum provides a guideline for educators to further develop intercultural sensitivity. Additionally, the cultural intelligence model remains at the individual level and does not postulate a group measure of cross-cultural competence. As most training and education is done at the group level, a group measure is practical for preparation, design, and implementation of the intercultural development of school counselors in international schools. Finally, the proposed cultural intelligences have not yet been empirically supported (M. Hammer personal communication, April, 30, 2014).

This section presented concepts of culture, several models of intercultural competence, a proposed relationship between intercultural sensitivity and intercultural competence, the DMIS, and intergroup contact theory. These models and theories guide the study. The next section addresses the assessment of intercultural competence, and reviews several instruments that measure intercultural sensitivity. A number of instruments designed to measure counselors' multicultural competence are also briefly discussed.

### **Assessment of Intercultural Competence and Sensitivity**

Assessment is crucial to the success of the educational process of intercultural development. Fantini (2009) stated, “Quality assessment...rests on this fundamental principle—that assessment is not separate from, but integral to every other aspect of the educational process” (p. 460). In order to train school counselors in international schools for effective and appropriate intercultural interaction, a baseline measure is needed to understand the population’s developmental needs (Paige, 2004). The goal of this section is to review the literature addressing assessment methods. These practices inform how to identify the starting point for training school counselors in international schools.

Methods for assessing a baseline of intercultural sensitivity are well documented throughout 50 years of intercultural competence training literature. This body of interdisciplinary literature presents many models of intercultural competence that reflect each discipline’s own subset body of research, nomenclature, and training methods (Fantini, 2009; Spitzberg & Changnon, 2009). Fantini (2009) named 22 conceptualizations of intercultural competence, for example, global mindedness, cross-cultural awareness, and international interaction. A great number of instruments have been created to measure these conceptualizations. Two studies have reviewed a substantial portion of instruments designed to assess components of intercultural competence in intercultural training (Fantini, 2009; Paige, 2004). These authors provide helpful summaries of the assessment and measurement tools available to educators.

While there are many instruments, and literature addressing these assessments, there are fewer works that examine the holistic assessment of intercultural competence

using current educational best practices. Holistic assessment of intercultural competence is a complex task that has been addressed by Fantini and Deardorff. Deardorff's (2011) work comes from the U.S. higher education context and Fantini's (2009) from the field of intercultural communication. The following paragraphs contain a review of the current recommendations for assessing intercultural competence using holistic approaches (Deardorff, 2011; Fantini, 2009). It also presents a review of three instruments that specifically measure intercultural sensitivity (Bhawuk & Brislin, 1992; Chen & Starosta, 2000; Hammer, 2011), and several that are tailored to school counselors (Holcomb-McCoy & Day-Vines, 2004).

### **Holistic Assessment Practices**

Deardorff (2011) outlined principles and recommendations for assessing intercultural competence. Deardorff first recommends that organizations agree upon a definition that is suitable for their context. Due to the variety of existing definitions of intercultural competence, this is a vital step in the process and one that should be carried out in consultation with the rich body of literature available. Deardorff also recommends adopting definitions that are manageable from an assessment point of view. Counselor educators should choose which components of the construct are most important to the educational goals and standards for intercultural learning. Alternatively, Fantini (2009) advocated for a complete assessment of the construct. He stated, "Since all four dimensions [attitudes, awareness, knowledge and skills] are important components of intercultural competence, all four must be addressed and assessed" (p. 459). Whether all or part of intercultural competence is measured, assessment must be built on a foundation

of clearly defined concepts. Deardorff (2011) offers four principles of assessment using a grounded theory approach.

The first principle is to recognize the iterative nature of developing intercultural competence. In this respect, assessment is recommended to occur over time, rather than in one setting. Deardorff (2011) recommends that educators integrate intercultural learning throughout the targeted interventions. The second principle is that critical thinking is important for individuals to gain intercultural knowledge. Therefore, developing and assessing critical thinking can play a role in assessing the greater construct of intercultural competence. The third principle is that attitudes, especially respect, play a role in developing intercultural competence and should also be a component of the assessment. The fourth principle is related to knowledge. Among experts in the field, understanding others' perspectives was found to be the most highly agreed upon component of intercultural competence, and therefore knowledge of other worldviews from a subjective cultural standpoint is highly relevant to the assessment of intercultural competence (Deardorff, 2006). It is important to note that this knowledge is deeper than objective culture, and, further, acquiring subjective cultural knowledge is insufficient to develop intercultural *skills* (Deardorff, 2006).

Deardorff (2011) and Fantini (2009) cited a number of assessment methods to measure intercultural competence in university students. Both researchers explained that the methods fall into two categories, direct and indirect evidence. Direct evidence is “conducted at specified moments in time, usually announced, and directly documents actual learning” (Fantini, p. 463). Direct evidence assessments include learning contracts,

e-portfolios, critical reflection, and performance appraisal (Deardorff). Deardorff described indirect evidence methods as primarily including surveys or inventories from the learner perspective, while Fantini (2009) added that they are “normally ongoing and sporadic and not always obvious to the learner when being conducted” (p. 463). Fantini provided observational notes as an example of indirect evidence.

Deardorff (2009) described best practices in assessing intercultural competence, which is important to this study. These best practices include selecting the most important contextual portions that an organization can appropriately manage, assessing individuals over time, and creating a package with a combination of direct and indirect measures of intercultural competence (Deardorff). These assessment practices are appropriate for educational settings with designed interventions, such as courses, training, or cultural immersion trips. However, for this study, Deardorff’s recommendations present a number of challenges including time, financial resources, potential reliance on a single assessment tool, and geography of the population. Thus, assessment of one portion of Deardorff’s model of intercultural competence, intercultural sensitivity, is feasible for inclusion in this study.

### **Review of Intercultural Sensitivity Assessment Instruments**

Fantini (2009) reported on 44 instruments with differing intercultural training goals, including language acquisition, cross-cultural adaptation, intercultural sensitivity, multicultural competence, and cross-cultural behavior. Fantini (2009) categorized the instruments as predictive, formative, normative, or summative. Due to the variety of instruments available, Fantini stated, “When selecting an instrument...it is important to

understand exactly what each instrument measures and to be sure that its purpose is compatible with the goals and objectives being assessed” (p. 465).

Paige (2004) outlined several purposes for using intercultural assessments and reviewed 35 intercultural assessments with various goals and measuring various components. One purpose for assessment that Paige mentions is measuring the intercultural sensitivity of populations within an organization. This purpose is particularly relevant to this study. Paige (2004) stated that, “instruments can be of considerable value for establishing relevant baseline information about organizations” (p. 87). Another purpose Paige notes is to analyze an audience that is targeted for training. Since it is important to know something about an audience’s previous intercultural experiences, using an appropriate intercultural instrument can help educators prepare appropriate interventions.

Since this study is focused on the development of intercultural sensitivity, three instruments that propose to measure this concept are reviewed: the Intercultural Sensitivity Inventory (ICSI) (Bhawuk & Brislin, 1992), the Intercultural Sensitivity Scale (ISS) (Chen & Starosta, 2000), and the Intercultural Development Inventory (IDI) (Hammer, 2011). Before reviewing these instruments, multicultural counseling competency instruments that have been reviewed for use with school counselors are addressed.

**Multicultural counseling competency instruments.** As stated in this literature review, the transferability of the multicultural counseling competencies and training to international contexts has been questioned due to their U.S. focus. The transferability and

appropriateness of using multicultural counseling instruments with school counselors in international schools may then also be limited for use in this study. Holcomb-McCoy and Day-Vines (2004) highlight four multicultural training instruments designed to measure multicultural counseling competence: the Cross-Cultural Counseling Inventory-Revised (CCCI-R) (LaFromboise, Coleman, & Hernandez, 1991); the Multicultural Counseling Awareness Scale-Form B, Revised Self-Assessment (MCAS-B) (Ponterotto, Sanchez, & Magids, 1991); the Multicultural Counseling Inventory (MCI) (Sodowsky, Taft, Gutkin, & Wise, 1994); and the Multicultural Awareness-Knowledge-and-Skills Survey (MAKSS) (D'Andrea, Daniels, & Heck, 1991). These instruments measure counselor competence based on the knowledge, awareness, and skills framework of Sue (1982). After a review of these instruments, Holcomb-McCoy and Day-Vines indicated that “none of the previously mentioned instruments are based on the Association for Multicultural Counseling and Development's (AMCD's) Multicultural Competencies and none focus on aspects of multicultural counseling in the school setting” (p. 155).

Additionally, Holcomb-McCoy and Day-Vines (2004) examined another instrument to see if it was appropriate for use with school counselors. They administered the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R) (Holcomb-McCoy & Myers, 1999) to 209 members of ASCA. A maximum likelihood factor analysis of the survey items was implemented, and three factors emerged: Multicultural terminology, multicultural knowledge, and multicultural awareness. The MCCTS-R was developed to measure the perceived multicultural competence of school counselors based on the AMCD multicultural competencies. This is the first assessment

to use the AMCD's rather than Sue et al.'s (1992) competencies. However, the AMCD competencies are written to address the main diversity populations of the U.S. domestic context. For example, item 17 reads, "I can articulate the possible differences between the nonverbal behavior of the five major ethnic groups (i.e., African/Black, Hispanic/Latino, Asian, Native American, European/White)" (p. 159, Holcomb-McCoy & Day-Vines, 2004). It is clear from the language in the instrument that in its current state it is inappropriate for an audience of counselors outside the USA.

Additionally, the items of the MCCTS-R read like objectives or learning outcomes. Rather than asking for the answer to a question, the instrument asks whether a counselor could answer the question. Therefore, it is noted that the MCCTS-R is a measure of perception of multicultural competence and not an actual assessment of the construct. Ultimately, this study aims to measure the intercultural sensitivity of school counselors in international schools, and thus the three known instruments that measure this construct are reviewed.

**Intercultural sensitivity instruments.** This portion of the assessment section includes a review of three instruments that measure intercultural sensitivity. They are the Intercultural Sensitivity Scale (ISS) (Chen & Starosta, 2000), the Intercultural Sensitivity Inventory (ICSI) (Bhawuk & Brislin, 1992), and the Intercultural Development Inventory (IDI) (Hammer, 2011). This section is included to see which are strongest in terms of validity and reliability, but also to identify which tool is most appropriately aligned to measure intercultural sensitivity as characterized by the DMIS.

***Intercultural Sensitivity Scale (ISS)***. In comparison to Bennett (1993) and Hammer (2011), Chen and Starosta (2000) conceptualized intercultural sensitivity as a purely affective component of intercultural competence. A literature review identified 44 initial items. A factor analysis of the 44 items with a sample of 414 college students generated five factors and a 24-item scale. The five factors identified are: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness. The ISS was also tested for concurrent validity. One hundred and sixty-two students were given related assessments, the results of which showed that students that scored higher on the ISS also scored high on the Intercultural Effectiveness Scale and Intercultural Communication Attitude Scales.

Several limitations of this assessment were identified (Chen & Starosta, 2000). The ISS was developed with a largely White university student population and therefore needs to be tested with additional diverse samples to determine its usefulness and cross-cultural validity. Chen and Starosta (2000) also noted that the factor structure only accounted for 40% of the variance, meaning that other factors contribute to the variance as well. Therefore, the predictive validity of the instruments is moderate at best. The researchers also called for additional construct validity. West (2009) utilized the ISS and determined that all five factors combined have the best predictive validity of intercultural sensitivity, with social confirmation carrying the most influence. Her study also confirmed the concurrent validity of the Chen and Starosta study.

***The Intercultural Sensitivity Inventory (ICSI)***. Bhawuk and Brislin (1992) designed the ICSI to measure intercultural sensitivity, however Paige (2004)

characterized it as a measure of cultural values and values orientation. Bhawuk and Brislin state that the ICSI measures an individual's ability to adjust her or his behavior according to value orientation along an individualistic-collectivistic continuum. The ICSI measures collectivism, individualism, and a combination of flexibility and open-mindedness.

ICSI respondents answer 46 self-report items. Sixteen are answered twice, once from an individualistic perspective, where respondents imagine they are in the USA, and another from a collectivistic perspective, where respondents imagine they are working in Japan. The additional 32 statements measure flexibility and open-mindedness. Bhawuk and Brislin (1992) used the inventory with a diverse population. Paige (2004) reported, "the ICSI shows strong internal consistency reliability...a satisfactory factor structure, evidence of external validity, and low correlations with the social desirability items" (p. 100). Bayles (2009) noted a criticism that the ICSI is uses two specific cultures, and that the researchers assume that respondents are familiar with a secondary culture that has a different orientation than their own.

***The Intercultural Development Inventory (IDI)***. The IDI is an empirical measure of intercultural development as theorized by the DMIS. It consists of a 50-item paper and pencil or online inventory in which participants answer by agreeing or disagreeing on a five-point scale (Hammer, Bennett, & Wiseman, 2003). Paige (2004) categorized the instrument as a measure of a gestalt, or worldview. Hammer (2011) states that the IDI measurement represents "a theoretically grounded measure of [intercultural sensitivity/competence] for perceiving cultural differences and commonalities and

modifying behavior to cultural context" (p. 474). Participants answer the inventory by comparing their own culture and a generalized, nonspecific culture. Participants receive two scores: an overall developmental score and an overall score of perceived intercultural sensitivity. The instrument is available in 12 languages, including Bahasa Indonesian, English, French, German, Italian, Portuguese, Spanish, Russian, Korean, French, Japanese, and Chinese. The IDI was translated from the English-language version through a rigorous back translation method to assure both linguistic and conceptual equivalency (Hammer).

The IDI was created using a thorough methodology and is now in its third version (Hammer, 2011). Three phases of reliability and validity testing have occurred with the IDI. The original data set was developed by Hammer (1999). The IDI v1 items were taken from interviews with 40 diverse interviewees. The interviews produced verbatim items. The origin of the questions used in the inventory is a unique strength of the IDI, as researchers often write the questions themselves or adopt them from existing instruments (Hammer, 2011). Hammer (1999) followed this qualitative protocol to limit bias in the questions. A culturally diverse pilot group reviewed the items, and a panel of seven expert interculturalists reviewed them. This group of experts independently rated the statements according to how the content placed on the DMIS and followed inter-rater reliability protocols. The prototype IDI was administered to 226 subjects; 70% from the USA and 30% from 28 different countries (Hammer, 2011). Factor analysis produced factors that correspond closely to the DMIS: Denial, defense, minimization, acceptance, cognitive adaptation, and behavior adaptation. Integration and reversal did not emerge from

the factor analysis. Paige, Jacobs-Cassuto, Yershova, and DeJaeghere (2003) conducted a further factor analysis. Their results combined the denial/defense stages and also found separate minimization themes including physical universalism and transcendent universalism (Paige et al., 2003).

The second phase of testing included additional examination, resulting in IDI v2 (Hammer, 2011). Hammer completed an IDI v2 post-analysis to study the total IDI score developed by Paige et al. (2003). This phase of testing found that the developmental and perceived scores had good reliability (Hammer, 2011). The third phase of testing included a rigorous cross-cultural validity study that included 11 groups of participants from distinct groups representing over 4,700 cross-cultural participants. The sample included business managers from global NGOs, church members in the USA, a large number of U.S. university students, and high school students from Austria, Brazil, Costa Rica, Ecuador, Germany, Hong Kong, Italy, Japan, and the USA. This diverse group was much larger than the samples in the first two testing phases and included participants who took the test in their native language, when available.

A confirmatory factor analysis was completed for the IDI v3 across all groups, supporting the stage placements of perceived difference as theorized in the DMIS. Hammer's (2011) analysis also found that interscale correlations support the theoretical model of the DMIS. In addition, there was strong support for the measure of an overall Developmental Orientation scale and Perceived Orientation scale. It is important to note that Hammer (2011) identified minimization as a transitional stage for moving from ethnocentrism to ethnorelativism for the third version of the IDI. The testing also

included a readability analysis and found that the IDI is appropriate for secondary students 15 years old or older. Finally, results from the third phase of criterion validity testing indicate strong predictive validity for organizations to achieve goals of diversity and inclusion through the IDI's use in recruitment and staffing (Hammer, 2011).

The IDI v3 is a rigorously researched tool for measuring intercultural sensitivity as theorized by the DMIS. The IDI allows researchers to measure the variables that impact intercultural sensitivity and to assess the effectiveness of intercultural interventions with pre- and post-test measurements (Bayles, 2009; Straffon, 2001; Yuen & Grossman, 2009). To date, researchers have conducted studies in the areas of teacher training and study abroad with attempts to better understand intercultural sensitivity in relation to these contexts (DeJaeghere & Cao, 2009; Pederson, 2009; Vande Berg, Connor-Linton, & Paige, 2009; Yuen, 2010).

The review of the literature revealed that researchers choose the IDI for the following reasons: (a) it meets standard scientific criteria for a valid psychometric instrument; (b) it has robust validity and reliability; (c) it is based on cognitive measures rather than attitudes, so it is less influenced by situational factors; (d) there is a lack of other instruments in the language of the subjects (e.g., Chinese); (e) it was designed specifically to assess and profile the worldview orientations of respondents toward cultural difference; (f) it is appropriate for studies in an educational context, as it reflects a developmental model geared for teaching; and (g) the cross-cultural validity study gives the IDI v3 further credibility as an instrument to measure the concept of intercultural

sensitivity (Bayles, 2009; DeJaeghere & Cao, 2009; Hammer, 2011; Pedersen, 2009; Yuen, 2010; Yuen & Grossman, 2009).

Several authors express concern with various components of the IDI (Greenholtz, 2005; Yuen, 2010). Yuen (2010) poses several questions regarding the Chinese version of the IDI stating, “Although the Chinese version of IDI has been back translated and validated, it is unknown whether the five-factor structure is supported by data from using the instrument with Chinese samples” (p. 734). However, Hammer (2011) tested and found that it supports the five-factor structure with Hong Kong subjects. The cross-cultural samples used to validate the IDI also indicate that the five-factor model would be supported in future culture specific samples, such as Chinese participants (Hammer, 2011). Additionally, Yuen reported that Hong Kong participants “found some written Chinese expressions and/or word usage different from those which they were used to in the Hong Kong context” (p. 734). While this is possible, the IDI scales support that this did not pose valid challenges to insuring accurate IDI responses (M. Hammer, personal communication, April 30, 2014). Greenholtz (2005) had similar questions regarding his own unauthorized translation of the IDI v1 into Japanese. Greenholtz's criticism has since been addressed through the subsequent two versions (Hammer, 2008). Yuen (2010) claims, “Currently, there is no other comparable theory-based and statistically validated instrument in the field of measuring intercultural competence, and to our knowledge no other in Chinese” (p. 734).

In addition to the scholarly critiques, there are several other considerations when using the IDI. The first is that the IDI does not utilize a tripartite framework (knowledge,

awareness, skills) typical of compositional models like those represented in the multicultural counseling literature. This makes it difficult for researchers in the field to place what the IDI is measuring. Since worldview orientation is not included in the tripartite framework, researchers need to be clear what it is that they are measuring and the relationship between worldview orientation and the tripartite framework. In this study it is clear that the compositional models have explained what intercultural competence is, while the developmental models have characterized its development. Overall, Deardorff's models and the DMIS/IDI reflect different types of models. In fact, using an alternative model, outside of the tripartite and compositional model framework provides counselors with an additional perspective with a strong empirical backing, as there is little support for compositional models (Hammer, 2011; Spitzberg & Changnon, 2009).

A second consideration when using the IDI is the confusion surrounding the measurement of behavior. Hammer (2011) states that the IDI measures the cognitive ability to understand and bridge cultural differences, indicating it measures potential behavior. While the IDI includes behavioral items in the inventory, it does not include an explicit observational component. Some assessment purists may debate the claim that behavior or "competence" is being assessed without observation. Hammer (personal communication, April 30, 2014) clarifies:

The IDI never claims to measure specific behaviors; it does measure the capability to generate culturally adaptive cognitive and behavioral code shifting. Further, the various predictive studies of the IDI does support the idea that the more one profiles in the intercultural/global mindsets, the more they behaviorally

achieve various business outcomes (hiring diversity) and increased cross-cultural friendships among other behavioral outcomes.

Additionally, when used individually, the IDI includes an individual feedback and coaching interview of the IDI results and intercultural development plan. Part of this interview is to observe the individual in relation to their stage development, however the observations are not included in the quantitative scoring process. Finally, the IDI has been found to successfully *develop* intercultural competence when it is included in intercultural development efforts (DeJaeghere & Cao, 2009; Vande Berg, Paige, & Lou, 2012).

A third consideration when using the IDI is a somewhat unclear stance toward intercultural sensitivity versus intercultural competence terminology. In versions one and two of the IDI the terminology intercultural sensitivity was used exclusively. However in the IDI v3, Hammer (2011) shifted to "intercultural competence." Hammer (2011), repeatedly uses "intercultural sensitivity/competence." However, the IDI, LLC literature maintains the IDI is now a measure of intercultural competence placement along the intercultural development continuum (IDC), which is based on the DMIS (Hammer, 2013). The change in terminology is likely to highlight the strength of the IDI as a coaching tool to develop intercultural competence.

A fourth consideration of using the IDI is that some researchers feel that the IDI, DMIS/IDC are linear stage models. Rather, it is best to characterize them as progression models, which is more in line with theorizing and testing development (M. Hammer, personal communication, April 30, 2014). The DMIS/IDC model may not explicitly

depict any room for "zigzagging", yet Bennett (2004) and Hammer (2011) do state a possibility that an individual may have a partially unresolved orientation toward cultural difference that may cause fluctuations between places in the continuum at one time, around a certain topic, or depending on the cultural context. Hammer (2011) calls this a "trailing orientation" and accounts for it in the calculation of the individual developmental profile results in the IDI v3.

Lastly, an interesting debate also exists between M. J. Bennett (2009) and Hammer (2011) regarding the normative effect that the minimization transition factor has when the IDI is administered to groups. Bennett (2009) argues that this practice is ineffective because the IDI is not sensitive to individual differences when used in a group manner. Bennett's opinion is that the instrument might overestimate minimization and underestimate the individual differences in ethnocentricity and ethnorelativity. Bennett concludes, "Consequently, the IDI should be used cautiously and only with other measures" (p. 9). Hammer maintains that Bennett underestimates the normal distribution between the stages. Hammer responds to Bennett's opinion, "Unfortunately, Bennett (2009) provides no empirical evidence to support such an assertion. In fact, there is evidence that Bennett's unsupported observation that the IDI overestimates the normative condition is not accurate" (p. 482). Hammer argues that without empirical evidence, "The IDI is an equally robust and valid assessment for both individuals and groups" (p. 482). This debate is important to the current study, as the intention is to measure the intercultural sensitivity of a group of school counselors in international schools. While there are contending views, many researchers regard the IDI as a gold standard in

measuring intercultural sensitivity. As Yuen (2010) points out, the IDI v3 remains a statistically and cross-culturally valid and reliable instrument for measuring intercultural sensitivity.

In this section the holistic practices of assessing intercultural competence, the nature of intercultural assessments, multicultural assessments, and those that measure intercultural sensitivity were reviewed. Notably, assessment best practices call for varied and long-range techniques not suitable for this study. However, in reviewing both the multicultural counseling instruments and those that measure intercultural sensitivity, the IDI emerges as a theoretically and empirically strong instrument for assessing the intercultural sensitivity of school counselors in international schools.

### **Review of Related Studies**

#### **Studies of Intercultural Sensitivity in Educational Contexts**

This section addresses important and recent studies that utilized the IDI to examine intercultural sensitivity in educational contexts. The studies represent three populations in which intercultural sensitivity has been examined: higher education students and study abroad; U.S. and international teachers; and secondary students in international schools. Pre-and post-tests after several types of intervention, along with descriptive exploratory studies, are most common in the literature. The works also include efforts to correlate various demographic variables to intercultural sensitivity. Several attempts have been made to identify factors that contribute to intercultural sensitivity using multivariable regression analysis. The purpose of this section is to describe factors that emerge from the literature as the greatest demographic and

intervention predictors of intercultural sensitivity based on a review of the literature.

The review of the IDI literature is organized by variable studied.

The review focuses on a multitude of variables. Many studies show mixed influence on intercultural sensitivity, as the following paragraphs reveal. The variables typically included in the demographic categories are: age, gender, nationality, years working in schools, type of schools, associative family factors, and language proficiency. Language proficiency, although an important component of intercultural competence, was determined as beyond the scope of this study, and will therefore not be incorporated into the review. Variables are often subdivided into more detailed categories. For example, subgroups of types of schools may include international, urban, suburban, and rural schools. Researchers have defined variables differently. Often, due to constraints in sample size, researchers have also changed the range of their variables to dichotomous ones in order to meet the parameters of statistical tests. For example, instead of “no experience overseas,” “1-3 year,” “4-6 years,” and so on, the variable becomes “no experience” or “experience.” Nonetheless, the research reviewed shows important findings, albeit varied by study. Fretheim (2007), in her study of teachers at an international school in South Africa, which revealed no statistical significance among the demographics studied, found that evidence does not necessarily support assumptions about factors that contribute to intercultural sensitivity (p. ii).

