Toward Global Leadership: Factors Influencing the Development of Intercultural Competence among Business Students at a Canadian University

A DISSERTATION
SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL
OF THE UNIVERSITY OF MINNESOTA
BY

Ingrid E. Brand

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
DOCTOR OF EDUCATION

Dr. Deanne L. Magnusson, Adviser

Dr. Gerald W. Fry, Co-Adviser

December 2014

ACKNOWLEDGMENTS

For me, the dissertation writing process has been immensely rewarding. However, at times, it was also fraught with frustration. Throughout the gamut of feelings I experienced during this process, my husband, Henk Brand, provided me with his indefatigable support. Henk bore the brunt of the time and energy that I invested in my research. Thank you so very much for your enduring love, support, and thank you for your ever present sense of humor throughout our many years together, and especially throughout these last years.

I wish to express my profound gratitude to my co-advisers, Dr. Deanne L. Magnusson and Dr. Gerry W. Fry, and to Dr. R. Michael Paige, and Dr. Jeremy Hernandez for their continued support and guidance throughout this research project. Thank you for inspiring me and for guiding me through this process during these last years.

I would also like to take this opportunity to thank each and every one of my professors in the International Educator Ed. D. program. You inspired me to be passionate about my field and I looked forward to each day of my courses when I was on campus. I will also seize this opportunity to express my gratitude to the members of my cohort in the program. Whether working with you, brunching or sharing a glass of wine at the pub, not only have I learned so much from you, I thoroughly enjoyed getting to know you. In tandem, both the instructors and students have made this program the most memorable, rewarding, and enjoyable learning experience for me.

Finally, I would like to wholeheartedly thank the business students who participated in the present study. I would especially like to thank those students who participated in the telephone interview phase of this study for candidly sharing their valuable insights. You have made such an important contribution to this study.

Thank you to Dr. Bruce A. Center and to Dr. Michelle Edwards, for providing me with their continued support with the statistical analysis - and for always being there to answer just "one more quick question."

I would also like to take this opportunity to express my deepest gratitude to my mentor, Dr. Harry Miller. Thank you your friendship and continuous support throughout these years. Thank you for believing in me.

Finally, I would like to thank my very dear friend, Sahar Vosoughi, for her sharing her valuable insights and suggestions on everything from the survey to interview questions - and for her unwavering support throughout this process.

This study is dedicated to my loving husband, Henk, and in loving memory of my dear grandmother, Emmy Lisette Aurin, both of whom I will always cherish.

Abstract

The purpose of this study is to explore the factors influencing the development of intercultural competence among business students at a Canadian university. A sequential mixed methods methodology is utilized which includes: 1) a survey designed specifically for the current study, the Intercultural Competence among Canadian Business Students survey (ICCBS), 2) the Cultural Intelligence Scale (CQS) (Ang, Van Dyne, Koh, Templer, Tay, & Chandrasekar,2007), and 3) telephone interviews conducted with study participants. The research results indicate that although the university's business program does feature international content, few program components per se raise intercultural awareness. According to participants, program components that explicitly raise their awareness about cultural differences, however, do improve their intercultural competence. The following program variables have the strongest positive association with study participants' self-ranked and reported intercultural competence development: comparisons of business practices in different cultural contexts; textbooks, articles, or videos originating from other countries; and extra-curricular activities. Participants view the university's diverse setting as a valuable natural resource. However, the majority of students interviewed identify other students' attitudes as the key barrier to intercultural competence development. Data gathered in response to open-ended survey items and through interviews illuminate missed opportunities for developing intercultural competence, among business students. The CQS findings underscore the need for including more intercultural learning opportunities. Research findings surprisingly indicate no statistical association between participants' self-ranked intercultural competence and their composite CQ, even though CQ is measured with high reliability and the self-ranked competence seems subject to little social desirability. Together, these research results have important implications for business curriculum and co-curricular development, intercultural competence assessment and development, and future research.

Keywords: cross-cultural awareness, cultural diversity, curriculum development, global mindedness, intercultural awareness, intercultural communication, multicultural awareness.

Table of Contents

List of Tables

List of Figures

Chapter One

Introduction

Globalization has transformed how business is conducted in the 21st century. In contemporary organizations, managers are faced with an increasingly diverse workforce. Employees are working in teams with people from cultural or ethnic backgrounds that are different, sometimes vastly different, from their own. In addition to functioning effectively within culturally diverse organizations, today's managers and employees must be able to navigate unfamiliar human terrains when interacting with suppliers and clients from a wide spectrum of countries and cultures.

Changes in communication, transportation, and information technologies have eroded what were once barriers that separated peoples along lines of nationality, culture and ethnicity. In this globalized world, emerging markets are industrializing, and global leaders must be able to "identify, and capitalize on similarities, and differences between employee and customer needs in both developed, and emerging economies" (Gundling, Hogan & Cvitkovich, 2011, p. 26). To harness new opportunities in this highly competitive global economy, multinational corporations are sending their employees abroad to establish new international markets, disseminate corporate culture, facilitate organizational coordination, and transfer skills, knowledge, and technology (Huang, Chi & Lawler, 2005; Rose, et al., 2010). House, Javidan, and Dorfman (2001, p. 489) claim that " …with the ongoing globalization of the world's marketplace, there has been a shift from supplying overseas markets from a domestic base to establishing subsidiaries in numerous countries, acquiring, or merging with foreign firms, or establishing international joint ventures." Once corporations are situated in an international setting, to successfully integrate into foreign markets, aspiring global leaders need to compensate for the fact that they do not possess the local skills or knowledge they require to be effective in an unfamiliar context. To achieve their goals, global leaders need to develop personal relationships with their colleagues, employees, clients, and others (Gundling, Hogan, &

Cvitkovich, 2011, p. 54). However, to do so, requires the ability to recognize cultural differences and similarities, and to shift leadership and communication styles in accordance with these (Rosen, 2000; Connerly & Pedersen, 2005; Northouse, 2007; Mendenhall, Osland, Bird, Oddou, & Maznevski, 2008; Moodian, 2009; Ng, Van Dyne, & Ang, 2009a; Gundling, Hogan, & Cvitkovich, 2011).

The impact of culture in the workplace and on leadership behavior is featured prominently in the management literature. In fact, its significance is underscored by the extent to which Hofstede's (1980) seminal IBM study on differences in work-related values has been cited throughout the social science literature (Jones, 2007). In a related vein, wide interest has been generated in global leadership development which focuses on the impact of globalization processes on leadership. This nascent field emerged in response to the demand for employees who can lead in international or culturally diverse domestic settings (Connerly & Pedersen, 2005; Gundling, Hogan, & Cvitkovich, 2011; Moodian, 2009). Expatriates who do not function effectively in culturally unfamiliar contexts frequently return home prematurely from international assignments. Poor retention due to failed repatriation results in significant direct and indirect costs for multinational corporations (Black & Gregersen, 1991; Riusala, 2000; Andreason, 2001; Chew, 2004). Furthermore, of those assignees who do not return home prematurely, roughly half are performing poorly or not as effectively as they could (Caligiuri, 1997 as cited in Rose, Ramalu, Uli, Kumar, 2010). Michael A. Moodian (2009, p.3) argues that "in the 21st century, leadership success may be unattainable without intercultural competence." To prepare graduates to succeed in this milieu, in many universities, intercultural competence is articulated as a desired outcome of internationalization (Deardorff, 2004; Qiang, 2005; AUCC, 2007).

Statement of the Problem

Expatriate failures combined with increasing business opportunities abroad, more culturally diverse societies at home, and the inextricable interconnectedness of today's world, have resulted in "...a world-wide demand for the graduates of our educational institutions to be 'global citizens,' 'world minded,', and 'interculturally competent'" (Paige & Goode, 2009). In the burgeoning global leadership literature, the necessary competencies that appear most frequently are global mindedness, global literacy, cross-cultural competence, and cultural intelligence (Caligiuri & Di Santo, 2001; Chin, Gu & Tubbs, 2001; Mendenhall et al., 2008; Deardorff, 2009). This study is based on the premise that, in the 21st century, intercultural competence, and the related skills, are paramount for undergraduate business students to maximize their effectiveness in global or culturally diverse settings.

In international or culturally diverse organizational settings, or in global teams, for global leaders, building trust is paramount to getting things done, and it is critical for increasing buy-in at all levels of the organization. However, different cultures define trust in different ways, and have varying notions about how to build trust. As a result, the path toward that goal is littered with potential pitfalls and obstacles. In these settings, behaving and communicating in an interculturally competent manner is a first step toward building trust. In "What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders" by Ernest Gundling, Terry Hogan, and Karen Cvitkovich (2011), the authors state that "effective global leadership begins with the ability to see the differences that are most likely to make a difference" (p. 36). As individuals begin to see and appreciate the significance of those differences, they begin to make the transition from ethnocentrism to ethno-relativism (Bennett, 1993). Pusch (2009) argues that the move from ethnocentrism to ethno-relativism is "…a shift that is essential for global leaders" (p. 74).

With increasing management and labor mobility, and increasingly culturally diverse societies, "the theme of preparing students for operating in global scenarios is seen repeatedly in higher education literature, with competencies in intercultural communication a priority" (Briguglio, 2007). The onus is on business schools to take a pivotal role in developing, and training people to be interculturally competent, and capable of working in international, or culturally diverse settings so that they can become effective global leaders (Hawawini, 2005, p. 771). However, little attention has been devoted to investigating the factors influencing levels of intercultural competence among undergraduate business students or how to assess, and develop intercultural competence within business schools (Stone, 2006).

Considerable empirical research has been undertaken to identify factors influencing the development of intercultural sensitivity in educational settings (Briguglio, 2007; Chen, 2008; Penbek, Yudakul, & Cerit, 2009). As Bennett (2004) points out, increased intercultural sensitivity creates the potential for intercultural competence development. At the tertiary education level, Chen (2008) conducted a study to determine intercultural sensitivity development among Taiwanese senior business college students in Taiwan and to identify factors that assisted students in learning about other cultures through their formal education, and in their daily lives. Chen's data analysis indicated no significant differences between students' intercultural sensitivity, and gender, age, and foreign language capability, however, significant differences surfaced in students' intercultural sensitivity, and international experiences, activities on campus, and future plans (Chen, 2008). In Turkey, Penbek, Yudakul, and Cerit (2009) conducted a study to analyze the intercultural sensitivity of university business students, and the influence of their education and international experiences on the development of their intercultural communication competence. Their empirical findings indicate a positive relationship between students' respect for different cultures, and their degree of engagement in international interactions. In Australia, Briguglio (2007, p.8) conducted a case study which

focused on a business class in an Australian tertiary institution to determine whether business students were developing intercultural communication skills during their studies. Briguglio's data analysis indicates that, in an Australian context, without deliberate intervention students did not possess the requisite intercultural communication skills to "work effectively in multicultural teams" and "if students are left to their own devices they will tend to gravitate toward their own" (Briguglio, 2007, p. 8). These findings, in part, prompted the questions that gave rise to this study: What are the factors that facilitate the development of intercultural competence among business students in a Canadian setting? Little research has been conducted to answer these questions in a Canadian context.

Statement of Study Purpose

The purpose of this study is to determine the factors influencing the development of intercultural competence among business students at a Canadian university.

Research Questions

1. To what extent are participants' intercultural or international experiences, prior to the business program, associated with the development of their intercultural competence?
2. What are the personal factors associated with the development of intercultural competence among business students at a Canadian university?
3. To what extent are the business program factors associated with the development of their intercultural competence?
4. In what ways, if any, have students' experiences in the business program influenced their thinking about their future professional lives?

Significance of the Study

Changes in Canada's immigration policies have had a profound impact on the demographic profile of students in many Canadian universities and colleges. This diversity presents a significant challenge for instructors required to accommodate different learning styles, different

communication styles, and different orientations (Stone, 2006; Freeman 2009; Paige, and Goode, 2009; Deardorff, 2010). Moreover, students, from different cultural or ethnic backgrounds, working together on group assignments must adapt to cultural differences when working in more diverse teams. These settings can potentially provide fertile soil in which intercultural sensitivity will increase and intercultural competence development will flourish; however, group participants may become frustrated, and more ethnocentric as a result of the experience (Bennett, 1993). Chen, and An (2009) posit that "the ability to learn new ways of interacting to deal with the frictions in the process of adjusting ourselves to new cultural realities and to reach a greater global awareness will decide the degree of our success in a culturally diverse society" (p. 197). With this in mind, in the 21st century, educators, administrators, and university service professionals have a pivotal part to play in promoting the development of intercultural competence among students. The present study explores the ways in which, and the extent to which, students view the business program as fostering the development of their intercultural competence.

Whether they work locally or internationally, students graduating from Canadian business schools will be recruited by employers who require them to lead in international or culturally diverse settings. By identifying students' views concerning the extent to which business program factors foster their intercultural competence development, this study's findings illuminate study participants' views of best practices and areas in need of enhancement. In addition to this, the findings could also illuminate program assumptions pertaining to intercultural competence development by providing a measurement of students' intercultural competence, and their cultural intelligence as one measure of their intercultural competence. These findings provide decision makers with empirical evidence to support the allocation of resources to business school program development, curricular and extra-curricular revisions, and support services. The outcome of this study can inform business school program development

by prompting a dialogue, among stakeholders, around the value associated with intercultural competence development among business students, and the feasibility of embedding an intercultural competence development strand within the program.

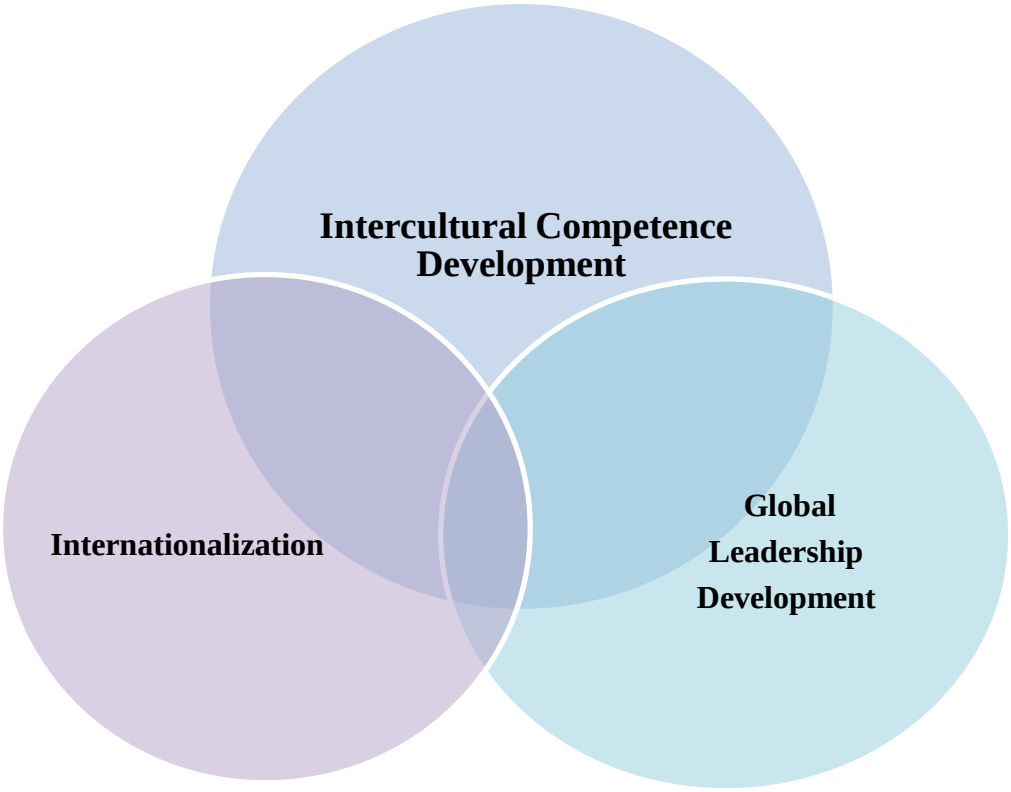
The indirect and direct costs related to premature returns of managers from international assignments due to intercultural incompetence are reason enough to support this research endeavor. In addition to these costs, however, there is the opportunity cost associated with the lost chance for business students and their culturally diverse cohorts to "transcend the ethnocentrism of a single cultural perspective" (Bennett, 2010, p.3). Each of these interactions presents an opportunity for personal development and the opportunity to begin to build relationships that result in trust, confidence, and cooperation across cultures. These are essential to accomplish organizational strategic goals.

In addition to the industry need for global leaders who are interculturally competent, there is also a community need—at the local and at the global level. The indirect benefits of education, commonly referred to in the literature as spill-over effects or externalities, address these needs (Psacharopolous & Patrinos, 2002). Gundling, Hogan, and Cvitkovich (2011, p. 7) argue that "we are witnessing a rapid proliferation of so-called 'tragedies of the commons' in which a person or even a country may derive short-term benefits from an activity that degrades the common natural heritage of humanity." Political stability, climate change, pandemic diseases, and the poverty in which the majority of the world's people live (Sachs, 2005), all of these challenges must be confronted together, not in isolation. Toward this end, now more than ever, leaders in the new millennium will need to be interculturally competent so that they can build bridges across cultures, and lead effectively in culturally diverse or international settings.

Conceptual Framework

As depicted by the Venn diagram, Figure 1, the focus of the current study is on the intersection between internationalization (Mestenhauser & Ellingboe, 1998; Paige, 2005;

Mestenhauser, 2011), intercultural competence development (Deardorff, 2006, 2009), and global leadership development (Gundling, Hogan, & Cvitkovich, 2011). Intercultural competence development theory, however, is the center piece of the conceptual framework that undergirds this dissertation. Each of these three frameworks encompasses additional components that are beyond the scope of this study.



Intercultural Competence

Knowledge of international dimension of field of study;

Awareness of own cultural lens and appreciation of cultural differences;

Ability to work effectively across cultures.

Figure 1.

Key overlapping elements of the conceptual framework.

The internationalization component of the conceptual framework is based on the scholarly

contributions of Josef A. Mestenhauser (2011), Ellingboe (1998) and R. Michael Paige (2005). All three of these scholars envision internationalization as a multi-faceted, system-wide dynamic process. Similar to Mestenhauser and Ellingboe (1998), Paige (2005) describes the internationalization process at a tertiary institution as potentially transformative. Paige posits that today's graduates will need to possess "broad international knowledge and strong intercultural skills" (Paige, 2005, p. 101). Internationalization, it is argued, by Paige, aims to expose students to "knowledge about and from different parts of the world....and preparing them to work with people from other cultures and countries" (Paige, 2005, p. 101). Similarly, in Canada, Qiang (2003), argues that universities in Ontario internationalize to prepare graduates academically and professionally for the demands of globalization as they are manifested in the economy, labor markets, and society (2003, p. 248). According to Qiang, the globalization of societies, as evidenced by increasing cultural diversity, necessitates that Canadian graduates be equipped with "social and intercultural skills and attitudes" (2003, p. 248). In fact, the Association of Universities and Colleges of Canada (2007) identifies intercultural competence as an important student learning outcome of internationalization. This aim of internationalization, that is, intercultural competence development, intersects with elements of the two other conceptual frameworks that guide this study, that is, intercultural competence development and global leadership development.

The intercultural competence development framework is based on the work Darla K. Deardorff (2004, 2006, 2009) whose pyramid model of intercultural competence is based on a definition consensually agreed upon by academics. By conceptualizing intercultural competence as a developmental process, Deardorff's (2006) pyramid model depicts the extent of the acquisition of the elements of intercultural competence as determining the extent of intercultural competence development. At the pyramid's foundation, Deardorff's model begins with requisite attitudes. From that foundation, Deardorff's pyramid model consists of the following elements

in hierarchical layers: knowledge and comprehension, skills, desired internal and external outcomes (Deardorff, 2006 as cited in Deardorff, 2009, p. 68). According to Deardorff, internal outcomes include informed frame of reference, adaptability to different communication styles and behaviors, and adjustment to new cultural settings, flexibility, ethno-relative view (Deardorff, 2009, p. 68). Deardorff defines desired external outcomes as "behaving and communicating effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goals to some degree" (Deardorff, 2009, p. 68). Deardorff's model contributes to the present study by providing a means of categorizing and comprehending variances in observable behavior.

The global leadership literature has deeply enhanced our understanding of global leadership development and the competencies required to lead effectively in global settings. Some of the most prominent contributions to the field are discussed in greater detail in Chapter Two, however, the present study focuses predominantly on Gundling, Hogan, and Cvitkovich's (2011) significant contribution to the literature for two reasons: 1) Gundling, Hogan, and Cvitkovich envision global leadership as an ongoing developmental process "beginning with seeing the differences" (Gundling, Hogan, & Cvitkovich, 2011, p. 32); and 2) their empirical findings resulted in the identification of specific, tangible leadership behaviors that define global leaders. Their findings also inform the instrument design in the present study. Effective global leadership includes core leadership values and elements such as: coping with change, identifying opportunities, formulating a vision, modeling, and empowering co-workers (Gundling, Hogan, Cvitkovich, 2011). These elements must be adapted to suit the cultural context in which leadership is to be enacted. Consequently, the following elements of global leadership development intersect with intercultural competence development and student outcomes associated with internationalization: the ability to identify the differences between cultures, the attitude of being open to learning about one's own culture and that of others, the ability to shift

frames of reference, influencing across boundaries (Gundling, Hogan, & Cvitkovich, 2011, p. 186). Similar to Deardorff, Gundling, Hogan, and Cvitkovich's model is based on the premise that intercultural competence is a developmental process, and, therefore, it dovetails nicely with the conceptual frameworks that form the basis for this study.

Context of the Study

In Canada, according to the Association of Universities and Colleges of Canada (AUCC), as of 2010, more than 90,000 international students were attending Canadian universities. Of undergraduate enrolments, approximately 8% are international students, as well as 18% of full-time master's students, and 23% of full-time Ph.D. students (AUCC, 2011, p. 14). According to Foreign Affairs and International Trade Canada website (2009), in 2008, international students contributed approximately 6.5 billion dollars to the Canadian economy. Increasingly Canadian universities are relying on international revenues. Gregor (2002) argues that in Canada "higher education institutions are being given more responsibility for meeting national economic development needs, and are increasingly accommodating the interests of the private corporate sector, and a more market driven economy" (p. 5). The majority of business students graduating from Canadian universities will be employed in international or culturally diverse settings. To be effective and to succeed in these settings, they will need to be interculturally sensitive so that they can become interculturally competent.

Maidenson (2007) distinguishes the following as the most significant effects of internationalization and globalization on Canada:

> The emergence of a global political economy, and a new international division of labor; the greater global interdependency with regard to political, environmental, and social issues, and problems; the reconfiguring of international relations, and new definitions of global security that have developed with the end of the cold war, and the substantial demographic changes in Canada, and other Western industrialized societies resulting from changing patterns of immigration. (Maidenson, 2007 in Whalley, Langley, Villareal, & College, 1997, p. 5 as cited in Briguglio, 2007, p.1).

As Briguglio (2007, p. 11) points out "In this sort of context, intercultural skills, and particularly intercultural communication skills, are at the core of a university education for the 21st century."

Canadian University

The present study was conducted at small university within the province of Ontario, Canada

Limitations

This study is designed to focus on undergraduate business students at the university during the 2014 spring semester. Although the findings provide information about undergraduate business students at this particular university, they may not be representative of undergraduate business students at other Canadian universities. Regional differences and divergent institutional or individual factors may preclude generalizing these results beyond the particular population focused upon in this study. Furthermore, since some of the data gathered is retrospective data, the data may be susceptible to flaws inherent in long-term memory retrieval. Limitations are discussed in greater detail in Chapter Five.

Definition of Terms

The literature review reveals the ambiguity surrounding many of the terms employed to describe similar concepts, ideas, or phenomena. From a social constructivist perspective (Creswell, 2009), this ambiguity could be attributed to the wide reaching disciplinary roots from which the topics, originated. Culture, intercultural competency, intercultural communication, leadership, and global leadership have been explored from a wide spectrum of disciplines. From each discipline, scholars analyze this topic through their own lens, and they filter what they have learned through the cognitive processes that have been developed through their years of academic research in their own fields. With this in mind, the following list consists of the definitions selected to define key terms employed in this paper.

Culture:

In this paper, the definition for culture will be the one defined in the GLOBE study: "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experience of members of collectives and are transmitted across generations" (House, Javidan, Dorfman, & Gupta, 2004, p. 15).

Culture Learning:

The following definition emphasizes the developmental and continual processes aspect of culture learning: "the dynamic, developmental, and ongoing process of communicating, and interacting effectively with individuals from other cultural backgrounds. As a learning process it engages the cognitive, behavioral, and affective domains, that is, culture learning refers respectively, to the acquisition of knowledge, skills, values, and attitudes" (Paige, n.d., p. 1).

Cultural Intelligence (CQ):

This term was introduced by Earley, and Ang (2003) in the management and organizational psychology literature to predict the potential for intercultural success and it is defined as "the capability of an individual to function effectively in situations characterized by cultural diversity" (Ang, Van Dyne, Koh, Ng, Templer, Tay, & Chandrasekar, 2007, p. 3).

Ethnocentric:

The term "ethnocentrism" was introduced by Yale University professor of Political and Social Science, William Graham Sumner in 1906. He defined it as the viewpoint that "one's own group is the center of everything," against which all other groups are judged (http://www.newworldencyclopedia.org/entry/Ethnocentrism). Milton J. Bennett's scholarly contribution has illuminated this phenomenon by beginning with the premise that ethnocentrism is universally experienced by individuals in all cultures. With this in mind, Bennett developed the Developmental Model of Intercultural Sensitivity (DMIS) in which the first three of six

stages fall under the category of ethnocentrism (Bennett & Bennett, 2004). Bennett has named these stages denial, defense, and minimization. In this paper, ethnocentric will mean the developmental stage at which "individuals view their own culture as central to reality" (Bennett & Bennett, 2004, p.153).

Ethno-relative:

For the sake of consistency, the term ethno-relative is also defined in accordance with Bennett's DMIS. As individuals progress through the cognitive, affective, and behavioral dimensions of their intercultural development, they transcend the ethnocentric stages, and move through the phases of ethnocentrism (Bennett, 1993, p. 26). This phase of development is comprised of the following sub-stages: acceptance, adaptation, and integration. During these sub-stages of development, individuals experience culture in the context of other cultures, and "[seek] cultural difference through accepting its importance, adapting a perspective to take it into account, or by integrating the whole concept into a definition of identity" (Bennett & Bennett, 2004, p.153). It is salient to note that progress is not necessarily linear. In this paper, ethno-relative will be defined as the developmental stage in which "cultures can only be understood relative to one another, and particular behavior can only be understood within a cultural context" (Bennett, 1993).

Globalization:

Jane Knight defines globalization as "the flow of technology, economy, knowledge, people, values, and ideas. . . across borders" (Knight, 2003).

Leadership:

Although the copious literature on this topic indicates the vast extent to which this topic has been discussed and analyzed, no consensus has been reached about how to define leadership (Mendenhall et al., 2008, p. 8). As discussed at greater length in the literature review, the term manager and leader are frequently used interchangeably. Bennis and Nanus (1985) distinguish

between in the following way: "Managers are people who do things right and leaders are people who do the right thing" (p. 221). On the other hand, in his book entitled *Leadership: Theory, and Practice* Northouse (2013) points out that the two constructs are not mutually exclusive and that there is overlap between the two. For instance, Northouse (2013) posits that when managers are involved in influencing a team to meet its objectives, managers are involved in leadership. On the other hand, Northouse, distinguishes this from when leaders are involved in management, which involves planning, organizing, staffing, and controlling. Northouse focuses on the similarities rather than differences between the constructs, since both processes involve influencing individuals to work toward a common goal (Northouse, 2013). This dissertation is based on the premise that all individuals reaching across cultural lines to influence others to channel their time and energy towards a common goal are developing their leadership skills. If they are effective, whether they are top level executives or they are beginning their careers, they are building bridges across cultural lines, and by doing so, they are building social capital, enhancing the organizations' image, and they are functioning as cultural ambassadors.

Global leadership:

Currently, no consensus has been reached on the definition of global leadership (Mendenhall, Osland, Bird, Oddou, & Maznevski, 2008); however, Mendenhall et al. propose that global leaders are

> individuals who effect significant positive change in, organizations by building communities through the development of trust and the arrangement of, organizational structures and processes in a context involving multiple cross-boundary stakeholders, multiple sources of external cross-boundary stake holders, multiple sources of external cross-boundary authority, and multiple cultures under conditions of temporal, geographical, and cultural complexity (Mendenhall et al., 2008, p. 17).

For the purposes of this dissertation, global leadership will mean "being capable of operating effectively in a global environment while being respectful of cultural diversity" (Harris, Moran, & Moran, 2004, as cited in Hammer, 2009, p. 25).

Global literacies:

In "Global Literacies: Lessons on Business Leadership, and National Cultures," Robert Rosen (2000) defines global literacies consisting of the four following types of literacies: 1) personal literacy, understanding, and valuing yourself, 2) Social Literacy, engaging, and challenging people, 3) business literacy, focusing, and mobilizing your business, and 4) cultural literacy, valuing, and leveraging cultural difference.

Intercultural competence:

The terms *intercultural sensitivity*, and *intercultural competence* are frequently used interchangeably, however, while these terms are related, they are distinct. Bennett (1993) defines intercultural sensitivity as "the way people construe cultural difference, and ...the varying kinds of experience that accompany these constructions" (p. 24). In contrast to intercultural sensitivity, which focuses on the ability to distinguish and experience pertinent cultural differences, intercultural competence is defined as the ability to think and perform in culturally appropriate ways (Hammer, Bennett, & Wiseman, 2003). By developing intercultural sensitivity, individuals enhance their potential for developing intercultural competence. Whereas intercultural sensitivity is an attitudinal construct, intercultural competence is a behavioral construct.

Darla K. Deardorff (2006 as cited in Deardorff, 2009) used the Delphi technique to arrive at a definition for intercultural competence agreed upon by the leading intercultural experts in the field (Deardorff, 2004; as cited in Deardorff, 2009). As a result of this groundbreaking study, Deardorff defines intercultural competence as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2004, 194, as cited in Deardorff, 2006). In this paper, intercultural competence will be defined according to Deardorff's definition. CQ is a related term; however, a subtle nuance distinguishes the two. Whereas intercultural competence refers to ability, CQ

refers to adaptive capability (Van Dyne, Ang, & Koh, 2009, p. 233). Ability refers to capacities already demonstrated or possessed by an individual, whereas capability refers to the level of potential an individual possesses. Where intercultural competence refers to the actual level of development, CQ refers to the potential level, and, therefore, the latter is future oriented and is thought to be predictive of how an individual will perform settings.

Intercultural sensitivity:

In 1993, Milton J. Bennett (1993, p. 22) defined intercultural sensitivity as the acknowledgment that "cultures differ fundamentally from one another in the way they maintain patterns of differentiation or worldviews." Since then, to clarify the distinction between the two terms, Hammer, Bennett, and Wiseman (2003) defined intercultural sensitivity as "the ability to discriminate, and experience relevant cultural differences" as opposed to intercultural competence which they define as "the ability to think and act in interculturally appropriate ways" (p. 422).

Internationalization:

Brenda J. Ellingboe (1996) defines internationalization as

> the process of integrating an international perspective into a college or university system. It is an ongoing, future oriented, multidimensional, interdisciplinary, leadership-driven vision that involves many stakeholders working to change the internal dynamics of an institution to respond, and adapt appropriately to an increasingly diverse, globally focused, ever-changing external environment (Ellingboe, 1996, p. 199).

Mindfulness:

William B. Gudykunst (2005) directs his readers to Langer's concept of mindfulness which "encourages individuals to tune in conscientiously to their habituated mental scripts and preconceived expectations" (Langer 1989, 1997 as cited in Gudykunst, 2005, p. 226). Tharp (2003) describes mindfulness as "the readiness to shift one's frame of reference, the motivation to use new categories to understand cultural or ethnic differences, and the preparedness to

experiment with creative avenues of decision making and problem solving" (Tharp, 2003 as cited in Gudykunst, 2005, p. 226). In this dissertation, mindfulness will be defined according to Tharp's definition.

CHAPTER TWO

Introduction

This chapter begins by clarifying the distinctions between two related but distinct concepts, internationalization and globalization, as they relate higher education. Following this, the discussion focuses on internationalization in higher education. This section of the literature review contributes to the conceptual foundation for the present study. Subsequent to this, the section entitled *Culture* focuses on the seminal studies that have formed the foundation for contemporary thinking around culture by identifying differences in cultural value patterns and how these patterns determine accepted rules of behavior in any given culture. These patterns provide the litmus test against which we measure the appropriateness of our own behaviors and those of others. This section highlights the extent to which culture forms the lens through which individuals view the world around them. By elucidating the ways in which culture shapes our perceptions, this segment of the literature review provides a foundation for the premise that to be effective in culturally diverse settings, business students will need to be able to identify cultural differences and understand the implications of these when they interact with colleagues, clients, employers or employees from diverse cultural backgrounds. Consequently, this segment of the review lays the foundation for the centerpiece of the conceptual framework: intercultural competence development. To illuminate the evolution of contemporary intercultural competence development, the next section of the literature review depicts the history and methodology that has given rise to current understandings of effective intercultural competence development. The subsequent sections of the review focus on intercultural competence and the related concept of CQ. Global leadership is the final pillar of the conceptual framework for this study. To develop a clear understanding of global leadership, preceding the section entitled *Global Leadership*, are the following sections: *Leadership Theory* and *Culture and Leadership*. The leadership section reveals the progression of the concept's development as scholars shifted

their thinking from the assumption that leaders are born to the theory that leaders are made. Consequently, the leadership theory section of the review supports one of the key premises upon which the present study is based: Global leaders are developed. Following this, the section discussing leadership and culture elucidates how differences in cultural value patterns are manifested in differences in how leadership behavior is enacted and perceived. By identifying and elucidating these differences, this section of the review opens the door to the discussion of global leadership. The global leadership section is designed to discern if and how the competencies required to lead effectively in a culturally familiar setting differ from those required to lead in an international or culturally diverse setting. This part of the literature review is followed by a review of the literature discussing global leadership development. Finally, the literature review concludes with a summary of the key findings yielded from the literature review related to the purposes of the present study.

Internationalization and Globalization in Education

Internationalization and globalization are two related but distinct concepts. Since internationalization is one of the pillars of the conceptual framework, this section will begin by discerning the difference between these two concepts. Paige clarifies this distinction when he states: "Whereas globalization is about the world order, internationalization is about organizations and institutions, such as universities. Internationalization means creating an environment that is international in character –in teaching, research, and outreach" (Paige, 2005, p. 101-102). For the purposes of the present study, it is salient to underscore that intercultural competence is a desired student outcome of internationalization at an increasing number of universities in the United States and in Canada (Deardorff, 2009; AUCC, 2007).

Chen and An (2009) assert that "globalization has changed every aspect of human society through the shrinking of time and space" and they argue that the "new imperatives of riding the waves of globalization give human society an opportunity for new ideas and a strong demand for

new leadership" (p. 197). To be responsive to this demand, the tertiary institutions of the 21st century are placing growing emphasis on internationalization in response to globalization. As indicated in subsequent sections of this literature review, business graduates and aspiring global leaders at all levels will need to be able to identify important differences and similarities in cultural value patterns and the implications of those on the perceptions of the employees, customers, and colleagues from diverse cultural backgrounds with whom they will be interacting.

Philip Altbach, Liz Reisberg, and Laura Rumbley (2009) assert that

> Globalization, a key reality in the 21st century, has already profoundly influenced higher education …..We define globalization as the reality shaped by an increasingly integrated world economy, new information and communications technology, the emergence of an international knowledge network, the role of the English language, and other forces beyond the control of academic institutions.… Internationalization is defined as the variety of policies, and programs that universities, and governments implement to respond to globalization (p. 7).

Jane Knight (2008) defines internationalization as "...the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of higher education at the institutional and national levels" (p. 21). Internationalization strategies in universities aim to assist students in adapting to the forces of globalization, and social change, both at work, and in the community. Knight explains that internationalization is transforming the higher education landscape and, for the purposes of this dissertation, one of the most salient changes is the increased "emphasis on developing international/intercultural global competencies" (Knight, 2008, p. 3). Stella Ting-Toomey and Leeva Chung (2012) point out that adjusting to global work force heterogeneity and adapting to domestic workforce diversity are among the prominent reasons to foster the development of intercultural competence among students. The global leadership literature emphasizes how critical intercultural sensitivity, as the

crucial stepping stone to intercultural competence, is in the 21st century (Mendenhall et al., 2008; Deardorff, 2009; Moodian, 2010; Gundling, Hogan, & Cvitkovich, 2011). Not only to succeed in business and to satisfy industry demand, but also to strengthen communities, one of the key desired outcomes of internationalization is the development of intercultural competence among students (Deardorff, 2004, p. 1).

Internationalization strategies are fashioned in accordance with the institutional and the national contexts in which they are developed (Knight, 2008; De Wit, 2011). These strategies generally fall under one of two broad categories: increasing academic mobility, and cross-border education, or *Internationalization at Home* (IaH). The first of these is fairly straight-forward referring to initiatives such as student, and faculty mobility, dual degree programs, twining, and exchange programs. However, the latter refers to "the practice of an integrated, conceptually coordinated, and system, oriented approach to international education" (Mestenhauser, 2000, p. 6). IaH strategies include promoting international/intercultural aspect of the curriculum, and course delivery and learning processes, and all activities aiming to assist students in developing their intercultural competence (Knight, 2008).

In *Reforming the Higher Education Curriculum: Internationalizing the Campus* by Mestenhauser and Ellingboe (1998), Ellingboe explains

> Curriculum within a higher education institution could be thought of as the complete portfolio of requirements, and electives offered by the individual co-cultures (colleges, divisions, departments, and units) operating within a larger system of the higher education institution (p. 199).

In Eric LeBlanc's (2007) article entitled *Internationalizing the Curriculum: A Discussion of Challenges and First Steps within Business Schools*, LeBlanc argues that "recent economic, and market changes, primarily globalization, have created new demands for post-secondary business school programs," and that business school graduates must "provide their company with a

competitive edge over other firms, and prevent lost opportunities due to insensitivity to cultural norms" (Satterlee, 1997 as cited in LeBlanc, 2007, p. 33). Copious literature underscores an increase in the demand for business professionals to develop the skills to be able to work in culturally diverse or international settings (Connerly & Pedersen, 2005; Mendenhall, et al., 2008; Moodian, 2008; Deardorff, 2009; Gundling, Hogan, & Cvitkovich, 2011). To satisfy that demand some scholars argue that internationalization of the curricula is a crucial means of ensuring the success of business graduates (LeBlanc, n.d., p. 33; Shaftel, Shaftel, & Ahluwalia, 2007). In the article entitled "The Future of Business Schools," Gabriel Hawawini (2005) points out that there is a "need to cope better with diversity in the workplace" and Hawawini argues that "business schools can play a major role in developing and training people to be culturally sensitive, and capable of working in a multicultural, and diverse environment" (p. 771). In "Reforming the Higher Education Curriculum: Internationalizing the Campus," Kerry Freedman (1998) posits that the following five sets of issues must be considered when designing a good curriculum "epistemological, informational, developmental, outcome, and structural" (p. 43). It is beyond the scope of this literature review to elaborate on each of these issues; however, it is salient to note that Freedman states that "in a context of internationalization, curriculum goals should reflect global perspectives. For example, such goals could focus on students attaining multicultural sensitivity" (Freedman, 1998, p. 43-44). Freedman explains that "the learning objectives would then explain the knowledge that students should gain and the activities undertaken to obtain those goals" (Freedman, 1998, p. 44).

Paige's (2005) conceptualization of the internationalization of higher education institution and his internationalization model, which is comprised of ten performance categories and associated performance indicators, elucidate the system-wide, ongoing nature of this process. Paige's performance assessment and indicators (2005) also provide an eye opening indication of the level of university-wide commitment, supported by resource allocation, required to facilitate

the internationalization process. According to Paige's model, the ten key performance categories are as follows: 1) university leadership for internationalization; 2) internationalization strategic plan; 3) institutionalization of international education; 4) infrastructure, professional international education units and staff; 5) internationalized curriculum; 6) international students and scholars; 7) study abroad; 8) faculty involvement in international activities; 9) campus life, co-curricular programs; and 10) monitoring the process.

Paige operationalizes the performance categories so that they can be assessed. Although many of these variables are beyond the scope of the present study, those associated most directly with intercultural competence development as a desired student outcome of internationalization within the business program are of great significance for the purposes of the present study. Curriculum, for instance, is "at the very heart of the internationalization effort" (Paige, 2005, p. 108) and a key program factor in the present study.

In the new millennium, the "demands of the global economy have forced the business community to look beyond the familiar to confront an expanding world of cultural differences" (Bhawuk & Sakuda, 2009, p. 257). When interacting with individuals from different cultural backgrounds, it is salient to note that these differences run much deeper than the readily apparent differences, such as clothing, language, and cuisine. Cultural differences influence how we construe meaning from our experiences (Bennett, 1993). It drives peoples' behavior. To a large extent, it determines how people develop their communication styles; the qualities people value and those they do not (Bennett, 1993). Bhawuk and Sakuda (2009) use the analogy of a bridge to explain how intercultural competence is developed through the development of intercultural sensitivity (p. 267). Bhawuk and Sakuda (2009) claim that "some gaps [between cultures] such as fundamental values and beliefs, are insurmountable without a bridge of intercultural sensitivity" (p. 267). Culture shapes the lens through which we view the world. The following section will delve into the scholarly research on the impact of culture on our perceptions of the

world around us. Internationalization forms a crucial part of the conceptual framework for this study since internationalization strategies, in theory, aim to assist students in developing the intercultural competence they will require to be effective global leaders in the new millennium.

Culture

The process of doing business and managing is affected by cultural differences (Trompenaar, 1998, p. 1) and, based on a comprehensive review of the literature, I would argue, significantly so. Many of these differences are embedded in cultural values, and it is these values upon which norms are based. To a large extent, cultural values and norms determine peoples' perceptions pertaining to which behaviors are appropriate in any given situation. In today's intercultural global environment, leaders need to be able to identify these differences and understand, accept, and appreciate what they indicate. As one develops intercultural sensitivity, one develops this ability. One standard culture general approach that is particularly effective for those aiming to develop their intercultural sensitivity and intercultural competence is to identify and compare cultural patterns (Schaetti, Ramsey, & Watanabe, 2009). Pioneers in this research endeavor are prominent scholars, such as Florence R. Kluckhohn and Fred L. Strodtbeck (1961), Shalom H. Schwarz (1999), Geert Hofstede (1984, 2001), and Fons Trompenaars and Charles Hampden-Turner (1998) who have conducted extensive research and based on their findings, they have developed important models. These models enable us to examine how value patterns determine culturally accepted rules of behavior in our own culture and in other cultures. These patterns form the basis upon which we evaluate our own behaviors and the behaviors of others. Consequently, learning about these patterns is pivotal to understanding "motivations, expectations, perceptions, interpretations, and communicative actions" (Connerly & Pederson, 2005). By learning about these value patterns, we begin to understand the extent to which culture plays a role in the formation of our identity and that of others. In light of this, for those individuals who are committed to developing intercultural competence, these models provide a

powerful means to conceptualize differences and similarities between cultures and, by doing so, such models have facilitated a significant leap forward in understanding ourselves and others as cultural beings.

Kluckhohn and Strodtbeck (1961) identified and analyzed cultural value patterns through an anthropological lens, developed their theory, and then conducted their seminal ethnographic study to test their theory. Their study focused on five cultural groups in the South-West USA which included Navajo Indians, Latino/as, Texan homesteaders, Mormon villagers and Zuni pueblo dwellers. Based on their observations and analysis, they identified differences in how they attempt to solve five universal problems mindfully or without being conscious of doing so (Hills, 2002). The espoused values of any culture, according to Kluckhohn and Strodtbeck (1961), are revealed by the ways in which cultures prefer to solve these five universal problems. Based on their findings, the five basic human problems to be solved universally and the resulting dimensions are as follows:

1) What is the nature of human orientation? Are human beings intrinsically good or evil?

2) What is the relation between humans and nature? Do members of the culture perceive themselves as subordinate to nature, dominant over nature, or in harmony with nature?

3) What is the temporal orientation of human life? Do members of the culture place more emphasis on the past and tradition, the present and enjoyment or do we focus on the future and delay gratification?

4) What is the activity orientation of human life? Are individuals more focused on being or doing? In other words, is their emphasis on inner development or are they continually striving to be productive?

5) What is the relational orientation of human life? Are relations between individuals in our society hierarchical, egalitarian, or individualistic (Kluckholn & Strodtbeck, 1961)? This final dimension is similar to Hofstede's individualism versus collectivism.

Hills (2003, p.20) applauds Kluckhohn and Strodtbeck for developing their "bold and elegant" conceptual schema, however, he offers the following criticisms: 1) it can only be used to study general behavioral trends rather than predict specific behavior; 2) because it endeavors to "explain one dimension at a time, it may be termed simplistic;" 3) it is difficult to analyze statistically because it uses rankings and preferences.

In contrast to Kluckhohn, and Strodtbeck's approach, Shalom H. Schwartz (1992 as cited in Schwartz, 2009) approaches this topic from the perspective of a social psychologist. Schwartz's theory identifies ten motivationally distinct value orientations recognized by people in all cultures. These value orientations are derived from societal responses rooted in an effort to manage the following fundamental human requirements "needs of individuals as biological, organisms, requisites of coordinated social interaction and survival, and welfare needs of groups (Schwartz, 2009, p. 3). Schwartz posits that each of these ten basic value orientations can be categorized by describing its central motivational goal. Schwartz defines his basic values and their related motivational goals as follows: 1) The self-direction value indicates a preferences for independent thought and action; choosing, creating, and exploring. 2) The stimulation value denotes a preference for excitement, novelty, and challenge in life. 3) The hedonism value signifies a preference for pleasure and sensuous gratification for oneself. 4) The achievement value indicates a preference for personal success through demonstrating competence according to social standards. 5) The power value signifies a preference for social status and prestige, control or dominance over people and resources. 6) The security value indicates an orientation toward safety, harmony, and stability of society, of relationships, and of self. 7) The conformity orientation reveals a preference for restraint of actions, inclinations, and impulses likely to upset or harm others, and violate social expectations or norms. The tradition value signifies respect, commitment and acceptance of the customs and ideas associated with traditional culture. 8) The benevolence orientation indicates a preference for preserving, and enhancing the welfare of

those with whom one is in frequent personal contact. 9) The universalism orientation denotes a preference for understanding, appreciating, tolerance and protection for the welfare of all people and for nature (Schwartz, 1992 as cited in Schwartz, 2009).

Schwartz elucidates the dynamic relations among these values, which he refers to as the structural aspect of values, and argues that actions aimed toward pursuing any value "may conflict or may be congruent with the pursuit of other values," and these "conflicts and congruities among all ten basic values yield an integrated structure of values" (Schwartz, 2009, p. 6). Schwartz identifies key variables that influence value priorities, such as physical aging, life stage, gender, education, cultural environment, parenting received, political, and economic environment (Schwartz, 2009, p. 6). To conduct his empirical research, Schwarz utilized the Schwarz Value Inventory (SVI) to measure value priorities. The SVI contains 57 items designed to indicate the extent to which each value is a "guiding principle in [the respondent's] life" (Schwarz, 2009, p. 8). Toward that end, respondents are instructed to rank each of these on a scale ranging from "of supreme importance" to "oppose to my values" (Schwartz, 2009, p. 8). Values are measured on a cultural level and an individual level (Schwartz, 2009, p. 8). These values are informative for individuals committed to learning about their own culture and others since they can be predictive of attitudes and behaviors. For instance, one could predict that cultures characterized as having a preference for the power value would be less inclined to support public spending on social programs or the environment. Similarly, it would be safe to predict that those who place high value on tradition might be more in favor of arranged marriages.

Hofstede broaches the issue of cultural values from an organizational anthropology and international management perspective. Hofstede's (1984) landmark IBM research project aimed to identify the precise components of culture and the impact of culture on values in the work setting (Hofstede, 1984). Toward this end, Hofstede retrieved responses from approximately

116,000 IBM employees spanning 40 countries (Hofstede, 1984). The respondents were categorized according to gender, age, and occupation (Hofstede, 1984). This comprehensive study resulted in a four bipolar dimensional model consisting of the following dimensions:

1) The power distance dimension measures the extent to which society's less powerful members of institutions and organizations endorse and anticipate power to be distributed unequally (Hofstede, 2005, p. 23).

2) The preference for individualism is on one side of this bipolar dimension and that is contrasted to collectivism. Individualistic societies expect their members to look after themselves and their immediate families. In contrast to this, collectivist societies in which members are integrated into in-groups, such as extended families are bound by loyalty in exchange for protection (Hofstede, 2005).

3) The masculinity dimension refers to the extent to which a society is male dominated and gender roles are clearly and distinctly articulated. Masculine values are defined as "assertive, tough and focused on material success;" feminine values, in contrast, are defined as "modest, tender, and concerned with the quality of life" (Hofstede, 2005, p. 402).

4) The uncertainty avoidance dimension refers to the extent to which a society programs its members to tolerate uncertainty and ambiguity. Uncertainty avoiding cultures feel more comfortable with structure, laws, and rules. In contrast, certainty accepting cultures are more tolerant of diverging opinions, and comfortable with uncertainty and ambiguity (Hofstede, 2005). These bipolar dimensions became the foundation for Hofstede's cultural attributes for each country. By applying these values measurements, Hofstede argues that we will be better equipped to understand similarities and differences between cultures. In Hofstede, Hofstede, and Minkov's (2010) *Cultures and Organizations: Software of the Mind*, the authors draw an analogy between national culture and "mental software" and describe culture as the collective

programming of the mind that differentiates one group of people from others. Hofstede's cultural dimensions are discernible in attitudes and behaviors in all aspects of life ranging from how we define ourselves and our relationships with others, consumption patterns, communication styles, attitudes toward time management, and the ways in which we take in new information (Hofstede, 2010). As individuals become more interculturally sensitive, they become more aware, accepting, and appreciative of these differences.

Hofstede's findings also illuminate the relationship between national culture and organizational culture. Hofstede and Hofstede's (2010) chapters continually reinforce his central tenet: We are all culture bound. Rather than attempting to minimize cultural differences, acknowledge them and embrace the diversity that that this implies to begin to reduce misunderstandings and develop meaningful dialogues between individuals from diverse cultural backgrounds. Hofstede's findings provide us with a means to analyze how the elements of culture, that is, dimensions, interact with each other and result in shared patterns of behavior. These differences manifest themselves in social structures, the distribution of power, gender roles, the degree to which uncertainty can be tolerated, and a society's propensity toward short-term versus delayed gratification (Hofstede, 2010; Ting-Toomey & Chung, 2005).

Interestingly, even though Hofstede took precautions to minimize Western bias, the precautions did not completely function to do eliminate that bias (Hofstede & Hofstede, 2005, p. 30). Although Hofstede deliberately matched respondents across countries to isolate culture as a variable so that its effects could be measured on dependent variables, he did not account for team dynamics (Hofstede & Hofstede, 2005, p. 30). Specifically, the senior researchers in the research teams were predominantly from Western backgrounds. As a result, "...researchers where respect for the senior guru and harmony within the team prevail will often be almost too eager to follow the team leader... [Consequently] the project team will maintain its Western bias even with a predominantly non-Western membership" (Hofstede & Hofstede, 2005, p. 30). To

address the effects of this unanticipated dynamic, Michael Harris Bond designed the Chinese Value Survey (CVS), with a Chinese culture bias and administered that instrument to 100 students across 23 countries (Hofstede & Hofstede, 2005, p. 30). Bond's statistical analysis identified four dimensions—three of which duplicated the dimensions found in Hofstede's IBM study (Hofstede & Hofstede, 2005, p. 30). Although the CVS did not yield an equivalent to the uncertainty avoidance dimension, the CVS resulted in additional dimension concerning time orientation which he labeled ''Confucian Dynamism'' (Hofstede & Hofstede, 2005). Hofstede assigned a more neutral label to this dimension "short-term versus long-term orientation" (Hofstede & Hofstede, 2005).

Although Hofstede's work is widely referred to in the literature, it has also met with criticism. Some critics argue that Hofstede's work overlooks the fact that most nations consist of various ethnic groups or that cultures are not always confined within borders (McSweeney, 2000 as cited in Jones, 2007). Other critics argue that Hofstede's study was conducted so long ago that the findings are outdated or that there are not enough dimensions (Jones, 2007). Finally, critics also claim that the dimensions are static while cultures are dynamic. This criticism has also been hurled at Kluckhohn and Strodtbeck's values orientation, and the GLOBE study; however, all of these studies provide a view of any given culture at a fixed point in time–not forever. It would be intriguing to repeat these studies after time has elapsed or after dramatic historical events have unfolded. For instance, in light of the Arab revolutions of 2011, it would be interesting to determine whether or how the mental programming has changed among citizens in Egypt, Syria, Tunisia, or Libya. Would individuals in Egypt, for instance, rank the same on the power distance dimension as they did two decades prior to the revolution? In spite of these criticisms, Hofstede has made profoundly valuable contributions that increase our understanding of culture as it influences our worldviews, our values and beliefs, our

behaviors, attitudes, and communication styles. Hofstede's work remains among the most influential, and widely cited in the intercultural literature (Cambridge, 1998).

From a management perspective, Fons Trompenaars and Charles Hampden-Turner (1998) conducted their cross-cultural study, and, based on their findings, categorized cultures according to value and behavioral patterns. Like Hofstede, these researchers surveyed professionals from different countries. The sample consisted of 30,000 respondents and spanned 55 countries (Trompenaars & Hampden-Turner, 1998, p. 252). However, unlike Hofstede's study, which focused on IBM employees, Trompenaars and Hampden-Turner's sample included respondents from many different multinational and international companies (Trompenaars & Hampden-Turner, 1998, p. 252). Their sample consisted of 75% managers and 25% administrative staff (Trompenaars & Hampden-Turner, 1998, p. 2). Similar to Hofstede's study, Trompenaars and Hampden-Turner compared individuals from different countries and they attempted to isolate culture as a variable by confining their comparisons to the same occupations, that is, managers would be compared to other managers and administrative staff would be matched with administrative staff (Hofstede, 2005, p. 48; Trompenaars & Hampden-Turner, 1998, p. 252). They identified seven value orientations by eliciting responses to universal problems and dilemmas. In their book entitled "Riding the Waves of Culture," Trompenaars and Hampden-Turner define culture as "the way in which a group of people solves problems and reconciles dilemmas" (Trompenaars &Hampden-Turner, 1998, p. 6). The following are Trompenaars, and Hampden-Turner's value orientations and the problems or dilemmas they seek to address:

1) The universalism versus particularism dimension indicates the extent to which cultures give priority to relationships or adherence to rules (Trompenaars & Hampden-Turner, 1998, p. 31).

