

Factors Contributing to the Intercultural Competence of International School
Administrators: A Mixed Methods Study

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Dedication

To my family, for their never-ending love, support, and guidance

Abstract

This mixed-methods study explored the intercultural competence of international school administrators employed in member schools of the East Asia Regional Council of Schools (EARCOS). The purpose of this study was to assess international school administrators' intercultural competence and determine if differences exist due to specific demographic and background factors.

An explanatory sequential mixed methods model of research was undertaken. Quantitative data was derived from the Intercultural Developmental Inventory (IDI; Hammer, 2011), while qualitative data was derived from semi-structured interviews with selected individuals who took the IDI. A total of 260 international school administrators were administered the IDI to determine their intercultural competence and potential factors influencing their development. The IDI, version 3, is a psychometrically valid instrument constructed to measure orientations toward cultural differences, adapted from the Developmental Model of Intercultural Sensitivity (DMIS). Following the administration of the IDI, 15 international school administrators whose IDI profile reflected an intercultural mindset were interviewed to obtain additional life factors potentially influencing development across the intercultural continuum.

Results from the IDI indicated international school administrators mean developmental orientation score was 102.49, placing them in the minimization stage of the continuum. At this stage, individuals are familiar with dissimilar cultures and aware of differences in cultural patterns, yet focus primarily on unifying frameworks. International school administrators also had high perceptions of their intercultural competence, with the mean perceived score significantly

above their actual score. The number of years living outside of passport country showed a significant relationship with developmental orientation of intercultural competence. Those administrators who had spent 10 or more years outside of their passport country had significantly higher levels of intercultural competence.

Results from international school administrators who were operating at the highest levels along the continuum were also analyzed. These administrators took wide-ranging paths to develop intercultural competence, suggesting there is no “one-size-fits-all” approach. Significant themes generated throughout the interviews included gaining more experience in diverse settings, increasing both cultural specific and cultural general knowledge, and modifying ones’ thought process to be more open, curious and self-reflective regarding cultural experiences. Implications for practice and recommendations for future research are discussed.

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CHAPTER 1: INTRODUCTION TO THE STUDY

Accelerating globalization processes place a premium on intercultural competencies, both individual and collective, which enable us to manage cultural diversity more effectively and monitor cultural change. Without such competencies, misunderstandings rooted in identity issues are liable to proliferate.

~Koichiro Matsuura, Director General of UNESCO

(UNESCO World Report, 2009, p. iii)

Statement of the Problem

The realities of increased globalization and interdependence worldwide have led to a dramatic rise in the frequency with which people from different cultures interact with one another. This is further accelerated by a host of factors, including exponentially growing international interconnectedness, expanding human migration, and the ability of information and communication technology to transcend time and distance so that individuals can be somewhere else, thousands of kilometers away, and still play a key role in an interaction (Thomas & Inkson, 2009). Patel, Li, and Sooknanan (2011) wrote that increased movement of diverse global populations in the 21st century has become more complex than any other period in human history:

As migrant populations seek employment, investment opportunities and new geographical spaces to enjoy better security and peaceful coexistence, the goal of building a global community that can work in harmony will remain a very significant phase of our lives this century. (p. 5)

In relation to this, Bhawuk, Sakuda, and Munusamy (2008) emphasized that the trend has “forced a premium on the ability to learn how to learn about different

cultures” (p. 343). Individuals need to become “cultural chameleons” (Earley & Peterson, 2004), transitioning seamlessly from one cultural context to the next.

Interacting effectively and appropriately across cultures is a fundamental requirement for individuals in today’s global environment. Those who are able to achieve this have “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006, p. 247). This is known as intercultural competence. Research across a wide range of disciplines provides strong evidence that intercultural competence is necessary to function in a diverse society (Bennett, 2004, 2009; Bhawuk & Brislin, 1992; Hammer, 2008, 2011; Littrell, Salas, Hess, Paley, & Riedel, 2006; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003). To be interculturally competent, one must be cognitively aware of cultures, have the ability to demonstrate appropriate behavior with people from other cultures, and show the correct affective attitudes and motivations. This is known as having the “mindset,” “skillset,” and “heartset” of intercultural competence (Bennett, 2009, p. 97).

Intercultural competence is not innate; it does not naturally occur in most people and must be learned (Bennett, 1993; Deardorff, 2009). Because intercultural competence is a longitudinal and ongoing developmental process (Fantini, 2009), education and training are necessary to change individuals’ natural ethnocentric behavior (Bhawuk et al., 2008). This makes the over one billion school-aged children around the world leaders for future cross-cultural interactions. These children will be members of the global workforce and will need to understand the economic, cultural, legal, and political ramifications of an

interconnected world (Goldsmith, Greenberg, Robertson, & Chan, 2003). In today's globalized society, as youth are increasingly exposed to interactions and relationships with people who are culturally different (Thomas & Inkson, 2009), the need to provide education in an environment conducive to intercultural competence is of increasing importance.

In writing about intercultural development in the UNESCO 2009 World Report, Koichiro Matsuura, the Director General of UNESCO, stated:

Accelerating globalization processes place a premium on intercultural competencies, both individual and collective, which enable us to manage cultural diversity more effectively and monitor cultural change. Without such competencies, misunderstandings rooted in identity issues are liable to proliferate. (p. iii)

There is a need to develop these intercultural competencies on a global scale. All individuals working within an educational realm have a responsibility to adequately prepare students to demonstrate appreciation for differences and mutual respect among cultures. Gay (2010) asserted that it is the educator's responsibility to incorporate cultural competencies into instructional practices: "If educators continue to be ignorant of, impugn, and silence the cultural orientations, values, and performance styles of ethnically different students, they will persist in imposing cultural hegemony, personal denigration, educational inequity, and academic achievement upon them" (p. 27). In order to achieve this, current and future educators must acquire the competencies necessary to relate in a variety of cross-cultural contexts. Their knowledge and skills must be transferred in meaningful and substantive ways to student learners, in order that they, too, be

adequately prepared to demonstrate appreciation for differences and mutual respect among cultures (Bayles, 2009).

Perhaps nowhere else is the need for intercultural education more apparent than within the 6,000 international schools educating over 3 million students around the world (International School Consulting, 2014). In these schools, people of many cultures encounter one another, promoting the development of an “international attitude” (Hayden & Thompson, 2000, p. 2). International schools are diverse places, enrolling students from a variety of nationalities and cultural backgrounds and employing a large number of expatriate teachers and administrators. The schools offer a curriculum different than that of the host country, are governed outside of the host country’s education system, and are accredited through international agencies (Hayden & Thompson, 2008). The result of these attributes is a dedicated aim to develop an internationalist or global perspective in their schools (Cambridge, 2002; Cambridge & Thompson, 2004; Hill, 2006; Hayden & Thompson, 2008; Marshall, 2011). Explicit examples of this approach can be found in international school mission statements, leadership styles, and decision-making processes, while the more hidden dimensions include curriculum, celebration of diversity, and development of an international outlook. When done effectively, this approach contributes to a richer experience of diversity for all (Hayden & Thompson, 2000).

However, merely having an environment characterized by diversity and operating in a context of increasing globalization does not mean students naturally develop cross-cultural skills; such schools must do more than simply encourage the “rubbing of shoulders” (Walker, 2000, p. 11). Cushner and Mahon (2009) claimed,

“While education has attempted to address the needs of a changing society with varying degrees of success for decades, concepts related to intercultural understanding and competence remain on the margins, rather than central to the institutional mission” (p. 304). Ultimately, the responsibility for fostering cross-cultural skills falls upon the administrators of international schools. These are individuals in appointed full-time positions of leadership within an international school and include superintendents, head of schools, principals, vice principals, and other comparable titles (e.g., deputy director or head of primary) which hold leadership roles and responsibilities and generally require formal professional training (Walker & Cheong, 2009). School administrators focus on building vision and setting directions, understanding and developing people, designing the organization, and managing the teaching and learning programs (Day & Leithwood, 2007). Educational administrators are second only to teachers as a school-related variable with the greatest impact on student learning (Leithwood, Louis, Anderson, & Wahlstrom, 2004; Robinson, Hohepa, & Lloyd, 2009; Waters, Marzano, & McNulty, 2003).

If the goal is to promote a learning environment conducive to intercultural competence, then international school administrators need to frame their work around the context of globalization by providing programs for learners from diverse cultural backgrounds and expectations (Bottery, 2006; Brummitt, 2007; Leithwood & Day, 2007; Murakami-Ramalho & Benham, 2010). In order to achieve success in this regard, international school administrators themselves need to have high levels of intercultural competence. School administrators with higher levels of intercultural competence are better able to understand the nuances of

cultural difference in educational practices, curricula, structures, and how institutionalized forms of discrimination may influence student learning (Hernandez & Kose, 2011). These administrators are more likely to celebrate cultural diversity, more likely to promote an international-minded outlook, and more able to communicate effectively with parents from a wide range of cultural backgrounds (Cambridge & Thompson, 2004; Murakami-Ramalho, 2008). Determining if international administrators themselves have the “ability to think and act in interculturally appropriate ways” (Hammer et al., 2003, p. 422) is a necessary precursor to ensuring that the goals of international schools are achieved.

A need exists to determine the levels of intercultural competence in international school administrators, as the potential benefits for administrators who have high levels of this ability are far reaching. This study examined levels of intercultural competence among a sample of international school administrators. Additionally, factors likely to influence the development of such competence were identified. The Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1993) was used as the theoretical foundation for the study. The DMIS is a continuum of six stages of increasing sensitivity to cultural difference, and each stage reflects a worldview configuration, as well as associated attitudes and competencies. A progression from a less complex *ethnocentric* experience of culturally-based patterns of difference to a more complex *ethnorelative* experience of cultural diversity is represented in the continuum (Bennett, 2004). The underlying assumption of the DMIS is that, as an individual’s experience of difference becomes more sophisticated and cognitively complex, the degree of intercultural competence increases (Bennett & Bennett, 2004). The Intercultural

Development Inventory (IDI), version 3 (IDI v. 3; Hammer, 2011) was used to measure intercultural competence in international school administrators. This tool assesses the worldview orientation of individuals or groups along the Intercultural Development Continuum, a modified DMIS model.

Rationale for the Study

International schools are an increasingly important force in 21st century education. Their escalating numbers and worldwide impact have created a critical need for additional research. Hayden and Thompson (2008), in their UNESCO booklet about international schools' growth and influence, stated:

In some respects, international schools are a well-kept secret. Unheard of until relatively recently by many educators, policymakers, and planners around the world, the rapid growth in their numbers in recent years is leading to an increased need for even greater awareness by all who have an interest in education beyond purely national boundaries. (p. 15)

International School Consulting (ISC; 2014), an international schools research organization that examines trends in international education, estimates that by 2022 there will be roughly six million students attending international schools worldwide. To put this figure into perspective, that is roughly equivalent to the current school-aged population in the state of California (California Department for Education, 2015). The relative lack of awareness surrounding international schools and their estimated high growth patterns has education scholars pointing to a significant need for further research in all areas of this field (e.g., Bottery, 2006; Brummitt, 2007; Hayden, Levy, & Thompson, 2007; Hayden & Thompson,

2008; Leithwood & Day, 2007; Murakami-Ramalho, 2008; Walker & Cheong, 2009).

Of particular scholarly importance in international education is the need for educators to provide an environment that prepares students to positively contribute within a global society. An ideological dimension is now common in international schools, as goals focus on the development of international-mindedness, concern for world peace, and the need for intercultural understanding (Hayden & Thompson, 2008). This aim is clearly highlighted in international school mission statements, in international-minded curriculums, and through a dedicated focus on diversity education. As Westrick (2004) pointed out, international schools assume the goal of intercultural competence, “as part of their mission through claims to develop respect for diversity, appreciation of other cultures, a sense of service and responsibility to the world community, and global understanding” (p. 277). Cushner and Mahon (2009) emphatically concluded, “Intercultural competence can be conceived as one of the long-term goals of intercultural education, if not its primary objective” (p. 312). Developing a globalist mindset in students is a key goal for international schools, and administrators within these schools play a vital role in ensuring the goal is accomplished. Yet, achievement of this goal is rarely assessed in any meaningful way. Only a handful of recent studies have examined intercultural competence within an international school context, and none focused on international school administrators. These few research studies, which are further explored in chapter 2, attempted to identify factors influencing intercultural competence in teachers or students.