**Age.** Several studies support the assumption that, as one ages, intercultural sensitivity increases (El Ganzoury, 2012; Mahon, 2006). El Ganzoury (2012) found that educational leaders ( $n = 86$ ) in Northern Minnesota aged 40 or younger scored

significantly higher on the minimization subscale than the group aged 41 or older. This suggests that older teachers were less likely to be in the ethnocentric stages of the DMIS. Like El Ganzoury, Mahon (2006) reports findings based on each subscale of the IDI. Mahon found that age was significant in more than one of the subscales. The 51-60 age group consistently showed tendencies to disagree with the ethnocentric denial scale constructs and agree with the ethnorelative adaptation constructs. While these two studies found significance in the age categories, although among subscales, many did not find significance with overall developmental scores. One exception is Straffon's (2002) study, which measured the intercultural sensitivity of 336 high school students at an international school in Malaysia. Straffon found students' developmental scores at age 13-15 were significantly higher than those aged 17-19.

Three studies have reported no statistical significance between age and intercultural sensitivity (Bayles, 2009; Frethiem, 2007; Yuen, 2010). Yuen found no statistical significance between age and 386 Hong Kong teachers' mean developmental scores on the IDI. Bayles (2009) also found no significant correlation to intercultural sensitivity and age in her study of 233 elementary school teachers in a Texas school district. Frethiem (2007) found no correlation to age in teachers at an international school in South Africa.

**Gender.** Three studies show significant differences in intercultural sensitivity development between males and females (DeJaeghere & Cao, 2009; Vande Berg, Connor-Linton, & Paige, 2009; Westrick, 2002). Westrick (2002) studied of the effects of four service-learning models on international school students' intercultural sensitivity in

Hong Kong ( $n = 526$ ). She found a significant correlation between being female and IDI development scores ( $r = .19, p < .01$ ). DeJaeghere and Cao (2009) completed a three-year longitudinal pre- and post-test study of the effects of teacher professional development intervention on intercultural sensitivity of elementary school teachers from five schools in a U.S. Midwestern, urban school district ( $n = 86$ ). They found that females' score differentials were significantly higher than males, but they noted that the male sample size was quite small ( $n = 16$ ). Vande Berg, Connor-Linton, and Paige (2009) found that females made significant gains in intercultural sensitivity while abroad, but males did not in a previous seminal pre- and post-test study of the effects of study abroad on intercultural development and language acquisition with 1,290 study abroad and control students in 61 programs. In fact, the researchers noted that males' scores decreased mathematically, however only by about a half point on the IDI developmental score. These studies lend support to the idea that males and females may respond to intercultural development and interventions differently. However, not all intervention studies are consistent with this finding.

Many more studies did not find gender to be a factor in intercultural sensitivity of teachers and educational leaders. Pederson's (2010) pre- and post-test study of the effects on university students' intercultural sensitivity after an intercultural pedagogy intervention in a year-long study abroad program to England showed no statistically significant relationship between gender and IDI change scores. Yuen (2010), Bayles (2009), Fretheim (2007), and El Ganzoury (2012) also found no significant difference in teachers' and leaders' IDI developmental scores by gender, nor did Westrick and Yuen

(2007) in their cross-sectional case study of intercultural sensitivity of Hong Kong teachers in four schools ( $n = 160$ ).

**Nationality.** Several studies found a significant relationship between the region that students or teachers were from and intercultural sensitivity (Straffon, 2001; Westrick, 2002; Yuen & Grossman, 2009). Straffon (2001) found a significant difference after grouping the international school students into three regions. Students from the Asian region had significantly lower developmental scores on the IDI than students from North America and Europe. The Australasia developmental group score was between the two groups. Westrick (2002) also studied international school students and found that Japanese and Korean students had a negative correlation to developmental scores on the IDI.

Yuen and Grossman (2009) completed a study comparing teachers from three cities in Asia: Hong Kong, Shanghai, and Singapore. They found that the only significant comparison between locations was that Shanghai teachers ( $n = 118$ ) had significantly higher developmental scores on the IDI than those from Singapore ( $n = 96$ ). It is important to note that, in Yuen and Grossman (2009), the teachers' nationalities were not explicitly reflected in this variable, but rather the location of the school. It is possible that the teachers were more diverse within each sample school. Of the studies reviewed, only one included data on the region of origin, and that study did not find a significant relationship between intercultural sensitivity and nationality (Fretheim, 2007).

**Intercultural sojourn.** Researchers often account for time in which individuals have spent outside of their home culture. This variable has been studied under many

names. Eight different manifestations of this variable are identified in the literature reviewed: previous travel experience (Mahon, 2006; Pedersen, 2010), years of experience in another culture (Yuen & Grossman, 2009), years living in another culture (Davies, 2010; El Ganzoury, 2012; Westrick & Yuen, 2007; Yuen, 2010), years living abroad (Fretheim, 2007), years of intercultural experience (DeJaeghere & Cao, 2009), years living in a bicultural setting (Bayles, 2009), and years living outside one's own culture (Straffon, 2001; Westrick, 2002). These variables are similar, but have important, subtle differences. For example, the variable of time living outside one's own culture could reflect a deeper cultural experience from that reflected by the variable of previous travel experience.

Pedersen (2010) found that university students' travel experience had a positive impact on intercultural sensitivity. Mahon (2006) noted that teachers who travel appeared in more than one IDI subset as significantly more interculturally sensitive. El Ganzoury (2012) found that educational leaders with experience in another country (which was represented dichotomously—"never lived" or "lived") had significantly higher scores on the adaptation and acceptance subscales, along with cognitive shifting and behavior code-shifting subscales on the IDI v3. Yuen (2010) also found that Hong Kong secondary teachers who spent over three years in another culture scored significantly higher on acceptance and adaptation. Westrick and Yuen (2007) found that, of the demographic variables in their study, living in another culture was most significantly correlated with resolution of denial and defense, and was also significantly positively correlated with developmental scores on the IDI. In their pre- and post-test study of teachers, DeJaeghere

and Cao (2009) found a large effect size for years of intercultural experience.

However, due to issues with the sample size, only the group with 1-2 years of experience showed significant results.

Among students in international schools, Traffon (2001) found a significant positive correlation between time living in another culture and developmental scores, however Traffon noted a weak correlation,  $r = .14$ . Later, Westrick (2002) found that the relationship between years living outside one's own culture and the developmental score was not significant among students in an international school in Hong Kong. Yet, there were significant positive correlations with the resolution of the denial and defense subscale and also the acceptance and adaptation subscale. These results provide evidence that intercultural sojourn experience is important to the development of intercultural sensitivity, and supports the premise of the DMIS; that experience is a central factor in cognitive development related to resolving cultural difference.

Three studies did not find a significant relationship between intercultural sojourn and intercultural sensitivity. Davies (2010) found that years living in another culture were positively correlated with developmental scores on the IDI, but were not significant. Fretheim (2007) did not find that years living abroad were significantly correlated with developmental scores on the IDI. Bayles (2009) did not find a significant relationship of developmental scores and years living in a bicultural setting. These studies, two of which measured the intercultural sensitivity of teachers in international schools, reveal that the intercultural sojourn variable is not consistently significant, despite the assumption that intercultural experience is paramount to the development along the DMIS.

**School experience.** Several studies investigated the relationship between intercultural sensitivity and educators' years of teaching (Bayles, 2009; Davies, 2010; Yuen, 2010; Yuen & Grossman, 2009), years in the district (DeJaeghere & Zhang, 2008), or position in the school (Fretheim, 2007).

Several studies reported positive correlations between length of time teaching in schools and intercultural sensitivity. Bayles (2009) found a significant difference in teachers with more years teaching in schools and, additionally, years teaching ethnically diverse students. In both variables, 10 or more years of experience most strongly correlated with higher developmental scores. Yuen and Grossman (2009) found that, among the teachers in three Asian cities, teaching two to five years was correlated with higher developmental scores, as compared to teaching less than two years or greater than five years. Despite the result that more years teaching does not reflect higher developmental scores, Yuen and Grossman (2009) asserted, "It appears that teaching experience can contribute to the development of intercultural sensitivity" (p. 358).

Consistent with the other variables in the review, researchers did not find a significant relationship between years of teaching experience and intercultural sensitivity scores. Fretheim (2007) and Davies (2010) found no significant correlation with years teaching in an international school and intercultural sensitivity. Fretheim (2007) also measured for position in school (e.g., administrator, elementary, middle, or high school teacher) and found no significant difference between the position and intercultural sensitivity. DeJaeghere and Zhang (2008) completed a multivariable regression analysis and found that group profile, individual profile, DMIS development, and other

professional activities were significant predictors of intercultural competence development, as measured on a constructed measurement tool, rather than the IDI. However, the number of years of work in the district was not a significant predictor, nor was the number years of teaching experience correlated with intercultural competence development. Therefore, these variables were omitted from their regression equation (DeJaeghere & Zhang, 2008).

**Location and type of educational context.** Research that correlates or predicts the variables that influence intercultural sensitivity has taken place in a number of different educational contexts. This section reports the overall developmental scores of teachers, students, and education leaders by context: U.S. rural (El Ganzoury, 2012; Mahon, 2006; U.S. suburban (DeJaeghere & Zhang, 2008; Mahon, 2006); and U.S. urban schools (Bayles, 2009; DeJaeghere & Cao, 2009; Mahon, 2006); international schools (Davies, 2010; Fretheim, 2007; Straffon 2002; Westrick, 2002); and by Asian city (Westrick and Yuen, 2007; Yuen, 2010; Yuen & Grossman, 2009;).

***U.S. rural, suburban, and urban.*** Mahon (2006) studied the intercultural sensitivity of U.S. Midwestern teachers ( $n = 155$ ) in rural, suburban, and urban environments across the grade levels. Mahon reported no significant findings related to the difference in the level of intercultural sensitivity of teacher by type of school location. Unfortunately, developmental scores were not reported in this study. El Ganzoury (2012) found that educational leaders ( $n = 86$ ) in rural Northern Minnesota had an overall mean group developmental score of 96.9 prior to intercultural leadership training and 109.5 after, showing movement from the low to high minimization stage. DeJaeghere and

Zhang (2008) studied suburban teachers ( $n = 284$ ), and reported a mean group developmental score range between 96 and 110 in the nine schools in the district. As for the urban studies, Bayles (2009) found the group developmental score in a district of urban elementary teachers in Texas ( $n = 233$ ) to be in the minimization stage at 95.1. DeJaeghere and Cao (2009) found urban elementary teachers a Midwestern U.S. district ( $n = 86$ ) to be above the mid-range of the minimization stage (85.00-114.99) at 103.9 prior to the professional development intervention. The mean developmental score after the intervention was 110.8. These results suggest a range of scores of teachers in rural and urban environments in the USA within the minimization stage, an ethnocentric worldview according to the DMIS.

***International schools.*** In international schools, the range of intercultural sensitivity results for teachers are consistent with those studied in the USA. Fretheim (2007) found that teachers at an urban international school in South Africa ( $n = 58$ ) were in the minimization stage as well, scoring 98.6 on the group developmental score. However, among *students* in international schools, the results differ. Traffon (2002) found that 97% of students ( $n = 336$ ) were operating in the acceptance/adaptation stage of the DMIS at an international school in urban Malaysia. Since Traffon used version 1 of the IDI, the group developmental score is expressed in a 1-7 range rather than on the 55-145 scale associated with versions 2 and 3 of the instrument. Traffon found the mean group developmental score was 4.2, placing the scores in the acceptance stage range (3.5-4.49) of the IDI v1. Westrick (2002) used the IDI v2, which included the updated scoring

scale, and found international school students in a school in Hong Kong ( $n = 526$ ) in the lower end of the minimization stage with a group developmental score of 92.2.

The differences between the two international school student groups' developmental scores is surprising, since the schools are considered peer schools in the region and have similar demographic diversity. While Straffon's (2002) study makes a strong argument that students in international schools are largely working from an ethnorelative worldview, Westrick's (2002) does not. In fact, no other study reviewed reveals a population so dominantly working from an ethnorelative view. Whether it is appropriate to make comparisons of developmental scores with multiple versions of the IDI, and whether the versions of the IDI administered had an effect on the difference in results among this population is at question. Paige (personal communication, August 24, 2013) asserted:

As for the IDI comparisons, the basis for the developmental score has always been the weighted mean score that Paige et al. (2003) created using v1. The metric is different (1-7 range for the DS in version 1 and 55-145 range for version 2 and version 3) and version 1 used more items; the items in version 2 and version 3 were also in version 1. I do not think that Straffon's findings are not due to differences in the metric. The other version 1 studies in the 2003 special issue used version 1 and did not show such a preponderance of acceptance and adaptation scores. That having been said, I would still make the version 1, version 2, and version 3 comparisons with some caution.

Few studies have shown such high advancement on the IDI in any version. However, Paige cautions comparisons across the versions.

*Asian cities.* Several IDI studies, whether in international schools or local educational institutions, have taken place in Asian cities, including: Bangkok (Davies, 2010); Kuala Lumpur (Straffon, 2002); Hong Kong (Westrick, 2002; Yuen, 2010; Yuen & Grossman, 2009); Singapore (Yuen & Grossman, 2009); and Shanghai (Yuen & Grossman, 2009). Student teachers from The Hong Kong Institute of Education ( $n = 103$ ) were found to have a mean group developmental score in the denial/defense range with a score of 80.8 (Yuen & Grossman, 2009). Yuen (2010) found similar results for Hong Kong secondary school teachers from nine schools representing the diversity of secondary institutions in Hong Kong ( $n = 386$ ), which revealed a mean group developmental score in the upper end of the denial/defense range of 82.8. Additionally, only three of the nine schools' mean group developmental scores were in the minimization stage (Yuen, 2010). Earlier, Westrick and Yuen (2007), found that the mean group developmental score of teachers ( $n = 160$ ) in three diverse schools in Hong Kong was 91.3, at the low end of the minimization stage. From these results, researchers concluded that, despite its international composition, Hong Kong teachers are largely working from an ethnocentric worldview (Westrick & Yuen, 2007; Yuen, 2010; Yuen & Grossman, 2009).

Other Asian cities fared slightly better than Hong Kong, as there were no mean scores in the low ethnocentric stages. Yuen and Grossman (2009) found that student teachers from the Teacher's College at Shanghai Normal University ( $n = 96$ ) and

teachers in the post-graduate diploma program at Singapore's National Institute of Education ( $n = 118$ ) were found to have mean developmental group scores of 91.9 and 86.7 respectively, both in the minimization stage (Yuen & Grossman). As a result of the study of teachers in three Asian cities, Yuen and Grossman recommend:

Efforts are needed to provide effective intercultural education for teachers. To shift student teachers from the minimization stage towards acceptance of cultural differences and an integrated worldview orientation, intercultural teacher education programmes need to introduce a more sophisticated cognitive framework to help students examine their own culture and explain it to others. (p. 362)

In summary, by location and educational context, the majority of students, teachers, and educational leaders are found to be in the ethnocentric stages of the DMIS. The exception is Straffon's (2001) study of students in an international school in Malaysia. Straffon (2001) noted that the majority of students are third culture kids (TCKs). Due to their international upbringing, TCKs are believed to have advanced cross-cultural skills, a more global worldview, enhanced linguistic ability, and a greater level of maturity leading to potential advantages adapting across cultures (Pollock & Van Reken, 2009; Limberg & Lambie, 2011). Two other studies specifically looked at years where individuals lived before age 18, suggesting that living outside one's own culture in the formative developmental years may contribute to intercultural sensitivity (Yuen, 2010; Yuen & Grossman, 2009). Several additional variables studied have reflected possible influence on intercultural sensitivity as a result of family dynamics such as

intercultural marriage (Fretheim, 2007); years living in a bicultural setting, nationality of mother and father (Straffon, 2001); and father's educational level (Yuen, 2010; Yuen & Grossman, 2009). The following paragraphs review levels of intercultural sensitivity in relation to variables of family influence on identity.

**Family influence on identity.** The closest variable studied to TCK identity is where students lived before age 18 (Yuen, 2010; Yuen & Grossman, 2009). This variable suggests that teachers who grew up outside of their current teaching location may identify with TCK identity. As Straffon (2002) and others have suggested, growing up outside one's own culture offers profound benefits to intercultural development (Pollock & Van Reken, 2009). Yuen (2010) offered mixed support to this assertion. Yuen found that student teachers that spent their formative years in non-local regions had significantly higher mean developmental scores ( $M = 88.6$ ) than those with local upbringing ( $M = 82.0$ ). These results support the idea that individuals that experience intercultural living early in their life may have higher intercultural sensitivity, yet both groups of teachers are in the denial/defense stage of the DMIS. Unfortunately, Yuen and Grossman (2009) did not report the findings of this variable, likely due to the small number of student teachers reporting non-local upbringing ( $n = 12$ ).

Fretheim (2007) found no significant relationship to intercultural marriage and intercultural sensitivity. Similarly, Bayles (2009) found no significant relationship between intercultural sensitivity and years spent in a bicultural living setting, a broad variable that Bayles considered a limitation. Straffon (2002) did not report how the variable of father and mother's nationality was used. In fact, it is interesting that there is

no mention of how bicultural students were handled in the analysis of the nationality and region. It is of particular interest how the students in Straffon's study, of which TCK identity is claimed, so cleanly fit into the national categories reported. While TCK identity does not exclusively reflect mixed ethnicity, international schools similar to the one in Straffon's study tend to have a significant number of ethnically mixed students (Inman et al., 2009). It would be interesting to see how a mixed ethnicity group of international students compare to those with parents of the same ethnicity or nationality, for example.

The educational attainment of one's father shows significant correlation to intercultural sensitivity (Yuen, 2010; Yuen & Grossman, 2009). Yuen (2010) found a significant difference between father's educational level and developmental scores. This suggests that the higher the father's education, the higher the teacher's developmental scores. Additionally, Yuen and Grossman (2009) found that the group of Shanghai teachers with a father who obtained a bachelor's degree or higher had significantly higher developmental scores than those with a father that earned less than bachelor's degree. Yuen (2010) summarized:

This study also confirms the findings of Yuen and Grossman (2009) and Grossman and Yuen's (2006) earlier work, that the father's education level is correlated with teachers' intercultural development. Both socio-economic background and early childhood experiences contribute to the formation of the individual's perceptions of reality. The completion of undergraduate education by

teachers' fathers is a contributory factor towards a positive impact on their IDI profile (p. 739).

Thus it appears that socioeconomic influence, as characterized by the father's educational attainment, has a significant effect. In addition, the effects of living interculturally during one's formative years appear to have a relationship with higher intercultural sensitivity. Finally, identity development seems difficult to capture in a single variable. No existing studies were located that explicitly asked respondents if they identify with TCK or with the wider categorization of cross-cultural kid (CCK) identity (Pollock & Van Reken, 2009; Van Reken, n.d.).

**Intercultural intervention.** Several studies investigated the effects of interventions on intercultural sensitivity development. These studies include interventions of various natures, including elements of study abroad (Pedersen, 2010; Vande Berg et al., 2009); teacher professional development (Davies, 2010; DeJaeghere & Cao, 2009; DeJaeghere & Zhang, 2008); intercultural leadership training (El Ganzoury, 2012); and use of the group and individual profile of the IDI (DeJaeghere & Zhang, 2008). Researchers completed pre- and post-test design studies of various interventions with university students (Pedersen, 2010; Vande Berg et al., 2009); secondary students (Westrick, 2002); teachers (DeJaeghere & Cao, 2009; DeJaeghere & Zhang, 2008; Davies, 2010); and educational leaders (El Ganzoury, 2012). This section reviews the efficacy of these interventions on the development of intercultural sensitivity. While this research study is exploratory and descriptive in nature, studying interventions that an

individual may have already taken part in could help identify factors that contribute to the intercultural sensitivity of international school counselors.

Interventions in the area of university student study abroad are highly developed. Vande Berg, Paige, and Lou (2012) cite comprehensive efforts including pre- post-study abroad training, multilayered, multistage and asynchronous online training targeted to enhance the student learning experience and increase intercultural sensitivity. Many universities highly emphasize the assessment of their study abroad interventions, often using increased intercultural sensitivity as a benchmark. One study that contributed to the understanding of what study abroad factors influence intercultural sensitivity is the Georgetown Consortium Project (Vande Berg et al., 2009). Using Engle and Engle's (2003) seven key components, the Georgetown Consortium Project's researchers investigated which components of study abroad promoted intercultural learning.

Engle and Engle (2003) identified two key attributes to study abroad that make it different than study at home. The first is "focused and reflective interaction with the host culture," and the second is that "defining components" can enhance intercultural learning (p. 4). Engle and Engle listed the following defining components, each of which was studied in Vande Berg, Connor-Linton, and Paige (2009): program duration, pre-departure target language proficiency, the language of instruction abroad, the academic context abroad (e.g., the diversity of the classes students take), where students were housed, whether they participated in structured or guided experiential activities in the program, and the frequency in which faculty provide guided reflection on the activity.

In a pre- and post-test of 1,300 students in 61 study abroad programs, Vande Berg Connor-Linton, and Paige (2009) found many significant components of the study abroad experiences, as well as non-influential variables. In general, students that studied abroad showed significantly higher intercultural sensitivity development than students that stayed at home. Prior language study, program duration, content course in target language, whether students were enrolled in target language course, class compositions (a mix of U.S. and international students), student housing (with U.S. students or with international students), and a self-report of cultural difference as "somewhat dissimilar" or "dissimilar," were found to relate to significant improvement in intercultural sensitivity (Vande Berg et al.). As mentioned earlier, significant change in male gap scores were not found, nor were significant score differentials associated with major; living or traveling in another country; prior study abroad; taking a content course in target language; classes composed of only host country nationals; self-reported ratings of cultural difference as "very similar," "similar," or "very dissimilar;" living with a host family; time spent with other U.S. nationals; or time spent with host nationals.

Of note were Vande Berg, Connor-Linton, and Paige's (2009) findings on mentoring. Intercultural mentoring has been defined as "the role of international education professionals in facilitating the development of intercultural competence among their students" (p. 333 Paige & Goode, 2009). While the sample was small, the students that met with their intercultural mentor the most often showed the most gains in intercultural sensitivity. Vande Berg, Connor-Linton, and Paige (2009) state, "One of the single most important steps we can take in working to maximize students' intercultural

learning is to design, or enroll students in, programs that feature intercultural mentors at the site” (p. 22). The Georgetown Consortium Project is an important study to understand the impact of various intercultural experiences, effective preparation, and the balance between challenge and support needed to optimize intercultural development (Vande Berg et al., 2009). Vande Berg, Connor-Linton, and Paige (2009) assert:

In short, many of these students when left to their own devices, failed to learn well even when "immersed" in another culture. Being exposed to cultures different from their home culture turned out to be a necessary, though not a sufficient, condition for their intercultural learning. (p. 25)

Taking the guidance of Vande Berg, Connor-Linton, and Paige (2009), Pedersen (2010) studied the effects of intercultural pedagogy in a yearlong study abroad program to England using the IDI as a pre- and post-test measure. Group 1 ( $n = 16$ ) had a Psychology of Group Dynamics course with intercultural themes. The course included IDI individual profile interpretation, guided reflection, and intercultural coaching. Group 2 ( $n = 16$ ) went on the study abroad program, but did not have the course. Group 3 ( $n = 13$ ) served as the control and stayed home. The groups were not randomly selected. The change scores for Group 1 on the IDI were statistically higher those of the other groups. Groups 2 and 3 showed no difference in scores. It was also found that previous travel experience and the presence of intercultural pedagogy had a positive impact on IDI scores. Interestingly, components often assumed to contribute to meaningful intercultural development in study abroad were not significant factors. These included gender, involvement in work and extracurricular activities, participation in a family stay, whether

students spoke a second language, whether they kept a journal, and self-reported culturally different friendships. Pedersen identifies that, in order to facilitate intercultural development in study abroad programs, intentional, on-site intercultural pedagogy demonstrates a clear benefit to students. Pedersen cited limitations in identifying which components of the course accounted for the change.

Pedersen (2010) utilized the individual profile of the IDI in the intervention course. DeJaeghere and Zhang (2008) also studied the effects of using the individual profile of the IDI with a cross-sectional, exploratory, descriptive study of Midwestern U.S. suburban teachers ( $n = 284$ ). Teachers participated in group profile, an individual profile, both group and individual profile, or neither. They also participated in DMIS training. Multivariable regression analysis showed that group profile, individual profile, DMIS development, and other professional activities are significant predictors of intercultural competence development as measured by a constructed instrument (DeJaeghere & Zhang, 2008). Notably, participation in the IDI individual profile held the most predictive value of perceived intercultural competence development. The use of the IDI individual profile as a tool for developing intercultural sensitivity is supported by the results of these two studies (Pedersen, 2010; DeJaeghere & Zhang, 2008).