2) The communitarianism versus individualism dimension reveals the extent to which cultures view the individual or the collective as more important (Trompenaars & Hampden-Turner, 1998, p. 33).

3) The affective versus neutral dimension signifies whether it is more appropriate to display emotions or to appear detached, that is, the degree to which displays of emotion are controlled (Trompenaars & Hampden-Turner, 1998, p. 70).

4) The specificity versus diffuseness measurement denotes the extent to which relationships are defined according to context, that is, whether the personal and professional spheres are separate or entwined (Trompenaars, and Hampden-Turner, 1998, p. 83).

5) The achievement versus ascription dimension indicates whether status is earned by achievement or accorded by gender, age, social connections, profession, or education (Trompenaars, and Hampden-Turner, 1998, p.105).

6) The internal versus external control dimension indicates the extent to which members of a culture believe they control their own destiny or contend that their futures based on fate, chance, or luck (Trompenaars, and Hampden-Turner, 1998, p.149).

7) The time orientation dimension measures the predominant approach to time in a culture. Specifically, it measures how cultures ascribe meaning to past, present, or future. Time orientation determines, among other things, whether tasks planned in a linear fashion or several tasks at the same time (Trompenaars, and Hampden-Turner, 1998, p. 129). Trompenaars and Hampden-Turner's communitarianism/individualism value orientation is very similar to Hofstede's collectivism/individualism dimension, and their achievement/ascription value orientation is comparable to Hofstede's power distance index. One way in which power distance differs is that Hofstede dimension also measures the extent to which power distance is tolerated within a culture. Trompenaars and Hampden-Turner (1998) explain that dimensions such as communitarianism/individualism and universalism and particularism are not opposing forces; rather they are complementary preferences that can be “effectively reconciled by an integrative process, a universalism that learns its limitations from particular instances...and by

the individual voluntarily addressing the needs of the larger group" (Trompenaars and Hampden-Turner ,1998, p. 53).

The common thread that unites these models is that each of them illuminates differences between cultural value patterns by focusing on distinct elements of culture. Gundling, Hogan, and Cvitkovich maintain that "effective global leadership begins with the ability to see the differences that are most likely to make a difference" (2011, p. 36). Without the intercultural sensitivity to identify and understand these differences, and the implications of these for intercultural communication or ways in which behaviors are perceived, aspiring global leaders will fail to be effective in culturally diverse or global settings and they will increase their risk of intercultural miscommunication which may result in conflict. With this in mind, this section of the literature review supports the contention that culturally accepted rules of behavior are determined by cultural value patterns.

For the purposes of the present study, this section of the literature review establishes the need for business students to be able to adapt their behaviors to the cultural context in which they are interacting. However, before they develop their ability to adapt, according to Deardorff (2004, p. 196), they must first possess the following requisite attitudes: respect, openness, curiosity and discovery. This prompts the following questions: In what ways does the business program promote the development of these attitudes?

To begin to understand current theories about how to develop intercultural competence, the following section, as the section title implies, focuses on the history of intercultural communication training.

Intercultural Communication Training: A Brief History

Intercultural communication training is inherently interdisciplinary (Bennett, 2001), and has been approached by scholars from a diverse spectrum of disciplines, such as anthropology, psychology, sociology, education, management, and business, international human resource

management, and organizational behavior. The following paragraphs will provide a brief overview of its inception and development. As pioneers in this field designed programs to foster trainees' intercultural communication skills, they took a quantum leap toward intercultural competence development.

The process of increasing interconnectedness among countries–politically, economically, and socially–has exponentially increased the need for individuals to navigate and communicate effectively across cultural borders. Yet, intercultural communication is typically accompanied by varying degrees of uncertainty and ambiguity because messages can be distorted by erroneous assumptions about the "other" confounded by differing communication styles, and discrepant perceptions about the appropriateness of behaviors based on cultural variations (Hall; 1959; Hofstede, 1980, 2001; Ting-Toomey, 1985). These are just a few of the features of intercultural communication that combine to produce fertile soil in which misunderstanding and conflict can take root. This is one of reasons scholars, such as Milton J. Bennett, emphasize cultural difference in this field of inquiry as they seek to enhance understanding and facilitate communication between interactants from different cultural origins (Bennett, 1998, p. 8).

During the fifties, an era of increasing prejudice in America highlighted the need to identify ways to minimize conflicts and facilitate successful communication between groups. Toward this end, Gordon W. Allport conducted his research to identify aspects of contact that facilitate positive changes in attitudes, reduce conflicts, and enhance relationships between groups. Allport's contact hypothesis (1954) defines conditions that promote successful contact between groups divided by conflicts based on preconceived ideas about the other. Allport asserts that conflict can be resolved if the following conditions are met: 1) both groups have equal status as they enter the relationship; 2) both groups work toward common goals; 3) they have an opportunity to develop friendships with each other; and 4) an authority that both groups perceive as legitimate articulates norms that support the interactions between groups (Allport, 1954).

Under these conditions, Allport postulates that interactions will be enhanced and prejudice will erode as it is replaced by understanding (Allport, 1954). Allport's contact hypothesis is relevant to this study because it identifies the type of contact required to facilitate positive shifts in attitudes.

Thomas F. Pettigrew and Linda R. Tropp (2000) conducted an important meta-analysis consisting of 203 studies on Allport's contact theory to determine the relationship between intergroup contact and prejudice. They define intergroup contact as "actual face-to-face contact between clearly distinguishable and defined groups" (Pettigrew & Tropp, 2000, p. 95). They found that "of the 203 studies, 94% found an inverse relationship between contact and prejudice" (Pettigrew & Tropp, 2000, p.109). In addition to this, another finding particularly salient to this study is that these prejudice reducing effects can generalize to other out-groups. These results conflict with the theoretical criticism that holds generalization is improbable or atypical (Pettigrew & Tropp, 2000). In other words, Pettigrew and Tropp's meta-analysis may mean that successful intergroup contact may prompt intergroup participants to participate more readily with other out-groups. For the purposes of the current study, these promising findings support the contention that business program designers would be more likely to achieve outcomes, such as reduced prejudice, greater tolerance, and increased willingness to cooperate with those from different cultural or ethnic backgrounds to achieve mutual goals, by utilizing Allport's situational conditions as a guideline for structuring intergroup contact (Pettigrew & Tropp, 2000, p. 110). It is salient to note that to facilitate positive shifts in attitudes during intergroup contact, the contact must be structured to contain the features defined by Allport. Based on Allport's (1954) and Pettigrew and Tropp's (2000) findings, the present study has been designed to determine the impact of institutional intervention, in the form of orientation or intercultural training workshops or activities aimed at enhancing intercultural understanding, on intercultural competence development. These findings will contribute to the design of one of the

data gathering instruments. These research findings prompt this researcher to ask the following question: In what ways is intergroup contact structured to facilitate positive shifts in attitudes in undergraduate business programs?

Since Allport's work, a multitude of scholars have endeavored to increase understanding about how culture shapes our values, beliefs, attitudes, and behaviors (Hall, 1959; Kluckhohn, 1961; Tin-Toomey, 1985; Bennett, 1986; Gudykunst, 1993; Hofstede, 2001; Deardorff, 2009). Cultural differences can have physiological and psychological effects on sojourners who work or live abroad (Paige, 1993; Bhawuk & Brislin, 2000; Paige, Cohen, Kappler, Chi, & Lassegard, 2009; Paige & Goode, 2009). Oberg (1954) introduced the term "culture shock" to describe these affects and developed the U-curve hypothesis to describe the adjustment process. Both the U-curve hypothesis and the related culture shock have met with criticism from those who contend that they lack accuracy. Some of these critics aver that these theories are merely descriptive and, consequently, they are inadequate for predictive purposes (Black & Mendenhall, 1991). Gullahorn and Gullahorn (1963 as cited in Savicki, 2008, p. 307) built upon the U-curve theory to include the phenomenon of sojourners' re-entry into their home culture. Their theory, referred to as the "W-curve theory" is based on the premise that upon returning to their own culture after being abroad, sojourners experience a typical cycle of feelings beginning with euphoria, followed by depression resulting from the realization that the people at home and their perceptions of those people have changed, and, as sojourners readjusts after re-entering their home culture, they ascend out of the depression (Savicki, 2008, p. 308).

Although Oberg and Gullahorn and Gullahorn have significantly enhanced our understanding of the physiological and psychological effects of cultural differences on sojourners who work or live abroad, both the U-Curve and W-Curve theories do not account for the variations between sojourners that intensify or minimize those effects. For instance, one might argue that sojourners who have travelled extensively or have been raised in a

cosmopolitan area may experience these effects with less intensity than their counterpart who resides in a homogenous rural area and has had little experience with individuals from other cultures. These factors are discussed in greater detail later in this literature review. However, regardless of the extent to which the effects of culture shock are experienced, the more those effects can be minimized, the more the sojourner will be able to maximize the benefits derived from their cultural immersion. In response to these theories, scholars began to explore the ways in which stress related to immersion in another culture could be minimized, and intercultural understanding and communication skills enhanced. For the purposes of the present study, by illuminating the phenomenon of culture shock and the stress associated with cultural immersion, these theories prompt questions about the impact of stress experienced by international students in business schools. In what ways does the business school assist international students in reducing stress levels associated with culture shock? In what ways have program designers aimed to minimize the negative impact of these in business classroom settings? With these questions in mind, these theories are germane to the present study and contribute to the development of one of the instruments and the interview questions.

The end of World War II ushered in a new era in the United States. America began to make significant investments in foreign businesses and countries. With the cold war, came an increased emphasis on developing, and continually fortifying diplomatic, and business ties (Spitzberg, & Changnon, 2009, Pusch, 2004). In this milieu, one of the leading pioneers in this field, Edward T. Hall, along with his colleagues, established the foundation for the contemporary field of intercultural communication (Pusch, 2004). Hall (1959, p. 52), an anthropologist, developed his hypothesis about the non-verbal aspects of communication which are “out of awareness” and emphasized that to understand others, we must first understand the extent to which our own cultural lens determines our behavior (Hall, 1959, p. 52). During his research, Hall focused on cultures, such as the Hopi, and Navajo Indians to identify discrepant

ways in which in cultures value and structure time and space. Hall (1959) conceptualized differing time orientations, such as polychronic versus monochronic. According to Hall, individuals from polychromic cultures tend to do many tasks simultaneously, do not align their daily tasks and activities in accordance with the specific times, and tend to value relationships more than schedules. For individuals who are polychronic, punctuality is not a priority. In contrast, monochronic cultures value punctuality, adherence to strict schedules, and they view time in a linear manner–one task at a time, and each of these in accordance within a specified time frame (Hall, 1959, p. 178). Hall (1959) also identified and elucidated the contrast between high context and low context communication styles. The differences between these communication styles, according to Hall, are based on how cultures view space (Hall, 1959, p.190). Individuals from high context cultures rely on contextual or spatial clues rather than explicit statements to communicate. In contrast, in low context cultures, the transmitted message, rather than the spatial cues, conveys the information (Hall, 1952, p. 190). Finally, Hall also identified differences in the amounts of personal space individuals require to feel comfortable during interactions with others (Hall, 1959, p. 190). These differences increase the risk for interactants in intercultural situations to feel discomfort; however, entering into the situation with this knowledge goes a long way toward minimizing that discomfort. For the purposes of this study, these findings underscore the crucial need for business students to be mindful of differences in cultural value patterns. The current study is designed to explore the ways in which business program courses and course delivery are designed to increase awareness pertaining to differences in cultural value patterns among business students as a foundation for intercultural competence development.

Hall joined the Foreign Service Institute in 1955 (Rogers, Hart & Miike, 2002; Bhawuk & Brislin, 2000; Pusch, 2004) where he worked with his colleagues to design training programs concentrating on the "intersection of culture and communication" (Pusch, 2004, p. 15). During

the process of developing these training programs, this field "emerged from experience and was built on practical application, as demonstrated by the FSI" (Pusch, 2004, p. 15).

In keeping with the *zeitgeist* of the nineteen-sixties, an era flooded with idealism and activism, the Peace Corps was established to provide young Americans with opportunities to volunteer for service in countries all over the world in cultures very different from their own. Similar to 21st century aspiring global leaders, Peace Corps volunteers and foreign service officers who were sent on international assignments needed to learn how to communicate and behave in effective and appropriate ways in cultural contexts other than their own, and they had to learn how to cope with the stress of being immersed in new cultures in general (Rogers, Hart & Miike, 2002). Toward this end, Hall, and his colleagues based their training programs on sojourners' experiences–the kind of experiences that highlight differences between cultures. They designed their programs to prepare diplomats and Peace Corps volunteers to work and live abroad (Pusch, 2004).

By using experiential learning techniques, these programs were intended to raise individuals' awareness of the extent to which their ways of communicating and behaving are the product of their own cultural conditioning (Pusch, 2004, p. 15.). Once learners are imbued with this awareness, trainees find it easier to suspend judgment with regard to cultural differences, and by doing so, they are in a better position to communicate with those from other cultures during every day interactions. This part of the literature review informs the present study by highlighting cultural self-awareness as a "foundation for intercultural competence because it enables us to ...to understand that culture influences all our interactions and that culture isn't something found just in others" (Paige, Cohen, Kappler, Chi, & Lassegard, 2011, p. 40). Based on this understanding, the present study is designed, in part, to discern ways in which, and the extent to which, the undergraduate business program components are designed and delivered to

foster culture self-awareness among students and raise awareness of how their perceptions are filtered through the cultural lens through which they view the world.

With its roots reaching back to renowned scholars such as John Dewey, Jean Piaget, Carl Jung, and Carl Rogers, experiential learning has proven to be a valuable and highly effective method to facilitate the development of intercultural sensitivity and intercultural competence (Savicki, 2008). David A. Kolb is renowned for developing the (1984) experiential learning theory (ELT) model which is comprised of the following four learning stages: a) Concrete experience; b) reflective observation; c) abstract conceptualization, and d) active experimentation. According to this model, experiential learning begins with a concrete experience, which the individual cognitively processes through observation and reflection, which results in "new understandings, skills, and affective reactions, which are, in turn tested for effectiveness, thus generating a new concrete experience" (Savicki, 2008, p. 77). For instance, George Washington University's Human Resources Research, organization (HumRRO) launched the contrast-American, or contrast-culture training method (Bhawuk & Brislin, 2000; Pusch, 2004, p. 16) which demonstrates behaviors that are diametrically opposed to the behavior Americans might anticipate in their home culture. After this, trainees are instructed to interact in simulated situations based on those differences. This method prompts learners to reflect and develop their cultural self-awareness. Similarly, culture simulators, critical incidents, role playing, and case studies continued to be developed and incorporated into training programs to raise cultural awareness, increase intercultural sensitivity, and, by doing so, provide learners with additional lenses through which cultural difference can be construed. The seminal work that was done during these decades has formed a solid foundation for contemporary intercultural training programs (Bhawuk & Brislin, 2000; Brislin, 1993; Fiedler, Mitchell, & Triandis, 1971; Pusch, 2004). Throughout the sixties, and even now, the culture assimilator, consisting of vignettes and critical incidents which depict the sort of intercultural interactions that typically

result in misunderstandings between sojourners and members of the host culture, and assist trainees in becoming aware of the degree to which potential misunderstandings are rooted in cultural differences (Brislin, 1993, Triandis, 1995; 2000; Pusch, 2004;). Gundling, Hogan, and Cvitkovich (2011, p. 38) describe cultural self-awareness as "the first step toward seeing differences." By elucidating methods that have proven to be effective in raising cultural self-awareness, and thereby laying the foundation for intercultural competence, this part of the literature review will contribute to the construction of the instrument. The question begged by this part of the review is: In what ways do course content and teaching methods embedded in the business program raise cultural self-awareness among business students? This section of the literature review provides support for the inclusion of course content and course delivery methods as factors influencing intercultural competence development and will contribute to the design of the instrument.

Another commonly employed approach is the Discuss-Interpret-Evaluate (D-I-E) Model of Debriefing (Paige, Cohen, Kappler, Chi, & Lassegard, 2009, p. 115). This process is designed to assist students in becoming aware of their own value judgments and assumptions, and the cultural relativity of their interpretations and evaluations. By raising learners' awareness through this process, the model aims to assist learners in learning how to suspend judgment and attempt to shift lenses when observing a new culture, rather than simply interpreting, and evaluating through their own cultural lens (Paige et al., 2009, p. 115). Critical reflection and frame-shifting are a means to understanding alternative worldviews. On a cautionary note, not all activities are appropriate for all learners. In addition to this, throughout the literature, the salience of sequencing learning activities to achieve desired learning outcomes has been underscored repeatedly. In other words, the learning activity must be appropriate for the trainee's level of intercultural sensitivity (Bennett, 1993; Gudykunst & Hammer, 1983, as cited in Paige, 1993; Paige & Martin, 1983 as cited in Paige, 1993; Mumford & Fowler, 1995). If

sequenced properly, learning activities are more likely to facilitate the development of intercultural competence.

On a different tack, proponents of the dialectical approach argue that intercultural scholars should transcend the training and skills development based approach established by Hall and those who followed his model (Martin & Nakayama, 2008). According to this school of thought, instead of emphasizing effective communication, intercultural scholars should shift toward approaches that focus on facilitating meaningful communication. To do this, they must contemplate the many dialectics that influence everyday interactions because each person is not only an individual but also a group member (Martin & Nakayama, 2008, p. 82). With this in mind, each intercultural interaction is subject to tensions between how individuals wish to have their group identities affirmed, and how, simultaneously, they want to be treated as an individual (Collier as cited in Martin & Nakayama, 2008, p. 82). The following dialectics appear to operate interdependently in intercultural interactions: privilege–disadvantage dialectics, present-future/ history–past dialectics, static–dynamic dialectics, cultural–individual dialectics, personal/social–contextual dialectics, differences–similarities dialectic, personal/social–contextual dialectics (Martin & Nakayama, 2008, p. 85). The dialectical approach is based on the contention that "communication, and culture are socially, and rhetorically constructed", and "highlights the relationship between communication, culture, and power" (Meister & Okigbo, 2000). Rather than thinking of culture as static and focusing on cultural differences, these scholars advocate shifting to the changing nature of culture, cultural similarities, the impact of history to facilitate a deeper understanding of culture and communication (Martin & Nakayama, 2008, p. 85). These dialectics function in relation to each other, not in isolation (Martin & Nakayama, 2008). Those striving to develop their intercultural communication skills should be cognizant of these dialectical tensions and how these aspects of identity construction influence intercultural communication. It is essential for interactants to transcend simplistic notions about intercultural

communication, and to develop an understanding of multifaceted identities. Some aspects of identity are more pronounced than others depending on the type of situation the individual is interacting in. For aspiring global leaders, the dialectical approach can reduce the tendency to think in terms of sweeping generalizations based on national cultures by prompting learners to challenge flawed assumptions and shift from simplistic to multidimensional conceptualizations.

Although the aforementioned scholars have made a valuable contribution to the literature, for the purposes of the present study, since the approaches aimed toward effective communication were designed initially for "diplomats intent on garnering effective business profits from other cultures," and the FSI trained "business people how to conduct business in different cultures to maximize profits" (Meister & Okigbo, 2000, p. 2), effective communication skills are an important, practical and achievable learning outcome for the graduates of a business program. Furthermore, one might argue that meaningful communication rests upon first raising cultural self-awareness, and developing intercultural sensitivity so that one can communicate effectively and behave appropriately in global or culturally diverse settings.

From its inception, intercultural communication training aimed to raise trainees' awareness about how differences in cultural values and assumptions are manifested in communication styles and behaviors. Understanding the impact of cultural differences is fundamental to becoming an effective intercultural communicator. Based on that premise, a multitude of scholars point to the pivotal role of culture learning in the development of intercultural communication skills (Bennett, 1993; Paige, 1993; 2001; Deardorff, 2009; 2009; Paige et al., 2009). To elucidate the process of culture learning, Paige (2005, as cited in Paige et al., 2009) developed the culture learning model, a theoretical framework which consists of the following five culture learning dimensions:

1) Learning about the self as a cultural being "refers to becoming aware of how the culture(s) we are raised in contribute to our individual identities" (Paige, et al., 2009, p. 40).

2) Learning about the elements of culture refers to learning "…what culture is" (Paige, et al., 2009, p. 40).

3) Culture-specific learning "…refers to becoming knowledgeable about the elements of culture in your specific cultural setting" (Paige, et al., 2009, p. 40).

4) Culture-general learning "refers more broadly to learning about the intercultural experiences that are common to all who visit another culture, as well as the common ways cultures can differ" (Paige, et al., 2009, p. 40).

5) Learning about learning is premised on the belief that "strategic learners are self-empowered and more effective language and culture learners" (Paige, et al., 2009, p. 40).

For the purposes of this dissertation, Paige's culture learning model elucidates the layers of learning required to trigger the paradigmatic shifts necessary to develop intercultural competence. Consequently, this model provides support for the inclusion of course content as a factor influencing intercultural competence development and contributes to the design of the data gathering instruments in Chapter Three.

Pusch (2009) avers that "the global leader is called upon to bridge the differences [between cultures], to take various perspectives and life experiences into account when making decisions and interacting with others, especially leading the work of groups of people" (p. 77). The differences that potential global leaders must learn to bridge are not merely on the surface, they run deep (Pusch, 2009, p. 79). To develop the intercultural sensitivity to comprehend the significance of these differences on a deeper level, culture learning is crucial (Pusch, 2009, p. 79). In the field of intercultural communication, the key question is "how to understand, and

adapt to another culture more successfully" (Bennett, 1998, p. 11). This segment of the literature review provides convincing evidence to support the contention that simple add-ons to existing programs will not suffice to bring about the profound shifts in the cognitive, affective, and behavioral domains that are critical to make the transition from ethnocentric to ethnorelative. This section of the review also overwhelmingly supports the inclusion of course content and course delivery as factors influencing intercultural competence development. The following section will discuss a few of the salient theories and models pertaining to intercultural competence development.

Intercultural Sensitivity

By envisaging intercultural sensitivity as a developmental process, Milton J. Bennett (1986) made a significant contribution to the literature when he developed the developmental model of intercultural sensitivity (DMIS). Bennett's model is premised on the contention that learners progress through the stages of ethnocentrism as they increase their ability to recognize, tolerate, and accept cultural difference. The DMIS provides trainers with a valuable means of identifying learners' developmental stages by defining each stage, and by elucidating the underlying assumptions that characterize each stage (Bennett, 1993, p. 24). With this model, trainers can "guide the sequencing of concepts, and techniques to match some typical progression of development in learners" (Bennett, 1993, p. 22) The DMIS measures intercultural sensitivity levels by identifying ways in which individuals, at different stages of development, distinguish, and dismiss, tolerate, accept, or respect cultural differences.

The DMIS consists of six cognitive developmental stages spanning from the sub-stages that fall under the category of ethnocentrism to the three sub-stages of ethno-relativism. Within each of the three sub-stages for ethnocentrism and ethno-relativism, there are additional sub-stages. Each stage and sub-stage indicates a point in the individuals' development as they progress from ethnocentric to ethno-relative, however, Bennett emphasizes that these stages are not always

clearly discernible from each other because development has aspects that are cognitive, affective, and behavioral (Bennett, 1993, p. 26). Nor is progress necessarily linear. Individuals can have setbacks during the learning process. Each stage depicts variations in the meaning a learner attaches to cultural difference (Bennett, 1993, p. 30). The ethnocentric stages begin with the denial of difference stage, which is divided into two subcategories, and is marked by the failure to consider to cultural difference (Bennett, 1993). Within the denial category, two subcategories exist. The first of these is referred to as denial/isolation. This stage is common among individuals in homogenous groups who live in isolation and are not motivated, or have not had the opportunity, to construct relevant categories for observing and interpreting cultural difference (Bennett, 1993). Consequently, at this stage, individuals think in terms of broad categories which Bennett refers to as "*benign stereotypes*" (Bennett, 1993, p. 31, italic as in source). Bennett contrasts this type of stereotype against stereotypes that are intentionally disparaging. An individual living in a remote parochial agricultural community with almost no contact with individuals from other cultures in any country might fall into this category. In some cases, when an individual at this stage encounters behavior that does not conform to the dominant culture's norms, they may be inclined to attribute such behavior to a deficiency in intelligence or personality (Bennett, 1993).

The second subcategory, denial/separation, differs from the first in that it is the result of intentional separation form cultural difference to protect their world view from changing by creating the condition of isolation. Individuals at this stage are cognizant of some kind of difference between their culture and others. Once again, awareness of cultural difference may be defined by sweeping categories, such as "foreigner" (Bennett, 1993). In other cases, social or physical fences are erected to separate the dominant group from cultural difference. For instance, in Canada, the treatment of aboriginal children who were taken from their families, separated from their siblings, and forced into government funded residential schools to "help"

them assimilate into society might fall under this category. Bennett points out that "the dangerous underside of denial is its implicit relegation of others to subhuman status" (Bennett, 1993, p. 33).

The next stage along the continuum is the defense phase which consists of three sub-stages. The common thread that weaves through each of these stages is that individuals in defense attempt to reduce the impact of cultural differences which are recognized; however, individuals at this stage assess differences between their culture and other cultures negatively. Since individuals in the defense stage feel threatened by these differences, they construct defenses against them to preserve their own world view. The greater the difference from one's own cultural norms, the more negatively the individual at this stage interprets these differences (Bennett, 1993). This stage is marked by dualistic thinking which is manifested by "us/them" statements and assessments and overt negative stereotyping. Individuals at this stage tend toward social/cultural proselytizing of underdeveloped cultures, and make statements such as "I wish these people would just be more like us" (Bennett, 1993; Bennett, n.d.). To shed light on this stage, we will look at the sub-stages within this stage beginning with defense/denigration. Individuals at this stage protect their own world view by creating cognitive categories to interpret cultural differences and isolating them by evaluating them negatively. By doing so, they safeguard their own worldview from change. People at this stage might be prone to attributing negative aspects to all members of a particular religion, race, nationality or ethnicity. Bennett refers to this as "negative stereotyping" (Bennett, 1993).

Defense/superiority is the second stage under this category. Individuals at this stage safeguard their own world view by embellishing its positive features without always denigrating other groups. Individuals at this stage attribute difference to a temporary phase in the development of a culture that is not as developed as their own; however differences between

one's own and another culture are assessed less negatively than at the previous stage of defense (Bennett, 1993).

Defense or reversal is the third stage that falls under this category. Individuals at the defense or reversal stage tend to idealize the other culture and view it as superior while viewing their own culture in a negative light (Bennett, 1993). Lawrence of Arabia, at the height of his infatuation with Bedouin culture exemplifies this stage. All of the preceding stages are marked by a tendency toward simplistic, dualistic thinking.

Minimization of difference is the final stage of ethnocentrism. It is characterized by the recognition and acceptance of superficial cultural differences, such as traditions, clothing, cuisine, however, individuals at this stage contend that all individuals are basically the same with shared basic values. In this stage, individuals still perceive their own world view as central to reality. Although individuals at this stage are more accepting of differences between cultures, the commonality that they feel with those of other cultures is defined in ethnocentric terms, such as "underneath it all, they're just like us" (Bennett, 1993). In other words, people at this stage view others as acceptable because they are basically like them.

To progress from the ethnocentric stages to the first stage of ethno-relativism requires learners to shift paradigms (Bennett, 1993). By the time an individual progresses to this stage, their development would have entailed at least one epiphany which caused them to change from dualistic thinking to the "acknowledgement of nonabsolute relativity" (Bennett, 1993, p. 45). Acceptance of difference is the first stage of the three stages of ethno-relativism. This stage is marked by the acknowledgment, respect, and appreciation of cultural differences in values and behaviors, and the realization, and acceptance that cultural differences may be feasible and legitimate alternative means by which others organize human existence (Bennett, 1993). Individuals at this stage think in terms of cultural relativity and they begin to develop their

ability to interpret phenomena within cultural context. At this stage, one deliberately elaborates, and develops categories of difference (Bennett, 1993).

The acceptance stage is divided into two subcategories the first of which is acceptance/behavioral relativism. At this stage, individuals are mindful of the fact that all behavior exists in cultural context, and they are developing their ability to process the complexity of intercultural interactions by contrasting cultures. In this developmental phase, individuals accept and respect the differences between verbal and nonverbal behaviors across cultures (Bennett, 1993).

The next stage is acceptance/value relativism. Individuals at this stage are cognizant that beliefs, values, and other general patterns of assigning positive or negative values to different ways of being in the world are culture-bound. Individuals at this stage understand that instead of having values they assess the relative merit or goodness of any given phenomena in accordance with the culturally tainted lens through which those values have been formed (Bennett, 1993).

This stage is followed by adaptation to difference. Individuals at this stage have developed the communication skills that facilitate effective and appropriate intercultural communication by using empathy and shifting their frame of reference to correspond with that of the target culture. These newly developed communication skills are added to their existing repertoire of skills (Bennett, 1993). This phase is composed of two sub-stages. The first of these is adaptation/empathy. Individuals at this stage have developed the ability to consciously shift perspective into corresponding alternative aspects of cultural worldviews, and, based on that, behave in appropriate ways in those areas (Bennett, 1993). The second of these is adaptation/pluralism. Individuals at this stage have internalized more than one complete world view, and they are able to shift their behaviors into different frames with little conscious effort (Bennett, 1993). The next stage is integration of difference. At this stage, the individual has internalized two or more multicultural frames of reference and they feel as though they are in the

margin of any cultural context (Bennett, 1993). These individuals view themselves as continually learning. This stage of ethno-relativism consists of two sub-stages: The first of these is integration/contextual evaluation. At this stage, one has developed the ability to utilize a plethora of cultural frames of references to interpret phenomena. Individuals at the stage are cognizant of cultural contexts when they consider appropriate responses or actions in situations, and, while deciding upon how to respond, or act in any situation, they are more concerned with the best action rather than the "right" action (Bennett, 1993). Individuals at the next stage, integration or constructive marginality, have accepted their identity as not being primarily based on any specific culture, and have developed the ability to engage in constructive intercultural contact culture and to facilitate constructive contact for others. These individuals identify more with other marginals than with other compatriots (Bennett, 1993). Journalists who have travelled extensively and lived all over the world might fall into this category.

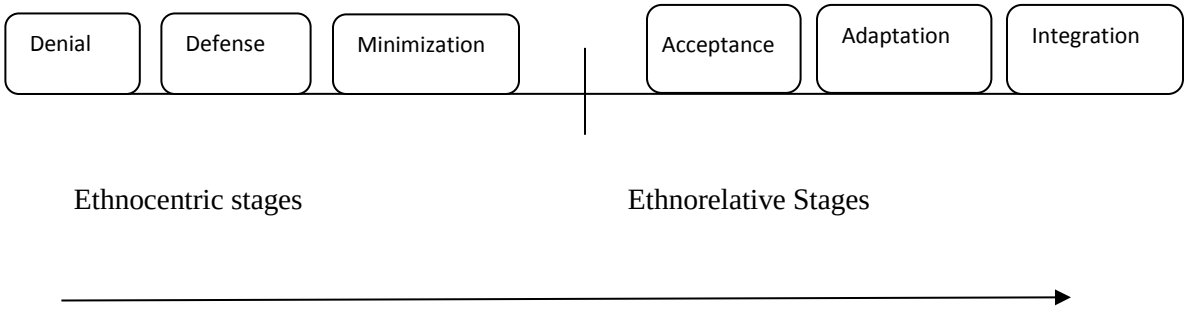


Figure 2. Developmental model of intercultural sensitivity. (Source. Bennett, 1993)

According to Bennett, each of the aforementioned developmental stages is accompanied by its own presenting issues or milestones (Bennett, 1993). It is clear from the voluminous literature in this field that while training is not the only way to develop intercultural skills, it is an effective method of doing so.

Like Bennett (1993), Deardorff (2009), argues that "the default position of people is to be ethnocentric, and yet the global leader cannot fall into the default setting but must move well

beyond ethnocentricity" (p. 74). Pusch (2009) states that "global leadership calls for...a rather advanced level of intercultural sensitivity to exercise power in a non-dominating manner and to use critical thinking to analyze structures that impede human development and, in fact, are oppressive" (p. 78). Bennett's theory supports the contention that leaders—in this case—global leaders are made not born.

Deardorff views intercultural communication through the lens of international education. Similar to Bennett's and Gudykunst's theories, Deardorff's pyramid model has implications for program development for program designers aiming to develop intercultural competence in their program participants. Each layer of Deardorff's pyramid represents components of intercultural competence, and each lower level augments the higher levels (Deardorff, 2008, p. 406). The foundation level of the pyramid is entitled requisite attitudes. These attitudes "serve as the basis for this model and affect all other aspects of intercultural competence" (Deardorff, 2004; 2009, p. 479). The second level of the pyramid consists of two equally positioned components: knowledge and comprehension and skills. Skills are identified by Deardorff as: listen, observe, interpret, analyze, evaluate, and relate. Moving upward to the next level of the pyramid is the component entitled desired internal outcomes. In concert, layer by layer, as Deardorff's model indicates, the lower levels of the pyramid culminate in desired external outcomes (Deardorff, 2004, p. 196). It is salient to specify that the appropriateness of behavior is contingent on the assessment of the other involved in the interaction (Deardorff, 2009, p. 479).

Deardorff's process model (2009, p. 480) illustrates the process of intercultural competence development which begins with individual attitudes and moves to interaction level outcomes. As with Deardorff's pyramid model, the degree of intercultural competence is contingent upon the "degree of attitudes, knowledge /comprehension, and skills" (Deardorff, 2006, as cited in Deardorff, 2008, p. 480). As such, this model implies a linear movement of intercultural competence components which stands in contrast to descriptions of development by other

scholars, such as Bennett, who contend that intercultural competence development is not linear but rather subject to regression at times. While this point should be explored, it is beyond the scope of this literature review to do so at this time.

Deardorff (2009) avers that "intercultural competence development is an ongoing process" and that intercultural competence is contextual, that is, "intercultural competence manifests itself somewhat differently in a variety of contexts so, for example specific measurable outcomes for engineers may vary from those of interculturally competent health care workers" (Deardorff, 2009, p. 479), or for business school graduates who will be interacting in intercultural or culturally diverse business settings.

Toward Intercultural Competence Development

This section of the literature review will begin with a discussion about the definition and lack of clarity surrounding the term intercultural competence. The ensuing discussion shifts to several prominent approaches to intercultural competence development. This section of the literature review contributes to the conceptual framework for the present study. Intercultural sensitivity is a crucial first step toward developing intercultural competence. Milton J. Bennett's (1993) developmental model of intercultural sensitivity (DMIS) depicts the transition from an ethnocentric worldview to an ethnorelative worldview. Bennett (2004) posits that changes in attitudes, knowledge, and skills are evidence of shifts along the DMIS continuum. As individuals develop their intercultural sensitivity, they enhance their potential to become interculturally competent (Bennett, 2004). Darla Deardorff's pyramid model of intercultural competence forms the centerpiece of the conceptual framework. In addition to discussing these theories and concepts, the section will also include a brief discussion of William B.Gudykunst's anxiety-uncertainty management (AUM) theory, Stella Ting-Toomey's face negation theory, and Earley and Ang's CQ model. Gudykunst, Ting-Toomey, and Earley and Ang's contribution to

this review provide salient insights into the process of intercultural competence development and these will assist in guiding the construction and selection of instruments.

Throughout the literature in this field, scholars have employed a variety of terms to refer to, or to use interchangeably with intercultural competence, such as intercultural sensitivity, transcultural competence, cross-cultural adaptation, cross-cultural communication, and intercultural communication competence (Fantini, 2006, as cited in Sinicope, Norris, & Watanabe, 2007). Another related term is discussed by Young Yun Kim (2009) who distinguishes between intercultural competence and cultural competence by defining the former as "the overall capacity of an individual to enact behaviors, and activities that foster cooperative relationships with culturally (or ethnically) dissimilar others" as opposed to cultural competence which Kim defines as culture specific (p. 54). Bennett argues that "intercultural competence [is becoming] the term of choice to refer to the combination of concepts, attitudes and skills necessary for effective cross-cultural interaction" (Bennett & Bennett, 2004, p.163). For the purposes of the present study, it is salient to point out that that according to Deardorff's study faculty members in higher education institutions "did not consult the literature for definitions," but rather relied on faculty discussions to define intercultural competence (Deardorff, 2009, p. 479). As Deardorff points out, without a concise definition, it is impossible to define precise measureable outcomes and indicators (Deardorff, 2009, 479). To address the lack of clarity surrounding the definition, and concept of intercultural competence, Deardorff (2004) used the Delphi[1] technique to document agreement among 23 prominent intercultural experts mostly from the United States (Deardorff, 2009, p. 479). Deardorff categorized the aspects that the experts agreed upon, and based on those, she developed a model "that lends itself to assessment and to the further development of measurable outcomes" (Deardorff, 2009, p. 479). The desired

[1] Delphi method consists of the following process: a) expert panel; b) multiple rounds in which information is retrieved from experts; c) the retrieved information is analyzed, and submitted back to the panel during subsequent rounds; c) panelists are provided with an opportunity to alter their contribution based on feedback; and d) participants are afforded some degree of anonymity for their contribution (http://www.britishcouncil.org/eltons-delphi_technique.pdf).

external outcome, as illustrated in Deardorff's model is "*effective, and appropriate* behavior, and communication in intercultural situations*"* (Deardorff, 2009, p. 479, italics as in source). As mentioned in Chapter One, in this study, intercultural competence will be defined according to the definition that emerged from Deardorff's grounded theory approach. By synthesizing this study's findings, Deardorff developed the following two visual models: 1) the pyramid model, and 2) the process model of intercultural competence (Deardorff 2006 as cited in Deardorff, 2008; p. 481). For the purposes of the present study, Deardorff's significant contributions to the literature provide more support for the inclusion of course content as a factor influencing the development of the elements of intercultural competence, such as cultural self-awareness or cultural general knowledge, among undergraduate business students.

From his background in speech communication, William B. Gudykunst began his seminal research on effective communication and intercultural adaption. His scholarly contributions support one of the central premises of the present study, that is, that students can learn to develop the requisite skills that facilitate effective communication between individuals from different cultural backgrounds. Gudykunst formulated the 1993 version of his anxiety/uncertainty management theory of effective communication (AUM) to function as a practical theory which individuals could utilize to enhance the quality of their communication (Gudykunst, 2005, p. 283). Since he first developed his theoretical model, it has gone through multiple iterations (1985, 1993, 1998 as cited in Gudykunst, 2005, p. 282). It is based on the premise that when interacting in cultures other than their own, individuals experience anxiety and uncertainty. This is natural. According to AUM theory, by learning to manage anxiety and uncertainty, the theory's outcome is "effective communication and intercultural adaptation" (Gudykunst, 2005, p. 283).

Gudykunst argues that there are minimum and maximum thresholds for anxiety and uncertainty. For Gudykunst, both of these points are "catastrophe points" (Gudykunst, 2005, p.

289) which prevent effective communication, however, between these two thresholds both "anxiety and uncertainty are related to effective communication" (Gudykunst, 2005, p. 289). According to Gudykunst, mindfulness is an essential trait for managing anxiety and uncertainty. Gudykunst contrasts with this with mindlessness, that is, when individuals communicate on "automatic pilot" (Gudykunst, 2005, p. 290). Mindfulness requires "a) creation of new categories; b) openness to new information; and c) awareness of more than one perspective" (Langer, 1989, p. 62, as cited by Gudykunst, 2005, p. 290). Central to this theory is the idea of mindfully managing first anxiety and then mindfully managing uncertainty by ensuring that both are between the minimum and maximum thresholds (Gudykunst, 2005, p. 313). When individuals are mindful, they should: a) create new categories for "strangers;" b) be receptive to new information about the strangers with whom they are interacting; and iii) be conscious of how the strangers with whom they are communicating are interpreting their messages (Gudykunst, 2005, p. 313). Gudykunst explains that that by mindfully choosing to behave in new ways, such as learning to suspend judgment by describing instead of evaluating strangers' behaviors, or by learning to tolerate uncertainty or ambiguity, individuals can reduce the surface causes of their anxiety (Gudykunst, 2005, p. 313). Gudykunst's contribution to the literature, in terms of the present study, discerns mindfulness as a critical trait that facilitates the development of knowledge and skills related to intercultural competence development. This begs the question: In what ways are undergraduate business programs designed to promote the development of mindfulness among business students to smooth their adjustment process in intercultural situations? In light of this, this section of the literature review contributes to the design of the data gathering instruments in Chapter Three.

Under the umbrella of intercultural competence, Stella Ting-Toomey (2009), whose area of specialization is conflict management and intercultural negotiation, emphasizes the importance of developing intercultural conflict competence which, Ting-Toomey argues, is crucial in the

contemporary global economy. Ting-Toomey points out those even relatively interculturally competent individuals, under "emotional anxiety and stress...might still be overwhelmed by [their] verbal and nonverbal inaptness and awkwardness" (Ting-Toomey, 2009, p. 100). Ting-Toomey defines intercultural conflict as "the perceived or actual incompatibility of cultural values, norms, face, orientation, goals, scarce resources, processes and/or outcomes in a face-to-face (or mediated) context" (Ting-Toomey & Oetzel, 2001 as cited in Ting-Toomey, 2009).

Similar to Gudykunst's AUM theory, Ting-Toomey's Face Negotiation Theory has gone through several refinements since she first conceptualized it (1985, 1988, 2005a as cited in Ting-Toomey, 2005). Ting-Toomey defines "facework" as "the specific verbal and nonverbal behaviors that we engage in to maintain or restore face loss and to uphold and honor face gain" (Ting-Toomey, 2005a, p. 73). Ting-Toomey explains that when individuals are treated in a manner that challenges or ignores their "expected identity claims" (Ting-Toomey, 2005a, p. 73) this constitutes a "face threatening" or "identity expectation violation episode" (Ting-Toomey, 2005a, p. 73). In accordance with her face negotiation theory, Ting-Toomey (2005b) identifies the following components of competence: a) culture-sensitive knowledge which provides communicators with a way to reveal the "implicit ethnocentric lenses" used to assess behaviors in intercultural conflict interactions; b) mindfulness which refers to one's ability to pay active attention to one's own internal communication assumption, cognitions and emotions while paying meticulous attention to those of the other's as well; and c) constructive conflict communication skills which refers to one's "operational abilities to manage a problematic interaction situation appropriately, effectively and adaptively via skillful verbal, and nonverbal communication behaviors" (Ting-Toomey, 2009, p. 104).

According to Ting-Toomey (2009), there is a positive correlation between the cultural distance between the parties in conflict and the degree of likelihood that any assessment of the conflict negotiation process will be misinterpreted (p.101). Individuals from different cultural

backgrounds enter cross-cultural interactions with differing world views based on differing traditions, values, beliefs, norms, and assumptions (Hall, 1959; Kluckhohn & Strodtbeck, 1961; Bennett, 1993; Trompenaars & Hampden-Turner, 1998; Schwartz, 2006 Hofstede, 2005). Based on these, individuals are naturally inclined to define appropriate verbal and nonverbal behaviors based on the cultural lens through which they view intercultural conflict situations and accepted rules of behavior in their cultures (Ting-Toomey, 2009). This inclination invariably leads to erroneous interpretations. Ting-Toomey posits that when recurring conflicts surface between the same parties during intercultural or intergroup interactions, then the conflict is frequently not based on the presenting issue, but rather the "identity, or relational issue is in jeopardy" (Imahori & Cupach, 2005; Rothman, 1997 as cited in Ting-Toomey, 2009, p. 102). Ting-Toomey (2005a) distinguishes between identity as reflective group members and individualized identities that are constructed, experienced and communicated by the individual within a culture and within an interaction situation. To behave appropriately within an intercultural interaction, and to negotiate conflicts in such interactions, according to Ting-Toomey(2009), actors must acquire: a) a value knowledge schema of the situational norms governing the situation; and b) the conflict style schemas pertaining to appropriate or inappropriate conflict style patterns that support positive as opposed to negative outcomes (Ting-Toomey, 2009, p. 102). Ting-Toomey defines appropriateness as the "degree to which the exchanged behaviors are regarded as proper and match the expectations generated by the insiders of the culture" (Ting-Toomey, 2009, p. 102). In contrast to this, she defines effectiveness as "the degree to which communicators achieve mutually shared meaning and integrative goal-related outcomes in the conflict episode" (Ting-Toomey, 2009, p. 102). Ting-Toomey points out that when an individual behaves in an appropriate manner to resolve a conflict, this can prompt "reciprocal interaction effectiveness" and similarly when individuals encourage effective "conflict, and mutual goal-directed interaction paths, the effectiveness posture can induce appropriate interaction behaviors from the

other conflict party" (Ting-Toomey, 2009, p. 103). In other words, there is a positive interdependent relationship between effectiveness, and appropriateness (Ting-Toomey, 2009, p. 103).

Ting-Toomey stresses that competent intercultural conflict negotiators must be mindful of their "ethno-centrism, stereotypes and prejudice identity threat factors" (Ting-Toomey, 1999 as cited in Ting-Toomey, 2009, p. 103). To manage a variety of intercultural conflict situations both effectively and appropriately, an individual must be mentally and behaviorally agile and adaptive (Ting-Toomey, 2009, p. 103). In this context, by adaptive Ting-Toomey means the ability to modify one's interaction behaviors and goals to suit the needs of the situation (Ting-Toomey, 2009, p.103). Ting-Toomey highlights the need for intercultural conflict negotiators to attend meticulously to the unique components of the intercultural conflict to behave appropriately, effectively and adaptively in an intercultural conflict situation. This theory's outcome is to assist learners in becoming mindful of the extent to which intercultural competence is contextual, anticipate possible conflicts in cultural values, such as high/low power distance or individualism/collectivism, and engage in face saving behaviors–self, mutual, or other oriented. Reoccurring face threat or face loss--whether on the individual, identity group level, or both– can result in escalating conflicts or standoffs (Ting-Toomey, 2009, p.115). Based on the propensity for misunderstanding and conflict in intercultural interactions as indicated by this literature review, this theory's objectives are critical for intercultural competence development.

In addition to the intercultural aspect of intercultural communication, Bennett concurs with Berger, and Luckmann (1967, as cited in Bennett, 1998) who argue that "objective, and subjective culture exist as a dialectic where objective culture is internalized through socialization, and subjective culture is externalized through role behavior" (Bennett, 1998, p. 8). Bennett (2001) emphasizes that the concept of subjective culture is crucial to comprehending the

intersection between international and domestic diversity. He states that within most cultures "some people carry unequal burdens of oppression, or perquisites of privilege, they are all equal (but different) in the complexity of their cultural worldviews" (Bennett, 2001, p. 3). Like Ting-Toomey, Bennett (2001) posits that by resisting the tendency to generalize and by recognizing, and respecting this inequality, potential global leaders can further minimize the risk of intercultural conflict and enhance intercultural communication and relationship building skills.

CQ

On a different tack, Christopher Earley and Soon Ang (2003) developed the CQ model which focuses on adaptive capabilities in intercultural or interactions. The term CQ is defined as the capability to function effectively in intercultural settings (Earley & Ang, 2003). Earley and Ang (2003) coined the term CQ in the management and organizational psychology literature to predict the potential for intercultural success (Ang, Van Dyne, Koh, Ng, Templer, Tay, & Chandrasekar, 2007). Drawing on the findings of Sternberg and Detterman's (1986) intelligence study, Earley, and Ang (2003) conceptualize cross-cultural capabilities as a type of intelligence, that is, a learned capability that can be developed. This intelligence framework underscores the salience of reformulating one's self concept and the ways in which we conceptualize "others." CQ includes mental, motivational and behavioral components, and encompasses the following capabilities: 1) meta-cognitive CQ which refers to an individual's intellectual ability to acquire and comprehend cultural knowledge; 2) cognitive CQ which refers to an individual's knowledge and knowledge structures about culture; 4) motivational CQ refers to the degree to which an individual is committed to learning about and performing in intercultural settings; and 5) behavioral CQ which pertains to an individual's potential to communicate and behave appropriately in culturally diverse settings (Earley & Ang, 2003; Ang et al., 2007; Rose and Subramaniam, 2008).

Earley and Ang (2003) emphasize the importance of motivational CQ for those striving to lead in intercultural or international settings. Similar to both Gudykunst and Ting-Toomey, Earley and Ang's model underscores the importance mindfulness as a component of meta-cognitive CQ. Earley and Ang define mindfulness as a "higher order mental capability to think about personal thought processes, anticipate cultural preferences of others and adjust mental models during and after intercultural experiences" (Earley & Ang, 2003, p. 341). Ang, Van Dyne, Koh, Ng, Templer, Tay, and Chandrasekar (2007) have demonstrated CQ to be a reliable predictor of performance in intercultural or international settings.

Whether progressing through the developmental stages of the DMIS, and, by doing so, becoming more interculturally sensitive, developing intercultural competence or improving CQ, the literature points out that these require significant experience with other cultures (Deardorff, 2009, p. 79). Like Ng, Van Dyne and Ang (2009), Deardorff (2009) underscores that other culture experience is crucial to develop intercultural competencies, however, she emphasizes that other culture experience will not necessarily lead to intercultural competence. Similarly, Briguglio (2007) points out that in multicultural class rooms, "If left to their own devices [students] will tend to gravitate toward their own" (p. 14). In fact, individuals who have been placed in a global assignments without being adequately prepared, or without being at an appropriate stage of development on the DMIS, may actually regress into earlier stage on the DMIS, and become more ethnocentric (Fowler, & Mumford, 1995).

All too often individuals on international assignments live in another country but socialize with other expatriates while minimizing their purely social interactions with members of the host culture. This does little if anything to facilitate in-depth understanding of the host culture, and even less to increase intercultural sensitivity or develop intercultural competence. Deardorff (2009) points out that simply being immersed in another culture, without: a) engaging with the host culture in an in-depth manner and b) participating in learning activities aimed at developing

intercultural skills will not ensure that individuals will develop intercultural skills. Overwhelmingly, the literature reveals that simply immersing oneself in another culture will not suffice to facilitate the development of intercultural skills. Deardorff's conditions for developing intercultural skills highlight the need for institutional intervention in order to foster the development of intercultural competence and the associated skills.

Pusch draws her readers' attention to Gudykunst's short list of skills that are consistently identified in the literature as supporting the behavioral capabilities or abilities essential to behaving effectively and appropriately in intercultural interactions (2009, p. 69). These skills are as follows: 1) mindfulness, 2) cognitive flexibility, 3) tolerance for ambiguity, 4) behavioral flexibility, and 5) cross-cultural empathy (Gudykunst, 1991 as cited in Pusch, 2009, p. 69). For the purposes of this study, it is significant to note that all of these skills can be "acquired through education and experience" (Pusch, 2009, p. 69). The instruments are designed to identify ways in which business schools are fostering the development of these skills through course design, course delivery, and activities.

In a similar vein, Ng, Van Dyne and Ang (2009) point to research findings to support their contention that international management programs should encourage reflection to foster intercultural competence development among business school graduates (Mintzberg & Gosling, 2002 as cited in Ng, Van Dyne, & Ang, 2009). In keeping with the learning activities that formed early intercultural training programs, these scholars recommend one way to achieve this is by having leaders document their perceptions of cross-cultural experiences they have had, reflect upon those experiences, and include abstract conceptualization as part of their training program rather than culture specific training (Ng, Van Dyne, & Ang, 2009, p. 242). Based on this assertion and the copious literature that attests to the success of this approach, the present study will aim to identify ways in which undergraduate business programs content and course delivery methods foster critical reflection among undergraduate business students.

As previously stated, intercultural communication is a nascent and inherently interdisciplinary field. Consequently, a plethora of theoretical models have emerged from the broad spectrum of disciplines from which this field originates. Yet, there are many commonalities between these conceptual models. Spitzberg and Changnon (2009) point to the fertile conceptual and theoretical framework from which many models have germinated. They underscore the widespread commonality between many of the models and argue that future theory should be developed along these conceptual pathways (Spitzberg and Changnon, 2009). Spitzberg and Changnon stress the need to integrate models. They posit that "theorists will be in a better position to develop more useful and conceptually integrated models (and measures) to the extent the underlying theoretical structures, dimensions, and processes examined in these models are identified and synthesized"(Spitzberg and Changnon, 2009, p. 45). Spitzberg and Changnon (2009) shed light on the need for scholars to address essential questions about "*where competence is located*" (Spitzberg and Changnon, 2009, p. 44, italics appear as in source). This crucial question has thus far not been answered in the literature. They propose the need for models that combine individual competencies with those "located in the interaction itself" (Spitzberg and Changnon, 2009, p. 44).

The common thread that is woven throughout much of the literature is the assertion that to develop intercultural competence, individuals must first develop intercultural sensitivity. To succeed in intercultural settings, aspiring global leaders must be able to identify cultural differences and similarities and they must learn to adapt their behavior and communication styles to each intercultural situation. Global leaders must seek to understand alternative perspectives and they must realize that there is more than one right way to do things. Deardorff (2009) defines a global leader as "one who embraces difference and has achieved a state of ethno-relativity" (Deardorff, 2009, p. 74). This preceding section of the literature review has called attention to the need for those who will be working in global or culturally diverse settings

to develop intercultural sensitivity and intercultural competence. Furthermore, by elucidating ways in which intercultural competence development and the associated skills can be fostered, as well impediments to their development, the literature in this section has contributed to the design of the instrument.

Assessing Intercultural Competence

To address the gap in the literature pertaining to assessment instruments as an element of intercultural training and pedagogy, in his article entitled *Instrumentation in Intercultural Training,* Paige (2004) elucidates the criterion for selecting the most appropriate instrument for use, and provides a critique of a wide spectrum of assessment instruments. For each of the 35 instruments analyzed, Paige (2004) provides a profile consisting of: a description of each of these instruments; the requirements and restrictions for instrument use; administrative issues; instrument costs; associated training programs to assist trainers in using the instruments and understanding the results; the theoretical foundation on which the instruments are based; the validity and reliability of each instrument; whether the instrument will be useful; and whether there is evidence that the instrument is in current use in intercultural training (Paige, 2004, p. 92). Instrument validity and reliability feature prominently in instrument selection for the current study. Validity indicates the extent to which an instrument measures what it has been designed to measure, and reliability indicates the frequency with which the instrument produces consistent results.

Of the instruments analyzed by Paige (2004), the Intercultural Development Inventory (IDI), designed by Mitchell Hammer and Milton Bennett is firmly grounded in the framework of Bennett's DMIS and possesses "strong internal consistency reliability" and "strong evidence for construct validity" (2001 as cited in Paige, 2004, p. 99).

Similarly, Bhawak and Brislin's (1992) Intercultural Sensitivity Inventory (ISI) also shows strong validity and high reliability (Paige, 2004, p. 100). However, rather than being based on the DMIS, it measures the following cultural attributes: flexibility, open-mindedness,

collectivism, and individualism (Paige, 2004, p. 100). Although it is used in training, it is not as widely used as the IDI (Paige, 2004, p. 100). Fantini (2009, p. 468) lists the Cross-Cultural Sensitivity Scale (CCSS) as an instrument that measures cross-cultural sensitivity in a Canadian context. This instrument shows strong internal consistency and reasonable levels of content validity, however, Pruegger and Rogers (1993), the instrument's designers, state that the scale requires more work.