Research on international school administrators is scarce (Walker & Cheong, 2009). While the effective running of schools in the domestic market has been subject to scrutiny in recent years, there is a lack of evidence concerning leadership of international schools (Blandford & Shaw, 2001). The research that does exist suggests that administrators of international schools who demonstrate an understanding towards the cultures represented in their school communities are more successful in maintaining harmonious relationships with all stakeholders (Blandford & Shaw, 2001). However, these studies have not specifically examined the intercultural competence of international school administrators. In fact, much of what is known about intercultural leadership development has been borrowed from other fields, such as study abroad programs and cross-cultural training (El Ganzoury, 2012). Dimmock and Walker (2005) detected two major shortcomings in the literature of educational leaders in intercultural contexts. The first is that generic leadership training does not offer much in regard to specific intercultural school contexts. The second is that the traditional assumptions about leadership underpinning such training are often inadequate or inappropriate. The authors concluded that, “leadership theory for diversity may require new paradigms and ways of thinking” (p. 193). A literature gap exists within this intercultural arena, as research has not conceptualized how school administrators’ different developmental orientations according to the DMIS impact their practice. In a globalized environment, being able to effectively communicate across a wide-range of educational stakeholders is paramount to the success of the school. The potential impact may be felt across all areas of the educational program, from

building the vision and setting directions, to understanding and developing people, to designing the organization, and to managing student learning.

School administrators need to develop programs that go beyond national proficiencies and develop the ability to cater to a community with diverse cultural backgrounds and expectations (Murakami-Ramalho, 2008). To address these needs and further explore school administrators' intercultural competencies, the DMIS (Bennett, 1993) is a powerful model for helping school administrators interpret their developmental diversity, cultural understandings, needs, challenges, and areas for growth (Hernandez & Klose, 2011). This current research study is the first of its kind to explore international school administrators' intercultural competence, adding to the existing research in international education and helping to create a common body of knowledge.

Purpose of the Study and Research Questions

This dissertation builds on the existing research in intercultural competence in relation to international school administrators. The purpose of this study was to identify the factors contributing to the intercultural competence of international school administrators employed in East Asia Regional Council of Schools (EARCOS) member schools. The study answered the following questions:

1. What is the intercultural competence of international school administrators as measured by the Intercultural Development Inventory (IDI)?
2. What factors impact the intercultural competence of international school administrators?
3. Is there a difference in the level of intercultural competence based on the following factors:

- Gender
- Age
- Nationality
- Number of years living outside of passport country(ies)
- Level of education held
- Number of multicultural or intercultural communication courses/workshops taken
- Number of languages spoken (at least conversationally fluent)
- Number of years' experience in pre-school through post-secondary education
- Number of years' experience as a school administrator in any pre-school through post-secondary education
- Number of years' experience in international schools
- Number of years' experience as an international school administrator

4. What are the characteristics of international school administrators whose IDI profile reflects an intercultural mindset?

Significance of the Study

International schools have an articulated goal of nurturing students to positively contribute within a global society. School administrators, as the leaders of these schools, play a critical role in ensuring this goal is achieved. International school administrators must be capable of operating effectively in a global environment while being respectful of cultural diversity. The current study provides an important contribution to the field of international education and study

of intercultural competence. To date, there is no reported study examining the intercultural competence of school administrators in international environments. The results of this study begin to fill an important gap in the literature and help to determine the degree to which administrators in international schools are interculturally competent. As numerous researchers have pointed out, individuals in international environments need a deep understanding of diversity and identity, an interpersonal capacity of working with others from dissimilar backgrounds, and an understanding of and ability to address social issues (e.g., Banks, 2008; Bigelow, 2004; Nieto & Bode, 2008; Westheimer & Kahne, 2004). The potential for dissonance through misunderstanding exists in every school, but in an international school this potential is increased when people of different cultural backgrounds have differing expectations of each other (Shaw, 2001). To lead effectively in the midst of diversity, international educators must come to understand their own worldviews and the factors influencing where they fall along the developmental continuum. The information gained from this study could provide useful insights into the field of international educational administration.

Additionally, this study sheds light on important characteristics for international school administrators to possess, which may have positive implications for international school hiring practices. This is especially important given the high turnover rate of international school administrators, where the average tenure is less than four years (Hayden & Thompson, 2008; Benson, 2011). The results of this study may also be used to advocate for additional intercultural training for international school administrators. Implementing the DMIS and the IDI perspectives into preparation programs and current practice may improve

international school administrators' ability to lead diverse schools and establish what Connerley and Pedersen (2005) refer to as *awareness, knowledge, and skills*. The authors claimed, "By developing awareness and anticipating cultural similarities and differences, leaders can develop the knowledge, skills, and behaviors necessary to interact with dissimilar others in a way that leads to mutual appreciation" (p. 46). Administrator training, if deemed necessary, could have a significant impact on developing and promoting intercultural competence and ultimately help international schools achieve their globally focused mission statements.

Definition of Terms

Culture: "The learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people. It is these *shared* qualities of a group that make them unique. Culture is dynamic and transmitted to others" (Northouse, 2007, p. 336).

East Asia Regional Council of Schools (EARCOS): EARCOS Member Schools comprise elementary and secondary schools of international character and which offer an educational program that is internationally minded in style and substance, delivering through the medium of the English language and appropriate for the ages, needs, and abilities of the students enrolled in the school (EARCOS, 2016)

Ethnocentric: A perspective "where one's culture is experienced as central to reality" (Hammer et al., 2003, p. 421).

Ethnorelative: A perspective "that one's culture is experienced in the context of other cultures" (Hammer et al., 2003, p. 421).

Expatriate: A person temporarily or permanently residing in a country or culture other than that of the person's upbringing.

International education: The term *international education* will be used to describe the education occurring within an international school, defined by the eight criteria of the International Baccalaureate Organization (IBO; 2016):

1. Developing citizens of the world in relation to culture, language, and the capacity to live together;
2. Building and reinforcing students' sense of identity and cultural awareness;
3. Fostering students' recognition and development of universal human values;
4. Stimulating curiosity and inquiry in order to foster a spirit of discovery and enjoyment of learning;
5. Equipping students with skills to learn and acquire knowledge, individually or collaboratively, and to apply these skills and knowledge accordingly across a broad range of areas;
6. Providing international content while responding to local requirements and interests;
7. Encouraging diversity and flexibility in teaching methods; and
8. Providing appropriate forms of assessment and international benchmarking.

International school: For the purposes of this study, Hayden and Thompson's (2008) definition of international schools is used. Hayden and Thompson stated that international schools have the following traits:

- Curriculum: offer a curriculum that is other than that of the host country in which the school is located;

- Students: frequently non-nationals of the host country, though more recently increasing numbers of such schools in some countries are catering largely for children of affluent host country families;
- Teachers and administrators: tend to be staffed by relatively large numbers of expatriate teachers and administrators; and
- Management, leadership and governance: generally privately funded through student tuition, governed outside of the host country's education system, and accredited through international agencies.

International school administrator: An individual in an appointed full-time position of leadership within an international school. This includes superintendents, head of schools, principals, vice principals, and other comparable titles (e.g., deputy director or head of primary) which hold leadership roles and responsibilities and generally require formal professional training (Walker & Cheong, 2009).

Intercultural competence: “The ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006, p. 247).

Intercultural sensitivity: “The ability to discriminate and experience relevant cultural differences” (Hammer et al., 2003, p. 422). Greater intercultural sensitivity is associated with greater potential for intercultural competence (Bennett, 2004; Hammer et al., 2003).

Limitations of the Study

There are a number of limitations associated with this study. The sample size is representative of a small number of international school administrators

around the world, when considered as a percentage of the 6,000 international schools in existence. The sample is taken only from the EARCOS region of Asia, representing only 136 international schools worldwide. Finally, international schools themselves are diverse, and the individuals taking part in the study come from a variety of international school environments, including American schools, British schools, bilingual schools, schools catering to the expatriate population, schools catering to the local affluent population, and schools with a wide range of curriculums. All of these factors may impact the type of administrators at each school.

In addition, the researcher's position should be established. The author of this study has been engaged in the field of international education since 2006, three years as a school counselor and subsequent years as a school administrator. He currently works in the field of international education and has access to international school administrators across the EARCOS region. Through working within this environment, the author has a unique perspective towards the critical value of intercultural competence in both a personal and professional capacity. It is the author's belief that administrators working at high levels of intercultural competence have a far greater chance of achieving success. The author's goal in conducting this research is to raise awareness towards developing intercultural competence and further advance the expanding field of international education. It is the author's hope that the results may help to further inform educators about the importance of intercultural competence in international schools and encourage educational administrators to incorporate additional training and resources towards developing intercultural skills.

CHAPTER 2: REVIEW OF THE LITERATURE

The effective contemporary leader displays a unique blend of behaviors, motivations, and skills that enables him or her to guide an organization to successful outcomes. During this process the leader is challenged to sustain vision, energy, and optimal personal interrelationships simultaneously, so that the organization may confront new objectives and challenges in the future.

(Fischer, 2009, p. 191)

Introduction

International schools are a microcosm of the interconnectedness and interdependence between people, organizations, and countries around the world. They are characterized by diversity and operate in a context of increasing globalization (Cambridge, 2000; Meyer, 2007; Moon, 2010; Walker & Cheong, 2009). With 6,000 schools and three million students spread out across 6 continents, they are representative of our global community (ICS Research, 2012). Despite this unique status, international schools remain largely unexplored by scholarly researchers (Bottery, 2006; Brummitt, 2007; Hayden, Levy, & Thompson, 2007; Hayden, 2006; Hayden & Thompson, 2008; Leithwood & Day, 2007; Murakami-Ramalho, 2008; Walker & Cheong, 2009). Few empirical studies have examined the cultural characteristics and traits found in international schools, and even fewer have looked specifically at how intercultural competence is fostered and developed.

A major outcome of international education is to prepare students for a globalized world. It is only natural that those charged with leading this push are the international school administrators. International school administrators are tasked

with leading global communities of learners and fulfilling the values of internationalism found in the mission statements, curriculums, and goals of their schools (Cambridge, 2002; Hayden & Thompson, 2008). Their impact is wide ranging, from students, to faculty, to the school culture. For administrators to be effective in this environment, they must develop intercultural competence, “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006, p. 247). This study examined international school administrators’ intercultural competence and will identify the factors contributing to differences in developmental orientations.

The literature review is divided into five major sections. It begins with an examination of the current perspectives on culture, global leadership, and the critical need for intercultural understanding in a globalizing world. The second section focuses on frameworks of intercultural competence, looking specifically at varying definitions and the theoretical foundation of the study, the Developmental Model of Intercultural Sensitivity (DMIS). In the third section, intercultural assessment instruments are reviewed, with special focus on the Intercultural Development Inventory (IDI). For the fourth section, a detailed review of international schools and international education is undertaken, focusing specifically on administrators in international schools. The final section concludes by reviewing related studies investigating intercultural competence in K-12 school environments, reporting major findings found within those studies.

The Concept of Culture

The word *culture* has an array of definitions and meanings. In a comprehensive and seminal review of how social scientists use the word *culture*, Kroeber and Kluckhohn (1952) identified over 160 different definitions; even more have developed since (Brody, 2003). Organizational theorist Schein (2010) defined culture as a “pattern of shared basic assumptions as learned by a group as it solved its problems” (p. 18), while Toomy (1999) argued that culture is “a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community” (p. 10). McDaniel, Samovar, and Porter (2006) claimed that scholars broadly agree on five characteristics of culture:

- Culture is learned: individuals are born without knowledge of cultural rules but gradually gain them.
- Culture is transmitted intergenerationally: new generations learn from older generations in different forms.
- Culture is symbolic: symbols are used to convey meaning.
- Culture is dynamic: it evolves and undergoes changes through interaction with other cultures, historical events, and technological changes.
- Culture is ethnocentric: a strong sense of identity can lead to feelings of superiority over others.

Exploring the more than 160 definitions and facets of culture is beyond the scope of this paper and therefore a complete review is not undertaken. In Moodian’s (2009) seminal book on leadership and intercultural competence, no clear

definition of culture is offered; rather, differing perspectives are brought forward in an attempt to help the reader understand culture from multiple viewpoints.