DeJaeghere and Cao (2009) provided further evidence that the DMIS/IDI has served as an effective guide for professional development with teachers. They completed a pre- and post-test study of elementary school teachers ( $n = 86$ ) in a Midwestern U.S. school district that had intercultural sensitivity professional development. The professional development included IDI Guided Development®. This study revealed

significant change in teachers' IDI overall development score. The degrees of score change supports the claim that DMIS/IDI guided professional development may appreciably increase the intercultural sensitivity of educators. In fact, DeJaeghere and Cao (2009) found greater overall change in the developmental scores than the Georgetown Consortium Project (Vande Berg et al., 2009). DeJaeghere and Cao asserted, "This analysis suggests that not only can intercultural development positively change among educators who participate in guided professional development, but that it can change considerably" (p. 444). El Ganzoury (2012) confirmed the value of intercultural professional development utilizing the IDI. As a result of the intervention with educational leaders in a Northern Minnesota school district, El Ganzoury also found a significant difference in developmental scores of pre- and post-tests after the intercultural leadership training (96.9 to 109.5).

Davies (2010) is the only pre- and post-test study for teacher intercultural professional development at an international school. However the intervention was not based on the DMIS/IDI framework. Rather, it was a culture and language training designed for new employees to fulfill the Thai Ministry of Education's mandate for international schools. Davies (2010) studied teachers ( $n = 15$ ) with pre- and post-test IDI administrations of 20-hour culture specific training in Thai culture and language. Eight of the fifteen participants increased their developmental scores on the IDI, five lowered, and two stayed the same. Davies concluded, "Based on the two administrations of the IDI, there is little evidence to suggest that at the group level the Thai Culture Course had an impact on levels of intercultural sensitivity" (p. 87). While Davies' study of a culture-

specific intervention is limited by a small sample size, interventions that used the IDI/DMIS as a cognitive, phenomenological foundation for teachers' intercultural experiences have shown greater influence on intercultural sensitivity development.

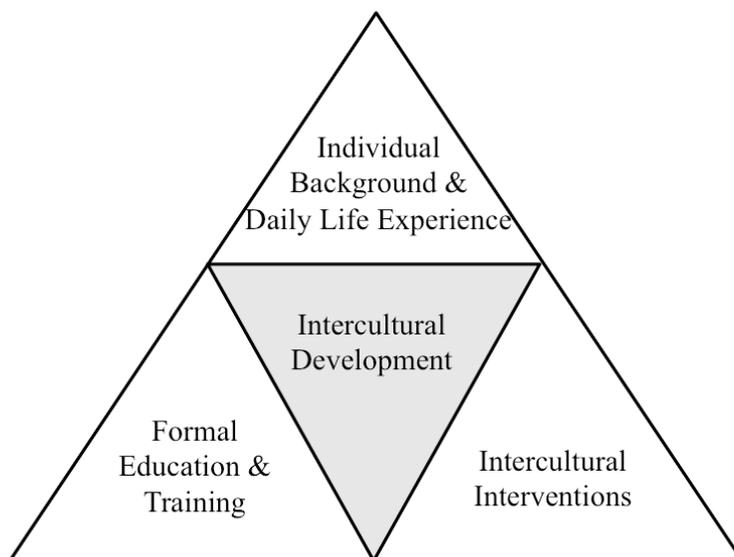
**Key findings.** Several key findings from the review of the studies above emerge: Minimization as a general overall score of educators on the IDI, the sparse use of TCK identity as a variable in the research, and the overall effectiveness of intercultural mentoring and professional development with educators.

Teachers and students have generally scored in the minimization stages of the IDI. Due to a normative curve, this is logical (Hammer, 2011). Large studies will regress towards central tendency or the minimization stage. While simply finding the baseline of a group of students is important, several studies attempted to identify the factors that best contribute to the development of intercultural sensitivity through multivariable regression analysis (DeJaeghere & Zhang, 2008; Westrick & Yuen, 2007). This method carries the measurement efforts to a level that identifies the specific factors that influence intercultural sensitivity. In turn, leaders may better focus on these items to further inform the developmental process. In the studies reviewed that have attempted multivariable regression analysis, relatively low predictive results have been found overall (DeJaeghere & Zhang, 2008; Westrick & Yuen, 2007).

Using a TCK-type variable in relation to intercultural sensitivity is rather unexplored in the literature. While Straffon (2002) and Westrick (2002) noticeably cited TCK characteristics as influential to intercultural development, their results are mixed. Additionally, students were not explicitly asked whether they identified with this

categorization in either study. With the increased numbers of TCKs in international schools and in the USA due to the growth of trans-global connectivity, further research into this variable is prudent (Hayden & Thompson, 2008; Limberg & Lambie, 2011). Studies based in the USA, and, more specifically, in study abroad programs, have focused on pre- and post-test intervention methods. This tendency shows that research into the effects of study abroad is ahead of teacher and counselor education in measuring the effect of interventions on intercultural sensitivity. Leaders of teacher and counselor education programs would be wise to consult the robust body of literature of study abroad to inform their cross-national efforts to develop interculturally sensitive teachers and counselors. All of the studies reviewed, which included IDI/DMIS interventions and training, found statistical evidence that intervention efforts contribute to the development of intercultural sensitivity.

Through the review of the literature three categories emerge as modes in which intercultural sensitivity develops; formal training and education (Ganzoury, 2012; Westrick & Yuen, 2007; Yuen, 2010); individual background and daily life experience (Bayles, 2009; Straffon, 2002; Vande Berg et al., 2009; and intercultural interventions (DeJaeghere & Cao, 2009; DeJaeghere & Zhang, 2008; Vande Berg et al., 2009). These areas serve as avenues for intercultural development and can be conceptualized by the proposed triangle of intercultural development (see Figure 7).



*Figure 7.* Triangle model of intercultural development. A representation of the influences on cultural development.

In summary, the demographic and intervention variables studied in relation to the development of intercultural sensitivity are many and varied. However, where there is overlap, there are inconsistencies in the results. The failure of any demographic variable to show consistent efficacy has led to the questioning of whether considering demographic factors is useful at all (Bayles, 2009). With that noted, demographic factors still seem important to include in further study, since they have proven significant, albeit inconsistently or in a limited number of studies. Important variables include father's educational attainment and having lived in another country prior to age 18. In comparison to other demographic variables, these variables appear to have a stronger impact on intercultural sensitivity development. It seems sensible to continue to measure previous intercultural experience, prior interventions with intercultural pedagogy, guided IDI development, and cultural mentoring. As the literature is inconsistent on other

demographic variables and to mitigate specification error, the researcher recommends the continuation of control variables such as age, gender, and length of time in schools or international schools.

### **Conclusion**

Researchers believe that intercultural sensitivity is imperative for a global society to function peacefully (Bennett, 2004; Bok, 2006; Martin & Nakayama, 2004). As intercultural experiences increase through shifts in demographics, technology and globalization, intercultural development is important for school counselors to thrive in diverse international school settings (Martin & Nakayama, 2004). Previous studies of this population support further study to inform cultural adjustment and the development of intercultural sensitivity (Inman et al., 2009; Rifenbary, 1998).

The literature review shows support for the notion that counselors trained in the USA are often ill-equipped to take a U.S. professional counselor education anywhere in the world (Inman et al., 2009; Rifenbary, 1998). With the continued trends of multiculturalism and internationalization, counselor education programs need to further address the tensions between these two movements and recognize a common goal in building the intercultural competence of their students. Ethnorelativity, as an educational goal, is shared between these two movements. This study serves as a link between counselor education and the field of intercultural training.

A relationship between Deardorff's (2011) model and intercultural sensitivity is posited. Deardorff's intercultural process model serves as a construct in which intercultural sensitivity and ethnorelativity are positioned as an internal outcome of

intercultural competence. The DMIS and IDI offer an established developmental model and statistically valid and reliable measurement of intercultural sensitivity.

Various studies have used the IDI to measure the baseline of education populations, yet several gaps exist, and this study aims to address those gaps. First, few studies have used methods that predict or explain a path to intercultural sensitivity. For international schools to identify the most qualified candidates and for future training purposes, understanding the strongest predictors and path to develop intercultural sensitivity contributes to the field of international education. Second, several new factors identified through the review of literature are explored, such as TCK and CCK identity, taking a multicultural course, and previous intercultural training. Third, no studies explicitly measure the effects of any personal or professional factors on intercultural sensitivity in school counselors using the IDI v3. Fourth, few studies of school counselors in international schools exist. This study provides an updated look at this population, their intercultural sensitivity, and identifies the predictors and path of this imperative construct. Moreover, the study informs further efforts to internationalize the school counseling profession.

## Chapter 3

### RESEARCH METHODOLOGY AND METHODS

#### Introduction

The purpose of this study was to determine personal and professional factors influencing the intercultural sensitivity of school counselors in international schools. The study included endogenous and exogenous predictive variables. The exogenous variables included: Gender, age, parents' highest degree earned, and self-reported cross-cultural kid (CCK) identity (e.g., immigrant identity or third culture kid (TCK) identity before or at age 18). The endogenous variables considered included: Number of years living out of passport country; years working as a school counselor in an international school; credential in a school counselor Master's program, other helping profession (e.g., social worker or school psychologist), or no credential in helping profession; country of university that issued the counseling or related degree; completed specific university coursework in multicultural counseling; post-graduate professional development, training, or university coursework in intercultural communication or intercultural competence; intercultural development activity; ability to identify a significant cultural mentor, and frequency in which the mentor was utilized. The goal of this study was to contribute to the understanding of the intercultural development of international school counselors. This chapter includes an explanation of the research design, subjects and selection, instrumentation, data collection procedure, and data analysis.

#### Methodology

An exploratory design was used to measure the predictors and test a path

hypothesis of intercultural sensitivity for international school counselors. This was a quantitative study in a non-experimental design utilizing survey methods.

Through a positivist philosophical claim it is possible to identify factors that can “predict” intercultural sensitivity and also posit a relationship of the variables leading to it. Creswell (2014) states, "Determinism suggests that examining the relationships between variables and among variables is central to answering questions and hypotheses..." (p. 155). Additionally "the reduction to a parsimonious set of variables, tightly controlled through [sic] statistical analysis, provides measures [sic] for testing a theory" (Creswell, p. 155).

Survey research provides quantitative or numeric description of a population (Creswell, 2014). This study used a cross-sectional survey design as data were collected at one time. School counselors in international schools were surveyed to make inferences about the population's baseline intercultural sensitivity. This study relied on inferential claims. Utts and Heckard (2006) state that inferential claims are appropriate when "it is reasonable to assume that the data in hand are *representative* for the questions being considered about a larger group," (p. 59).

Additionally, some qualitative analysis was used to compare perspectives of the quantitative and qualitative data (Creswell, 2014). Influenced by the convergent parallel mixed methods design, these data were merged in the analysis to show how it converged or diverged (Creswell, 2014). A key tenant of mixed-methods research is that qualitative and quantitative data provide different types of information. Thus the inclusion of qualitative analysis provided a more in-depth understanding of the research questions by

supplementing the primary focus of the study- the path analysis.

## **Methods**

This study used a psychometrically validated instrument to quantitatively measure intercultural sensitivity. The Intercultural Development Inventory (IDI) v3 is a cross-culturally and statistically valid and reliable instrument used to measure worldview orientation along the intercultural developmental continuum (IDC), a modified version of the DMIS (Hammer, 2011; Hammer, Bennett, & Wiseman, 2003). Using the IDI results, an individual and mean group developmental orientation profile was produced in relation to the IDC; denial, polarization (defense/reversal), minimization, acceptance, and adaptation. A determination of significant differences in intercultural sensitivity of international school counselors in relation to the personal and professional variables was made using the developmental orientation profiles. Additionally, an attempt was made to identify the personal and professional factors that contribute to intercultural sensitivity in school counselors in international schools using multiple variable regression analysis. Finally, a path model was hypothesized and tested using path analysis to show the interrelationship between the selected variables and intercultural sensitivity.

The IDI was chosen for its proven validity and reliability (Hammer, 2011; Hammer, Bennett, & Wiseman, 2003). Creswell (2014) states that validity and reliability leads to meaningful interpretations of data. The IDI is an efficient means of collecting both descriptive and quantitative data of intercultural sensitivity. The IDI is not a survey, rather it is an inventory designed to measure the worldview orientation of an individual or group's perception of cultural difference as theorized by the DMIS, now expressed in the

IDC. However, the IDI is similar in format to a survey as it makes quantitative data and numeric descriptions convenient to collect, score, and analyze. Additionally the online version of the IDI v3 was used as school counselors in international schools were dispersed across the globe. Additionally, the online version automatically populates the IDI statistical software making for efficient processing of the data analysis. There are several challenges to survey collection, including low response rates and social desirability (Patten, 2011). Overall, the IDI was selected for its careful and empirically supported construction as a statistically valid and reliable instrument for measuring intercultural sensitivity.

### **Description of Instruments**

Quantitative methods were employed to gather data using two instruments in this study. The first was a 45-item electronic demographic questionnaire, designed and administered on Qualtrics, an electronic survey program (see Appendix A). The survey was sent to the identified participants to determine if they met the inclusion criteria for the study. Participants were asked if they were a school counselor and if their school was accredited by one of the listed organizations. The demographic survey also included questions regarding the predictor variables of interest and other control variables to mitigate specification error. Additionally, two open-ended questions were asked regarding positive and negative influences on intercultural development to provide data for the qualitative portion of the analysis. The second instrument utilized was the IDI v3.

The IDI v3 is a 50-item self-administered survey that takes 15-30 minutes to complete online. The IDI measures intercultural sensitivity along the IDC, a modified

version of the DMIS. The IDI developers used scientifically sound criteria for the design of a valid and reliable instrument, which is cross-culturally generalizable (Hammer, 2013). The IDI has been back translated into many different languages. Hammer (2013) asserts that the IDI has been widely used in research including over 70 publications and more than 66 doctoral dissertations. The IDI, LLC scoring algorithm creates individual and group developmental and perceived orientation scores in the range of 55-145 (see Figure 8).

<b>Subscale</b>	<u>Denial</u>	<u>Polarization</u> Defense/Reversal	<u>Minimization</u>	<u>Acceptance</u>	<u>Adaptation</u>
<b>Score Range</b>	55 - 69.99	70 - 84.99	85 - 114.99	115 - 129.99	130 - 145
<b>Orientation</b>	<i>Ethnocentric</i>		<i>Transitional</i>		<i>Ethnorelative</i>

Figure 8. IDI v3 scoring scale. Stage score ranges and orientation characterization.

There are several notable differences between the DMIS and the Intercultural Development Continuum (IDC), which is used in the IDI v3. In the ethnocentric stages of the IDC, what the IDI shows as defense is named polarization, with subscales of defense and reversal. Additionally, minimization is considered a transitional stage on the IDC, rather than ethnocentric, as posed originally in the DMIS. Finally, the last ethnorelative stage of the DMIS, integration, is not measured by the IDI as it represents an identity (Bennett, 2004). Hammer (2013) states that the IDI does not measure identity.

The IDI is a "gestalt" measure of one's orientation towards difference and commonalities, and therefore does not break down the concept of intercultural competence into knowledge, awareness, and skills as other competency measurement tools may (Hammer, 2013; Paige, 2004). Additionally, the IDI is a culture-general

measurement tool. The IDI has been statistically validated to measure respondents' orientation toward a wide range of other culture groups (Hammer, 2013). These cultural groups include a broad definition of culture (e.g., nationality, gender, ethnicity, and other types of diversity).

The IDI has strong reliability and validity. (Hammer, 2011). It was psychometrically tested, and found to have strong predictive validity and reliability in educational and corporate settings (Hammer, 2013; Hammer 2011). Hammer (2013) adds, "psychometric scale construction protocols were followed to ensure that the IDI is not cultural biased or susceptible to social desirability effects" (p. 31). This means that participants are not able to deduce how to answer the items to improve their score. Finally, Hammer (2013) states that the IDI possesses strong content and construct validity.

The IDI is a proprietary instrument and was not altered for this study. The instrument requires a three-day training and certification process to utilize. The researcher was trained as a Qualified Administrator in November 2013 in Hong Kong. Dr. Hammer and the IDI, LLC approved the use of the IDI in this study on May 12, 2014, and provided a 50% researcher discount to the cost of administration of the IDI. As a proprietary instrument, copyright prohibits including the IDI in the appendices.

The IDI includes two parts. The first 50-items are 5-point response scale statements that measure orientation toward cultural difference and similarity. The second part includes demographic and optional "contexting" questions. The standard demographic questions included: Gender, age, years lived in another country, educational

level, nationality/passport country, and primary world region in which the participant lived before age 18. The responses to these questions were used for descriptive purposes and in the analysis along with the separate Qualtrics demographic questionnaire.

Additional demographic questions were included on the Qualtrics survey. The items included were: Self-reported CCK identity (e.g., immigrant identity or TCK identity before or at age 18); TCK identity; years working as a school counselor in an international school; credential in a school counselor Master's program or other helping professional (e.g., social worker or school psychologist), or non-degree counseling certification; completion of specific university coursework in multicultural counseling; completion of post-graduate professional development, training, or university coursework in intercultural communication or intercultural competence; ability to identify a significant cultural mentor and frequency of cultural mentor use; participation in study abroad, AFS, and JET program; and a series of questions measuring the level of intercultural development activity in and outside of work.

### **Research Questions**

- 1) What is the level of intercultural sensitivity of school counselors in international schools as measured by the Intercultural Development Inventory (IDI)?
- 2) What personal factors influence the intercultural sensitivity of school counselors in international schools?
- 3) What professional factors influence the intercultural sensitivity of school counselors in international schools?

## **Subjects and Selection**

The population in this study was school counselors serving in international schools. School counselors in this study represented international schools in 74 countries and counselors of 39 passport countries. This study measured the intercultural sensitivity of international school educators across regions and organizations. Other similar studies are bound to single schools (Davies, 2010; Fretheim, 2007; Straffon, 2003). However, as defined in Chapters 1 and 2, the international school counselors represented in this population study were delimited by two parameters: that the counselor is affiliated with one of several individual or institutional membership organizations, and that the school in which the counselor works is accredited by one of several accrediting agencies.

**Membership organizations.** The regional membership organizations included in the population parameters were East Asia Regional Council of Overseas Schools (EARCOS), European Council of International Schools (ECIS), Association of American Schools in South America (AASSA), Association of International Schools in Africa (AISA), Central & Eastern European Schools Association (CEESA), Near East South Asia Council of Overseas Schools (NEASA), Mediterranean Association of International Schools (MAIS), and the Association of China and Mongolia International Schools (ACAMIS); as well as the secondary membership of the Overseas Association of College Admissions Counselors (OACAC).

OACAC is the regional affiliate of the National Association of College Admissions Counselors (NACAC). In 2014, there were 558 secondary school members representing 385 secondary schools in 89 countries (K. So, personal communication,

April 5, 2014). EARCOS has 130 affiliate member schools (EARCOS, 2013), and the managing director of EARCOS provided access to emails of 190 counselors in this region. ECIS has 389 full school members (ECIS, 2013). AASSA has 47 full member and 24 invitational member schools. The AASSA membership directory was available online and included counselor contact information (AASSA, 2014). AISA includes 78 full school members and 33 associate school members (AISA, 2014). NEASA membership was not published as public record on their website. CEESA full-school membership is 19 and associate membership stands at 18 (CEESA, 2014). MAIS membership includes 40 full members and 41 associate members (MAIS, 2014). ACAMIS has 62 member schools and the online directory included counselor contacts (ACAMIS, 2013).

**Accreditation.** Hayden and Thompson (2008) state, "successful accreditation by a reputable agency is considered important by many high-quality international schools as a means of demonstrating external approbation of that quality" (p. 71). The accreditation organizations considered for this study included those based out of the U.S. (e.g., Western Association of Schools Council (WASC), Middle States Association of Colleges and Schools (MSACS), the Southern Association of Colleges and Schools (SACS) or AdvanceED, and the New England Association of Colleges and Schools (NEACS)). Additionally, the study included counselors in schools accredited by the Council of International Schools (CIS). Only a small number of respondents (N=12) reported that their school was not accredited by one of these organizations.

## **Sampling Methods**

A large number of school counselors in international schools (N= 838) were identified through an extensive search of public records such as school websites and membership directories of those affiliated with the regional organizations (EARCOS, ECIS, AASSA, AISA, CEESA, NEASA, MAIS, and ACAMIS). Some schools did not list counselor contacts on their website. No sampling methods were used in this study, since all participants that had available contact details in the population had an equal chance of responding. The approximate total number of school counselors in international schools in this population is 1,200. It is unknown how many of these school counselors fit the organizational criteria for the study. A limitation of this methodology is that it relied on volunteer responses, which can pose significant challenges to generalizability (Utts & Heckard, 2006).

## **Data Collection Procedures**

The University of Minnesota Institutional Board approved the study as exempt status on April 22, 2014. The data collection period occurred in May 2014. The initial demographic survey was sent to the email address of the participants (N= 838) (see Appendix B). Two reminders were provided to the initial participants. After the Qualtrics demographic survey, the IDI, LLC provided unique participant numbers to protect the identity of the participants. Using a mail merger program, the IDI v3 was sent to each initial respondent (see Appendix C). Three reminders were sent to the participants. There were 451 complete responses to the Qualtrics survey, providing a 50% response rate. Additionally, 334 international counselors completed the IDI, with a 74% response rate.

According to the Instructional Assessment Resources (IAR) website from the University of Texas, response rates of 50% are considered as "good," and above 60% "very good" for emailed surveys (IAR, 2011).

The IDI v3 online software was used for initial scaling and analysis. The data set was first analyzed on the IDI v3 software, and then exported to the Statistical Package for the Social Science (SPSS) for further quantitative analysis.

### **Data Analysis**

A series of quantitative tests were utilized to answer the research questions. For the purpose of this study, the researcher set the level of significance at  $p < .05$  for the statistical analysis. The statistical analysis was divided into three components: univariate descriptive, multiple variable inferential, and correlational statistics. Additionally, to mitigate the logical fallacy of misplaced precision, data were rounded to reflect more reasonable values (Utts & Heckard, 2006).

The first research question was answered using univariate descriptive statistics to describe the demographic profile of the participants including the central tendency, variance, and standard deviation of participant intercultural sensitivity. As an inferential statistics method, independent t-test and one-way ANOVA were conducted to measure whether there is a statistically significant difference between the means in two or more unrelated groups. Then multiple variable regression was completed to determine the strength of the relationship between the predictor variables and intercultural sensitivity.

Table 2

*Data Analysis Summary*

Research Question	Statistical Analysis
1. What is the level of intercultural sensitivity of international school counselors as measured by the Intercultural Development Inventory (IDI)?	Descriptive Statistics; central tendency, variance, standard deviation  Inferential Statistics; independent t-test, ANOVA to measure whether there is a statistically significant difference between the means in two unrelated groups.
2. What personal variables influence the intercultural sensitivity of international school counselors?	Correlational Analysis; how strongly and in what direction exogenous, personal predictors and intercultural sensitivity are related
3. What professional factors influence the intercultural sensitivity of international school counselors?	Regression Analysis; how much variance in intercultural sensitivity is accounted for by linear combination of multiple predictor variables and how strongly they relate to intercultural sensitivity  Path Analysis; tests the fit of a correlation matrix with a hypothesized causal model that then represents a series of regressions that analyze the influences on dependent (response) variables and independent (predictor) variables, leading up to the final dependent (response) variable

**Multiple variable regression.** To begin to answer the second and third research questions multiple variable regression was used. Multiple variable regression is appropriate for this study since the predictor variables were quantitative and categorical. A regression model was fit to depict how much variance in intercultural sensitivity was accounted for by a linear combination of multiple independent variables, and how

strongly they were related to intercultural sensitivity (expressed as the beta coefficient for each predictor variable). "Enter," rather than stepwise multivariate regression was used.

**Path analysis.** To further address research questions two and three, this study used path analysis as a method to identify the factors that contribute to intercultural sensitivity. Path analysis is a closely related variation of multiple regression analysis, and is used to test the fit of a correlation matrix with a causal model (Garson, 2004 as seen in Stage, Carter, & Nora, 2004). Stage, Carter and Nora (2004) state that most frequently researchers use path analysis to "analyze data relative to pre-specified causal model" (p. 5). A causal model, or path diagram, is a series of regressions that provide analysis of the influences on response variables and predictor variables, leading up to the final response variable (e.g., intercultural sensitivity). Several benefits of path analysis are identified in the literature).