Deardorff (2009) defines the external outcome of intercultural competence as "effective and appropriate behavior and communication in intercultural situations" and underscores that appropriate behavior is to be determined by "the other involved in the interaction" (p. 479). While some instruments reviewed in Paige's (2004) study measure attitudes toward cultural differences and others measure cognitive and affective competencies, none of these instruments measure behavioral competencies. The absence of such an instrument reveals the need for more research to be conducted in this area.

Leadership Theory

Leadership continues to be topic that engenders lively debate. Scholars and non-scholars have been intrigued by the following questions: Who becomes a leader, and why? What distinguishes leaders from followers? What makes a successful leader? The burgeoning literature on this topic attests to the continued and ongoing efforts of scholars to unravel this enigma. Warren Bennis (1959) contends that

> [o]f all the hazy and confounding areas in social psychology, leadership theory undoubtedly contends for the top nomination... and, ironically, probably more has been written, and less known about leadership than about any other topic in the behavioral sciences (p. 259).

Similarly, James MacGregor Burns described leadership as "one of the most observed, and least understood phenomenon on earth" (Burns, 1978, p. 2). Perhaps the difficulty in answering these questions lies in the fact that leadership means different things to different people.

What can be said with certainty is that leadership continues to be an enigma that scholars and laypeople have yet to unravel (Bennis, 1959; Burns, 1978). In fact, Bass (1990, p. 3) states that leadership is “one of the world’s oldest preoccupations.” The copious literature on this topic attests to the continued and ongoing efforts of scholars to find the answers to these pressing questions. Even today, and despite the large body of literature on this topic, many questions remain unanswered. What further complicates this is that the terms *leader* and *manager* are also used either interchangeably or the distinctions between the two terms are blurred (Mendenhall et al., 2008, p.9). To clarify those distinctions, Warren Bennis (1989) states that leaders and managers differ in the following ways: a) leaders innovate whereas managers administrate; b) leaders inspire, managers control; c) leaders are oriented toward the long-term whereas managers focus on the short term; and d) leaders are ask ‘what?’ and ‘why?’ whereas managers ask ‘how?’ and ‘when?’ (Bennis, 1989; Mendenhall et al., 2008). Leadership theory has evolved to reflect trends in the social, historic, political, and economic contexts in which they were conceived. Ensuing changes in thought, values and beliefs continue to determine the theory that dominates the zeitgeist in the field of leadership studies at any given time. With this in mind, the following paragraphs will begin with a discussion of transformational leadership theory, since, in theory, this leadership style "...occurs when one or more persons engage with others in such a way that the leaders and followers raise one another to higher levels of motivation and morality" (Burns, 1978, p. 20). Furthermore, as Bass (1990) states, according to responses retrieved from colleagues, employees, and supervisors on the Multifactor Leadership Questionnaire, “managers who behave like transformational leaders are more likely to be seen by their colleagues and employees as satisfying and effective leaders” (p. 21). In addition to this, Yeung and Ready’s data analysis (1995) indicates that their respondents described global leaders in terms that matched “transformational leadership style, and a strong performance, orientation” (Yeung & Ready, 1995, as cited in Mendenhall, et al., 2008, p. 40). The discussion around

transformational leadership theory will be followed by a brief discussion of transactional leadership theory and, following that, the section is organized brief chronologically to provide an overview of a few of the prominent leadership theories as they evolved.

In his seminal book *Leadership* (1978), Burns introduces the theory of transformational leadership, which he defines as the ideal relationship between followers and leaders, and describes as "a relationship of mutual stimulation and elevation that converts followers into leaders, and may convert leaders into moral agents" (p. 4). Furthermore, Burns posits that "it occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (Burns, 1978, p. 20). The more worthwhile the venture, the more the likely the process of participating in the undertaking brings out the best in both leaders and followers by fostering a shared sense of purpose that prompts both leader and follower to rise above their own personal interests (Burns, 1978).

In contrast to transformational leadership, one might argue that Bernard Bass's transactional leadership theory (1985) is less visionary and inspiring and more pragmatic. Central to this theory is how leaders relate to their followers and the exchange of one thing of value for another, such as a commitment of additional time and effort in exchange for recognition in the form of a raise or promotion. Based on this exchange or transaction, the relationship is of mutual benefit to both the leader and the follower. Transactional leadership is based on contingency, that is, good performance is rewarded and poor performance is treated punitively. Transactional leadership generally enhances extrinsic motivation, whereas, by empowering subordinates, and promoting autonomy, transformational leaders enhance intrinsic motivation (Richer & Vallerand, 1995).

Bass (1990) argues that transformational leadership does not compete with transactional leadership theory, but rather, it complements it. Bass explains that when transformational leaders find themselves in a win-lose situation, to convert this to a win-win situation, they will

employ transactional skills (Waldman, Bass, & Yammarino, 1990). Bass posits that transactional leadership skills play an important role for contemporary leaders; however, the results of this leadership style may not be as meaningful as those achieved by the transformational leadership style. Stephen Covey (1992) contrasts the two styles and states that for those who are acquainted with Maslow's Hierarchy of Human Needs, transformational leadership theory appeals to Maslow's higher order needs for self-esteem and self-actualization because it taps into the needs of human beings (both leaders, and followers) to feel connected to a higher purpose beyond their immediate self-interests. Transactional leadership style, on the other hand, appeals more to Maslow's lower order needs, such as physiological and safety needs. While transactional leadership focuses on short-term needs, such as maximizing efficiency and guaranteeing short-term profits, transformational leadership focuses on harnessing the human need for meaning to unleash human potential and it places high value on the moral and ethical dimension of leadership (Bolden, Gosling, Marturano, & Dennison, 2003; Covey, 1992; Lokkesmoe, 2009). As its name implies, the latter strives to transform individuals and organizations.

Both Burns and Bass have built upon the elements of leadership styles that preceded their theories, such as trait, situational, and charismatic leadership theories (Covey, 1992). Early theorists focused upon the behaviors, and characteristics of triumphant leaders. For instance, in *On Heroes, Hero-Worship, and the Heroic in History*, Thomas Carlyle's (1888) great man theory is based on the premise that successful leaders are extraordinary individuals who were born with the requisite qualities to lead successfully. As great man theory lost popularity among scholars, trait theory gained prominence in the literature. Gordon Allport, one of the trait psychologists, defined a trait as "a generalized, and focalized neuropsychic system (peculiar to the individual) with the capacity to render many stimuli functionally equivalent and to initiate, and guide consistent (equivalent) forms of adaptive and expressive behavior" (Allport, 1961, p.

347). Allport postulated that invisible traits exist in certain parts of the nervous system and that although these specific traits are not visible, their existence can be inferred by simply observing an individual's behavior (Allport, 1961, p. 347). In other words, leaders are distinct from followers in that they possess attributes that are specifically tailored for leadership. Like Carlyle, Allport's theory is based on the contention that leaders are not made, they are born.

To identify a common list of traits possessed by effective leaders, Ralph Stogdill (1948) synthesized more than 124 studies and surveys performed between 1904 and 1947 (Northouse, 2007, p. 16). Subsequent to this, he examined another 163 trait studies conducted between 1948 and 1970 (Northouse, 2007, p.17). His analysis revealed that there were no traits or characteristics that conclusively distinguished effective leaders from ineffective leaders or leaders from followers. Although the list of traits associated with effective or successful leadership proved to be extensive, they differed in aspects; however, Stogdill concluded that there were some traits that appeared repeatedly when leaders were described. Stogdill's (1974) list of key leadership traits were as follows: adapts readily to situations, alert to social environment, ambitious, and achievement, oriented, assertive, cooperative, decisive, dependable, dominant, energetic, persistent, self-confident, tolerates stress well, and is willing to assume responsibilities (Stogdill, 1974; Bolden et al., 2003). Stogdill also revealed inconsistent findings that lead him to the conclusion that Allport's argument was "restricted in the sense that it recognizes the influence of the environment in the development of personality but does not specify the ways in which the environment operates to affect functioning" (Ryckman, 1985, p. 218). Consequently, Stogdill's findings led him to conclude that these traits must "be relevant to the situation in which the leader is functioning" (Northouse, 2007, p.16).

McCall and Lombardo (1983) conducted their study to narrow the list by identifying essential traits for successful leaders. Their data analysis identified the following list of essential traits is as follows: emotional stability, admitting mistakes, good interpersonal skills, and

intellectual ability. However, some scholars asked: How do you measure traits? If these traits are essential for leaders then why is it that all individuals who possess these traits are not effective leaders? In summary, "no consistent traits could be identified" (Bolden, et al., 2003, p. 6). In addition to this, the traits that were listed were inadequate for predictive purposes (Mendenhall, et al., 2008). Both the great man theory and trait theory are leader cantered and, consequently, neglect to consider the context in which leaders will be operating or the perceptions of followers in that context. As the literature in the following section indicates, types of leadership behaviors and styles perceived as effective in one culture may be perceived as completely ineffective in another culture.

The behavioral school advanced leadership theory by shifting the focus from possessing personality traits to developing personality traits and emphasized human relationships along with output performance (Bolden et al., 2003). While the behaviorists built upon trait theory, in contrast to the preceding theories, these theorists argued that leaders were made not born, they were made and that their behavior was more significant than their traits (Bolden et al., 2003). By shifting the focus to what leaders do, behavioral theorists provided managers and aspiring leaders with a means to enhance their leadership abilities. However, this theory was grounded in the contention that certain behaviors would be universally effective. Like the leadership theories that preceded it, the scholars who supported this approach did not consider contextual variables, such as culture. In a global intercultural context, cultural differences have a significant impact on perceptions of leadership (Hofstede, 1984) and they determine how behaviors will be construed.

Fred E. Fiedler's (1964) contingency theory further advanced leadership theory by including situational factors in the leadership equation. According to this school of thought, effective leadership style is contingent on whether the leader has the skills and ability to adapt the style to situation in which they are leading (Northouse, 2007, p. 113). Different situational

factors require different styles. Fiedler identifies features of group situations that are conducive to effective leadership if leadership patterns corresponded appropriately with situational contingencies. Central to this theory is determining whether the leader is task or relationship oriented. The most effective leadership style, according to Fiedler, is contingent upon situational factors such as position power, leader-member relations, and task structure. Positioning power refers to the amount of authority the leader perceives the organization has delegated to him/her. Leader-member relations pertain to the degree of loyalty and support leaders receive from their employees. Finally, task structure refers to how structured the task is (Fiedler, 1964; Bolden et al., 2003). According to Fiedler (1964), leader effectiveness is based on the interaction between the leadership style utilized and the attributes of the situation in which the leader works. For the purposes of this study, the most crucial point in contingency theory is the finding that there is no definitive way to lead. It is salient to add that "leadership is culturally contingent" (House et al., 2004, p. 5)

A growing number of scholars, such as Stephen J. Zaccaro, Cary Kemp, and Paige Bader postulate that social intelligence "resides at the heart of effective leadership" (Zaccaro, Kemp, & Bader, 2003, p. 115). This school of thought has gained increasing popularity in the management literature (Goleman, 1995; Chemiss & Goleman, 2001). In a similar vein, Bolman, and Deal (2003) argue that it is vital for leaders to foster individuals' skills, attitudes, and commitments, and to harness their energies to reach organizational objectives. To succeed at this, a leader must possess emotional intelligence and the ability to communicate effectively (Sumner, Bock & Giamarino, 2006). Leaders demonstrate their emotional intelligence by inspiring and empowering followers. This brings us back to transformational leadership theory which focuses on emotions, values, standards, long term goals, and ethics (Northouse, 2013). To inspire, and empower followers in international or culturally diverse settings, leaders must be interculturally sensitive.

Gundling, Hogan and Cvitkovich (2011) claim that three megatrends have been "steadily impacting the global business environment for decades" (p. 2). According to these authors, those trends are: " a) population growth in the developing world, b) changes in the balance of gross domestic product between developed and emerging markets, and c) rapid urbanization in Asia and Africa" (Gundling, Hogan, & Cvitkovich, p. 2). For potential business leaders, the ways in which these trends have impacted work settings has rendered some leadership styles that were effective in the 20th century, ineffective in the global intercultural setting of the 21st century. Leadership theories and styles must change in response to the current business environment. This need is attested to by a growing number of scholars who point out that the majority of the current literature pertaining to leadership represents a predominantly a western perspective which fails to account for cultural differences. Those differences are imperative for aspiring leaders to understand since they create variations between people's perceptions of effective leadership behaviors (Connerley, and Pederson, 2005; Hofstede & Hofstede, 2005; House & Javidan, 2004; Northouse, 2013; Deardorff, 2009).

Increasing labor and management mobility have transformed work settings to such an extent that leaders in the new millennium will need to be able to shift paradigms and appreciate alternative perspectives to be effective. Leaders, whether on international assignment, or managing in culturally diverse settings in their country of origin, are finding themselves interacting with individuals from diverse cultural backgrounds. In this milieu, empirical findings have revealed that perceptions regarding leadership behaviors differ from culture to culture (House et al., 2004; Connerly & Pedersen, 2005; Hofstede & Hofstede, 2005; Mendenhall, et al., 2008; Deardorff, 2009). In contemporary global intercultural settings, with each culture having its own values, beliefs, assumptions, attitudes, communication styles, and behavioral norms, to lead effectively, aspiring global leaders will need to be mindful of how cultural differences impact perceptions of leadership styles. The literature reviewed in this section has elucidated

the ways in which leadership theory has evolved to reflect the zeitgeist in which it was conceived. Although some common elements of the more current leadership theories form part of the global leadership development pillar of the conceptual framework, those elements of global leadership theory are beyond the scope of this study. For instance, some elements of transformational leadership theory may form part of global leadership development theory, however, those elements do not intersect with the other conceptual frameworks that form the basis for this study--internationalization and intercultural competence development. In view of how globalization forces are shaping leadership in the new millennium, the next section will focus on literature that addresses the interplay between culture and leadership (Kluckhohn & Strodtbeck, 1961; Hofstede, 1980; Hofstede, 2005; Ting-Toomey & Chung, 2005).

Culture and Leadership

A rapidly growing number of scholars underscore the need for leaders to view leadership behaviors through the lens of the different cultures of those they aspire to lead (House et al., 2004; Connerly & Pederson, 2005; Northouse, 2013). Doing so will provide leaders with important insights into how leadership is perceived and enacted in different cultures. With this insight, leaders will be better equipped to identify the most appropriate behaviors for the context in which they intend to lead. This literature review also underscores the need for an empirically grounded theory to elucidate differential leader behavior and perceived effectiveness across societies and cultures (Connerly & Pederson, 2005; Northouse, 2013).

In the forward in Connerly and Pederson's (2005) book entitled *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, and Skills*, Geert Hofstede states

> Learning to become an effective leader is like learning to play music: Besides talent, it demands persistence and the opportunity to practice. Effective monocultural leaders have learned to play one instrument; they often have proven themselves by a strong drive and quick and firm opinions. Leading in a multicultural, and diverse environments is like playing several instruments. It partly calls for different attitudes and skills: restraint in passing judgment and the ability to recognize that familiar tunes may have to be played differently (p. ix).

Scholars, such as Connerly and Pederson (2005) and Northouse (2013) posit that to be effective leaders in multicultural settings, leaders must heighten their intercultural awareness and learn to adapt their communication styles and behaviors so that they are appropriate for the particular context in which they are interacting (Deardorff, 2009). The literature on culture and leadership emphasizes the need for individuals–and especially aspiring global leaders–to be mindful of the degree to which beliefs, values, behaviors, and assumptions are culture bound. Not only are the communication styles and behaviors of subordinates' value laden and culture bound, but also those of leaders. In light of this, today's leaders must also develop a self-awareness concerning the extent to which their own assumptions are culture bound. This makes it even more salient to be cognizant of the significant relationship between national culture, organizational culture, and perceptions about effective leadership styles and behaviors (Hofstede, 1980; House, Javidan, Hangers, & Dorfman, 2002; Kabasakal, & Dastmalchian, 2001; House & Javidan, 2004; House, Hangers, Javidan, Dorfman, & Gupta, 2004; Dorfman, 2004; Northouse, 2013). Based on the literature, the ability to shift lenses, that is, to see the world from a different vantage point, this is a pivotal step on the road to becoming interculturally competent and a quantum leap forward toward becoming an effective global leader (Gundling, Hogan, & Cvitkovich, 2011).

In the 1990s, Robert J. House, of the University of Pennsylvania's Wharton School, launched an epic cross-cultural study entitled the *Global Leadership and organizational Behavior Effectiveness* (GLOBE) project (House et al., 2004). Building upon Hofstede's landmark IBM study (1980), a team of 170 researchers gathered data from over 17,300 middle managers in 951, organizations (House et al, 2004). Using Hofstede's model and paradigm (Hofstede, 2006), the GLOBE team began from Hofstede's five cultural dimensions to further illuminate the complex effects of societal and organizational cultural attributes on perceptions of types of leadership styles, and perceptions of behaviors deemed effective by individuals within those cultures. The GLOBE project provides a rich comparison of leadership across 62 societal cultures which the investigators have categorized into 10 clusters.[2] Having gathered the data, the researchers examined it to identify correlations, and, while doing so, they established that within each cluster, respondents' scores correlated with one another, and were not correlated to scores of respondents in other clusters (Northouse, 2013). This led to their conclusion that each cluster was unique.

Based on these findings, the GLOBE researchers (2004) were able to expand Hofstede's five cultural dimensions to nine bipolar cultural dimensions. However, Hofstede points out that while GLOBE adopted the dimensions and reserved the labels he had defined in the IBM study; the meanings were not necessarily maintained for each of the dimensions (Hofstede, 2006, p. 883). For instance, in the GLOBE project, collectivism is divided into two dimensions, institutional collectivism and in-group collectivism. In addition to that, long-term orientation is referred to as future orientation and masculinity-femininity is referred to as assertiveness and gender egalitarianism. In addition, House and his team added humane orientation and performance orientation (House et al., 2004).

[2] Generally, the clusters consist of societal cultures defined by geographic regions; however, there are exceptions, such as Israel which is assigned to the Latin Europe cluster (House et al., 2004, p. 184). The authors justify this assignment by pointing out that Jews who migrated to Eastern Europe to escape religious persecution were partially responsible for the founding of Israel and they "retained their social, and business ties the Latin European region" (House et al., 2004, p. 184).

The dimensions are named and defined as follows:

1) Uncertainty avoidance refers to the extent to which a society can tolerate uncertainty or ambiguity. Societies with high uncertainty avoidance feel more comfortable with structure, established social norms, rituals, and procedures to minimize risk and uncertainty (House et al., 2004).
2) Power distance denotes the extent to which members of society, both those with power and those with very little power accept unequal power distributions in organizations and institutions (House et al., 2004).
3) Collectivism I (institutional) indicates to the degree to which institutional practices endorse collective resource distribution and action (House et al., 2004)
4) Collectivism II (in-group) refers to the extent to which individuals express a sense of belongingness and devotion to societal institutions, such as families or organizations (House et al., 2004).
5) Assertiveness denotes the extent to which a culture promotes aggressive, forceful behavior as opposed to encouraging passive and submissive behavior (House et al., 2004).
6) Gender Egalitarianism measures the extent to which a culture promotes gender equality and reduces inequality between genders (House et al., 2004).
7) Performance orientation indicates the degree to which a society promotes encourages and rewards group members for enhanced performance and excellence (House et al., 2004).
8) Future orientation refers to the extent to which members of society focus on delaying gratification and planning for the future as opposed to focusing on the present (House et al., 2004).
9) Humane orientation measures the degree to which a society rewards kind, altruistic and compassionate behavior toward others (House et al., 2004).

In contrast to Hofstede's IBM study in which Hofstede rates each country on each dimension on a scale from 1 to 100 (1972, 2005), in the GLOBE study, in each organization, middle managers were requested to indicate their responses to items on a seven point Likert-type scale ranging from low to high. The intention was for the data retrieved to elucidate the inter-relationships between societal cultures, organizational cultures and organizational leadership (House et al., 2004). The GLOBE project aimed to identify leadership attributes that were culturally endorsed. Toward this end, House and his team of researchers performed a variety of statistical analyses to ascertain whether people from organizations or societies agreed in terms of their ranking of leadership attributes. While there is no doubt that the GLOBE project findings provided valuable contributions to the literature about how culture influences perceptions of leadership, this study has also met with criticism.

To begin with, some scholars criticize the GLOBE study and Hofstede's IBM study for oversimplifying cultures, and portraying them as static when, in fact, cultures change over time (Kirkman et al. 2006: 286 as cited in Egan & Bendick, 2007, p. 5; Sivakumar & Nataka, 2001; Gundling, Hogan, & Cvitkovich, 2011). For instance, Gundling, Hogan, and Cvitkovich (2011) point out that in China, due to the number of upheavals the country has gone through, those in leadership roles, who are not from that culture, would gain a deeper and more accurate understanding of their colleagues or employees by considering generational grouping according to decade of birth (p. 23). With the Great Leap Forward, the Cultural Revolution, and subsequent economic liberalization, generational groupings provide enhanced insight into the thinking of colleagues and employees in China (Gundling, Hogan, & Cvitkovich, 2011, p. 23; Chang, 2003). According to this school of thought, such generalizations obscure "within-country cultural heterogeneity" and inadvertently nudge students toward the natural tendency to think in terms of stereotypes (Gundling, Hogan, & Cvitkovich, 2011, p. 23). Proponents of this school of thought point to other variations within each country, such as the more cosmopolitan

segment of the population as opposed to the parochial segment, socio-economic distinctions, cultural and ethnic diversity within each country, in addition to individual proclivities and personality traits. As mentioned earlier in this paper, to minimize this natural tendency to rely on stereotypes, Martin and Nakayama (2008, p. 81) argue that a "dialectical approach to culture, and communication affords us the possibility to see the world in multiple ways and to become better prepared to engage in intercultural interaction."

In addition to the variations within each country, by using clusters as units of measurement, the findings obscure the vast cultural differences between the component countries that have been grouped together. For instance, the Arab Cluster consists of Egypt, Morocco, Turkey, and Qatar (Kabasakal, 2002). Yet each country's history, politics, geopolitical features, wealth distribution, educational levels, and subcultures, as well as other variables, combine to produce vast differences between the cultures in these countries. Consider the aforementioned aspects as they pertain to Egypt and Turkey for instance; the differences between these countries are substantial, yet they have been clustered together. In light of this, clusters as units of measurement, even more than country units, prompt readers to think in terms of stereotypes. Consequently, these clusters do not optimally promote understanding and appreciating the differences between cultures.

Hofstede (2006, p. 884) points out that while his IBM study respondents were derived from occupational categories including five non-managerial groups versus two managerial; the GLOBE project's sample consisted entirely of managers. Hofstede refers to this as a "debatable approach," and poses the following question: "If you want to find out about the quality of a product, do you ask the producers or the consumers?" (Hofstede, 2006, p. 884). Hofstede buoys his argument by stating that his own IBM research revealed striking discrepancies between statements made by bosses, and those made by subordinates about the effectiveness of their bosses' leadership (Hofstede, 2006, p. 884). While Hofstede acknowledges Robert House's

cognizance of the risk of ethnocentrism, in spite of the international nature of the GLOBE network and respondent population, Hofstede argues that the GLOBE project's 25 editors, and authors predominantly held American university degrees in management or psychology (Hofstede, 2006, p. 884). With this in mind, in spite of efforts aimed at reducing Western bias, researchers did approach this research project from a Western perspective. In contrast to this, in an effort to minimize ethnocentric bias in his study, Hofstede states that he enlisted research assistants from local companies with degrees from local universities for his IBM study. Yet, as stated previously in this paper, Hofstede and Hofstede (2005) have also conceded that in the IBM study, in spite of all efforts to minimize Western bias, because the senior researchers were predominantly from Western backgrounds, in those countries in which respect for leaders and harmony is valued, the team members "...will often be almost too eager to follow the magic of the prestigious team leader. This means that the project team will maintain its Western bias even with a predominantly non-Western membership" (Hofstede & Hofstede, 2005, p. 30).

In addition to these criticisms, Hofstede argues that a "basic and unbridgeable difference" between the GLOBE approach and the approach he used in the IBM study is that the GLOBE project does not distinguish between societal and organizational culture (Hofstede, p. 885). Hofstede describes the failure to make this distinction as "misleading" (Hofstede, 2006, p. 885). Finally, Hofstede explains that his most salient concern is that the items in the GLOBE project's data gathering instrument "...may not have captured what the researchers supposed them to measure" (Hofstede, 2006, p. 886). To save face validity, Hofstede maintains that "GLOBE sought to define its dimensions in a way to hold face validity, and make psychological sense" (Hofstede, 2006, p. 886); however, Hofstede posits that "cultures are not king-size individuals. They are wholes, and their internal logic cannot be understood in the terms used for the personality dynamics of individuals, and Eco-logic differs from individual logic" (Hofstede, 2006, p. 887).

Northouse (2007) adds the following list of areas of concern regarding this project: a) it fails to provide a sufficient set of propositions upon which a theory about how culture influences the leadership process or how it relates to leadership; b) in some cases, the ways in which culture and leadership have been defined and labeled lack clarity making it difficult to interpret or understand findings; c) the fact that leadership was defined as "the process of being perceived by others as a leader." By labeling it so, House et al. fails to take into account a plethora of literature in the field that defines leadership by what leaders do; and d) the way in which leader behaviors were measured by subscales which covered a wide spectrum of behaviors compromised the accuracy and validity of leadership measures (Northouse, 2007, p. 324-325). It must be noted that in spite of the aforementioned criticisms the House and his team of researchers have made significant and valuable contributions to the literature. The GLOBE study findings yield a wealth of valuable information about variances in leadership perceptions in different societies, and it is widely cited in the leadership literature. For the purposes of this study, the GLOBE study highlights the need for undergraduate business students who will be working in culturally diverse or global settings to recognize these differences and adapt their communication styles and behaviors in accordance with these. The GLOBE study also supports the inclusion of course content as a factor to explore in the present study. Based, in part, on the GLOBE study, the instruments are designed, to discern in what ways course content fosters an understanding of cultural self-awareness, and the impact of culture on, for instance, perceptions of how effective leadership is enacted among students.

A wide breadth of research findings have underscored the need for leaders to develop intercultural sensitivity so that they become more adept at adjusting their leadership behaviors and communication styles to suit the cultural setting in which they intend to lead (Hofstede, 1980; Kabasakal, & Dastmalchian, 2001; House, Javidan, Hanges, & Dorfman, 2002; House, Hanges, Javidan, Dorfman, & Gupta, 2004; House & Javidan, 2004; Dorfman, 2004; Peterson

& Connerly, 2005, Northouse, 2013). The GLOBE findings have demonstrated that conceptualizations of leadership vary and that those variations are culturally contingent (House, et al., 2004). This section of the literature review has highlighted the need for individuals to be sensitive to cultural differences, and strive to be interculturally competent so that they can lead effectively in multicultural or international settings. In keeping with these findings, this section will be followed by a review of the literature in the emerging field of global leadership.

Global Leadership

In today's global environment, the concept of effective leadership is changing. In his farewell speech to GE employees, the former CEO Jack Welch conveyed this when he argued

> [t]he Jack Welch of the future cannot be me. I spent my entire career in the United States. The next head of General Electric will be somebody who spent time in Bombay, in Hong Kong, in Buenos Aires. We have to send our best, and brightest overseas, and make sure they have the training that will allow them to be the global leaders who will make GE flourish in the future.
>
> (Welch, 2001, as cited in Mendenhall et al., 2008, p. 81)

Overwhelmingly, both human resource literature and management literature since the 1990s attest to the validity of Welch's statement. Connerly and Pederson (2005) posit that "for leaders to be successful in multicultural interactions abroad and domestically they must be globally literate" (p. 71). They explain that "to be globally literate means seeing, thinking, acting, and mobilizing in culturally mindful ways. It's the sum of the attitudes, beliefs, knowledge, skills, and behaviors needed for success in today's multicultural, global economy" (Rosen & Digh, 2001, p. 74 as cited in Connerly & Pedersen, 2005, p. 71). Kets De Vries, and Florent-Treacy (2002), contend that "in the context of the global organization, the homegrown, up-through the ranks, insular CEO of the past is an anachronism" and they underscore the critical importance of intercultural skills for effective global leaders (Kets De Vries, and Florent-Treacy, 2002, p. 304). As an emerging field, some areas pertaining to global leadership remain nebulous at this point, however, one thing is clear: Aspiring global leaders will need to be interculturally sensitive and

develop their intercultural competence if they are to lead effectively. This section of the literature review will present a review of global leadership literature beginning with a discussion of the definition of global leadership, global competency models, followed by a brief discussion about the concept of global mindset as it applies to global leadership and conclusions.

Since global leadership is an emerging field, there is still ambiguity and lack of consensus around the definition of global leadership (Dickson, Dem Hartog & Mitchelson, 2003; Vloeberghs & McFarlane, 2007; Mendenhall et al., 2008; Jokinen; 2004). This is understandable since the field has emerged from a wide spectrum of disciplines, and each scholar views the subject through the lens of their own discipline. Not only are there discrepancies in how scholars define global leadership, but global leadership theory scholars have also pointed out that the term "global" has frequently been used interchangeably with the terms international, multinational, and transnational (Adler & Bartholomew, 2004; Jokinen, 2004; Vloeberghs & McFarlane, 2007). In international human resource management literature, and for the purposes of this paper, global leadership will refer to how to do effective leadership in international assignments or in culturally diverse settings (Lokkesmoe, 2009). Several prominent scholars have provided excellent comprehensive summaries of the empirical work on global leadership, such as Connerly and Pederson (2005), Mendenhall, et al., (2008), Deardorff (2009), and Jokinen, (2004) to name a few.

The copious literature attests to the plethora of scholars who have approached this topic by conducting focus groups or interviews, or by administering surveys to executives or managers from multinational corporations. Much of this research aimed to: a) identify sought after competencies deemed crucial for effective global leaders; or b) pinpoint those competencies that indicate global leadership potential; (Adler & Bartholomew, 1992; Rhinesmith, 1996; Brake, 1997; Caligiuri & Di Santo, 2001; Bueno & Tubbs, 2004; Connerly & Peterson, 2005; Tubbs & Schulz, 2006,), or c) identify the mindset required to become a global leader (Moran, and

Riesenberger, 1994; Gupta & Govindarajan, 2002). Gundling, Hogan, and Cvitkovich (2011) define competency as "a characteristic that is demonstrated to predict superior or effective performance on the job" (p. 33). As for a definitive list of competencies, at this point, no consensus has been reached among scholars (Morrison, 2000). Some scholars have identified crucial competencies which are thought to be precursors to the development of other global leadership competencies such as "inquisitiveness, engagement in personal transformation and self-awareness" (Jokinson, 2004, p. 204). These, they contend, indicate potential for global leadership (Brake, 1997; Jokinson, 2004). All of these are also vital for developing intercultural sensitivity.

In spite of the voluminous empirical research, Dainty (2005, p. 24) states "not only do we still have a long way to go in identifying the competencies that are necessary to lead, and manage in a global environment, but we are still relatively ignorant on how to successfully develop these qualities." To begin with, the terms competencies and skills appear with great frequency throughout the global leadership literature and at times appear to be utilized interchangeably (Lokkesmoe, 2009, p. 30). In his seminal work, McClelland's (1973) definition of competencies, as "a set of underlying characteristics that an individual or team possesses which have been demonstrated to predict superior, or effective performance" (as cited in Mendenhall et al., 2008, p. 64). So, it is hoped that the findings yielded from these studies have predictive value and, therefore, can aid the identification of candidates who would be successful leaders in international or culturally diverse settings. However, amidst the abundant literature, there exist similar but still discrepant definitions for competencies as well (Caligiuri & Di Santo, 2001; Connerly & Pederson, 2005; Mendenhall et al., 2008). At times competency is used interchangeably with skills. For the purposes of this study, I concur with Lokkesmoe (2009, p.30) when she points out that "skills refer to specific tasks, and abilities...whereas competency

refers to a bundle of skills, expressing the capacity to effectively carry out certain aspects of a job, such as intercultural communication."

In spite of the abundant empirical research, not only is there considerable variation between findings, but also disagreement pertaining to how those competencies should be categorized. In many cases, differences are rooted in semantics rather than between concepts. In addition, according to some, many of these lists are too all embracing to be pragmatic (Morrison, 2000), and "although the lists overlap, they never converge" (Connerly & Pederson, 2005, p. 74). For instance, Mendenhall, and Osland (2002) identified 56 competences, and Rhinesmith (1996) identified 24 required competencies for global leadership. Such lengthy lists can be somewhat idealistic and daunting for aspiring global leaders. On the other hand, some competencies do appear repeatedly among the findings, such as tolerance for ambiguity, openness, and flexibility (Caligiuri & Di Santo, 2001; Chin, Gu & Tubbs, 2001).

In their study, Vlobergh and McFarlane (2007) surveyed representatives from 15 companies who were selected for their global operation, and industry diversity. Within each company, "people with global talent responsibility" were approached and asked to define global leadership competence. Respondents were representatives of reputedly successful international companies. Vlobergh and McFarlane's analysis of the data resulted in a list of 18 skills or abilities.
Of these, Vlobergh and McFarlane (2007) point to the following five skills or abilities as essential for global leadership:

1) Deploys vision with international clients.
2) Able to deal with cross-cultural exposure, adapt, and react in an appropriate way.
3) Has an understanding of local employee needs.
4) Intellectual receptiveness for differences in culture.
5) Possesses leadership competencies that can be used in different country settings.

(Vlobergh & McFarlane, 2007)

Each one of these skills or abilities hinge on the ability to see the differences between cultures that shape the worldviews of those from other cultures.

Still other scholars have focused their research on defining meta-competencies (Tubbs & Schulz, 2006). Tubbs and Schulz (2006) define meta-competencies as the higher, order ability to develop and utilize global leadership competencies in a broad spectrum of situations. These higher order competencies are based on crucial threshold attributes and knowledge that serve as a foundation for higher order competencies (Mendenhall et al., 2008, p.56). Examples of these are as follows: resilience, humility, integrity, global mindset, multicultural teaming, and mindful communication (Bird and Osland, 2004 as cited in Mendenhall et al., 2008, p. 57). While it is beyond the scope of this paper to debate the merits or shortcomings of the various lists of competencies or frameworks, it is worth noting that, as Jokinen (2005) argues, the studies have been "dispersed and more synergistic research is needed, together with a more comprehensive theoretical framework, to understand the processes and interactions underlying the development of a global leadership potential" (Jokinen, 2005, p. 200). Jokinen also points out that "despite the large number of studies carried out on critical success factors for international (in most cases expatriate) assignments there are only very few based on empirical research attempting to test the validity of different measures" (Jokinen, 2005, p. 211). The findings of an overwhelming majority of the research does, however, consistently reveal that reducing ethnocentrism and developing intercultural competence–whether stated precisely in those terms or not–are crucial for global leadership development (Caligiuri & Di Santo, 2001; Chin, Gu & Tubbs, 2001; Adler, 2002; Connerly & Pederson; 2005; Deardorff, 2008; Mendenhall et al., 2008). Consequently, the global leadership literature provides ample support for the argument that today's undergraduate business programs must foster intercultural competence development among their students.

In a similar vein, Robert Rosen, and Patricia Digh (2001), posit that the key competence required for businesses to succeed in the 21st century is global literacy, which they define as "thinking acting, and mobilizing in culturally mindful ways" (p. 74). It is the sum of the attitudes, beliefs, knowledge, skills and behaviors needed for success in today's multicultural, global economy. They define global literacy by breaking it down into its components which are: personal literacy (understanding, and valuing oneself), social literacy (engaging, and challenging other people), business literacy (focusing, and mobilizing one's, organization), and cultural literacy (valuing, and leveraging cultural differences) (Rosen & Digh, 2001, p. 74). Rosen and Digh (2001) argue that to succeed in the global market place, companies must place "a high value on multicultural experience and competencies" (Rosen & Digh, 2001, p.72). As this literature review reveals, this need has been identified repeatedly and consistently. To succeed in international or culturally diverse contexts, business graduates will need to be committed to interacting effectively in cross-cultural settings by learning how to identify "… relevant cultural differences, predicting misunderstanding due to those differences, and generating appropriate adaptation strategies based on perspective-taking and code-shifting" (M. Bennett, 2010, p.1)

To summarize this section, the majority of the studies conducted were designed to identify the competencies or meta-competencies required by global leaders to succeed in international or culturally diverse settings. Some of this research was conducted with the aim of identifying how to develop these competencies. The most commonly employed methods were focus groups, surveys or interviews. In spite of the discrepancy between the itemized lists of attributes defined as a result of these studies, the findings have consistently, and across disciplines, indicated that intercultural competency is a crucial competency for global leadership development (Caligiuri & Di Santo, 2001; Chin, Gu & Tubbs, 2001; Connerly & Pederson, 2005; Mendenhall, et al., 2008; Deardorff, 2009). As Jokinen (2004) states "it seems that the suggested global leadership competencies are best described as continuums rather than dichotomies" so instead of

concentrating on "specific competencies, the focus should be on the extent of development of those competencies" (Jokinen 2004, p. 199).

Although it is a critical competency for global leadership development, Bennett states that "intercultural sensitivity is not natural...cross cultural contact usually has been accompanied by bloodshed, oppression or genocide," and Bennett goes on to argue that "the continuation of this pattern in today's world of unimagined interdependence is not just immoral or unprofitable–it is self-destructive" (1993, p. 21). Connerly and Pederson concur with Birchall, Hee, and Gay who posit that the most effective development strategy might be to teach individuals the basics and assist them in "learning how to learn" (Birchall, Hee, & Gay, 1996, as cited in Connerly & Pederson, 2005, p. 74) With this in mind the next section will discuss global leadership development with an emphasis on developing intercultural competence in business students.

Global Leadership Development

For the purposes of this study, the following discussion will focus on the intercultural competence component of global leadership development. The literature review supports the contention that to be a global leader an individual needs to be interculturally competent. Global leadership development is distinct from generic leadership in that leadership behaviors are adapted to suit the cultural context. One reoccurring theme in the literature is that international travel or living in another culture is not enough to facilitate the acquisition of intercultural competence (Bennett, 2001; Vloeberghs & Macfarlane, 2007; Deardorff, 2009). A growing number of scholars posit that an intentional pedagogy is required to facilitate progress toward intercultural competence. These scholars view intercultural competence in terms of developmental models (Chin et al., 2005; Sue, 2001 as cited in Connerly and Pederson, 2005, p. 75). As mentioned earlier in this literature review, developmental models depict a progression from ethnocentrism to intercultural competence by identifying phases of progress, and indicators of development toward intercultural competence (Spitzberg & Changnon, 2009). These models

are designed to assist educators in developing pedagogy and curriculum aimed toward facilitating the development of intercultural competence in their students. However, Bennett refers educators to the work of J. Bennett (1984), Paige and Martin (1983) and Pusch (1981) when he states that a developmental model "need not, of itself, suggest particular teaching methods or subject matter. Effective teachings and training strategies already exist for the presentation of basic intercultural concepts" (Bennett, 1993, p. 22). Once again, the aforementioned literature has reinforced the argument that curriculum and intentional pedagogy are required to foster intercultural sensitivity and intercultural competence development thereby lending support to the inclusion of curriculum and course delivery as factors to be investigated in the present study.

The progression through the cognitive, affective and behavioral dimensions of development is not always linear or without occasional regression to more ethnocentric phases of development (Bennett, 1993, p. 27). This, as Bennett explains, is because the progression through each developmental phase is not experienced as completely distinct and separate from other phases (Bennett, 1993, p. 27). He proposes that development moves from cognitive, to affective, to behavioral components as a prescribed treatment in the form of activities designed to address presenting transitional issues at each stage (Bennett, 1993, p. 27). For instance the following activities may be prescribed for various presenting transitional issues: cognitive activities, such as lectures, and directed readings, affective involvement, through experiential learning or global assignment, values/attitudes clarification, and behavioral development through learning cultural norms, or learning languages (Fowler & Mumford, 1995). These prescribed activities, in tandem with similar findings identified elsewhere in this review, contribute to the instrument development in the present study.

Similarly, when discussing intercultural development in aspiring global leaders, Joyce Osland and Allan Bird (2008) point out that the global leadership development models have

underscored that "the learning associated with challenging international assignments can result in personal transformation, a key aspect of global leadership development" (p. 93). Since the learning process is personal, and transformational "the development process for individuals is nonlinear, uncertain, and hard to predict," therefore, "the ability to learn, and learn continuously, is critical" (Osland & Bird., 2008, p. 93). Just as importantly, the willingness and deep commitment to learning continuously is critical.

In a similar vein, Chin, Gu, and Tubbs (2001) proposed their developmental global leadership competencies model which, as Chin, and Gaynier (2006) underscore, concentrates on the "cultural competence or literacy required to be a high-functioning global leader." To become culturally competent, Chin et al. (2001) contend that prospective global leaders can attain the requisite competencies by progressing through the low to high developmental stages ranging from: 1) ignorance, 2) awareness, 3) understanding, 4) appreciation, 5) acceptance, 6) internalization, and 7) transformation. Chin and Gaynier (2006) point out that the competencies for each stage of this model are in accordance with Goleman's (1995) emotional intelligence hypothesis. In 2005, Chin adjusted the model by substituting adaptation for transformation (Chin & Gaynier, 2006). This model is similar to other developmental models in that they are all based on the tenet that competence can be developed over time (Bennett, 1993; King & Baxter Magolda, 2005 as cited in Spitzberg & Changnon, 2009; Blackwell & Mendenhall, as cited in Spitzberg & Changnon, 2009). In other words, global leaders are not born, but can be made. Chin, Gu, and Tubbs (2001) use the term cultural competence, however, Trimble, Pederson, and Rodela (2009, p. 493) suggest that the term intercultural competence as opposed to cultural competence "captures the direction of the field and the interest." Jane Lokkesmoe (2009) states that "these stages are quite similar to the worldview orientations outlined in Bennett's DMIS" (p. 67). Similar to Bennett's DMIS (1986), and Deardorff's pyramid model of intercultural competence (2006), Chin, Gu, and Tubbs (2001) model is based on the premise that

individuals are not born with intercultural sensitivity and competence, but rather, these can be developed in the individual.

As stated above, in the management literature, some scholars point to international assignments as the key method to assist leaders in developing in their intercultural skills (Ng, Van Dyne, & Ang, 2009). However, others, such as Allport (1954) argue that "mere contact is not sufficient to develop intercultural competence" (Allport, 1954 as cited in Deardorff, 2009, p. xiii). Bennett (2001) concurs with this contention and adds that under some circumstances, mere contact may even be detrimental. Simply placing managers in international assignments does not necessarily facilitate the development of global leadership skills (Vloeberghs & Macfarlane, 2007). James L. Citron's (2002) study, focusing on undergraduate students in Spain, illuminates the ways in which individuals sometimes tend to ease the discomfort and stress associated with immersion in a new culture by retreating to local communities comprised of other expatriates\ and using email for support from culturally familiar friends and acquaintances. All of these retreats to safe and familiar diversions often minimize the need to communicate and develop ties with locals. By doing so, these individuals also minimize their opportunities to develop intercultural sensitivity and intercultural competencies. Without actively trying to develop these competencies and the related intercultural skills, individuals "may even return home with entrenched negative stereotypes of their hosts and the host culture" (Stroebe, Lenkert, & Jonas, 1988, as cited in Jackson, n.d.). For those business schools that include a study abroad component, these findings indicate the need for students to be aware of ways in which they can maximize the cultural and intercultural learning while abroad. Similarly, international students enrolled in the undergraduate business program should also be aware of strategies they can employ to ease their adjustment process, reduce their uncertainty and anxiety, and enhance their intercultural competence development while in the host country. One way to do this would be to have undergraduate business students participate in intercultural training workshops prior to

their study abroad program. The current study is designed to explore ways in which, and the extent to which, the undergraduate business program fosters the development of intercultural competence and the related communication skills among students.

Many individuals who have been placed in international assignments find it difficult to adjust. In fact, the premature return of expatriates from international assignment is a significant and ongoing dilemma (Andreason, 2001). Cross-cultural adjustment is essential to the development of intercultural competency, and while this literature review touched upon Gudykunst's AUM theory of strangers' intercultural adjustment, further discussion about intercultural adjustment or cross-cultural adaption theories are beyond the scope of this paper. For other significant contributions to the literature that have shed light on this phenomena see Nishsida's cultural schema theory developed in 1999 (Nishsida, 2005), Kim's integrative communication theory developed in 1998 (Kim, 2005), and Grove, and Torbiörn's (1993) theory using three constructs: applicability of behavior, clarity of the mental frame of reference, and level of mere adequacy.

In contrast to the aforementioned findings, Stroh and Caligiuri's (1998) findings led them to conclude that developing leadership through developmental cross-cultural assignments is correlated with success in developing global leadership competencies and to the multinational corporations (MNC) bottom-line financial prosperity (Stroh & Caligiuri, 1998 as cited in Caligiuri & Di Santo, 2001, p.28). Armed with this finding, Caligiuri and Di Santo (2001, p. 27) conducted another study to pinpoint which developmental dimensions for global leadership development were desired outcomes. They used focus group methodology with each focus group comprised of global Human Resources (HR) managers and business unit leaders from American based MNCs who had placed subordinates on international assignments as part of a global leadership development program to develop their global competence. Caligiuri and Di Santo sought to: a) identify the specific "knowledge, skills, abilities, and other characteristics

(KSAOs)" companies wanted individuals to develop while they were on global assignment; and b) whether these KSAOs can actually be developed from global assignments (Caligiuri & Di Santo, 2001, p. 28). Based on their analysis of the focus groups notes, Caligiuri and Di Santo (2001) identified the following eight sought-after developmental dimensions: 1) increase an individual's ability to transact business in another country; 2) increase an individual's ability to change leadership style based on the situation; 3) increase an individual's knowledge of international business issues; 4) increase an individual's network of professional contact worldwide; 5) increase an individual's openness; 6) increase an individual's flexibility; and 7) reduce an individual's ethnocentrism (Caligiuri & Di Santo, 2001, p. 29). While this study has enhanced our understanding of global leadership, characteristics such as flexibility are broad, and, consequently, this makes it difficult to use or foster in any pragmatic sense (Gundling, Hogan, & Cvitkovich, 2011, p. 28). In fact, several of these dimensions, such as "increase an individual's ability to transact business in another country" lack specificity. To transact business in another country, individuals need to be informed about factors such as historical influences, institutions, cultural values, and common business practices (Gundling, Hogan, & Cvitkovich, 2011, p. 40). Similarly, the second dimension "increase …ability to change leadership styles based on the situation" does not clearly articulate the skill or knowledge needed to be able to change leadership styles. One school of thought argues that in order to change leadership styles in response to the situation or context one must develop an awareness of oneself as a cultural being, and one must be able to identify cultural differences and similarities between their own culture, and the one in which they wish to lead (Gundling, Hogan, & Cvitkovich, 2011).

In answer to Caligiuri, and Di Santo's second research question, that is, whether KSAOs can be developed through global assignments, their findings suggest that global assignments can facilitate development of the knowledge dimensions; however, they cannot change personality characteristics because, according to these researchers, those characteristics are not

developmental. The developmental goals that Caligiuri and Di Santo have categorized under personality are: openness, flexibility, and reducing ethnocentrism (Caligiuri & Di Santo, 2001). The last characteristic, categorized under personality, reducing ethnocentrism, conflicts with other understandings of ethnocentrism as attitude (Spitzberg & Changnon, 2009). This distinction is noteworthy because, according to Caligiuri, and Di Santos, personality does not change. On the other hand, attitudes, and ethnocentrism in particular, can change (Bennett, 2001). In keeping with the idea of ethnocentrism as an attitude, as stated in previous sections, increasingly, intercultural communication competence is conceptualized as a process that begins from a default ethnocentric position (Bennett, 1993; Deardorff, 2009; Hoopes, 1979 as cited in Osland, 2008; Paige, et al., 2009; Pusch, 2009; King & Baxter Magolda, 2005 as cited by Spitzberg & Changnon, 2009). In other words, intercultural competence is a personal developmental process and we all begin in the ethnocentric stage of development according to many scholars in the field of intercultural competence development. This contention offers hope to aspiring global leaders since it offers the promise of acquisition of these competencies in exchange for motivation and commitment.

In light of this, Caligiuri, and Di Santo's findings (2001) prompted this researcher to wonder whether these global assignees were mentored or provided with any kind of intercultural training while on their international assignment. If so, then what did the training consist of? To state that global assignments cannot reduce ethnocentrism may be valid if the individual is placed on global assignment without training, however, the literature attests to the fact that intercultural training can assist individuals in moving away from ethnocentrism and towards intercultural competence if they are motivated to do so (Bennett, 2001; Deardorff, 2009; Osland, 1995).

Ng, Van Dyne, and Ang (2009a) designed their process-oriented theory to assist aspiring global leaders in translating their international work experience into crucial learning outcomes for global leadership development. Their inquiry is guided by the theoretical framework of

Kolb's experiential learning (ELT) model (1984), and Earley, and Ang's (2003) multifactor concept of CQ. ELT highlights learning as a process based on two salient dimensions that facilitate learning from experience: grasping the experience, and transforming the experience (Ng, Van Dyne, & Ang, 2009b, p. 230). Ng, et al., refer to motivational CQ as "the capability to direct attention and energy toward learning about and functioning in situations characterized by cultural differences" (2009b, p. 233). Ng et al., posit that CQ is "a key individual attribute that influences the extent to which individuals actively engage in experiential learning during their international work assignments" (Ng, Van Dyne, & Ang, 2009a, p. 512). According to Ng et al., individuals with higher CQ are "better able to participate actively in the four processes of ELT: concrete experiences, reflective observation, abstract conceptualization, and active experimentation" (Ng, Van Dyne, & Ang, 2009a, p. 520). Ng, et al., conjecture that "global leaders with high CQ will engage in all four stages of the experiential learning cycle, and that these learning behaviors will enhance their learning. This in turn will lead to enhanced global leader effectiveness." (Ng, Van Dyne, & Ang, 2009b, p. 240) Deardorff also points out that "CQ has been shown to be predictive of intercultural adjustment and performance in intercultural settings" (Ang et al., 2007 as cited in Van de Vijver & Leung, 2009, p. 407).

Oddou and Mendenhall (2008, p. 163) recommend both classroom learning and experiential learning to develop intercultural competence. They argue that both are salient and complementary "because experiential education involves intellectual and emotional memory, the lessons learned are not easily forgotten" (Oddou & Mendenhall, 2008, p. 163). They point to Black and Gregersen's model for global leadership development which proposes the following learning sequence: Contrast, confrontation, and replacement (Black & Gregersen, 2000 as cited in Oddou & Mendenhall, 2008, p. 163). Black and Gregersen refer to this learning sequence as remapping (Black & Gregersen as cited in Oddou & Mendenhall, 2008, p. 163). For instance, by contrasting how business processes in another culture are inconsistent with those of their own

culture, aspiring global leaders are "forced to *confront* their own mental map" (Oddou & Mendenhall, 2008, p. 164, italics as in text). By mental map, the authors mean accepted rules of behavior. When an individual remaps, they begin to develop a deeper grasp of the idea that in other cultures there are accepted rules of behavior that may differ from those in their own culture. Having grasped this, they begin to understand the ways in which culture influences how business operations are conducted in another culture. By modifying their previous assumptions with this new culturally grounded understanding, potential global leaders replace their initial mental map, and remap. Oddou, and Mendenhall (2008) go on to explain that for deeper remapping to occur, learners must observe more closely, do research, and look for patterns. According to their theory, this deeper remapping will equip global leaders with an awareness of all the variables that influence intercultural interactions–not in one particular culture but in all cultures (Oddou & Mendenhall, 2008, p. 164), and by doing so will increase their intercultural sensitivity and intercultural competence. Concerning communication skills, the respondents in Karen J. Lokkesmoe's study (2009) indicated "…the need to have a *broad perspective,* of *developing a new worldview*, or of *needing o understand other cultures"* as pivotal in global leadership development (Lokkesmoe, 2009, p. 207, italics as in source). Lokkesmoe goes on to state that remapping is "a useful way to characterize this process by which intercultural interactions proceed" however, she asserts that the process by which this remapping is achieved is somewhat vague (Lokkesmoe, 2009, p. 164).

Black, Morrison and Gregersen's findings (1999) are based on analysis of data retrieved from interviews they conducted with 90 senior executives, and 40 nominated global leaders in 50 countries spanning from Europe, Asia, and North America, and 108 surveys of HR executives in American companies (Osland, 2008, p. 41). Based on their analysis, they recommend a three-pronged approach that includes training, multicultural/multi-nationality teams, and immersion in another culture for effective global leadership development.

Kets De Vries and Florent-Treacy (2002, p. 306) also recommend assigning students to work in mixed nationality teams on various projects to provide the students with an opportunity to develop their intercultural competencies. Kets De Vries and Florent-Treacy argue that "to succeed, they must develop a cross-cultural mindset" which "very effectively minimizes ethnocentricity" (De Vrie & Florent-Treacy, 2002, p. 306). The literature supports the contention that participating in multi-nationality teams to complete course assignments can be a valuable global leadership development strategy (Gregersen, Morrison, and Black, 1998; Bueno & Tubbs, 2004; Ng, Van Dyne, & Ang, 2009a; Ng, Van Dyne, & Ang, 2009b). However, the literature has indicated that this process needs to be accompanied by intercultural or cross-cultural training "to provide a functional awareness of the cultural dynamic present in intercultural relations and assist trainees in becoming more effective in cross-cultural situations" (Pusch et al., 1981, p. 73, as cited in Paige, 1993, p.171). Multicultural or multi-national teamwork can potentially be harnessed to develop intercultural sensitivity among business students; however, to do so, there are challenges to consider which will be discussed in the following paragraphs.

In his report, focusing on tertiary institutions situated in Australia, entitled "Embedding the Development of Intercultural Competence in Business Education CG-37," Mark Freeman (2009) points to the "increased dissonance brought about in business education from an increasing number of culturally diverse local students and international students" (Freeman, 2009, p. 4) as the rationale for his project. Furthermore, Freeman includes the following as a stakeholder view

> [s]tudents report, too often, that group-work assessments, particularly out-of-class ones, are dysfunctional; that in-class peer interaction is poor; and that teaching staff are unable to promote effective learning environments (Freeman, 2009, p. 4).