Northouse (2010) examined the relationship between culture and leadership, noting that anthropologists, sociologists, and many others have debated the meaning of the word culture because it is an abstract term, hard to define, and individuals from different cultural groups often define it in dissimilar ways. For the purposes of this study, Northouse's definition was used, as he defined culture within the framework of leadership: "Culture is defined as the learned beliefs, values, rules, norms, symbols and traditions that are common to a group of people. It is these *shared* qualities of a group that make them unique. Culture is dynamic and transmitted to others" (p. 336).

It is important to explore the concept of culture because any type of interaction with a dissimilar individual is going to involve complicated dynamics. Ting-Toomey and Chung (2005) stated that identifying cultural and personal value differences provides individuals with a map to understand why people behave the way they do in new or different cultural settings: "Our sense of self is infused with cultural, ethnic, gender, spiritual, professional relational, and personal values" (p. 53). These cultural value patterns serve many functions and, as Ting-Toomey and Chung pointed out, "form the basic criteria through which we evaluate our own behaviors and the behaviors of others" (p. 54). Ting-Toomey and Chung highlighted the following four important functions of culture:

- Identity meaning function: This value helps an individual answer the "most fundamental" (p. 54) question: Who am I in this world? Cultural

beliefs and values provide a basis from which individuals attach meanings and significance to identities.

- Explanatory function: Individuals within their own culture experience safety and acceptance; there is no need to justify or explain actions or values. These are implicitly understood and celebrated. When interacting with those from different groups, this changes. One must be ready to expend additional mental energy.
- Boundary regulation function: This value stresses the importance of a “comfort zone” (p. 55) resulting in in-group inclusion. This same concept creates out-group discomfort, which can lead to awkward exchanges.
- Adaptational function: Due to individuals’ varying desires and needs, cultural values can be adapted to various contexts, including the self, the community, and the larger environment. Culture is not static; it is organic and changes at both the surface level (e.g., fashion or pop culture) and a deeper level (e.g., traditional beliefs, values, and ethics).

Culture plays an important role within any organization, but the complexity is heightened when viewed from a global perspective. One of the most widely referenced researchers on the context of culture of diverse organizations is Hofstede (1991, 2010). Hofstede identified four areas where cultural differences are found and organized these from most simplistic to most sophisticated: symbols, heroes, rituals, and values. Symbols, the most simplistic, are words, gestures, pictures, or objects that carry a specific meaning. These symbols are superficial, can change, and are recognized by members of the associated culture. At the next

level, heroes are the influential people within a culture who possess characteristics that are held in high regard and who serve as role models. Rituals, at the third level, are collective actions of a culture that involve greeting, eating, and religious protocols. Rituals are considered socially essential by members of the associated culture. At the most sophisticated level, values are the hardest to understand for outsiders, as they are unconscious even for those that hold them.

Hofstede's (1991) research on cultural differences was the precursor to his major contribution in the field of cultural diversity, where he identified basic value orientations of societies (Hofstede, Hofstede, & Minkov, 2010). He analyzed questionnaires obtained from more than 100,000 respondents in over 50 countries between 1957 and 1963 and identified major cultural differences along value dimensions. Updated a number of times since his original study, these value dimensions now include power distance, uncertainty avoidance, individualism–collectivism, masculinity–femininity, long-term–short-term orientation, and indulgence–restraint (Hofstede et al., 2010). Hofstede's work has been “the benchmark for much research on world cultures” (Northouse, 2010, p. 33) and played a major role in identifying cultural variables. The six value dimensions identified are described in detail in the following paragraphs.

Power distance is the extent to which the less powerful members of organizations and institutions accept and expect that power is distributed unequally. Cultures that endorse low power distance expect and accept power relations that are more consultative or democratic, while cultures that exhibit a large degree of power distance accept a hierarchical order in which everybody has a place and which needs no further justification (Hofstede, 2010).

Uncertainty avoidance refers to the tolerance for ambiguity among members of a society. It indicates to what extent a culture encourages its members to feel either uncomfortable or comfortable in unstructured situations. Countries exhibiting strong uncertainty avoidance maintain rigid codes of belief and behavior and are intolerant of untraditional behavior and ideas, while societies with low uncertainty avoidance maintain a more relaxed attitude, in which actions count more than principles (Hofstede, 2010).

The distinction between societies that are individualistic and those that are collectivistic captures the degree to which individuals are integrated into groups. In individualistic societies, the preference is for a loosely-knit social framework in which individuals are expected to take care of themselves and their immediate families only. On the other end, collectivist societies prefer a tightly-knit framework where individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty (Hofstede, 2010).

The masculinity–femininity dichotomy refers to the distribution of emotional roles between the sexes. On the masculine side, the preference in society is for achievement, heroism, assertiveness, and material reward for success. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak, and quality of life (Hofstede, 2010).

Long term–short term orientation refers to the search for virtue within a society. Values associated with long-term orientation are based on situation, context, and time. These societies show an ability to adapt traditions to changing conditions, a strong propensity to save and invest, thriftiness, and perseverance in

achieving results. On the other end of the spectrum, societies with short-term orientation are normative in their thinking. These societies exhibit great respect for traditions, a relatively small propensity to save for the future, and a focus on achieving quick results (Hofstede, 2010).

The indulgence–restraint continuum is the extent to which members of a society try to control their desires and impulses. Indulgent societies tend to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun. At the opposite end are the restrained societies, which suppress gratification of needs and regulate them by means of strict social norms (Hofstede, 2010). Hofstede’s value dimensions of culture bring to light the specific nature of challenges faced when operating in an international environment. These differences in attitudes and behaviors are profound and change slowly over time (Stuart, 2009).

The Role of Culture in Leadership

Building on the Hofstede’s (1991) work, the Global Leadership and Organizational Behavior Effectiveness research program (GLOBE) yielded results that have impacted leaders working in international environments. GLOBE was a research program focusing on culture and leadership in 62 countries and included more than 160 investigations (House, Javidan, Hanges, & Dorfman, 2002). Cultures were examined in terms of nine dimensions, some of which were a result from Hofstede’s previous research:

- uncertainty avoidance: the degree to which members of a group strive to avoid uncertainty by reliance on social norms, rituals, and bureaucratic practices to alleviate the unpredictability of future events;

- power distance: the degree to which members of a group expect power to be distributed equally;
- performance orientation: the degree to which a group encourages and rewards group members for performance improvement and excellence;
- future orientation: the degree to which individuals engage in future-oriented behaviors such as planning, investing in the future, and delaying gratification;
- assertiveness: the degree to which individuals are assertive, confrontational, and aggressive in social relationships;
- humane orientation: the degree to which individuals encourage and reward others for being fair, altruistic, friendly, generous, and kind to others;
- institutional collectivism: the degree to which a group encourages and rewards collective distribution of resources and collective action;
- in-group collectivism: the degree to which individuals express pride, loyalty, and cohesiveness in their organizations and families;
- gender egalitarianism: the degree to which a group minimizes gender role differences and gender discrimination (House et al., 2002).

The primary purpose of the GLOBE study was to increase understanding of cross-cultural interactions and the impact of culture on leadership effectiveness (Northouse, 2010). The results of the study had implications for those in international environments because it explored how cultures were clustered into specific categories that share preferred leadership traits. GLOBE researchers compiled data from their studies and organized findings into 10 distinct country

clusters. These regional clusters represented a valid and reliable way to differentiate countries by culture (Northouse, 2010). Once complete, the researchers examined how differences in culture were related to different approaches to leadership and created a preferred leadership profile for each cluster group. The profiles offered descriptions of the relative importance and desirability that different cultures attribute to different leadership behaviors (Javidan, Dorfman, De Luque, & House, 2006). In addition, six global leadership traits were identified as being either valued or not valued across all cultures. The six global leadership behaviors include:

- charismatic/value-based leadership: the ability to inspire, to motivate, and to expect high performance from others based on strongly held core values;
- team-orientation: a focus on team building and a common purpose among team members;
- participation: the degree to which leaders involve others in making and implementing decisions;
- humane orientation: an emphasis on supportive, considerate, compassionate, and generous leadership;
- autonomous leadership: characterized by an independent, individualistic, and self-centric approach to leadership; and
- self-protective leadership: ensuring the safety and security of the individual and the group. (Javidan et al., 2006)

Another relevant finding from the GLOBE studies related to universally accepted or rejected global leadership traits. The study identified 22 valued

leadership attributes that were endorsed as characteristics of outstanding leadership across all cultures (House et al., 2004). The traits included trustworthiness, positivity, honesty, dependability, high integrity, charisma, and solid interpersonal skills. The study also identified eight attributes that were universally undesirable. These included being a loner, being asocial, being dictatorial, and egocentrism. People from all cultures view these characteristics as barriers to effective leadership (House et al., 2004). For those leading in diverse cultural environments, the GLOBE study highlights the importance of seeking out universally accepted attributes and limiting universally undesirable attributes in order to achieve success.

The GLOBE findings indicate that intercultural competence is a necessary component of leadership success, as cultural differences need to be recognized, understood, acknowledged, and managed. However, simply knowing these differences exist is not enough. One must possess the necessary intercultural competence skills to lead within a global environment. The next section of this chapter includes details regarding the differing theoretical frameworks of intercultural competence.

Theoretical Framework of Intercultural Competence

The term *intercultural competence* is open to various interpretations, and numerous similar terms are used interchangeably throughout the literature (Bayles, 2009; Bird, Mendenhall, Stevens, & Oddou, 2010; Fretheim, 2007; Spitzberg & Changnon, 2009; Straffon, 2001, 2003). Spitzberg and Changnon (2009), in a critical review, identified more than 300 theoretically distinct interpersonal or intercultural constructs. The authors concluded that it is highly unlikely there are

more than 300 theoretically distinct definitions; instead, they highlighted the need to synthesize the diverse terminology. Similarly, Bayles (2009) summarized more than ten different phrases used in research that capture the idea of operating effectively in different cultural contexts. These include terms such as *cultural sensitivity*, *cross-cultural sensitivity*, *global competency*, *global awareness*, *intercultural competence*, *intercultural sensitivity*, *cross-cultural competence*, *cultural competence*, *cultural proficiency*, and *cultural intelligence*. As Landis, Bennett and Bennett (2004) noted, the intercultural research field is inherently interdisciplinary, as it draws heavily on psychology, sociology, anthropology, multicultural education, and international business. Regardless of the terminology used, the concept of intercultural competence is uniquely positioned to provide a bridge between the domestic and global perspectives, focusing on the interactions between individuals and groups who have different learned values, beliefs, and behaviors (Bennett, 2009). For the purposes of this research, the term *intercultural competence* was used to discuss the ability to operate effectively in different cultural contexts. Other related terms, such as intercultural sensitivity and cultural intelligence, are also discussed.

Intercultural Competence

One of the most recent attempts to form a general definition of *intercultural competence* was made by Deardorff (2006), who gathered a panel of 23 intercultural scholars in an effort to arrive at a consensus definition. The researcher used Delphi research methodology to achieve consensus among the panel of experts. The top rated definition of intercultural competence was, “the ability to communicate effectively and appropriately in intercultural situations based on

one's intercultural knowledge, skills, and attitudes" (Deardorff, 2006, p. 247). This definition is used throughout this research paper. The scholars in Deardorff's study developed numerous other statements that received ratings of 85% or higher, including "the ability to shift one's frame of reference appropriately, the ability to achieve one's goals to some degree, and behaving appropriately and effectively in intercultural situations" (p. 248). Deardorff found the definitions focused primarily on communication and behavior in intercultural situations. Another important finding of the study was that only one definition gained 100% acceptance among the researchers: that of "understanding of others' worldviews" (p. 248). This led to the conclusion that the definition of intercultural competence continues to evolve. Deardorff hypothesized that this is perhaps one reason why the construct is difficult to define: "Just as culture is ever changing, scholars' opinions on intercultural competence change with time" (p. 258).