The first benefit is that path analysis allows for the study of direct and indirect effects simultaneously with multiple predictor and response variables. Indirect effects occur when a predictor variable affects a response variable through a mediating variable, while direct effects represent direct relationships with the response variable (Stage, Carter, & Nora, 2004). Second, path analysis also allows for variables to serve as response variables and predictor variables for later regressions along the path, whereas variables in regression analysis are always either predictor or response (Suhr, n.d.). Using path analysis therefore offers a more flexible and representative model than simple linear multiple variable regression. The third benefit is that path analysis requires a

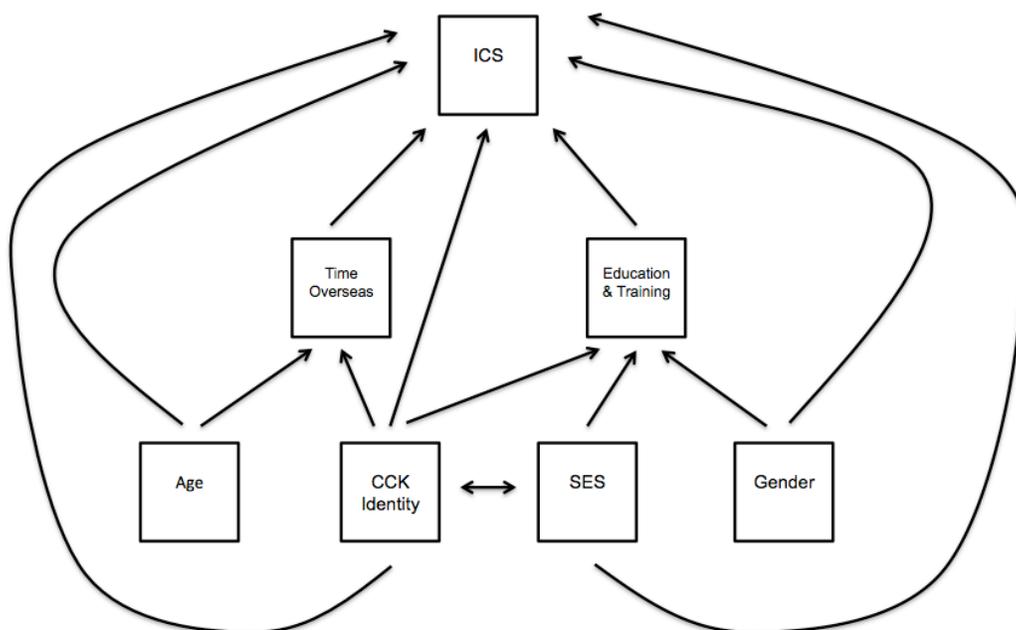
specification of a hypothesized model, rather than the default regression model.

Therefore, path analysis can be used to analyze more complex and realistic models (Streiner, 2005). The hypothesized path diagram visually represents the "chain of influences" or the set of theorized relationships that can be represented by regression equations in the analysis (Streiner, 2005). Multiple, related equations are then solved simultaneously to determine parameter estimates. Stage, Carter, and Nora (2004) summarize that the goal of path analysis is "to provide estimates of the magnitude and significance of hypothesized causal connections among sets of variables displayed through the use of path diagrams" (p. 5). The final benefit of path analysis is in regards to error in measurement. Suhr (n.d.) states, "path analysis explicitly specifies error or unexplained variance, while regression analysis assumes measurement occurs without error" (p. 2). Therefore, path analysis also allows for the recognition of the imperfect nature of statistical measures.

Like other linear statistical models, to complete path analysis several statistical assumptions must be met including a normal distribution, linear relationships, and multivariate normality. Also path analysis is sensitive to specification of the model. So including irrelevant or omitting important variables has a significant negative effect on results (Streiner, 2005). Additionally, a sample size ratio of participants to variable measured of 20:1 is ideal for path analysis, however, 10:1 is often realistic and acceptable; with 5:1 too small and problematic (Stage, Carter, & Nora 2004; Streiner, 2005). Most importantly, path analysis cannot establish the direction of causality. Lea (1997) notes that path analysis can only evaluate the plausibility of theoretical hypothesis

by validating a correlational relationship. Everitt and Dunn (1991) (as seen in Stage, Carter, & Nora) caution, "However convincing, respectable and reasonable a path diagram...may appear, any causal inferences extracted are rarely more than a form of statistical fantasy" (p. 6). Streiner (2005) adds, "Causality can be proven only through the correct research design (for example, longitudinal studies or experiments), and no amount of statistical legerdemain can pull cause and effect out of a cross-sectional or cohort study" (p. 116).

**Path model.** Figure 9 shows the path diagram representing the hypothesized chain of influence of the variables examined on the development of intercultural sensitivity in school counselors serving in international schools. Toward the bottom of the diagram are the exogenous, or fixed, variables (e.g., age, gender and father's highest degree (SES)). A sequence of relational influences is then posited from those exogenous variables. Unidirectional arrows depict a one-way relationship and suggest a cause and effect. Bidirectional arrows show a two-way relationship, and only signify a correlation exists, but no cause and effect is suggested.



*Figure 9.* Path diagram of intercultural sensitivity of counselors in international schools.

The path of influence of variables on intercultural sensitivity.

The variables shown in the path diagram were measured according to the corresponding survey items shown in Table 3. The variables were measured through the demographic questions on the IDI or Qualtrics survey. CCK identity was measured with a dichotomous variable, and education and training variables were constructed using an index calculated from a combination of training variables.

Table 3

*Summary of Path Diagram Variables and Measurement*

<b>Variable</b>	<b>Type</b>	<b>Measurement of Variable</b>
Age	exogenous	Age groupings (17 and under, 18-21, 22-30, 31-40, 41-50, 51-60, 61 and over)
CCK identity	exogenous	TCK identity (1), non-TCK identity (0)
Socioeconomic status (SES)	exogenous	Father's level of education in years of schooling (Less than high school = 8; high school/GED = 12; some college = 13; 2-year college degree = 14; 4-year college degree = 16; Master's degree = 18; doctoral or professional degree (JD, MD) = 22)
Gender	exogenous	Male (1) or female (0)
Time overseas	endogenous	Years outside passport country (continuous)
Formal Education	endogenous	Level of education in years (Less than high school = 8; high school/GED = 12; some college = 13; 2-year college degree = 14; 4-year college degree = 16; Master's degree = 18; more than one Master's degree = 20; doctoral degree or professional degree (JD, MD) = 22)
Cultural Training	endogenous	Index of intercultural training/coursework, intercultural professional development, and multicultural counseling coursework. Scale 0-3.
Intercultural Activity	endogenous	Index of frequency of intercultural activity e.g. arts, travel, journaling, books, personal interactions, sight visits, second language use, and workplace activities. Scale 8-53.
Intercultural sensitivity (ICS)	endogenous	IDI v3 individual developmental orientation score

## Chapter 4

### RESULTS

#### Introduction

The results of the study of the intercultural sensitivity of school counselors in international schools are presented in this chapter. They are a summary of the data collected from counselors in international schools ( $N = 334$ ) affiliated with one or more of the regional associations of international schools. Descriptive, then analytical statistics are presented to answer the following research questions:

- 1) What is the level of intercultural sensitivity of school counselors in international schools as measured by the Intercultural Development Inventory (IDI)?
- 2) What personal factors influence the intercultural sensitivity of school counselors in international schools?
- 3) What professional factors influence the intercultural sensitivity of school counselors in international schools?

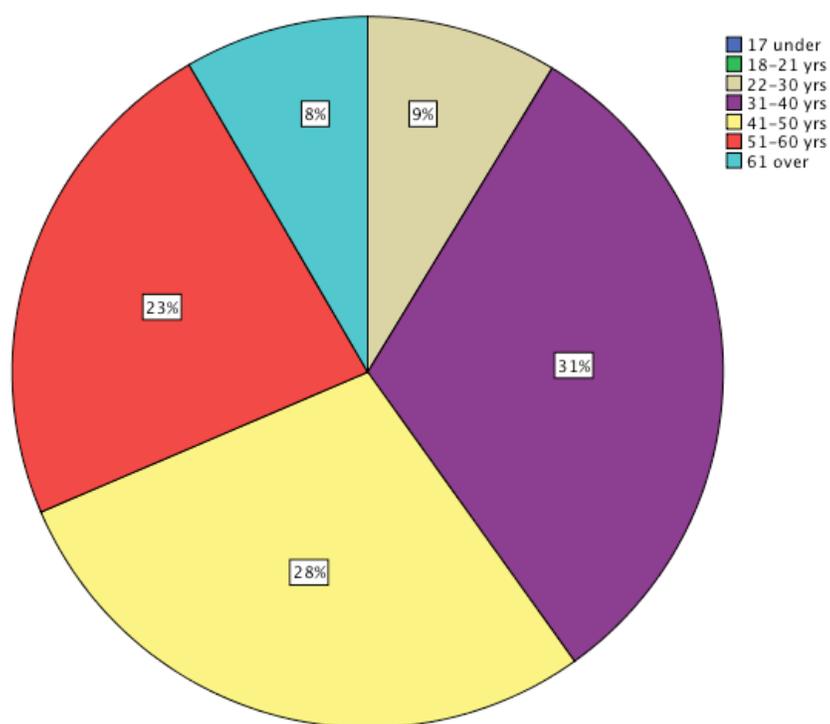
Finally, a qualitative analysis is provided to give an additional perspective to the quantitative results.

#### Descriptive Statistics

This section of the chapter will describe the participants in this study through the presentation of descriptive statistics collected from the Qualtrics demographic survey and the IDI v3 inventory.

**Demographic information.** Results included in this section are: Gender, age, and

nationality make-up, and whether the participant in the study was considered an "overseas hire." Sixty-five percent ( $n = 217$ ) of school counselors in international schools in the study were women and 35% ( $n = 117$ ) men. Age was collected in seven different ranges; 17 and under, 18-21, 22-30, 31-40, 41-50, 51-60, and 61 and over. Figure 10 shows the distribution of ages of the counselors in the study. The largest percentage of counselors (31%) lies in the age range of 31-40 years. The smallest percentage of the age groups represented was the 22-30 years age group (8%).



*Figure 10.* Ages of counselors in international schools.

Counselors were asked their primary passport country to represent nationality. Overall, the participants of this study were citizens of 39 countries with the three largest representations coming from the United States ( $n = 216$ ), Canada ( $n = 25$ ), and the United

Kingdom ( $n = 12$ ). Table 4 presents the overall distribution of passport countries for those countries that had more than one respondent.

Table 4

*Primary Passport Country of School Counselors*

Country	Number of counselors	%
United States	216	64.7
Canada	25	7.5
United Kingdom	12	3.6
Australia	8	2.4
Brazil	7	2.1
Venezuela	5	1.5
Costa Rica	3	0.9
Ecuador	3	0.9
Hong Kong	3	0.9
Lebanon	3	0.9
Macedonia	3	0.9
Thailand	3	0.9
Switzerland	2	0.6
Spain	2	0.6
France	2	0.6
Honduras	2	0.6
Japan	2	0.6
Mexico	2	0.6
Peru	2	0.6
Philippines	2	0.6
Other	17	5.1
Total	334	100

*Note.* To protect identity, Other category includes 17 different countries with a count of one counselor.

From the distribution of nationalities, school counselors in international schools are highly representative of North America. For this study however, 35% of the respondents were non-US citizens. Educators that were not already in the location of the international school, nor passport holders of the host country when hired, receive an expatriate package and are typically considered "overseas hires." The data showed that

most school counselors in international schools are overseas hires (74%), while 26% of counselors responded that they are not considered an overseas hire at their school.

**Cultural identity.** Cross-culture kid identity (CCK) was defined as a person who has lived in—or meaningfully interacted with—two or more cultural environments for a significant period of time before age 18. This includes traditional third culture kids (TCKs), bi/multi-cultural and bi/multi-racial children, children of immigrants, children of refugees, children of minorities, international adoptees, and domestic TCKs whose parents have moved among several subcultures within the same home country. Counselors were asked if they identified with this categorization. Thirty-four percent ( $n = 113$ ) of counselors identify as a CCK, with 66% ( $n = 221$ ) not identifying as CCK. In addition, counselors that identified as CCKs were asked how strongly they associate as a CCK. Table 5 shows a distribution of responses of the degree to which the CCK counselors ( $n = 113$ ) identify with this characterization. The majority of CCK counselors (64%) identify strongly or very strongly with CCK identity.

Table 5

*Degree of Cross-Cultural Kid Identity*

Response	Frequency	% of CCKs
Very weakly	7	6
Weakly	9	8
Moderately	24	21
Strongly	31	27
Very strongly	42	37
Total CCKs	113	100

Similarly, counselors were asked if they identified with third culture kid (TCK) identity. TCK identity was defined as a person who has spent a significant part of his or

her developmental years outside the parents' culture. Additionally respondents were provided with the descriptions, "the TCK builds relationships to all cultures, while not having full ownership in any," and "although elements from each culture are assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background." Twenty-one percent of counselors responded that they identify as TCKs with 79% responding that they do not. If the counselor identified as TCK, they were also asked to state the degree in which they associated with TCK identity. Table 6 shows the frequency of responses of the degree to which they identify as a TCK. Like CCK counselor identity, most TCK counselors (71%) identify strongly or very strongly to their TCK background.

Table 6

*Degree of Third Culture Kid Identity*

Response	Frequency	% of TCKs
Very weakly	1	1
Weakly	3	4
Moderately	16	23
Strongly	22	32
Very strongly	27	39
Total	69	100

To gather further information regarding the degree of TCK identity, counselors were asked how many years they spent out of their passport country prior to age 19. Table 7 shows the distribution of the length of time counselors spent outside of their passport country. The data is a report for all respondents.

Table 7

*Years Spent Outside Passport Before age 18*

Years	Number of counselors	%
No time spent	204	61
Less than 1 year	40	12
1 year	15	4.5
2 years	11	3.3
3 years	11	3.3
4 years	9	2.7
5 years	7	2.1
6 years	5	1.5
7 years	6	1.8
8 years	4	1.2
9 years	2	0.6
10 years	1	0.3
11 years	1	0.3
12 years	3	0.9
13 years	1	0.3
14 years	1	0.3
15 years	5	1.5
16 years	3	0.9
17 years	4	1.2
18 years	1	0.3
Total	334	100

One-hundred thirty counselors reported that they had spent some time out of their passport country during their formative years, spending an average of 4.4 years outside of their passport country prior to age 18. The median time spend out of passport country prior to age 18 was two years.

**Socioeconomic status.** Mother and father's education levels were collected to measure the socioeconomic status of the counselors. Table 9 shows the distribution of the mothers' and fathers' education level variable. Sixty-nine percent of the counselors

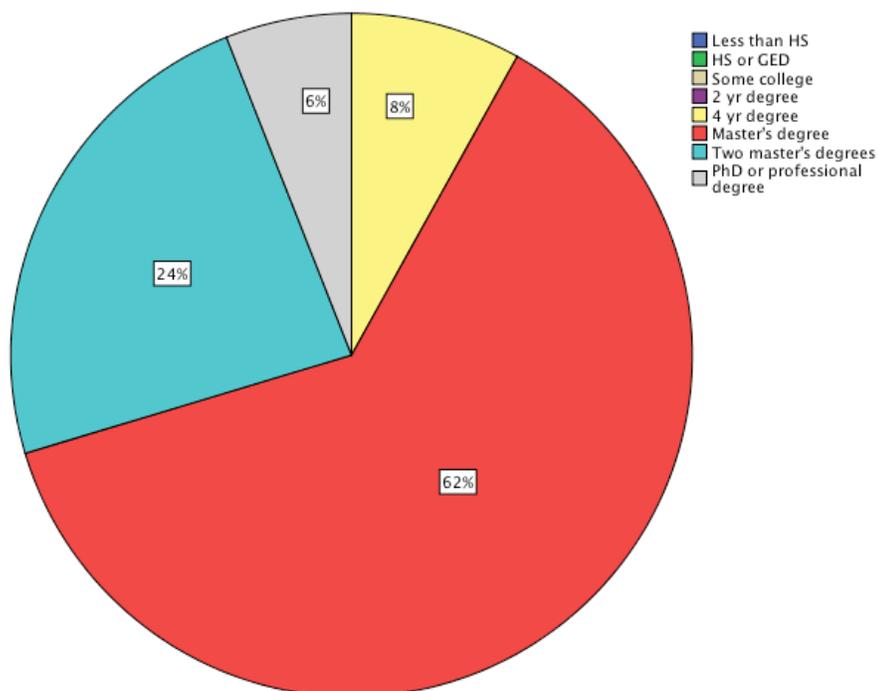
reported that their mother's education was some college or higher. Seventy-one percent of the counselors responded that their father's education included some college or higher. These results reflect that most counselors come from educated homes in which at least one parent, and in many cases both, have at least some university experience.

Table 8

*Distribution of Mothers' and Fathers' Level of Education*

	Mothers' Education	Fathers' Education
	<u>%</u>	<u>%</u>
Not applicable	0	1
Less than high school	6	9
High school or GED	25	19
Some college	13	10
2 year college	9	6
4 year college	26	24
Master's degree	19	21
Ph.D. or professional degree	3	10

**Formal education.** To better understand the formal education of counselors, they were asked to report their education level and preparation to serve as a counselor in schools. Figure 11 shows the education levels of school counselors in international schools.



*Figure 11.* Level of education for counselors' in international schools.

Eight percent of respondents reported less than a master's degree ( $n = 27$ ), with the majority reporting that they had earned a master's degree ( $n = 208$ ). Thirty percent of counselors ( $n = 79$ ) in international schools have earned more than one master's degree or a doctorate or other professional degree ( $n = 20$ ).

Counselors were also asked if they had earned their Master's degree in school counseling. Fifty-eight percent ( $n = 195$ ) of counselors reported that they had earned a Master's degree in school counseling, while 42% ( $n = 139$ ) did not earn their degree specifically in this area.

The 139 respondents that did not earn their degree in school counseling were asked if they had earned a master's degree in a related counseling or helping profession (e.g., community counseling, social work, school psychology, clinical psychology).

Eighteen percent ( $n = 60$ ) of these counselors reported that they earned a counseling related master's degree, with 24% ( $n = 79$ ) reporting that they did not. Counselors in the study reported earning related Master's degrees or higher in school psychology, clinical psychology, social work, family therapy, educational psychology, community counseling, and special education.

Master's degrees or higher in counseling were earned ( $n = 255$ ) from 20 different countries by counselors in the study. Table 9 shows the distribution of countries in which counselors earned their degree.

Table 9

*Location of Master's Degree or Higher in Counseling Earned*

Country	Number of counselors	%
United States	200	78.4
Australia	13	5.1
Canada	7	2.7
United Kingdom	6	2.4
Brazil	4	1.6
Lebanon	3	1.2
Spain	3	1.2
Thailand	3	1.2
Mexico	2	0.8
Philippines	2	0.8
Other	8	3.2
Total	255	100

*Note.* To protect identity, Other category includes eight respondents, each from a different country.

If counselors had not completed a specific Master's in school counseling they were also asked if they had completed a certificate in counseling. Forty-one percent ( $n = 57$ ) of the 139 counselors without a Master's in school counseling had earned a certificate in counseling, with 42% ( $n = 82$ ) responding that they had not. Examples of the program

certificates earned include the Counseling Training Center for International School Counselors (CTC), University of California Extension College Counseling, British Council Educational Advisor, Lehigh University International Certificate in School Counseling, Ontario College of Teachers Career and Guidance Specialist, as well as various US state certifications for school counseling. Overall, 87% of counselors have a Master's or higher in school counseling, related degree, or certificate, while 13% of counselors ( $n = 44$ ) do not. These results show the mixed educational paths to serve as a school counselor in international schools. Overall school counselors in international schools reflect a varied amount of preparation and a diverse array of counseling and related training.

*Multicultural and intercultural coursework.* Counselors were asked if they had completed course work in multicultural counseling during their formal education. Fifty-eight percent of counselors reported that they had coursework in multicultural counseling, while 42% did not have coursework in this area. Additionally, counselors were asked if they completed coursework in intercultural communication or competence. Fifty-five percent of counselors reported they had taken a course in intercultural competence or communication, while 45% reported they had not. Table 10 shows the crosstabulation of counselors that had multicultural counseling coursework and intercultural communication or competence coursework.

Table 10

*MCC Coursework and Intercultural Coursework Crosstabulation*

Coursework		Number with intercultural coursework		Total (%)
		<u>Yes (%)</u>	<u>No (%)</u>	
Number with MCC coursework	Yes (%)	144 (43)	48 (14)	192 (57)
	No (%)	41 (12)	101 (30)	142 (43)
Total		185	149	334

Forty-three percent of counselors ( $n = 144$ ) have completed coursework in both MCC and intercultural communication or competence, while 30% of counselors ( $n = 101$ ) have not had coursework in either area.

**Intercultural training and professional development.** Another way in which counselors may have been prepared for the cross-cultural nature of international school counseling is through intercultural professional development and mentoring. Counselors were asked if they had partaken in any intercultural professional development or training in intercultural competence or communication at any time. Sixty-nine percent ( $n = 229$ ) of counselors stated they had taken part in intercultural professional development or training, while 31% ( $n = 105$ ) reported they had not.

*Mentoring.* Counselors were asked about their ability to identify a cultural mentor, the frequency in which they used a mentor, and the importance of that mentor. A cultural mentor was defined as a person with greater cultural knowledge, awareness, skill, or experience that, formally or informally, supports an individual in their cultural development. Support may include: Reflecting on key cultural differences; processing experience of cultural difference when the individual feels strongly challenged; engaging

in discussion of individual's own culture; and providing ideas or opportunities to experience and learn more about the cultural difference (Paige & Goode, 2009). Sixty-six percent of counselors ( $n = 219$ ) reported being able to identify a significant cultural mentor in their professional career, while 34% ( $n = 115$ ) did not identify a mentor. Table 11 presents the frequency in which counselors that identified a significant mentor utilized their relationship. Most counselors reported using their mentor sometimes (51%) to often (31%).

Table 11

*Counselor Mentor Usage*

Frequency	Number of Counselors	%
Very rarely	9	4
Rarely	18	8
Sometimes	111	51
Often	68	31
Very often	13	6
Total	219	100

To measure the quality of the relationship and interactions, counselors were asked to rate the importance of their mentor. Table 12 shows how important cultural mentors were to counselors' careers as a school counselor.

Table 12

*Counselor Mentor Importance*

Importance	Frequency	%
Not at all important	2	1
Very unimportant	7	3
Somewhat unimportant	21	10
Neither important nor unimportant	23	11
Somewhat important	83	38
Very important	74	34
Extremely important	9	4
Total	219	100

*Note:* Total is greater than 100 due to rounding.

The most frequent responses show that those counselors found their cultural mentor "somewhat important" (38%) or "very important" (34%) to their career as a school counselor. Overall counselors that used a mentor found the relationship quite important (76%).

**Intercultural development activity.** The counselors were asked to rate on a seven-point scale how often they engaged in a series of intercultural development activities inside and outside of work. The eight categories included: (a) workplace activities (e.g., cross-cultural teams, diversity groups); (b) theatre, film and the arts (e.g., learn about the cultural perspective of the art form); (c) keep a journal e.g. reflection on "critical incidents," your cultural learning, or adjustment to a new culture; (d) read books/articles e.g. non-fiction that describes and explains cultural differences and similarity, or fiction that provides insight into history or cultural norms of diverse groups; (e) sight visits e.g. observing and engaging in cultural diversity inside your host and home country, visiting places considered "local"; (f) personal interactions (e.g., try to understand a student, parent, teacher, friend, or spouse/partner's culturally different

perspective); (g) speak a second language (e.g., substantially use a language other than your first language); and (h) when traveling paying attention to cultural difference (e.g., how the local cultural community interacts with each other, makes decisions, shares information, and treats visitors). Travel was measured on a four-point scale. Table 13 (see Appendix D) shows a summary of frequencies and percentages of respondents' engagement in intercultural activities. Table 14 specifically shows the results for travel.

Table 14

*Attention to Cultural Difference During Travel*

Frequency	Number	Valid %
Almost never	1	0.3
Occasionally	11	3.3
Very often	105	31.4
Almost always	217	65
Total	334	100

The results show that school counselors engage in the intercultural activities at different rates. Sixty-three percent of counselors engage in personal interactions "almost daily." Forty-one percent, the second highest frequency, speak a second language "almost daily." Eighty-one percent of counselors engage in journaling "almost never" or "once a month," representing the least frequent activity. Additionally, 60% of counselors engage in workplace activities "almost never" or "once a month" for the second most infrequent intercultural activity. When traveling, 96% of counselors report paying attention to cultural differences "very often" or "almost always."

**Formal intercultural exchange programs.** Questions pertaining to counselors' past involvement in formal exchange programs were asked to limit specification error.

Counselor participation in study abroad, Peace Corps, the JET program, and AFS were explored. Table 15 shows the number and percentage of counselors that have participated in formal exchange programs.