Key factors that may serve to diminish the efficacy of any program aiming to develop intercultural sensitivity and intercultural competence among students in general, and for the

purposes of this study, undergraduate business students in particular, are the stressors that undermine the ability to learn. For international students, or for students who have recently immigrated to another country, the stress associated with intercultural experiences can have a significant impact on the intercultural development of the individual who finds themselves in an unfamiliar cultural setting (Paige, 1993). Similar to Australia, Canada's undergraduate business cohorts are becoming progressively more diverse. As stated in Chapter One, according to the Association of Universities, and Colleges of Canada (AUCC), as of 2010, more than 90,000 international students were attending Canadian universities (AUCC), 2011, p. 14). Of undergraduate enrolments, approximately 8% are international students. Consequently, many of these students will be experiencing varying degrees of stress due to their own personal attributes and backgrounds and the unfamiliar environment in which they find themselves. To elucidate this phenomenon, R. Michael Paige (1993) developed a list of intensity factors which he defines as personal attributes and situational variables "which heighten the psychological intensity of intercultural experiences" (Paige, 1993, p. 4). Paige's theory is based on the contention that factors related to the interaction between the setting and the individual can significantly impact emotions and intensify the degrees of stress an individual experiences as a result of cultural differences. Paige's intensity factors are as follows:

1) Cultural differences: The extent of difference between the individual's culture of origin and that of the host country and how individuals assess those differences. The more negatively individuals assess differences in values, beliefs, and behaviors; the more stressful their intercultural experiences will be (Paige, 1993).

2) Ethnocentrism: This factor is expressed in two ways. On the one hand, the degree to which individuals are ethnocentric will determine the extent to which they find the intercultural experiences threatening. This is especially so for individuals in the earlier stages of ethnocentrism, such as denial or defense (Bennett, 1993). On the other hand,

the extent to which the host community is ethnocentric will be correlated with the amount of stress experienced by the individual who is not from the community (Paige, 1993).

3) Language: If the student is not proficient in the host country's language, and language proficiency is essential to functioning well in the host culture, then the more grueling it will be for the student to succeed in the host culture and the more stressful the experience will be (Paige, 1993).

4) Cultural immersion: The more deeply immersed students are in the host culture, the more stress and anxiety they will experience as they are continually bombarded with difference, ambiguity, and uncertainty about how to behave appropriately, and the constant need to learn. (Paige, 1993).

5) Cultural isolation: Without access to other students or individuals from their own culture, due to geographic location, lack of Internet access or situational factors, students will experience more intense feelings of stress (Paige, 1993).

6) Prior intercultural experience: For students who have never been abroad or out of their own culture, the stress will be greater than for those who have had prior experience abroad and have developed coping strategies, an understanding of the adjustment process, and intercultural skills (Paige,1993).

7) Expectations: Unrealistically positive expectations on the part of students about the host culture can negatively impact their intercultural adjustment process and that disappointment can increase stress levels. Similarly, high expectations about one's ability to adjust to the host culture or about one's intercultural skills may also lead to disappointment and, consequently, can increase stress levels (Paige, 1993).

8) Visibility and invisibility: Physical differences between the sojourner and the members of the host culture can increase stress levels. On the other hand, having to hide part of

one's identity, such as sexual orientation or religious beliefs, can be equally stressful (Paige, 1993).

9) Status: Students who feel that they are not being treated with the respect they feel they should be treated with will experience stress more intensely. Similarly, those treated with respect they feel is unmerited can find this just as stressful (Paige, 1993).

10) Power and control: Sojourners who feel powerless, and without control over their own situation will feel experience stress more intensely than those who feel as though they do have control and power over their situation (Paige, 1993).

For students for whom English is a second language, those who are unfamiliar with the host country's culture, and those who have little experience with any culture other than their own, these intensity factors potentially hinder their progress and tend to prevent program participants from developing the intercultural sensitivity and competence required to succeed in international or culturally diverse work contexts. Paige's model points to the need for support for international students and preparation for those who participate in a study abroad program. Consequently, Paige's intensity factors will contribute to the design of the data gathering instruments.

A considerable amount of empirical research has been undertaken to identify factors influencing the development of intercultural sensitivity in education (Klein, 1994; Straffon, 2003; Lai, 2006; Fretheim, 2007; Penbek, Bayles, 2009; Davis, 2009; Yudakul, & Cerit, 2009). For the purposes of this study, however, the following studies are most relevant to this study since they focus on business education. At the tertiary education level, Chen (2008) conducted a study to determine intercultural sensitivity development among Taiwanese senior business college students in Taiwan, and to ascertain how those students learned about other cultures through their formal education and their daily lives (Chen, 2008). Chen used a mixed methods approach. For the quantitative component, Chen administered the IDI and a demographic survey

to retrieve data and then conducted interviews to explore themes in depth. Chen's data analysis indicated no significant differences between students' intercultural sensitivity, and gender, age, and foreign language capability; however, significant differences surfaced in students' intercultural sensitivity, and international experiences, activities on campus and future plans (Chen, 2008).

Penbek, Yudakul and Cerit (2009) conducted a study to analyze the intercultural sensitivity of university business students in Turkey, and the influence of their education, and international experiences on the development of their intercultural communication competence. These researchers developed a three part data gathering instrument. The first part retrieved demographic data and data indicating respondents' prior intercultural experience. The second component, as the authors point out, originated from Fantini's (2006) *Exploring, and Assessing Intercultural Competence*, (Fantini, 2000, as cited in Penbek, Yudakul, and Cerit 2009, p. 7). The third segment uses Chen and Starosta's Intercultural Sensitivity Scale (ISS) (Chen & Starosta, 2000 as cited in Penbek, Yudakul & Cerit, 2009, p. 7). Since the ISS was designed in the United States, Fritz, Möllenberg, and Chen (n.d.) tested the validity and overall structure of the instrument in a German sample by performing a confirmatory factor analysis (Fritz, Möllenberg, & Chen, n.d., p. 5). Based on their analysis, they found the instrument to be satisfactory with only minor weaknesses in the operationalization of the concepts" analysis (Fritz, Möllenberg, & Chen, n.d.). Penbek, Yudakul, and Cerit's (2009) empirical findings indicated a positive relationship between students' respect for different cultures and their degree of engagement in intercultural interactions. Chen's study indicates activities on campus and students' future plans as factors influencing intercultural sensitivity levels. These findings support the inclusion of personal factors and intercultural activities as a factor in the present study, and both Chen's (2008) study and that of Penbek, Yudakul & Cerit (2009) contribute to the instrument design for this study.

Due to the cultural diversity of the setting in which this case study is conducted, Carmelo Briguglio's (2005 as cited in Briguglio, 2007, p. 8) is of particular interest since it focuses on a typical undergraduate business class in an Australian university to determine whether students were developing the communication skills they needed to function effectively in multicultural/multinational teams (Briguglio, 2005 as cited in Briguglio, 2007, p. 11). Briguglio's data analysis indicates that without deliberate intervention, students who participated in the study did not possess the requisite intercultural communication skills to "work effectively in multicultural teams" (Briguglio, n.d., p. 1, 3). Briguglio gathered data from a cohort of international management students who participated in a group project (Briguglio, n.d., p. 3). The cohort was divided into the sample and the control group; within these, each group was divided into subgroups consisting of four or five students having a mixture of three or four different nationalities or cultures (Briguglio, n.d., p. 4). Holding all other attributes of the workshop constant, such as timing and duration, the sample group participated in a workshop designed to promote multicultural team work by focusing on cultural and linguistic issues. The control group participated in a "working in teams" workshop but with no emphasis on linguistic and cultural issues" (Briguglio, n.d., p. 4). Data retrieved through the pre-questionnaire indicated that "...students were well disposed to learning about other cultures and other countries" (Briguglio, n.d., p. 6). The findings, however, demonstrated that "deliberate intervention in the form of a workshop to raise student awareness of linguistic and cultural issues assisted a group of students to interact more successfully in multinational teams" than those who were in the control group (Briguglio, n.d., p. 7).

These results support the notion that multicultural or multinational settings can function as fertile soil in which intercultural competence development can flourish, however, while such settings can provide learning opportunities, without intervention, in the form of culture general and culture specific learning about cultural, such settings also have the potential to exacerbate

tensions between actors from different cultural backgrounds (Briguglio, n.d; Freeman, 2009). Given that business students will be working in international, multicultural, or culturally diverse settings, participating in team work with individuals from different cultural backgrounds can potentially present important learning opportunities that help to prepare business graduates to enhance their intercultural competence, and, by doing so, these programs could effectively make great strides toward assisting students in developing global leadership skills. Briguglio's findings provide further support for the inclusion of multicultural/multinational team work as a factor to be explored in the present study, and Briguglio's findings also contribute to the instrument design.

Although contemporary research in this nascent field has enhanced our understanding of global leadership, literature reviews consistently identify key areas for future research (Jokinen, 2005; Mendenhall et al., 2008; Gundling, Hogan, and Cvitkovich, 2011). In particular, these reviews underscore the need for a definitive list of ways in which global leaders differ from domestic leaders and identification of global leadership behaviors (Osland, 2008, p. 62).

Vulpe, Kealey, Protheroe and Macdonald (2000) address the need for a defining statement in the intercultural learning literature, and by doing so their research findings illuminate some of the behaviors a global leader should engage in. In *A Profile of the Interculturally Effective Person* (2000), they describe the actual behaviors that an individual would exhibit to be considered interculturally effective. To develop an inventory of the knowledge, skills, and attitudes required to be deemed interculturally competent, these researchers organized a think tank meeting in which twelve experienced individuals participated (Vulpe, Kealey, Protheroe, and Macdonald, 2000, p. 7). In addition to this, they conducted a literature review and consulted a dozen experts from "North, and South, Western, and non-Western countries, and from several, organizational fields" (Vulpe, et al., 2000, p. 7). Their unique and valuable contribution to the literature is a meticulous and comprehensive listing of behaviorally-defined indicators of

intercultural effectiveness (Vulpe et al., 2000). Their model can be adapted to specific fields by users (Vulpe et al., 2000, p. 11). These behavioral indicators are stated in terms of observable behaviors, such as "have, organized well the material logistics of setting up a new life in the host culture (e.g. housing, taxes, education of children, health precautions, security precautions etc.)" (Vulpe et al., 2000, p. 23) or "do not give the impression of feeling self-important, and superior (even if power, and respect does accompany their position in the host culture)" (Vulpe et al., 2000, p. 30). As these examples demonstrate, these indicators are geared toward international assignees, however, for the purposes of this study, they are important because they address a yawning gap in the literature by shedding light on the behaviors demonstrated by interculturally effective individuals who are working in a culture different than their own. Although they state that their profile is a "work in progress" (Vulpe et al., 2000, p. 13), considerable contribution to the literature is that they have made significant progress toward identifying what interculturally effective individuals do. They point out that the profile may have to be adapted by profile users in some cases (Vulpe et al., p. 13). However, for the purposes of this study, these indicators contribute to the instrument design.

In a similar vein, in *What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders*, Gundling, Hogan, and Cvitkovich (2011) address this gap in a way that relates more specifically to the focus of the present study. Based on prior research, and in response to the limitations of some of those research efforts, Gundling, Hogan, and Cvitkovich's research focuses on how global leadership differs from generic leadership, and how "effective global leadership behaviors [can] be disseminated as rapidly, and efficiently as possible throughout an, organization" (Gundling, Hogan, & Cvitkovich, 2009, p. 29). Rapid dissemination is not only crucial to address the pragmatic priorities of contemporary organizations, but also for business academics striving to meet industry demand for interculturally competent undergraduate business students who aspire to lead effectively in global or culturally diverse settings. With this

in mind, Gundling, Hogan, and Cvitkovich's (2011) distill their research findings to highlight ten key behaviors pivotal for global leadership development; these behaviors can be classified into five stages. The word SCOPE is the acronym produced by combining the first letter of each stage (Gundling, Hogan, & Cvitkovich, 2011, p. 31). Gundling, Hogan, and Cvitkovich (2011, p. 32) describe their research findings "…exploring the specific implications of an intercultural mindset for people in leadership roles." Each of the following five stages consists of the key behaviors that define great global leaders:

1) Seeing the cultural differences is the pivotal first stage. To begin with, effective global leaders must be able to "see the differences that are most likely to make a difference" (Gundling, Hogan, & Cvitkovich, 2011, p. 36). The behaviors in this stage are: a) cultural self-awareness, and b) invite the unexpected (Gundling, Hogan, & Cvitkovich, 2011, p. 119).
2) Closing the gap is the second stage. Find ways to bridge the differences between themselves, and their counterparts from different cultural backgrounds through cultivating strong relationships, and identifying ways of shifting their communication, and leadership styles and their strategies" (Gundling, Hogan, & Cvitkovich, 2011, p. 54). The behaviors in this stage are a) results through relationships, and b) frame-shifting (Gundling, Hogan, & Cvitkovich, 2011, p. 119).
3) Opening the system is the third stage. By this the authors mean search for ways to "expand the circle of ownership, and accountability for solutions across various kinds of boundaries, and in so doing support the development of future leaders who may have very different backgrounds, and styles" (Gundling, Hogan, & Cvitkovich, 2011, p. 75). The behaviors demonstrated at this stage are: a) expand ownership, and b) develop future leaders (Gundling, Hogan, & Cvitkovich, 2011, p. 119).

4) Preserving balance is the fourth stage. Global leaders must be able to discern when to and when not to adapt to preserve a balance between the two. This stage encompasses behaviors labeled by the authors as "*adapt, and add value, and core values, and flexibility*" (Gundling, Hogan, & Cvitkovich, 2011, p. 95 italics as in source). The behaviors associated with this stage are: a) adapt and add value, b) core values and flexibility (Gundling, Hogan, & Cvitkovich, 2011, p. 119).
5) Establishing solutions is the final stage. The behaviors demonstrated at this stage are: a) influence across boundaries and b) third-way solutions. The authors point out that third-way solutions "draw upon all of the behaviors that have been outlined already, and therefore in a sense this term signifies the ability to put everything together to generate solutions" (Gundling, Hogan, & Cvitkovich, 2011, p. 118).

The participants in Gundling, Hogan and Cvitkovich's (2011) study include interviewees selected from fourteen leading organizations with headquarters in Asia, Europe, North America, and the Middle East. In contrast to those studies in which the sample was drawn predominantly or entirely from American based corporations, the sample from which their interviewees are selected span globally diverse settings, and a broad spectrum of industries, including the following: energy, pharmaceutical, health care, semiconductor, telecommunications, retail, technology, and including one nongovernmental, organization (NGO) (Gundling, Hogan, & Cvitkovich, 2011). This diversity, both in terms of location of headquarters and the assortment of industries, is salient to note because in addition to seeing the world through different national cultural prisms, our values are also shaped by industry and organizational culture. For instance, let us consider the difference[3] between industry, or professional cultures such as textile manufacturing and the financial sector or between either of those and the culture of an NGO.

[3] In *Industry Culture in Construction and Manufacturing*, (1999) Brockmann and Birkholz use the terms *industry*, and *professional* interchangeably (p. 1). They state that industry culture has not been explored to the same extent as national or organizational culture.

Similarly, in terms of professional cultures, let us contrast accountants to lawyers in terms of values and norms. In addition to the differences exemplified by those two cases, within each industry, organizational cultures vary as well. Our perspectives are also influenced by our age, socioeconomic, and family backgrounds, along with a host of other attributes, however, a discussion of these is beyond the scope of this paper. Whether the differences are striking, or merely nuances, in concert they increase the degree of uncertainty global leaders must acquire the skills to deal with.

Approximately seventy interviewees were selected in a purposive manner based on the following criteria: 1) currently or formerly provided service in a key leadership role as an international assignee; 2) a minimum of eighteen months on international assignment; 3) evaluated as highly successful by the organization (Gundling, Hogan & Cvitkovich, 2011, p. 29). The data yielded provides insights into the behaviors of great global leaders, and, as such, can serve as a valuable resource for aspiring global leaders, or those who are incorporating global leadership development into their business programs. For the current study, their findings contribute to the design of one of the instruments.

Gundling, Hogan, and Cvitkovich (2011, p. 193) argue "global leadership is a *transformational* learning experience, wherein new ways of thinking, and behaving occur through the fundamental paradigm shifts created by new insights" (italics as in source). According to these authors, the future of global leadership development "is likely to involve a closer look at how global leadership development can be integrated with everyday job roles" (Gundling, Hogan, & Cvitkovich, 2011, p. 199). Although Gundling, Hogan, and Cvitkovich discuss global leadership development within an organizational context, their theory may be illuminating for business academics and business program designers who are contemplating how best to develop global leadership in undergraduate business programs. Rather than add-ons to existing programs, Gundling, Hogan, and Cvitkovich's contention prompts us to wonder how

global leadership development, in particular, the intercultural competence component of global leadership development, might be integrated system-wide throughout the business school through everyday classroom, online, or internship learning opportunities with a keen eye searching for "opportunities for making gold in the moment out of the ordinary things that happen on the job" (Gundling, Hogan, & Cvitkovich, 2011, p. 201). For the purposes of this study, this contention raises the following question: How does the undergraduate business program provide learning opportunities out of the ordinary things that happen in the classroom, study abroad program or internship opportunities? Gundling, Hogan, & Cvitkovich's findings and their theoretical framework help us classify and comprehend the mindset and behaviors required to lead effectively in global or culturally diverse settings. Although their findings indicate that core leadership skills are still an important component of global leadership development, according to Gundling, Hogan, and Cvitkovich's findings, these must be tailored to suit the cultural context of the situation or interaction in which they are being applied. Frame-shifting, for example, requires the individual to see the differences and respond appropriately to those differences. Their model dovetails with Bennett's DMIS and Deardorff's intercultural competence development model. Bennett's model begins with seeing differences and Deardorff's model begins with requisite attitudes, such as openness, respect, and curiosity at its foundation (Deardorff, 2004). By identifying learning activities and opportunities that facilitate intercultural competence development, Gundling, Hogan, and Cvitkovich's (2011) research findings also contributes to the instrument design in the present study. Furthermore, their system-wide approach is compatible with Paige's internationalization model.

This global leadership development literature provides substantial support for the inclusion of the following factors in the design of the present study: multi-cultural or multi-national teamwork, course delivery, course content, institutional intervention, and study abroad component. These findings are supported by Freeman's (2009, p. 4) report indicating that in

Australia's culturally diverse classrooms, more locally diverse students and growing numbers of international business students, are reporting that "…in-class peer interaction is poor" and "teaching staff are unable to promote effective learning environments." This finding is particularly relevant for the present study and aids in the design of the instruments utilized to retrieve data.

Summary and Conclusions

Throughout each section of the literature review, the literature emphasizes the significant impact cultural differences have on intercultural communication. The literature also underscores the need for business graduates to be able to identify cultural differences and the impact of these on intercultural communication to succeed in culturally diverse or international business settings. While many of the core skills associated with effective domestic leadership are also required by those in global or culturally diverse settings, effective global leadership necessitates that these must be adapted to suit the cultural context in which they are applied. The findings in the leadership and culture literature indicate the extent to which leadership is culturally contingent (House, 2004, p. 5). Unanimously across disciplines one key identifiable competency distinguishes global leadership from leadership: intercultural competency. This competency distinguishes effective global leaders from leaders who are effective in their own familiar cultural context (Connerly & Pederson, 2005; Northouse, 2013; Savicki, 2008; Vloeberghs & McFarlane, 2007; Mendenhall et al., 2008; Deardorff, 2009;).

The literature review reveals a lack of clarity surrounding the definitions for intercultural competency, leadership, and global leadership (Deardorff, 2006, 2009). In addition to this, there are conceptual similarities between some of the existing theories pertaining to intercultural competence–some of these are obscured by semantic differences, and, consequently, there exists a need to synthesize these models and work across disciplinary boundaries to make genuine

progress (Spitzberg & Changnon, 2009). Furthermore, there is a lack of consensus across disciplines about whether intercultural competence is a trait or a learned ability or capability (Chen & Starosta, 2008). On the opposite end of a spectrum beginning with ethnocentrism and ending with intercultural competence, there is also disagreement about whether ethnocentrism is a personality trait or attitude. The lack of integrated effort across disciplines is hindering legitimate progress in this field (Spitzberg & Changnon, 2009).

In her article, entitled *Educating the Business Graduate of the 21st Century: Communication for a Globalized World*, Briguglio (2009) points to Scollon who states that

> [w]e conclude with what might seem a paradoxical concept, that is, that the professional [intercultural] communicator is the one who has come to realize his or her lack of expertise….Intercultural professional communication requires outgroup communication in which one is never likely to take on full group membership and expertise….A person who understands the outlines of the pattern of differences and commonalities, but fully recognizes his or her own lack of membership, and state of non-expertise, is likely to be the most successful and effective communicator. (Scallon, 1995, p. 252 as cited in Briguglio, 2009, p. 12).

Overwhelmingly, the literature review supports the contention that to develop intercultural competence, aspiring global leaders need to transcend their ethno-centrism (Bennett, 2001; Chin, Gu & Tubbs, 2001; Mendenhall, et al., 2008), and, in doing so, accept that those from other cultures, sometimes cultures very different from their own, may possess an alternative and equally valid worldview. Most theories around developing intercultural competence are based on the premise that intercultural competence development requires individuals to be committed to an ongoing learning process (Bennett, 2001; Chin, Gu, & Tubbs; Mendenhall, et al., 2008; Deardorff, 2009). Individuals never completely "arrive" but rather, they must continually strive to be aware of, and understand new ways of construing experiences. To succeed in a global or culturally diverse context, business graduates must endeavor to attune themselves to subtle and

sometimes more obvious nuances that distinguish ways of thinking, reflecting, knowing, and behaving.

The literature review in the section on internationalization indicates that intercultural competence is a desired student learning outcome of internationalization, therefore, institutional commitment to internationalization is explored as an institutional factor contributing to intercultural competence development among students. For the purposes of the present study, Paige's (2005) conceptual framework contributes to the design of the instruments by providing a way to measure the institution's progress in the internationalization process. For the present study, those related most specifically to intercultural competence development among students are especially salient.

Throughout the intercultural competence development literature and the global leadership development literature, many scholars propose that significant intercultural contact, be it through, for example, cultural immersion or participating in multicultural teams, is key to developing intercultural competence, however, a growing number of scholars argue that this contact will not be effective if it is unaccompanied by intentional pedagogy "sequenced so that culture-general information precedes culture-specific information" (Bennett, 2001). Intercultural contact or cultural immersion without this specifically sequenced intentional pedagogy will not effectively foster the development of intercultural sensitivity (Bennett, 1993, 2001; Paige, 2006; Vloeberghs & Macfarlane, 2007; Mendenhall, et al., 2008). The literature review shows that study abroad programs, course content, institutional intervention, and student attitudes influence intercultural competence development. As a result, these are included as the factors being explored in this dissertation to identify the relationship between these and intercultural competence development among undergraduate business students.

Paige's (2005) cultural learning model classifies the content of cultural learning into five dimensions. This model supports the argument that intercultural competence development, which begins with culture learning as elucidated in Paige's model, requires a significant commitment on the part of the student, and a system-wide effort on the part of the institution and program designers to develop intercultural competence among students.

Chen, and An (2009) posit that "the ability to learn new ways of interacting, to deal with the frictions in the process of adjusting ourselves to new cultural realities, and to reach a new global awareness will decide the degree of our success while living in a culturally diverse society" (p. 197). Bennett emphasizes that "intercultural mindset, skill set, and level of sensitivity…can be systematically developed through training and other educational efforts" (Bennett, 2001, p. 1). The literature review supports the contention that experiential and reflective learning techniques facilitate the development of intercultural sensitivity and intercultural competence development (Pusch, 2004; Savicki, 2008). As a result, the present study explores the extent to which program components, such as intercultural contact during the program, co-curricular programs and units, course delivery methods, and the curriculum influence intercultural competence development among study participants enrolled in the University's business program.

In summary, a review of the literature reveals that individuals who lead effectively in a culturally familiar context, or domestically, may not necessarily possess the skills to do so in culturally diverse or international settings. Global leadership is a nascent field, and just as generic leadership theory has evolved through great man theory, trait-based theories, situational theories and transactional and transformational theories, global leadership too will continue to evolve. As generic leadership theories evolved, the literature increasingly underscores the need for leaders to respond to contextual variables. For the purposes of this study, the key variables leaders in the 21st century must respond to are the cultural attributes of the setting in which they aspire to lead (Hofstede, 1984; House & Javidan, 2004; Hofstede & Hofstede, 2005; Connerley,

and Pederson, 2005; Northouse, 2013). The 21st century has ushered in the need for leaders to be responsive to the forces of globalization as they impact work settings. In this milieu, the literature consistently highlights the need for effective global leaders to be interculturally competent (Connerly & Pederson, 2005; Vloeberghs & McFarlane, 2007; Mendenhall et al., 2008; Savicki, 2008; Deardorff, 2009; Northouse, 2013). With this in mind, the current study explores the ways in which, and the extent to which the personal and program factors influence intercultural competence development among students enrolled in the business program, at the University. In the following chapter, the research methodology employed in this study is discussed.

CHAPTER THREE: RESEARCH METHODOLOGY AND METHODS

Introduction

The present study is designed to identify factors influencing the development of intercultural competence among undergraduate business students at a Canadian university. Business faculty and administrators are the target audience for whom the findings are intended. The study is conducted with a view toward assisting business program designers, undergraduate business faculty and administrators in identifying the ways in which, and the extent to which, the business program fosters the development of intercultural competence among students. In the following sections, the discussion elucidates the following: statement of study purpose and research questions, rationale and context, methodology, methods, sample and sampling strategy, instruments, and data analysis.

Statement of Study Purpose

The purpose of this study is to determine the factors influencing the development of intercultural competence among business students at a Canadian university.

Research Questions

1) In what ways have students' intercultural or international experiences, prior to the business program, influenced the development of their intercultural competence?

2) To what extent are personal factors associated with the development of intercultural competence among business students at a Canadian university?

3) In what ways, and to what extent, are business program factors associated with the development of students' intercultural competence?

4) In what ways have students' experiences in the business program influenced their thinking about their future professional lives?

Study Rationale and Context

With increasing management and labor mobility, and ever more culturally diverse societies, "the theme of preparing students for operating in global scenarios is seen repeatedly in higher education literature, with competencies in intercultural communication a priority" (Briguglio, 2007). Business schools play a pivotal role in developing, and training people to be interculturally competent, and capable of working in international, or culturally diverse settings so that they can become effective global leaders (Hawawini, 2005, p. 771). This study is based on the premise that, in the 21st century, intercultural competence, and the related skills, are paramount for undergraduate business students to maximize their effectiveness in global or culturally diverse settings.

The present study focuses on the business program at a Canadian university within the province of Ontario, Canada. In the winter semester of 2014, 1,211 students were enrolled in the business program. The University's culturally diverse student body can be a tremendous natural resource that can potentially give rise to an abundance of opportunities for intercultural competence development among business students. The present study fills a gap in the literature by focusing on a Canadian tertiary business program, and exploring the extent to which: 1) which students' prior intercultural experiences are associated with their intercultural competence development; 2) personal factors are associated with intercultural competence development, 3) business program factors are associated with intercultural competence development, and 4) the impact of the program factors on students' future professional preferences.

Methodology

In the present study, a sequential mixed methods methodology is utilized to identify the factors influencing intercultural competence development among undergraduate business students at a Canadian university. Creswell and Plano Clark (2007, p. 5) assert that

> Mixed methods research is a research design with philosophical assumptions as well as methods of inquiry. As a methodology, it involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone could.

Creswell (2009, p. 5) posits that researchers' worldviews shape their approach to their research; therefore, they should "make explicit the larger philosophical ideas they espouse." Although many scholars (Creswell, 2009) point to the pragmatic worldview as providing a philosophical basis for mixed methods research, others, such as Johnson, Onwuegbuzie, and Turner (2007, p. 126) argue that "variation in particular philosophical commitments should be welcome in mixed methods research…a view shared by Greene" (Greene, 2006 as cited in Johnson, Onwuegbuzie, & Turner, 2007, p. 7). As elucidated in the literature review, the philosophical paradigm underpinning the current study is social constructivism, which has its roots in Berger and Leukmann's (1967) *The Social Construction of Reality* and Lincoln and Guba's (1985) *Naturalistic Inquiry* (Creswell, 2009). Social constructivism is based on the premise that knowledge is socially constructed and therefore contextually contingent (Creswell, 2009). Lincoln and Guba (2000) posit that individuals develop subjective meanings of their experiences. With this in mind, a mixed methods methodology is used to capture multiple ways of understanding the extent to which prior intercultural experience, personal factors, and

program factors are associated with intercultural competence development among business students at the university.

To identify the factors influencing intercultural competence develop among business students, the variables must be operationalized. In other words, to facilitate measurement, variations within each category have been defined as operational factors. Shuttleworth (2008) defines operationalization as "the process of strictly defining variables into measurable factors...[which] can be measured empirically and quantitatively." These lists aim to be inclusive, however, they are not exhaustive.

The quantitative component of the study provides a means of identifying, measuring, and comparing the impact of the following variables on business students' intercultural competence development: 1) prior intercultural contact type, that is, the ways in which participants engaged with culturally dissimilar others prior to the business program, 2) personal factors, that is, personal characteristics of study participants, 3) business program factors, that is, the ways in engage with students from culturally dissimilar backgrounds while enrolled in the business program, methods of instruction, curriculum, and external program factors, that is, extra-curricular and co-curricular activities, 4) the extent to which participants' experiences in the business program influenced their thinking about their future professional lives, and 5) self-reported intercultural competence. In tandem with the quantitative methods, the qualitative component of the study generates findings that provide deeper insights into the research topic by illuminating participants' views related to the research topic.

Methods and Rationale

Method triangulation enhances the credibility and reliability of the present study's findings and affords a deeper understanding of the phenomenon being explored. By combining multiple methods to gather data, more comprehensive data was obtained, and inconsistencies were readily

identified and explored (Patton, 2002). Patton (2002) argues that inconsistencies should viewed as an opportunity to unearth deeper meaning in the data. In light of this, method triangulation enhances the robustness of the data and, thereby, the credibility and of the study (Patton, 2002).

In the current study, sequential mixed methods research design is used to develop rich insights that could not be afforded by either a quantitative or qualitative method alone (Creswell, 2009). In this research inquiry, in addition to the quantitative findings, the qualitative component of the study generates findings that provide deeper insights into the research topic by illuminating participants' views pertaining to the ways in which, and the extent to which, program factors influenced the development of their intercultural competence, and their future professional goals. The instruments utilized in the quantitative phase, specifically, the Intercultural Competence among Canadian Business Students (ICCBS) survey and the Cultural Intelligence Scale (CQS) (Ang, et al 2007), are discussed in greater detail later in this chapter. The ICCBS survey was developed for the present study and captures quantitative and qualitative data. Data gathered through the CQS is quantitative, and qualitative data is gathered through the telephone interviews. Mixed methods research is premised on the contention that this research design provides a more comprehensive account and a deeper understanding of the research problem than either quantitative or qualitative methods alone (Creswell, 2009).

Survey Method

The survey method was employed to provide a "quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population" (Creswell, 2009, p. 145). For the purposes of the current study, views will be synonymous with opinions. The ICCBS was designed specifically for this study to capture data with the aim of identifying correlations between the independent variables, such as, prior intercultural or international experience, personal factors, and program factors, and the dependent variable, intercultural competence development among undergraduate business students. The survey method, as

opposed to interviewing students, allows respondents to remain anonymous during this phase of the study and this increases the tendency to answer questions candidly by minimizing participants' concerns about being perceived in a negative light for expressing views. Furthermore, the survey method facilitates data retrieval in a systematic and consistent manner that allows the findings to be generalized from the sample respondents to the population of business students at the University. From this, inferences can be made about the personal and program factors that influence intercultural competence development among undergraduate business students in the business program (Creswell, 2009). Limitations arising from the sample in this study are discussed in Chapter Five.

In spite of its many advantages, the survey method, when using web-based surveys, also presents the following challenges (Dillman, 2007). Firstly, prospective respondents may inadvertently delete emails from unknown sources. Secondly, some may not trust that, in spite of assurances to the contrary, their responses will be anonymous. Third, if the survey is not user-friendly, potential respondents may not complete the survey out of frustration. Fourth, spam blockers may prevent the email from reaching its intended recipient. Fifth, Dillman (2007, p. 357) points out that vast discrepancies exist between capabilities of software and computers from individual to individual, so, these differences may impact the visual appearance of the web-based survey. These differences are compounded by accompanying differences in Internet server capabilities (Dillman, 2007, p. 357). Sixth, there are also variations in levels of computer literacy among respondents (Dillman, 2007, 358). In concert, these variations were considered in the design of the survey. The survey is administered using an online survey tool, SurveyMonkey, a commercial product that makes it possible to email the surveys to participants.

Intercultural Competence among Canadian Business Students (ICCBS) Survey. The variables of interest are aligned with the research questions and assigned to the following categories: prior intercultural experience, personal characteristics, program attributes, future

work preferences, and self-reported intercultural competence. The operational definitions for each category of variables are presented in Tables 1 to 7. In the present study, the first two variables, prior intercultural contact and personal variables, are exogenous. For the purposes of the present study, prior intercultural contact refers to the various ways in which participants have engaged with individuals from culturally or ethnically dissimilar backgrounds or their international experiences. This variable has been defined into distinct and measureable factors which are presented in Table 1

Table1

Operational Definitions for Prior Intercultural Contact

Operational Definition
Canadian International Development Agency
Study abroad program
International exchange program
Resided abroad
Volunteered in intercultural setting
Other

The last response option in Table 1 provides participants with an open text response option to gather data describing types of engagement or international experiences that were not listed among the predefined options. To capture additional data pertaining to the types of study abroad programs, international internships, or international exchanges in which respondents participated, variations of these have been defined into measurable terms which are presented in Table 2.

Table 2

Operational Definitions for Prior International Programs

Operational Definitions
Short-term led by home institution faculty and designed by home institution program designers
Short-term led by home institution faculty and designed in partnership with host institution program designers
Long-term led by home institution faculty and designed by home institution program designers
Long-term led by home institution faculty and designed in partnership with host institution program
Short-term international exchange program
Long-term international exchange program
Third-party short-term study abroad program provider
Third-party long-term study abroad program provider
Other

Note: Short-term is defined as 2 to 9 weeks. Long-term is defined as 1 or more semesters

Once again, variations within in this category have been strictly articulated into measureable factors. The operationalized personal factors are presented in Table 3. The predefined options are not exhaustive, therefore, the endmost other option is an open-ended response option.

Table 3

Operational Definitions for Personal Factors

Operational Definitions
Gender
Age
Father's highest level of obtained education
Mother's highest level of obtained education
Region in which formative years were spent
Years resided in other country or countries
Social networking with people from other cultures or countries
Time spent networking with people from other cultures or countries
Year of anticipated graduation
Major field
Primary cultural/ethnic identification
Secondary cultural/ethnic identification
Languages in which participants are proficient

Although the variable "region in which formative years were spent" appears in Table 3, since formative years span from puberty to adulthood, this factor is related to both prior intercultural experience and personal factors. For the purposes of the analysis in this study, however, region in which formative years were spent will be categorized as a personal variable.

The endogenous variables have been divided into the following four domains of interest: 1) intercultural contact during the program, 2) methods of instruction, 3) curriculum, and 4) external program factors. In Tables 4 to 7, the operational definitions for each of these factors is presented. These lists are by no means exhaustive.

Table 4

Operational Definitions for Intercultural Contact During Program

Operational Definitions
Course group assignments
Virtual online teams
Business student clubs
Business student run conferences
Career recruiting processes
Experiential learning
Sports activities
Extra-curricular activities
Other

In Table 4, intercultural contact type during the program refers to the ways in which participants socially interact with students from culturally dissimilar cultural or ethnic backgrounds while enrolled in the business program. Although group assignments, or teamwork, provide opportunities for social skill development, interacting with individuals from unfamiliar cultural or ethnic backgrounds does not always result intercultural competence development (Volet & Ang, 1998; Bennett, 2001; Briguglio, 2006).

Table 5

Operational Definitions for Methods of Instruction

Operational Definitions
Incorporate international experience into lectures
Compare business practices in different cultural contexts
International or intercultural case studies
Class discussions focusing on the impact of cultural differences in business settings
Comparative analysis of different regions
Class discussions focusing on the impact of cultural differences in business settings
Class discussions focusing on the impact of cultural differences on leadership practices
Students with international experience share different cultural perspectives pertaining to business topics

According to Gundling, Hogan, and Cvitkovich (2011), effective global leadership begins with being able to see the [cultural] differences. Methods of instruction aimed to raise awareness about culture and cultural differences, among business students, are operationalized and presented in Table 5.

Table 6

Operational Definitions for Curriculum Components

Operational Definitions
Comparative cultural course content in text books or supplementary materials
Textbooks, articles, or videos originating from other countries
Lectures presented by international guest speakers
Intercultural or international teamwork
Virtual (online) teamwork with people who live in other countries
Experiential learning
International experience
Second language proficiency requirement
Career seminars or panel discussions with successful alumni
Consultations with executives on staff regarding work placement
Personal development coaching

Scholars such as Ellingboe (1993), Deardorff (2003), Bond (2003), and Mestenhauser (2011), contend that internationalization of the curriculum is crucial to the development of intercultural competence development among students. In Table 6, some of the operational definitions for curriculum components exemplify ways in which intercultural competence development can be integrated into the curriculum.

Table 7

Operational Definitions for External Program Factors

Operational Definitions
Business program study abroad
Intercultural training/workshop
Business school seminars about cultural differences
Business school peer mentoring program
Business student clubs
Extra-curricular activities

In the Table 7, the operational definitions for external program factors are presented. External program factors include both co-curricular and extra-curricular activities. For each domain of interest, three survey items are designed to capture data concerning: 1) the frequency with which participants experienced or participated; 2) the extent to which participants view each component as increasing their interest in culture based behavioral differences; and 3) the extent to which they viewed the component as improving their intercultural competence. For the survey item pertaining to either whether respondents experienced or participated in a particular component or activity or the extent to which they participated, the response options are dichotomous. In the latter case, a four-point Likert scale consists of the following response options: 1) never, 2) rarely, 3) sometimes, or 4) often. The four-point Likert scale response options for the second and third survey item, for each domain of interest, are as follows: 1) not at all, 2) very little, 3) somewhat, or 4) to a great extent. The four-point scale was selected to prevent participants from selecting a neutral option, such as "not applicable." For the most part, the survey items were designed to retrieve quantitative data; however, in some instances an open

ended response format was included to capture qualitative data. Subsequent sections of this chapter elucidate the approach utilized to analyze both the quantitative and qualitative data.

The survey is constructed in accordance with Dillman's (2007) total design method. To increase response rates, Dillman points to social exchange theory to explain that "actions of individuals are motivated by the returns these actions are expected to bring, and in fact usually do bring, from others" (Blau, 1964; Gallegos, 1974; Dillman, 1978; Goyder, 1987 as cited in Dillman, 2007, p. 14). Dillman (2007) identifies the following three critical items for predicting a specific action: 1) rewards, in this case, what a student might expect to gain from responding to the survey; 2) costs, what the student would be required to invest, in terms of time, effort or opportunity cost, or disclosing information; and 3) trust, which in this case would be the expectation that the reward of responding to the survey will exceed the costs. In the current study, the recruitment email, presented in Appendix A, informs students about the valuable contribution they would be making to the study and they were offered a summary of the research findings upon request. In addition, they were invited to enter a raffle for prizes upon completion of the survey. Students were informed that the survey would take approximately 15 minutes to complete, the CQS would take 5 minutes to complete, and the telephone interview would take approximately 20 minutes.

Pilot Study. The ICCBS was tested for face validity, that is, the extent to which items are logically linked to the underlying theoretical constructs (Creswell, 2008), and content validity. Respectively, both of these aspects of the survey's validity were established when the survey was reviewed by students, and by reviewers who had extensive knowledge of the subject matter. The ICCBS was first administered via email, using SurveyMonkey, to all business students comparable to the target population. Thirty students participated in the pilot study. This pilot-test was performed to ensure that items are understood in the same way by all respondents; each item only contains one idea; items were free of bias and jargon; all of the possible responses are

included for the closed ended items; and the items are logically sequenced (Mertens, 2009, p. 116-117). In addition to completing the survey, pilot study participants were requested to comment regarding areas in need of enhancement or clarification where appropriate. The pilot test provided an opportunity to retrieve valuable feedback from respondents with a view toward enhancing the instrument. The survey was revised in accordance with pilot participants' suggestions. The final version of the survey is presented in its entirety in Appendix E.

CQS. After completing the survey, respondents were invited to complete the CQS (Ang et al., 2007), as a means of measuring their CQ as one component of their intercultural competence. The instrument's developers make the scale freely available to academics for research targeted at publication in scholarly journals. Based on empirical evidence, the CQS has been found to be stable across samples, time, and cultural contexts (Van Dyne, Ang, & Koh, 2009). In addition to this, empirical findings reveal that self-rated scores are strongly correlated with observer-related scores (Van Dyne, Ang, & Koh, 2009). The CQS is presented in Appendix F.

To determine whether the CQS was reliable and valid in relation to the present study's sample, the researcher performed a pilot study and conducted an item analysis using Minitab statistical software.

Table 8

CQS Internal Consistency

Items	Number of items	Coefficient alpha
Metacognitive CQ	4	.29
Cognitive CQ	6	.86
Motivational CQ	5	.57
Behavioral CQ	5	.39
Overall CQ	20	.81

As demonstrated by the data presented in Table 8, whereas an alpha of 0.70 is considered acceptable, the alpha coefficient for the CQS is 0.82, suggesting that the items have high internal consistency (Tavakol & Dennick, 2011).

Interview. The interview method is utilized to provide the interviewer with an opportunity to elicit participants' views concerning the ways in which, and the extent to which, their experiences prior to the business program, and to a much greater extent, during the business program, increased their intercultural competence. A semi-structured interview format is used. Instead of rigidly organizing interview questions into a pre-defined sequence, Merriam (2009) points out that a semi-structured format is more fluid and responsive which allows interviewees' views, and areas of emphasis, to emerge. This type of protocol is intended to gather more in depth insights on interviewees' views and experiences related to factors influencing their intercultural development in the business program. Unlike the survey, interviews afford the interviewee the opportunity to seek clarification where questions are not clearly understood. In addition to this, the interviewer can probe to gain a better understanding of the interviewees' experiences, how they interpret these, and the program factors they view as having influenced their intercultural competence development. As Merriam (2009) elucidates, it is difficult to pre-define probes since these are contingent on, and developed in response to, interviewees' answers to the preceding question. To determine whether the interview questions were phrased clearly or if they were awkwardly phrased, pilot interviews were conducted with two volunteers and the interview protocol was refined in accordance with their feedback (Merriam, 2009). According to Plano-Clark (2010, p. 174), whereas quantitative research generally necessitates larger sample sizes, in order to be able to generalize from the sample, qualitative research provides an "in-depth understanding of a few people." Of the survey participants who agreed to participate in the interview phase of the study, interviews were conducted with ten. A copy of the interview protocol is included in Appendix G.

Sample and Sampling Strategies

To minimize the risk of coverage errors, that is, to ensure that individuals who should be included in the sampling frame are included, the sample includes students enrolled in the business program on either a full-time or part-time basis in the business program at the University. The sample includes both domestic and international students. However, only one participant identified themselves an international student.

The survey is conducted as a census, that is, all current business students in the Spring 2014 semester received an invitation by email to participate in the study. Students who participated in the ICCBS survey phase of the study, were invited to complete the CQS, and participate in the telephone interview phase of the study. Of those who volunteered to participate in the telephone interview phase of the study, fifteen were contacted by email, and ten participated in the interview.

Sample Size. The target population consisted of 1,211students enrolled in the University's business program during the Spring 2014 semester. In total, 454 (37%) began the survey and 326 (27%) completed the survey. According to the data, 25% of the participants report being enrolled in the first year of the program, 42% report being enrolled in the second year of the program, 23% are enrolled in third year, and 10% reported that they will graduate in 2014. The study limitations arising from the composition of the sample will be discussed in greater detail as a limitation in Chapter Five.

The sample size determination aims to balance precision with cost. With a larger sample size, comes increasing precision (Dillman, 2007, p. 9) However, as the sample size increases so does the cost in terms of time, money, and opportunity costs for the researcher. According to Creswell and Plano Clark (2007, p. 212), with mixed methods sampling, researchers must determine the "representative/saturation trade-off," that is, the "more emphasis placed on the

representativeness of the quantitative sample, the less that is placed on the saturation of the qualitative sample and vice versa." For the quantitative component of the current study, the goal is to have the sample mirror the characteristics of the population of interest (Creswell & Plano Clark, 2007). In the current study greater importance is placed on the quantitative requirements by increasing the sample size of the quantitative component in relation to the qualitative phase in which a relatively small number of participants are interviewed. Furthermore, cost must also be factored into the sample size decision. Based on these considerations, the sample size meets the need to balance minimizing the risk of non-response bias with constraints in terms of time and costs. In addition to Dillman's theoretical approach, to increase the response rate, Dillman's (2007) multiple contact strategy was employed. However, to comply with the University's policies regarding the number of emails sent to students, Dillman's strategy had to be modified somewhat for this study. Initially, all students were sent an email which described the study and invited them to participate. A hypertext link to the CQS was embedded at the end of the survey, with an invitation to complete the CQS. To ensure confidentiality, SurveyMonkey has a mechanism that allows authors to disable storage of email addresses and disable IP address collection. Four weeks after the initial email was sent, students were sent another invitation, by email, to participate in the study. The researcher also recruited participants in the Atrium of the university. As an incentive, all survey participants were invited to enter a raffle for prizes.

Of the 326 who completed the survey, 119 completed the CQS. In addition to this, the CQS also retrieves quantitative data as means of measuring CQ, and as a measure of one component of intercultural competence, among business students.

Participants who completed the survey were invited to participate in the telephone interview phase of the study. To consent to be interviewed, participants were provided with the researchers email address. Those who consented, emailed the researcher. A practical sampling method was used. Fifteen participants indicated that they wished to be interviewed. Although

the researcher replied to all fifteen volunteers by email, of those, ten participated in the interview phase.

Data Analysis

Quantitative Data Analysis

Prior to data analysis, data must be cleaned (Tabachnick and Fidell, 2007). During this process, data are inspected for accuracy, for instance, do codes for variables fall within the defined spectrum (Tabachnick & Fidell, 2007). In addition, data cleaning checks for data accuracy, inconsistencies, and missing data. SurveyMonkey generates the results for the ICBS, however, since SurveyMonkey does not perform advanced statistics, the data are imported into Minitab statistical software and coded for descriptive statistics and for statistical analysis. Correlations between personal and program factors, as measured by dichotomous responses, and Likert scale scores, are analyzed using a regression analysis and by calculating a Pearson correlation coefficient. Next, a regression analysis is performed and a Pearson correlation coefficient is calculated to determine the relationship between personal and program factors and CQ. Then, a Pearson correlation coefficient is calculated to determine whether, and if so, to what extent, composite CQS scores are associated with the ICCBS self-reported intercultural competence scores.

Qualitative Data Analysis

Data retrieved from the open ended questions in the student survey, and captured through interviews with students, are organized and prepared for analysis. During each interview, the interviewer records important observations and, after each interview, summarizes reflections. The interview data is transcribed and analyzed. To capture the essence of responses to questions or probes, codes were assigned to the data. Saldana (2008, p.5) describes coding as "the transitional process between data collection and more extensive data analysis." Once coded, the

data is grouped together according to similarities or a shared characteristic (Saldana, 2008). The coding process assists in easing the detection and identification of differences, similarities, and links between and among data. By doing so, coding facilitates interpretation of the data and links (Creswell, 2009). Through coding and recoding, additional categories emerged and sub-categories were created and these became more refined (Saldana, 2008). The patterns and themes that emerge from the data analysis were aligned with the research questions.

Triangulation

Triangulation, that is, the comparison and cross-checking of data captured by qualitative and quantitative methods, facilitates checking for consistency, to further validate findings and strengthen the robustness of the study (Creswell, 2009; Patton, n.d.). In the present study, to achieve methods triangulation, data retrieved through quantitative methods is compared and cross-checked with data collected through qualitative methods. The entire analysis—both quantitative and qualitative is interpreted (Creswell, 2009). In the present study, the ICCBS is administered, and quantitative and qualitative data gathered by that instrument are compared. Subsequently, survey participants are invited to complete the CQS, and the quantitative data retrieved through that instrument is compared to the ICCBS findings. Finally, telephone interview findings were compared to the ICCBS quantitative and qualitative findings and the CQS findings.

Conclusion

In this chapter, the methodology, methods, sampling strategy, instruments, and data analysis have been discussed to elucidate how the research was undertaken. In Chapter Four, the discussion shifts to an analysis of the research findings.

CHAPTER FOUR: FINDINGS

Introduction

The present study is designed to identify factors influencing intercultural competence development among business students at a Canadian university. Toward this end, the researcher designed a survey, the Intercultural Competence Among Canadian Business Students (ICCBS) survey, to gather quantitative and qualitative data to identify: 1) the types of intercultural or international experiences in which study participants engaged prior to the program; 2) participants' personal factors and the extent to which these are associated intercultural competence; 3) business program factors in relation to participants' intercultural competence development; 4) participants' preferences related to the international aspect of their future professional plans; and 5) participants' self-reported intercultural competence. In addition to this, the CQS (Ang et al., 2007) is administered to measure survey participant's CQ as a component of their intercultural competence. Finally, data captured during the telephone interviews is used to expand upon these findings. Data triangulation is conducted to further illuminate study participants' views concerning the extent to which, and the ways in which, the business program influenced their intercultural competence development.

The research questions are as follows: 1) To what extent are participants' intercultural or international experiences, prior to the business program, associated with the development of their intercultural competence? 2) What are the personal factors associated with the development of intercultural competence among business students at a Canadian university? 3) To what extent are the business program factors associated with the development of their intercultural competence? 4) In what ways, if any, have students' experiences in the business program influenced their thinking about their future professional lives?

In this section, the ICCBS findings are discussed. The descriptive statistics are organized to align with the research questions and provide a means of describing participants': 1) prior

intercultural or international experiences, 2) participants' personal factors, 3) views regarding the ways in which, and the extent to which, the business program influenced their intercultural competence development, 4) preferences pertaining to the international aspect of their future professional lives, and 5) participants' self-reported levels of intercultural competence. To gain a deeper understanding of intercultural competence development among participants, the discussion turns to the qualitative ICCBS findings. Then, the discussion centers on the CQS findings. To identify the strength and direction of the relationship between personal and program factors and self-reported intercultural competence and CQ, the discussion shifts to the results generated by the regression analysis and Pearson correlation coefficients. Subsequently, to determine whether a correlation exists between self-reported intercultural competence and CQ, and if so, to quantify that relationship, the results of the Pearson correlation are discussed. To determine scale reliability for the ICCBS and the CQS for this study, the coefficient alpha for each instrument is discussed. Finally, the discussion turns to the qualitative analysis of the data retrieved from the telephone interviews. Chapter Four concludes with a summary of the findings.

Descriptive Statistics

Participants' Prior Intercultural or International Experience

The first research question is: To what extent are students' intercultural or international experiences, prior to the business program, associated with the development of their intercultural competence?

Table 9

Prior Intercultural or International Experience

Type of Intercultural Experience	%	*n*
Volunteered in intercultural setting	44.0	146
Resided abroad	20.0	66
Study abroad program	8.0	28
International internship	6.3	21
Travelled to other countries	6.3	21
International exchange program	5.0	17
Worked in diverse, multicultural, or intercultural setting	3.6	12
Intercultural friendships	1.5	5
Intercultural family	.9	3
Intercultural relationship	.9	3
Work in [culturally diverse city]	.9	3
Born in another country	.9	3
Live in diverse neighborhood	.6	2
Canadian International Development Agency	.3	1
Language class	.3	1
Total *n* = 332		

A summary of the data retrieved in response to the first survey item related to this question are presented in Table 9. In total, 66 survey respondents indicated that, prior to the business program, they had participated in a study abroad program, an international exchange program, or an international internship. Of those, a small percentage indicated that they participated in a study abroad program. Nearly half of the respondents identified volunteering in intercultural

settings as the basis for their intercultural or international contact prior to the business program. One fifth of respondents indicate that they resided abroad prior to the business program. In addition, of the respondents who provide open- text responses, most indicate that they worked or lived in intercultural or culturally diverse settings, whereas only a few indicate having intercultural or cross cultural relationships or families.

Prior Study Abroad and Exchange Programs

Table 10

Prior Study Abroad and Exchange Programs

Study abroad/ exchange programs	%	*n*
Short-term led by home institution faculty and designed by home institution program designers	23.6	13
Short-term led by home institution faculty and designed in partnership with host institution program designers	10.9	6
Long-term led by home institution faculty and designed in partnership with host institution program designers	7.4	4
Third-party short-term study abroad program provider	7.3	4
Long-term led by home institution faculty and designed by home institution program designers	1.8	1
Short-term international exchange program with partner university	1.8	1
Long-term international exchange program with partner university	1.8	1
Third-party long-term study abroad program provider	1.8	1
Other (open text)		

Note. Short-term refers to programs lasting from two to nine weeks. Long-term refers to programs lasting one or more semesters.

Based on the summarized data presented in Table 10, of those who participated in study abroad or exchange programs, the majority did so on a short-term basis. The extent to which prior intercultural/international experience is associated with self-reported intercultural competence

will be discussed in the quantitative analysis section; however, the small sample size is problematic.

To retrieve additional data pertaining to participants' prior intercultural experience, another survey item asks: In what region(s) did you live during your formative years? The majority of survey respondents report that they resided in North America during their formative years. In response to another survey item which asks respondents to indicate the total amount of time they lived in other another country or countries, approximately one third of the respondents reported having done so. However, over half of these respondents reported that they resided in another country for less than four years, and of those, the majority indicated that they lived in another country for less than six months. Therefore, the majority of study participants who resided abroad did so for a relatively short term.