Intercultural sensitivity is a term often associated with intercultural competence. Bhawuk and Brislin (1992) were the first to define intercultural development using the concepts of individualism and collectivism. The researchers defined intercultural sensitivity as "sensitivity to the importance of cultural differences and to the points of view of people in other cultures" (p. 416). They explored concepts related to understanding cultural behaviors, open-mindedness towards cultural differences, and behavioral flexibility in host cultures. The researchers also developed an inventory tool to measure intercultural sensitivity, the Intercultural Sensitivity Inventory (ICSI). Bhawuk and Brislin's research helped describe and establish intercultural development as a measurable construct and a modern-day critical issue. Hammer, Bennett and Wiseman (2003)

differentiated between intercultural competence and intercultural sensitivity by stating that the term intercultural sensitivity refers to the ability to discriminate and experience relevant cultural differences, while the term intercultural competence means the ability to think and act in interculturally appropriate ways. The authors concluded that, “greater intercultural sensitivity is associated with greater potential for intercultural competence” (p. 422). With this description in mind, being interculturally competent implies a high level of intercultural sensitivity.

In addition to the many definitions related to intercultural competence, there is much debate around the models that best conceptualize the construct. Spitzberg and Changnon (2009), in an encompassing review of intercultural competence literature, identified 22 distinct models incorporating concepts of intercultural competence. The authors classified the 22 models into five categories:

- compositional models identify the hypothesized components of competence without specifying the relations among those components;
- co-orientational models conceptualize the interactional achievement of intercultural understanding;
- developmental models focus on the time dimension of intercultural interaction, specifying stages of progression through which competence is hypothesized to evolve;
- adaptational models envision multiple interactants in the process and emphasize interdependence of these multiple interactants by modeling the process of mutual adjustment; and

- casual process models reflect specified interrelationships among components and are most easily turned into testable propositions that mark or provide a criterion of competence.

Spitzberg and Changnon (2009) stressed that, while the five types of models are not mutually exclusive, they do serve to delineate important distinctions among the models over decades of scholarly activity. The authors summarized their findings by stating:

There is obviously no shortage of feasible approaches or models for guiding conceptualizations, theories, measurements, and investigations of intercultural competence. The theories and models display both considerable similarity in their broad brushstrokes (e.g., motivation, knowledge, skills, context, outcomes) and yet extensive diversity at the level of specific conceptual subcomponents. (p. 35)

A common theme of many intercultural competence models is that knowledge, attitude, and behavior must work together for development to occur. Janet Bennett (2009) synthesized the work of recent intercultural scholars (i.e., Bennett & Bennett, 2004; Earley & Ang, 2003; Thomas & Inkson, 2004; Ting-Toomey, 1999) to bring forward the three most prominent intercultural competencies. The first is the cognitive dimension, or *mindset*, that includes both culture-general and culture-specific knowledge. It is the awareness of operating in a cultural context (Bennett & Bennett, 2004). The second is the behavioral dimension, or *skillset*. This includes abilities such as empathizing, gathering appropriate information, listening, and managing social interactions and anxiety. The skillset can be thought of as the expanded repertoire of behavior appropriate to

one's own culture, but does not thereby exclude alternative behavior that might be more appropriate in another culture (Bennett & Bennett, 2004). Third is the affective dimension, or *heartset*. This includes attitudes and motivation towards intercultural interactions. Curiosity, initiative, risk taking, open-mindedness, and tolerance of ambiguity are all important factors. These three dimensions represent the set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction across a variety of cultural contexts (Bennett, 2009).

Process Model of Intercultural Competence

Conceptualizations of intercultural competence are highly diverse in their disciplines, terminologies, and scholarly and practical objectives. Yet, as Spitzberg and Changnon (2009) discovered, there is extensive commonality across these models that provides strong conceptual paths. One such model gaining a large degree of approval from intercultural experts is Deardorff's (2006, 2009) Process Model of Intercultural Competence (PMIC; see Figure 1). This model is an attempt to organize the components of intercultural competence agreed upon by intercultural scholars (Deardorff, 2006). It focuses on internal and external outcomes of intercultural competence based on the development of attitudes, knowledge, and skills, where each aspect can be developed into more specific measurable outcomes and corresponding indicators depending on the context (Deardorff, 2011). The PMIC moves through four distinct areas (Deardorff, 2006, 2009):

- attitudes: respect, openness, curiosity, and discovery;
- knowledge and comprehension: cultural self-awareness, deep cultural knowledge, sociolinguistic awareness;
- desired internal outcome: informed frame of reference shift; and
- desired external outcome: effective and appropriate communication and behavior in an intercultural situation.

The degree of intercultural competence depends on acquired attitudes, knowledge, comprehension, and skills. Deardorff (2011) stressed several key points to consider in this grounded theory based model. First, she claimed that intercultural competence development is an ongoing process, and thus “it becomes important for individuals to be given opportunities to reflect on and assess the development of their own intercultural competence over time” (p. 68). Deardorff also asserted the crucial role of critical thinking skills in an individual’s ability to acquire and evaluate cultural knowledge. Third, attitudes serve as the basis of the model and have an impact on all other aspects intercultural competence development.



Figure 1. Process Model of Intercultural Competence. From “Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization” by D. K. Deardorff, 2006, *Journal of Studies in International Education*, 10(3), p. 256.

Deardorff’s PMIC (2006, 2009) depicts the complexity of acquiring intercultural competence by outlining the process that brings various elements into relationship. It demonstrates the ongoing nature of intercultural competence development. Because intercultural competence is developed in a continual process of improvement, one may never achieve ultimate intercultural competence (Deardorff, 2004). Spitzberg and Changnon (2009) categorized the model as a casual pathway, noting that the “model envisions a simultaneous interactional

process that feeds back into itself at almost all levels but also anticipates several specific sequential casual paths” (p. 32). Individuals’ motivation, knowledge, and skills follow a path to facilitate shifts of internal frames that enhance empathy, ethnorelativity, and adaptability. These shifts of internal frames help predict appropriate and effective outcomes.

Cultural Intelligence

Earley and Ang’s (2003) theoretical model of Cultural Intelligence (CQ) is defined as “the capability to function effectively in culturally diverse settings” (Van Dyne, Ang, & Koh, 2008, p. 16). Similar to emotional intelligence and multiple intelligences (Gardner, 1993; Goleman, 1996), cultural intelligences build on the recognition and importance of nonacademic intelligence (Nam & Fry, 2010). It is a form of intelligence that explains adaptability to diversity and cross-cultural interactions, with a focus on settings and interactions characterized by cultural diversity. The concept is based on contemporary conceptualizations of intelligence as multidimensional, which include the capability to adapt to others and to new situations (Van Dyne, Ang, & Koh, 2009). Van Dyne et al. (2009) wrote that, “cultural intelligence is a complex set of individual capabilities that reflect different loci of intelligences” (p. 235). The authors claimed that CQ provides an important and relevant measure of intercultural competencies that has direct relevance for those who wish to function effectively in culturally diverse domestic and international environments. This explanation demonstrates that, conceptually, CQ is a similar construct to intercultural competence. However, CQ is different in that it is comprised of four components: metacognitive, cognitive, motivational, and behavioral CQ.

Metacognitive CQ is an individual's cultural consciousness and awareness during interactions with those from different cultural backgrounds. It "reflects the processes individuals use to acquire and understand cultural knowledge" (Van Dyne et al., 2006, p. 101). Cognitive CQ refers to an individual's cultural knowledge of norms, practices, and conventions across different cultural settings. It refers to an individual's knowledge about cultures and how they are similar and different (Ang et al., 2006). Motivational CQ measures an individual's ability to direct attention and energy toward cultural differences, in an attempt to learn about and function in cross-cultural situations. Finally, behavioral CQ represents an individual's ability to exhibit appropriate verbal and nonverbal actions when interacting with those from different cultural backgrounds (Ang et al., 2006).

Cultural intelligence emphasizes being skilled and flexible about understanding other cultures. It involves learning more about cultures from ongoing interactions, gradually reshaping thinking to be more sympathetic to cultures, and developing behavior to be more skilled and appropriate when interacting with others from different cultures (Thomas and Inkson, 2009). The goal is to develop an understanding of individual differences and the ability to adjust effectively to new and diverse cultural settings (Ang et al., 2006; Ang et al., 2007; Thomas & Inkson, 2003).

Developmental Model of Intercultural Sensitivity

Another highly regarded intercultural model, developed by Milton Bennett (1986, 1993, 2004), is the Developmental Model of Intercultural Sensitivity (DMIS). The model was created as a framework to explain the observed and reported experience of people in intercultural situations (Bennett, 1993). This

developmental continuum model depicts a progression from a less complex experience of culturally-based difference patterns (ethnocentrism) to a more complex experience of cultural diversity (ethnorelativism). The underlying assumption of the model is that, as individuals' experience of difference becomes more sophisticated and cognitively complex, the degree of intercultural competence increases (Bennett 2009; Bennett & Bennett, 2004). The progression from ethnocentrism to ethnorelativism is further divided into stages. In the three ethnocentric stages (denial, defense, and minimization), one's own culture dominates his or her worldview; in the three ethnorelative stages (acceptance, adaptation, and integration), an individual has the ability to realize that attitudes and behaviors can only be understood within a cultural context (Bennett, 1993).

The DMIS provides a model for assessing an individual's ability to interpret cultural differences and create an alternative experience that more or less matches that of people in another culture. Bennett (2004) asserted:

The DMIS supposes that contact with cultural difference generates pressure for change in one's worldview. This happens because the "default" ethnocentric world view, while sufficient for managing relations within one's own culture, is inadequate to the task of developing and maintaining social relations across cultural boundaries. (p. 74)

It is interesting to note here the overlap with Deardorff's (2006) PMIC. Both models focus on stages of development of intercultural skills, and both models are growth orientated. Additionally, both emphasize ethnorelativism as a desired internal outcome.

The DMIS interprets intercultural development along a continuum of stages. Each stage has a challenge to resolve and can be used for targeting individual or group growth. As illustrated in Figure 2, the DMIS is a model of how individuals' worldviews move from ethnocentric to ethnorelative orientations, thus generating greater potential for intercultural competence (Bennett, 2004). The three ethnocentric stages (denial, defense, minimization) describe a range of cultural avoidance behaviors, while the three ethnorelative stages (acceptance, adaptation, integration) describe a range of culture seeking behaviors. It has been proposed that intercultural competence minimally requires development into the acceptance/adaptation stage of the DMIS (Stuart, 2009).

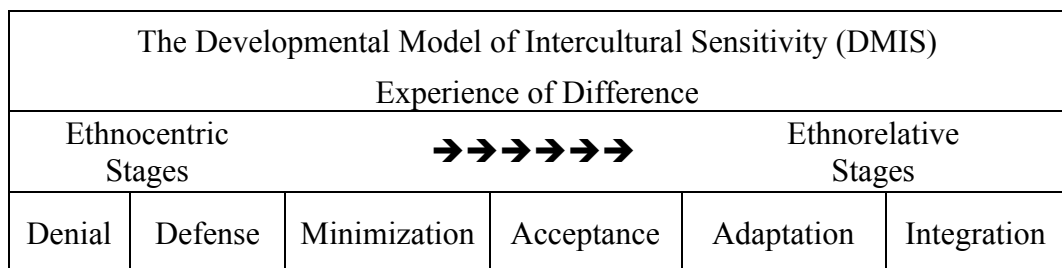


Figure 2. Stages of the Developmental Model of Intercultural Sensitivity. Adapted from “Becoming Interculturally Competent” by M. J. Bennett, 2004, *Toward Multiculturalism: A Reader in Multicultural Education*, 2, p. 63.

Ethnocentric stages. Bennett (1986, 1993, 2004) described three ethnocentric stages of the DMIS: denial, defense, and minimization. Each of these stages is characterized by a different cultural avoidance behavior. Progressing to the next stage requires overcoming that avoidance behavior, either consciously or unconsciously. This is referred to as the developmental goal that must be resolved in each stage.

In the denial stage, the individual moves along a progression of denying cultural difference. This stage characterizes a worldview where other cultures are viewed as irrelevant. A person in the denial stage believes that the existence of other cultures has no effect on her or his own life. Denial represents the “ultimate ethnocentrism, where one’s own worldview is unchallenged by reality” (Landis, Bennett, & Bennett, 2004, p. 153). Cultural difference is either not experienced at all, or it is experienced as associated with a kind of undifferentiated other, such as “foreigner” or “immigrant” (Bennett & Bennett, 2001). The notion of diversity is missing altogether, or different cultures might be referred to as “them” rather than by a name. Two denial substages are isolation and separation. Isolation is often not possible with today’s globalization, but it is seen when people lack the capacity to discern cultural differences. The second substage of denial, separation, involves the intentional creation of physical or social barriers to block out cultural difference (Bennett, 1993). Examples include racially distinct neighborhoods, ethnically selective clubs, and religious, economic, political, and other groups that create strong social barriers. The general requirement to progress from this stage is to resolve the active disinterest or avoidance of culture difference.