Table 15

*Participation in Formal Cultural Exchange Programs*

Participated	Study Abroad		Peace Corps		JET Program		AFS	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
Yes	124	37.1	5	1.5	8	2.4	8	2.4
No	210	63.9	329	98.5	326	97.6	326	97.6
Total	334	100	334	100	334	100	334	100

Thirty-seven percent of counselors ( $n = 124$ ) studied abroad as part of their undergraduate or graduate education. In comparison, fewer than 10% of US university students study abroad during their undergraduate education, which suggests that school counselors in international schools participated in study abroad during university at nearly four times the rate (IIE, 2013). Peace Corps, JET Program, and AFS program participation was considerably lower with less than 3% of the counselors participating in each of these programs. These programs are typically designed for US citizens. Since 35% of the respondents were not US citizens, the low participation rates are not surprising. Overall, 6% of school counselors ( $n = 20$ ) in international schools in this study participated in the Peace Corps, JET Program or the AFS program.

To learn further about the study abroad experience of school counselors they were asked about the length of their sojourn. Table 16 shows the length of stay of counselors ( $n = 124$ ) that studied abroad during their undergraduate or graduate education.

Table 16

*Length of Counselors' Study Abroad*

Time Abroad	Number of Counselors	%
Less than 1 month	4	3.2
1 month	5	4
2 months	6	4.8
3 months	13	10.5
4 months	9	7.3
5 months	9	7.3
6 months	14	11.3
7 months	2	1.6
8 months	3	2.4
9 months	4	3.2
10 months	4	3.2
12 months	6	4.8
Between 13-24 months	17	13.7
Between 25-36 months	5	4
Between 37-48 months	3	2.4
More than 48 months	20	16.1
Total	124	100

Counselors that studied abroad did so for a considerable amount of time. Sixteen percent of counselors ( $n = 20$ ) were abroad for more than four years. The other most common frequencies were 3 months abroad ( $n = 13$ ; 10%), 6 months abroad ( $n = 14$ ; 11%), and Between 13-24 months ( $n = 17$ ; 14%). Just 3% of counselors that studied abroad choose short-term trips characterized by less than one month abroad ( $n = 4$ , 3%).

In order to calculate the variable as continuous, the values for length of time studied abroad were recoded. Categories that indicated a range (13-24 months, 25-36 months, 37-48 months, and more than 48 months) were recoded to the maximum in the range (24 months, 36 months, 48 months, and 60 months) respectively. Additionally,

"less than one month" was recoded to a value of .5 months. For those that studied abroad, the minimum time spent abroad was .5 and the maximum 60 months. The mean time spent studying abroad was 18.9 months.

Counselors also reported traveling to various countries for study abroad. Some reported multiple country programs, while others reported studying in a single destination. European countries (Spain, France, Greece, and Germany) and East Asian countries (Japan, Taiwan, and Hong Kong) exemplified three- and six-month study abroad destinations. The longer, four-year destinations included popular countries for study towards a full degree (e.g., the United States, Canada, Australia and the United Kingdom).

Peace Corps volunteers ( $n = 5$ ) in the study served one or two years in countries in South America, Africa, and the South Pacific, for example. JET program participants ( $n = 8$ ) served as English teachers in Japan for minimum of one year and maximum of five years ( $M = 1.9$ ). AFS participants ( $n = 8$ ) included those who were exchange students, hosted an exchange student, or participated in an AFS club. Length of participation varied from "less than one month" to "more than 12 months," and locations included Japan, Belgium, Italy, and Scotland, for example.

**Organizational descriptives.** The counselors in this study ( $N = 334$ ) represent international schools located in 74 countries. Table 17 (see Appendix E) indicates the distribution of countries represented. Eleven percent of the counselors ( $n = 37$ ) in the study were serving in schools in China, and another 9% ( $n = 30$ ) were working at international schools in Hong Kong, representing the largest percentages.

*International school accreditation.* Ninety-nine percent of counselors ( $n = 332$ ) reported that they were working in an international school. Additionally, 96% of counselors reported ( $n = 321$ ) that their school was accredited by the Western Association of Schools Council (WASC), Middle States Association of Colleges and Schools (MSACS), Southern Association of Colleges and Schools (SACS)/AdvancED, New England Association of Colleges and Schools (NEACS), or Council of International Schools (CIS). Of the counselors ( $n = 13$ ) that reported their school was not accredited and the name of their school was self-reported, several were found to be in the process of being accredited or the entry was incorrect and the school was actually accredited.

*Counselor role.* Counselors serve a variety of age groups in their role as school counselor. Figure 12 presents the breakdown of respondents' position in their international school.

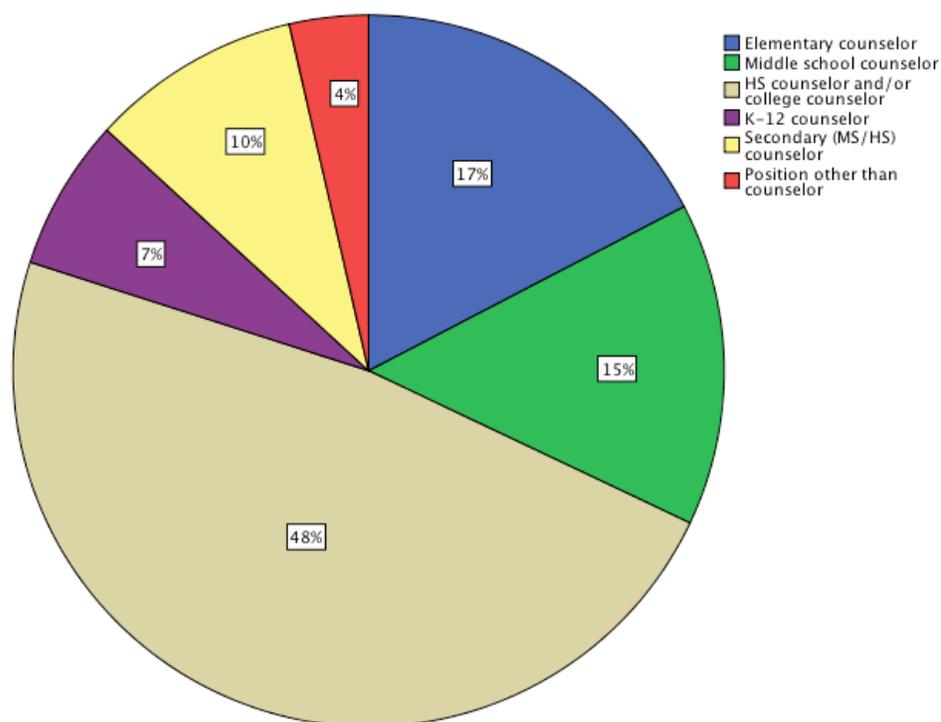


Figure 12. Respondents by position in their international school.

The largest percentage of counselors in the study ( $n = 160$ , 48%) serve as high school and/or college counselors in their international school. The smallest group of counselors represented in the study is K-12 counselors ( $n = 23$ , 7%). An even smaller percentage ( $n = 12$ , 4%) of respondents in the study reported their primary position as "other than a school counselor." In reviewing the available responses, most of these participants were in a student services related administrative position such as school psychologist, director of student services, or dean of students. Their duties included counseling students and families, and the data were kept in the study.

*School counselor experience in international schools.* Respondents have a wide variety of experience serving as a school counselor in international schools. The minimum experience was less than one year (.5 years) and the maximum experience was

33 years as a counselor in international schools. The mean experience of counselors was 6.8 years.

Finally, to better understand the intercultural professional training opportunities provided by international schools, respondents were asked the frequency in which they were offered formal intercultural training or professional development. Table 18 shows the reported frequency in which international schools provide formal intercultural training or intercultural professional development.

Table 18

*Frequency of Intercultural Training and Professional Development*

Frequency	Number of responses	%
Never	60	18
Rarely	130	39
Sometimes	108	32
Often	31	9
All of the time	5	2
Total	334	100

The largest percentage of counselors (39%) cited that their school rarely provides intercultural training and development. Additionally, 57% ( $n = 190$ ) of counselors responded that their international school "rarely" or "never" provides formal intercultural training or intercultural professional development. Just 10% of counselors in international schools report that their school provides intercultural training or professional development frequently.

### **Analytical Statistics**

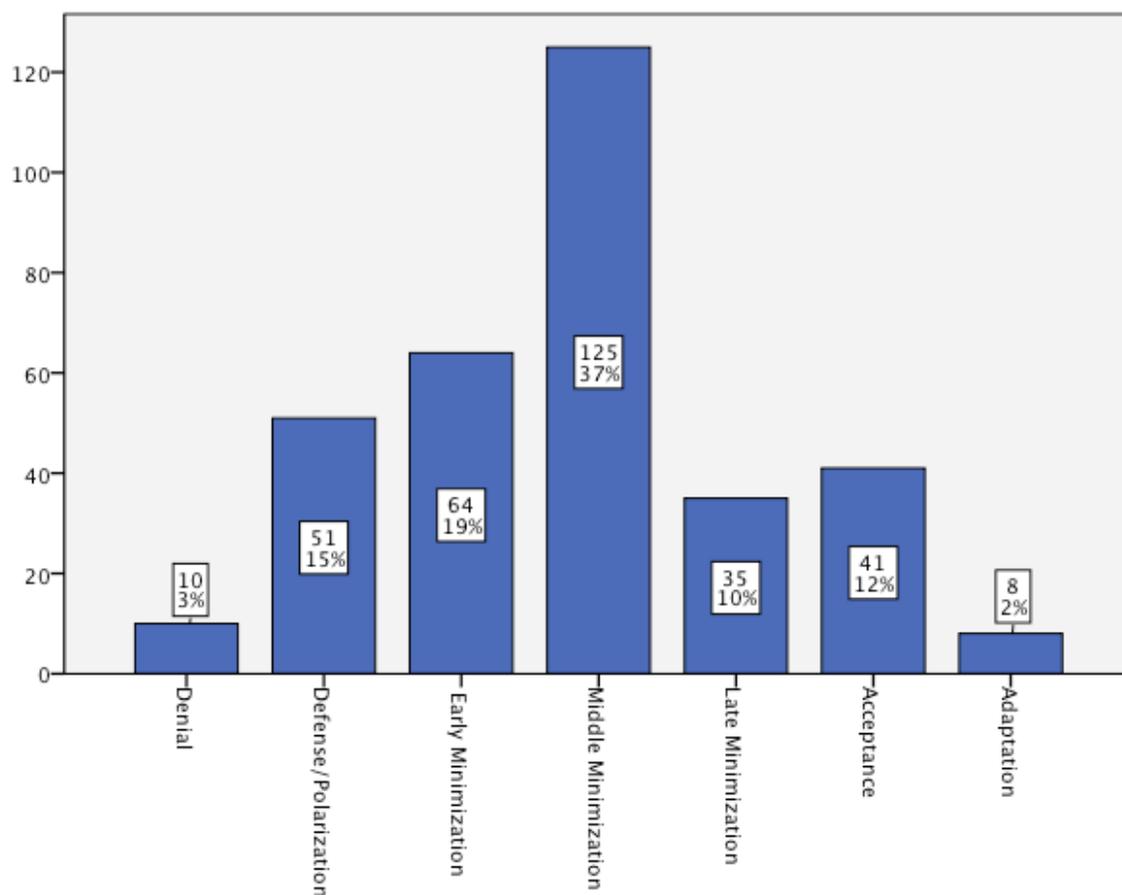
This section of the chapter is organized by research question and presents the

baseline intercultural sensitivity of counselors in international schools as measured by the IDI v3. The first portion contains the comparison of means by variables using independent t-tests and ANOVA. Next, relationships between the variables using Pearson's test of correlation are presented. Then to determine the individual and professional factors that predict intercultural sensitivity, multiple variable regression results are reported. Finally, the relationships of the regressions are explained by the path analysis results.

**Levels of intercultural sensitivity.** The first research question is: What is the level of intercultural sensitivity of international school counselors as measured by the Intercultural Development Inventory (IDI)? Developmental Orientation (DO) scores from the IDI v3 were used as it is considered the overall score on the IDI. The IDI uses the intercultural development continuum (IDC), which is based on the DMIS. Like the DMIS, it also depicts worldview orientations from ethnocentric to ethnorelative mindsets. The IDC is divided into five categories: Denial, polarization (defense/reversal), minimization, acceptance, and adaptation. The score range on the IDI is 55 - 145. A score of 100, represents the middle point categorized by placement in minimization. A score of 55 - 69.99 indicates denial; 70 - 84.99 defense/polarization; 85 - 114.99 minimization, 115 - 129.99 acceptance; and 130 - 145 adaptation. For this study the minimization stage was also broken into three additional categories; early (85 - 94.99), middle (95 - 109.99), and late minimization (110 - 114.99).

The majority of school counselors in international schools (67%) scored in the minimization orientation along the IDC. The mean IDI DO is just below the median point

of 100 on the IDC scale ( $M = 99.5$ ). Middle minimization was the most frequent placement ( $n = 125, 37\%$ ) on the IDC for counselors in international schools. The minimum score was 61.3 and the maximum score was 134.2 revealing a range of 75.9. Figure 13 shows the distribution of counselors in international schools placement along the IDC with minimization broken into the three categories.



*Figure 13.* Counselors by stage on the DMIS/IDC. Bar graph of the number of counselors in each stage on the DMIS/IDC.

**Summary of IDI scores.** The majority of counselors (67%) in international schools represent a minimization worldview. Hammer (2013) defines minimization as a

stage that, "Highlights cultural commonality that can mask deeper recognition of cultural differences" (p. 38). In the third version of the IDI, minimization is considered a transitional orientation toward cultural differences and commonalities. The transition is between the ethnocentric orientations (denial and polarization) and the ethnorelative worldviews of acceptance and adaptation.

Fourteen percent of school counselors in international schools have resolved the developmental goal of minimization, which Hammer (2013) states is to "increase cultural self-understanding and increase focus on understanding cultural differences" (p. 38). Alternatively, 18% of counselors were in the denial/polarization stages of the DMIS/IDC. Table 19 shows the characterizations and developmental tasks of all of the developmental orientations on the IDC.

Table 19

*IDC Orientations*

IDC orientation	Characteristics of orientation	Developmental task
Denial	Little recognition of more complex cultural differences	Recognition of non-threatening, cultural differences
Polarization	Judgmental orientation; “us & them”	Reduce Polarization, equalize criticism, and find common humanity
(Defense)	Uncritical toward own cultural practices; overly critical toward other cultural practices	
(Reversal)	Overly critical toward own cultural practices; uncritical toward other group cultural practices	
Minimization	Highlights cultural commonality that can mask deeper recognition of cultural differences	Increase cultural self-understanding and increase focus on understanding cultural differences
Acceptance	Recognizes cultural commonality & difference in own & other cultures	Increase cultural self-understanding, understanding cultural differences, and engaging in culturally adaptive behavior
Adaptation	Able to shift cultural perspective & adapt behavior to cultural context	Attaining bi- cultural and/or multi-cultural adaptation

*Note.* Adapted from *Intercultural Development Inventory resource guide* (p. 36-40), by M. R. Hammer, 2013, Berlin, MD: IDI, LLC. Adapted with permission.

**Comparison of means.** To understand the differences in intercultural sensitivity levels between groups, independent t-tests and one-way ANOVA tests were completed for the following three categories of variables: (a) demographics, which included gender, age group, overseas hire, mother's socioeconomic status, father's socioeconomic status, position in school, TCK identity, CCK identity, and degree of CCK and TCK identity; (b) education and training, which included participant education level, Master's earned in school counseling, Master's earned in related counseling or helping profession, earned counseling certificate, multicultural counseling coursework, intercultural communication or competence coursework, intercultural communication or competence professional development or training; and (c) intercultural exchange and mentoring, which included use of mentor, study abroad and intercultural exchange program (AFS, Peace Corps or JET program). Using Cohen's *d*, the effect size was also calculated to show practical significance (Cohen, 1988). Standard interpretation for effect size is: Small (0 to 0.2), medium (0.21 to 0.5), and large (.51 to 0.8) (Cohen, 1988).

**Demographics.** Results of the independent samples t-tests and one-way ANOVA did not show significant differences at a  $p < .05$  level in IDI DO scores between groups for gender, overseas hire, mother's socioeconomic status, father's socioeconomic status, position in school, TCK identity, CCK identity, or degree of CCK and TCK identity. Only the ANOVA used to test for differences among intercultural sensitivity in age groups showed significance, indicating that IDI DO scores differed across the age groupings. A Bonferroni post hoc test was run to determine the statistical difference between the age groups. The results of the Bonferroni post hoc test showed that school

counselors aged 41-50 years old had significantly higher mean IDI DO scores than for those aged 22-30 years old. The results are set out in Tables 20 and 21.

Further, Cohen's effect size value ( $d = .61$ ) suggested a medium to high practical significance.

Table 20

*ANOVA IDI Developmental Orientation Score by Age Group*

IDI DO	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	Sig.
Between Groups	2467.17	4	616.79	2.64	.034*
Within Groups	76828.16	329	233.52		
Total	79295.34	333			

*Note:* \* $p < .05$

22-30 years ( $M = 92.2$ ,  $SD = 15.9$ ,  $CV = .17$ )

41-50 years ( $M = 101.8$ ,  $SD = 15.3$ ,  $CV = .15$ )

Table 21

*Post hoc: Comparison of IDI DO scores to Age Group*

(I) Age Group	(J) Age Group	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
22-30yrs	31-40yrs	-7.48	3.20	.20	-16.54	1.578
	41-50yrs	-9.61*	3.24	.03	-18.77	-.45
	51-60yrs	-8.29	3.33	.13	-17.70	1.11
	61 over	-3.84	4.05	1	-15.28	7.60
31-40yrs	22-30yrs	7.48	3.21	.20	-1.58	16.54
	41-50yrs	-2.13	2.16	1	-8.24	3.98
	51-60yrs	-.81	2.29	1	-7.29	5.66
	61 over	3.64	3.25	1	-5.54	12.82
41-50yrs	22-30yrs	9.61*	3.24	.03	.45	18.77
	31-40yrs	2.13	2.16	1	-3.99	8.24
	51-60yrs	1.31	2.34	1	-5.31	7.94
	61 over	5.77	3.28	.80	-3.52	15.05
51-60yrs	22-30yrs	8.30	3.33	.13	-1.11	17.70
	31-40yrs	.81	2.29	1	-5.66	7.29
	41-50yrs	-1.31	2.34	1	-7.93	5.30
	61 over	4.45	3.37	1	-5.07	13.98
61 over	22-30yrs	3.84	4.05	1	-7.60	15.28
	31-40yrs	-3.64	3.25	1	-12.82	5.54
	41-50yrs	-5.77	3.29	.80	-15.05	3.52
	51-60yrs	-4.45	3.37	1	-13.98	5.07

Note: \* $p < 0.05$  level.

**Education and training.** Results of the independent t-tests run for the education and training variables reveal that counselors who took a multicultural counseling course or reported having intercultural professional development had significantly higher intercultural sensitivity as measured by the IDI. Results of the independent samples t-test shows that IDI DO scores significantly differed between

counselors that took a multicultural counseling courses and those that did not at the  $p < .05$  level (see Table 22). This implies that multicultural counseling coursework transfers as meaningful training for developing intercultural sensitivity in school counselors in international schools. However, Cohen's effect size value ( $d = .24$ ) suggests a small to medium practical significance.

Table 22

*Descriptive Statistics and T-Tests: IDI DO Scores and Multicultural Counseling Course*

	Group	Mean	SD	Mean Dif.	Sig. (2-tailed)	$t$	95% Confidence Interval	
							Lower	Upper
IDI DO	MCC course	101.1	15.3	-3.67	0.03*	-2.16	-7.01	-0.32
	No MCC course	97.4	15.3					

Note: \* $p < .05$

$df = 332$

$n = 192$  MCC Course,  $CV = .15$

$n = 142$  No MCC Course,  $CV = .16$

Results of the independent samples t-test also show that IDI DO scores differed significantly between counselors that reported having professional development in intercultural communication or intercultural competence at the  $p < .05$  level (see Table 23). Additionally, Cohen's effect size value ( $d = .24$ ) suggests a small to medium practical significance. Counselors in international schools that have had professional development in intercultural communication or competence have higher intercultural sensitivity than those that have not had this kind of training, implying that there is a relationship between professional development in this area and the development of intercultural sensitivity of school counselors in international schools.

Table 23

*Descriptive Statistics and T-Tests: IDI DO Scores and Intercultural PD*

	Group	Mean	SD	Mean Dif.	Sig. (2-tailed)	<i>t</i>	95% Confidence Interval	
							Lower	Upper
IDI DO	ICC PD	100.8	14.9	-3.83	0.03*	-2.12	-7.4	-0.28
	No ICC PD	96.9	16.2					

Note: \* $p < .05$

$df = 332$

$n = 229$  ICC PD, CV .15

$n = 105$  No ICC PD, CV = 17

***Intercultural exchange and mentoring.*** Of the variables related to intercultural exchange and mentoring, none of the independent t-tests revealed significant differences between groups. However, most variables showed increases in a positive direction toward higher intercultural sensitivity if the school counselor participated in study abroad or an exchange program. For example there was a five-point difference in the IDI DO score means of those that participated in either the AFS, JET or Peace Corps exchange programs ( $n = 20$ ,  $M = 104.5$ ), than those that did not participate ( $n = 314$ ,  $M = 99.2$ ). Further, Cohen's effect size value ( $d = .36$ ) suggests small to medium practical significance. There was no significant difference between those that indicated having a mentor and those that did not.

Overall, there were few variables that showed significant differences between groups. Age, taking a multicultural counseling course, and participating in intercultural communication or competence professional development were the significant findings. Of note was the insignificant difference between TCK ( $n = 69$ ,

$M = 101.1$ ) and non-TCK ( $n = 265$ ,  $M = 99.1$ ) school counselors. While the results did not show significance, they are in the expected direction. It is possible that the difference between scores is muted as a result of the tested population all having spent considerable time abroad, thus experiencing intercultural life and taking on similar traits of TCKs. What this comparison may show is the difference in intercultural sensitivity between third culture *kids* and third culture *adults*; rather than a comparison to adults with no experience abroad. The next section explains the recoding of variables used in preparation for the regression and path analysis.

**Recoding of variables.** Several variables were recoded from categorical to continuous variables or calculated into an index to better analyze the data. Adding the total degree of identification with CCK/TCK identity formed a CCK/TCK Index. Several socioeconomic variables were recoded as well. For mother and father's education, a total number of years were calculated to provide a continuous variable. In addition, a combined socioeconomic status variable was recoded by adding together the years of schooling of both the father and mother. If either parent was reported as "NA" the respondent was removed from that variable. Similarly, the participant's education level was converted from a categorical variable to a continuous one by calculating their completed degrees to a total number of years of study. An Intercultural Development Activity Index was also computed by adding the frequency ratings of each of the eight categories creating a score range of 8 to 53. Finally, adding together the degree of mentor importance and how frequently the mentor was used to create a Mentor Index.

**Correlates of intercultural sensitivity.** Correlational analyses were completed to determine the relationship between intercultural sensitivity and the independent variables. Results revealed five independent variables that correlated significantly to intercultural sensitivity. Paying attention to cultural differences during travel was significantly correlated with IDI DO scores. Furthermore, frequency of personal interactions in which one tries to understand the cultural perspective of a culturally different person was significantly correlated with IDI DO scores. The length in months of a school counselor's study abroad was also correlated significantly with IDI DO scores, as was total years spent outside of the school counselor's passport country. The Intercultural Development Activity Index was also significantly correlated with higher levels of intercultural sensitivity. Table 24 includes the five variables that are significantly correlated with intercultural sensitivity as well as thirteen others that were notably correlated, but did not show statistical significance at the  $p < .05$  level.

Table 24

*Correlates of Intercultural Sensitivity (IDI DO Scores)*

Independent Variables	Pearson Correlation
ICC development activity- Travel	.22**
ICC development activity- Personal interactions	.22**
Length of study abroad	.17**
Total years outside passport	.14**
ICC Development Activity Index	.14*
ICC development activity- Sight visits	.10
ICC development activity- Arts	.10
ICC coursework	.10
ICC exchange (ASF, Peace Corps or JET)	.08
JET program	.08
Study abroad	.08
AFS length	.07
Father's SES	.07
ICC development activity-Read books/articles	.07
Organizational training (frequency of ICC PD)	.07
Degree of TCK identity	.06
Parent SES Index	.06
TCK identity	.06

Note: \*Correlation is significant at the  $p < 0.05$  level (2-tailed)

\*\*Correlation is significant at the  $p < 0.01$  level (2-tailed)

Overall, the results show that most kinds of intercultural development activity, sustained study abroad or exchange programs, socioeconomic status, and identifying as a TCK to a high degree correlate (although at levels usually considered negligible) with intercultural sensitivity. Also, for this study, the degree to which intercultural training was offered at a counselor's international school was notably correlated with intercultural sensitivity. Variables of interest that were not correlated with intercultural sensitivity in

this study were identifying and using a mentor, and the frequency in which one journals or uses a second language from the intercultural developmental activity category.