Profile of Survey Participants

Table 11

Profile Matrix of Study Participants

Year of Graduation (In Percent) Total *N* = 326							
2014	2015		2016	2017			
10	23		42	25			
Major (in Percent) Total *N* = 289							
Bachelor of Business Administration	Business		Undeclared	Other			
38	33		17	12			
Age Total *N* = 294							
18 to 47	Mean: 20.5						
Gender Total *N* = 326							
Male	170		Female	156			
Father's Highest Level of Education Obtained (In Percent) Total *N*= 331							
8th Grade or Less	Some High School	High School Graduate	Some College, No Degree	ATD*	B.A**	M.A†	PhD / ED††
2.1	5.4	7.5	18.4	20.5	18.7	9.4	8.5
Mother's Highest Level of Education Obtained (In Percent) Total *N* = 331							
8th Grade or Less	Some High School	High School Graduate	Some College, No Degree	ATD	B.A	M.A	PhD / ED
1.2	8.2	17.8	18.7	16.0	13.0	4.8	3.0
Region Resided in During Formative Years Total *N* = 362							
Region	%		*N*	Region	%	*N*	
North America	66.8		242	Sub-Saharan Africa	3.3	12	
Asia Pacific	13.5		49	Central America	2.5	9	
North Africa and Middle East	5.8		21	South America	2.5	9	
Eastern Europe	5		18	Western Europe	5	2	

* Associate / Technical Degree; **Bachelor's Degree; †Master's Degree; †† Professional / Doctorate Degree

The second research question is: To what extent are personal factors associated with the development of intercultural competence among business students at a Canadian university? A summary of the data pertaining to participants' personal factors is presented in Table 11. All participants were enrolled in the business program, at the university, either full-time or part-time, during the Winter Semester of 2014. All survey respondents are anonymous. They range from first year to fourth year students. As indicated in Table 11, the majority of study participants indicate that they will graduate in either 2016 or 2017 with most of these participants graduating in 2016. This means that most of the participants are likely in the second year of the business program. Less than a quarter of the respondents report 2015 as the year in which they will be graduating, meaning that they are enrolled in third year, with a small number graduating in 2014. The data collected may have provided more insights if more fourth year students had participated in the study, since fourth year students have participated in many more courses and program components than their counterparts. The majority of respondents indicate that their major is Bachelor of Business Administration, Business, or undeclared. For this item, the response format is open text. The following responses were added to the "undeclared" category: don't know, unknown, not sure, haven't decided. The response "business" is too general to contribute to a meaningful analysis since that label could encompass any of the major areas. Survey participants' ages range from 18 to 47 years of age. However, the majority of survey respondents are between 18 and 24. Of the 326 survey respondents who reported their gender, survey participants are close to evenly split between males and females. When asked to indicate the highest level of education obtained by their fathers, the largest percentage of respondents report that their father's obtained an associate or technical degree, whereas the second highest percentage indicate that their father held a bachelor's degree. When asked to indicate their mother's highest level of education obtained, the highest percentages of respondents indicate that their mothers obtained some college but no degree, held a high school diploma, and held

associate or technical degrees. In addition to the data presented in Table 3, 9.1% of respondents reported not knowing their father's highest level of education obtained, compared to 16.9% who reported not knowing their mother's highest level of education obtained.

In the survey, participants are requested to indicate all languages in which they are proficient. The data captured in response to this survey item indicate that nearly half of the survey respondents reported being proficient in a language other than English. Of those the majority speak Hindi, followed by Spanish, Korean, and Bengali. The data retrieved for the predefined response options are summarized and presented in Table H1 in Appendix H. In addition to the predefined options for this survey item, an open text option retrieved the following responses: Punjabi, Urdu, Tamil, Farsi, Polish, Yoruba, Khowar, Ukrainian, Tagalog, Jamaican, Creole, Guyanese, Hebrew, Malaysian, Hungarian, Somali, and Twi. The vast array of languages spoken highlights the rich cultural and ethnic diversity of the student body. The data presented in Table 12 illuminate the extent of that diversity.

Table 12

Primary Cultural-Ethnic Identification	%	*n*	Primary Cultural-Ethnic Identification	%	*N*
Pakistani	12.9	31	Czech	.4	1
Indian	11.6	28	Dutch	.4	1
Canadian	10.4	25	Filipino	.4	1
Punjabi	6.2	15	French	.4	1
African	4.1	10	German-Dutch	.4	1
Arab	4.1	10	Ghanaian	.4	1
Italian	2.5	6	Hungarian	.4	1
Portuguese	2.5	6	Irish	.4	1
Persian	2.5	6	Indonesian	.4	1
Guyanese	2.1	5	Japanese	.4	1
Polish	2.1	5	Jordanian	.4	1
Sri Lankan	2.1	5	Korean	.4	1
Vietnamese	2.1	5	Lebanese	.4	1
West Indian	2.1	5	Nigerian	.4	1
British	1.7	4	North American	.4	1
Caucasian	1.7	4	Somali	.4	1
East Indian	1.7	4	Spanish	.4	1
Jamaican	1.7	4	Thai	.4	1
Ukrainian	1.7	4	Trinidadian	.4	1
Asian	1.2	3	Turkish	.4	1
Bengali	1.2	3	Ugandan	.4	1
Middle Eastern	1.2	3	West European	.4	1
South Asian	1.2	3	Total *n* =	241	
White	1.2	3			
Black	.8	2			
Chinese	.8	2			
Dominican	.8	2			
East European	.8	2			
English	.8	2			
European	.8	2			
German	.8	2			
Muslim	.8	2			
South African	.8	2			
Tamil	.8	2			
Albanian	.4	1			
Caribbean	.4	1			

Primary Cultural or Ethnic Identification

The data presented in Table 12 further underscore the extent of cultural and ethnic diversity of business students at the University. For this survey item, the open text response format was utilized to elicit respondents' own words in describing the primary cultural or ethnic aspect of their identity. In several instances, respondents defined themselves with a hyphenated response, such as Canadian-Arab, in these instances, the first part of the response (in this example, Canadian), was counted as a response to this survey item, while the second part of the hyphenated response (Arab) was counted as a response to the subsequent survey item concerning additional cultural/ethnic group identification. In other instances, responses such as "no one, none, everyone, don't know" were counted as missing data. Approximately one quarter of the study participants responded to the survey item pertaining to additional cultural or ethnic group identification. Of those, nearly half identified their additional cultural or ethnic group identification as Canadian.

Endogenous Factors

Business Program Descriptive Statistics

The endogenous factors have been divided into the following four domains of interest: 1) intercultural contact, 2) methods of instruction, 3) curriculum, and 4) external program factors. As explained in Chapter Three, within each category, each variable has been operationalized to form inclusive, but not exhaustive, lists. The following section begins with a discussion of the data captured in the ICCBS pertaining to participants' views concerning the extent to which they experienced or participated in various business program elements or components. Next, for each factor, the discussion turns to the extent to which participants viewed elements of the program as either: 1) having increased their interest in culture based behavioral differences, or 2) having improved their intercultural competence. Respondents are instructed to rank each factor on a 4-point Likert-type scale ranging from "1" (*not at all*) to "4" (*to a great extent*).

To highlight patterns and trends in the discussion, in some instances the data are dichotomized, that is, responses for the two options on either side of the Likert scale have been summed. However, since dichotomization can result in a loss of information (Owuor & Zumbo, 2001), these values are also broken down into their component parts, that is, they also appear in their distinct response categories in the tables. In addition, for each of the program factors, the sample mean, standard deviation, mode and *N* for the mode are presented in Appendix I, Tables I.1 to I.14. Inconsistent findings exist within a few of the data sets. Specifically, in these cases, the number of participants who ranked the impact of a factor on a Likert-type 4-point scale exceeds the number of respondents who reported participating in or experiencing that particular component of the business program. This finding is discussed in greater detail in Chapter Five.

Intercultural Contact during the Business Program

Table 13

Type of Intercultural Contact during the Program

In the business program, *in what ways* have you worked with students from cultural backgrounds that are different from your own? Please select all options that apply.	%	*N*
Course group assignments	93.5	359
Extra-curricular activities	83.8	201
Virtual (online) teams	41.2	158
Business school student clubs	33.6	129
Experiential learning component	26.0	100
Sports activities	20.0	77
Business school student-run conferences	18.0	69
Career recruiting processes	13.0	45
Other		5
Total *N* = 384		

The data presented in Table 13 presents a summary of the data retrieved in response to the survey item asking about the ways in which participants worked with students from cultural or ethnic backgrounds different from their own. The following factors are ordered from highest to lowest, in accordance with the number of respondents who selected each option: group assignments, extra-curricular activities, virtual online teams, business student clubs, experiential learning, sports, business student run conferences, career recruiting conferences, and other. The five 5 respondents who provided answers in the open text for *other* response answered as follows: 4 reported volunteering and 1 reported living on residence. These findings are discussed in greater detail, and in relation to other findings, later in this chapter.

Table 14

Impact of Intercultural Contact on Interest in Culture Based Differences

In each of these ways, to what extent did working with students, from cultural backgrounds that are different from your own, increase your interest in culture based behavioral differences?	(In Percent)				
	Not at All	Very Little	Some what	Great Extent	*N*
Group assignments	4.7	12.4	41.7	40.3	372
Extra-curricular activities	8.8	15.4	44.3	31.1	273
Sports activities	16.7	20.1	36.2	25.3	174
Business school student clubs	13.8	18.3	45.5	20.5	224
Experiential learning component	13.5	23.7	42.0	18.8	207
Business school student-run conferences	19.1	19.1	41.0	17.9	178
Virtual (online) teams	21.8	25.4	38.7	12.5	248
Career recruiting processes	20.7	18.9	47.8	10.1	159
Other					113
N = 384					

When summing the *to a great extent* and *somewhat* responses presented in Table 14, ordered from highest to lowest scoring, the responses rank as follows: group assignments, extra-curricular activities, business student clubs, sports, experiential learning, and virtual teams. The most frequently selected response for each of these items is *somewhat*. In addition to this, data retrieved from the interviews, discussed later in this chapter, provide salient insights about the extent to which participants view group assignments as being impactful.

Table 15

Impact of Intercultural Contact on Intercultural Competence

In each of these ways, to what extent did working with students, from different cultural backgrounds that are different from your own, improve your intercultural competence?	(In Percent)				
	Not at All	Very Little	Some-what	Great Extent	*N*
Course group assignments	7.1	16.4	43.1	33.5	367
Extra-curricular activities	9.5	20.7	45.3	24.8	273
Sports activities	15.2	23.9	35.7	23.4	168
Business school student clubs	12.4	20.8	42.9	22.6	223
Experiential learning component	11.6	21.6	44.7	20.1	195
Business school student-run conferences	16.2	21.5	41.9	18.3	187
Career recruiting processes	17.4	21.1	41.6	17.4	157
Virtual (online) teams	17.9	28.5	36.2	15.9	242

N = 384

When asked to rank the extent to which each factor improved their intercultural competence, when the data presented in Table 15 are dichotomized, and ordered according to the sum of greatest number of *somewhat* plus *to a great extent* responses, the factors are ordered as follows: group assignments, extra-curricular activities, business student clubs, experiential learning, business student run conferences, sports, career recruitment processes, and lastly, virtual learning.

Table 16

Frequency of Intercultural Contact

In the business program, approximately how many times have you worked with students from culturally dissimilar backgrounds? (e.g. class assignments, in student organizations, peer mentoring Programs, etc.)	%	*N*
1 to 5 times	26.5	98
6 to 10 times	27.3	101
11 to 15 times	21.6	80
More than 15 times	25.6	91

The data presented in Table 16 show that nearly all of the survey respondents reported working with students from culturally dissimilar backgrounds while in the business program with the majority having done so frequently.

Methods of Instruction

Table 17

Methods of Instruction

To what extent did your instructors:			(In Percent)	
	Never	Rarely	Occas-ionally	Often
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	9.1	24.2	34.5	34.5
Compare business practices in different cultural contexts	5.2	23.6	47.8	24.0
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	12.0	28.1	41.8	18.1
Incorporate their international experience into their lectures	3.6	39.5	40.0	17.0
Use comparative analysis of different regions	8.5	32.5	43.0	16.0
Use intercultural/international case studies	7.4	35.9	44.1	13.0
Encourage students to share different cultural perspectives about business topics on a discussion board	23.1	29.1	36.3	11.5
Encourage class discussions focusing on the impact of cultural differences in business settings	13.2	34.9	40.9	11.0

Total N = 365

The data presented in Table 16 summarize the extent to which respondents report that instructors incorporate each of the listed methods of instruction. When data are dichotomized, and the *occasionally* and *often* responses are summed, the methods reported as most frequently utilized by instructors rank as follows: compare business practices in different cultural contexts, encourage class discussions on the impact of cultural differences on leadership practices in business settings, use comparative analysis of regions, encourage students with international experience to share different cultural perspectives about business topics during class discussions, incorporate their international experience into their lectures, use international or intercultural case studies, encourage class discussions focusing on the impact of cultural differences in

business settings, and, lastly, encourage students to share different cultural perspectives about topics on a discussion board.

Table 18

Impact of Methods of Instruction on Interest in Culture Based Differences

Please indicate the extent to which these teaching methods increased your interest in culture based behavioral differences? Instructors who:	(In Percent)			
	Not at All	Very Little	Some-what	Great Extent
Encourage class discussions focusing on the impact of cultural differences in business settings	9.45	19.1	36.3	35.1
Compare business practices in different cultural contexts	4.3	13.9	48.6	32.9
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	9.1	24.2	34.5	32.2
Use intercultural international case studies	5.2	26.5	41.9	26.5
Teach using a comparative analysis of different regions	6.2	30.2	38.1	25.4
Incorporate their international experience into their lectures	3.4	20.1	54.8	21.8
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	12.0	28.0	41.8	18.1
Encourage students to share different cultural perspectives about business topics on a discussion board	23.1	29.1	3	11.5
Total N = 354				

In Table 18, the data presented provide a snapshot of the extent to which respondents reported each of these methods as increasing their interest in culture based behavioral differences. When dichotomizing the data by summing the data retrieved for *somewhat* and *to a great extent* for each item, the methods of instruction rank as follows: instructors who compare business practices in different cultural contexts, incorporate international experience into lectures, encourage class discussion focusing on the impact of cultural differences in business settings, use intercultural/international case studies, encourage class discussions on the impact of

culture on leadership practices in business settings, use comparative analysis of regions, encourage students with international experience to share different cultural perspectives about business topics during class discussions, and encourage students to share different cultural perspectives on discussion boards.

Table 19

Impact of Methods of Instruction on Intercultural Competence

To what extent has each of the following teaching methods improved your intercultural competence? Instructors who:	(In Percent)			
	Not at All	Very Little	Some-what	Great Extent
Encourage class discussions focusing on the impact of cultural differences in business settings	11.4	17.9	39.8	31.0
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	10.2	22.7	38.3	28.7
Compare business practices in different cultural contexts	6.2	19.0	49.0	25.8
Incorporate their international experience into their lectures	7.6	29.1	45.8	17.5
Use comparative analysis of different regions	8.8	29.9	44.7	16.5
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	13.3	34.4	37.5	14.8
Use intercultural or international case studies	8.5	28.1	49.4	13.9
Encourage students to share different cultural perspectives about business on a discussion board	26.2	27.6	34.4	11.4

Total N = 354

When the data presented in Table 19 are dichotomized for each item, concerning the extent to which respondents view each of these methods of instruction as having improved their intercultural competence, the response options rank as follows: comparing business practices in different cultural contexts, class discussions on the impact of cultural differences in business

settings, class discussions on the impact of cultural differences on leadership practices, instructors who incorporate their international experience into the lectures, teaching with international or intercultural case studies, teach using a comparative analysis of regions, encourage students with international experience to share different cultural perspectives during class discussions, and, lastly, encourage students to share different cultural perspectives about business topics on a discussion board.

Curriculum

Table 20

Curriculum Components

To what extent does your business program include the following program components:	(In Percent)			
	Never	Rarely	Occas-ionally	Often
Intercultural or international teamwork	9.2	21.6	45.2	23.9
Comparative cultural course content in textbooks or supplementary materials	3.2	24.6	57.9	14.3
Textbooks, articles, or videos originating from other countries	4.3	29.5	53.8	12.4
Career seminars or panel discussions with successful alumni	32.7	36.5	21.3	9.4
Consultations with executives on staff regarding work placement	33.0	33.0	21.3	9.4
Lectures presented by international guest speakers	42.0	33.3	16.1	8.6
Experiential learning component	21.8	35.2	36.6	6.4
Second language proficiency requirement	46.9	27.3	19.6	6.2
Virtual (online) teamwork with people who live and work in other countries	34.8	28.1	31.0	6.1
Personal development coaching	33.3	39.8	21.0	5.8
International experience component	34.4	34.1	26.1	5.5
Total *N* = 349				

The data presented in Table 20 illuminate the extent to which respondents report the business program as featuring the listed curricular components. When dichotomizing the data, the items are, once again, ranked from highest scoring to lowest according to the frequency with which respondents selected *sometimes* or *to a great extent* for each component. The factors rank as follows: comparative cultural course content in textbooks or supplementary materials, intercultural or international teamwork, textbooks, articles, or videos originating from other countries, experiential learning component, virtual teams, international experience component, both career seminars or panel discussions with successful alumni and consultations with executives on staff regarding work placement, personal development coaching, second language proficiency requirement, and lectures presented by international guest speakers. It is salient to note that for eight of the eleven listed curriculum components, the majority of survey respondents reported that these components were *never* and *rarely* included in the curriculum.

Table 21

Impact of Curriculum on Interest in Culture Based Behavioral Differences

To what extent have the following business program components increased your interest in culture based behavioral differences?	(In Percent)				
	Not at All	Very Little	Some-what	Great Extent	*N*
Intercultural or international teamwork	12.2	24.7	43.4	19.6	336
Textbooks, articles, or videos originating from other countries	7.9	30.7	45.9	15.5	342
Comparative cultural course content in textbooks or supplementary materials	8.2	30.2	46.6	15.0	341
Lectures presented by international guest speakers	32.1	30.9	24.3	12.6	333
Experiential learning component	21.8	33.0	33.6	11.5	330
International experience component	31.7	31.4	27.5	9.4	331
Virtual (online) teamwork with people who live and work in other countries	35.2	28.6	27.4	8.7	332
Career seminars or panel discussions with successful alumni	29.4	35.7	27.6	7.2	333
Consultations with executives on staff regarding work placement	31.1	36.7	25.6	6.6	332
Personal development coaching	33.9	36.4	23.5	6.1	327
Second language proficiency requirement	43.9	28.8	23.3	3.9	330

A summary of the data pertaining to the extent to which respondents viewed the curriculum as increasing their interest in culture based behavioral differences is presented in Table 21. When dichotomizing the data, and summing the *somewhat* and *to a great extent* responses, the curriculum factors rank as follows: intercultural or international teamwork, comparative cultural course content in textbooks or supplementary materials , textbooks, articles, or videos originating from other countries, experiential learning component, lectures presented by international guest speakers, international experience component, virtual teamwork, career seminars or panel discussion with successful alumni, consultations with executives on staff

regarding work placement, personal development coaching, and second language proficiency requirement.

Table 22

Impact of Curriculum on Intercultural Competence

To what extent have the following program components improved your intercultural competence?	(In Percent)				
	Not at All	Very Little	Some-what	Great Extent	Total *N*
Intercultural or international teamwork	11.5	28.6	43.3	16.5	339
Textbooks, articles, or videos originating from other countries	10.2	41.2	33.6	14.9	342
Comparative cultural course content in textbooks or supplementary materials	10.0	39.8	36.8	13.2	342
Lectures presented by international guest speakers	34.8	31.8	23.1	10.2	333
International experience component	25.3	38.5	27.1	9.0	332
Second language proficiency requirement	32.7	41.8	16.7	8.8	330
Personal development coaching	39.3	29.0	23.2	8.3	327
Virtual (online) teamwork with people who live and work in other countries	28.2	33.6	30.6	7.5	333
Career seminars or panel discussions with successful alumni	23.1	46.5	23.4	6.9	333
Consultations with executives on staff regarding work placement	27.9	44.1	22.2	5.7	337
Experiential component	18.5	36.0	35.4	1.0	330

When the data presented in Table 22 are dichotomized, that is, the scores for *somewhat* and *to a great extent* are combined for each item, and ordered from highest to lowest scores, the curricular components rank in the following order: intercultural or international teamwork, comparative cultural course content in textbooks or supplementary materials, textbooks, articles, or videos originating from other countries, lectures presented by international guest speakers,

virtual teamwork, experiential learning component, international experience component, second language proficiency requirement, career seminars or panel discussions with successful alumni, consultations with executives on staff regarding work placement, and personal development coaching. Although these findings indicate that most respondents view intercultural or international teamwork as having the greatest impact on improving their intercultural competence, a deeper understanding of the findings emerges from data obtained through the interviews. This is discussed in the subsequent sections. Instead of indicating that these findings show that students do not find many of these curricular components as having improved their intercultural competence, it is more likely that these findings reveal that the low ranking components are not included in the curriculum.

External Program Factors

Table 23

Participation in External Programs or Activities

Which of the following programs or activities you have participated in? Please select all options that apply.	%	*N*
Extra-curricular activities	67.5	214
Business student clubs	55.1	177
Business school seminars about cultural differences	20.3	65
Business school peer mentoring program	16.5	53
Business school study abroad	6.5	21
Intercultural training or workshop	5.4	17

As indicated by the data in Table 23, very few participants report having participated in the study abroad program or in an intercultural training workshop. Respondents most frequently reported having participated in extra-curricular activities and business student clubs.

Table 24

External Program Factors and Interest in Culture Based Behavioral Differences

To what extent did participating in these programs or activities increase your interest in culture based behavioral differences?	(In Percent)				
	Not at All	Very Little	Some-what	Great Extent	*N*
Intercultural training/workshop	29.6	12.7	26.1	28.9	142
Business school peer mentoring program	22.3	10.8	35.0	28.7	157
Business school seminars about cultural differences	28.2	8.05	35.6	25.5	149
Business school study abroad program	31.8	9.1	31.1	25.0	132
Business student clubs	11.5	11.1	51.2	24.6	252
Extra-curricular activities	12.6	21.9	44.1	21.5	270

When dichotomizing the data presented in Table 24, and ranking programs and activities according to the frequency with which respondents selected the *somewhat* or *to a great extent* options, the programs and activities rank as follows: business student clubs, extra-curricular activities, business school mentoring program, seminars about cultural differences , study abroad program, and intercultural training or workshops. As explained in at the beginning of this section, in this instance, the scores for the study abroad program, the intercultural training workshop, and seminars about cultural differences are inconsistent with the numbers of respondents who reported having participated in them in the previous section. For this reason, the discussion about these findings is limited; however, these discrepancies are discussed in greater detail in Chapter Five.

Table 25

Impact of External Programs Factors on Intercultural Competence

To what extent did participating in these programs or activities improve your intercultural competence?	(In Percent)				
	Not at All	Very Little	Some-what	Great Extent	*N*
Intercultural training/workshop	28.0	9.8	25.2	34.3	143
Business school study abroad program	27.6	7.6	31.0	31.0	145
Business school seminars about cultural differences	27.3	13.6	32.5	24.0	154
Extra-curricular activities	12.6	21.9	44.1	21.5	270
Business student clubs	13.9	22.2	42.1	20.2	252
Business school peer mentoring program	27.8	13.9	38.4	17.2	151

The data summarized in Table 25 shed light on respondents' views pertaining to the extent to which the listed programs and activities improved their intercultural competence. Based on these findings, when the data are dichotomized and ranked, (according to the number of respondents who selected either *somewhat* or *to a great extent*), the programs and activities rank as follows: extra-curricular activities, business student clubs, study abroad program, intercultural training/ workshop, seminars on cultural differences, and business school peer mentoring program.

Study Abroad Program

To investigate the extent to which study participants have participated in the study abroad program, and participants' views on the impact of the business school's study abroad program on their interest in culture based behavioral differences and their intercultural competence development, the survey includes several items regarding the characteristics of the program and the extent to which participants viewed these as having an impact on their intercultural competence development. However, in the present study, only nine survey respondents had

participated in the University's study abroad programs. This small sample size makes a meaningful analysis problematic. When asked to indicate whether respondents were either international students or had participated in the business program study abroad program, the data indicate, that when the present study was conducted, the vast majority of survey respondents (96.8%), enrolled in the business program during the winter semester of 2014 are not international students and had not participated in the business school's study abroad program. When asked about the extent to which the study abroad program increased their interest in culture based behavioral differences, on a four-point Likert scale, ranging from *not at all* to *very little*, to *somewhat*, to a *great extent*, one third of the respondents indicated it did so *to a great extent*, five reported *somewhat*, and one reported *very little*. Given the same response options to indicate the extent to which their study abroad program increased their intercultural competence, the responses are identical to those for the previous survey item.

When asked about their living arrangements during the study abroad program, the responses are nearly evenly divided between: lived with a host country family, lived in on-campus housing mainly with students from cultural backgrounds different from their own, lived in off-campus housing alone, lived in off-campus housing mainly with students from cultural backgrounds similar from to their own, and lived in off-campus housing mainly with students from cultural backgrounds different from their own, and lived with relatives. Almost all of the study abroad program participants report that their study abroad living arrangements increased their interest in culture based behavioral differences *somewhat* or *to a great extent*. In response to the item asking them to indicate the extent that their living arrangements improved their intercultural competence, the responses were nearly evenly divided between the *somewhat* response, and the *to a great extent* response.

When asked about the extent to which these respondents actually interacted with members of the host culture, the majority indicate that they did so *occasionally* or *often*. Participants also

indicate that during their study abroad program, they interacted with home culture members (in person, chatting, or Skyping) with more doing so *occasionally* and fewer *often*. The majority of program participants indicate that their study abroad program made them *somewhat* more interested in culture based behavioral differences, and *somewhat* improved their intercultural competence. Yet, as previously stated, the extremely small sample size renders the results nearly meaningless. In this section, the program variables have been discussed. In the following section, study participants' future work preferences are discussed.

Ideal Position in the Future

Table 26

Future Work Preferences

Which of the following options best describes the ideal position for you in the future?	%	*N*
No preference	24.2	82
International company with some international assignments lasting less than 6 months.	22.9	77
Local company with no international assignments	19.4	65
Local company with some international assignments lasting less than 6 months.	11.6	39
International company with no international assignments	7.7	26
Local company with some international assignments lasting between 6 months and 3 years.	7.4	25
International company with some international assignments lasting between 6 months and 3 years.	6.5	22
Total *N* = 336		

The final research question is: In what ways have students' experiences in the business program influenced their thinking about their future professional lives? In response to this survey item, data summary presented in Table 26 suggest that study participants' views regarding their future work preferences, in terms of working locally or working on international

assignments are quite varied. Later in the chapter, the qualitative findings that emerge from the interviews elucidate the relationship between participants' future work preferences and the business program. In the following section, participants' views about their own intercultural competence are discussed.

Respondents' Self-reported Intercultural Competence

Respondents are asked to indicate how they rate their own intercultural competence, on a Likert scale, ranging from 1 to 10, with one representing not interculturally competent and ten representing very interculturally competent.

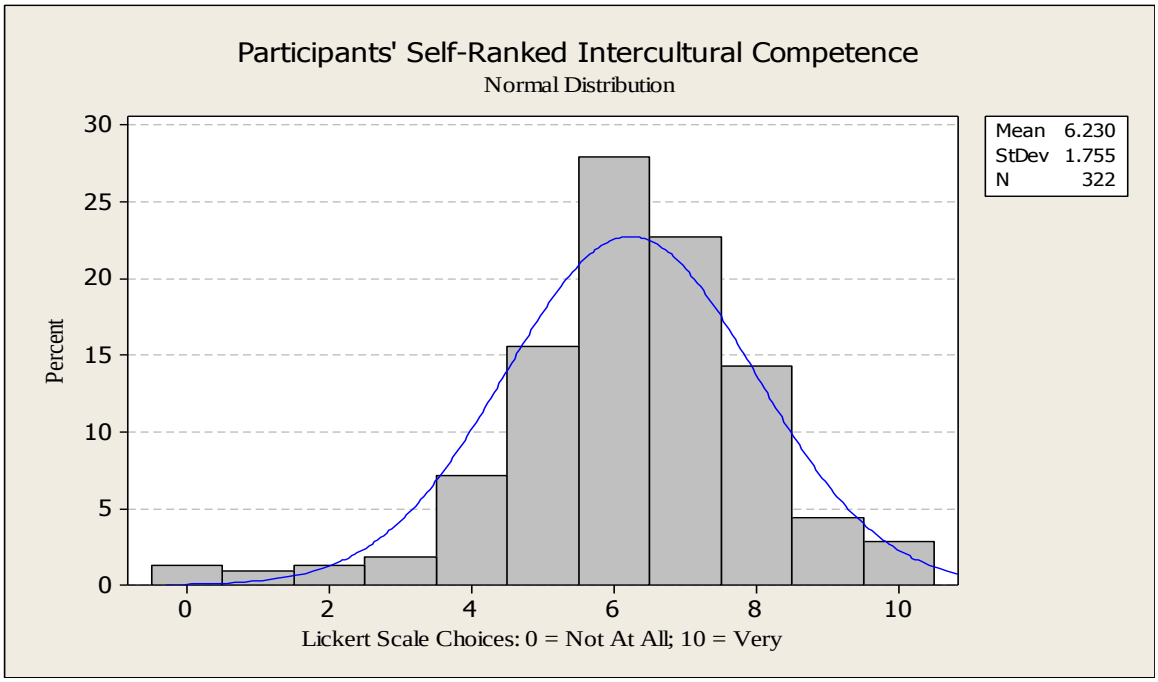


Figure 3. Participants' self-reported intercultural competence.

As indicated in Figure 3, the data shows a good normal distribution which suggests minimal social desirability bias. Generally, the data indicates that participants ranked themselves as fairly interculturally competent; however, quite a few place themselves on the lower end of the range.

In the next section, the qualitative data retrieved in response to the final open ended ICCBS item are discussed.

Most Impactful Experiences during the Business Program

Table 27

Most Impactful Experiences

Emergent Categories and Sub-categories	*n*
Intercultural Engagement	
Group work	52
Diverse setting	12
Working with students from different cultural or ethnic backgrounds	11
Intercultural or multicultural teamwork	9
Intercultural friendships	2
Course Curriculum Specific Courses	
Business Communications	6
Ethics	4
Organizational Behavior	3
Marketing and	3
International Business	3
Economics	1
Human Resource	1
Europe Regional	1
Consumer Behavior	1
Curriculum Components	
Comparisons that show differences between countries/cultures	15
Text book	2
Business courses about negotiating with people in different countries	1
Film comparing ethical issues in different countries	1
Work placement	1
Methods of Instruction	
Instructors who shared their international/intercultural experiences	4
Project for Business Communication	3
Project for International Business	3
Project for Marketing	3
Instructors who encouraged students to share their international/intercultural experiences	2
Case studies	2
Extra-curricular activities	
Business clubs and societies	3
DECA	2
Working as a peer/mentor with international students	1
Total *n* = 148	

In this section, the discussion focuses on the open text responses to items, in the ICCBS, to the following survey item: When you think back to your experiences in the business program, of these, which had the greatest impact on your intercultural competence development? Table 27 presents a summary of the categories and sub-categories that emerged from the data gathered in response to this survey item.

Narrative data captured range from single word responses, to brief phrases, to full paragraphs. Rather than predefining categories, categories emerged from the data (Krueger & Casey, 2009; Taylor-Powell & Renner, 2003). Rather than collapse similar categories into one overarching theme, in Table 27, they are kept separate to capture the emphasis for additional insights. For instance, group work, multicultural or intercultural teamwork, and working with students from different cultural or ethnic backgrounds are treated discretely rather than combined. Of the business program components, the most frequently cited as having the greatest impact on respondents' intercultural competence are as follows: group assignments, cultural comparisons, diverse settings, working with students from different cultural/ethnic backgrounds, and multi-cultural or intercultural teamwork.

Over one third of the respondents reported that working on group assignments had the greatest impact on their intercultural competence development. This finding is consistent with the quantitative findings discussed in the descriptive statistics section. Although much of the data gathered in response to this survey item consists of two word responses (e.g., group assignments), many of the lengthiest responses, that is, several sentences to a paragraph in length, concerned group assignments. On the positive end of this spectrum, one respondent stated that:

> Working with a vast majority of people in groups... has allowed me to understand many different people from many different cultures.

In a similar vein, another respondent wrote that:

> Working with other students in this school, and living close to the city of _____ in general, has provided me an abundance of opportunity to communicate and build relationships with people of other ethnicities and cultural backgrounds...while cultural competence is not necessarily being taught in my program, the exposure that I've been given to other students has allowed me to build my own knowledge and competence. Group work has been the key to this and has been a valuable asset to my personal and professional growth.

According to these respondents, of the business program components, simply being provided with the opportunity to encounter and interact with people from culturally dissimilar backgrounds had the greatest impact on developing their intercultural competence. Similarly, another respondent states:

> Group work and learning to work with other students who do things in different ways helped me see that different views can add to my understanding of the world.

Those statements represent the majority of views captured in this data set. They also support the findings pertaining to group assignments for the quantitative survey items.

It is interesting to note that rather than indicating what they found to be most impactful, some participants described some of the challenges they encountered while working in groups. For instance, one of these respondents' states:

> For group assignments, usually students of similar backgrounds hang-out together and even though they do talk to students of other ethnic backgrounds it is unusual to see a real close relationship develop between two diverse individuals for them to actually start to understand the differences and similarities between their cultures.

Another respondent states:

> The program didn't teach me anything about intercultural competence. In groups, people worked mostly with people that were like them and group work didn't work outside of class. It was frustrating because people would not cooperate or even respond to emails.

Both of these statements reflect the principle of homophily (McPherson, Smith-Lovin, & Cook, 2001), that is, the tendency of individuals to associate with those who are similar to themselves.

On a similar tack, another respondent indicates that:

> The program didn't focus on that. Doing assignments with students from other ethnic groups or other races isn't helpful at all. Just like living in [a diverse city] doesn't mean that you are more interculturally competent.

The inconsistencies regarding respondents' views about the impact of group work are explored in greater detail during the discussion concerning the data gathered through telephone interviews and these are illuminating.

Two related categories, intercultural or multicultural teamwork and working with students from different cultural or ethnic backgrounds were also reported by some respondents as having an impact on developing their intercultural competence. However, in terms of frequency, these ranked fourth and fifth respectively. One respondent states:

> Working in multicultural teams because I found out how much I had in common with other people I wouldn't have had the chance to work with before.

Another respondent states that:

> Working with people from different backgrounds has given me a great opportunity to learn about other backgrounds as well as how to communicate and work with [people from] other backgrounds and the information they bring to the table to the group as a whole is an advantage.

However, the majority of responses in either of the aforementioned categories were most frequently limited to short phrases, such as, multi-cultural teamwork.

In terms of frequency, diverse setting was reported third most often as the most impactful factor. Of those respondents who reported being immersed in a diverse setting had the greatest impact on their intercultural competence, one respondent wrote:

> Developing friendships and working with people from different cultures. My home town is almost all white. Coming to the University of _____ was a big culture shock for me. I meet so many interesting students here from all kinds of different ethnicities.

Another respondent writes:

> Being a student at _____ because I didn't know people from other cultures until now. I have lots of friends from different ethnicities now.

The majority of respondents indicated that they viewed the diverse setting in the business program favorably.

In spite of the positive attitudes towards diversity expressed by most respondents, some added the caveat that being immersed in a diverse setting did not increase their intercultural competence development. For instance, a respondent reported that:

> Understanding of another person's culture does not come from doing school assignments, participating in some extra-curricular activities, or clubs. These activities may open your mind into a very limited parts of someone else's culture, but you will never truly understand it unless you spent a lot of time with people from another culture or live with people from other cultures and try to actually live there like those people. For group assignments, usually students of similar backgrounds hang-out together and even though they do talk to students of other ethnic backgrounds it is a unusual to see a real close relationship develop between two diverse individuals for them to actually start to understand the differences and similarities between their cultures.

It is salient to note that although respondents were instructed to indicate which business program components had the greatest impact on their intercultural competence development, several responses, such as the one above, describe the limitations they associate with group work.

Cultural comparisons was the second most frequently reported response for improving intercultural competence. One respondent explained that:

> ...comparing the differences in culture, from North American culture to higher-context cultures, had the greatest impact in my intercultural competence development. This is because I was able to see how vastly different cultures can be.

Similarly, another respondent stated that:

> Business examples and comparisons showed me the importance of intercultural knowledge

Another respondent stated that:

> Learning to conduct negotiations in a business course exposed me to different cultures' negotiations techniques and introduced me to different cultures' way of doing things

According to these respondents, course content focusing on cultural difference and cultural comparisons had the most impact on their intercultural competence development.

The following courses were specifically identified by respondents as having the greatest impact on their intercultural competence: Business Communication, Ethics, Organizational Behavior, Marketing, International Business, Human Resources, Economics, and Consumer Behavior. Some of these respondents specifically mentioned that their project in Business Communication had the greatest impact. Of these, one respondent states that:

> One of the courses that had the greatest impact on my development on this topic is in the Business Communications course where the students had to do presentations on their own culture. This helped everyone understand other cultures more.

Other respondents stated that the Marketing project had the greatest impact on their intercultural competence development. Of these, one respondent stated:

> I learned the most about intercultural competence from the Marketing course and especially the project we had to do for that class.

Finally, of the survey participants who stated that the International Business course was impactful. One of those respondents stated:

> Studying International Business, because our major project was to bring a Canadian business or product to another country, and come up with a strategy, business plan and proposal for success and profitability.

Regarding the Organizational Behavior course, one respondent stated:

> I think by far, Organizational Behavior has taught me a lot about culture and cultural differences. The textbook and course itself introduced how different cultures have been interacting and doing business with each other.

As indicated by the some of the quantitative findings, these respondents identify course content pertaining to culture and cultural differences as improving their intercultural competence. For these respondents, intercultural competence is not simply acquired through intercultural encounters or from being in a diverse setting, but rather, intercultural competence is learned through specific course content that focuses on culture, cultural differences or cultural comparisons.

When aggregating the data to form broader categories, the categories are as follows: intercultural engagement, specific courses, curriculum components, methods of instruction, and extra-curricular activities. Of the business program components, 86 of the 148 responses identify intercultural engagement as having the greatest impact on their intercultural competence development. Specific courses are the second most frequently identified component with a total of 23 participants mentioning specific courses. Curriculum components, methods of instruction, and extra-curricular activities follow with 20, 14, and 6 participants, respectively, identifying these as having the greatest impact on their intercultural competence development.

CQS

After completing the survey, respondents are invited to complete the CQS (Ang et al., 2007), as a means of measuring their CQ as one component of their intercultural competence. For each item in this instrument, respondents are instructed to indicate the response that "BEST describes you AS YOU REALLY ARE" (Ang, et al., 2007). Responses range from 1 (*strongly disagree*) to 7 (*strongly agree*) for each of the 20 items. The items are grouped together to correspond with each of the four dimensions of the four factor model of CQ. Scores for items for each of these four dimensions are computed separately by calculating the sample mean of the combined items that measure each dimension of CQ. Specifically, the mean for the four items utilized to measure meta-cognitive CQ is calculated, and then the mean for the six items for cognitive CQ is calculated, then the mean for the five items for motivational CQ are calculated and, finally, the mean for behavioral CQ is calculated. The sample mean for each of the CQ dimensions is presented in Table 20. The data is summarized and presented in its entirety in Table J.1 in Appendix J.

Table 28

Sample Means for CQS Dimensions

Meta-cognitive CQ	4.93
Cognitive CQ	3.95
Motivational CQ	4.86
Behavioral CQ	4.35
N = 119	

As indicated in Table 28, CQS respondents scored highest in meta-cognitive CQ and motivational CQ. This indicates that, generally, participants rank themselves highly in terms of checking their assumptions during intercultural interactions, and adjusting those in relation to discrepancies that arise between expectations and actual experiences (Ang et al., 2007). Similarly, they scored high in terms of motivational CQ, that is, these scores indicate that the CQS respondents are interested in interacting with people from culturally dissimilar backgrounds, they are motivated to experience other cultures, and they are relatively confident that they can function effectively in intercultural interactions (Ang et al., 2007). This sample scored lowest in cognitive CQ. This finding indicates that respondents feel they lack general knowledge about other cultures and their norms, values, traditions, economic and social systems, and religious beliefs (Ang, et al., 2007). The CQS respondents scored second lowest in the behavioral CQ dimension which indicates that they don't view themselves as being equipped with a flexible array of behavioral responses for various cultural contexts, and they have somewhat limited capability to adapt their communication styles, that is, both verbal and nonverbal communication symbols, to the specific cultural or intercultural context (Ang, et al., 2007). Generally, however, this data set suggests that respondents report themselves as being on

the higher end of the CQS. These findings are explored in greater depth in the following sections in this chapter.

Pearson Correlation and Regression Outcomes

Prior Intercultural Experience

The first research question is: In what ways have students' intercultural or international experiences, prior to the business program, influenced the development of their intercultural competence? To explore this question, a Pearson correlation coefficient is calculated to determine whether there exists a statistically significant correlation between any of the factors in this category and, the dependent variable, self-reported intercultural competence. The Pearson's correlation coefficients, *r*, for each factor fail to meet the critical *r* of .113. This indicates that none of the factors are significantly associated with self-reported intercultural competence at the 5% level of significance. However, it is salient to note that the number of participants who participated in study abroad programs, international exchange programs, or international internships is very small. With this in mind, instead of indicating that none of the factors listed under the prior intercultural contact category have a statistically significantly association with self-reported intercultural competence, these findings may be rooted in the fact that so few of the respondents reported participating in these types of prior intercultural experiences. On the other hand, as indicated in the descriptive statistics section, one third of the participants reported that they did reside in another country and yet there is no statistically significant correlation between residing in another country and self-reported intercultural competence. Similarly, roughly half of the respondents report having volunteered in culturally diverse settings, and, again, this does not appear to be significantly associated with self-reported intercultural competence either. The complete results of the Pearson correlation are presented in Appendix L, Table L.1.

Data pertaining to the region in which respondents spent their formative years are also captured in the ICCBS. Although this factor is categorized as a personal variable, it is also a component of participants' prior intercultural experience. Consequently, to determine the

relationship between the region in which participants spent their formative years and participants' self-reported intercultural competence, this factor is regressed as a personal factor with self-ranked intercultural competence. A discussion of the regression output for personal factors follows in the next section. However, what is relevant to this section is that the regression output suggests no statistically significant association between any of the factors related to prior intercultural contact, including the factor formative years. None of these factors meet the goodness of fit criteria. The output generated by the regression analysis and the Pearson correlation are summarized and presented in Appendix L, Table L. 2 and Table L.3 respectively.

Personal Factors and Self-reported Intercultural Competence

As mentioned above, to determine which, if any, personal factors are associated with the development of intercultural competence among study participants, a regression analysis is performed. In the present study, the personal variables are: gender, age, father's level of education, mother's level of education, region resided in during formative years, social networking with individuals from dissimilar countries or cultures, year of graduation, major field, primary cultural or ethnic identification, secondary cultural or ethnic identification, and languages in which respondents report being proficient. The data sets captured for both primary cultural or ethnic identification or secondary cultural or ethnic identification do not lend themselves to regression analysis. When assessing the goodness of fit criteria for this model, the F statistic, 1.20, generated by Minitab does not meet the critical F value of 1.46. This indicates that we cannot reject the null hypothesis, and, therefore, no statistically significant relationship exists between the independent and dependent variables. Furthermore, the results of the Pearson correlation coefficient output indicate that each of the personal factors fail to meet the critical value of the Pearson correlation coefficient r of .138 (Sockloff & Edney, 1972) at the 5% significance level. A summary of the regression and Pearson correlation results for personal

factors is presented in Appendix L, Table L.2 and L.3 respectively. The goodness of fit statistics do not indicate a significant association between any of the personal factors and self-reported intercultural competence. In summary, the outcomes generated by both the regression analysis and the Pearson correlation coefficient indicate that none of the exogenous factors, such as those categorized under prior intercultural experience or personal factors are significantly associated with self-reported intercultural competence.

Program Factors and Self-reported Intercultural Competence

The thirty-two program factors are categorized into four domains: 1) intercultural contact type, 2) method of instruction, 3) curriculum, and 4) external program factors. To determine if any of these factors are associated with respondents' self-reported intercultural competence, and, if so, to what extent, a regression analysis is performed and a Pearson product-moment correlation is calculated. The outputs produced by the regression analysis are presented in Appendix L, L.4. The *F* statistic (2.50) generated by Minitab exceeds the critical *F* (1.46) at the five percent significance level. Furthermore, the coefficient of determination, the R-squared indicates that 26 % of the variance in the dependent variable is explained by the model which denotes a moderate association between the program factors and self-reported intercultural competence. Of the program factors, according to the ranked standardized beta coefficient, the factors most strongly associated with self-reported intercultural competence are: under methods of instruction, compare business practices in different cultural contexts, under curriculum, textbooks, articles, or videos originating from other countries, and under co-curricular programs and activities, extra-curricular activities. Each of these meets the critical *t* value at five percent. Furthermore, the Durbin-Watson statistic falls within the limits of criteria four, in the Durbin-Watson Criteria Limits table in Appendix K, indicating no autocorrelation (Brand, 1993). In Table 29, a summary is presented of the program factors that are most strongly associated with self-reported intercultural competence.

Table 29

Summary Table of Program Factors and IC

Program Factors	*b*	*βeta*	*t*	*p*	*r*
Compare business practices in different cultural contexts	0.425	0.215	2.41	0.017*	0.242
Textbooks, articles, or videos originating from other countries	0.394	0.177	2.13	0.034*	0.248
Extra-curricular activities	0.495	0.153	2.26	0.025*	0.148

Regression statistics: F (32, 195) = 2.50; n = 258; R^2 = .262; R^{2a} = .157; DW = 1.79

Note. b = unstandardized partial regression coefficient; *βeta* = standardized partial regression coefficient; t = t-value of unstandardized regression coefficient; p = the level of significance; r = Pearson product-moment correlation coefficient; R^{2a} = adjusted $R^{2;}$ DW = Durbin-Watson statistic; IC = self-reported intercultural competence.* Significant at 5 percent level.

Many of the Pearson's correlation coefficients for the program factors exceed the critical *r*. Results for the Pearson correlation are summarized in Appendix L, Table L.5. Only those listed in Table 29 are positively correlated to self-reported intercultural competence, and meet the critical *t* values at the 5% level. Interestingly, both business clubs, a sub-item under co-curricular programs and activities, and instructors who encourage students to share different cultural perspectives about business topics on discussion boards, a sub-item under the category of methods of instruction, are negatively correlated with self-reported intercultural competence. However, although both of these values exceed the critical *t* value at the five percent significance level; they do not meet critical values of the Pearson correlation coefficient *r*.

Personal Factors and CQ

To determine which, if any, personal factors are associated with study participants' composite CQ, a regression analysis is conducted and a Pearson correlation coefficient is calculated. The output generated by both of these is presented in Appendix L, Table L.6 and L.7 respectively. The regression output generated reveals that the calculated *F* statistic does not meet the critical *F* value of 1.65. This suggests the probability that the output was by chance. In summary,

according to the goodness of fit criteria, there is no significant association between personal factors and CQ.

Program Factors and CQ

To determine the relationship between program factors and CQ, regression analysis is performed and a Pearson correlation coefficient is calculated. The output generated from both of these is presented in Appendix L, Tables L.8 and L.9 respectively. The calculated *F* statistic does not meet the critical *F* value of 1.59. Furthermore, not a single program factor meets the critical *t* value of 1.66. In fact, according to these results, even at the 10% level of significance, there is no correlation between any of the program variables and CQ. In addition to this, only one program factor meets the critical Pearson's critical *r*. This result indicates that none of the program factors are correlated with CQ. In the following section, to address the final research question, the impact of program factors on future work preferences is discussed.

Future Work Preferences

Program Factors and Future Work Preferences

To determine whether there is a significant correlation between program factors and future work preferences, a regression analysis is performed and a Pearson correlation coefficient is calculated. The results of both of these statistical calculations are presented in Table L.10 and L.11, respectively, in Appendix L. The results reveal that there is no association between any of the program variables and future work preferences at the 5% level. Specifically, the *F* value, for the model, does not meet the critical *f* value. The telephone interview data sheds additional light on the impact of program factors on future work preferences. In the next section, the correlation between self-reported intercultural competence and composite CQ is discussed.

Correlation between Self-reported Intercultural Competence and CQ

It is salient to note that intercultural competence and CQ are not synonymous. Specifically, while study participants may consider themselves as behaving appropriately and communicating effectively in intercultural situations (Deardorff, 2009), the CQS measures “a person’s capability

to function effectively in situations characterized by cultural diversity" (Ang, Van Dyne, & Koh, 2005; Earley & Ang, 2003; Earley & Mosakowski, 2005). A Pearson product-moment correlation coefficient is calculated to measure whether survey respondents' self-reported level of intercultural competence on the ICCBS[4] and their composite CQ are associated, and, if so, to measure the strength of the association between these. The Pearson correlation coefficient .07, with a *p*-value of .44, reveals that there is no association between these variables. Since both measurements are self-reporting, one would intuit a correlation between self-reported intercultural competence and CQ. Even if both measures just measured social desirability and nothing else, there would still be a positive relationship. On the other hand, self-reported intercultural competence development, as ranked by the ICCBS is based solely on one self-reported survey item. Furthermore, as Deardorff (2012) and Moodian (2009) point out even though individuals might view themselves as interculturally competent communicators, intercultural competence is based on the extent to which the recipient of the message views the communication and behavior as effective and appropriate. In addition to this, in order to perform a regression analysis, the data were truncated. Only 119 participants completed the CQS, therefore, only 119 of the survey responses to this item could be used to determine the Pearson's correlation. As a result, approximately sixty percent of the survey responses were not included in the analysis. This truncation calls into question the strength of the results and may, to some extent, explain the absence of an association between the two findings.

[4] This variable is created in response to the ICCBS survey item: How would you rate your own level of intercultural competence on a scale of 1 to 10 with 1 being not at all interculturally competent and 10 being very interculturally competent?

Scale Reliability for ICCBS and CQS

Coefficient Alpha for Domains of Interest in the ICCBS

Table 30

Coefficient Alpha for ICCBS Domains

Variable	Number of Items	Alpha
Intercultural Contact Type*	8	0.89
Intercultural Contact IC	8	0.90
Programs and Activities*	6	0.89
Programs and Activities IC	6	0.90
Methods of Instruction*	8	0.91
Methods of Instruction IC	8	0.91
Curriculum*	11	0.92
Curriculum IC	11	0.92
Overall CQ	60	0.95

Note. The * denotes the items pertaining to views regarding the extent to which interest in culture based behavioral differences was increased. IC denotes views about the extent to which the item improved intercultural competence.

Creswell (2008, p. 169) defines scale reliability as when: "the scores from an instrument are stable and consistent." The most frequently utilized measurement to assess scale reliability is the coefficient alpha. The optimum range would be an alpha coefficient of .70 to .94, however, a coefficient of .95 is not better, but rather may indicate redundancies (Tavakol & Dennick, 2011). The measure of reliability and internal consistency, coefficient alpha, is "not appropriate for factual questions or listings of what people have done, accomplished, or experienced" (G. Fry, personal communication, August 30, 2013). Consequently, Minitab was used to calculate the coefficient alpha for the two items, for each domain, related to participants' views, concerning the extent to which sub-items: 1) increased their interest in culture based behavioral differences, or 2) improved their intercultural competence. The findings are presented in Table 30. The overall coefficient alpha is .95 which may indicate some redundancy.

Coefficient Alpha for CQS

Table 31

Alpha Coefficient for the CQS

Items	Number of Items	Alpha
Metacognitive CQ	4	.79
Cognitive CQ	6	.76
Motivational CQ	5	.90
Behavioral CQ	5	.87
Overall CQ	20	.95

CQ is an aggregated four-factor construct wherein each factor represents a different type of CQ capability. The CQ capabilities are as follows: meta-cognitive, cognitive, motivational, and behavioral. Each capability can be assessed separately or the items that comprise each factor can be added to provide an overall indication of CQ (Ang et al, 2003). The coefficient alphas are presented in Table 31.

Although the alpha was calculated for the pilot study, the alpha scores in Table 31 are based on the actual sample. These scores indicate that the CQS has high internal consistency reliability and that the items within each dimension of the four-factor model, and the items as a whole are highly correlated.

Telephone Interviews

In this part of the chapter, data gathered through telephone interviews is discussed. The semi-structured interview protocol is presented in Appendix G. It is designed to retrieve data pertaining to the research questions. Ten survey respondents were interviewed. In response to the interview questions and probes, the interviewees shared their views concerning the ways in which, and the extent to which, factors fostered the development of their intercultural competence. Themes and categories emerged from a systematic analysis of the data from these

interviews (Taylor-Powell & Renner, 2003). While some findings support the quantitative findings, others contradict them. Patton (2002) posits that it is erroneous to view the objective of data triangulation as arriving at consistency across data sources. Instead, according to Patton, inconsistencies present the possibility to illuminate richer meaning in the data. The emergent themes and inconsistencies are discussed in the following section.

Defining Intercultural Competence

I began the interviews by asking each respondent how they define intercultural competence. Of the ten interviewees, eight of the interviewees hesitated before responding. Two interviewees asked for clarification, that is, whether I wanted to know what they thought it meant or what it meant to them. To that, I replied that there were no right or wrong answers and I instructed them to define what intercultural competence meant to them. In response, one interviewee defined it as "just being mindful of other cultures and their beliefs and values." Yet another respondent stated that:

> Just hearing intercultural competence, I think it would be the ability to communicate effectively with other people from different cultures.

While another interviewee defined it as: “knowing how to act with people from different cultures than your own." In addition to knowledge, this definition focuses on behavior. Similarly, in the following quote, the interviewee expands on this theme by defining intercultural competence as:

> Understanding the differences between different cultures and being able to adapt and manage those differences.

Of the ten responses to this question, generally, respondents included understanding or knowledge about cultural differences or cultures other than their own. A few interviewees added the ability to act in accordance with this knowledge or the ability to adapt or manage cultural differences.

Prior Intercultural Experience

When interviewees were asked to describe the kinds of intercultural experiences they had prior to the business program, two stated that they had intercultural families, and three stated that they had developed intercultural friendships. Several other interviewees stated that they attended a culturally diverse high school and/or public school, two interviewees had lived in other countries, and one of those immigrated to Canada, several travelled, and half of the interviewees reported having worked with people from different cultures. Of those who worked with people from different cultures, two interviewees indicated that they had extensive experience working with people from a wide spectrum of cultures. Regarding their intercultural friends and family, one interviewee stated:

> My family is intercultural and I have many friends from different cultures. … also, the fact that I am Chinese and live in a Western society. We have adapted to a westernized culture rather than a Chinese culture - where my parents grew up.

Concerning their intercultural friendships, another interviewee stated:

> I'm white. Where I grew up, white people were a minority. Most of my friends were from various parts of the world. I had many intercultural friendships with Indians, African Americans, and people from the Caribbean, with all sorts of people.

Yet another interviewee explained that:

> Before the program, actually, my biggest intercultural experiences before the program would be when I was living in Ottawa and playing for the OHL out there. I did a lot of public speaking at elementary schools, and there were a lot of kids that we would have to work and do sports with, and be like a big brother to a lot of children who were from a Somali background.

Although most of the interviewees stated that they had a significant amount of intercultural contact prior to the business program, two respondents indicated that their prior intercultural experience was somewhat limited.

One of those interviewees stated:

> Honestly, not a lot. I've spent most of my life involved with Indian people. In my high school there was probably one or two white people and one or two Chinese people so I didn't have a lot of experience with people from other cultures.

The other interviewee who reported that they only had limited intercultural contact prior to the business program stated:

> Well, I was president of the student council in high school so that enabled me to work with people from different cultures. Other than that, I haven't had too many intercultural experiences.

Generally, the majority of respondents report having had some intercultural experience, ranging from a considerable amount to somewhat limited intercultural contact prior to the business program.