The defense stage encompasses both recognition of and negative response to cultural difference. People in the defense stage perceive cultural difference as a threat to their own cultural worldviews, and they progress through a judgmental orientation grounded in a sense of “us” versus “them.” This stage represents a development from the denial stage because other cultural groups are specifically acknowledged. There are three defense substages: denigration, superiority, and reversal. Those in the denigration substage evaluate other cultures negatively and

exhibit cultural stereotyping attitudes and behaviors. Individuals may also use denigration as a rationale for committing violent acts against culturally different people (Bennett, 1993). The superiority substage is characterized by an inflated positive view of one's own cultural group. Any cultural difference perceived as threatening causes the individual to assign the other group to a lower status. Those in reversal are in a position of internal conflict because they view another culture as superior to their own and begin to think negatively about their own culture. This is often expressed as "going native" or "going local." The requirement to move out of defense is "emphasizing the commonality of cultures, particularly in terms of what is generally good in all cultures" (Bennett, 1993, p. 40).

In the last ethnocentric stage, minimization, individuals are familiar with dissimilar cultures and aware of differences in cultural patterns, yet focus primarily on unifying frameworks; differences are understood largely from one's own cultural perspective. Cultural differences are perceived and trivialized, but not negatively viewed. It is assumed that cultures are basically the same and that differences exist at the surface only. Minimization qualifies as an ethnocentric stage because it involves the naive assertion that, despite differences, all people share some basic universal characteristics (Bennett, 1993). The two substages of minimization are physical universalism and transcendent universalism. Physical universalism emphasizes that all humans have the same physical and biological needs and views culture as secondary. Transcendent universalism stresses that people are similar in spiritual, economic, political, philosophical and other principles, laws or imperatives. Bennett (1993) wrote, "The statement, 'We are all God's children,' is indicative of this religious form of universalism, particularly

when the ‘children’ include people who don’t subscribe to the same god” (p. 43). People in the minimization stage are often in the dominant culture and fail to recognize the privilege they are afforded due to their cultural status. The developmental goal to resolve in minimization is a recognition of one’s own culture and how it is different from others. Bennett (1993) writes, “Movement to the next stage represents a major conceptual shift from reliance on absolute, dualistic principles of some sort to an acknowledgment of nonabsolute relativity” (p. 45).

Ethnorelative stages. Bennett (1986, 1993, 2004) described three distinct ethnorelative stages of the DMIS: acceptance, adaptation, and integration. These stages signify a change in cultural worldview compared to ethnocentrism. In the ethnorelative stages, people see their own cultures in a greater context involving other cultures. Cultural difference is viewed neutrally, although this does not imply that individuals are supportive of all cultures.

Individuals at the acceptance stage recognize that their own cultural pattern is only one of many cultural worldviews that are all equally complex. The most significant shift from the ethnocentric stage is that an individual in the acceptance stage believes all cultures are inherently equal. Culture is viewed as a means for organizing human behavior, and acceptance is the understanding that different ways of accomplishing this exist. There are two substages of acceptance: respect for behavioral differences and respect for value differences. In the former, individuals accept that behavior varies across cultures and are worthy of respect. However, that does not mean they are necessarily comfortable with all behaviors. In the latter, individuals accept that values and beliefs vary across cultural groups.

It is accepted that differing views of the world impact behavioral differences. A person in this stage will become aware of the relativity of individual worldviews. The developmental goal to resolve at acceptance is the ability to recognize the existence of alternate sets of values while holding on to one's own moral commitments.

At the adaption stage, individuals are capable of shifting perspective to another culture and adapting their behavior "to express their alternate culture experience in culturally appropriate ways" (Bennett, 2004, p. 7). In this stage, it is recognized that cultures can only be understood relative to one another and that behavior can only be understood within a cultural context. There are two substages of adaptation: empathy and pluralism. Empathy involves the ability to shift perspectives and understand the emotions underlying a particular perspective. People who realize these stages can appropriately express feelings in a cultural context. Pluralism is a development from empathy on the continuum because it involves respect of cultural differences, enabling those differences to be experienced more meaningfully. It involves internalizing more than one cultural worldview. The developmental goal in adaptation is for individuals to resolve issues of authenticity, to be able to define who they are. Movement from adaptation to integration does not represent a significant improvement in intercultural competence. Instead, it describes a "fundamental shift in one's definition of cultural identity" (Bennett, 2004, p. 72).

The final stage of integration is characterized by individuals who can switch in and out of differing worldviews. Within integration are two substages: contextual evaluation and constructive marginality. In contextual evaluation, a

person can evaluate and analyze situations using different cultural frames of reference as appropriate to the cultural context (Bennett, 1993). An individual in the constructive marginal substage operates outside of all normal cultural boundaries by virtue of the ability to experience him or herself as multicultural (Bennett, 2004). This can cause a sense of cultural marginality in which one may feel part of many cultures, but a full member of none (Bennett, 1993). Those in the integration stage may be empowered by their ability to move fluidly between cultural groups or may experience intercultural competence as an alienating process. This stage is the highest in the continuum because individuals have the ability to understand multiple perspectives. Bennett (1993) noted that reaching this stage is not the end of learning. Instead, the next task is to “construct new continua that stretch in directions beyond our current vision” (p. 65).

Intercultural Assessment Instruments

There are many assessments available to measure intercultural competence. Paige (2004) provided a comprehensive overview of the different assessments used in intercultural training. Results at the time of the study identified 35 intercultural instruments, defined as “any measurement device that identifies, describes, assesses, categorizes or evaluates the cultural characteristics of individuals, groups, and organizations” (p. 86). Paige (2004) stated that, “instruments can be of considerable value for establishing relevant baseline information about organizations” (p. 87), which is especially relevant to this study. Adding to that base, Fantini (2009) investigated 44 instruments with differing intercultural training goals. Due to the variety of instruments available, Fantini observed, “When selecting an instrument...it is important to understand exactly what each

instrument measures and to be sure that its purpose is compatible with the goals and objectives being assessed” (p. 465). With that in mind, five intercultural assessment instruments that directly relate to assessing intercultural competence or related constructs are reviewed in this section.

Intercultural Sensitivity Inventory

The Intercultural Sensitivity Inventory (ICSI) was developed by Bhawuk and Brislin (1992). According to the authors, the instrument was developed to measure people’s ability to change their behaviors in response to various cultural contexts. An individual who can achieve this is considered more intercultural sensitive than one who cannot. The ICSI is a 46-item self-report instrument that can be useful for “exploring cultural identity through the examination of one’s cultural value orientations and flexibility in adapting to new cultures and persons” (Paige, 2004, p. 100). The assessment measures individualism, collectivism, flexibility, and open-mindedness, and it attempts to help participants determine their cultural orientations and what variables may influence their intercultural competence training (Bhawuk & Brislin, 1992). The instrument is a self-report and self-scored inventory. One criticism of the ICSI is that it uses two specific culture groups, and the researchers assume respondents are familiar with a secondary culture who has a different orientation than their own (Bayles, 2009).

Cross-Cultural Adaptability Inventory

The Cross-Cultural Adaptability Inventory (CCAI; Kelley & Meyers, 1999) was designed to provide information about an individual’s cross-cultural adaptability. The CCAI comprises 50 items and measures four personal characteristics: personal autonomy, perceptual acuity, flexibility and openness, and

emotional resilience. The CCAI is intended to help learners understand the factors associated with cultural effectiveness and development of intercultural communication and interaction skills. The inventory also promotes personal development and self-awareness, and it is one of the most commonly used instruments in intercultural training (Paige, 2004). However, it has not been used often for research studies (Paige, 2004).

Multicultural Personality Questionnaire

van der Zee and van Oudenhoven (2000, 2001) developed the Multicultural Personality Questionnaire (MPQ), a self-report personality assessment questionnaire designed to describe behavior one experiences when interacting with people from different cultures. It measures five specific traits deemed predictive of multicultural effectiveness. Cultural empathy is described as the ability to empathize with members of different cultural groups. The second, open-mindedness, is an open attitude towards other cultural groups. Social initiative is the third trait, which describes how actively an individual approaches social situations in intercultural contexts. The fourth is emotional stability, the ability to remain calm in stressful situations. The final trait is and flexibility, the ability to adapt between different cultures (van der Zee & van Oudenhoven, 2000; 2001).

In terms of predictive validity, MPQ is significantly and positively associated with (a) sociocultural adjustment, psychological well-being, mental health, and physical health of international students and expatriates; (b) international aspirations of students and employees; and (c) expatriate job satisfaction, multicultural activity, and examination grades of students working in culturally diverse teams (Leung, Ang, & Tan, 2014). The MPQ may be used to

predict how easily people are likely to adjust to other cultures and come to feel at home with them (van der Zee & van Oudenhoven, 2000; 2001).

Four-Factor Model of Cultural Intelligence

A fourth assessment found often in recent literature on intercultural development is the Four-Factor Model of Cultural Intelligence (Ang, Van Dyne, & Koh, 2006). Cultural Intelligence (CQ) is an individual's capability to function and manage effectively in culturally diverse settings. CQ focuses on adaptive capabilities across culturally diverse situations and is measured with the Cultural Intelligence Scale (CQS), a twenty-item assessment specifically examining four factors (Ang, Van Dyne, & Koh, 2006). The first factor, metacognitive CQ, measures an individual's cultural consciousness and awareness during interactions with those from different cultural backgrounds. Next, cognitive CQ refers to an individual's cultural knowledge of norms, practices, and conventions across different cultural settings. The third, motivational CQ, measures an individual's ability to direct attention and energy toward cultural differences. Finally, behavioral CQ represents an individual's ability to exhibit appropriate verbal and nonverbal actions when interacting with those from different cultural backgrounds (Van Dyne et al., 2006).

In a comprehensive review of studies using the CQS, Leung, Ang, and Tan (2014) found the scale has shown similarity in factor structure and good internal consistency across multinational samples and various countries. They also noted that CQ consistently predicts psychological outcomes such as intercultural adjustment, behavioral outcomes such as idea sharing and development of social networks with culturally different others, and performance outcomes such as task

performance and cross-border leadership effectiveness. In a similar review, Van Dyne, Ang, and Koh (2009) found the CQS to have theoretical and practical implications for cultural intelligence, synthesizing that CQS has discriminative, incremental, and predicative validity.

There are a number of limitations regarding the CQS. While the CQS provides a foundational measurement of cross-cultural competence, there is a lack of literature on how to develop cultural intelligence for trainers and educators. Unlike other similar constructs, there is no continuum to develop along. In some recent studies using the CQS, pre–post tests involving intercultural training using CQ as an outcome measure have provided mixed results. One study provided positive findings (Hodges et al., 2011) and one study reported negative findings (Fischer, 2011). Finally, the CQS is a relatively new construct and there is a lack of empirically supported data used in like-minded research studies (Steuernagel, 2014). Steuernagel also noted, “While the cultural intelligence model provides a foundational measurement of cross-cultural competence, a robust literature for trainers and educators on how to develop cultural intelligence does not yet exist” (p. 61).

The Intercultural Development Inventory

The Intercultural Developmental Inventory (IDI; Hammer 1999, 2008, 2011) is commonly cited assessment in intercultural competence research (Bayles, 2009; Paige et al., 2003; Straffon, 2001, 2003; Yuen, 2010; Yuen & Grossman, 2009). The IDI was constructed to measure orientations toward cultural differences along the DMIS continuum. It is a 50-item paper and pencil or online inventory in which participants answer by agreeing or disagreeing on a five-point scale

(Hammer et al., 2003). Participants answer the inventory by comparing their own culture with a generalized, non-specific culture. Participants receive two scores: an overall developmental score and an overall score of perceived intercultural competence. The instrument is available in 15 languages, including Bahasa Indonesian, English, French, German, Italian, Portuguese, Spanish, Russian, Korean, French, Japanese, and Chinese. The IDI was translated from the English-language version through a back translation method to account for both linguistic and conceptual equivalency (Hammer, 2011).