**Regression model.** Prior to the path analysis, several ordinary least square regression models were fit to predict the intercultural sensitivity of counselors in international schools. Using eleven of the most highly correlated predictor variables (used later in the path analysis) the results of the regression analysis indicate that the combination of variables explained 9% of the variance,  $R^2 = .09$ ,  $p < .01$ . Table 25 shows the coefficients for the regression equation. While statistically significant, Cohen's low effect size value ( $d = .09$ ) suggests negligible practical significance.

Table 25

*Regression Analysis: Dependent Variable = Overall IDI DO Scores*

	Unstandardized		Standardized
	Coefficients		Coefficients
	<u>B</u>	<u>Std. Error</u>	<u>Beta</u>
Father's SES	.24	.23	.06
Length study abroad	.12	.05	.12*
Age	.48	.88	.03
Gender	-2.55	1.79	-.08
MCC coursework	2.81	1.76	.09
Intercultural PD	3.01	1.86	.09
TCK identity	.16	2.17	0
ICC Activity Index	.28	.141	.11*
Mentor	-1.06	1.83	-.03
ICC exchange dichotomy	5.12	3.62	.08
Years outside passport	.17	.10	.11
(Constant)	79.83	7.21	
$R^2$	.09**		
$F(11, 322)$	2.80		

Note: \*  $p < .05$ , \*\*  $p < .01$

The length in which counselor's studied abroad and their intercultural activity index score were the most significant predictors of intercultural sensitivity in the model. Other notable predictors were having intercultural communication or intercultural competence professional development; whether a counselor completed an intercultural exchange such as study abroad or Peace Corps; the total years a school counselor was out of their passport country; and gender, with females showing higher intercultural sensitivity.

**Sensitivity analysis.** Using the same variables, sensitivity analysis was used to corroborate the results. Sensitivity analysis originates from the field of public administration, and is method to verify results by using three statistically methods (G. Fry, personal communication, August 8, 2014). Thus a spline variable was created for intercultural sensitivity and logistic regression were run in addition to the above ordinary least squares regression analysis.

*Spline variable.* The spline variable was created by converting all counselor IDI DO scores that were below 100, the instrument's middle point, to zero, while keeping the actual value of scores equal to or greater than 100. The results of the regression to predict intercultural sensitivity as expressed in the spline variable indicated that the combination of eleven variables explained 7% of the variance,  $R^2 = .07, p < .05$ . See Table 26 for coefficients of the ordinary least squares regression using the spline variables. Further, Cohen's effect size value ( $f^2 = .07$ ) suggests small practical significance.

Table 26

*Regression Analysis: Dependent Variable = Spline Variable*

	Unstandardized		Standardized
	Coefficients		Coefficients
	<u>B</u>	<u>Std. Error</u>	<u>Beta</u>
Years outside passport	.66	.367	.11
Gender	-12.06	6.52	-.10
Father's SES	.74	.86	.05
ICC exchange dichotomy	-28.80	62.25	-.12
Length study abroad	.49	.20	.14*
Age	-.24	3.20	-.01
MCC coursework	9.40	6.41	.08
ICC Exchange Index	-36.73	58.08	-.17
Intercultural PD	7.91	6.76	.07
Mentor	-1.87	6.56	-.02
TCK identity	-.92	7.97	-.01
(Constant)	249.02	346.94	
$R^2$	.07*		
$F(11, 330)$	2.08		

*Note: \*p < .05*

Results of the spline variable indicated similar predictive power, and identified similar significant predictor variables of intercultural sensitivity (e.g. intercultural activity and years outside passport country) as using the continuous response variable.

*Logistic regression.* Logistic regression allows for the conversion of the response variable into a dichotomous variable. The school counselor's intercultural sensitivity scores were coded as scoring above 100 on the IDI DO (1) or not (0). Tables 27 and 28 show the results for the logistic regression analysis.

Table 27

*Logistic Regression Results for Counselor's Intercultural Sensitivity*

	Variable	B	S.E.	Sig.	Exp(B)
Step 1a	TCK identity	.04	.30	.89	1.04
	Years outside passport	.03	.01	.08	1.02
	Gender	-.45	.25	.07	.64
	Age	.02	.12	.84	1.02
	Length study abroad	.02	.01	.06	1.01
	ICC Activity Index	.04	.02	.06	1.04
	MCC coursework	.33	.24	.17	1.39
	Intercultural PD	.25	.26	.34	1.28
	Father's SES	.03	.03	.39	1.03
	ICC exchange dichotomy	.33	.50	.52	1.38
	Mentor	-.18	.25	.47	.83
	Constant	-2.11	1.01	.04	.12
		X <sup>2</sup> (11, N = 334) p = .011	24.41		

Table 28

*Model Summary: Counselor's Intercultural Sensitivity*

Step	-2 Log likelihood	Cox & Snell R Square	Nagelkerke R Square
1	423.33a	.07	.10

Like the ordinary least squares regression, the logistic regression results show this combination of predictor variables significant at the  $p < .05$  level. Additionally, the pseudo R-square values show a similar percentage of the variance was predicted in the logistic model. However, logistic regression does not have an equivalent to the R-squared that is found in ordinary least squares regression. The UCLA Institute for Digital Research and Education (IDRE, 2014) states that the pseudo-R-square statistics does not

fully mean what R-squared means in ordinary least square regression (the proportion of variance explained by the predictors), and it is suggested that interpreting this statistic should be done with caution. Overall, the sensitivity analysis shows largely similar predictive power of intercultural sensitivity and significance of the regression model as the ordinary least squares regression used in the path analysis.

**Most predictive regression.** Aside from the regression used in the path analysis, several regression models were run to find the most predictive combination of personal and professional factors that influence intercultural sensitivity. The most notable difference in the most predictive model is the separation of the intercultural development activities. The results of the regression to predict intercultural sensitivity indicated that the combination of twelve variables explained 14% of the variance,  $R^2 = .14, p < .001$ . Results of the coefficients are found in Table 29. Additionally, Cohen's effect size value ( $f^2 = .14$ ) is considered small to medium practical significance.

Table 29

*Regression Analysis: Most Predictive Model*

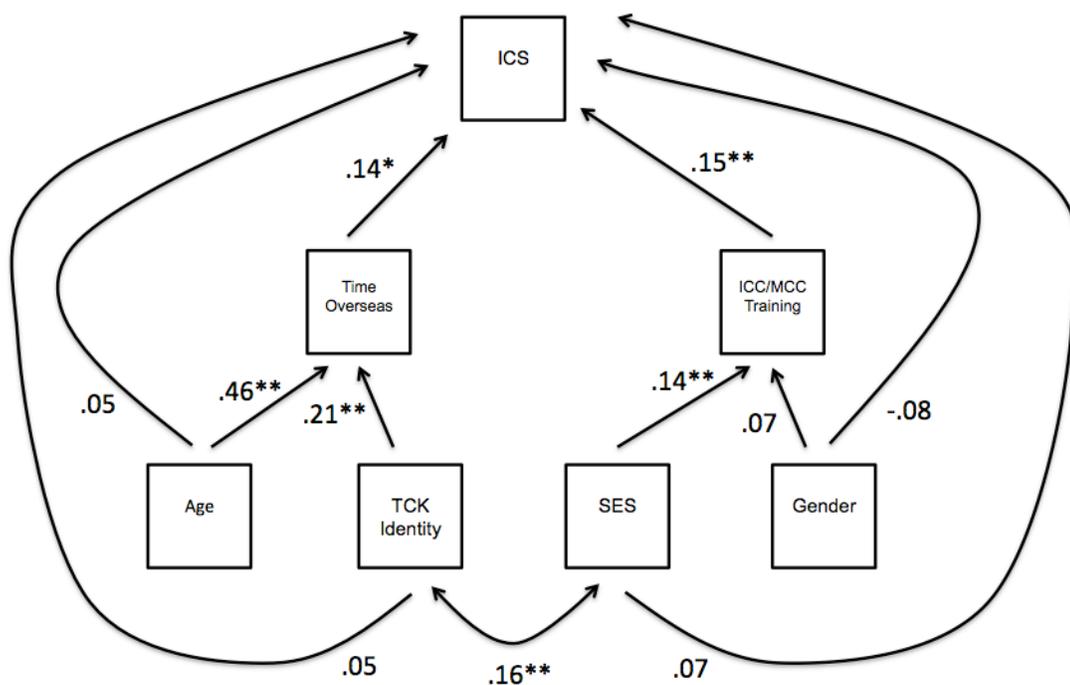
	Unstandardized Coefficients		Standardized Coefficients
	<u>B</u>	<u>Std. Error</u>	<u>Beta</u>
Years outside passport	.12	.09	.08
Length study abroad	.13	.054	.13*
Gender	-2.74	1.72	-.09
MCC coursework	2.52	1.69	.08
Age	.48	.84	.03
Father's SES	.24	.22	.06
Intercultural PD	2.76	1.78	.08
Travel- Attention to difference	4.32	1.59	.16**
ICC development activity- Arts	.07	.69	.01
ICC development activity- Personal cultural interactions	1.87	.73	.15*
ICC exchange dichotomy	4.70	3.42	.07
ICC development activity- Sight visits	.14	0.51	.02
(Constant)	60.33	8.13	
$R^2$	.14***		
$F(12, 327)$	4.65		

Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Paying attention to cultural differences during travel, personal interactions with culturally different others, and the length a counselor spent studying abroad were significant predictors of intercultural sensitivity in this regression model. Other variables with notable beta coefficients include gender, intercultural professional development, and multicultural counseling coursework. It is also worth noting that TCK identity and mentoring were not included in this model.

**Path analysis.** A path analysis was conducted to test the path diagram presented in the previous chapter. Path analysis explains the predictive relationship of the

individual and professional factors and intercultural sensitivity using multiple variable regression. Using an online calculator, Cohen's  $f^2$  was also calculated to show the effect size, or practical significance of the multiple variable regression (Cohen, 1988, Soper, 2014). Standard interpretation of this type of magnitude of effect is: Small (.02), medium (.15), and large (.35) (Cohen, 1988). The results of the path analysis are found in the path diagram and explained by the path coefficients presented in Figure 14.



*Figure 14.* Path diagram of intercultural sensitivity of counselors in international schools. The path of influence of individual and professional variables on intercultural sensitivity. Note: \*Significant at the  $p < .05$  level, and \*\*Significant at the  $p < 0.01$  level. Age = Age category, TCK identity = Yes or No. Time Overseas in years.

The first step in the path analysis was to predict the length a school counselor was outside their passport country. The results of the multiple variable regression indicated that of the six selected predictors, they explained 26% of the variance,  $R^2 = .26$ ,  $p < .001$ . It was found that age ( $\beta = .46$ ) and TCK identity ( $\beta = .21$ ) significantly predicted the number of years a school counselor spent outside of their passport country. Table 30 presents the predictors used in the regression and shows the multiple variable regression results on time counselors spent outside their passport country. Further, Cohen's effect size value ( $f^2 = .35$ ) suggests large practical significance.

Table 30

*Regression Analysis: Dependent Variable = Total Years Outside Passport Country*

	Unstandardized Coefficients		Standardized Coefficients
	<u>B</u>	<u>Std. Error</u>	<u>Beta</u>
Age	4.04	.43	.46**
TCK identity	5.14	1.17	.21**
Gender	-.92	.98	-.05
Father's SES	.03	.13	.01
Study abroad	1.78	.99	.09
ICC exchange	.86	1.98	.02
(Constant)	-8.20	3.07	
$R^2$	.26		
$F(6, 324)$	18.85		

Note: \*\* $p < .01$ ,  $p < .001$

The next step in the path analysis was to determine the most predictive path to intercultural sensitivity in relation to formal education and multicultural or intercultural training. Two regressions were run in this step; one to predict formal education and one to predict multicultural/intercultural training. The results of the two regressions were

compared and the most predictive response variable was kept as the path variable.

**Formal education.** The results of the regression for formal education, measured by years spent in formal schooling, indicated that of the six selected predictors, they explained 3% of the variance,  $R^2 = .03$ . The regression was not significant. However, it was found that age ( $\beta = .15$ ) significantly predicted the amount of formal education of a school counselor. Table 30 shows the multiple variable regression results for years of formal education. Further, Cohen's effect size value ( $f^2 = .03$ ) suggests small practical significance.

Table 31

*Regression Analysis: Dependent Variable = Total Number of Years of Formal Education*

	Unstandardized Coefficients		Standardized Coefficients
	B	Std. Error	Beta
Father's SES	-.01	.02	-.03
Gender	-.17	.16	-.06
Age	.18	.07	.15**
TCK identity	-.13	.19	-.04
Study abroad	.24	.16	.08
ICC exchange	.27	.32	.05
(Constant)	17.81	.50	
$R^2$	.03		
$F(6, 324)$	1.85		

Note: \*\* $p < .01$

**Intercultural/multicultural training.** Multiple variable regression analysis was then used to explain predictors of intercultural/multicultural training. A Cultural Training Index was created to use as the response variable. This variable included whether the

counselor had a multicultural counseling course or not, intercultural coursework or not, and professional development in intercultural communication or competence or not. The scores of these dichotomous training variables were added together to form a continuous index variable. The results of the regression to predict this training index indicated that the six selected predictors explained 4% of the variance,  $R^2 = .04$ ,  $p < .05$ . It was also found that father's socioeconomic status ( $\beta = .15$ ) significantly predicted the amount of multicultural or intercultural training of a school counselor. Table 32 shows the multiple variable regression results for the training index variable. Additionally, Cohen's effect size value ( $f^2 = .04$ ) suggests small practical significance.

Table 32

*Regression Analysis: Dependent Variable = Cultural Training Index*

	Unstandardized Coefficients		Standardized Coefficients
	<u>B</u>	<u>Std. Error</u>	<u>Beta</u>
Years outside passport	.01	.01	.04
Gender	.16	.12	.07
Father's SES	.04	.02	.15**
ICC exchange	.32	.25	.07
Length study abroad	0	0	.03
Age	-.09	.06	-.09
(Constant)	1.46	.38	
$R^2$	.04*		
$F(6, 324)$	2.16		

Note: \* $p < .05$ , \*\* $p < .01$

Since the regression models each explained a small amount of the variance in training of school counselors, the results of the direct influence of the formal education or intercultural/multicultural training regressions were compared to choose which to keep in

the path diagram.

As reported earlier in the results, a relationship exists among higher intercultural sensitivity for counselors trained in multicultural counseling, intercultural communication coursework and intercultural professional development. The results of the regression to predict intercultural sensitivity indicated that formal education explained none of the variance. Thus, formal education was not a direct, significant predictor of intercultural sensitivity. However, the results of the regression to predict intercultural sensitivity indicated that the Cultural Training Index explained 2% of the variance,  $R^2 = .02$ ,  $p < .01$ . The Cultural Training Index is a significant predictor of intercultural sensitivity, even though it explains a small amount of the variance and Cohen's effect size value ( $f^2 = .02$ ) suggests small practical significance. Still, the multicultural/intercultural training variable was kept in the path model and is reflected in the results in Figure 14.

The next step of the path analysis was to predict the level of intercultural sensitivity of the direct paths from the explanatory variables to the outcome variable. Regression analyses were run to determine the direct influence of age, TCK identity, and socioeconomic status on intercultural sensitivity. The results of the regressions to predict intercultural sensitivity with these variables indicated that they were not significant predictors on their own (see Figure 16 for beta weights). However, the correlation between TCK identity and socioeconomic status, as expected, was significant,  $r = .16$ ,  $p < .01$ .

The last step of the path analysis was to run a multiple variable regression of the influence of time spent outside of one's passport country and the Cultural Training Index.

The results of the regression to predict intercultural sensitivity indicated that time spent outside of one's passport country and the Cultural Training Index explained 4% of the variance,  $R^2 = .04$ . This combination of variables was significantly predictive at the  $p < .001$  level as both time spent outside of one's passport country ( $\beta = .14$ ) and the Cultural Training Index ( $\beta = .15$ ) significantly predicted the intercultural sensitivity of a school counselor. However, Cohen's effect size value ( $f^2 = .04$ ) suggests small practical significance. The path analysis results are reported by predictor variable in the next paragraphs.

*Age.* In the path diagram, age was significantly predictive of the time spent outside of a counselor's passport country. This is logical considering one may have more opportunities to gain experience with cultural difference as they age. As a direct predictor of intercultural sensitivity, however, age was not significant. The effects of age on intercultural sensitivity in this study are consistent with previous studies of intercultural sensitivity with international populations (Bayles, 2009; Frethiem, 2007; Yuen, 2010).

*TCK identity.* TCK identity was significantly predictive of time spent outside of passport country. Because TCKs spend a portion of their early life outside of their passport country, it is logical that it is significantly predictive of the total time spent outside of a counselor's passport country. However, as with age, by itself TCK identity is not significantly predictive of intercultural sensitivity in this path analysis. Yet, together age and TCK identity positively influence the predictive relationship of time spent overseas on intercultural sensitivity.

*Time overseas.* In this path analysis, time spent overseas was significantly

predictive of counselors' level of intercultural sensitivity. This suggests that as counselors spend more time outside of their passport country they are more readily available to make meaning of their experience with cultural difference and progress along the DMIS/IDC continuum. This finding is consistent with other researchers that have found significantly higher levels of intercultural sensitivity of educators that have experienced intercultural sojourns (El Ganzoury, 2012; Mahon, 2006; Pedersen, 2010; Yuen, 2010).

***Socioeconomic status.*** The path analysis revealed that socioeconomic status was not significantly predictive of years of formal education. The small variance in the level of education of school counselors (all school counselors had a minimum of a four-year degree) may have influenced the predictive nature of the regression equation. Socioeconomic status was not significantly correlated with intercultural sensitivity in this study as it was in several others (Yuen, 2010; Yuen & Grossman, 2009).

***Gender.*** Gender was not a significant predictor of formal education, nor directly predictive of intercultural sensitivity. Most studies showed similar, insignificant findings for the effect of gender on intercultural sensitivity (Bayles, 2009; El Ganzoury, 2012; Fretheim, 2007; Pedersen, 2010; and Yuen, 2010). However, females ( $n = 217$ ,  $M = 100.5$ ) did score nominally higher than men ( $n = 117$ ,  $M = 97.8$ ).

***Formal education and training.*** The results of formal education's influence on intercultural sensitivity showed little predictive value towards intercultural sensitivity. It is possible that since there was little variance between school counselors' level of education, these results did not show as much predictive power. Alternatively, the results

show that formal training in intercultural coursework or intercultural competence, intercultural professional development, and multicultural counseling coursework is significantly predictive of intercultural sensitivity. This is consistent with other studies, which have noted the influence of intercultural intervention on IDI DO scores and intercultural development (DeJaeghere & Cao, 2009; DeJaeghere & Zhang, 2008; Pedersen, 2010; Vande Berg et al., 2009). The nature of the Cultural Training Index variable does not specify the nature of this training, however. It simply indicates that there is a relationship between the school counselor's exposure to intercultural/multicultural coursework and professional development and their intercultural sensitivity. These results suggest that counselors can influence their intercultural sensitivity through directed formal training and professional development. The next portion of the chapter presents the qualitative results of the study.

### **Qualitative Results**

Two open-ended questions were asked of participating counselors on the demographic questionnaire regarding their intercultural development:

What has positively influenced your intercultural sensitivity?

What has negatively influenced your intercultural sensitivity?

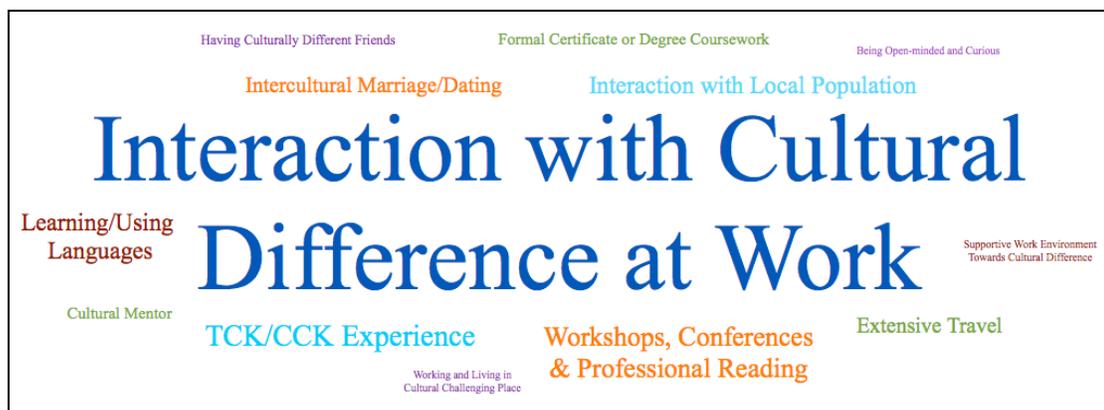
An exploratory, discovery method was used to find themes for the positive and negative influences on intercultural development in school counselors in international schools. In a discovery methodology, data are sorted into categories to provide a conceptual understanding (Inman et al., 2009). Then the categories are coded, and using quasi-statistics, such as frequencies, the results are examined to come to a conclusion regarding

the influences on the questions at hand (Creswell, 2014; Inman et al., 2009).

All of the counselor responses were read and coded. Some answers were vague and could not be coded in a meaningful way. These responses were counted towards the total number of responses. However, blank responses were not included in the total count. For the positive factors of intercultural sensitivity the responses were coded all at once, but aggregated by developmental stage on the DMIS/IDC. Results were categorized in three groups: Denial and polarization, minimization, and acceptance and adaptation.

It is important to note that it is possible that response bias exists in these data. The two open-ended questions were presented at the end of the demographic questionnaire. Respondents may have been influenced by the topics mentioned on the instrument. The following paragraphs summarize the responses and provide short narratives of participating counselors in international schools.

**Positive influences.** The completed responses of counselors ( $n = 291$ ) were coded into sixteen different categories. Thirteen percent of the respondent cases had blank replies ( $n = 43$ ). Frequencies of response were calculated, and are reported in Table 33 by developmental stage category and in total (see Appendix F). Figure 15 presents a cloud diagram of the frequencies of the main themes contributing positively to intercultural development.



*Figure 15.* Cloud diagram of positive contributions on intercultural development. A visual representation of the frequencies of themes with size of text representing higher frequency.

**Overall qualitative results.** The most frequently mentioned positive influence on intercultural sensitivity was interaction with others of cultural difference at work ( $n = 102$ , 35%). This result shows counselors' appreciation for the everyday challenge of working in international schools among diverse populations of students, teachers, parents, and colleagues. For example, one counselor explains, "working in a truly international setting with many third culture kids (and adults) seeing the benefit of proactive conversations and support." Of note is the increase in frequency of this response as intercultural development reaches the ethnorelative stages.

The second most stated positive influence of intercultural sensitivity development was TCK/CCK identity. Ten percent of responding school counselors ( $n = 30$ ) indicated that their upbringing overseas contributed positively to their intercultural development. One counselor shared the influence of living overseas during the formative years, "I studied in international schools so I can better understand a child's feeling when a friend

is moving and also the differences between cultures and the impact it has on children's behavior and social and emotional development." In addition, several counselors stated that raising a family overseas has made them more sensitive to cultural differences. For example, "[I am in] a cross cultural relationship and have a cross-cultural kid who speaks three languages at age 3!"

Types of intercultural professional development such as conferences, workshops and professional reading were the third most frequent response by all respondents. Earlier findings in this study showed that these activities are not frequently provided at international schools. Yet counselors are seeking out opportunities at professional conferences, and also pursuing further professional development independently through reading. Counselors are reporting that these experiences have a positive influence on their intercultural development.

*Acceptance/adaptation stages.* School counselors in international schools in the adaptation or acceptance stage report frequent and meaningful interaction with culturally different others at work ( $n = 17, 40\%$ ). School counselors ( $n = 7, 17\%$ ) in this stage also specifically indicated that they were able to navigate the multilingual environment at the school. They reported that their language ability gave them additional skill for counseling, navigating the host culture, or other cultural populations in the school. Several counselors also noted that this opened opportunities for them to navigate environments outside of school, which provided a more intimate view into the host culture. School counselors in the acceptance/adaptation stage also have lives in which cultural difference extends into their home as some counselors ( $n = 6, 14\%$ ) noted

intercultural marriage or dating as a positive influence on their intercultural development.

Overall these major results depict the characterization of the adaptation and acceptance stages on the DMIS/IDC. School counselors in these stages can navigate multiple cultural settings, showing bi- or multicultural adaptation. Additionally school counselors ( $n = 6$ , 14%) reported pursuing professional development such as conferences, professional reading, or workshops. For example, "...working in an international school in the [Middle East], I dealt with many cultural sensitivities that needed to be studied and tackled differently." Comments like this indicated that school counselors in international schools are pursuing additional self- and culture specific knowledge. This allows them to better understand and bridge cultural difference and similarity, as is the developmental goal in the acceptance stage.