Diverse Setting

In response to the question "Thinking back to the business program, in relation to your intercultural competence development, what stands out most about the program and why? Two interviewees struggled to find an answer and indicated that they couldn't think of anything that stood out for them. Several of the other interviewees reported that the diverse setting stood out most for them. One respondent stated "I don't think anything stands out to be quite honest, other than, you look around the room and there is certainly a diverse classroom setting." However, according to some interviewees, a diverse setting does not always ensure intercultural interactions. This viewpoint is reflected in the quote below:

> The program doesn't really encourage intercultural competence development. They don't really have that. For instance, if you're doing group work, they would randomly assign the group and tell you to pick whoever you want to work with. So people would pick their friends. They don't pick intercultural groups that much. I believe the Professors should encourage this and implement this, but in my particular courses, they don't.

Other interviewees also reported that, in the program, in spite of the diverse setting, generally, people tended to associate with people from cultural or ethnic backgrounds similar to their own.

Although several interviewees indicated that the diverse setting exposed them to people from a wide variety of cultures and ethnicities, when they were probed about the extent to which they actually interacted with people from diverse backgrounds, more than half of the respondents reported that other students tended to avoid rather than seek out intercultural interactions. While the majority of interviewees described the diverse nature of the student body as an asset, in their view, the potential to harness that asset to develop intercultural competence was not realized to its fullest extent in the program.

Group Work: Learning About Cultural Differences

The majority of interviewees also identified group work as the component of the business program that stood out as having the greatest impact on their intercultural competence development. For instance, one interviewee explained:

> In my leadership class my Prof used different games in the class where we had to split up into small groups and interact. It helped us to learn more about each other and see how people behaved in different situations and that helped me to understand more about different cultures because you have to deal with real people and real situations.

Similarly, another interviewee stated that:

> I would have one outlook and they would have a perspective that I didn't even think of and I thought sometimes that it had to do with their beliefs or something - and that made the project even better...it helped out learning about different views from people from different cultural backgrounds.

Still another interviewee reports:

> Well, when you work on groups on different assignments, your group consists of people who come from different countries, different cultures, different religions, so that made me more cautious in selecting my words when I had to address some problems like people not completing their parts on time, and I had to find a way of approaching those kinds of issues so I wouldn't offend or pour more fuel into the fire. I had to adapt. My culture is basically straight forward, whereas with other cultures you have to be more subtle and beat around the bush - not use my cultural approach.

Many of the interviewees reported having learned about other cultures or cultural differences as a result of group work. In the quote above, the interviewee implies that group work was

challenging at times, and goes one step further by reporting that he had to adapt in intercultural situations in response to cultural differences.

Group Work: Language Barrier

Yet, of the interviewees who mentioned group work as standing out most about the program in terms of their intercultural competence development, when probed to describe their experiences in groups, many interviewees indicated that these experiences were overall beneficial, however, they also identified challenges to intercultural development in groups. For instance, two interviewees mentioned lack of language proficiency as a challenge during group work. For instance, this interviewee explains:

> In one of my last groups we had a diverse multicultural group, someone from Latvia, Iraq, China, India, myself, and an Italian. A very diverse group and they all thought very differently....so you picked up on different ways of thinking. For some, language was an issue. Many don't have the same language skills - and that becomes an obstacle that needs to be overcome. The thing is you learn to adapt. You learn to accept that they look at things through different eyes sometimes, which is often good because when you look at things from the same point of view all the times it's not always good. So having different points of view was excellent. The language skills are a problem for some though because they also don't have the writing skills then or the presentation skills because they have to present in a second language. But you learn to adapt and overcome and you learn to accept. And like I said, they bring a refreshing point of view sometimes.

Overall, this interviewee appreciated having the opportunity to try to learn about the viewpoints of students from different cultural backgrounds, and states that he learned to adapt. According to this interviewee, the opportunity to attempt to view issues through a different cultural lens improved his intercultural competence. On the other hand, another interviewee identified another way in which language functioned as a barrier in the group:

> When you are in a group and some people are from the same cultural background, and they speak the same language, then it's hard to bring them to terms with the fact that they should speak the same language as the whole group. It's hard to gauge them just through body language when they aren't speaking the same language - maybe their struggling or hostile, it's hard to gauge.

In this instance, the interviewee did not identify a specific incident, but rather, spoke in general terms, and when probed, stated that he had been excluded in this manner a few times during group work.

Group Work: Frustration

Another interviewee described his group experiences as frustrating because group members avoided communicating with each other and failed to behave appropriately as indicated by the following quote:

> Quite frustrating! I didn't expect to see that much lack of engagement and kind of not ethics but kind of code of behavior. For example, in almost every class we had group work and in almost all of these - and not only me, because if it was only me I would blame myself and think oh maybe I don't know how to work in groups - but most of the students who I know had the same problem. The problem was that students did not know how to behave in teams appropriately. For example, there is a deadline coming really close for the assignment. I emailed the group, out of five people maybe only one would reply the same day or the next day. The rest of them would totally ignore your email like you don't even exist. And it didn't only happen in one group. It happened all the time. It was difficult and I can't explain something like that. I never experienced something like that before - that people would just ignore your email and they don't pull their weight and they don't do their work on time and they just are very rude in my opinion. At least, from the culture I come from, it's rude. For me, if somebody emails me I feel obliged to reply within two to four hours. If I don't, then it's like I'm rude.

Generally, in the aforementioned quote, this interviewee points to what he describes as inappropriate behavior, and students' failure to cooperate and work together as a group. He underscores the fact that this, in his view, was what most of his group experiences were like. The majority of participants pointed to the attitudes of other students as hindering effective team work. In most cases, they described a lack of willingness on the part of other students to move outside of their comfort zones. In two instances, participants confessed to their own unwillingness to take risks by putting more effort into working with culturally dissimilar others. Many of the interviewees described situations that implied a lack of respect and an unwillingness

to cooperate with each other outside of the classroom to complete group assignments in a timely manner.

Group Work: Exclusion

These concerns are also expressed by another interviewee in the following statement:

> I would say group learning - but where the instructor puts you in a group because then you can't just decide to work with your friend. I think that helped because a lot of people in the program, well, I won't say they're shy, but unless they are pushed, they won't really open up. So when the professors actually put us in groups, it forced you to understand other cultures and begin to at least understand them on the surface level. I started to see that my opinion might be like it is because of the culture I grew up in, and that might be completely different from someone who grew up in India. That doesn't mean that they are wrong. Our opinions just aren't the same. We would work together to ensure that we got a good grade, but sometimes, it was a challenge because, some people would not make the effort to talk to you. I've been in groups where they would talk amongst themselves and make decisions among themselves. In some groups I wasn't consulted and I wasn't treated with the same attitude that they treated their friends with.

As in the quote that preceded the one above, this interviewee expresses her frustration and feeling excluded when group members did not make the effort to include her or communicate with her. On the other hand, the same interviewee refers to positive group experiences in the program and she describes how at least some of these experiences raised her cultural self-awareness. By reporting that it helped when professors assigned students to groups, this suggests that the interviewee appreciates the opportunity presented by intercultural group work for intercultural competence development.

The tendency for students to select culturally similar others with which to form groups occurs repeatedly as a theme during the interviews as demonstrated by the following quote from yet another interviewee:

> In terms of intercultural development, when there was a group of eight, and let's say that there were two Chinese people, two black people, two white people, and two Indian people. I found that they usually grouped together so there wasn't, like, development within that group in terms of intercultural competence.

Another interviewee also states that instructors should ensure that students work in culturally diverse groups:

> For group assignments, specifically, they'll tend to say choose your own group. And people will choose their friends. It would be nice if they could forcefully make you choose people from different cultures to collaborate or experiment in that aspect. Experiential learning is great because it helps to reinforce concepts but they need to bring more intercultural communication into that because it will help students in the future.

So, although at first blush, the majority of interviewees report that group assignments have a positive impact on their intercultural competence development. When probed to describe their group experiences in the business program, half of them discussed the challenges, and at times, frustrations, that group work entails for them. The thread that weaves throughout many of the responses to this question is the law of homophily. According to the principle of homophily, contact between similar people occurs at a higher rate than among people from different backgrounds (McPherson, Smith-Love, & Cook, 2001). The interviewees' responses to this question support that principle. Overall, and in spite of this tendency and the challenges, most of the interviewees saw the potential for intercultural competence development through group assignments.

Intercultural Friendships

When interviewees were asked whether they developed intercultural friendships during the program, the majority of interviewees said yes. When probed about whether these friendships were of an enduring nature, three of the interviewees answered yes. However, a few were more reserved in their responses. For instance, one interviewee states:

> Well, it all depends how you define friendships. I don't know if I developed any friendships, but I was on good terms with many people from different cultures, and I guess to what extent -- not to a great extent because for me, to a great extent would be inviting people to my home and going to their home and spending time together and going on vacations. That is what I would think of as a friendship and I didn't develop any of those.

In contrast, another interviewee states:

> I made a lot of friends from different backgrounds where, if I hadn't been in the program I wouldn't have had the opportunity to make these friendships. We get along great at school....at least a handful of those would be of an enduring nature.

Generally, respondents did report that they had developed intercultural friendships in the business program and some felt that at least a few of those friendships were of an enduring nature.

Methods of Instruction

It is interesting to note that when asked which methods of instruction had the greatest impact on their intercultural competence development, the majority of interviewees mentioned group assignments or intercultural teamwork again. Only one student identified case studies as the most impactful method of instruction, two mentioned a project for Marketing, and one mentioned a project for Business Communication. In each of these cases, interviewees reported that these projects raised their awareness about other cultures and cultural differences.

Limited Intercultural Course Content

When interviewees were asked how many of their courses had intercultural or international content, while a couple of interviewees reported that they did not have any intercultural content, the majority opposed that view. However, in response to this question, of the courses that focused on intercultural content or different cultures, many of the same courses surfaced throughout the majority of interviews.

> My interest is Finance. I'm not too sure about that. Organizational Behavior touched on intercultural behavior and maybe some other courses that touched on it but none of them went deeply into intercultural behavior. A few of them actually had some chapters on intercultural - like leadership had some chapters on intercultural things... so those are the two that had the most to do with that.

Other interviewees mentioned Marketing and Business Communication. For instance, the following interviewee explains that:

> Well, in my marketing class, as well as my business communication class, we talked about international affairs, and people would have to participate in group discussions and then you would see different views from people from different cultures. Those are probably the only examples I can think of.

Another respondent also points to business communication in the following quote:

> Business Communications because we got to do presentations about different cultures. So I really learned a lot and we talked about them. I learned a lot from that. That course focused a lot on culture.

Yet, another interviewee who mentions business ethics, also states that:

> One of them has. It was Ethics and Values in Business - but it was ever so briefly. Not so much about how to interact with people of other cultures but more about examining a culture's practices of conducting business with each other

A few interviewees mentioned several courses as having intercultural or international content.

One example appears in the following statement:

> The Business Ethics course brought in a lot of things from other countries and, for example, why certain things, are considered completely moral in one country would be considered completely immoral in another country and how you deal with these situations. Also, I took International Finance and that course was money based but it brought in comparisons like Canada and India or Canada and a European country and you would learn how to politely communicate with people in that other country. Then, there was the Intercultural Communication, which was a general elective, that course kind of tied in everything that I had experienced in meeting people at _____ and it helped me understand a bit of how to communicate effectively with someone from another background, instead of just being polite to them.

In contrast to the other interviewees, one interviewee states that every one of the courses had international content. He states:

> Every single one of them - in terms of what is done in other countries. A lot of them - international content - all of the courses I've taken have touched on how a business might be conducted in another country. It hasn't been extensive but, they've mentioned outsourcing in almost every single course. That's been mentioned in almost every single course. That would be the international aspect.

When probed about the extent to which any of those courses touched on other cultures or differences between cultures, that same respondent answered:

> Some specific ones were based solely on Canada and intercultural relations in Canada. Others, like Logistics, had a very large Asian focus, Business Ethics compared cultures. We have specific courses for specific regions for the later years and I plan on taking those, but so far, just in terms of the core courses you are supposed to take, generally, courses like Consumer Behavior, Introduction to Business, Marketing, specifically, all have a very large emphasis on this is how you communicate with customers from other cultures. Macro Economics dealt with other countries but more just using them as examples. They do mention a bit about other countries not so much cultures. Business Law mentions employment law in other countries - in that course it wasn't so much about cultures. The courses that focused the most on that seemed to be the more marketing based courses.

Overall, the majority of interviewees reported that there was limited intercultural content or content about other cultures in the program the program. Several interviewees mentioned specific courses that focused, in varying degrees, on other cultures, but only three mentioned an intercultural component. Of those, when probed about the extent to which cultural or intercultural content is delved into in courses, most interviewees report that the focus on intercultural content is limited both in terms of the number of courses that include such content and the length of time designated to intercultural content or content about other cultures.

Future Plans

When asked about the extent to which the business program influenced their future plans and goals, interviewees offered a wide spectrum of responses. Of these, most cited the cultural diversity in the business program as having a positive impact on them and credited that with an increased interest in learning about other cultures. One interviewee states that:

> As Canada becomes more diverse, being forced to be in a diverse situation has caused me not only to deal with different backgrounds but also to want to be around them you realize that there are a lot of benefits to working with people from different backgrounds and it's intriguing to work with people who are from different backgrounds.

Similarly, another interview reports:

> It made me more confident. It opened my eyes to different ways. I haven't really travelled at all personally it really opened my eyes to how people from different cultures act. I guess I am really interested in learning about the different cultures that I'm being exposed to.

Not only did most interviewees express that their interest in different cultures was piqued as a result of the diverse setting in the business program, a few indicated that they would like to travel more and a couple indicated that they would like to work abroad.

Student Attitudes and Lack of Motivation

When asked about what they saw as barriers to intercultural competence development in the program, interviewees overwhelmingly stated that the students' attitudes were the biggest barrier to intercultural competence development. Of these responses, one interviewee explained that:

> Student apathy is the biggest one. Students don't believe they need it. Whether or not that's true is up for another debate. Students themselves are there and they are paying to get an education and they're paying to get the education they want. And they view it as not important and they're the ones paying for it and I believe personally that they don't have to learn it.

Not only does this interviewee states that students' attitudes are the biggest barrier to intercultural competence development, he argues that he does not consider intercultural competence development important. Another interviewee explains that most students have competing priorities, and, in light of the need to work and pass courses, he implies that intercultural competence development is not high on the list of priorities when he states:

> I guess the major barrier - not only in the development of intercultural competence development, but in succeeding in school - is the fact that the majority of the students have to work and that seems to be a big issue here - that students have to work in order to pay living expenses and tuition. When you have to work and you're a full-time student, there are not enough hours in the day to do assignments, research, you can only skim through the text, learn key words, and learn what you have to pass the exams. You can't go deeply into the subject matter and so that's a huge obstacle.

Conversely, among those who reported students' attitudes a major barrier to intercultural competence development, another interviewee offered alternative insights in statements such as this:

> For me, I found that biggest barrier was being shy and not wanting to open myself up or put myself out there. That would be the biggest barrier. Nothing to do with the curriculum or how we're learning what we're learning, mostly just the personal openness or opening up to learn about dealing with other cultures.

The aforementioned statement is echoed by a significant number of other interviewees, however, while some of these interviewees report that they, themselves, are shy, reluctant or hesitate to relate to culturally dissimilar others, others view the reluctance as residing with the "other students" in statements, such as the following:

> Some people are not comfortable associating with people from other cultures.... They are closed and can't open up. Some people are shy, and it's hard for them to open up and maybe that's why it's hard for professors to give that opportunity to work with others. But in the business world if you don't take risks or chances, you don't know if you'll succeed or not. But by having students experiment now, and try to adjust to other cultures, it's going to help them in the real world. If they're going to mess up, it's better they do that here.

This point is underscored by yet another interviewee who states:

> I think I would say the students, because the instructors do try to make students interact with one another, but the students are very, I would say, reserved. They would prefer to stay with their own social group.

The majority of interviewees identified students' attitudes as the key barrier to intercultural competence development in the business program. On the extreme end of this spectrum, one interviewee goes one step further by stating:

> Frankly, there is a lot of racism among the students in the business program...I hear a lot of racism toward other groups. Racism doesn't bode well with me because this is an institute of higher learning and people should be more informed and less ignorant. That's the job of higher education.

Based on the responses to this interview question, the majority of these interviewees point to other students as lacking the attitudes, knowledge, or motivation as the most salient barrier to

intercultural competence development. In a few cases they point to their own attitudes or lack of motivation, however, in most instances, they indicate that the barrier resides with the attitudes of "other" students. Similarly, another interviewee states:

> When I would be in a group and there were subgroups in that group, I would find that a barrier. But if we got past that, then we would learn a lot.

Unlike the majority of responses to the question of barriers, the last quote hints at an inkling of awareness for the potential learning opportunity that lies in the wake of the erosion of that barrier.

Creating Opportunities for Intercultural Competence Development

When interviewees, were asked how the business program could provide more opportunities for intercultural competence development, they offered a plethora of suggestions, however, while a few pertained to extra-curricular activities, most of these were related to the curriculum. One interviewee suggests the following:

> They can offer students an exchange for credits for getting involved ...something that encourages students, like that, for developing intercultural competence. Clubs and extra-curricular activities help, but at the end of the day, they don't care if you develop your intercultural competence or not. They should.

Like the preceding interviewee, the next quote reflects the view that extra-curricular activities would provide an opportunity for intercultural competence development:

> Student societies and clubs for instance. I don't believe we have a single society that focuses on culture. Maybe the Marketing one that has case competitions. I'm currently in the Law Society. If students got together they could do something like that. They could set something up that would fulfill that niche.

Another interviewee points to both extra-curricular activities and curricular components, in the following statement:

> Maybe have a culture they examine or bring to light - in the Atrium - once a week -- bring in some food, cool signage, and neat cultural facts. I think we should have every so often, like maybe at the end of the semester, an opportunity to learn from each other - like a way that we could get together to get closer to each other. Sometimes in the business program, we get so caught up in school that we really don't get a chance to know one another. Another thing that would help me is a religion based course or a workshop or something. A lot of people don't come from a public school background like I do, so they don't know about other religions like I do. So that would be a good way to begin to break down those barriers.

Other interviewees focus solely on the curriculum which is reflected, for instance, in the following statement:

> The Canadian workforce, especially in an area like [culturally diverse city], you're going to be working in a multi-cultural, diverse organization, regardless of where you're working so to spend one two and half hour class talking about it really doesn't pay it any justice. It almost should be a core course.

In a similar vein, another interviewee suggests:

> Well, maybe they could make a whole class about intercultural business - and just call it that because now that we're on the topic, when you really think about it in the real world you deal with people from different cultural backgrounds and you may have to do business with people who are thousands of kilometers away and so I think that the business program as a whole could just put together a course like that, then I would even take that course. It would be a popular class, because people would learn something. ...[S]sometimes in class students feel that they are learning about something that is made up - mock information, not real numbers and real dollars, but if they made a class just about doing business with different cultures I think it would do well because it's actually real world information that could help someone immediately. I think that would improve that if they actually made a whole class about it.

In contrast to this, yet another interviewee suggests that an international component should be woven throughout several courses in the following statement:

> Working with international companies, I would enjoy learning more about it and think it would be good if it were incorporated more into our courses so we could understand better.

Overwhelmingly, by identifying need for intercultural or international curriculum components and co-curricular activities that foster the development of intercultural competence, interviewees indicate that there are missed opportunities for intercultural competence development in the program. These findings will be discussed in greater detail in the following chapter.

Summary

In this chapter, I have discussed the ICCBS findings, the CQS findings, and the telephone interview findings, and have elucidated the similarities and inconsistencies between these. In the current study, the findings suggest that neither of exogenous factors are associated with intercultural competence development or CQ among students. As for endogenous factors, the descriptive statistics suggest that the majority of participants have participated in group assignments and extra-curricular activities and the majority reported that these had the greatest impact on their intercultural competence development. However, the results generated by the regression analyses do not reveal an association between group assignments and self-reported intercultural competence. The telephone interviews suggest that participants view student diversity as an asset and as a potential opportunity for intercultural competence development. Data gathered during the telephone interviews supports the descriptive statistics concerning group assignments and intercultural teamwork. However, participants also describe the missed opportunities and challenges they view as hindering their intercultural competence development during group assignments or intercultural teamwork. Participants identified the most salient barrier to intercultural competence development among students in the business program as other students' attitudes. Several suggested that instructors should stipulate that students work in intercultural teams rather than working with culturally similar others.

The regression analyses and Pearson correlation reveal that the strongest association exists between the following program factors and self-reported intercultural competence: 1) under methods of instruction, instructors who compare business practices in different cultural contexts; 2) under curriculum, text books, articles, or videos originating from other countries; and 3) under

co-curricular programs and activities, extra-curricular activities. However, the descriptive statistics shed additional light on these findings. Of the listed methods of instruction and curriculum components, participants report that the majority of these never or rarely are included in the either of these. In light of these findings, rather than indicating that the components are not associated with self-reported intercultural competence development, the findings point to missed opportunities for intercultural competence development within the business program. On the other hand, in those instances where they were included, participants reported them as being impactful in terms of their intercultural competence development.

In addition to this, the regression analysis and Pearson correlation reveal that there is no statistically significant association between personal or program factors and CQ. Furthermore, in the current study, the findings indicate no correlation between participants' self-reported intercultural competence and their CQ. Given that both measures are self-reporting, based solely on social desirability, one would expect a positive relationship. One explanation for this absence of a correlation between the two self-reported measures may be that only one survey item in the ICCBS is used as a measure of intercultural competence. In the next Chapter, the implications of these findings are discussed, as well as study limitations, and suggestions for further research.

Chapter Five: Implications

Introduction

Increasing globalization has made it more vital to understand the impact of culture on communication styles and effective leadership practices. Business graduates will be conducting business with clients and suppliers from culturally diverse countries and cultures. Increasing business opportunities abroad have led to more management and labor mobility. In Canada, changes in immigration policies have resulted in greater population diversity which has dramatically altered the demographic composition of Canada's largest cities (Hiebert, 2005), as well as many smaller cities, schools, and work places. Given this important change, there is a pressing industry need for global leaders who are interculturally competent (Gundling, Hogan, & Cvitkovich, 2011). In a report written for the Economist Intelligence Unit (2012), entitled *Competing Across Borders: How Cultural and Communication Barriers Affect Business*, findings revealed that a notable number of companies are stuck "at the stage where they can recognize the benefits of overcoming cultural and communication barriers, but are not necessarily doing enough to address this challenge." As copious literature in the fields of culture and leadership and global leadership attest, to lead effectively in culturally diverse or culturally unfamiliar settings, individuals must be culturally self-aware, aware of cultural differences and similarities, and they must be able to adapt their leadership and communication behaviors accordingly (Connerly & Pedersen, 2005; Moodian, 2009; and Gundling, Hogan, and Cvitkovich, 2011). Moodian (2009) argues that without intercultural competence, in the 21st century, leadership success may not be attainable.

The assumption that being immersed in a culturally diverse setting ensures the development of intercultural competence is erroneous, and it is contrary to one of the most salient themes prominent throughout the literature review: Intercultural competence is not a naturally occurring phenomenon (Deardorff, 2009). Based on this, in Canada, Jane Knight's (1999, p.13)

research findings indicate that a key priority for higher education is "to prepare students and scholars who are internationally knowledgeable and interculturally competent." To explore how intercultural competence is being developed in a business program at a Canadian university, the current study explored the personal and program factors influencing students' views about intercultural competence development in the business program at the university. The two exogenous factors are prior intercultural contact, and personal factors. The personal factors are: intercultural contact prior to the business program, student status (international, study abroad, or neither), age, mother's level of education, father's level of education, major, year of graduation, social networking with individuals from other cultures or countries, primary cultural or ethnic identification, secondary cultural or ethnic identification, languages spoken, and future work preferences. The program factors are: 1) intercultural contact during the business program, 2) methods of instruction, 3) curriculum, and 4) external program factors.

The research findings elucidate study participants' views regarding the ways in which, and extent to which, the program influences their intercultural competence development. With a view toward intercultural competence development and global leadership, the findings illuminate best practices and missed opportunities for intercultural competence development in the business program. In the following sections the discussion centers on the study's key findings, areas for future research, implications for policy implementation and practice, and study limitations.

Key Findings

In this chapter, sections are organized to align with the research questions. In the first of these sections, the findings pertaining to prior intercultural/international experience are discussed. Secondly, the discussion focuses on personal factors as they relate to self-reported intercultural competence development. Next, the discussion shifts to the extent to which business program factors are associated with self-reported intercultural competence. Then, the discussion turns the

ways in which participants' experiences in the business program influenced their thinking about their future professional lives. Finally, CQ and personal and program factors are discussed along with the relationship between self-reported intercultural competence and CQ.

Prior Intercultural Contact

The majority of the survey respondents indicate that they experienced intercultural contact prior to the business program; however, the regression analysis findings do not reveal an association between any of the factors categorized under prior intercultural contact and self-reported intercultural competence. Since the majority of participants who reported prior intercultural experiences indicated that they volunteered in intercultural settings, these findings support the Bennett's (2001a) contention that intercultural contact alone does not ensure intercultural competence development.

Personal Variables

The research findings do not indicate a statistically significant association between any of the personal variables and self-reported intercultural competence.

Program Variables

Intercultural Contact during the Program

According to Gordon Allport's (1954) contact theory, intergroup contact diminishes prejudice. These findings are supported by Pettigrew and Tropp's (2006) meta-analytic findings. In contrast to Allport, who posits that the reduction of prejudice is contingent on the presence of four conditions, Pettigrew and Tropp's (2006) findings indicate that even when those scope conditions are not present, intergroup contact diminishes prejudice. However, the regression results do not support this theory in the present study. The sample means for the section of the ICCBS survey that pertains to intercultural contact during the business program, presented in Appendix I, Table I.3, I.4, and I.5, show that in comparison to the other response options, survey respondents most frequently reported that group assignments have the greatest impact on

improving their intercultural competence. This finding is initially supported by the telephone interview findings. Most interviewees described group assignments as beneficial overall. However, many point to the missed opportunities for intercultural competence during group work. The reasons most frequently cited by interviewees for these missed opportunities are grounded in students' attitudes. Specifically, the principle of homophily functions as a key deterrent to intercultural competence development. This tendency has its roots in students' attitudes and specifically, students' lack of willingness to step outside of their comfort zone. During interviews, many students pointed to group work as a missed opportunity for intercultural development because of the tendency to choose to work with culturally similar others. Many of these students suggested that it would be helpful if instructors assigned students to work with students from culturally dissimilar backgrounds. The majority of interviewees saw the potential for intercultural competence development in group work; however, they stated that this opportunity had not been fully harnessed.

Another issue that arose repeatedly was that attempts to communicate with teammates were not reciprocated outside of the classroom. Half of the interviewees reported the frustrations they experienced when team members did not respond to emails or were uncooperative outside of the classroom. This finding reveals that these interviewees felt that some students in the program were not communicating respect to their teammates. Answering emails and being cooperative with other teammates, are two ways in which students could communicate respect. Respect is the foundation upon which relationships are built, and, for the purposes of this study, respect is the foundation upon which the knowledge and skills required for intercultural competence are built (Deardorff, 2009). Half of the interviewees also indicated that their groups did not work together effectively and, consequently, they reported experiencing stress as deadlines approached. Although participants indicated that group assignments were most impactful in increasing their intercultural competence, in both the ICCBS, and, in spite of the challenges,

during the telephone interviews, this finding is not supported by the regression results. The output generated by the regression do not support a statistically significant association between group assignments and self-reported intercultural competence.

Diverse Setting. Similarly, when participants were asked which factors influenced their intercultural competence development in the business program, each interviewee mentioned the diverse setting at the University, and in their business program in particular. Similarly, in the ICCBS, when asked which experiences in the business program had the greatest impact on their intercultural competence development, respondents reported that the diverse setting was most impactful. However, being exposed to people from cultural or ethnic backgrounds that are different than their own is not enough to foster intercultural competence development (Volet & Ang, 1998). In the workforce, this contention is supported by a plethora of human resource literature (Black & Gregersen, 1991; Chew, 2004; Riusala, 2000). The assumption that simply being immersed in a diverse setting fosters the development of intercultural competence has been at the very heart of the intercultural challenges that are described so frequently in the international human resource literature.

Methods of Instruction

The research outcomes indicate that comparing business practices in different cultural contexts is most strongly associated with participants' self-reported intercultural competence. This outcome is consistent when comparing method outcomes. The sample means, as presented in Table I. 11, in Appendix I, for the survey item pertaining to participants' views about the impact of this on their intercultural competence, support this finding as do the interview findings. According to Gundling, Hogan, and Cvitkovich (2011, p.36), "effective global leadership begins with the ability to see the differences that are most likely to make a difference." This study's findings beg the following pivotal question: To what extent is there support in the business school to initiate a dialogue about how more instructors could include

methods of instruction with the intention of comparing business practices in different cultural contexts?

Curriculum

The literature shows that a more internationalized curriculum provides an opportunity for Canadian students to "gain a valuable global perspective" (Association of Universities and Colleges of Canada, 2007, p. 4). However, the present study's findings indicate that study participants generally did not view the curriculum as including many of the operationalized factors that fall under the domain of an internationalized curriculum. According to the regression analysis, only one of the curriculum factors, specifically, textbooks, articles, or videos originating from other countries, is associated with participants' self -ranked intercultural competence. In fact, when students indicated the extent to which they viewed each of the curriculum factors as having improved their intercultural competence, as presented in Appendix I, Table .12, eight of the eleven items were most frequently reported as either never or rarely included in the curriculum. However, it would be hasty to generalize and draw conclusions about the entire program based on a sample composed mostly of first and second year students. Greater insight would be obtained by data gathered through a graduating exit survey.

Leading scholars in the field of curriculum internationalization, such as Mestenhauser (2011), Ellingboe, (1998); Knight, (1999), Paige (2005), and Deardorff (2008), assert that intercultural competence is an intended student outcome of an internationalized curriculum. Knight (1999) states:

> The preparation of graduates who have a strong knowledge and skill base in intercultural relations and communications is considered by many academics as one of the strongest rationales for internationalizing the teaching/learning of students in undergraduate and graduate programs (Knight, 1999, p. 17)

Research findings consistently reveal that developing intercultural competence is critical for global leadership development (Caligiuri & Di Santo, 2001; Chin, Gu & Tubbs, 2001; and Connerly & Peterson, 2005). This is true whether today's business graduates work locally or

internationally. With that in mind, future researchers might focus on the whether there would be support for adding intercultural competence as an articulated graduate attribute.

When asked "what, in the business program, was most impactful in terms of developing your intercultural competence," next to group assignments, courses that focus on culture and cultural differences were the most frequent response. The following courses were cited and are listed in order of the number of times they were mentioned: Business Communications, Ethics, Organizational Behavior, Marketing, International Business, Economics, Human Resources, Europe Regional, and Consumer Behavior. It is important to note that these courses are listed in response to an open text question in the ICCBS. Less than half of the survey participants responded to this question. The interview findings provide greater insights in this area. While the majority of interviewees reported international content in their courses, most of these respondents reported that cultural or intercultural content is not featured in the program in depth. Of those interviewees who did state that their courses had intercultural content, the same courses were often mentioned during the interviews. Business Communications and Organizational Behavior were mentioned most often as having some culture related content. International Finance, Macro Economics, Business Law, and Logistics were identified as having international content, however, very little cultural or intercultural content.

When interviewees were asked how the business program could provide opportunities for intercultural competence development, the majority of them recommended the inclusion of more intercultural or international components in the curriculum. According to the CQS outcomes, of the dimensions of the four-factor CQ model, the sample means for behavioral and cognitive CQ are the lowest. The mean for behavioral CQ reinforce the premise that participants do not view themselves as rating as highly, in relation to the other CQ capabilities, in terms of having the capability to adapt their communication styles and behavioral responses to suit a variety of cultural or intercultural contexts (Livermore, 2011). This finding supports the contention that

participants view themselves as lacking knowledge about other cultures and their norms, values, traditions, economic and social systems (Livermore, 2011). Although, according to participants, the curriculum does not feature much content about cultural differences and their impact on business. The findings reveal that when courses did include such a component, participants reported that they increased their intercultural competence. Future researchers might look at the extent to which program designers, and faculty, would support identifying more learning opportunities for raising students' awareness about the impact of cultural differences in business settings. Would program designers and faculty support embedding a strand that focuses on cultural differences, as they relate to business, into the business curriculum? If so, within each major, where would the learning opportunities for this strand exist? What would be the barriers? Perhaps, as Andrews (2013) suggests, students could be required to develop a reflective portfolio to advance their intercultural competence development, and showcase evidence of their intercultural skills and competencies to future employers as a human capital attribute. In the future, scholars might look at whether support exists for faculty who would like to introduce an intercultural competence development strand into their course.

Intercultural Teamwork / Group Work

Bennett (2001, p.1) posits that intercultural contact alone "is often useless for intercultural competence development, and it may even be destructive under certain circumstances." In the present study, in response to the open ended survey item that asks participants to identify their most impactful experiences, in relation to their intercultural competence development, of those who responded to this question, the majority pointed to group work or intercultural teamwork. During the telephone interviews, these two terms were used interchangeably, and again, both terms were mentioned by each interviewee as being impactful. However, although participants report group assignments and intercultural teamwork as being impactful, many participants expressed conflicting views about the efficacy of intergroup work as a means of increasing

intercultural competence. The results of this study, pertaining to group work, align with Briguglio's (2006) results that, in fact, "students may not have the necessary intercultural communication skills to enable them to work effectively in multi-cultural teams" (Briguglio, 2007, p. 8). On a cautionary note, Briguglio (2006) contends that such settings can fortify negative stereotypes. Numerous studies have concluded that group work in culturally diverse settings needs to be structured (Smart, Volet & Ang, 2002). Without intentional interventions, such as Briguglio's workshop, designed to assist students in working effectively in culturally diverse teams, students can experience considerable frustration and exclusion. Volet and Ang (1998) posit that without structure, in culturally diverse teams, learners will miss critical learning opportunities to develop their intercultural competence.

Barriers. Another consistent theme that emerged was participants' claim that "other students" would tend to work with people who were from cultural/ethnic backgrounds that were similar to their own. Volet and Ang (1998) found when they studied international university students' interactions in culturally diverse groups; when students have a choice, they prefer to work in homogenous cultural or national groups. Based on the present study's findings, the same principle, homophily, is apparent in this sample. However, while the majority of participants reported that they worked with students from cultural or ethnic backgrounds that were different than their own, many referred to the tendency of other students to form sub-groups. The present study's research findings are consistent with Briguglio's (2007) finding that "if students are left to their own devices they will tend to gravitate toward their own" (Briguglio, 2007, p. 8). Similarly, Briguglio's (2007) data analysis indicates that, in an Australian context, without intentional intervention students did not possess the requisite intercultural communication skills to work effectively in culturally diverse teams. At this point, it is significant to note that group work in culturally diverse settings can potentially provide fertile soil in which prejudice is reduced (Pettigrew & Tropp, 2006) and intercultural competence development will flourish.

Conversely, in culturally diverse setting, group participants may become frustrated, and more ethnocentric as a result of the experience (Bennett, 1993). With this in mind, given the culturally diverse work force into which most university business students will be entering, whether locally or internationally, it would be prudent to initiate a dialogue among stakeholders to determine whether they view this as an area that needs to be addressed. Would there be support for developing some sort of intentional intervention among program developers, faculty, and staff? A starting point might be for faculty to assign students intentionally to work with students from culturally dissimilar backgrounds. In fact, this was mentioned by several study participants as a way of eliminating the tendency for students to work with culturally similar others. However, it must be emphasized that without intentional interventions, such as a series of intercultural teamwork workshops, students will be ill equipped to navigate these cultural differences effectively (Briguglio, 2007). As for future research, it might be fruitful to replicate Briguglio's Australian study, in the University's business program, using an intervention and a control group, to determine if interventions, such as a series of intercultural teamwork workshops, would assist business students in working more effectively in intercultural teams in this Canadian setting.

External Program Factors

Of the listed external program factors, extra-curricular activities is the only one for which there is a statistically significant association with self-reported intercultural competence. Furthermore, as presented in Table I.6, I.7, and I.8, in Appendix I, for the impact of extra-curricular activities on intercultural competence development, the sample mean is the highest mean of all the means for factors in this category. The output generated by the regression analysis supports this finding since the regression analysis revealed a significant correlation between extra-curricular activities and self-reported intercultural competence. This finding is discussed in the subsequent section.

During the telephone interviews, several interviewees suggested that extra-curricular activities, aimed at raising awareness about culture(s) or that were internationally or interculturally focused might be one way promote intercultural competence development among business students. For instance, one interviewee suggests:

> I know that at other universities they have different days where they celebrate different cultures; I think that if [the University] had that, it would really help.

Another student explains:

> Clubs and extra-curricular activities would help... to open myself up to different cultures and to understand who people are and why they do what they do.

Yet, as several interviewees stated, in today's competitive job market, before committing their time to such activities, they consider the extent to which an activity will give them a competitive advantage upon entering the job market. This sentiment is echoed by the following interviewee while he was describing how the business program could assist students in developing intercultural competence:

> Maybe something like a model UN or something... Maybe groups or extracurricular activities about tolerance or an international study group, but many people don't really feel like doing anything that doesn't look good on their resumes.

With this in mind, perhaps a co-curricular program that results in a Global Leadership Certificate could be developed for business students. The term "global leadership" denotes intercultural or international awareness and the capability to be effective in culturally diverse settings. As Green (2012, p. 1) points out "awareness of the world around each student begins with self-awareness." A Global Leadership Certificate may enhance business students' resumes and workforce marketability. A co-curricular option, such as this, could provide business students with an opportunity to develop the knowledge, skills, and attitudes that pave the way to intercultural competence (Deardorff, 2008). Such a program would require a business department base and support unit to oversee and manage such a program.

Study Abroad Programs. Since only nine of the ICCBS respondents participated in the business school's study abroad program at the time that the ICCBS data were collected, any conclusions drawn based on these data would be meaningless. However, one point that was mentioned by several interviewees was the need to work to pay tuition fees. With that in mind, in the future, researchers might focus on whether the current costs and opportunity costs, associated with participating in study abroad programs at the University, would be prohibitively expensive for most students. If study abroad programs are out of reach for the majority of students, a more internationalized curriculum may be one way to foster intercultural competence among students. According to the Association of Universities and Colleges of Canada (2007, p. 4), "with a strong academic rationale driving internationalization, the large majority of Canadian students who do not have the opportunity to study abroad will nevertheless be able to gain a valuable global perspective through an internationalized education at home."

Future Work Preferences

Although the regression analysis indicated that the association between self-reported intercultural competence and future work preferences was not statistically significant, the majority of interviewees did report that the business program influenced their international or intercultural hopes for the future. One interviewee states:

> As Canada becomes more diverse, being forced to be in a diverse situation has caused me not only to deal with people from different backgrounds but also to want to be around them. You realize that there are a lot of benefits to working with people from different backgrounds and it's intriguing.

Another interviewee states that:

> It made me more confident. I haven't really travelled at all. Personally, [the business program] really opened my eyes to how people from different cultures act. I guess I am really interested in learning about the different cultures that I'm exposed to.

The majority of interviewees expressed a heightened interest in travelling and a few stated that, as a result of the program, they would like to work abroad on a short-term basis.

Personal and Program Factors and CQ

According to the goodness of fit criteria, the regression analyses reveal no significant association between any of the personal or program factors and CQ. Furthermore, the results of the Pearson correlation coefficient indicate that there is no association between self-reported intercultural competence and CQ. Even if both measures reflect social desirability and nothing else, one would expect there would still be a positive relationship between the two - since, in this study, both measurements are self-reported.. However, the self-ranked intercultural competence is measured by only one survey item in the ICCBS and, in light of this, self-reported intercultural competence may not be a reliable measure of intercultural competence. Perhaps future researchers could look at how the CQS relates to other instruments such as the IDI.

Study Limitations

The present study has several limitations. Due to financial and time constraints, in the present study, intercultural competence, the dependent variable, is self-reported. The majority of participants ranked themselves as fairly interculturally competent, with 73% ranking themselves as higher than 6 on a scale of 1 to 10. While it is useful to know how participants view themselves, it would be interesting and more meaningful, to have assessed their intercultural competence by using the IDI to gain deeper insights on how respondents make sense of, and respond to, cultural differences. The IDI would provide extremely useful findings for business program development as well.

The study findings would have been more informative if a larger segment of the sample consisted of fourth year students. The majority of study participants (67%) were in either the first or second year of the business program. In retrospect, a better understanding of the impact of program variables would have resulted if fourth year students, in their final semester, had been the target sample. Ideally, an exit survey should be administered.

The present study is exploratory in nature. It was designed to identify factors influencing participants' views about the ways in which the business program influenced their intercultural competence development. Although these research findings provide valuable insights, further research is required to investigate the impact of program factors on students' intercultural competence development.

The ICCBS instrument should be refined. As the coefficient alpha indicated, there is redundancy within the ICCBS. To eliminate the redundancy, the second question for each factor within each domain of interest, should be eliminated. Specifically, the following question should be eliminated: To what extent did _____ increase your interest in culture based behavioral differences?' In hindsight, deleting this question would have been beneficial in the following ways: 1) less redundancy, 2) it would have required less time for the participants to complete the survey, and, 3) participant exhaustion may have been reduced. Consequently, these refinements may have resulted in a higher response rate.

A fifth response option, "not applicable" should have been included in the Likert scale. Opting to use the forced-choice method may have prompted participants to make choices that may not have accurately reflected their views. This may account for some of the inconsistencies in the data findings as well. In several cases, as noted in Chapter Four, more respondents ranked items than the number who reported having participated or experienced them. Central tendency bias, that is, the respondents' tendency to avoid the extreme responses on either end of the Likert scale, may partially, explain the aforementioned inconsistencies between the data captured for the three questions pertaining to each sub-item that fall under some of the domains of interest.

Recommendations for Future Research

The study reveals that students value the diversity of the student body. The findings also point to missed opportunities to utilize this valuable natural resource, i.e. the diversity of the student body. Future researchers might look at the extent to which university leadership would support and promote the inclusion of more intercultural learning opportunities within the business program, and the extent to which there is support for planning intentionally for intercultural competence as a business graduate attribute. To promote intercultural competence among business students, researchers might explore whether faculty and program developers would support the inclusion of co-curricular programs, such as a Global Leadership Certificate, and whether such a program would be feasible. Perhaps future researchers could explore the extent to which program designers and faculty would support identifying more intercultural learning opportunities within each business major for business students, and whether they would support embedding a learning strand focusing on cultural differences, as they relate to business, into the curriculum. Researchers could identify whether there are barriers that would hinder embedding such a strand and, if so, how could these be diminished? On the other hand, future researchers could explore the extent to which support exists for faculty who would like to embed an intercultural competence development element into their courses. Researchers might focus on whether there is support among faculty for intentionally assigning students to culturally diverse teams, and emphasizing the importance of working together effectively in these teams. Finally, future researchers might administer the IDI to the same sample to determine the extent to which their self-reported intercultural competence is aligned with the IDI assessment.

Conclusion

The key aim of the current study was to identify the ways and extent to which intercultural competence is developed among undergraduate business students at a Canadian tertiary institution. Toward that end, the present study explored study participants' views about factors

influencing their intercultural competence development at the University. The present study was quantitative and qualitative, and both types of data provided valuable insights and illuminated study participants' views about best practices and areas in need of enhancement in the business program. The regression analyses reveal that the following program variables are associated with respondents' self-reported intercultural competence:

1. comparisons of business practices in different cultural contexts (method of instruction)
2. textbooks, articles, or videos originating from other countries (curriculum)
3. extra-curricular activities (external programs and activities)

It is salient to note that out of thirty-two program factors, the regression analyses findings indicate that only the three aforementioned components are associated with self-reported intercultural competence. Instead of indicating that the other program factors are not associated with intercultural competence development, the findings suggest that this result stems from the reality that most of these components are not featured prominently in the business program. The descriptive statistics, for both the quantitative and qualitative ICCBS data, indicate that most participants view group assignments and intercultural teamwork as impactful in terms of intercultural competence development. This finding is supported by the interview findings. Yet this contention is not supported by the regression analyses. The absence of a statistically significant association between group assignments or intercultural teamwork and self-reported intercultural competence may be grounded in the interview findings that some students lack the crucial attitudes, such as openness, respect, and curiosity upon which intercultural competence is built (Deardorff, 2009). While the current findings provide insights into participants' views, future research is needed in this area. The present study's findings point to missed opportunities to foster the development of skills and competencies among students so that they are equipped to interact effectively in intercultural teams. Furthermore, the findings reveal that respondents

view the culturally diverse setting in the business school as impactful. According to ICCBS qualitative findings, which are supported by the telephone interview findings, generally, study participants report that they are motivated to connect with culturally dissimilar students. This is supported by the CQS findings. The empirical outcomes also indicate that participants view learning about cultural differences as impactful, in terms of improving their intercultural competence, and would welcome more of these opportunities. However, as previously observed, the sample consists predominantly of first and second year students who have not experienced the full gamut of business program components. Although the ICCBS open-ended survey item and interview findings indicate that participants view group assignments as impactful in terms of intercultural competence development, the findings also reveal that this learning opportunity could be better harnessed if instructors encouraged students to resist the tendency to work with culturally similar others, and emphasized the importance of utilizing this opportunity with a view to developing the requisite attitudes, knowledge, and skills to communicate effectively across cultural or ethnic lines.

Also noteworthy, is the finding that the regression analysis and Pearson correlation coefficient, suggest that there is no association between personal or program factors and composite CQ. Moreover, the present study's findings indicate no correlation between the participants' self-reported intercultural competence in the ICCBS data and their composite CQ. However, the ICCBS findings may explain, at least partially, the lower scores for the behavioral and cognitive CQ. The ICCBS findings indicate that the business program does not focus heavily on imbuing business students with general knowledge about other cultures, values, and norms, economic and social systems. Similarly, the findings reveal that the program does not focus extensively on intercultural content. To some extent, this may explain the lower score for behavioral CQ which indicates that participants do not feel they are equipped with a flexible array of behavioral responses for various cultural contexts.

With its culturally diverse student body, the university's business program presents a microcosm of the diverse and highly interconnected world in which its business graduates will be working. As the research findings indicate, diversity presents challenges. However, it also presents learning opportunities. This study's findings support the contention that intercultural contact or cultural immersion without specifically sequenced intentional pedagogy will not effectively foster the development of intercultural sensitivity (Bennett, 1993, 2001; Mendenhall, et al., 2008; Paige, 2006; Vloeberghs & Macfarlane, 2007). Bhawuk and Saduka (2009) use the analogy of a bridge to elucidate how intercultural competence is developed through intercultural sensitivity. This setting provides a myriad of opportunities for faculty and staff to foster among students the development of the requisite attitudes, knowledge, and skills necessary to succeed and flourish in the emerging global community. Now more than ever, business leaders in the new millennium will need to be interculturally competent so that they can build bridges and effectively navigate unfamiliar intercultural worlds. The present study's findings suggest the importance for the business program to raise cultural self awareness, and promote the development of knowledge, skills, and attitudes, which are the foundation for intercultural competence development (Deardorff, 2009), and essential for global leadership development.

REFERENCES

Adair, J. (1973). *Action-centered leadership.* New York: McGraw-Hill.

Adler, N., & Bartholomew, S. (1992). Managing globally competent people. *Academy of Management Executive, 6*(3), 52-65.

Allerton, H. (1997). Expatriate gaps. *Training & Development. 51*(7), 7-8.

Allport, G. W. (1954). *The nature of prejudice.* Cambridge, MA: Addison Wesley.

Alon, I. & Higgins, J. M. (2005). Global leadership success through emotional, and cultural intelligences. *Business Horizons, 48*(6), 501-512.

Altbach, P. Reisberg, L., & Rumbley, L. (2009). *Trends in global higher education, tracking an academic revolution*. A report prepared for the UNESCO 2009 World Conference on Higher Education. Paris: UNESCO. Retrieved from: *unesdoc.unesco.org/images/0018/001831/183168e.pdf*

Alves, S. S. & Mendes, L. (2006). Awareness and practice of plurilingualism and intercomprehension in Europe. *Language & Intercultural Communication, 6*(3/4), 211-218. doi:10.2167/laic248.0.

Andreason, A. (2001). Ensuring the success of expatriate managers. *Journal of Business and Public Affairs,1.* Retrieved from http://www.murraystate.edu/cbpa/journal/01Fall/andreason.pdf

Andrews, M. (2013). Why our students need co-curricular, not extra-curricular, activities. *The Guardian.* Retrieved from http://www.theguardian.com/higher-education-network/blog/2013/jan/22/student-development-university-curriculum-design

Ang, S., Van Dyne, L., Koh, C., Ng, K. Y., Templer, K. J., Tay, C., & Chandrasekar, N. A. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation and task performance. *Management and Organization Review 3*(3), 335-371. doi:10.1111/j.1740-8784.2007.000082.x

Ang, S., Van Dyne, L., & Koh, C. S. K. (2005). Personality correlates of the four factor model of cultural intelligence. *Group and Organization Management, 31*, 100-123.

Angouri, J. (2010). If we know about culture it will be easier to work with one another: Developing skills for handling corporate meetings with multinational participation. *Language and Intercultural Communication*. *10*(3), 206-224. doi:10.1080/14708470903348549

Asante, M. K., Miike, Y., & Yin, J. (Eds.) (2008). *The global intercultural communication reader*. New York: Routledge.

Association of Universities and Colleges of Canada (AUCC). (2005). *Canadian Universities: Active around the world*. Distributed at Internationalizing Canada's Universities: A York International Symposium,York University, March 3, 2006.

Association of Universities and Colleges of Canada (AUCC). (2007). *Internationalization of the curriculum.* Retrieved from: http://www.aucc.ca/wp-content/uploads/2011/05/internationalization-curriculum-2007.pdf

Association of Universities, and Association of Universities and Colleges of Canada (AUCC). (2007). *Canadian universities and international student mobility.* Retrieved from *www.aucc.ca/_pdf/english/publications/student_mobility_2007_e.pdf*

Association of Universities and Colleges of Canada (AUCC). (2010). *Trends in Higher Education*. *Vol. 1 –Enrolment.* Retrieved from: http://www.aucc.ca/wp -content/uploads/2011/05/trends-2011-vol1-enrolment-e.pdf

Association of Universities and Colleges of Canada (AUCC) and Scotiabank. (2007). *Internationalizing Canadian campuses. Main themes emerging from Scotiabank-AUCC workship on excellence in internationalization in Canadian universities.* Retrieved from http://www.aucc.ca/_pdf/english/publications/aucc-scotia_web_e.pdf

Avolio, B. J., & Bass, B. M. (2002). *Developing potential across a full range of leadership: Cases on transactional, and transformational leadership.* Mahwah, NJ: Lawrence Erlbaum Associates.

Ayas, H. M. (2006). Assessing the intercultural sensitivity of third-year medical students at the George Washington University. (Doctoral dissertation). Retrieved from Proquest Dissertations and Theses database. (ATT: 3237032).

Bandura, A. (1977). *Social learning theory.* Englewood Cliffs, NJ: Prentice-Hall.

Barker, S., & Crichton, J. (n.d.) Assessing and evaluating intercultural teaching, and learning: An information management case study. *Journal of International Education in Business. 1*(1). doi:10.1108/18363261080001588

Bass, B. M. (1990a). *Bass & Stogdill's handbook of leadership: Theory, research and managerial applications* (3rd ed.). New York: Free Press.

Bass, B. M. (1990b). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics*, Winter: 19-31.

Bass, B. M. (1985). *Leadership and performance beyond expectation.* New York: Free Press.

Bass, B. M. & Avolio, B. J. (1994) *Improving, organizational effectiveness through transformational leadership.* Thousand Oaks, CA: SAGE Publications.

Bass, B. M. & Steidlmeier, P. (1998). *Ethics, character and authentic transformational leadership.* Center for Leadership Studies, School of Management, Binghamton University.

Bayles, P. B. (2009). Assessing the intercultural sensitivity of elementary teachers in bilingual schools in a Texas school district. (Doctoral dissertation). Retrieved from University of Minnesota Digital Conservatory database, http://purl.umn.edu/49152

Becker, G. S. (1962). Investment in human capital: A theoretical analysis. *Journal of Political Economy, 70*(5), 9-49.

Belbin, R. M. (1993) *Team roles at work*. Oxford: Butterworth-Heinemann.

Bennis, W. (1959). Leadership theory and administrative behavior: The problems of authority. *Administrative Science Quarterly*, *4*, 259-301.

Bennis, W., & Nanus, B. (1985). *Leaders: The strategies for taking charge.* New York: Harper & Row.

Bennis, W., & O'Toole, J. (2005). How business schools lost their way. *Harvard Business Review, 83,* 96-104. Retrieved from http://www.rasalevickaite.lt/kmtm/skaitinys.pdf

Bennett, J. M. (2009). Cultivating intercultural competence: A process perspective. In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 121-140). London: SAGE Publications.

Bennett, M. J. (1993). Towards ethnorelativism: a developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.

Bennett, M. J. (Ed.) (1998). *Basic concepts of intercultural communication: Selected readings.* Yarmouth, ME: Intercultural Press.

Bennett, M. J. (2001a). Intercultural competence for global leadership. In R. D. Reineke (Ed.) *Interkulturelles Management*.(pp. 207-226). Wiesbaden: Gabler Verlag.

Bennett, M. J. (2001b). An intercultural mindset and skillset for global leadership. In *Leadership without borders: Developing global leaders* (pp. 1-15). Conference proceedings of the National Leadership Institute and Center for Creative Leadership. Adelphi, MD: University of Maryland University College.

Bennett, M. J., & Bennett, J. M. (n.d.). *The D-I-E model of debriefing.* (Unpublished materials). Summer Institute for Intercultural Communication, Intercultural Communication Institute, Portland, OR.

Bennett, M. J. (2010). *Creating an interculturally competent campus to educate global citizens,* Paper presented to the Universidad 2010 7th International Congress on Higher Education.
Retrieved from *www.idrinstitute.org/allegati/IDRI_t.../27/FILE_Documento.pdf*

Berger, P. L., & Luekmann, T. (1967). *The social construction of reality: A treatise in the sociology of knowledge.* Garden City, NJ: Anchor.

Bergmann, H., Hurson, K., & Russ-Eft, D. (1999) *Everyone a leader: A grassroots model for the new workplace*. New York: John Wiley and Sons.

Bhawuk, D. P. S., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations, 16*, 413-36.

Bhawuk, D. P. S., & Brislin, R. (2000). Cross-cultural training: A review. *Delhi Business Review. 1*, 1-20. Retrieved from: *www.delhibusinessreview.org/v_1n1/dbrv1n1b.pdf*

Bhawuk, D. P. S. & Sakuda, K. H. (2009). Intercultural sensitivity for global managers. In M. A. Moodian (Ed.) *Contemporary leadership and intercultural competence: Exploring the cross-cultural dynamics within organization* (pp. 255-267). Los Angeles, CA: SAGE Publishing.