The IDI has gone through phases of reliability and validity testing, and is now in its third version (Hammer, 2011). The original data set was developed by Hammer (1999). The IDI (v. 1) items were taken from interviews with 40 diverse interviewees. The interviews produced verbatim items through conversations with individuals from a wide range of cultures. The IDI researchers followed this protocol to limit bias in the questions. The items were then reviewed by a culturally diverse pilot group and tested by a panel of seven expert interculturalists, who independently rated the statements according to how well the content related to the DMIS and followed inter-rater reliability protocols. The prototype IDI was administered to 226 subjects, 70% from the United States and 30% from 28 other countries (Hammer, 2011). Factor analysis produced factors that correspond to the DMIS: denial, defense, minimization, acceptance, cognitive adaption, and behavior adaption. Integration and reversal did not emerge from the factor analysis. Paige, Jacobs-Cassuto, Yershova, and DeJaeghere (2003) conducted a further factor analysis. Their results combined the denial and defense stages and also found

separate minimization themes of physical universalism and transcendent universalism (Paige et al., 2003).

The second phase of testing included additional examination, resulting in IDI (v. 2) (Hammer, 2011). Hammer completed an IDI (v. 2) post-analysis to study the total IDI score developed by Paige et al. (2003). This phase of testing found that developmental and perceived scores had good reliability (Hammer, 2011). IDI (v. 3) was developed from a rigorous cross-cultural validity study that included 11 groups of participants from distinct groups, totaling over 4,700 cross-cultural participants. The sample included business managers from global NGOs, members of a local church in the United States, a large number of U.S. university students, and high school students from Austria, Brazil, Costa Rica, Ecuador, Germany, Hong Kong, Italy, Japan, and the United States. This diverse group was much larger than groups from the first two testing phases and included participants who took the test in their native language, when available.

The IDI (v. 3) uses five scales to measure the development of intercultural competence along the intercultural development continuum (IDC): denial, polarization, minimization, acceptance, and adaptation. Although the IDI is based upon the DMIS, there are some modifications in how the IDI measures certain aspects (see Figure 3). One of the differences is the terminology used to distinguish movement along the continuum. The DMIS uses the terms ethnocentric and ethnorelative stages, while the IDI uses the terms monocultural and intercultural mindset. In addition, the DMIS has six stages, while the IDI has five. The final stage of the DMIS, integration, describes a fundamental shift in one's definition of cultural identity. Hammer (2011) contends that, because the IDI is a measure of the

developmental continuum of intercultural competence and not a measure of identity development, “it is appropriate to conceive of the developmental continuum as moving from Denial through Adaptation” (p. 476). Regardless of the terms used, the IDI continuum represents a movement toward greater intercultural competence, from a less complex set of perceptions and behaviors around cultural commonalities and differences (monocultural mindset orientations) to a more complex set of perceptions and behaviors (intercultural mindset; Hammer, 2009, 2011).

The Developmental Model of Intercultural Sensitivity (DMIS)						
Ethnocentric Stages			→→→→→→	Ethnorelative Stages		
Denial	Defense	Minimization	Acceptance	Adaptation	Integration	

Adapted from “Becoming Interculturally Competent” by M. J. Bennett, 2004, *Toward Multiculturalism: A Reader in Multicultural Education*, 2, p. 63.

Intercultural Development Inventory (IDI)					
Monocultural Mindset			→→→→→→	Intercultural Mindset	
Denial	Polarization	Minimization	Acceptance	Adaptation	

Adapted from “Additional Cross-Cultural Validity Testing of the Intercultural Development Inventory” by M. R. Hammer, 2011, *International Journal of Intercultural Relations*, 35, p. 475.

Figure 3. Comparison of the DMIS and IDI

Several other differences also exist. For example, the second stage on the DMIS is called defense, while the second stage on the IDI is termed polarization. According to Hammer (2011), polarization can take the form of defense (an uncritical view toward one’s own cultural values and practices and an overly critical view toward other cultural values and practices) or reversal (an overly

critical orientation toward one's own cultural values and practices and an uncritical view toward other cultural values and practices). Minimization, identified as an ethnocentric stage in the DMIS, is considered on the IDI to function as a transitional orientation from a monocultural mindset to an intercultural mindset. Lastly, the IDI contains a construct called cultural disengagement. Cultural disengagement involves the degree of connection or disconnection an individual or group experiences toward a primary cultural community (Hammer, 2013). This separate dimension is conceptually located outside of the developmental continuum. The dimension was previously termed encapsulated marginality in IDI (v. 2), based on the DMIS conceptualization found within integration. However, research on IDI (v. 3) indicated encapsulated marginality is correlated most strongly with reversal but not significantly correlated with acceptance or adaptation. Therefore, this scale is better conceptualized as a measure of cultural disengagement, rather than as an indicator of encapsulated marginality and is not a scale that is conceptually found on the intercultural competence continuum (Hammer, 2011).

Overall, the IDI is found to have high reliability, high validity, and score low on the social desirability scale (Bennett, 2009, 2011; Hammer, 2008, 2011, 2015; Hammer et al., 2003; Paige et al., 2003; Stuart, 2009). It has gone through cross-cultural validity testing that supported it as a reliable and valid tool for researching intercultural competence (Hammer, 2011). Hammer (2011) completed a confirmatory factor analysis across all groups, corroborating the stage placements of perceived difference as theorized in the DMIS. His analysis also found that inter-scale correlations support the theoretical model of the DMIS. In

addition, there was strong support for the measure of developmental orientation scale and perceived orientation scales. Researchers identified minimization as a transition stage for moving from a monocultural mindset to an intercultural mindset. The testing also included a readability analysis and found that the IDI is appropriate for secondary students, 15 years old or above. To date, researchers have used the IDI to conduct studies in the areas of teacher training and study abroad with attempts to better understand intercultural competence in relation to these interventions (DeJaeghere & Cao, 2009; Pederson, 2010; Vande Berg & Paige, 2009; Yuen, 2010). Findings indicate the level of intercultural development significantly and positively predicts satisfaction with studying abroad, percentage of intercultural friends, and effectiveness in meeting diversity and inclusion staffing goals (Leung, Ang, & Tan, 2014). People with higher levels of intercultural competence are also less anxious in intercultural situations (Hammer, 2005).

A review of the literature revealed that researchers choose the IDI for the following reasons: (a) it meets standard scientific criteria for a valid psychometric instrument; (b) it has robust validity and reliability; (c) it is based on cognitive measures rather than attitudes, so it is less influenced by situational factors; (d) there is a lack of other instruments in the language of the subjects (e.g., Chinese); (e) it was designed specifically to assess and profile the worldview orientations of respondents toward cultural difference; (f) it is appropriate to study in educational context as it reflects a developmental model geared for teaching; (g) the IDI has been the most frequently used instrument in intercultural training; and (h) the recent cross-cultural validity study gives the IDI (v. 3) further credibility as an

important tool in measuring the concept of intercultural competence (Bayles, 2009; Davies, 2010; Deardorff, 2004; DeJaeghere & Cao, 2009; DeJaeghere & Zhang, 2008; El Ganzoury, 2012; Fretheim, 2007; Hammer, 2011; Hornbuckle, 2013; Leung, Ang, & Tan, 2014; Paige, 2004; Pedersen, 2009; Steuernagel, 2014; Straffon, 2001; Westrick, 2002; Yuen, 2010; Yeun & Grossman, 2009).

However, the use of the IDI is not without controversy. Since the original version was developed in 1999, the IDI has undergone three revisions and a number of researchers have raised questions regarding the inventory. Greenholtz (2005) altered his intended research question because of what he termed “issues regarding the cross-cultural transferability of the theoretical framework and the validity of the IDI” (p. 74). Greenholtz had the IDI (v. 1) translated into Japanese and tested to see if the IDI was “culture proof” (p. 76). His results indicated doubts about the cross-cultural transferability of IDI (v. 1) and he raised questions about the DMIS as a model for understanding worldviews with respect to differences in cultures outside the United States (Greenholtz, 2005). Greenholtz’s study also challenged the method with which the IDI (v. 1) was developed, as Greenholtz claimed all subjects spoke English fluently and were assessed in English. Greenholtz’s concluded that “the IDI should still be considered to be a work in progress, at least in a cross-linguistic environment, rather than a ‘reliable and valid instrument’ ready to pull off the shelf for all research contexts” (p. 88). Yuen (2010) had several questions regarding the Chinese version of the IDI, and stated, “Although the Chinese version of IDI has been back translated and validated, it is unknown whether the five-factor structure is supported by data from using the instrument with Chinese samples” (p. 734).

During development of v. 2 and v. 3, the IDI was further tested across culturally different groups and back translated into various languages (Hammer, 2008, 2011). Hammer (2008) stated that the results “persuasively demonstrate the generalizability of the IDI across cultural groups” (p. 253). Hammer (2008) maintained that “psychometric testing of the IDI indicates that the IDI is a cross-culturally generalizable, valid and reliable assessment of an individual’s and group’s core orientations toward cultural differences” (p. 252). Moreover, he contended that the findings “complement previous results that demonstrated that the IDI also possesses strong content and construct validity across culture groups” (Hammer, 2011, p. 474). Yuen (2010), in the conclusion of his study, acknowledged, “Currently, there is no other comparable theory-based and statistically validated instrument in the field of measuring intercultural competence, and to our knowledge no other in Chinese” (p. 734).

Matsumoto and Hwang (2013) raised additional concerns. In their analysis, they found that studies using the IDI continued to produce “mixed results” (p. 860) concerning construct validity. Additionally, Matsumoto and Hwang researched a number of studies involving the IDI and stated the assessments “have produced inconsistent results in limited samples and do not correspond to the model measured” (p. 864). In response, Hammer (2015) issued a strong rebuttal, claiming numerous conflicts of interest among the researchers and a wide range of inaccuracies in the description and explanation of the IDI. Among the more prominent points Hammer made included a “lack of reliance upon and citation of established criteria for evaluating measures, the inappropriate grouping of all ten instruments under one global statement of intended use and purpose, and oversight

of a tautological problem, especially regarding ecological validity” (p. 2). Hammer (2011), in his discussion of IDI (v. 3), claimed, “Overall, these findings complement previous results demonstrating strong content and construct validity of the IDI across culture groups” (p. 486). Leung, Ang, and Tan (2014) found that IDI v. 3 has supported the proposed six-dimensional factor structure and shown acceptable internal consistencies across 12 countries.

A second concern involving the IDI revolves around the measurement of behavior, as the IDI does not require a behavioral component as part of the assessment and no direct observation is required. The IDI primarily focuses on intercultural attitudes and intercultural worldviews and does not include a construct to measure intercultural capabilities. This means there is little emphasis on what a person does to be effective in intercultural interactions (Leung, Ang, & Tan, 2014). In contrast, Hammer (2011) states the IDI does measure the capability toward observing cultural differences and commonalities and modifying behavior to cultural context. In addition, various studies using the IDI have found strong predictive validity in future behavioral outcomes, most notably the achievement of diversity and inclusion goals in the recruitment and staffing function and with study abroad students in terms of knowledge of host culture, intercultural anxiety, intercultural friendships, and post sojourn overall satisfaction with the study abroad experience (Hammer, 2011).

A third notable confusion has to do with the terms intercultural sensitivity and intercultural competence. In versions one and two of the IDI, the term intercultural sensitivity was exclusively used. In version three, the term intercultural competence is used in its place. In Hammer’s 2011 publication

regarding version three, he repeatedly used the phrase “intercultural sensitivity/competence” (p. 474). In subsequent literature of the IDI, Hammer (2013) stated the IDI is a measure of intercultural competence, which is placed along the intercultural development continuum and is adapted from the DMIS (Hammer, 2013). The term “intercultural sensitivity” is only found in relation to the DMIS. While no explanation for this change was explicated made, Hammer (2013) further clarified the construct: “The IDI generates profiles of an individual’s and a group’s capability for shifting cultural perspective and adapting behavior toward cultural differences and commonalities—that is, their intercultural competence orientation” (p. 30).