Interestingly there is a higher frequency of responses in most categories for the more ethnorelative stages on the DMIS/IDC. This could be a result of this stage of school counselors' heightened capacity to articulate the positive influences on their development. This stage grouping showed the highest response rate, and it was observed that the answers reflected depth. Alternatively, since the data were reviewed and coded by stage and the process started with the acceptance/adaptation grouping, more of the responses could have fit into these categories as they were considered earlier in the procedure.

**Minimization.** As the largest group, the results of the minimization stage group ( $n = 200$ ) reflect the overall frequencies. Interactions with culturally different people at work ( $n = 70$ , 35%), TCK/CCK identity and raising TCK children ( $n = 26$ , 13%), and

attending conferences, workshops and professional reading ( $n = 20$ , 10%) were the three highest categories of response. The responses in the minimization group were rich with description of countries lived in, places traveled, courses taken, influential relationships with host country colleagues, and a general willingness to continue learning about cultural differences. For example, "Taking opportunities to hear individual stories, living abroad as a child, having curiosity, and a willingness to see familiar things from new perspectives have influenced my intercultural sensitivity."

Overall the minimization stage is a very comfortable stage for individuals, yet this comfort can mask cultural difference. For example, "It doesn't matter where anyone comes from, everyone is a human being and most people are genuinely good, caring and considerate of others." This statement is typical of an early minimization stage in that it recognizes cultural difference, but minimizes the alternate worldview of culturally different individuals by assuming cultural similarity.

When compared to the acceptance/adaptation group, the minimization group results show less involvement with speaking an additional language and fewer respondents mention intercultural marriage or dating. Additionally, fewer school counselors report interacting meaningfully in places considered local or with host country nationals. Interestingly, the minimization group was keen to mention "open-mindedness" and "curiosity." Perhaps this reflects the later stages of minimization and an eagerness to begin to interact more meaningfully with cultural difference.

*Denial/polarization.* The denial/polarization group ( $n = 49$ ) results revealed that interactions with culturally different people at work ( $n = 15$ , 31%) and extensive travel ( $n$

= 5, 10%) were the highest categories of response. The responses reflected contact theory, or that being exposed to cultural difference at work and when traveling contributed to their intercultural sensitivity (Pettigrew et al., 2011). These activities help to advance individuals in the denial/polarization stage into the minimization stage by encouraging the recognition of cultural difference and alternative cultural perspectives.

Additionally, the next most frequent activities reflected an active orientation towards learning about cultural difference and other perspectives. Conferences, workshops, and professional reading ( $n = 4, 8\%$ ), interaction with the local population ( $n = 4, 8\%$ ) and having a cultural mentor ( $n = 4, 8\%$ ) all depict this willingness to learn more about different worldviews. Comments such as, "[I have] a secretary from the host country that I talk to on a daily basis and am able to learn from a different perspective during parent and/or student meetings," indicate the growth of counselors in the denial/polarization stages.

**Negative influences.** The completed responses of the negative influences on intercultural sensitivity for school counselors in international schools ( $n = 259$ ) were read and coded into eighteen categories. The question was blank for 29% for the respondents ( $n = 75$ ). Frequencies of responses were calculated and are reported in total in Table 34 (see Appendix F). It was decided that the data would not be aggregated by developmental stage for this analysis because of the low response rate to the question in several categories. Figure 18 presents a cloud diagram of the themes that emerged from the qualitative analysis of the negative influences on intercultural sensitivity development.



*Figure 18.* Cloud diagram of challenges to intercultural development. A visual representation of the frequencies of themes with size of text representing higher frequency.

The top three factors that school counselors in international schools mentioned as challenges to developing their intercultural sensitivity were cultural fatigue ( $n = 29$ , 11%), host country attitudes towards cultural difference ( $n = 24$ , 9%), and feeling isolated (in a "bubble") in the international school community or school ( $n = 21$ , 8%). School counselors cited many examples of daily cultural frustrations contributing to "culture fatigue" (Paige & Goode, 2009). Counselors named this feeling "cultural exhaustion," "saturation," and identified notions of having "first world expectations." Counselors mentioned dangerous driving conditions, poor infrastructure, and pollution as examples contributing to culture fatigue. They also mentioned deeply wearing customs in this category, for example, "A preponderance of customs in a culture that make it very difficult to appreciate because these customs promote violence, sexism, religious

prejudice, unhealthy circumstances for children, and waste."

School counselors explained their observations of host country attitude differences as, "making more of an effort to understand another's culture than that person's attempt to understand mine," wishing "the people of other nationalities around me would accept my ways of being [in relation to religious practice]," and "working with a family that may not want to adhere to the culture of the school can be frustrating."

In the acceptance and adaptation stages significant negotiation of culturally appropriate behavior occurs. Counselors are responsible to determine what is considered culturally appropriate and according to whom. Additionally, in the minimization and polarization stages there is considerable need to understand the intricacies of culturally different perspectives, which can bring about complicated moral and ethical dilemmas for counselors.

School counselors explained their isolation as, "living within another culture, but not actually with another culture." This implies that their integration into the community and quality of relationships within the community are lacking. This is particularly challenging as they may be expected to enact meaningful change as counselors and leaders across cultures. Additionally, counselors reported the unfortunate ease of not engaging in the local culture. For example, "being in an environment that speaks my native language is a challenge. While this may not have negatively impacted my sensitivity, it has not heightened it." Reviewing the results of other negative influences; no language skills, perceived safety, time constraints, and local law differences may complicate the ability of some counselors to engage with the host country culture.

School culture, while not as frequently mentioned ( $n = 16, 6\%$ ), did provide an interesting contextual result. Several counselors articulated specific challenges with polarizing, ethnocentric practices, or unwillingness to discuss culture in their school context. For example, one counselor cited their school had unhealthy polarizing views of educational practices (e.g., UK vs. US). Another counselor noted, "the unwillingness among colleagues and international school leadership...to recognize the unexamined U.S. centric, English dominant, privileged, White imperialistic cultural patterns that are unconsciously brought to our respective workplaces." Another counselor wrote about challenges with school leadership when, "cultural differences are cited as 'the reason' initiatives to better a school community cannot be moved forward." Additionally, counselors noted the role that school culture plays in faculty and student engagement with the local population e.g. intentional service to the local communities to counteract the international school "bubble." Related to the school culture challenges were feelings of salary and benefit inequality, isolation, and missed opportunities between local hires and overseas hires ( $n = 7, 3\%$ ). These data show that school counselors in international schools are aware of the need to create culturally inclusive environments (Lee, 2001; Poore, 2005).

Other notable results included the lack of professional development, training or mentors for increasing their intercultural sensitivity, ( $n = 16, 6\%$ ), previous or current isolation and/or deep cultural bias ( $n = 19, 7\%$ ), and the development of stereotypes as a result of insufficient training, understanding, or experience ( $n = 16, 6\%$ ). Stereotyping was characterized as a specific challenge within the university advising process. One

counselor noted a need for cultural awareness explaining, "Delving into the college piece, I see more stereotyping due to the craziness around college admissions. I'm uncomfortable with my linear thoughts when dealing with certain segments of the population that repeatedly drive the discourse around the top eight universities." For counselors that work with families through the university admissions process, cultural differences were noted as especially tenuous.

It should also be addressed that counselors ( $n = 24, 9\%$ ) felt there were no negatives in their development of intercultural sensitivity. Some counselors expanded on this response with comments such as, "I cannot think of an activity that has impacted my cross-cultural or intercultural sensitivity negatively. I've always tried to remain positive and aware, to stay squarely on the learning curve, and keep moving forward." Indeed, taking a learning orientation, engaging in self-reflection, and discerning the best action is what characterizes life lived interculturally (Schaetti, Ramsey, & Watanabe, 2009).

### **Conclusion**

The results in this chapter present a diverse and internationally experienced group of school counselors, yet school counselors in international schools are predominately working from the transitional stage of late minimization. Counselors with specific cultural training have significantly higher intercultural sensitivity and as a result may be better equipped to serve diverse populations. The findings also provide partial support that older counselors may be more advanced in their intercultural sensitivity. Important predictors of intercultural sensitivity included the length a counselor studied abroad, length of time spent outside of passport country, and intercultural development activity

involvement; specifically paying attention to cultural difference during travel and personal interactions. Finally, cultural training, such as multicultural counseling courses and intercultural professional development were also significantly predictive in the path analysis. Overall, the quantitative statistics results show several significant findings of personal and professional predictors of intercultural sensitivity, however their practical significance is statistically considered low.

The qualitative findings show themes of counselors appreciating the diverse workplace setting. School counselors also consider their TCK identity or interaction raising their third-culture children as a positive influence on their intercultural sensitivity. School counselors also believe the cultural professional development they have sought out as supportive of their intercultural development. The main challenges to counselors developing intercultural sensitivity include cultural fatigue, perceptions of negative host country attitudes, and the "bubble" nature of living and working in international school communities. Additionally, school culture and the infrequency of intercultural professional development opportunities are noted as a challenge to developing intercultural sensitivity. The next chapter provides a further summary and a discussion of the findings.

## Chapter 5

### SUMMARY AND DISCUSSION

The purpose of the study was to identify personal and professional factors influencing the intercultural sensitivity of school counselors in international schools. This study is grounded in the assumption that school counselors with intercultural sensitivity in international schools can better deliver culturally inclusive developmental guidance programs, and more fully support the needs of culturally different students, families and the community (Bennett & Bennett, 2004). Additionally counselors with intercultural sensitivity can better serve in their "shadow roles" as change agents, collaborators in the school community, school climate advocates, and leaders of systemic change if they have developed intercultural sensitivity.

The DMIS served as the theoretical framework for the study and the IDI v3 was used to quantify and measure intercultural sensitivity as expressed by the IDC. Multiple variable regression was used to determine the personal and professional factors that most influenced school counselors' intercultural sensitivity, and path analysis further explored the relationships between the variables. The research questions in this study were:

- 1) What is the level of intercultural sensitivity of school counselors in international schools as measured by the IDI?
- 2) What personal factors influence the intercultural sensitivity of school counselors in international schools?
- 3) What professional factors influence the intercultural sensitivity of school counselors in international schools?

This chapter presents a summary and discussion of the findings from the data analysis by research question, the implications for future practice, and the strengths and limitations of the study. Recommendations for future research conclude the chapter.

### **Discussion of the Findings**

#### **Level of intercultural sensitivity of school counselors in international schools.**

School counselors in international schools were found predominately (67%) in the middle to late minimization stage of the DMIS/IDC. In this stage, school counselors may view tolerance as sufficient and overemphasize commonalities and underemphasize differences (Hammer, 2013). Hammer (2013) states that making assumptions about commonalities, and not fully recognizing cultural difference when present, characterizes early minimization. Middle to late minimization is characterized by individuals making possibly accurate recognition of cultural commonalities and differences, but may not fully attend to the differences behaviorally (Hammer). This study found that just 14% of counselors were placed in the ethnorelative stages of acceptance and adaptation.

The results of this study are consistent with other studies of educators in U.S. domestic and international school contexts (El Ganzoury, 2012; Fretheim, 2007). However, the school counselors in international schools' IDI DO results ( $M = 99.5$ ) showed a slightly higher baseline score than the U.S. educational leaders in El Ganzoury (2012),  $M = 96.9$ , and bilingual school teachers in Bayles (2009),  $M = 98.6$ . Yet DeJaeghere and Cao (2009) reported urban teachers in the US slightly higher than school counselors in international schools,  $M = 103.9$ . Results of this study were also slightly higher than results found in populations of teachers in international schools,  $M = 98.6$

(Fretheim, 2007). The overall developmental scores found in this study indicate that school counselors in international schools have similar intercultural sensitivity to other educators in the USA and in international schools, and that the primary stage of educators is minimization. This finding is important for counselors in international schools considering the essential responsibility counselors have to work across cultural difference and assumed competence of their intercultural relations. The results suggest that school counselors in international schools are in a transitional stage moving from an ethnocentric to an ethnorelative worldview.

**Personal factors and intercultural sensitivity.** Three personal factors were hypothesized to influence the development of intercultural sensitivity: Age, CCK/TCK identity, and time spent outside of one's passport country. Overall, a majority of the personal factors explored (gender, overseas hire, mother's socioeconomic status, father's socioeconomic status, position in school, TCK and CCK identity, and degree of CCK and TCK identity) did not reveal significant differences between groups, correlations, nor significant predictive power towards the development of intercultural sensitivity in counselors. The following paragraphs discuss the results by hypothesized variable.

*Age.* Though there was a significant difference among school counselors aged 41-50 years and 22-30 years, age was not significantly correlated with intercultural sensitivity overall ( $r = .05$ ). This may be a result of the variable being gathered in age categories rather than as a continuous variable. Previous studies show mixed results on age's influence on intercultural sensitivity (Bayles, 2009, El Ganzoury, 2012; Frethiem, 2007; Mahon, 2006; Yuen, 2010), yet this study shows limited support that there is a

significant difference between older and younger school counselors and their intercultural sensitivity levels. It is important to note the practical nature of this difference. The 41-50 years group scored nearly ten points higher on the IDI DO ( $M = 101.8$ ) than those aged 22-30 years old ( $M = 92.2$ ), representing a difference between early and middle minimization.

***CCK and TCK identity.*** Another personal factor hypothesized to predict intercultural sensitivity was CCK and TCK identity. TCK identity was correlated with intercultural sensitivity at a level considered negligible ( $r = .05$ ). Additionally the degree of TCK identity was similarly correlated ( $r = .05$ ). CCK identity was considerably less correlated ( $r = .01$ ). As a result the factor was labeled as "TCK identity" in the resultant path diagram. While no significance was found showing any direct influence on intercultural sensitivity, these findings are important. This is the first study of intercultural sensitivity that specifically requested respondents to report their TCK identity. This study provides the first measurement of an average TCK DMIS/IDC placement ( $n = 69$ ,  $M = 101.1$ ). The common assumption is that there is a direct relationship between TCK identity and intercultural sensitivity, and a significant difference between groups. This cannot be supported by the results of this study. Instead, the path analysis revealed that this relationship may not be direct, but show influence through the moderating variable of time outside of one's passport country.

***Time outside passport country.*** The length of time a school counselor has spent outside of their passport country was the third hypothesized personal variable in the development of intercultural sensitivity. The path analysis revealed this variable as a

predictive personal factor, ( $r = .14$ ). The path analysis results also supported that TCK identity is significantly predictive of the length of time a counselor has lived outside their passport country. Therefore, there is a significant relationship between school counselors' TCK identity and the length of time in which they spent outside of their passport country. In turn there is a significant relationship of this time spent outside of their passport country and intercultural sensitivity. Additionally, the theme of TCK identity was represented in the qualitative analysis as a factor that positively influenced counselors' intercultural sensitivity at the second most frequent rate (11%).

The result of a significant relationship between time outside of one's passport country and intercultural sensitivity is also consistent with past research (Westrick & Yuen, 2007; Straffon, 2001). Yet, other studies did not find a significant correlation (Bayles, 2009; Davies, 2010; Fretheim, 2007). Overall, this study reveals several significant correlations, between personal variables and intercultural sensitivity. However, while significance testing reflects that the results are unlikely to have occurred by chance, the correlations are generally considered weak in terms of effect size (Creswell, 2014; Utts & Heckard, 2006). Frost (2013) states that some fields, such as psychology, can expect R-squared values to be low. Human behavior is simply harder to predict than physical processes, for example (Frost, 2013).

**Professional factors and intercultural sensitivity.** Five professional factors were hypothesized to contribute to intercultural sensitivity: Multicultural counseling coursework; intercultural communication or competence coursework/training; intercultural professional development; formal education; and mentoring. Like the

personal variables, many of the professional variables did not show a significant correlation to intercultural sensitivity levels e.g. role in school, number of years as a school counselor in international schools. The following paragraphs discuss the results of the hypothesized professional variables.

***Cultural training.*** School counselors in international schools that had formal multicultural counseling coursework ( $n = 192, M = 101.1$ ), or intercultural professional development ( $n = 229, M = 100.8$ ) were found to have significantly higher intercultural sensitivity than those who had not. This reveals that counselors with specific multicultural or intercultural professional development training may be better equipped to serve as school counselors in international schools. This finding was contrary to the researcher's previous position formed from the literature review: that this often domestically focused approach may not transfer to international contexts. The results reveal a substantial finding that *multicultural* counselor coursework may be effective as a training tool for counselors taking their careers overseas.

The Cultural Training Index was the most significantly predictive factor of intercultural sensitivity in the path analysis. Counselors with further cultural training may be even better equipped as the results of the Cultural Training Index (a combination of the training experiences) reveal. Paige and Fry (2010) support the cumulative and persisting nature of intercultural experience, with their findings of the exponential effect of multiple intercultural experiences. This posits that counselors who received training in multicultural counseling may experience that their subsequent cultural trainings have an expanding, and accelerated effect on their learning and development. Furthermore, the

category of "professional development, training, and workshops" was the third most frequent theme in the qualitative analysis, showing that counselors in international schools attribute this activity to the positive development of their intercultural training, and are seeking out opportunities to do so. The positive effects of cultural training are supported by other studies which show that direct intercultural professional development improves IDI DO scores (El Ganzoury, 2012; DeJaeghere & Cao, 2009; DeJaeghere & Zhang, 2008). This finding is also important, as no previous study has measured the difference between counselor intercultural sensitivity with or without a multicultural counseling course.

***Formal education and study abroad.*** Counselors' years of formal education was not correlated to, nor significantly predictive of intercultural sensitivity. However, length of study abroad, during the university years, was significantly correlated with intercultural sensitivity ( $r = .17$ ). School counselors that studied abroad longer, for example to earn an entire degree, displayed a positive relationship to higher levels of intercultural sensitivity.

***Mentoring.*** The hypothesis that mentoring would influence intercultural sensitivity did not hold true in this study. There was statistically no relationship between intercultural sensitivity and mentoring, which is contrary to previous findings with university students (Pedersen, 2010; Vande Berg, Connor-Linton, & Paige, 2009). The informal nature of mentoring in international schools could attribute to the difference in results from the university student studies. While the majority of counselors in international schools could identify a cultural mentor in their professional career, used

them moderately, and found them important, these results did not influence the level of intercultural sensitivity as measured by the IDI v3.

Overall, the cultural training variables were significant professional factors in the development of intercultural sensitivity. The results show that counselors can influence their intercultural sensitivity through formal cultural coursework, professional development, and training opportunities.

**Intercultural development activity and intercultural sensitivity.** A variable that was not hypothesized in the path diagram but turned out have an important, positive relationship to intercultural sensitivity was the variable of intercultural development activity. It was found significantly correlated and predictive of intercultural sensitivity ( $r = .14$ ). The items that measured self-reported intercultural development activity were developed from the IDI Intercultural Development Plan®, a document produced from the results of the IDI v3 for individual profile use (Hammer, 2013). This study shows that the suggested intercultural development activities were significantly correlated with intercultural sensitivity as measured by the Intercultural Development Activity Index. A number of the individual activities were significantly correlated to intercultural sensitivity. Notably, paying attention to cultural difference during travel ( $r = .22$ ), and personal interactions ( $r = .22$ ) showed significant positive correlation. These data suggest that counselors can influence their intercultural sensitivity by intentionally observing and engaging in a culturally rich environment in various ways.

Related to intercultural development activity are the two significant challenges that emerged from the qualitative analysis. Cultural fatigue and the "bubble," or enclave

nature, of expatriate and international school communities serve as almost paradoxical challenges. In one case the intercultural experience is overwhelmingly intense, while the other provides insufficient challenge. This result reflects the diversity of international school communities. Poore (2005) notes that international school communities in which adversity is great e.g. settings with political turmoil or less developed nations, must develop supportive school cultures. Paige and Goode (2009) confirm this by stating that periodic breaks, in the way of being with culturally similar friends and family, are important to rejuvenate and better continue to interact with the host culture. These schools provide a reprieve for the expatriate population. However, when these communities become closed to the reality of the local population, stereotyping and missed opportunities for intercultural development persist (Poore). Therefore a conscious effort is needed to provide a balance between the challenge and support for intercultural development of school counselors in international schools (J. M. Bennett, 2009).

### **Implications for Practice**

Intercultural sensitivity is imperative for school counselors in international schools to continue to develop. Without a baseline indication of the level of intercultural sensitivity, educational leaders cannot take the next step to prepare, nor continue to train counselors for working across cultures in international schools. This section identifies a number of the important contributions of this study to the school counseling practice in international schools.

While the literature review indicated that counselors with multicultural training may be ill-equipped to take a their counselor education anywhere in the world (Inman et al., 2009; Rifenburg, 1998), the results of this study show that multicultural counseling courses may result in higher intercultural sensitivity. That the IDI v3 is showing a statistical difference, not only shows the criterion validity of the instrument, but also the notion that current multicultural courses may have an influence on *intercultural* development in addition to *multicultural* development. This also lends support to the idea that developing ethnorelativity is a shared educational outcome between the multicultural and intercultural movements. Therefore this study serves as an important link between the counselor education and intercultural training fields.

This study also introduced Deardoff's models, the DMIS, and the IDI to the field of school counseling in international schools. The results of this study, as well as others, support the use of the IDI individual or group profiles (IDI Guided Development) to increase the intercultural sensitivity of participants. Potential professional development using the IDI could further support the intercultural development of counselors.

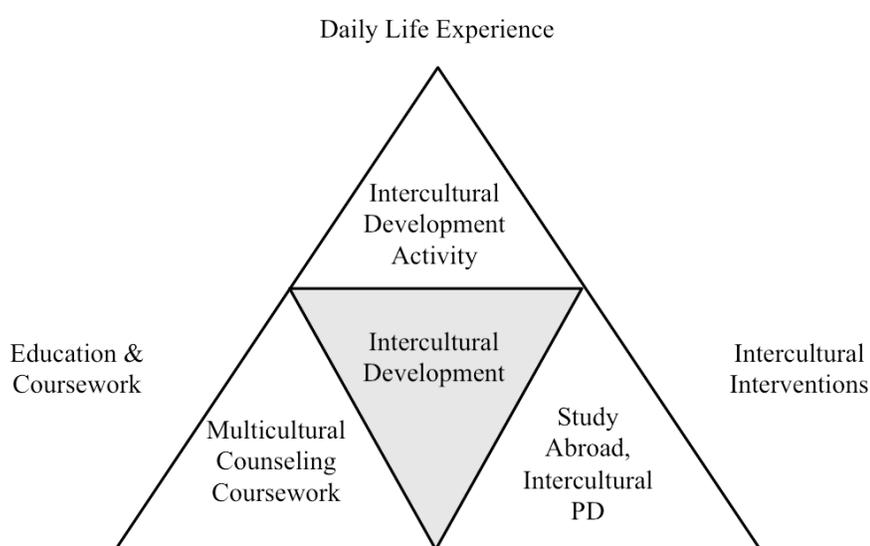
Additionally, most studies that have used the IDI to measure the baseline of education populations have not used methods that predict or explain a path to intercultural sensitivity. The results of this study explain the relationships that are most predictive of intercultural sensitivity and those that are not. These findings have policy and professional development implications. International school leaders can be better informed on what factors influence intercultural sensitivity when attempting to identify qualified candidates for school counseling positions in international schools. Moreover,

future cultural training of school counselors may focus on the factors that are most predictive in this study e.g. intercultural development activity, and the challenges to developing intercultural sensitivity. Further, this study was the first to measure intercultural development activity. Future researchers may use the Intercultural Development Activity Index as a variable to better understand differences in intercultural sensitivity.

International school counselors are a largely unstudied population. This study provided an updated look into the diversity of international school counselors through the rich demographic descriptions this study afforded (Inman et al., 2009). The results also serve as the only study to explicitly measure the effects of personal or professional factors on intercultural sensitivity in school counselors using the IDI v3 that identifies the predictors and path of this imperative construct. As a result, a further contribution to practice is the triangle model of influence on intercultural development. This model was posited as a result of the literature review, and confirmed by the results of this study as a visual interpretation of the predictors of intercultural sensitivity in this population. Figure 19 depicts the revised triangle model that highlights the personal, professional, and daily life engagement predictors.

"Daily life experiences" represents the importance of paying attention to cultural differences during travel, work and home life, and is supported by significant findings of the Intercultural Development Activity Index. "Education and coursework" represents the importance of formal training in understanding cultural differences and similarities in relation to counseling practice. This section is supported by the results of school

counselors who took a multicultural counseling course. "Intercultural interventions" represents experiences with intercultural interventions such as study abroad, intercultural professional development, training, or workshops. This finding is maintained by the positive relationship between length of study abroad and intercultural sensitivity, and the significant difference between school counselors with intercultural professional development and those without such experiences.



*Figure 19.* Triangle model of influence on intercultural development. A representation of the influences on intercultural development derived from this study.