Bird, A. (2008). Assessing global leadership competencies. In M. Mendenhall, J. Osland, A. Bird, G. Oddou, & M. Maznevski (Eds.), *Global leadership: Research, practice and development* (pp. 64-80). New York: Routledge.

Bird, A., & Osland, J. S. (2004). Global competencies: An introduction. In H. W. Lane, M. Maznevski, M. E. Mendenhall & J. McNett (Eds.), *The Blackwell handbook of global management: A guide to managing complexity* (pp. 57-81). Oxford: Blackwell.

Black, J. S. (1992). Coming home: The relationship of expatriate expectations with repatriation adjustment, and job performance. *Human Relations, 45*(2), 177-192.

Black, S. J., & Mendenhall, M. (1990). Cross-cultural training effectiveness: A review and a theoretical framework for future research. *Academy of Management Review, 15*(1), 113 - 136.

Black, S. J., & Mendenhall, M. (1991). The U-Curve adjustment hypothesis revisited: A review and theoretical framework. *Journal of International Business Studies, 22*(2), 225-247.

Black, J. S., & Gregersen, H. B. (1991). When Yankees come home: Factors related to expatriate and spouse repatriating adjustment. *International Business Studies, 22*(3), 671-694.

Black, S. J., & Gregersen, H. B. (2000). High impact training: Forging leaders for the global frontier. *Human Resources Management, 39*(23), 173-184. doi:10.1002/1099-050X(200022/23)39:2/3<173::AID-HRM7>3.3.CO;2-N.

Black S. J., Morrison, A. J., & Gregersen, H. B. (1999). *Global explorers: The next generation of leaders.* New York: Routledge.

Blackler, F., & Kennedy, A. (2003). *The design of a development programme for experienced top managers from the public sector*. Working Paper, Lancaster University.

Blake, R. R., & J. S. Mouton (1964). *The managerial grid*. Houston TX: Gulf.

Burns, J. M. (1978). *Leadership.* New York: Harper & Row.

Boggs, A. & Trick, A. (2009). *Making colleges-university collaboration work: Ontario in a national and international context.* Toronto: Higher Education Quality Council of Ontario. Retrieved from http://www.heqco.ca/sitecollectiondocuments/making%20college-university%20cooperation%20work.pdf

Bolden, R., Gosling, J., Marturano, A., & Dennison, P. (2003). *A review of leadership theory and competency frameworks*. Centre for Leadership Studies, University of Exeter. Retrieved from http://center.exeter.ac.uk/cls/documents/mgmt_standards.pdf

Bolman, L. G., & Deal, T. E. (2003). *Reframing, organizations: Artistry, choice, and leadership.*San Francisco, CA: Jossey-Bass.

Bourdieu, P. (1986). Forms of capital. In J. C. Richards (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). New York: Greenwood Press.

Brake, T. (1997). *The global leader: Critical factors for creating the world class, organization.* Chicago: Irwin Professional Pub.

Brand, H. J. E. M. (1993). *Prognosetechnieken.* Amsterdam: Stenfert Kroese.

Briguglio, C. (2006). Empowering students by developing their intercultural competence: A two way process. Retrieved from: http://espace.library.curtin.edu.au/webclient/StreamGate?folder_id=0&dvs=1415992895683~225&usePid1=true&usePid2=true

Briguglio, C. (2007). Educating the business graduate of the 21st century: Communication for a globalized world. *International Journal of Teaching, and Learning in Higher Education, 19*(1),8–20. Retrieved from http://www.isetl.org/ijtlhe/

Brislin, R. W. (1993). A culture-general assimilator: Preparation for various types of sojourns. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 281-300). Yarmouth, ME: Intercultural Press.

Brislin, R. W., & Pedersen, P. (1976). *Cross-cultural, orientation programs.* New York, NY: Gardner Press.

Bryant, A., & Charmaz, K. (2007). *The SAGE handbook of grounded theory.* London: SAGE Publications.

Bueno, C. M., & Tubbs, S. L. (2004). Identifying global leadership competencies: An exploratory study. *The Journal of American Academy of Business, 5(1/2),* 80-87.

Burns, J. M. (1978). *Leadership*. New York, NY: Harper & Row.

Burns, J. M. (2004). *Transforming leadership: A new pursuit of happiness*. New York, NY: Grove Press.

Caligiuri, P. M. (1997). Assessing expatriate success: Beyond just "being there." *New Approaches to Employee Management, 4*, 117-140. Retrieved from *chrs.rutgers.edu/pub_documents/Paula_13.pd*

Caligiuri, P., & DiSanto, V. (2001). Global competence, and can it be developed through global assignments? *Human Resource Planning, 24*(3), 27-38. doi:10.1016/jrmr.2006.03.009

Campbell, D. P. (2006). Globalization: The basic principles of leadership are universal and timeless. In W. Mobley, & E. Weldon (Eds.), *Advanced in global leadership* (pp. 143 -160). Oxford: JAI Press.

Canadian Council on Learning. (2010). *Navigating post-secondary education in Canada: The challenge of a changing landscape.* Retrieved from: http://www.ccl-cca.ca/pdfs/PSE/2010/PSEChallengesMonograph2_EN.pdf

Carlyle, T. (1888). *On heroes, hero-worship, and the heroic in history*, New York: Fredrick A. Stokes & Brother.

Chang, J. (2003). *Three daughters of China: Wild swans.* New York, NY: Simon & Schuster.

Chen, G. M., & An, R. (2009). *A Chinese model of intercultural leadership competence.* In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 196-208). Los Angeles, CA: SAGE Publications, Inc.

Chen, G. M., & Starosta, W. J. (2008). Intercultural communication competence: A synthesis. In M. K. Asante, Y. Miike, & J. Yin (Eds.), *The global intercultural communication reader* (pp. 215-238). New York, NY: Routledge.

Chew, J. (2004). Managing MNC expatriates through crises: A challenge for international human resource management. *Research and Practice in Human Resource Management, 12*(2), 1-30. Retrieved from http://rphrm.curtin.edu.au/2004/issue2/expats.html

Citron, J. L. (2002). U.S. students abroad: Host culture integration or third culture formation? In W. Grünzweig & N. Rinehart (Eds.), *Rockin' in Red Square: Critical approaches to international education in the age of cyberculture* (pp. 41-56). Piscataway, NJ: Transaction Publishers.

Chen, H. (2008). Intercultural sensitivity development among Taiwan business college students. Ph.D. dissertation, Kent State University, United States -- Ohio. Retrieved from: Dissertations & Theses: A&I.(Publication No. AAT 3302105).

Chin, C. O., & Gaynier, L. P. (2006). *Global leadership competence: A cultural intelligence perspective.* Presented at the 2006 MBAA Conference. Retrieved from http://csuohio.academia.edu/LisaGaynier/Papers/262972/Global_Leadership_Competence_A_Cultural_Intelligence_Perspective

Chin, C. O., Gu, J. & Tubbs, S. (2001). Developing global leadership competencies. *Journal of Leadership Studies*, *7*(4): 20-35.

Coleman, J. C. (1988). Social capital in the creation of human capital. *American Journal of Sociology, 94*, S95-S120.

Conner, J. (2000). Developing the global leaders of tomorrow. *Human Resource Management, 39*(2,3), 146-157. Retrieved from: http://www.romanzini.com.br/r_works_01/fase_2_ufrgs_adp123/jill_conner/jill_conner_en.pdf

Connerly. M. L., & Pederson, P. B. (2005). *Leadership in a diverse and multicultural environment.* Thousand Oaks, CA: SAGE Publications.

Cornwall, G. H., & Stoddard, E. W. (1999). *Globalizing knowledge: Connecting international and intercultural studies.* Washington, DC: Association of American Colleges and Universities.

Covey, S. (1992) *Principle-centered leadership.* New York, NY: Simon and Schuster.

Cornwall, G. H., & Stoddard, E.W. (1999). *Globalizing knowledge: Connecting international and intercultural studies.* Washington, DC: Association of American Colleges and Universities.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative and mixed methods approaches* (3rd ed.). Los Angeles, CA: SAGE Publications.

Creswell, J. W. & Plano Clark, V. L. (2007). *Designing and conducting mixed methods research.* Thousand Oaks, CA: Sage.

Dainty, P. (2008). *Leading and managing in a global environment: Developing executive competencies for the world stage.* Melbourne Business School, University of Melbourne. Retrieved from http://works.bepress.com/cgi/viewcontent.cgi?article=1001&context=paul_dainty

Dalton, M. A., & Ernst, C. (2004). Developing leaders for global roles. In C. D. McCauley & E. VanVelsor (Eds.), *The center for creative leadership handbook of leadership development* (2nd ed., pp. 361-382). San Francisco, CA: Jossey-Bass and Center for Creative Leadership.

Davis, J. C. (2009). *Empirical exploration into the intercultural sensitivity of foreign student advisors in the United States: The state of the profession.* (Doctoral dissertation). Retrieved from Boston College Libraries Database, http://hdl.handle.net/2345/979

Deardorff, D. K. (2004a*). Identification, and assessment of intercultural competence as an outcome of internationalization at institutions of higher education in the United States.* (Doctoral dissertation). Retrieved from http://repository.lib.ncsu.edu/ir/bitstream/1840.16/5733/1/etd.pdf

Deardorff, D. K. (2004b). Internationalization: In search of intercultural competence. *International Educator, XIII (2),*13-15.

Deardorff, D. K. (2008). Intercultural competence: A definition, model and implication foreducation abroad. In V. Savicki (Ed.), *Developing intercultural comptence and transformation: Theory, research and applicaiton in international education* (pp. 32-52). Sterling, VA: Stylus.

Deardorff, D. K. (Ed.) (2009). *The SAGE handbook for intercultural competence*. Los Angeles, CA: SAGE Publications, Inc.

De Wit, H. (2011). Globalisation and internationalisation of higher education. *Reista de Universidad y Sociedad del Conocimiento (RUSC). 8*(2), 241-248. Retrieved from http://rusc.uoc.edu/ojs/index.[j[/risc/artoc;e/voew/v8n2-dewit-emg.

Dickson, M. W., Dem Hartog, D. N., & Mitchelson, K. (2003). Research on leadership in a cross-cultural context: Making progress, and raising new questions. *The Leadership Quarterly*, *14*, 729-768. Retrieved from http://www.ilanet.org/Publications/LQArticles/DenHartog.pdf

Dillman, D. A. (2007). *Mail and internet surveys: The tailored design. (*2nd ed.). Hoboken, NJ: John Wiley.

Dorfman, P. (2004). International and cross-cultural leadership research. In B. J. Punnett & O. Shenkar (Eds.), *Handbook for international management research* (2nd ed., pp. 265-355). Ann Arbor, MI: University of Michigan Press.

Earley, P. C., & Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures.* Palo Alto, CA: Stanford University Press.

Earley, P. C. & Mosakowski, E. (2005). Cultural intelligence. *Harvard Business Review,* 82, 139-153.

Economist Intelligence Unit. (2012). Competing across borders: How cultural and communication barriers affect business. Retrieved from *http://www.jku.at/zsp/content/e48784/e164612/Competing_across_borders.pdf*

Egan, M. L., & Bendick, Jr., M. (2007). *Teaching cultural competence: What multiculturalmanagement courses can learn from diversity.* Retrieved from http://www.bendickegan.com/pdf/10012007/EganBendickMulticultural2007.pdf

Eisenchlas, S., & Trevaskes, S. (2007). Developing intercultural communication skills through intergroup interaction. *Intercultural Education*, *18*(5), 413-425. doi:10.1080/14675980701685271

Ellingboe, B. J. (1998). Divisional strategies to internationalize a campus portrait: Results, resistance, and recommendations from a case study at a U.S. university. In J. F. Mestenhouser (Ed.), *Reforming the higher education curriculum: Internationalizing the campus*. Phoenix, AZ: American Council on Education, Oryx Press.

Fantini, A. E. (2000). *A central concern: Developing intercultural competence.* Retrieved from http://www.leonardodavinci-projekte.org/prj/2935/prd/8/1/develop-I-com.pdf

Fantini, A. E. (2006). *Assessment tools of intercultural communicative competence.* Retrieved from http://www.sit.edu/SITOccasionalPapers/feil_appendix_f.pdf

Fantini, A. E. (2007). *Exploring, and assessing intercultural competence*. Retrieved from http://www.experiment.org/documents/FinalGSIResearchReport12.06_000.pdf

Fiedler, F. E. (1958). *Leader attitude and group effectiveness*. Urbana, IL: University of Illinois Press.

Fiedler, F. E. (1967). *A theory of leadership effectiveness.* New York: McGraw-Hill.

Fiedler, F. E., Mitchell, T. R., & Triandis, H. C. (1971). The culture-assimilator: An approach to cross-cultural training. *Journal of Applied Psychology, 55,* 95-102.

Fisher-Yoshida, B. (2005). Reframing conflict: Intercultural conflict as potential transformation. *Journal of Intercultural Communication, 8,* 1-16.

Fowler, S. M., & Mumford, M. G. (Eds.) (1995). *Intercultural sourcebook: Cross-cultural training methods, Volume 1*. Boston, MA: Intercultural Press.

Foreign Affairs and International Trade Canada. (2009). *International students contribute over 6.5 billion to Canadian economy*. Retrieved from http://www.international.gc.ca/media_commerce/comm/news -communiques/2009/319.aspx?view=

Freeman, M. (2009). *Embedding the development of intercultural competence in business education CG6-37*. Retrieved from http://www.altcexchange.edu.au/1-embedding-development-intercultural-competence business-higher education.

Fretheim, A. M. (2007). Assessing the intercultural sensitivity of educators in an American international school. Retrieved from Proquest (AAT 3292934).

Friedman, T. L. (2008). *The world is flat: A brief history of the twenty first century*. New York, NY: Farrar, Straus, and Giroux.

Fritz, W., Möllenberg, A., & Chen, G. M. (2001). *Measuring intercultural sensitivity in different cultural contexts.* Retrieved from http://www.eric.ed.gov/PDFS/ED456491.pdf

Fry, G. W. (2008). *Toward excellence in graduate education: A mixed methods and interdisciplinary study.* Nagoya University. Retrieved from http://www.cshe.nagoya-u.ac.jp/publications/journal/no8/14.pdf

Fry, G. W. & Paige, R. M. (2009). Study abroad for global engagement project. Retrieved from: http://cehd.umn.edu/projects/sage/default.html Fukuyama, F. (1995).

Fukuyama, F. (1995). Social capital and the global economy. *Foreign Affairs, 74*(5), 89-101.

Gardner, J. W. (1990). *On leadership.* New York: Free Press.

Goldsmith, M. (2003). Global leadership: The next generation. Upper Saddle River, NJ: FT/Prentice Hall.

Gonçalves, M., & Andrade, A. I. (2007). Connecting languages: The use of the portfolio as a means of exploring and overcoming frontiers within the curriculum. *European Journal of Teacher Education, 30*(2), 95-213. doi: 10.1080/02619760701274001

Greenleaf, R. (1970) *Servant as leader*. Indianapolis, IN: Robert K. Greenleaf Center.

Gronn, P. (1995). Greatness re-visited: The current obsession with transformational leadership. *Leading, and Managing 1*(1), 14-27.

Grove, C. N. (2005). *Leadership style variations across cultures: Overview of GLOBE research findings.* Retrieved from http://www.grovewell.com/pub-GLOBE -leadership.html

Grove, C. & Torbiörn, I. (1993). A new conceptualization of intercultural adjustment, and the goals of training. In R. M. Paige (Ed.), *Education for the intercultural experience.* (pp. 73-108). Yarmouth, ME: Intercultural Press.

Goleman, D. (1995). *Emotional intelligence.* New York: Bantam Books.

Green, M. F. (2012). Global citizenship: What are we talking about an why does it matter? *Trends and Insights for International Education Leaders.* Retrieved from http://www.nafsa.org/_/File/_/ti_global_citizen.pdf

Greenholtz, J. (2000). Assessing cross-cultural competence in transnational education: The intercultural development inventory. *Higher Education in Europe*, *25*(3), 411-416. doi:10.1080/03797720020016033

Gregor, A. D. (Ed.). (2002). *Globalization, trade liberalization, and higher education: Research areas and questions.* (Occasional Paper No.10). Winnipeg, Manitoba: University of Manitoba. Retrieved from http://umanitoba.ca/cherd/media/OPHE10_Globalization.pdf

Gudykunst, W. B. (2005). An anxiety/uncertainty management (AUM) theory of effective communication: Making the mesh of the net finer. In W. B. Gudykunst (Ed.) *Theorizing about intercultural communication* (pp. 281-322). Thousand Oaks: SAGE.

Gudykunst, W. B., & Mody, B. (2002). *Handbook of international and intercultural communication* (2nd ed.). Thousand Oaks, CA: Sage.

Gullahorn, J. T., & Gullahorn, J. E. (1963). An extension of the U-curve hypothesis. *Journal of Social Issues, 19*(3), 33-47.

Gundling, E., Hogan, T., & Cvitkovich, K. (2011). *What is global leadership? 10 key behaviors that define great global leaders.* Boston: Nicholas Brealey Publishing.

Guntern, G., Angelou, M., & International Foundation for Creativity and Leadership. (1997). *The challenge of creative leadership*. London: International Foundation for Creativity and Leadership.

Gupta, A. K., & Govindarajan, V. (2002). Cultivating a global mindset. *Academy of Management Executive, 16*(1), 116-126.

Hall, E. T. (1959). *The silent language.* Greenwich, CT: Fawcett Publications.

Hall, E. T. (1966). *The hidden dimension.* Garden City, NY: Anchor Books.

Hall, E. T. (1977). *Beyond culture.* Garden City, NY: Anchor Books.

Haslberger, A., & Brewster, C. (2005). *Toward a taxonomy of expatriate adjustment.* Paper accepted to be presented at the 4th International Conference of IberoAmerican Academy of Management, Lisbon, Dec. 8 -11, 2005. Retrieved from http://www.ashridge.org.uk/website/ic.nsf/wFARATT/Towards%20a%20taxonomy%20of%20Ex patriate%20adjustment/$file/TaxonomyofExpatAdjustment.pdf

Hamlin, R. (2002). *Towards a universalistic model of leadership: A comparative study of British and American empirically derived criteria of managerial, and leadership effectiveness*. (Working paper WP005/02, University of Wolverhampton). Retrieved from http://asp2.wlv.ac.uk/wbs/documents/mrc/Working%20Papers%202002/WP006_02_Hamlin.pdf

Hammer, M.R. (2007a). *Intercultural development inventory manual.* (3rd ed.).Ocean Pines, MD: IDI, LLC.

Hammer, M. R. (2007b). The Intercultural Development Inventory (IDI): An approach for assisting, and building intercultural competence. In M. A. Moodian (Ed.), *Contemporary leadership, and intercultural competence: Understanding, and utilizing cultural diversity to build successful, organizations* (pp. 219-231). Thousand Oaks, CA: SAGE.

Hammer, M. R., & Bennett, M. (1998). *Intercultural development inventory*. Retrieved from www.intercultural.org

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations*, *27*, 421-443.

Han, Y., & Linstad, H. (2010). *An exploration of global leadership development programmes of Norwegian MNCs* (SNF Report No. 16/10, SNF Project No. 6308,1-87). Tools and techniques for global leadership development in Norwegian MNEs. Research Council of Norway. Institute for Research in Economics, and Business Administration. Bergen: SNF.

Hawawini, G. (2005). The future of business schools. *Journal of Management Development. 24*(9), 770-782. doi:10.1108/022171051062128

Henman, L. (n.d.). *Leadership: Theories and controversies.* Retrieved from http://www.henmanperformancegroup.com/articles/Leadership-Theories.pdf

Hersey, P., & Blanchard, K. H. (1977). *Management of organizational behavior*. Englewood Cliffs, NJ: Prentice Hall.

Hiebert, D. (2003). *Migration and the demographic transformation of Canadian cities: The social geography of Canada's major metropolitan centres in 2017.* RIIM Working Paper #05-14. 2005. Retrieved from http://mbc.metropolis.net/assets/uploads/files/wp/2005/WP05-14.pdf

Hills, M. D. (2002). Kluckhohn and Strodtbeck's values orientation theory. *Online Readings in Psychology and Culture, Unit 4*. Retrieved from http://scholarworks.gvsu.edu/orpc/vol4/iss4/3 Hofstede, G. H. (1984). *Culture's consequences: International differences in work-related values.* Beverly Hills: SAGE.

Hofstede, G. H., & Hofstede, G. J. (2005). *Cultures and, organizations: Software of the mind* New York, NY: McGraw-Hill.

Hofstede, G. (2006). What did GLOBE really measure? Researchers' minds versus respondents' minds. *Journal of International Business Studies, 37,* 882–896. doi:10.1057/palgrave.jibs.8400233

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind.* (3rd ed.). New York: McGraw-Hill.

Hoppe, M. H. (2004). Cross-cultural issues in leadership development. In C. D. McCauley, R. S. Moxley, & E. van Velsor (Eds.), *Handbook of leadership development* (2nd ed., pp. 331-360). San Francisco, CA: Jossey-Bass Publishers.

House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.) (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies.* Thousand Oaks, CA: Sage.

House, R. J. & Javidan, M., & Dorfman, P. (2001). Project GLOBE: An introduction. *Applied Psychology: An International Review, 50*(4), 489-505.

Huang, T. J., Chi, S. C., & Lawler, J. J. (2005). The relationship between expatriates' personality traits and their adjustment to international assignments. *International Journal of Human Resource Management, 16*(9), 1656-1670. doi: 10.1080/09585190500239325

Imahori, T. T., & Cupach, W. R. (2005). Identity management theory: Facework in intercultural relationships. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp.195-210). Thousand Oaks: SAGE.

Irving, J. A. (n.d.). Educating global leaders: Exploring intercultural competence in leadership education. *Journal of International Business and Cultural Studies,* 1-14. Retrieved from http://www.aabri.com/manuscripts/09392.pdf

Jackson, J. (n.d.). *Intercultural learning on short-term sojourns.* Retrieved from http://www.idrinstitute.org/allegati/IDRI_t_Pubblicazioni/21/FILE_Documento.pdf

Jackson, T. (2002). The management of people across cultures: Valuing people differently. *Human Resource Management, 41*(4), 455-475. Retrieved from http://www.unm.edu/~dscott/ManagingPeopleAcrossCultures.pdf

Jacobsen, C., & House, R. J. (1999). *Rise and decline of charismatic leadership.* Retrieved from http://cbae.nmsu.edu/~dboje/teaching/338/charisma.htm

James, K., & Burgoyne, J. (2001). *Leadership Development: Best practice guide for organisations*. London: Council for Excellence in Management and Leadership. Retrieved from http://www.managementandleadershipcouncil.org

Jayakumar, U. (2008). Can higher education meet the needs of an increasingly diverse and Global society? Campus diversity and cross-cultural workforce competencies. *Harvard Educational Review, 78*(4), 615-651.

Johnson, R., Onwuegbuzie, A, & Turner, L. (2007). Toward a definition of mixed methods research. *Journal of Mixed Methods Research, 1(2), 112-133.* doi: 10.1177/1558689806298224

Jokinen, T. (2005). Global leadership competencies: A review and discussion. *Journal of European Industrial Training, 29*(3), 199-216. doi:10.1108/03090590510591085

Jones, M. L. (2007). *Hofstede–Culturally questionable?* Paper presented at Oxford Business & Economic Conference. Oxford, UK, 24-26 June 2007. doi:10.1.1.184.6637.pdf

Kabasakal, H., & Dastmalchian, A. (2001). Introduction to the special issue on leadership and culture in the Middle East. *Applied Psychology: An International Review, 50*(4), 479-488.

Kets De Vries, M. F. R., & Florent-Treacy, E. (1999). *The new global leaders.* San Francisco, CA: Jossey-Bass.

Kets De Vries, M. F. R., & Florent-Treacy, E. (2002). Global leadership from A to Z: Creating high commitment, organizations. Or*ganizational Dynamics, 30*(4), 295-309. doi:10.1108/02683940310511890

King, P. M., & Baxter Magolda, M. B. (2005). A developmental model of intercultural maturity. *Journal of College Student Development, 46*, 571-592.

Kirby, D., & Mallea, J. (2002). Occasional Papers in Higher Education No.10: *Globalization, trade liberalization, and higher education: Research areas and questions*. Winnipeg, MB: University of Manitoba Press. Retrieved from *umanitoba.ca/centres/cherd/media/OPHE10_Globalization.pdf*

Kjellin, M. S., & Stier, J. (2008). Citizenship in the classroom: Transferring and transforming transcultural values. *Intercultural Education, 19*(1), 41-51. doi:10.1080/14675980701852384.

Klein, J. (1994). Effects of didactic teaching on Canadian cross-cultural sensitivity. *Psychological Reports, 75*, 801-802. doi:10.2466/pr0.1994.75.2.801

Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientation.* Evanston, IL: Row, Peterson.

Knight, J. (1999). A time of turbulence and transformation for internationalization. Proceedings of Internationalization of the Curriculum seminar, 5 October 1999. Fremantle, Western Australia: IDP.

Knight, J. (2003). Updating the definition of internationalization. *International Higher Education, 33*, 2-3.

Kolb, D. A. (1984). *Experiential learning: Experience on the source of learning and development.* Englewood Cliffs, NJ: Prentice-Hall.

Kouzes, J. M., & Posner, B. Z. (2007). *The leadership challenge* (4th ed.). San Francisco, CA: Jossey-Bass.

Krueger, R. A., & Casey, M. A. (2009). *Focus groups: A practical guide for applied research* (4th ed.). Thousand Oaks, CA: Sage Publications.

Kumar, N., & Rose, R. C., & Subramaniam. (2008). The effects of personality and cultural intelligence on international assignment effectiveness: A review. *Journal of Social Sciences, 4* (4), 320-328. doi:10.3844/jssp.2008.320.328.

Lane, H. W., Maznevski, M. L., & Mendenhall, M. E. (2004a). Hercules meets Buddha. In H. W. Lane, M. Maznevski, M. E. Mendenhall, & J. McNett (Eds.), *The handbook of global management: A guide to managing complexity* (pp. 3-25). Oxford, UK: Blackwell.

Lane, H. W., Maznevskil, M. L., & McNett, J. (2004b). *The handbook of global management: A guide to managing complexity.* Oxford, UK: Blackwell.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry.* Beverly Hills, CA: Sage.

Lincoln, Y. S., & Guba, E. G. (2000). Paradigmatic controversies, contradictions, and emerging confluences. In Y. S. Lincoln & E. G. Guba (Eds.), *Handbook of qualitative research* (pp. 163-188). Thousand Oaks, CA: Sage.

LeBlanc, E. (2007). Internationalizing the curriculum: A discussion of challenges and first steps within business schools. *Higher Education Perspectives, 3*(1), 28-44. Retrieved from http://hep.oise.utoronto.ca/index.php/hep/article/view/670

Livermore, D. (2011). *The cultural intelligence difference.* New York: American Management Association.

Lokkesmoe, K. (2009). *A grounded theory study of effective global leadership development strategies: Perspectives from Brazil, India, and Nigeria.* (Doctoral dissertation). Retrieved from Dissertations & Theses @ CIC Institutions. (AAT 3360374).

Lustig, M. W. & Koester, J. (2006). *Intercultural competence: Interpersonal communication across cultures* (5th ed.) Boston: Pearson (Allyn & Bacon).

Lysgaard, S. (1955). Adjustment in a foreign society: Norwegian Fulbright grantees visiting the United States. *International Social Science Bulletin 7*,45-51

Martin, J. N., & Nakayama, T. K. (2008). Thinking dialectically about culture and communication. In M. K. Asante, Y. Miike, & J. Yin (Eds.), *The global intercultural communication reader* (pp. 73-91). New York, NY: Routledge.

Martin, J. N., Nakayama, T. K., & Flores, L. A. (1998). A dialectical approach to intercultural communication. In J. N. Martin, T. K. Nayayama, & L. A. Flores (Eds.), *Readings in cultural contexts* (pp. 5-14). Mountain View, CA: Mayfield.

Mayerhofer, H., & Hartmann, L. C.(2004). *Three types of global assignments and their implications for global competence.* Proceedings of the SAM/IFSAM VIIth World Congress, Gothenberg, July 5-7.

McCall, M. W. Jr., & Lombardo, M. M. (1983). *Off the track: Why and how successful executives get derailed.* Greenboro, NC: Centre for Creative Leadership

McGregor, D. (1966). The human side of enterprise. In W. G. Bennis & E. H. Schein (Eds.). *Leadership and motivation, essays of Douglas McGregor* (pp. 3-20). Cambridge, MA: MIT Press.

MacKenzie, M. L. (2003). Exploring the desired outcome of an MBA education. *Long Island Education Review.* Retrieved from http://www.dowling.edu/faculty/mackenzie/docs/mba.pdf

McPherson, M., Smith-Lovin, L, & Cook, J. M. (2001). Birds of a feather: Homophily in social networks. *Annual Review of Sociology, 27*, 415-444. Doi: 10.1146/annurev.soc.27.1.415

Mendenhall, M. E., Osland, J. S., Bird, A., Oddou, G. R., & Maznevski, M. L. (2008). *Global leadership: Research, practice, and development.* New York, NY: Routledge.

Merrian, S. (2009). *Qualitative research.* San Francisco, CA: Jossey-Bass.

Mertens, D. (2009). *Research and evaluation in education and psychology*. Thousand Oaks: Sage Publications Inc.

Mestenhauser, J. A. (2003). Building bridges. *International Educator, 14(4)*, 6-11. Retrieved from www.nafsa./org/_/File/buildingbridgesie_summer03.pdf

Mestenhauser, J. A. (2011). *Reflections on the past, present, and future of internationalizing higher education: Discovering opportunities to meet challenges. Minneapolis: University of Minnesota.*

Mestenhauser, J. A., & Ellingboe, B. J. (1998). *Reforming the higher education curriculum: Internationalizing the campus*. Phoenix, AZ: American Council on Education, Oryx Press.

Mikula, B. (1998). Culture Dimensions of Polish Managers: Hofstede's Indices. *Organization Studies, 19*(3), 495-509. Retrieved from http://oss.sagepub.com/cgi/content/abstract/19/3/495

Mintzberg, H. & Gosling, J. (2002). Educating managers beyond borders. *Academy of Management Learning, and Education, 1*, 64-76.

Moran, R. T., & Riesenberger, J. R. (1994). *The global challenge: Building the new worldwide enterprise*. London: McGraw-Hill.

Morrison, A. J. (2000). Developing a global leadership model. *Human Resource Management*. *39*, (2 & 3), 117-131.

Nanus, B. (1992). *Visionary leadership: Creating a compelling sense of direction for your organization.* San Francisco, CA: Jossey-Bass.

Nasif, E. G., Al-Daeaj, H., Ebrahimi, B., & Thibodeaux, M. S. (1991). Methodological problems in cross-cultural research: An update. *Management International Review*, *31*(1), 79-91. Retrieved from http://www.jstor.org/stable/40228333

Ng, K., Van Dyne, L., & Ang, S. (2009a). Developing global leaders: The role of international experience and cultural intelligence. *Advances in Global Leadership, 5*, 225–250. doi:10.1108/S1535-12039200900000005013

Ng, K. Y., Van Dyne, L., & Ang, S. (2009b). From experience to experiential learning: Cultural intelligence as a learning capability for global leader development. *Academy of Management Learning & Education, 8*(4), 511-526.

Nishida, H. (2005). Cultural schema theory. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 401-418). Thousand Oaks, CA: SAGE.

Northouse, P. G. (2007). *Leadership: Theory and practice.* Thousand Oaks, CA: SAGE.

Northouse, P. G. (2013). *Leadership: Theory and practice.* (6th ed.). Thousand Oaks, CA: SAGE.

Oberg (1960). Culture shock: Adjustment to new cultural environments. *Practical Anthropology 7*, 177-182.

Oddou, G., Mendenhall, M., & Ritchie, J. B. (2000). Leveraging travel as a tool for global leadership development. *Human Resource Management, 31*, 159-172.

Ochieng, C. O. & Zumbo, B. D. (2001). *Examination of a variable ordering index in linear regression models: An assessment of the relative Pratt index in Likert data* [PowerPoint slides]. Retrieved from http://faculty.educ.ubc.ca/zumbo/ins2001/index.html

Paige, R. M. (2004). Instrumentation in intercultural training. In D. Landis, M. J. Bennett & J. M. Bennett (Eds.), *Handbook of intercultural training* (3rd ed.) (pp. 85-128.). Thousand Oaks, CA: SAGE.

Paige, R. M., Jacobs-Cassuto, M., Yershova, Y. A., & DeJaeghere, J. (2003). Assessing intercultural sensitivity: An empirical analysis of the Hammer, and Bennett Intercultural Development Inventory. *International Journal of Intercultural Relations, 27*, 467-486.

Paige, R.M. (2005). Internationalization of higher education: Performance assessment and indicators. *Nagoya Journal of Higher Education, 5*, 99-122.

Paige, M., Cohen, A., Kappler, B., Chi, J., & Lassegard, J. (2009). *Maximizing study abroad: A student's guide to strategies for language and culture learning and use*. Minneapolis, MN: Center for Advanced Research on Language Acquisition.

Paige, R. M., & Goode, M. (2009). Intercultural competence in international education Administration. Cultural mentoring: International education professionals and the development of intercultural competence. In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 333-349). London: SAGE.

Patton, M. Q. (2002). *Qualitative research and evaluation methods.* Thousand Oaks, CA: Sage Publications.

Penbek, S., Yurdakul, D., & Cerit, A. G. (2009). Intercultural communication competence: A study about the intercultural sensitivity of university students based on their education, and international experiences. In the *Proceedings of the European, and Mediterranean Conference on Information Systems 2009*. Retrieved from http://www.iseing.org/emcis/CDROM%20Proceedings%20Refereed%20Papers/Proceedings/Presenting%20Papers/C80/C80.pdf

Pettigrew, T. F., & Tropp, L. R. (2000). Does intergroup contact reduce prejudice? Recent meta-analytic findings. In S. Oskamp (Ed.), *Reducing prejudice and discrimination* (pp. 95-114). NJ: Lawrence Erlbaum Associates.

Perren, L., & Burgoyne, J. (2001). *Management and leadership abilities: An analysis of texts, testimony, and practice*. London: Council for Excellence in Management and Leadership.

Retrieved from http://www.managementandleadershipcouncil.org/reports/r30.htm

Pollack, D. C., & Van Reken, R. E. (2009). *Third culture kids: Growing up among worlds*. Boston, MA: Nicholas Brealy.

Porter, L. W., & McKibbin, L. E. (1988). *Management education and development: Drift or thrust into the 21st century?* New York, NY: McGraw-Hill.

Psacharopoulos, G., & Patrinos, H. A. (2002). *Returns to investment in education: A further update.* (Policy Research Working Paper 2881). The World Bank. Latin America, and the Caribbean Region, Education Sector Unit.

Psacharopolous, G., & Woodhall, M. (1997). *Education for development: An analysis of investment choice.* New York, NY: Oxford Press.

Pusch, M. D. (2004). Intercultural training in historical perspective. In D. Landis, J., Bennett, & M. Bennett (Eds.), *The handbook of intercultural training.* (3rd ed.) (pp. 13-36). Thousand Oaks, CA: SAGE.

Pusch, M. D. (2009). *The interculturally competent global leader.* In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 66-84). London: SAGE.

Putnum, R. D. (2000). *Bowling alone: The collapse, and revival of American community.* New York: Simon and Schuster.

Putnam, R. D. (2007). E Pluribus Unum: Diversity and community in the twenty-first century. The 2006 Johan Skytte prize lecture. *Scandinavian Political Studies. 30*(2), 137- 174. doi:10.1111/j.1467-9477.2007.00176.x

Qiang, Z. (2003). Internationalization of higher education: Towards a conceptual framework. *Policy Futures, 1*, 248-270.

Raelin, J. (2003). *Creating leaderful organizations*. San Francisco: Berrett-Koehler Publishers.

Rathje, S. (2007). Intercultural competence: The status and future of a controversial concept. *Language and Intercultural Communication, 7*(4), 254-266.

Shaftel, J. (2007). International educational experience and intercultural competence. *International Journal of Business& Economics*, *6*(1), 25-35. Retrieved from http://www.carlsonschool.umn.edu/assets/119235.pdf

Render, B., Stair, Jr., R. M., Balkrishnan, N., R., & Smith, B. E. (2010). *Managerial decision making with spreadsheets* (2nd ed.). Toronto, Canada: Pearson Education Inc.

Rhinesmith, S. (1996). *A manager's guide to globalization: Six skills for success in a changing world* (2nd ed.). New York, NY: McGraw-Hill.

Richer, S. F., & Vallerand, R. J. (1995). Supervisors' interactional styles and subordinates' intrinsic and extrinsic motivation. *Journal of Social Psychology*, *135*, 707-722. Retrieved from http://www.selfdeterminationtheory.org/SDT/documents/1995_RicherVallerand_JSP.pdf

Riusala, K. (2000). Expatriation and careers: Perspectives of expatriates and spouses. *Career Development International*, *l5*(2), 81-90.

Rodgers, H., Frearson, M., Holden, R., & Gold, J. (2003). *The Rush to Leadership.* Paper presented at Management Theory at Work conference, Lancaster University, Lancaster, UK.

Rogers, E. M., Hart, W.B., & Miike, Y. (2002). Edward T. Hall and the history of intercultural communication: The United States and Japan. *Keio Communication Review*, *24*, 3-26. Retrieved from http://www.mediacom.keio.ac.jp/publication/pdf2002/review24/2.pdf

Rose, R. C., Kumar, N., & Subramaniam. (2008). A review on individual differences and cultural intelligence. *The Journal of International Social Research*, *¼*, 504-522. Retrieved from http://www.sosyalarastirmalar.com/cilt1/sayi4/sayi4pdf/rose.pdf

Rose, R. C., Ramula, S. S., Uli, J., & Kumar, N. (2010). Expatriate performance in international assignments: The role of cultural intelligence as dynamic intercultural competency. *International Journal of Business, and Management, 5*(8), 76-85. Retrieved from www.ccsenet.org/journal/index.php/ijbm/article/download/6908/5484

Rosen, R. H. (2000). What makes a globally literate leader? *Chief Executive*, April, 46-8.

Rosen, R., & Digh, P. (2001). Developing globally literate leaders. *TD*, May, 70-79. Retrieved from http://www.astd.org/NR/rdonlyres/DAC92C65-5F57-425C-94EE-960628E9854E/0/leadership_article.pdf.

Ryckman, R. (1985). *Theories of personality*. Monterey, CA: Brooks / Cole Publishing.

Sachs, J. D. (2005). *The end of poverty: Economic possibilities of our time.* New York, NY: Penguin Group.

Safty, A. (2004). *Leadership and democracy.* New York: International Partnership for Service Learning, and Leadership.

Saldana, J. (2008). *Coding manual for qualitative researchers.* LA, California: Sage Publications.

Schultz, T. W. (1961). Investment in human capital. *The American Economic Review, 51*(1), 1-17.

Scollon, R., & Scollon W. S. (1995). *Intercultural communication: A discourse approach*. Cambridge, MA: Blackwell.

Scott, P. (2005). The global dimension: Internationalising higher education. In B. Khem & H. de Wit (Eds.), *Internationalisation in higher education: European responses to the global perspective.* Amsterdam: European Association for International Education and the European Higher Education Society.

Schein, E. H. (2010). Or*ganizational culture and leadership* (4th ed.). San Francisco: Josey-Bass.

Schwartz, S. H. (1999). A theory of cultural values and some implications for work. *Applied Psychology: An International Review, 48*(1), 23-47.

Schwartz, S. H. (2006). Basic human values: An overview. Retrieved from http://segr-did2.fmag.unict.it/Allegati/convegno%207-8-10-05/Schwartzpaper.pdf

Schwartz, S. H. (2009). *Basic human values.* Retrieved from http://ccsr.ac.uk/qmss/seminars/2009-06-10/documents/Shalom_Schwartz_1.pdf

Selmer, J., Torbiörn, I., & de Leon, C. T. (1998). Sequential cross-cultural training for expatriate business managers: Pre-departure and post-arrival. *The International Journal of Human Resource Management, 9*(5), 831-840. doi:10.1080/095851998340829

Schaetti, B. F., Ramsey, S. J., & Watanabe, G. C. (2009). From intercultural knowledge to intercultural competence. In M. A. Moodian (Ed.), *Contemporary leadership and intercultural competence: Exploring the cross- cultural dynamics within organizations* (pp. 125-138). Los Angeles, CA: SAGE.

Shen, J. & Lang, B. (2009). Cross-cultural training, and its impact on expat performance in Australian MNEs. *Human Resource Development International, 12*(4), 372-386.

Shuttleworth, M. (2008). *Operationalization.* Retrieved from https://explorable.com/operationalization

Sinicrope, C., Norris, J., & Watanabe, Y. (2007). Understanding, and assessing interculturalcompetence: A summary of theory, research and practice. A technical report for the Foreign Language Evaluation Project. *Second Language Studies, 26*(1), 1-58. Retrieved from http://www.hawaii.edu/sls/uhwpesl/26(1)/Norris.pdf

Solomon, C. (1996). Danger below! Spot failing global assignments. *Personnel Journal, 75*(11), 78-83.

Spitzberg, B. H. (1997). A model of intercultural communication competence. In L.A. Samovar & R.E. Porter (Eds.) *Intercultural Communication* (8th ed., pp. 379-391). Wadsworth: Belmont.

Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural competence. In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 2-52). London: SAGE.

Stogdill, R. M. (1974). *Handbook of leadership: A survey of the literature*, New York: Free Press.

Stone, N. (2006a). Navigating other cultures: Responses from an Australian university to the challenges of "internationalising the student learning experience." *Journal of Studies in International Education*, *10*(4), 311-318.

Stone, N. (2006b). Conceptualizing intercultural effectiveness for university teaching. *Journalof Studies in International Education*, *10*(4), 334-356.

Strachan, R., & Greasy, K. C. (1972). Short, homogeneous versions of the Marlowe-CrownedSocial Desirability Scale. *Journal of Clinical Psychology*, *28*, 191-193.

Tabachnick, G. G., & Fidell, L. S. (2007). *Experimental designs using ANOVA*. CA:Duxbury.

Tavakol, M., & Dennick, R. (2011). Making sense of Cronbach's alpha. *InternationalJournal of Medical Education*, 2, 53-55. doi: 10.5116/ijme.4dfb.8dfd

Taylor-Powell, E. & Renner, M. (2003). *Analyzing qualitative data*. Madison, WI: University of Wisconsin Extension. Retrieved from http://learningstore.uwex.edu/pdf/G3658-12.pdf

Tichy, N., & Devanna, M. (1986). *Transformational leadership.* New York, NY: Wiley.

Ting-Toomey, S. (1985). Toward a theory of conflict, and culture. In G. W. Gudykunst, L. Stewart, & S. Ting-Toomey (Eds.), *Communication, culture, and, organizational processes* (pp. 71-86). Beverly Hills, CA: SAGE.

Ting-Toomey, S. (1988). Intercultural conflicts: A face-negotiation theory. In Y. Kim & W. Gudykunst (Eds.), *Theories in intercultural communication* (pp. 213-335). Newbury Park, CA: SAGE.

Ting-Toomey, S. (2005a). Identity negotiation theory: Crossing cultural boundaries. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 211-234). Thousand Oaks: SAGE.

Ting-Toomey, S. (2005b). The matrix of face: An updated face-negotiation theory. In W. B. Gudykunst (Ed.), *Theorizing about intercultural communication* (pp. 71-92). Thousand Oaks: SAGE.

Ting-Toomey, S. (2009). Intercultural conflict competence as a facet of intercultural competence development: Multiple conceptual approaches. In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 100-120). London: SAGE.

Ting-Toomey, S., & Chung, L. C. (2005). What are the essential cultural value patterns? In S. Ting-Toomey, & L. C. Chung (Eds.), *Understanding intercultural communication* (pp. 51-82). London: Oxford University Press.

Ting-Toomey, S., & Chung, L. C. (2012). *Understanding intercultural communication* (3rd ed.). New York: Oxford University Press.

Ting-Toomey, S., & Oetzel, J. (2002). Cross-cultural face concerns and conflict styles: Current status and future directions. In W.B. Gudykunst, & B. Mody (Eds.), *Handbook of international and intercultural communication* (2nd ed.) (pp. 143-163). Thousand Oaks, CA: SAGE.

Triandis, H. C. (1994). *Culture and social behavior.* New York: Guilford Press.

Treleaven, L., Freeman, M., Leask, B., Ramburuth, L. S., Sykes, C., & Ridings, S. (2007). Beyond workshops: A conceptual framework for embedding development of intercultural competence in business education. *Herdsa News*. December, 9-11. Retrieved from http://www.itl.usyd.edu.au/diversity/Embedding%20Intercultural%20Competence.pdf

Tryfos, P. (1997). *Chapter One4: Factor Analysis.* Retrieved from http://www.yorku.ca/ptryfos/f1400.pdf

Tubbs, S. L. & Schulz, E. (2006). Exploring a taxonomy of global leadership competencies and
meta-competencies. *The Journal of American Academy of Business, Cambridge, 8*(2), 29-36. Retrieved from http://strandtheory.org/images/Taxonomy_of_global_leadership_competencies.pdf

Van Dyne, L., Ang, S., & Koh, C. (2009). Cultural intelligence: Measurement and scale development. In M. A. Moodian (Ed.) *Contemporary leadership and interculturalcompetence: Exploring the cross-cultural dynamics within organizations* (pp. 233-254). Los Angeles, CA: SAGE.

Van Seters, D. A., & Field, R. H. G. (1990). The evolution of leadership theory. *Journal of Organizational Change Management, 3*(3), 29-45.

Vloeberghs, D. & MacFarlane, A. (2007). *Global leadership development: A working paper.* The Eighth International Conference on HRD Research and Practices Across Europe, 1-12. Retrieved from: http://www.psiod.com/document%20center/Conference%20Working%20Paper%20V%20Final.pdf

Volet, S. E., & Ang, G. (1998). Culturally mixed groups on international campuses: An opportunity for inter-cultural learning. *Higher Education Research & Development,* 17 (1), 5-24.

Waldman, D. A., Bass, B. M., & Yammarino, F. J. (1990). Adding to contingent reward behavior: The augmenting effect of charismatic leadership. *Group and OrganizationStudies, 15,* 381-394.

Watson J. (2007). CEO Briefing. Corporate priorities for 2007 and beyond. Economist Intelligence Unit 2007. Palmer, A. (Ed.) Retrieved from http://graphics.eiu.com/files/ad_pdfs/eiu_CEO_Briefing_2007.pdf

Whalley, T., Langley, L., Villareal, L., & College, D. (1997). *Best practice guidelines for internationalising the curriculum*. Centre for Curriculum, Transfer, and Technology. British Columbia: British Columbia Ministry of Education and Training.

Yershova, Y., DeJaeghere, J., & Mestenhauser, J. (2000). Thinking not as usual: Adding the intercultural perspective. *Journal of Studies in International Education, 4*(1), 39-78.

Yoo, S. H., Matsumoto, D., & LeRoux, J. A. (2005). The influence of emotion recognition and emotion regulation on intercultural adjustment. *International Journal of Intercultural Relations, 30,* 345-363. doi:10.1016/j.ijintrel.2005.08.006

Yoshikawa, M. J. (1987). The double-swing model of intercultural communication between the East and the West. In D. L. Kincaid (Ed.), *Communication theory: Eastern and Western Perspectives* (pp. 319-329). San Diego, CA: Academic Press.

Yukl, G. (1989). Managerial leadership: A review of theory, and research. *Journal of Management, 15*(2), 251-289.

Yukl, G. (2002). *Leadership in, organizations.* Englewood Cliffs: Prentice Hall.

Vulpe, T., Kealey, D., Protheroe, D., & MacDonald, D. (2001). *A profile of the interculturally effective person.* Centre for Intercultural Learning Canadian Foreign Service Institute. Canada: Department of Foreign Affairs, and International Trade.

Zaccaro, S. J., Kemp, C., & Bader, P. (2003). *Chapter Five: Leader traits and attributes.* (pp.101-125). Retrieved from http://www.corwin.com/upm-data/5014_Antonakis_Chapter_5.pdf

APPENDIX A

Recruitment Email

Recruitment Email with Link to: *Intercultural Competence Development among Business Students at a Canadian University Survey* and *Cultural Intelligence Scale (CQS)*

To: business students@_____
From: Manager of Academic Advising and Registration
Subject: Intercultural Competence Development among Business Students at a Canadian University

Dear University of _____ Business Students,

Below is an invitation for you to participate in a study that is being conducted by one of our faculty members, Ingrid Brand. Ingrid is a doctoral candidate at the University of Minnesota and her study focuses on the ways in which - and the extent to which - the business program influences the development of intercultural competence among business students in at the University.

The study is based on the premise that intercultural competence is a key competence for business professionals in a globalized world. In part, the findings will indicate students' views concerning best practices and areas in need of enhancement. With this in mind, your responses will be of enormous value to this study. Participation is completely voluntary; however, if you choose to participate, your participation would entail the following:

i) the survey would take about 15 minutes to complete, and

ii) the Cultural Intelligence Scale (CQS) would take approximately 5 minutes to complete.

Once you have completed the survey and the CQS, you will be eligible to participate in a raffle for which tickets will be available in the **Atrium on January 13th, 15, and 16th.** The prizes for the raffle will be as follows:

i) The first **two names drawn** will receive **one $50.00 gift certificate for the university book store.**

ii) The next **five names drawn** will receive **one $10.00 iTunes card.**

The winners will be announced on February **14th, 2014** via email.

To complete the survey and CQS, please click here:
https://www.surveymonkey.com/s/Intercultural_Competence_Among_Canadian_Business_Students

iii) In addition, if you would like to participate in a 15 minute telephone interview, please email me your first name and mobile number and we can schedule a time that is convenient for you. Of the students who consent to participating in the telephone interview by sending me their contact information, up to 12 will be randomly selected for the interview.

On behalf of Ingrid Brand, we would like to thank you in advance for your participation.

Sincerely,

Manager of Academic Advising and Registration

APPENDIX B
Letter of Information

"TOWARD GLOBAL LEADERSHIP: FACTORS INFLUENCING THE DEVELOPMENT OF INTERCULTURAL COMPETENCE AMONG BUSINESS STUDENTS AT A CANADIAN UNIVERSITY."

This research is being conducted by Ingrid Brand under the supervision of Dr. Deanne Magnusson and Dr. Gerald W. Fry, in the College of Education and Human Development at the University of Minnesota.

The study has been designed to capture data indicating students' views concerning the extent to which, and the ways in which, the business program promotes the development of intercultural competence among business students. Toward this end, your survey responses will provide valuable insights. The study findings may provide key decision makers and stakeholders with empirical evidence to support the allocation of resources to business program development, curricular and extra-curricular revisions, and support services.

All responses will have been collected by **April 30, 2014**. Your participation will result in an immensely valuable contribution to this study. In appreciation, if you are interested in receiving a summary of the study findings, please contact me by email at: brandi@_____ and I would be happy to provide you with a summary.

Participation in the study entails:

i) Completing the survey, (approximately 15 minutes),

ii) Completing the Cultural Intelligence Scale (approximately 5 minutes),

iii) Those of you who have completed the first two components of the study will be invited to participate in a 15 minute telephone interview. If you are interested in participating in the interview phase of the study, please email me your first name and telephone number, and I will contact you to schedule a time to conduct the interview at your earliest convenience. Of those who send me their contact information, a maximum of 12 will be randomly selected to participate in this phase of the study. Your contact information will remain completely confidential and will be coded and kept in a locked office until the study has been completed.

Is my participation voluntary? Yes. Participation is completely voluntary. Although it be would be greatly appreciated if you would answer all material as honestly as possible, you should not feel obliged to answer any material that you find objectionable or that makes you feel uncomfortable. You may also withdraw at any time without any consequences. The risks of participation in the study are minimal and are limited to the worry or discomfort associated with thinking about concepts, such as intercultural competence, or recalling experiences, such as your study abroad experience or course work, that may have been stressful to some extent.

What will happen to my survey responses? SurveyMonkey has a mechanism that allows authors to disable storage of email addresses and disable IP address collection. Consequently, I will receive anonymous data.

Will I be compensated for my participation? Once you have completed the survey and CQS, you will be eligible to enter a raffle.

> i) The first **two names drawn** will receive **one $50.00 gift certificate for the university book store.**
>
> ii) The next **five names drawn** will receive **one $10.00 iTunes card.**

The winners will be announced on February **14th, 2014** via email.

What if I have concerns? Any questions about study participation may be directed to Ingrid Brand at brandi@umn.edu. Any ethical concerns about the study may be directed to the University of _____ Ethics Board at reb@_____

Again, thank you. Your interest in participating in this research study is greatly appreciated.

This study has been granted clearance according to the recommended principles and ethics guidelines of both the University of Minnesota and the University of _____.

APPENDIX C

Thank you/ reminder email.

Dear Business Student,

Approximately two weeks ago I sent you an email containing a link to a *student survey* and the *Cultural Intelligence Scale* via email. The survey is designed to explore your views *about factors influencing the development of intercultural competence among students in the business program*. To gain a richer understanding of this phenomenon, I have contacted you and the other business students in the hope that you would share your valuable insights. Your survey responses will be anonymous and confidential.

If you have already responded to the Student Survey and completed the Cultural Intelligence Scale (CQS), I would like to take this opportunity to thank you for taking the time to do so and for sharing your thoughts. I immensely appreciate your contribution to this study.

If you have not yet completed the Student Survey (which will require 15 minutes to complete) or the Cultural Intelligence Scale (which will require 5 minutes to complete), and you would like to do so, please simply click on the following link: https://www.surveymonkey.com/s/Intercultural_Competence_Among_Canadian_Business_Students Once you have completed the survey and the CQS, you will be eligible to participate in a raffle for which tickets will be available in the Atrium**.** The prizes for the raffle will be as follows:

i) The first **two names drawn** will receive **one $50.00 gift certificate for the university book store.**

ii) The next **five names drawn** will receive **one $10.00 iTunes card.**

The winners will be announced on February **14th, 2014** via email.

For the final phase of the study, you are invited to participate in a telephone interview (which will take approximately 15 minutes). If you agree to participate in this phase of the study, after completing the survey and CQS, please send me an email containing your first name and mobile number. For those of you who agree to participate in the telephone interview, your responses will be combined with the other student responses before discussing the results in the dissertation. Individual responses remain strictly confidential.

By participating in this study, you are making an important contribution to this study. In appreciation, I would be happy to share a summary of the findings with you. To receive the summary, simply email me at brandi@_____.ca.

Sincerely,

Ingrid Brand
Doctoral candidate,
University of Minnesota
Organizational Leadership, Policy, and Development

APPENDIX D

Recruitment Poster

PARTICIPANTS NEEDED FOR RESEARCH REGARDING INTERCULTURAL COMPETENCE DEVELOPMENT AMONG BUSINESS STUDENTS AT A CANADIAN UNIVERSITY

I am looking for volunteers to participate in a study concerning *the development of* ***intercultural competence*** *among business students*.