The IDI is an empirical tool for measuring worldview orientations toward cultural difference identified by the DMIS. Since its development in 1999, the IDI has progressed through three revisions and is generally recognized as a robust and appropriate instrument to measure intercultural competence. Because the IDI has the ability to define, conceptualize along a theoretical developmental model, and use a statistically reliable and valid assessment to measure intercultural competence, it was selected as the method of assessment for this study. In addition, as the IDI was the selected assessment tool, the term “intercultural competence” is exclusively referenced to describe any findings, as this matches the same terminology used in the IDI. To conclude, the IDI (v. 3) emerges as a theoretically and empirically strong instrument for assessing the intercultural competence among a sample of administrators in international schools in the East Asia Regional Conference of Overseas Schools.

International Schools and International Education

The beginning of modern international schools and international education can be traced back to the 1950s, alongside a dramatic increase in the number of expatriate westerners moving to foreign countries (Heyward, 2002; Robinson, 2012). Two of the earliest international schools were the International School of Geneva and the United Nations International School in New York (Hill, 2006), established to meet the needs of newly created embassies, growing multinational corporations, and an internationally mobile population (Bates, 2011). Since that time, international schools have experienced phenomenal growth across the globe (Bates, 2011; Brummitt, 2007; Heyward, 2002; Hayden & Thompson, 2008, 2011; Robinson, 2012) and are now “an increasingly important force in education in the twenty first century” (Hayden & Thompson, 2008, p. 15). International School Consulting (ISC), a research company specializing in international schools, estimated there are over 6,000 international schools worldwide (ISC Research, 2014), and by the year 2020, there will be a total of 9,000 (Brummitt, 2007). This growth is not likely to slow down: “The continued expansion of the international schools market remains consistent with the strong growth of the past five years and is predicted to stay that way for several years to come” (ISC Research, 2014, para. 1). ISC Research predicts the expanding global middle class in many parts of the world will lead to continued market growth as families look to attain international education for their children. Over the past six decades, international schools have formed a recognizable industry (Bunnell, 2007). These schools are becoming an increasingly important reality in education, and with their rapid growth, there is an

increased need for awareness among all who have an interest in education beyond purely national boundaries (Hayden & Thompson, 2008).

International Schools

Despite the rapid growth of international schools, the attempt to define them has been a source of much academic debate. There is no widely accepted definition of international schools (Bunnell, 2007; Cambridge & Thompson, 2004; Hayden & Thompson, 2008, 2011; Walker, 2004), there is no one organization that grants the right to use the term *international school* (Bummell, 2007; Hayden, 2006), and there are no restrictions upon its use (Murphy, 2000; Walker, 2004). The vagueness of the term *international school* is, as Sylvester (2002) put it, one of the biggest problems in international education research, in that the term is not limited “within a realistic field of vision” (p. 92). Blandford and Shaw (2001) provided a concise summary of the issue:

In terms of phase, size, and sex, international schools defy definition: they may include kindergarten, primary, middle and upper, higher or secondary pupils, or incorporate all of these in a combined school; they may range in number from twenty to 4,500; they could be co-educational or single sex. The governance and management of such schools might be determined by the school, the owner, the board, the senior management team or head of school or a managing agency. (p. 2)

International schools began in response to the demand for schooling not available through national systems in foreign lands. These schools had their origins in the expatriate English-speaking communities around the world, serving children of mobile families who perceived that the education available was not suitable to

their needs (Hayden & Thompson, 2008). At the same time, the growing dominance of English as the main international language has led families with native languages other than English—both expatriate and local—to value English-language education for their children (Hayden & Thompson, 2008). However, while international schools have grown in response to this practical need, there has been a secondary movement of schools wishing to foster international-mindedness in students, including a desire for world peace and the breaking down of barriers arising from prejudice and ignorance (Hayden & Thompson, 2008). This has led to an “ideological impetus” (p. 16) behind a new wave of international schools.

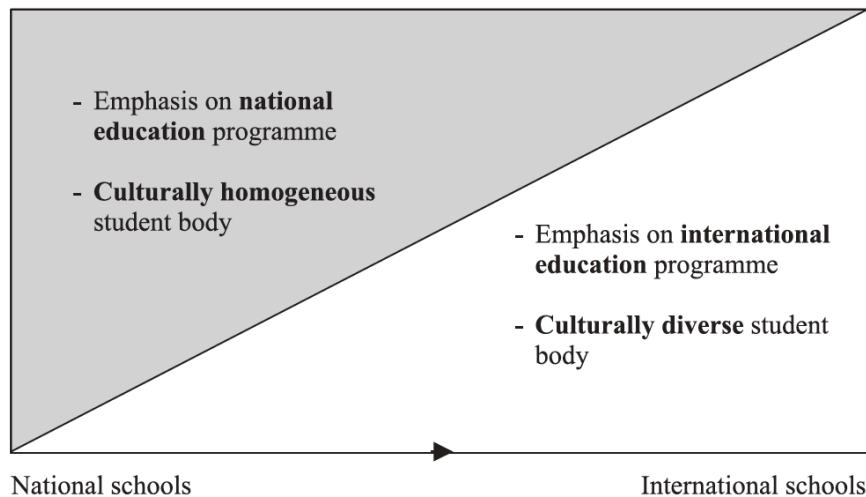
The complexity of the international school movement has resulted in a range of definitions. Findlay (1997) identified four criteria that almost all international schools have in common:

- they have a curriculum that differs from the host country;
- they serve the educational needs of an expatriate community living in a host country;
- they have a student body that is international; and
- they have modified their curriculum to make the most of an international setting (p. 17).

For Findlay, an international school is best described as one that “serves an expatriate community with a curriculum that is not of the host country and has an international student population” (p. 18). Cambridge and Thompson (2004) refined the definition to account for a growing number international schools opening to specifically meet the needs of the local population. They identified an international school as having the following:

- a transplanted national system serving expatriate clients of that country located in another country;
- a transplanted national system serving clients from another country;
- a simulacrum of a transplanted national educational system, for example the programs of the International Baccalaureate Organization, serving expatriate clients and/or host country nationals; and
- ideology of international understanding and peace, responsible world citizenship and service (p. 172).

Ian Hill (2006), the former Director General of the International Baccalaureate Organization, which is the most widely-used international curriculum around the world (Bunnell, 2008), viewed international schools as part of a continuum, with a true national school on one end and a true international school on the other end (see Figure 4). He defined an international school as an institution “charging tuition fees or offering scholarships and catering specifically for students of many nationalities, some of whom will be transient; the educational program is usually different from that of the host country and English is the main language of instruction in most institutions” (p. 253).



*Figure 4. Spectrum of International Schools. From “Student Types, School Types and Their Combined Influence on the Development of Intercultural Understanding” by I. Hill, 2006, *Journal of Research in International Education*, 5(1), p. 10.*

International School Consulting (ISC) took a much broader, more inclusive view. According to the organization, a school is considered international if it “teaches wholly or partly in English outside an English-speaking country” (Brummitt, 2007, p. 35). Here, the definition is solely based on the language of instruction, and not of the population that makes up the school or the curriculum it follows.

For the purposes of this study, Hayden and Thompson’s (2008) definition of international schools is used. Hayden and Thompson differentiate an international school as having the following traits:

- Curriculum: offer a curriculum that is other than that of the host country in which the school is located.
- Students: frequently non-nationals of the host country, though more recently increasing numbers of such schools in some countries are catering largely for children of affluent host country families.

- Teachers and administrators: tend to be staffed by relatively large numbers of expatriate teachers and administrators.
- Management, leadership and governance: generally privately funded through student tuition, governed outside of the host country's education system, and accredited through international agencies.

International Education

If defining international schools is difficult, trying to define what constitutes international education is laced with even more controversy. The paradoxical nature of international school development, specifically between the practical and the ideological underpinnings, has created schools with differing agendas. Cambridge and Thompson (2004) wrote the following critical assessment of international education:

International education is ambiguous and contradictory. Forms of international education offer ways of having more intimate contact with the world whilst insulating oneself from it. It celebrates cultural diversity whilst tending towards the development of monoculture. International education provides a framework for existential, experiential learning whilst providing a framework for global certification of educational achievement, further extending the 'diploma disease' (Dore, 1976). It encourages positive attitudes to community service, global citizenship and meritocratic competition whilst it is used as a means of enhancing positional competition and personal economic advancement. The dual aspirations for international understanding and global free trade appear to have been part of the ideology of international education from its inception. The

aspirations seen in international education, as it is currently practiced, were also found in its nineteenth-century antecedents. (p. 172)

One of the fundamental claims of international schools is they have the capacity and commitment to offer an international education to their students. The term *international education* is used to denote an ideology of education oriented towards internationalism, international-mindedness, international awareness, international understanding, global citizenship education, global education, world studies, cosmopolitanism, education with a global or international dimension, or global mindedness (Bates, 2011; Cambridge & Thompson, 2004; Hayden & Thompson, 2008; MacKenzie, 2010; Marshall, 2007, 2011; Yemini, 2012). Marshall (2007) referred to the large number of terms associated with international education as “the big terminology debate” (p. 39). Regardless of the terms used to define it, international education has significant homogeneous and heterogeneous facets that invite those involved to recognize both the diversity of its make-up and its common underlying themes (Marshall, 2007).

It is beyond the scope of this paper to explore every existing definition of *international education*. For the purposes of this study, the term is used to describe the education occurring within an international school, defined by the eight criteria of the International Baccalaureate Organization (IBO, 2016):

- developing citizens of the world in relation to culture, language and the capacity to live together;
- building and reinforcing students’ sense of identity and cultural awareness;

- fostering students' recognition and development of universal human values;
- stimulating curiosity and inquiry in order to foster a spirit of discovery and enjoyment of learning;
- equipping students with skills to learn and acquire knowledge, individually or collaboratively, and to apply these skills and knowledge accordingly across a broad range of areas;
- providing international content while responding to local requirements and interests;
- encouraging diversity and flexibility in teaching methods; and
- providing appropriate forms of assessment and international benchmarking.

International education is not only seen as a fundamental aspect of international schools, but one that must be purposefully built into the dimensions of student experience (Hayden & Thompson, 2000). The characteristics of an international education are seen as competencies that are essential to provide students with a competitive edge and that should be sought after for effective citizenship in the 21st century (Yemini, 2012). Despite this basic need, few attempts have been made to characterize and measure the intensity of the internationalization process at the international school level (Bunnell, 2007; Davies, 2010; Hayden & Thompson, 2011; Robinson, 2012; Yemini, 2012). As the forces of globalization are certain to continue and the growing number of international schools worldwide shows no sign of slowing down, additional research is needed to further examine this expanding field. Hayden and Thompson

(2011) wrote: “That this growing field [of international education] be not only better documented but also more extensively researched would seem to be essential for those adults and young people whose lives will be influenced by the international schools of the future” (p. 98). Bates (2011) agreed with this assertion, stating, “The emergence of international schools in significant numbers across the globe demands analysis of their purposes, practices and outcomes and an examination of their connections to global economic, social and cultural movements” (p. 17). This research could focus on many areas of international education. One such area is that of international school administrators, who are those most responsible for ensuring the goals of international education are achieved.

International School Administrators

Burns’ (1978) pioneering work in the field of leadership described leadership as a process in which “leaders and followers raise one another to higher levels of morality and motivation” (p. 20), with the leader motivating others to higher levels of interest and performance through enthusiasm, inspiration, intellectual stimulation and a personally oriented approach. In an educational environment, school leadership, at its simplest, is described in relation to two core functions: providing direction and exercising influence (Leithwood, Patten, & Jantzi, 2010). Leithwood and Riehl (2005) described school leadership “as the work of mobilizing and influencing others to articulate and achieve the school’s shared intentions and goals” (p. 8). Those primarily tasked with the leadership of international schools are the international school administrators. For the purposes of this paper, international school administrators refers to individuals in appointed

full-time positions of leadership within an international school, including superintendents, head of schools, principals, vice principals, and other comparable titles (e.g., deputy director or head of primary) which hold leadership roles and responsibilities and generally require formal professional training (Walker & Cheong, 2009).