To further the efforts to internationalize the school counseling profession, counselor educators and international school leaders must provide opportunities for counselors to develop their intercultural sensitivity through existing programs such as IDI Guided Development (Hammer, 2013); the Intercultural Communication Institute; Personal Leadership (Schaetti, Ramsey, & Watanabe, 2009); or the Cultural Detective curriculum (Saphiere, 2002). Additionally, regional international school and counseling

membership organizations must continue to support and design professional development opportunities in intercultural development targeted to the minimization stage of school counselors (Bennett, 2004).

Finally, this research supports the foundational stages of counselors contributing to the internationalization and culturally inclusive nature of their organizations. By developing their intercultural sensitivity, school counselors can become better equipped to model an intercultural practice (Schaetti, Ramsey, & Watanabe, 2009); develop a guidance program inclusive of cultural competence (Fezler & Brown, 2011); and collaborate with school leaders to advocate for educational policy, professional developmental opportunities, and the support of the developmental guidance and counseling program (Heyward, 2002; Poore, 2005; Lee, 2001; Lindsey, Robins, & Terrell, 2003).

### **Strengths of the Study**

The number of participants, resulting in good statistical power, is considered a major strength of this study. The participation of 334 counselors represents a large portion of the estimated 1,200 school counselors in international schools. This is the largest study of school counselors in international schools to date. Most previous studies of this nature were "backyard" research of the authors' own school environment (Creswell, 2014). This study may be the only international school study of intercultural sensitivity to span across all regions of international schools. This is important as it provides a more accurate representation of the population of school counselors and international school educators in general.

Another strength of the study was the use of the IDI. Only one previous article has mentioned the DMIS and IDI v3 in the school counseling literature (Wilson & Taylor, 2013). The DMIS and IDI proved an appropriate, and psychometrically sound instrument for exploring the worldview orientation of counselors. By explaining the stages of development and developmental goals of each orientation, the DMIS and IDI are both a useful theoretical framework and practical instrument for future research and training.

Finally, the inclusion of several unstudied factors gives this research additional importance. TCK and CCK identity; multicultural counseling coursework; intercultural training and professional development; and intercultural development activity were not previously explored with educators in international schools, nor with school counselors. The results showed that cultural training was an important predictor in intercultural sensitivity development, as was intercultural development activity. While TCK identity was not significantly correlated with intercultural sensitivity, researching this variable provides support in this direction, yet calls for caution when assuming that it is a direct predictor.

### **Limitations of the Study**

There are several limitations to the study. There may have been respondent bias as a result of the demographic questionnaire. The nature of the questions may have allowed participants to anticipate desired results. This may have effected the correlations of the personal and professional variables to intercultural sensitivity. Additionally, counselors that were interested in cultural sensitivity may have been drawn to respond to the initial

survey and continue their participation with the IDI, thus further contributing to a respondent bias.

The researcher is a member of the school counseling community in international schools and has contributed to the International Model for School Counseling Programs in the area of the Global Perspective Domain. The researcher has lived and worked in Asia for ten years and in Hong Kong for seven. Additionally, the researcher is married to a TCK and raising TCK children. It is possible that researcher bias may have occurred as a result of his experience as a school counselor in international schools, and third cultural adult. While a careful literature review was conducted to identify the variables, and attention was given to include additional variables to mitigate specification error, this bias may have influenced the choice of predictor variables in the study thus influencing the path diagram.

Finally, a limitation of the study was the existence of low effect sizes. This softens the significance of the findings that resulted from having good statistical power. Three reasons may explain the low effect sizes. The first is that the population of school counselors in international schools is highly homogeneous in terms of education, experience, and life circumstances. As a result there is little variance for the regression and path analysis to detect.

A second reason is the possibility that intercultural sensitivity is more of an art than a science. While the IDI is a psychometrically sound measure of worldview, the variables chosen may not be the most predictive. Perhaps intercultural sensitivity is more idiosyncratic. It is possible that one's personality, character strengths, or skills (e.g.,

flexibility, open-mindedness, language ability) may better predict intercultural sensitivity in this case.

While the research on the validity and reliability of the IDI is well documented, the last possibility for a low effect size may be related to the instruments sensitivity. M. J. Bennett (2009) argues that the IDI may not be sensitive enough to individual differences. Bennett's opinion is that the IDI overestimates minimization and underestimates the individual differences in ethnocentricity and ethnorelativity. For example, the DMIS theorizes and IDI measures universal statements similar to "we are one," and "we are all God's children" as ethnocentric. These are very attractive statements for respondents that place them in the minimization stage. However, it is possible that in real life these statements may be mitigated by an individual's value relativity as characterized by the more ethnorelative stages.

The simultaneous presence of statistical significance and low effect size in the results were a challenge to interpret. Meaningful differences in intercultural sensitivity as measured by the IDI are not clearly articulated in the research literature, and therefore difficult to decipher. Thus a question that emerges is, "What are meaningful differences in intercultural sensitivity? A full stage, or just several points on the IDI DO?" Compared to other studies of intercultural sensitivity using the IDI, it appears that it is common for researchers to find weak but significant correlations and low R-squared values with IDI DO results (DeJaeghere & Zhang, 2008; Straffon, 2001; Westrick & Yuen, 2007).

Hammer (personal communication, September 23, 2014) offers an explanation of the significant findings, yet low effect size. Hammer states that because many of the

variables are assessed at a micro level and intercultural competence is reflective of a higher-level construct, any one variable should not have great, direct impact on intercultural sensitivity. In regards to the regression model, Hammer states, "these significant, but small [beta weights] show that more interactional involvement with cultural differences is more strongly predictive of gains in intercultural competence. [However, the] results are likely not as strong as they could be if these interactive learning moments were not debriefed based on the individual/groups IDI profiles." Therefore, it is possible that variables depicting more direct interaction with cultural difference may show greater predictive power if an additional layer of debriefing according to developmental stage was also added. Still, with the inclusion of so many assumed correlates of intercultural sensitivity, it is yet to be determined what combination of factors statistically predicts intercultural sensitivity as measured by the IDI DO that also produces conventionally meaningful effect sizes. Further understanding of the practical significance of differences in IDI DO scores would aid researchers using the IDI v3.

### **Future Research**

School counselors in international schools require intercultural sensitivity to best perform their duties and influence the school culture of their diverse environments. More research is needed to understand how school counselors can be better prepared to serve in international schools.

This study found that taking a multicultural counseling course was a significant predictor of intercultural sensitivity. However, research on the nature of the most

effective multicultural counseling training practices (e.g., learning activities, experiences, professional literature) is needed to better understand this important finding. For example a qualitative study of meaningful experiences in multicultural counseling courses would provide helpful insight. Additionally, a pre-post IDI study of several multicultural courses may provide additional and more direct evidence of its influence on intercultural sensitivity (Constantine et al., 2006).

Additionally, intercultural professional development was found predictive of intercultural sensitivity. Further research into the opportunities for counselors and their effectiveness to develop intercultural sensitivity is needed. For example, pre- post studies of various types of counselor professional development would be invaluable for the profession in international schools.

Finally, further research of the school counselors that scored the furthest along the DMIS/IDC (acceptance and adaptation stages) may provide further understanding of the counseling practices of this cohort. This research would provide a "master therapist" narrative of intercultural development, and the implications for practice (Goh, 2005). Methods such as qualitative interviews may provide a discovery-oriented environment to better understand the context of advanced intercultural development and how it practically benefits school counseling practice.

## **Conclusion**

It is imperative that school counselors in international schools are provided with the resources and environment to increase their intercultural sensitivity. This research reveals that school counselors are working from a predominately transitional stage of

intercultural development. It also presents the predictors and relationships that influence intercultural sensitivity. Fortunately, the most promising factors can be developed and learned. Intercultural professional development and training must be designed, developed, and provided. There is a great deal of unrealized potential for counselors in international schools to develop higher levels of intercultural sensitivity. Currently practicing counselors must actively pursue intercultural development opportunities. This study shows that there are effective ways of increasing intercultural sensitivity: increased attention to cultural difference during travel, work interactions, and in daily life; exploring the cultural arts and places considered local; staying longer in a country or school; professional reading, and taking advantage of intercultural training opportunities. School counselors in international schools must model their own intercultural development to support the efforts to internationalize the profession and schools.

The opportunity is great for the school counseling profession to take on an increased leadership role. This leadership role includes collaboration and advocacy for the development of an effective counseling corps that can implement guidance programs that promote intercultural competence development in their students. In turn, counselors will better prepare students for a globalizing world and workplace (Bok, 2006). By bridging cultural difference with intentionality, mindfulness, understanding, respect, and support, counselors can become leaders in modeling intercultural competence to their colleagues, students, parents, and school communities.

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## Appendix A

### Qualtrics Demographic Survey


UNIVERSITY OF MINNESOTA  
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**International School Counselors- Demographic Survey**

**Informed Consent Form**

You are invited to participate in a research study exploring the intercultural sensitivity of school counselors in international schools. You were selected as a possible participant because you are a counselor in a school affiliated with a regional international school organization e.g. EARCOS, ECIS, AASSA, AISA, CEESA, NEASA, MAIS; or you are a secondary member of OACAC.

This study is conducted by Jeff Steuernagel, Ed.D candidate at the University of Minnesota under the direction of Dr. Gerald Fry, professor in the Department of Organizational Leadership, Policy and Development. Jeff Steuernagel is currently a school counselor at Hong Kong International School.

The purpose of this study is to assess the factors that contribute to the development of intercultural sensitivity of school counselors in international schools, and explore relationships between levels of intercultural sensitivity and various individual and professional demographic/background variables. Intercultural sensitivity is defined as, "The construction of reality as increasingly capable of accommodating cultural difference that constitutes development" (Bennett, 1993, p.24).

This study includes two surveys. The first is this 8-10 min demographic survey. The second online survey is the *Intercultural Development Inventory*, which will be sent through IDI LLC within several weeks. Taking the IDI will take approximately 15-20 minutes.

There are no known risks to participating in this study. The primary benefit to participating in this study is that school counselors in international schools will discover useful information about intercultural development that will enhance the school counseling profession in international schools.

The data from the demographic survey and individuals' IDI will remain confidential. The researchers will not include any information that will make it possible to identify a subject in any published reports. Research records will be stored securely and only researchers will have access to the records.

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota, your school, the researcher, nor the counsleor/international school organizations in which you are affiliated. If you decide to participate, you are free to withdraw at any time without affecting those relationships.

If you have questions regarding this study contact Jeff Steuernagel at steu0058@umn.edu or Dr. Gerald Fry, at +1 (612) 624-0294 (email: gwf@umn.edu). Or if you would like to talk to someone other than the researchers, you are encouraged to contact the Research Subjects' Advocate line, D528 Mayo, 420 Delaware Street S.E., Minneapolis, MN 55455, USA; telephone +1 (612) 625-1650. All reports or correspondence will be kept confidential.

**To participate, please indicate your informed consent below.**

Informed consent to participate in study:

- Yes, I give my informed consent to participate in this study.
- No, I do not give my informed consent to participate in this study.

Do you work at an international school?

- Yes
- No

Is the school that employs you accredited by any of the following organizations: Western Association of Schools Council (WASC), Middle States Association of Colleges and Schools (MSACS), Southern Association of Colleges and Schools (SACS)/AdvancED, New England Association of Colleges and Schools (NEACS), Council of International Schools (CIS)?

- Yes
- No

Do you identify as a cross-cultural kid?

A *cross-cultural kid (CCK)* is a person who has lived in—or meaningfully interacted with—two or more cultural environments for a significant period of time before age 18. This includes traditional third culture kids (TCKs), bi/multi-cultural and bi/multi-racial children, children of immigrants, children of refugees, children of minorities, international adoptees, and domestic TCKs whose parents have moved among several subcultures with in the same home country (Van Reken).

- Yes
- No

How strongly do you identify as a cross-cultural kid?

- Very Weakly      Weakly      Moderately      Strongly      Very Strongly
- 

Do you identify as a third culture kid?

A *third culture kid* is a person who has spent a significant part of his or her developmental years outside the parents' culture. The TCK builds relationships to all cultures, while not having full ownership in any. Although elements from each culture are assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background (Pollock & Van Reken).

- Yes
- No

How strongly do you identify as a third cultural kid?

- Very Weakly      Weakly      Moderately      Strongly      Very Strongly
- 

Father's highest level of education completed:

- Less than High School

- High School / GED
- Some College
- 2-year College Degree
- 4-year College Degree
- Master's Degree
- Doctoral Degree
- Professional Degree (JD, MD)
- NA

Mother's highest level of education completed:

- Less than High School
- High School / GED
- Some College
- 2-year College Degree
- 4-year College Degree
- Master's Degree
- Doctoral Degree
- Professional Degree (JD, MD)
- NA

Your highest level of education completed:

- Less than High School
- High School / GED
- Some College
- 2-year College Degree
- 4-year College Degree
- Master's Degree
- Earned additional Masters Degree(s)
- Doctoral Degree
- Professional Degree (JD, MD)

What is your undergraduate major(s)?

Did you earn a Master's degree in school counseling?

- Yes
- No

Have you completed a non-Master's level counseling certificate/credential program?

- Yes
- No

What is the name of the counseling certificate/credential program?

Did you earn a Master's degree or higher in another helping/counseling profession (e.g., community counselor, social work, school psychology, clinical psychology)?

- Yes  
 No

What helping/counseling field did you earn a Master's degree or higher in? (e.g., community counselling, social work, school psychology, clinical psychology)

In what country is the university that awarded your Master's level counseling credential?

Did you complete specific university coursework in multicultural counseling during your post-secondary education?

- Yes  
 No

At any time during your post-secondary education did you complete university coursework in intercultural communication or intercultural competence?

- Yes  
 No

At any time did you complete professional development or training in intercultural communication or intercultural competence?

- Yes  
 No

In your current school, how often are there formal training or professional development opportunities to develop your intercultural sensitivity?

- Never  
 Rarely  
 Sometimes  
 Often  
 All of the Time

During your professional career, are you able to identify a significant cultural mentor(s)?

A *cultural mentor* is a person with greater cultural knowledge, awareness, skill, or experience that, formally or informally, supports an individual in their cultural development. Support may include: Reflecting on key cultural differences; processing experience of cultural difference when the individual feels strongly challenged; engaging in discussion of individual's own culture; and providing ideas or opportunities to experience and learn more about the cultural difference (Paige & Goode, 2009).

- Yes  
 No

How frequently did/do you utilize the cultural mentor(s)?

- Very Rarely  
 Rarely  
 Sometimes  
 Often  
 Very Often

How important have cultural mentors been to your career as a school counselor?

- Not at all Important  
 Very Unimportant  
 Somewhat Unimportant  
 Neither Important nor Unimportant  
 Somewhat Important  
 Very Important  
 Extremely Important

How often do you engage in these activities in and outside of work?

Workplace activities (e.g. cross-cultural teams, diversity groups)	<input type="text"/>
Theatre, film and the arts (e.g. learn about the cultural perspective of the art form)	<input type="text"/>
Keep a journal (e.g. reflection on "critical incidents," your cultural learning, or adjustment to a new culture)	<input type="text"/>
Read books/articles (e.g. non-fiction that describes and explains cultural differences and similarity; fiction that provides insight in to history or cultural norms of diverse groups)	<input type="text"/>
Sight visits (e.g. observing and engaging in cultural diversity inside your host and home country, visiting places considered "local")	<input type="text"/>
Personal interactions (e.g. try to understand a student, parent, teacher, friend, or spouse/partner's culturally different perspective)	<input type="text"/>
Speak a second language (e.g. substantially use a language other than your first language)	<input type="text"/>

When you travel outside of your home and host countries, to what degree do you pay attention to cultural difference (e.g. how the local cultural community interacts with each other, makes decisions, shares information, and treats visitors)?

- Almost Never  
 Occasionally

How long did you participated in the AFS cultural exchange program?

- Less than 1 month
- 1 month
- 2 months
- 3 months
- 4 months
- 5 months
- 6 months
- 7 months
- 8 months
- 9 months

In what country or countries did you live in during your AFS exchange?

How many total years have you lived outside of your passport country(ies)?

- 0
- Less than 1 year
- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8

Before age 19, how many years did you live outside of your passport country(ies)?

- 0
- Less than 1 year
- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8

Where is your current school located?

Are you considered an "overseas hire?"

- Yes
- No

What is your primary position at your school?

- Elementary Counselor
- Middle School Counselor

- High School Counselor and/or College Counselor
- K-12 Counselor
- Secondary (MS and HS) Counselor
- Position other than counselor (Administrator, Teacher etc.)

How many years have you worked as a school counselor in an international school?

Less than 1 year
2
3
4
5
6
7
8
9
10

What has positively impacted your intercultural sensitivity?

What has negatively impacted your intercultural sensitivity?

Please enter your email address:

The IDI survey will be sent to this email address to complete your participation in the study. Thank you.

Appendix B  
Participant Request Letter

Title: International Counselor Survey

Dear \${m://FirstName},

My name is Jeff Steuernagel and I am currently a school counselor at Hong Kong International School. **You are invited to participate in an important study of the intercultural sensitivity of school counselors in international schools.** This research is being conducted through the University of Minnesota. The results will have important training and professional development implications for counselors in international schools.

**You can participate by completing two brief surveys.** The first survey, linked below, is **a demographic survey** that will take approximately 6-10 minutes. Most participants will then receive **a second inventory of intercultural sensitivity** taking 15-20 minutes from the Intercultural Development Inventory LLC. All responses are confidential.

The research covers the factors that contribute to the development of intercultural sensitivity of school counselors in international schools, and the relationships between levels of intercultural sensitivity and various individual and professional variables. For the purpose of this study, intercultural sensitivity is defined as, "The construction of reality as increasingly capable of accommodating cultural difference that constitutes development" (Bennett, 1993, p.24).

**Follow this link to the survey:** \${l://SurveyLink?d=Click Here}

Or copy and paste the URL below into your internet browser: \${l://SurveyURL}

Thank you for your willingness to participate in this research! You will receive an executive summary of the findings when the study is completed. If you have any questions, please do not hesitate to contact me.

Sincerely,

Jeff Steuernagel

High School Counselor  
Hong Kong International School

Follow the link to opt out of future emails: \${l://OptOutLink?d=Click here to unsubscribe}

Appendix C  
Participant Letter- IDI

Title: Part 2- Int'l School Counselor Research

Dear <<First Name>>,

Thank you for completing the first survey! I sincerely appreciate your continued participation in this study of international school counselors' intercultural development. Your contributions will lead to a deeper understanding of the training and professional development needs of counselors in international schools.

**To complete your participation in this research, please complete the Intercultural Development Inventory® (IDI) online survey by following these steps:**

1. Go to <https://v3.idiassessment.com>
2. Enter **Username:** <<Username>>  
**Password:** <<Password>>  
\*When cutting and pasting, be careful not to include spaces.
3. After reading the directions carefully, **complete the survey.**
4. Be sure to **click SUBMIT at the end of the survey!**

Note:

- The IDI is a 50-item survey and takes about 15-20 minutes to complete.
- There are also three **optional** open-ended questions at the end.

If you have any questions, please contact me. Thank you for your time and support of this research!

Sincerely,

Jeff

Jeff Steuernagel  
High School Counselor  
Hong Kong International School

Appendix D

Table 13

*Summary of Intercultural Development Activity*

Activity	Workplace		The Arts		Journaling		Reading		Sight Visits		Personal Interactions		Second Language	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Almost Never	120	36	68	20	236	71	20	6	27	8	0	0	101	30
Less than Once a Month	78	24	105	31	36	11	80	24	44	13	3	1	23	7
Once a Month	44	13	90	27	26	8	89	27	80	24	8	2	11	3
2-3 Times a Month	24	7	46	14	18	5	67	20	70	21	31	9	10	3
Once a Week	19	6	14	4	10	3	26	8	40	12	34	10	21	6
2-3 Times a Week	18	5	6	2	1	0	32	10	31	9	46	14	29	9
Almost Daily	27	8	4	1	7	2	20	6	41	12	211	63	137	41
Total	330	100	333	100	334	100	334	100	333	100	333	100	332	100
Missing	4		1		0		0		1		1		2	
Total	334		334		334		334		334		334		334	

## Appendix E

Table 17

*Participants by Location of International School*

Country	<i>N</i>	%
China	37	11.1
Hong Kong (SAR)	30	9
Thailand	15	4.5
Brazil	14	4.2
Japan	13	3.9
South Korea	12	3.6
Egypt	11	3.3
Singapore	10	3
Philippines	8	2.4
Saudi Arabia	8	2.4
Switzerland	8	2.4
Ecuador	7	2.1
Germany	7	2.1
Malaysia	7	2.1
Colombia	6	1.8
Greece	6	1.8
India	6	1.8
Indonesia	6	1.8
Venezuela	6	1.8
Spain	5	1.5
United Arab Emirates	5	1.5
Honduras	4	1.2
Hungary	4	1.2
Kenya	4	1.2
Chile	3	0.9
Costa Rica	3	0.9
Dominican Republic	3	0.9
France	3	0.9
Italy	3	0.9
Morocco	3	0.9
Nicaragua	3	0.9
Panama	3	0.9
Peru	3	0.9
Argentina	2	0.6
Austria	2	0.6

Table 17 (Cont'd)

Country	<i>N</i>	%
Bangladesh	2	0.6
Belgium	2	0.6
Bulgaria	2	0.6
Cambodia	2	0.6
Czech Republic	2	0.6
Lebanon	2	0.6
Myanmar	2	0.6
Netherlands	2	0.6
Nigeria	2	0.6
Norway	2	0.6
Romania	2	0.6
Russian Federation	2	0.6
South Africa	2	0.6
Tunisia	2	0.6
United Kingdom	2	0.6
United Republic of Tanzania	2	0.6
Taiwan (ROC)	2	0.6
Curacao	2	0.6
Bahrain	1	0.3
Croatia	1	0.3
Ghana	1	0.3
Jordan	1	0.3
Kuwait	1	0.3
Malawi	1	0.3
Mexico	1	0.3
Nepal	1	0.3
Oman	1	0.3
Paraguay	1	0.3
Poland	1	0.3
Qatar	1	0.3
Serbia	1	0.3
Trinidad and Tobago	1	0.3
Uganda	1	0.3
United States of America	1	0.3
Uruguay	1	0.3
Uzbekistan	1	0.3
Zimbabwe	1	0.3
Total	334	100

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Appendix F

Table 33

*Counts and Frequencies of Positive Influences on Intercultural Sensitivity*

Response Theme	Acceptance/ Adaptation (n = 42, missing 7)		Minimization (n = 200, missing 24)		Polarization/ Denial (n = 49, missing 12)		Total (n = 291, missing 43)	
	Count	%	Count	%	Count	%	Count	%
Interaction with culturally different people at work	17	40	70	35	15	31	102	35
Multilingual environment/learning/using multiple languages	7	17	16	8	3	6	26	9
Intercultural marriage/dating	6	14	16	8	2	4	24	8
Workshops, professional reading, conferences	6	14	20	10	4	8	30	10
Interaction with local population	5	12	16	8	4	8	25	9
TCK/CCK experience (includes raising TCK/CCKs)	5	12	26	13	2	4	33	11
Formal certificate or degree coursework	5	12	10	5	2	4	17	6
Working and living in cultural challenging place	4	10	7	4	1	2	12	4
ICC Exchange programs/development work (e.g. Peace Corp, NGOs)	4	10	3	2	2	4	9	3
Cultural mentor	4	10	6	3	4	8	14	5
Media and the arts	3	7	5	3	2	4	10	3
Extensive travel (domestic or international)	3	7	15	8	5	10	23	8
Having culturally different friends	3	7	9	5	3	6	15	5
Supportive work environment towards cultural difference	2	5	10	5	1	2	13	4
Parental influence	2	5	6	3	1	2	9	3
Being open-minded and curious about cultural difference	0	0	11	6	1	2	12	4

Table 34

*Counts and Frequencies of Negative Influences on Intercultural Sensitivity*

Response Theme	Total (n = 259, missing 75 )	
	Count	%
Cultural fatigue	29	11%
Host country attitude towards cultural difference	24	9%
No negatives	24	9%
Insular community, living/working in a "bubble"	21	8%
Previous or current isolation from cultural difference or deep bias	19	7%
Lack of PD, training, mentors, culture specific counseling	16	6%
School culture challenges	16	6%
Stereotypes	16	6%
Difficult cultural transitions, lack of support in adjustment	13	5%
Lack of language skills	13	5%
Socioeconomic, gender, or age differences	13	5%
Cultural identity issues	13	5%
In-country corruption, injustice and conflict	9	3%
Divide between local and overseas hires	7	3%
Negativity towards culture from other expats, faculty, friends	7	3%
Safety, crime, terrorism	7	3%
Time constraints, unable learn more about culture	6	2%
Legal differences (local or religious law)	4	2%