As a participant in this study, you will be asked to:

i) complete a 15 minute anonymous survey (which will be emailed to all business students), and

ii) complete the Cultural Intelligence Scale (5 minutes)

iii) Students who have completed the first phase of the study, will be invited to participate in a telephone interview lasting approximately 15 minutes. Of the students who agree to participate in the telephone interview, up to 12 will be randomly selected and interviewed.

For more information about this study
please contact:
Ingrid Brand
Doctoral Candidate
University of Minnesota
at
Email: brandi@_____

This study has been granted clearance according to the recommended principles of ethics guidelines of the University of Minnesota and those of the University of _____.

APPENDIX E

Intercultural Competence among Canadian Business Students (ICCBS) Survey

Prior Intercultural Contact

1. a) Prior to the business program, what was the nature of your international or intercultural experience? Please check all that apply.

- o Canadian International Development Agency
- o Study Abroad Program
- o International Exchange Program
- o International Internship
- o Resided Abroad
- o Volunteered in Intercultural Setting
- o Other (open text format)

1. b) Prior to the business program, in what kinds of study abroad programs have you participated? Please check all that apply:

- o Short-term led by home institution faculty and designed by home institution program designers
- o Short-term led by home institution faculty and designed in partnership with host institution program designers
- o Long-term led by home institution faculty and designed by home institution program designers
- o Long-term led by home institution faculty and designed in partnership with host institution program designers
- o Short-term international exchange program
- o Long-term international exchange program
- o Third-party short-term study abroad program provider
- o Third-party long-term study abroad program provider
- o Other (open text format)

Note: Short-term refers to two to nine weeks. Long-term refers to one or more semesters.

Intercultural Contact during the Business Program

2. a) Since your enrollment in the business program, in what ways have you worked with students from different cultural backgrounds? Please check as many as apply.

*For the purposes of this study, *experiential learning component* is defined as hands-on exposure to real life business situations while in the business program.

- o Course group assignments
- o Virtual (online) teams
- o Business school student clubs
- o Business school student-run conferences
- o Career recruiting processes
- o Experiential learning*
- o Sports activities
- o Extra-curricular activities
- o Other (please indicate below)

  _____

2. b) In each of these ways, to what extent did working with students, from cultural backgrounds that are different from your own, increase your interest in culture based behavioral differences?

	Not at All	Very Little	Somewhat	To a Great Extent
Course group assignments				
Virtual online teams				
Business student clubs				
Business student-run conferences				
Career recruiting processes				
Experiential learning component				
Sports activities				
Extra-curricular activities				
Other (open text format)				

2. c) In each of these ways, to what extent did working with students, from cultural

backgrounds that are different from your own, improve your intercultural competence?

* In this survey, *intercultural competence* is defined as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes" (Deardorff 2006, p. 247)

	Not at All	Very Little	Somewhat	To a Great Extent
Course group assignments				
Virtual online teams				
Business student clubs				
Business student-run conferences				
Career recruiting processes				
Experiential learning component				
Sports activities				
Extra-curricular activities				
Other (open text format)				

2. d) Since your enrollment in the business program, approximately how many times have you worked with students from different cultural backgrounds?

- o 1 to 5 times
- o 6 to 10 times
- o 11 to 15 times
- o More than 15 times

Co-curricular Programs and Activities

3. a) In which of the following programs or activities have you participated? Please check all that apply.

- o Business program study abroad
- o Intercultural training/workshop
- o Business school seminars about cultural differences
- o Business school peer mentoring program
- o Business student clubs
- o Extra-curricular activities

3. b) To what extent did participating in these programs or activities increase your interest in culture based behavioral differences?

	Not at All	Very Little	Somewhat	To a Great Extent
Business school study abroad				
Intercultural training / workshop				
Business school seminars about cultural differences				
Business school peer mentoring program				
Business student clubs				
Extra-curricular activities				

c) To what extent did participating in these programs or activities improve your intercultural competence?

	Not at All	Very Little	Somewhat	To a Great Extent
Business school study abroad				
Intercultural training / workshop				
Business school seminars about cultural differences				
Business school peer mentoring program				
Business student clubs				
Extra-curricular activities				

Methods of Instruction

4. a) To what extent do your instructors:

Method of Instruction	Never	Rarely	Sometimes	Often
Incorporate their international experience into their lectures				
Compare business practices in different cultural contexts				
Use intercultural/intercultural case studies				
Encourage class discussions focusing on the impact of cultural differences in business settings				
Do a comparative analysis of different regions				
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings				
Encourage students with international experience to share different cultural perspectives pertaining to business topics				
Encourage students to share different cultural perspectives pertaining to business topics on a discussion board				

4. b) To what extent did the following teaching methods increase your interest in culture based behavioral differences?

Method of Instruction	Not at All	Very Little	Somewhat	To a Great Extent
Incorporate their international experience into their lectures				
Compare business practices in different cultural contexts				
Use intercultural/intercultural case studies				
Encourage class discussions focusing on the impact of cultural differences in business settings				
Do a comparative analysis of different regions				
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings				
Encourage students with international experience to share different cultural perspectives pertaining to business topics				
Encourage students to share different cultural perspectives pertaining to business topics on a discussion board				

4. c) To what extent did these teaching methods improve your intercultural competence?

Method of Instruction	Not at All	Very Little	Somewhat	To a Great Extent
Incorporate international experience into lectures				
Compare business practices in different cultural contexts				
Use intercultural/intercultural case studies				
Encourage class discussions focusing on the impact of cultural differences in business settings				
Comparative analysis of different regions				
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings				
Encourage students with international experience to share different cultural perspectives pertaining to business topics				
Encourage students to share different cultural perspectives pertaining to business topics on a discussion board				

Curriculum

5. a) To what extent does your business program include the following components:

Component	Never	Rarely	Occasionally	Often
Comparative cultural course content in textbooks or supplementary materials				
Textbooks, articles, or videos originating from other countries				
Lectures presented by international guest speakers				
Intercultural or international teamwork				
Virtual (online) teamwork (with people who live and work/study in other countries)				
Experiential learning				
International experience				
Second language proficiency requirement				
Career seminars or panel discussions with successful alumni				
Consultations with executives on staff regarding work placement				
Personal development coaching				

6) b) To what extent have the following business program components increased your interest in culture based behavioral differences?

Component	Not at All	Very Little	Some-what	To a Great Extent
Comparative cultural course content in textbooks or supplementary materials				
Textbooks, articles, or videos originating from other countries				
Lectures presented by international guest speakers				
Intercultural/International Teamwork				
Virtual (online) teamwork (with people who live and work/study in other countries)				
Experiential learning				
International experience				
Second language proficiency requirement				
Career seminars or panel discussions with successful alumni				
Consultations with executives on staff regarding work placement				
Personal development coaching				

5. c) To what extent have the following business program components improved your intercultural competence?

Component	Not at All	Very Little	Somewhat	To a Great Extent
Comparative cultural course content in textbooks or supplementary materials				
Textbooks, articles, or videos originating from other countries				
Lectures presented by international guest speakers				
Intercultural/International Teamwork				
Virtual (online) teamwork (with people who live and work/study in other countries)				
Experiential learning				
International experience				
Second language proficiency requirement				
Career seminars or panel discussions with successful alumni				
Consultations with executives on staff regarding work placement				
Personal development coaching				

International Student or Study Abroad Participant

6. Are you an international student or have you ever participated in the business program's study abroad program?

- ○ International student
- ○ Participated in the business program's study abroad program
- ○ I am not an international student and I have not participated in the business program's study abroad program

Study Abroad Program

Note: If you were/are an international student, please answer the following questions with your business program in mind.

7.) Please indicate the type of study abroad program in which you have participated:

- o Short-term led by home institution faculty and designed by home institution program designers
- o Short-term led by home institution faculty and designed in partnership with host institution program designers
- o Long-term led by home institution faculty and designed by home institution program designers
- o Long-term led by home institution faculty and designed in partnership with host institution
- o Short-term international exchange program with partner university
- o Long-term international exchange program with partner university
- o Short-term third-party study abroad program provider
- o Long-term third-party study abroad program
- o Other (please specify) _____

Note. Short-term refers to two to nine weeks. Long-term refers to one or more semesters.

8.) Would you describe the host culture as being:

- o Very similar to my home culture
- o Similar to my home culture
- o Different from my home culture
- o Very different from my home culture

9.) During your business related study abroad program, in which language(s) were your courses delivered?

- o English only (English is my first language)
- o English and host country language (English is my second language)
- o Host country language only (a language I am fluent in)
- o Host country language and other language (a language I understand but am not fluent in)

10. Prior to your business study abroad program, did you participate in a workshop or training to prepare for communicating with people from other cultures during your study abroad experience?

- o Yes
- o No

11. If you answered yes, what was the duration of the intercultural training or workshop?

- o Less than one day
- o Between 1 and 3 days
- o Between 3 and 7 days
- o 1 to 2 weeks
- o More than 2 weeks

12. a) During your study abroad program, did you live with (please check all options that apply):

- With a host country family
- In on-campus student housing mainly with students from cultural backgrounds similar to my own
- In on-campus student housing with students from cultural backgrounds different from my own
- In off-campus housing alone
- In off-campus housing mainly with students from cultural backgrounds similar to my own
- In off-campus housing mainly with students from cultural backgrounds different from my own
- With relatives
- Other _____

12. b) To what extent did your study abroad living arrangements increase your interest in culture based behavioral differences?

- Not at All
- Very Little
- Somewhat
- To a Great Extent

12. c) To what extent did your study abroad living arrangements improve your intercultural competence?

- Not at All
- Very Little
- Somewhat
- To a Great Extent

13. a) During your study abroad program, to what extent did you spend seek out opportunities to interact with members of the *host* culture?

- Never
- Rarely
- Occasionally
- Often

13. b) During your study abroad program, to what extent did you seek out opportunities to interact with members of your *home* culture (in person, chatting, Skyping)?

- Never
- Rarely
- Occasionally
- Often

13. c) To what extent did your business program increase your interest in culture based behavioral differences?

- Not at All
- Very Little
- Somewhat
- To a Great Extent

13. d) To what extent did your business program improve your intercultural competence?

- Not at All
- Very Little
- Somewhat
- To a Great Extent

Personal Factors

14.) What is your gender?

- Female
- Male

15.) How old are you? _____

16.) What is your father's highest level of education?

- 8th grade or less
- Some high school
- High school diploma
- Some college, no degree
- Associate or technical degree
- Bachelor's degree
- Master's degree
- Professional or doctoral degree
- Do not know

17.) What is your mother's highest level of education?

- 8th grade or less
- Some high school
- High school diploma
- Some college, no degree
- Associate or technical degree
- Bachelor's degree
- Master's degree
- Professional or doctoral degree
- Do not know

18.) In what region(s) did you live primarily during your formative years? Please check all that apply.

- Asia Pacific
- Australia
- Central America
- Eastern Europe
- North Africa and Middle East
- North America
- Sub-Saharan Africa
- South America
- Western Europe

19.) What was the total amount of time you have lived in another country? (Please specify in years or months).

Number of years _____ Number of Months _____

20.) Do you ever social network with people from other cultures or other countries?

- Yes
- No

21.) If yes, how long do you social network with people from other cultures or countries *during an average week*?

- Less than 1 hour
- 1 to 2 hours
- 2 to 3 hours
- 3 to 4 hours
- 5 hours
- More than 5 hours
- Not applicable

22.) What year will you graduate?

- 2014
- 2015
- 2016
- 2017

23.) What is your undergraduate major field?

_____

24.) What cultural/ethnic group do you identify with primarily? (For example: First Nations, Thai, Persian, and Dutch)

_____

25.) What additional cultural/ethnic group do you identify with (if any)?

_____

26.) What languages are you proficient in? Please check all that apply.

- Mandarin Chinese
- Spanish
- English
- Bengali
- Hindi
- Portuguese
- Arabic
- Russian
- Japanese
- German
- Wu (including Shanghainese) Chinese
- Javanese
- Korean
- French
- Vietnamese
- Telugu
- Yue
- Other _____

Future Plans

27.) Which of the following options best describes the *ideal* position for you in the future?

- Local company with no international assignments
- Local company with some international assignments lasting less than 6 months
- Local company with international assignments lasting between 6 months and 3 years
- International corporation with no international assignments
- International corporation with international assignments lasting less than 6 months
- International corporation with international assignments lasting between 6 months and 3 years
- No preference

Self -Ranked Intercultural Competence

28.) How would you rate your own level of intercultural competence, that is, on a scale of 1 to 10, with 10 being very interculturally competent and 1 being **in**terculturally incompetent.

1, 2, 3, 4, 5,6,7,8,9,10

Additional Comments

29.) When you think back to your experiences in the business program, of these, which experiences had the greatest impact on your intercultural competence development and why?

_____

Congratulations! You have completed the student survey. Once again, thank you for your time. The Cultural Intelligence Scale (CQS) would require an additional 5 minutes of your time, and by completing it, you would be providing us with more valuable data. All of your responses will remain completely confidential. To complete the CQS, simply click on the link below:

APPENDIX F

Table F.1

Cultural Intelligence **Scale (Ang, Van Dyne, Koh, Ng, Templer, Tay, & Chandrasekar, 2007).**

Cultural Intelligence Please read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE. (1 = strongly disagree; 7 = strongly agree).	1 Strongly Disagree	2	3	4	5	6	7 Strongly Agree
MC1. I am conscious of the cultural knowledge I use when interacting With people with different cultural backgrounds.							
MC2. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.							
MC3. I am conscious of the cultural knowledge I apply to cross-cultural interactions.							
MC4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.							
COG1. I know the legal and economic systems of other cultures.							
COG2. I know the rules (e.g., vocabulary, grammar) of other languages.							
COG3. I know the cultural values and religious beliefs of other cultures.							
COG4. I know the marriage systems of other cultures.							
COG5. I know the arts and crafts of other cultures.							
COG6. I know the rules for expressing nonverbal behaviors in other cultures.							
MOT1. I enjoy interacting with people from different cultures.							
MOT2. I am confident that I can socialize with locals in a culture that is unfamiliar to me.							
MOT3. I am sure I can deal with the stresses of adjusting to a culture that is new to me.							
MOT4. I enjoy living in cultures that are unfamiliar to me.							
MOT5. I am confident that I can get accustomed to the shopping conditions in a different culture.							
BEH1. I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.							
BEH2. I use pause and silence differently to suit different cross-cultural situations.							
BEH3. I vary the rate of my speaking when a cross-cultural situation requires it.							
BEH4. I change my nonverbal behavior when a cross-cultural situation requires it.							
BEH5. I alter my facial expressions when a cross-cultural interaction requires it.							

APPENDIX G

Semi-structured Interview Protocol

Hello, my name is Ingrid Brand and I would like to begin by thanking you for taking the time to fill out the online survey and participate in this interview.

Just as a reminder, in this study, I am exploring the factors influencing the development of intercultural competence among students in your business program at the University.

Recording the interview would allow me to capture your thoughts and views with more accuracy and in greater detail than if I were to write down your responses. To ensure confidentiality, your name will be assigned a numerical code and the link between your name and the code will be destroyed. Would it be alright if I record this interview?

1. How would you define intercultural competence?

2. Thinking back to your level of intercultural competence prior to the business program, what kinds of intercultural experiences have you had?

Probes:

a) living abroad?

b) study abroad?

c) intercultural friendships?

d) intercultural family

3. Thinking back to the business program, in relation to intercultural competence development, what stands out most about the program for you and why?

4. During the business program, what was the nature of your intercultural/international experience?

Probes:

a) How many intercultural friendships did you develop?

b) How many of these were of an enduring nature?

5. Thinking back to the courses in the business program, how many of your courses had intercultural/international content?

Which of these stand out for you and why?

6. When you think back to the different types of teaching methods during the program, which of these had the greatest impact and why?

7. Thinking back to your intercultural teamwork, how would you describe those experiences?

8. How has this program influenced your thinking about your intercultural/international aspirations in the future?

9. What do you see as barriers to the development of intercultural competence in the program?

10. What do you see as opportunities for intercultural competence development in the program?

11. In what ways, if any could the program offer more opportunities for intercultural competence development?

Once again, thank you for participating in this study. By sharing your views, you have made an important contribution to this study. If you have any other thoughts or comments you would like to add, please don't hesitate to contact me via email brandi@_____. To receive a summary of the study findings, please simply contact me by email.

APPENDIX H

Table H.1

Language Proficiency among Participants

Language	%	*n*
Mandarin Chinese	1.29	4
Spanish	4.79	15
English	91.5	291
Bengali	1.57	5
Hindi	12.81	41
Portuguese	2.19	6
Arabic	4.09	13
Russian	3.14	10
Japanese	0.32	1
German	2.51	8
Wu (including Shanghainese) Chinese	0	0
Javanese	0	0
Korean	1.27	4
French	3.80	12
Vietnamese	0.64	2
Telugu	0	0
Yue	0.67	2

APPENDIX I

Domains and Their Sub-Item Variables

Table I.1

Prior Intercultural Contact

Prior to the business program, what was the nature of your international or intercultural experience. Please check all that apply.

Prior Intercultural Contact Type	*n*	*M*	*SD*	*Mode*	*n for Mode*
Canadian International Development Agency	356	.03	.05	0	355
Study Abroad Program	356	.08	.27	0	328
International Exchange Program	357	.05	.21	0	340
International Internship	356	.06	.24	0	335
Resided Abroad	357	.18	.39	0	291
Volunteers in Intercultural Setting	356	.41	.49	0	210
Overall $\bar{x}$: ***and sd***		.13	.28		

M = Mean; *SD* = Standard Deviation

Table I.2

Prior Intercultural Contact

Prior to the business program, what kinds abroad programs have you participated in? Please check all that apply					
Prior Study Abroad Program	*n*	*M*	*SD*	*Mode*	*n for Mode*
Short-term weeks led by home institution faculty and designed by home institution program designers	55	.24	.43	0	42
Short-term weeks led by home institution faculty and designed in partnership with host institution program designers	55	.11	.31	0	49
Long-term led by home institution faculty and designed by home institution program designers	55	.02	.13	0	54
Long-term led by home institution faculty and designed in Partnership with host institution program designers.	54	.07	.26	0	50
Short-term international exchange programs with partner university.	55	.02	.13	0	54
Long-term international exchange program with partner university.	55	.02	.13	0	54
Third-party short-term study abroad program provider.	55	.08	.26	0	51
Third-party long-term study abroad program provider	54	.02	.13	0	54
Overall	$\bar{x}$: ***and sd***	.07	.23		

Note. Short-term = 2 to 9 weeks. Long-term = 1 or more semesters

Table I.3

Intercultural Contact during Program

In the business program, in what ways have you worked with students from cultural backgrounds that are different from your own? Please select all options that apply.

Intercultural Contact Type	*n*	*M*	*SD*	*Mode*	*n for Mode*
Course group assignment	384	.93	.25	1	359
Virtual (online) teams	384	.41	.49	0	226
Business school student clubs	384	.34	.47	0	255
Business school student-run conferences	384	.18	.39	0	315
Career recruiting processes	384	.11	.32	0	339
Experiential learning component	384	.26	.44	0	284
Sports activities	384	.20	.40	0	307
Extra- curricular activities	384	.54	.50	1	201
Overall $\bar{x}$: *and sd*		.37		.41	

Table I.4

Intercultural Contact during Program

In each of these ways, to what extent did working with students from backgrounds that are different from your own, increase your interest in culture based differences in behavior?					
Intercultural Contact Impact	*n*	*M*	*SD.*	*Mode*	*n for Mode*
Course group assignment	372	3.16	0.85	3	155
Virtual (online) teams	248	2.38	1.01	3	96
Business school student clubs	224	2.69	1.00	3	102
Business school student-run conferences	178	2.53	1.06	3	74
Career recruiting processes	159	2.42	1.01	3	76
Experiential learning component	207	2.62	1.00	3	87
Sports activities	174	2.66	1.08	3	63
Extra- curricular activities	273	2.97	.92	3	121
Overall $\bar{x}$: ***and sd***		2.68	.99		

Table I.5

Intercultural Contact during Program

In each of these ways, to what extent did working with students, from cultural backgrounds that are different from your own, improve your intercultural competence?					
Intercultural Contact Type	*n*	*M*	*SD*	*Mode*	*n for Mode*
Course group assignment	367	3.03	.88	3	158
Virtual (online) teams	246	2.47	1.00	3	89
Business school student clubs	226	2.73	.99	3	97
Business school student-run conferences	191	2.58	1.03	3	80
Career recruiting processes	161	2.54	1.05	3	67
Experiential learning component	199	2.69	.98	3	89
Sports activities	171	2.63	1.05	3	61
Extra- curricular activities	273	2.85	.90	3	124
Overall **$\bar{x}$: and sd**		2.69	.99		

Table I.6

External Programs and Activities

Which of the following programs or activities have you participated in? Please select all options that apply.					
Program Activity	*n*	*M*	*SD*	*Mode*	*n for Mode*
Business school study abroad	323	.06	.25	0	302
Intercultural training/workshop	318	.05	.23	0	300
Business School seminars about cultural Differences	321	.20	.40	0	256
Business school peer Mentoring program	321	.16	.37	0	268
Business student clubs	321	.55	.50	1	177
Extra- curricular activities	317	.67	.47	1	214
Overall $\bar{x}$: ***and sd***		.29	.37		

.

Table I.7

External Programs and Activities

To what extent did participating in these programs or activities increase your interest in culture based behavioral differences?					
Impact Co-curricular Units and Activities	*n*	*M*	*SD*	*Mode*	*n for Mode*
Business school study abroad	132	2.43	1.25	1	42
Intercultural training/workshop	142	2.03	.97	1	51
Business School seminars about cultural differences	149	2.53	1.22	3	53
Business school peer mentoring program	157	2.64	1.20	3	55
Business student clubs	252	2.8	.97	3	129
Extra- curricular activities	265	2.91	.88	3	135
Overall $\bar{x}$: ***and sd***		2.57	1.08		

Table I.8

External Programs and Activities

To what extent did participating in these programs or activities improve your intercultural competence?					
Impact on Cultural Competence	*n*	*M*	*SD*	*Mode*	*n for Mode*
Business school study abroad	108	1.90	.97	1	42
Intercultural training/workshop	123	2.22	1.09	3	40
Business School seminars about cultural Differences	154	2.50	1.20	3	50
Business school peer Mentoring program	151	2.40	1.15	3	58
Business student clubs	252	2.65	1.01	3	106
Extra- curricular activities	270	2.74	.94	3	119
Overall $\bar{x}$: ***and sd***		2.40	1.06		

Table I.9

Methods of Instruction

To what extent did your Instructors :					
Methods of Instruction	*n*	*M*	*SD.*	*Mode*	*n for Mode*
Incorporate their international experience into their lectures	365	2.70	.79	3	146
Compare business practices in different cultural contexts	364	2.89	.82	3	174
Teach using international/intercultural case studies	365	2.62	.80	3	161
Teach using comparative analysis of regions	363	2.66	.85	3	156
Encourage class discussions focusing on the impact of cultural differences in business settings	364	2.49	.86	3	149
Encourage class discussions on the impact of cultural differences on leadership practices in business settings	364	2.46	.82	2	159
Encourage students with international experience to share different cultural perspectives about business topics during class discussion	363	2.34	.87	2	166
Encourage students to share different cultural perspectives about business topics on a discussion board	359	2.21	.97	2	119
Overall $\bar{x}$: ***and sd***		2.55	.85		

Table I.10

Methods of Instruction

Please indicate the extent to which these teaching methods increased your interest in culture based behavioral differences.					
Methods of Instruction Impact	*n*	*M*	*SD.*	*Mode*	*n for Mode*
Incorporate their international experience into their lectures	354	2.95	.74	3	194
Compare business practices in different cultural contexts	352	3.11	.79	3	172
Teach using international/intercultural case studies	351	2.90	.85	3	147
Teach using comparative analysis of regions	354	2.83	.88	3	135
Encourage class discussions focusing on the impact of cultural differences in business settings	352	2.90	.97	3	140
Encourage class discussions on the impact of cultural differences on leadership practices in business settings	351	2.69	.85	3	157
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	352	2.69	.82	3	174
Encourage students to share different cultural perspectives about business topics on a discussion board	353	2.94	.83	3	173
Overall $\bar{x}$: ***and sd***		2.88	.84		

Table I.11

Methods of Instruction

To what extent have each of the following teaching methods improve your intercultural competence?					
Methods of Instruction Impact	*n*	*M*	*SD.*	*Mode*	*n for Mode*
Incorporate their international experience into their lectures	354	2.73	.84	3	162
Compare business practices in different cultural contexts	353	2.94	.83	3	173
Teach using international/intercultural case studies	352	2.69	.82	3	174
Teach using comparative analysis of regions	351	2.69	.85	3	157
Encourage class discussions focusing on the impact of cultural differences in business settings	352	2.90	.97	3	140
Encourage class discussions on the impact of cultural differences on leadership practices in business settings	352	2.86	.95	3	135
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	352	2.54	.90	3	132
Encourage students to share different cultural perspectives about business topics on a discussion board	352	2.31	.98	3	123
Overall $\bar{x}$: ***and sd***		2.71	.89		

Table I.12

Curriculum

To what extent does your business program include the following program components:

Curriculum	*n*	*M*	*SD*	*Mode*	*n for Mode*
Comparative cultural course content in textbooks or supplementary materials	349	2.83	.69	3	202
Textbooks, articles, or videos originating from other countries	346	2.74	.72	3	186
Lectures presented by international guest speakers	348	1.91	.95	1	146
International/intercultural teamwork	347	2.83	.89	3	157
Virtual (online) teamwork	342	2.08	.94	1	119
Experiential learning component	344	2.27	.87	3	126
International experience component	346	2.02	.90	1	119
Second language proficiency requirement	341	1.85	.94	1	160
Career seminars or panel discussions with successful alumni	342	2.07	.95	2	125
Consultations with executives on staff regarding work placement	342	2.06	.91	1,2	113
Personal development coaching	342	1.99	.88	2	116
Overall $\bar{x}$: ***and sd***		2.25	.88		

Table I.13

Curriculum

To what extent have the following business program components increased your interest in culture based behavioral differences?					
Curriculum Program Components	*n*	*M*	*SD*	*Mode*	*n for Mode*
Comparative cultural course content in textbooks or supplementary materials	341	2.68	.83	3	159
Textbooks, articles, or videos originating from other Countries	342	2.69	.82	3	157
Lectures presented by international guest speakers	333	2.17	1.02	1	107
International/intercultural teamwork	336	2.71	.92	3	146
Virtual (online) teamwork	332	2.10	.98	1	117
Experiential learning component	330	2.35	.95	3	111
International experience component	331	2.15	.97	1	105
Second language proficiency requirement	330	1.87	.90	1	145
Career seminars or panel discussions with successful alumni	333	2.13	.92	2	119
Consultations with executives on staff regarding work placement	332	2.08	.91	2	122
Personal development coaching	327	2.02	.91	2	119
Overall $\bar{x}$: ***and sd***		2.26	.92		

M = mean; *SD* = standard deviation;

Table I.14

Curriculum

To what extent have the following program components improved your intercultural competence?					
Curriculum impact on intercultural competence	*n*	*M*	*SD*	*Mode*	*n for Mode*
Comparative cultural course content in textbooks or supplementary materials	342	2.53	.85	2	136
Textbooks, articles, or videos originating from other countries	342	2.53	.87	2	141
Lectures presented by international guest speakers	333	2.09	.99	1	116
International/intercultural teamwork	339	2.65	.89	3	147
Virtual (online) teamwork	333	2.17	.93	2	112
Experiential learning component	330	2.37	.89	2	119
International experience component	332	2.20	.92	2	128
Second language proficiency requirement	330	2.02	.92	2	138
Career seminars or panel discussions with successful alumni	330	2.14	.85	2	155
Consultations with executives on staff regarding work placement	333	2.06	.85	2,1	147
Personal development coaching	329	2.08	.93	2	122
Overall	$\bar{x}$: ***and sd***	2.26	.90	0.9002	

APPENDIX J

Table J.1

Cultural Intelligence Scale (Ang, Van Dyne, Koh, Ng, Templer, Tay, & Chandrasekar, 2007).

Cultural Intelligence Scale Instructions: Please read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE. (1 = strongly disagree; 7 = strongly agree).

	Strongly Disagree		(Percentages)				Strongly Agree
	1	2	3	4	5	6	7
I am conscious of the cultural knowledge I use when Interacting with people with different cultural backgrounds.	1.6	7.5	10.9	15.1	22.6	26.8	15.1
I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	1.6	4.2	8.4	15.1	25.2	29.4	15.9
I am conscious of the cultural knowledge I apply to cross-cultural interactions.	.8	7.5	10.8	14.2	31.1	21.8	14.2
I check the accuracy of my cultural knowledge as I interact with people from different cultures.	3.3	7.6	10.2	11.0	32.2	21.1	14.4
I know the legal and economic systems of other cultures.	5.9	15.2	27.1	23.7	17.8	7.6	2.5
I know the rules (e.g., vocabulary, grammar) of other languages	7.5	12.6	23.5	20.1	23.5	9.2	3.3
I know the cultural values and Religious beliefs of other cultures.	2.2	10.0	8.4	24.3	31.1	15.1	8.4
I know the marriage systems of other cultures.	5.9	15.2	16.1	26.2	18.6	11.8	5.9
I know the arts and crafts of other cultures.	7.5	19.3	16.8	19.3	21.0	11.7	4.2
I know the rules for expressing nonverbal behaviors in other cultures.	9.2	7.5	17.6	27.7	21.0	10.9	5.8
I enjoy interacting with people from different cultures.	2.5	7.5	5.8	7.5	15.1	28.5	32.7
I am confident that I can socialize with locals in a culture that is unfamiliar to me.	5.0	6.7	10.1	13.5	20.3	26.2	17.8
I am sure I can deal with the stresses of adjusting to a culture that is new to me.	3.3	5.0	10.9	20.1	26.8	21.8	11.8

(Table continues)

Cultural Intelligence Scale (Continued)							
	Strongly Disagree		(Percentage)				Strongly Agree
	1	2	3	4	5	6	7
I enjoy living in cultures that are unfamiliar to me.	5.0	10.1	14.3	18.5	21.9	16.8	13.5
I am confident that I can get accustomed to the shopping conditions in a different culture.	.84	6.7	11.8	18.5	25.2	25.2	11.8
I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.	5.1	11.0	14.4	21.2	22.9	15.3	10.2
I use pause and silence differently to suit different cross-cultural situations.	6.8	12.7	11.0	26.3	28.8	7.6	6.8
I vary the rate of my speaking when a cross-cultural situation requires it.	2.5	5.9	14.3	18.5	26.9	18.5	13.5
I change my nonverbal behavior when a cross-cultural situation requires it.	2.5	9.2	16.8	21.0	26.1	16.8	7.6
I alter my facial expressions when a cross-cultural interaction requires it.	6.7	11.8	12.6	17.7	26.9	15.9	8.4
Total *n* = 119							

APPENDIX K

Table K.1

Durbin-Watson-Criteria: Limits

Criteria	Lower-limit	Calculated DW-value	Upper-limit	Conclusion
1	d_l	$< DW <$	d_u	Result is undecided
2	0	$< DW <$	d_l	Positive autocorrelation present
3	2	$< DW <$	$(4 - d_u)$	No autocorrelation
4	d_u	$< DW <$	2	No autocorrelation
5	$(4 - d_l)$	$< DW <$	4	Negative autocorrelation present
6	$(4 - d_u)$	$< DW <$	$(4 - d_l)$	Result is undecided

Source: H.J.E.M. Brand, (2013), *Business Forecasting Methods,* Unpublished manuscript translated into English from H.J.E.M.Brand, (1993), *Prognosetechnieken,* Stenfert Kroese, Leiden, Netherlands. p 99

APPENDIX L

Table L.1

Pearson Correlation Coefficient Between Prior Intercultural or International Experience and Self-reported IC

Explanatory Variable	*r*	*p*	*n*
Type of Intercultural Contact/Experience			
Canadian international development agency	-	-	-
Study abroad program	.01	.856	355
International exchange program	.08	.216	355
International internship	.05	.421	355
Resided abroad	.08	.167	355
Volunteered in intercultural setting	.00	.944	355
Type of Study Abroad Program	*r*	*p*	*n*
Short-term led by home institution faculty and designed in partnership with home institution program designers	.11	.500	55
Short-term led by home institution faculty and designed in partnership with host institution program designers	.23	.138	55
Long-term led by home institution faculty and designed by home institution program designers	.11	.471	55
Long-term led by home institution faculty and designed in partnership with host institution program designers	.12	.465	55
Short-term international exchange program with partner university	-	-	-
Long-term international exchange program with partner university	-	-	-
Third-party short-term study abroad program provider	.15	.471	55
Third party long-term study abroad program provider	-	-	-

Note: r = Pearson correlation*; p* = *p*-value*; n* = number of observations per variable.
Note: Short-term equals two to nine weeks. Long-term equals one or more semesters.

Table L.2

Personal Factors on IC - Beta Ranked

Personal Factor	*b*	*βeta*	*t*	*p*	*r*
Formative years: Asia Pacific	1.18	.26	2.24	.027*	.086
Formative years: North America	.82	.23	1.42	.158	-.019
Formative years: North Africa and Middle East	1.03	.16	1.54	.125	.047
Formative years: Sub – Saharan Africa	1.25	.14	1.27	.208	.018
Major field	.06	.14	1.62	.108	.017
Mother's highest level of education	.08	.11	1.31	.193	.005
Proficient: Spanish	.86	.11	.92	.360	-.025
Formative years: Western Europe	2.27	.11	1.26	.208	.084
Formative years: Central America	1.02	.10	.93	.355	-.028
Proficient: Yue	1.85	.09	1.10	.273	-.042
Formative years: Eastern Europe	.50	.07	.53	.600	-.053
Proficient: German	.68	.07	.60	.546	.090
Formative years: South America	.52	.05	.54	.593	.034
Proficient: English	.23	.04	.36	.717	.080
Age	.02	.04	.51	.609	.097
Proficient: Bengali	.49	.04	.47	.642	-.041
Proficient: Arabic	.07	.01	.09	.929	-.013
Formative years: Australia	-	.00	-		-
Proficient: Japanese	-	.00	-	-	-.000
Proficient: WU (including Shanghainese) Chinese	-	.00	-	-	-
Proficient: Javanese	-	.00	-	-	-
Proficient: Korean	-	.00	-	-	-.023
Proficient: Telugu	-	.00	-	-	-
Social networking	-	.00	-	-	-
Gender	-.11	-.03	.39	.694	-.073
Proficient: Russian	-.38	-.04	-.24	.812	-.037
Proficient: French	-.41	-.05	-.68	.499	-.052
Proficient: Mandarin Chinese	-.86	-.06	-.67	.504	.000
Father's highest level of education	-.08	-.10	-1.09	.278	-.026
Proficient: Hindu	-.53	-.11	-1.35	.181	.003
Proficient: Portuguese	-1.45	-.13	-1.58	.115	-.071
Year of graduation	-.35	-.19	-2.04	.043*	-.094
Proficient: Vietnamese	-5.73	-.28	-2.40	.017*	-.092
Constant	5.76		3.98	.000	-.073

Regression statistics: F (33, 139) = 1.20; n = 173; R^2 = 0.176; R^{2a} = 0.029 DW = 1.92

Note. b = unstandardized partial regression coefficient; *βeta* = standardized partial regression coefficient; t = t- value of b; p = the level of significance; r = Pearson product-moment correlation coefficient. R^{2a} = adjusted $R^{2;}$ DW = Durbin-Watson statistic; *IC* = self-reported intercultural competence. * Significant at 5 percent level. **Significant at 1 percent level.

Table L.3

Pearson Product-Moment Correlation Coefficient between Personal Factors and IC

Personal Factor	*r*	*p*	*n*
Gender	-.07	.206	326
Age	.09	.111	294
Father's highest level of education	-.02	.648	331
Mother's highest level of education	.01	.937	331
Asia Pacific	.09	.136	323
Australia	-	-	330
Central America	-.03	.619	332
Eastern Europe	-.05	.358	332
North Africa and Middle East	.05	.407	332
North America	-.02	.744	338
Sub – Saharan Africa	.02	.759	333
South America	.03	.559	332
Western Europe	.08	.143	333
Graduation year	-.09	.103	326
Major	.02	.776	286
Mandarin Chinese	.00	.995	311
Spanish	-.03	.666	313
English	.08	.168	318
Bengali	-.04	.484	318
Hindu	.00	.961	320
Portuguese	-.07	.218	319
Arabic	-.01	.832	318
Russian	-.04	.520	318
Japanese	-.00	1.000	317
German	.09	.121	319
WU (including Shanghainese) Chinese	-	-	318
Javanese	-		319
Korean	-.02	.690	314
French	-.05	.370	316
Vietnamese	-.09	.113	313
Telugu	-	-	305
Yue	-.04	.488	298

Note*: r* = Pearson correlation; *p* = *p*-value*; n* = number of observations per variable

Table L.4

Program Factors on IC - Beta Ranked

Program Factors	*b*	*βeta*	*t*	*p*	*r*
Compare business practices in different cultural contexts	.43	.22	2.41	.017*	.24
Textbooks, articles, or videos originating from other countries	.39	.18	2.13	.034*	.25
Personal Development coaching	.32	.18	1.81	.072	.21
Extra-curricular activities	.49	.15	2.26	.025*	.15
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	.22	.12	1.26	.208	.18
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	.22	.11	1.12	.262	.21
Encourage class discussions focusing on the impact of cultural differences in business settings	.20	.11	1.10	.273	.19
Experiential learning	.38	.10	1.61	.109	.09
Extra-curricular activities	.34	.09	1.41	.161	.16
International experience component	.15	.08	.85	.397	.18
Lectures presented by international guest speakers	.13	.08	.89	.375	.17
Virtual (online) teams	.22	.06	.95	.344	.05
Business school student clubs	.20	.05	.85	.399	.08
Business school seminars about cultural differences	.19	.04	.70	.484	-.03
Intercultural / international teamwork	.07	.03	.49	.625	.17
Business school peer mentoring programs	.15	.03	.52	.602	.05
Virtual (online) teamwork with people who live and work in other countries	.04	.03	.33	.744	.12
Teach using comparative analysis of different regions	.04	.02	.27	.790	.19
Career recruiting processes	.02	.00	.06	.948	.10
Business school student-run conferences	.00	.00	.00	.999	.07
Second language proficiency requirement	-.01	-.01	-.05	.957	.12
Business school SAP	-.05	-.01	-.14	.891	-.05
Comparative cultural course content in textbooks or supplementary materials	-.12	-.05	-.66	.508	.17
Teach using intercultural / international case studies	-.12	-.06	-.74	.457	.19
Career seminars or panel discussions with successful alumni	-.11	-.07	-.68	.496	.10
Sports activities	-.32	-.08	-1.17	.241	-.10
Course Group assignment	-.56	-.09	-1.07	.286	.04
Incorporate international experience into lectures	-.17	-.09	-1.09	.277	.17
Intercultural training / workshop	-.52	-.12	-1.70	.091	-.08
Business student clubs	-.55	-.17	-2.29	.023*	.03
Consultations with executives on staff regarding work placement	-.33	-.19	-1.50	.135	.12
Encourage students to share different cultural perspectives about business topics on a discussion board	-.31	-.19	-2.14	.033*	.09
Constant	3.87		4.88	.000	.04

Regression statistics: F (32, 195) = 2.50; n = 258; R^2 = .262; R^{2a} = .157; DW = 1.79;

Note. *b* = unstandardized partial regression coefficient; *βeta* = standardized partial regression coefficient; *t* = *t* -value of *b*; *p* = the level of significance; *r* = Pearson product-moment correlation coefficient; R^{2a} = adjusted $R^{2;}$ DW = Durbin-Watson statistic; *IC* = self-reported intercultural competence; * Significant at 5 percent level.

Table L.5

Pearson Product-Moment Correlation Coefficient between Program Factors and IC

Program Factor	*r*	*p*	*n*
Course Group assignment	.04	.440	384
Virtual (online) teams	.05	.362	384
Business school student clubs	.08	.157	384
Business school student-run conferences	.07	.195	384
Career recruiting processes	.10	.074	383
Experiential learning	.09	.087	384
Sports activities	-.10	.065	384
Extra-curricular activities	.15	.008	383
Business school SAP	-.05	.361	323
Intercultural training / workshop	-.08	.184	318
Business school seminars about cultural differences	-.03	.611	321
Business school peer mentoring programs	.05	.443	321
Business student clubs	.03	.564	321
Extra-curricular activities	.16	.007	317
Incorporate international experience into lectures	.17	.002	365
Compare business practices in different cultural contexts	.24	.000	365
Teach using intercultural / international case studies	.19	.001	365
Teach using comparative analysis of different regions	.19	.001	363
Encourage class discussions focusing on the impact of cultural differences in business settings	.19	.001	364
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	.21	.000	364
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	.18	.001	363
Encourage students to share different cultural perspectives about business topics on a discussion board	.09	.101	359
Comparative cultural course content in textbooks or supplementary materials	.17	.002	349
Textbooks, articles, or videos originating from other countries	.25	.000	346
Lectures presented by international guest speakers	.18	.001	348
Intercultural / international teamwork	.17	.003	347
Virtual (online) teamwork with people who live and work in other countries	.12	.033	342
International experience component	.18	.001	346
Second language proficiency requirement	.12	.030	341
Career seminars or panel discussions with successful alumni	.10	.075	342
Consultations with executives on staff regarding work placement	.12	.033	342
Personal Development coaching	.21	.000	342

Note. *r* = Pearson correlation; *p* = *p*-value; *n* = number of observations per variable

Table L.6

Personal Factors on CQ - Beta Ranked

Personal Factor	*b*	*βeta*	*t*	*p*	*r*
Gender	.59	.33	.66	.51	
Major	.07	.26	2.66	.01*	.18
English	.73	.15	1.44	.16	.08
Mother's highest level of education	.05	.14	1.29	.20	.14
Yue	1.17	.12	1.29	.20	.11
Spanish	.31	.11	1.02	.31	.04
Korean	.45	.09	.91	.37	.01
Hindi	.23	.08	.80	.43	.06
Portuguese	.44	.08	.71	.48	.04
Asia Pacific	.22	.07	.71	.48	-.01
Russian	.07	.02	.16	.87	-.05
Australia	-	-	-	-	-
Western Europe	-	-	-	-	-
Bengali	-	-	-	-	-
Japanese	-	-	-	-	-
WU (including Shanghainese) Chinese	-	-	-	-	-
Javanese	-	-	-	-	-
Vietnamese	-	-	-	-	-
Telugu	-	-	-	-	-
German	-.13	-.02	-.19	.85	-.03
French	-.08	-.02	-.21	.83	.02
Central America	-.21	-.03	-.27	.79	.04
What year will you graduate	-.04	-.04	-.34	.73	.04
Age	-.02	-.04	-.38	.70	-.05
South America	-.25	-.05	-.49	.62	-.01
North Africa and Middle East	-.27	-.07	-.60	.55	-.06
Father's highest level of education	-.04	-.10	-.89	.38	-.00
Sub – Saharan Africa	-.54	-.14	-1.31	.19	-.06
North America	-.34	-.16	-1.25	.21	.06
Mandarin Chinese	-1.38	-.20	-2.08	.04*	-.18
Arabic	-1.14	-.20	-2.03	.04*	-.13
Eastern Europe	-1.17	-.31	-2.98	.01*	-.19
Constant	3.535		2.16	.033	

Regression statistics: F (25, 93) = 1.20; n = 119, R^2 = .244; R^{2a} = .04; DW = 1.55

Note. b = unstandardized partial regression coefficient; *βeta* = standardized partial regression coefficient; t = t -value of b; p = the level of significance; r = Pearson product-moment correlation coefficient. R^{2a} = adjusted $R^{2;}$ DW = Durbin-Watson statistic; * Significant at 5 percent level.

Table L.7

Pearson Product-Moment Correlation Coefficient between Personal Factors and CQ

Personal Factors	*r*	*p*	*n*
Gender	-.05	.589	119
Age	-.05	.608	119
Father's highest level of education	-.00	.962	119
Mother's highest level of education	.14	.127	119
Asia Pacific	-.01	.890	119
Australia	-	-	119
Central America	.04	.693	119
Eastern Europe	-.19	.040	119
North Africa and Middle East	-.06	.543	119
North America	.06	.550	119
Sub – Saharan Africa	-.06	.487	119
South America	-.01	.953	119
Western Europe	-	-	119
What year will you graduate	.04	.650	119
What was your undergraduate major field?	.18	.057	119
Mandarin Chinese	-.18	.058	119
Spanish	.04	.660	119
English	.08	.394	119
Bengali	-	-	119
Hindu	.06	.545	119
Portuguese	.04	.698	119
Arabic	-.13	.151	119
Russian	-.05	.610	119
Japanese	-	-	119
German	.03	.750	119
WU (including Shanghainese) Chinese	-	-	119
Javanese	-	-	119
Korean	.01	.912	119
French	.02	.865	119
Vietnamese	-	-	119
Telugu	-	-	119
Yue	.11	.219	119

Note. r = Pearson correlation*; p* = *p*-value*; n* = number of observations per variable

Table L.8

Program Factors on CQ - Beta Ranked

Program Factors	*b*	*βeta*	*t*	*p*	*r*
Second language proficiency requirement	.21	.18	1.56	.12	.18
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	.18	.16	.82	.42	.01
International experience component	.13	.13	.90	.37	.12
Experiential learning	.24	.13	1.03	.31	.15
Lectures presented by international guest speakers	.14	.13	1.03	.30	.14
Intercultural / international teamwork	.13	.11	.81	.42	.16
Career seminars or panel discussions with successful alumni	.11	.09	.71	.48	.01
Business school study abroad program	.18	.08	.74	.46	.14
Teach using comparative analysis of different regions	.08	.07	.46	.65	-.05
Business school student-run conferences	.06	.05	.43	.66	.10
Business school seminars about cultural differences	.11	.04	.37	.71	-.04
Incorporate international experience into lectures	.03	.03	.20	.84	-.05
Comparative cultural course content in textbooks or supplementary materials	.04	.03	.21	.84	.02
Encourage class discussions focusing on the impact of cultural differences in business settings	.02	.02	.11	.92	-.02
Extra-curricular activities	.01	.01	.04	.97	.02
Business school student clubs	.00	.00	.01	.99	.07
Consultations with executives on staff regarding work placement	-.01	-.01	-.07	.95	.11
Business student clubs	-.05	-.03	-.21	.83	.06
Compare business practices in different cultural contexts	-.03	-.03	-.15	.88	-.08
Virtual (online) teamwork with people who live and work in other countries	-.03	-.03	-.20	.84	.10
Intercultural training / workshop	-.08	-.03	-.27	.79	.01
Extra-curricular activities	-.09	-.04	-.37	.71	.20
Personal Development coaching	-.09	-.07	-.63	.53	.01
Textbooks, articles, or videos originating from other countries	-.11	-.08	-.55	.58	.04
Course Group assignment	-.38	-.09	-.79	.43	-.07
Virtual (online) teams	-.16	-.09	-.76	.45	-.03
Sports activities	-.29	-.12	-1.12	.26	-.12
Business school peer mentoring programs	-.36	-.14	-1.10	.27	-.04
Encourage students to share different cultural perspectives about business topics on a discussion board	-.14	-.14	-.96	.34	-.06
Career recruiting processes	-.42	-.14	-1.24	.22	-.10
Teach using intercultural / international case studies	-.21	-.20	-1.19	.24	-.15
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	-.25	-.22	-1.20	.23	-.01
Constant	4.71		5.39	.00	
Regression statistics: F (32,86) = 0.90; n = 119; R^2 = .251; R^{2a} = .00; DW = 1.34					

Note. b = unstandardized partial regression coefficient; beta = beta weight, i.e., standardized partial regression coefficient; t = t-value of unstandardized regression coefficient; p = the level of significance; r = Pearson product-moment correlation coefficient. R^{2a} = adjusted $R^{2;}$ DW = Durbin-Watson statistic; IC = self-reported intercultural competence;

Table L.9

Pearson Product-Moment Correlation Coefficient between Program Factors and CQ

Program Factors	*r*	*p*	*n*
Course Group assignment	-.07	0.478	119
Virtual (online) teams	-.03	0.760	119
Business school student clubs	.07	0.441	119
Business school student-run conferences	.10	0.287	119
Career recruiting processes	-.10	0.289	119
Experiential learning	.15	0.110	119
7Sports activities	-.12	0.208	119
Extra-curricular activities	.02	0.818	119
Business school SAP	.14	0.130	119
Intercultural training / workshop	.01	0.946	119
Business school seminars about cultural differences	-.04	0.687	119
Business school peer mentoring programs	-.04	0.638	119
Business student clubs	.06	0.566	119
Extra-curricular activities	.20	0.043	119
Incorporate international experience into lectures	-.05	0.616	119
Compare business practices in different cultural contexts	-.08	0.374	119
Teach using intercultural / international case studies	-.15	0.115	119
Teach using comparative analysis of different regions	-.05	0.604	119
Encourage class discussions focusing on the impact of cultural differences in business settings	-.02	0.871	119
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	.01	0.932	119
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	-.01	0.941	119
Encourage students to share different cultural perspectives about Business topics on a discussion board	-.06	0.517	119
Comparative cultural course content in textbooks or supplementary materials	.02	0.850	119
Textbooks, articles, or videos originating from other countries	.04	0.686	119
Lectures presented by international guest speakers	.14	0.144	119
Intercultural / international teamwork	.16	0.078	119
Virtual (online) teamwork with people who live and work in other countries	.10	0.278	119
International experience component	.12	0.203	119
Second language proficiency requirement	.18	0.048	119
Career seminars or panel discussions with successful alumni	.01	0.955	119
Consultations with executives on staff regarding work placement	.11	0.228	119
Personal Development coaching	.01	0.905	119

Note: *r* = Pearson correlation; *p* = *p*-value; *n* = number of observations per variable

Table L.10

Program Factors on Future Work Preferences

Program Factors	*b*	*βeta*	*t*	*p*	*r*
International experience component	.47	.19	1.90	.059	.07
Compare business practices in different cultural contexts	.49	.18	1.92	.057	.10
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	.50	.18	1.72	.086	.09
Sports activities	.83	.15	2.09	.038	.11
Career seminars or panel discussions with successful alumni	.33	.14	1.37	.171	.02
Course group assignments	.92	.10	1.19	.237	-.01
Business school seminars about cultural differences	.41	.07	1.05	.296	.01
Business school student clubs	.24	.05	.71	.477	.06
Business school peer mentoring program	.22	.04	.55	.586	.02
Extra-curricular activities	.19	.04	.54	.590	.06
Business school student clubs	.16	.03	.45	.650	.05
Extra-curricular activities	.15	.03	.44	.660	.09
Business school student-run conferences	.02	.01	.06	.955	.03
Business school study abroad	.05	.01	.09	.927	-.03
Intercultural / international teamwork	.02	.01	.08	.936	-.02
Career recruiting process	-.02	.00	-.04	.968	-.01
Encourage students to share different cultural Perspective about business topics on a discussion board	-.01	.00	-.02	.982	.02
Virtual (online) teamwork with people who live and work in other countries	.01	.00	.05	.959	-.01
Teach using comparative analysis of different regions	-.03	-.01	-.14	.887	.03
Virtual (online) teams	-.09	-.02	-.25	.799	-.02
Incorporate their international experience into their lectures	-.07	-.02	-.28	.777	.07
Comparative cultural course content in textbooks or supplementary materials	-.09	-.03	-.31	.754	-.02
Second language proficiency requirement	-.08	-.03	-.32	.753	-.02
Teach using intercultural / international case studies	-.15	-.05	-.63	.529	.04
Textbooks, articles, or videos originating from other countries	-.18	-.06	-.68	.500	-.05
Personal development coaching	-.17	-.07	-.64	.520	-.05
Experiential learning component	-.42	-.08	-1.20	.231	-.05
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	-.21	-.08	-.83	.409	.04
Lectures presented by international guest speakers	-.19	-.08	-.88	.380	-.08
Encourage class discussions focusing on the impact of cultural differences in business settings	-.30	-.12	-1.08	.282	.05
Consultations with executives on staff regarding work placement	-.31	-.13	-.99	.325	-.05
Intercultural training / workshop	-1.14	-.19	-2.52	.012	-.11
Constant	2.76		2.35	.019	
Regression statistics: F (32,233) = 0.90; n =266; R^2 = .126; R^{2a} = .01; DW = 1.86					

Note. b = unstandardized partial regression coefficient; *βeta* = standardized partial regression coefficient; t = t- value of b; p = the level of significance; r = Pearson product-moment correlation coefficient. R^{2a} = adjusted $R^{2;}$ DW = Durbin-Watson statistic; *IC* = self-reported intercultural competence;

Table L.11

Pearson Product-Moment Correlation on Future Work Preferences

Program Factors	*r*	*p*	*n*
Course Group assignment	-.01	.898	384
Virtual (online) teams	-.02	.749	384
Business school student clubs	.05	.414	384
Business school student-run conferences	.03	.629	384
Career recruiting processes	-.01	.932	383
Experiential learning	-.05	.379	384
Sports activities	.11	.037	384
Extra-curricular activities	.09	.123	383
Business school SAP	-.03	.626	323
Intercultural training / workshop	-.11	.062	318
Business school seminars about cultural differences	.01	.841	321
Business school peer mentoring programs	.02	.742	321
Business student clubs	.06	..274	321
Extra-curricular activities	.06	.328	317
Incorporate international experience into lectures	.07	.233	365
Compare business practices in different cultural contexts	.10	.082	365
Teach using intercultural / international case studies	.04	.495	365
Teach using comparative analysis of different regions	.03	.562	363
Encourage class discussions focusing on the impact of cultural differences in business settings	.05	.401	364
Encourage class discussions focusing on the impact of cultural differences on leadership practices in business settings	.09	.090	364
Encourage students with international experience to share different cultural perspectives about business topics during class discussions	.04	.436	363
Encourage students to share different cultural perspectives about business topics on a discussion board	.02	.745	359
Comparative cultural course content in textbooks or supplementary materials	-.02	.708	349
Textbooks, articles, or videos originating from other countries	-.05	.419	346
Lectures presented by international guest speakers	-.08	.144	348
Intercultural / international teamwork	-.02	.724	347
Virtual (online) teamwork with people who live and work in other countries	-.01	.871	342
International experience component	.07	.179	346
Second language proficiency requirement	-.02	.768	341
Career seminars or panel discussions with successful alumni	.02	.723	342
Consultations with executives on staff regarding work placement	-.05	.359	342
Personal development coaching	-.05	.340	338

Note: *r* = Pearson correlation*; p* = *p*-value; *n* = number of observations per variable