The literature regarding educational leadership and the importance of school administrators in effective schools is well established (e.g., Day & Leithwood, 2007; Hallinger & Heck, 1996, 1998; Hallinger, 2011; Leithwood & Jantzi, 2005; Leithwood et al., 2004; Leithwood et al., 2010; ;Walker & Cheong, 2009; Waters, Marzano, & McNulty, 2003). School leadership is second only to classroom instruction among all school-related factors contributing to student learning (Leithwood et al., 2004), accounting for about a quarter of the total school impact. In a meta-analysis conducted by Waters et al. (2003), a substantial relationship between school leadership and student achievement was found, with an average effect size of 0.25. The mounting evidence regarding the potential impact of school leadership on student achievement prompted Leithwood et al. (2010) to write, “Indeed, enough evidence is now at hand to justify claims about significant leadership effects on students that the focus of attention for many leadership researchers has moved on to include questions about how those effects occur” (p. 672). In addition, recent research has produced a basic description of what successful school leadership looks like, including a set of abilities that appear across four different contexts. These four areas are: setting directions, developing people, redesigning the organization, and managing the instructional program (Day & Leithwood, 2007). Successful administrators in schools around the world all

demonstrated these traits in their domestic schools (Day & Leithwood, 2007). The role of administrators has been crucial for school effectiveness and success in the field of education, (Hallinger, 2003; Walker & Shuangye, 2007).

School leadership is composed of multiple overlapping and consistently shifting contextual factors (Walker & Cheong, 2009). While research on school leadership in the domestic market has produced convincing results, the same cannot be said for international schools. Despite the growing number of international schools worldwide, few research studies have focused on international school leadership (Blandford & Shaw, 2001; Litz, 2011; Keung, 2012; Murakami-Ramalho & Benham, 2010; Bunnell, 2007, 2008; Walker & Cheong, 2009; Yemini, 2012). Blandford and Shaw (2001) referred to this as a “paucity of documentary evidence concerning leadership of international schools” (p. 1), and Walker and Cheong (2009) wrote, “The claim is simply that the leadership of international schools, across levels, has not received the attention it deserves” (p. 47). Almost no comprehensive studies of internationalization exist in the context of schools (Yemini, 2012), and studies examining the extent to which predominantly Western education leadership theories are transferred to schools around the world is particularly lacking (Litz, 2011). “It will also be crucial to focus additional studies on important developing global trends in principal preparation, leadership development, as well as the actual practice of the principalship” (Litz, 2011, p. 58).

The international context of international schools adds a layer of complexity. It involves dealing with multiple cultures and sophisticated dynamics. International school administrators face some unique challenges, including:

- a mix of cultures represented among the staff and students;
 - differing parental expectations (due to multiple cultures represented);
 - high staff and student turnover;
 - the superintendent's or head of school's precarious position;
 - over involvement and membership of board members;
 - in-country laws and educational policies;
 - the delivery of a sophisticated curriculum; and
 - the head of school's relationship with the board of governors
- (Blandford & Shaw, 2001; Hayden & Thompson, 2008; Heywood, 2002; Murakami-Ramalho & Benham, 2010; Shaw, 2001).

All of the above factors create a complex environment and considerable challenges from which to lead (Shaw, 2001). Brummitt (2007) acknowledged the same, stating, "By their nature, change is the norm in international schools" (p. 36). The challenges associated with working within this environment result in an average tenure of 3.7 years for the chief administrator of the school (Benson, 2011), with less than 50% making it past the three-year mark (Murakami-Ramalho & Benham, 2010). In response to the realities of international school administration, Murakami-Ramalho and Benham (2010) offered the following conclusion:

Building and sustaining leadership capacity to create change in international schools depend greatly on individuals who have the competence to recognize emotions in organizations and passion to solve teaching and learning challenges. Purposeful action is successful when those involved generate new and deep learning about the issues they confront. (p. 640)

There is a certain skill-set involved for administrators to be successful in an international school environment. These schools have a unique set of curriculums; diverse stakeholders including students, parents, teachers, and administrators; and substantial management, leadership, and governance issues to consider (Hayden & Thompson, 2008). Research has clearly identified the impact school administrators have on successful school environments. Therefore, one of the most important groups of people in international schools is the international school administrators. They are tasked with ensuring global competencies are met in international education, enabling students to function more effectively in a diverse world. Understanding international school administrators' levels of intercultural competence and potential factors influencing intercultural competence is a significant step toward helping administrators achieve the goals of international education. The following section contains a discussion of the importance of intercultural competence among international school administrators.

International School Administrators and Intercultural Competence

Hallinger (2011), in illustrating the evolution of research findings on school leadership over the past three decades, described the necessity of “value leaders” in education:

Both awareness of and the ability to articulate personal values and beliefs represent foundational competencies for leaders in any sector. Values guide decision-making and approaches to problem solving, either implicitly or explicitly.... Learning to use one's values, beliefs, and expectations in concert with the values of the school is a requirement for leadership for learning. (p. 137)

Related to this concept of a “value leader,” a growing body of researchers supports the notion that developing intercultural competence in international school leaders is a critical issue. Blandford and Shaw (2001), in discussing the nature of international school leadership, concluded that those in administrator roles who demonstrate an understanding and sensitivity toward the cultures in their school communities are more successful in maintaining positive relationships. This, in turn, increases their longevity in their administrative positions, which ultimately benefits the students in the school. Leithwood and Riehl (2005) proposed that school administrators promote culturally responsive teaching by demonstrating a culturally responsive approach in their relations with parents, teachers, and students. Administrators in diverse environments must come to understand their own beliefs, values, and assumptions (Shaw, 2001; Shields & Sayani, 2004), while gaining a deeper understanding of different cultural orientations for ongoing leadership learning (Walker & Shuangye, 2007). Developing the intercultural competence of students requires a core of administrators who have not only attained intercultural competence themselves, but are also able to transmit this to the young people in their care.

Hernandez and Kose (2011) summarized in their theoretical article that educational administrators with higher levels of intercultural competence are better able to understand how the nuances of cultural difference in educational practices, curricula, structures, and institutionalized forms of discrimination may influence student learning. These administrators are also more likely to celebrate cultural diversity, more likely to promote an international-minded outlook, and more able to effectively communicate with parents from a wide range of cultural

backgrounds (Cambridge & Thompson, 2004; Murakami-Ramalho, 2008).

Schaetti, Ramsey, and Watanabe (2009) proposed that those who are effective in cross-cultural situations demonstrate a willingness and capacity for self-reflection and self-honesty, take responsibility for their emotions, and question the ways in which their assumptions and core values motivate them. Ensuring that educational administrators have the “ability to think and act in interculturally appropriate ways” (Hammer, Bennett, & Wiseman, 2003, p. 422) is a necessary component of achieving the goals of international education. The potential benefits for administrators who can meet these needs are far reaching. Several scholars have called for additional professional development and intercultural training to foster leadership in international schools (Davies, 2010; Fretheim, 2007; Heyward, 2002; Hornbuckle, 2013; Pederson, 1998; Straffon, 2001, 2003; Walker & Cheong, 2009; Westrick, 2002, 2004).

In one of the few studies examining international school administrators’ intercultural knowledge, Walker and Cheong (2009) identified a wide range of potential benefits for educational administrators who develop intercultural awareness. The patterns that emerged from their qualitative study of administrators at international schools in Hong Kong highlight important elements of intercultural understanding:

- understanding the cultures (values, norms and beliefs) their students bring to school and, equally importantly, the ways these influence how the students learn;
- understanding that their student populations are not intellectually, ethnically, culturally or nationally homogeneous; recognizing the

importance of addressing the complexities associated with language learning and in their schools; building an international consciousness for a “better world;”

- working with parents and other community groups;
- using culturally sensitive conversation techniques and support teachers developing an array of suitable techniques at their disposal;
- leading staff of different cultural and national backgrounds;
- understanding the context of a situation and appropriately choose the correct leadership style; helping new staff settle into their school; and
- providing development opportunities so teachers are both aware of and have the capacity to teach students from different cultural and national backgrounds (Walker & Cheong, 2009).

The list represents a collection of interculturally competent behaviors that adhere to the fundamentals of international education. Developing intercultural competence should be seen as a high priority for international school administrators. Putting this into practice, however, is far more complicated than simply recognizing its importance. Davies (2010) pointed out that:

As we have seen, for most schools, international mindedness and intercultural sensitivity remain mainly in writing without thought to assessing levels, creating action plans for improvement, providing professional development, and assessing the impact of interventions.

International mindedness and intercultural sensitivity are generally seen as soft targets that simply become realized by the natural mix of nationalities within institutions. (p. 20)

In an often quoted line, Marshall McLuhan (1969) observed that he does not know who discovered water, but he was certain it was not a fish: “The fish knows nothing of water” (p. 75). Similarly, it is important for international school administrators to discover what is outside of their own cultural backgrounds and biases, to see beyond their immediate contexts. “For leaders to build collective capacity among culturally diverse staff, they need to start with an examination of their own culture and their own professional formation and how these affect their views in general, and their leadership of the school in particular” (Walker & Riordan, 2010, p. 54). Gaining an understanding of international school administrators’ intercultural competence stands to significantly benefit school programs. No studies currently exist that examine this facet of international education. In the next section, related studies in the area of domestic K-12 education are explored in depth.

Related Intercultural Competence Studies in K-12 Education

A number of recent studies have examined the construct of intercultural competence in K-12 school environments. In this section, 11 related studies using the IDI and taking place over the past 15 years are examined, with the goal of synthesizing similarities and differences of the results in order to situate the present research study in an existing body of literature. Although some researchers use the term *intercultural sensitivity* and others use the term *intercultural competence*, these terms are functionally interchangeable in this section because all 11 studies used the IDI instrument. The studies include the following authors, dates, and titles:

- Pederson (1998): Intercultural sensitivity among early adolescents
- Straffon (2001): Intercultural sensitivity among international high school students
- Westrick (2002): The influence of service learning on intercultural sensitivity
- Fretheim (2007): Assessing the intercultural sensitivity among international teachers
- Westrick and Yuen (2007): Intercultural sensitivity among secondary teachers in Hong Kong
- DeJaeghere and Zhang (2008): Development of intercultural competence among US American teachers
- Bayles (2009): Intercultural sensitivity among bilingual teachers in Texas
- Davies (2010): IDI of teachers in an international school context
- El Ganzoury (2012): Assessing intercultural competence among educational leaders
- Hornbuckle (2013): Teachers' views regarding intercultural competence
- Steuernagel (2014): Intercultural Sensitivity of School Counselors in International Schools

Pederson (1998): Intercultural Sensitivity among Early Adolescents

Pederson's (1998) study explored the development of intercultural sensitivity among early adolescents. One hundred and forty-five rural, suburban, and urban seventh grade students residing in Minnesota participated in the study. Students were administered the IDI (v. 1), a sex-role inventory for gender

orientation, an empathy index, an authoritarianism scale, and the author's own survey for other background variables such as intercultural contact and second language acquisition. In addition, interviews were conducted with nine participants having high IDI scores and ten having low scores. The results showed that students represented a range of intercultural sensitivity levels, were evenly divided between the monocultural and intercultural categories, and scored most often in the minimization and acceptance phases. Intercultural sensitivity was positively associated with intercultural contact, gender orientation, and empathy, and negatively correlated with authoritarianism. No statistically significant associations were found between intercultural sensitivity, on the one hand, and second language acquisition, minority status, travel, and having relatives from different cultural groups, on the other. Qualitative data analysis suggested that students' conceptualization of cultural difference varied depending on a variety of factors. In her recommendations, Pederson called for further additional IDI studies with adolescents and pointed out inconsistencies with the IDI (v. 1). The researcher also recommended further qualitative intercultural competence studies, along with explorations of other predictors of intercultural sensitivity. Finally, Pederson suggested that more purposeful curriculum design in schools could foster intercultural competence.

Straffon (2001): Intercultural Sensitivity among International High School Students

Straffon (2001) used the IDI to assess the intercultural sensitivity of 336 high school students, aged 13 to 19, in an international school in Asia, from among whom 13 were selected to participate in structured interviews. The data from the

quantitative and qualitative analysis were then compared. The results showed that 97% of the students were operating in Bennett's acceptance or cognitive adaptation stages of the DMIS. Levels of intercultural sensitivity were positively correlated with the length of time that the student had attended international schools. In addition, the average scores on the IDI (v.1) indicated that younger students, aged 13 to 15, were less ethnocentric in their thinking than the older students, aged 17 to 19. Straffon suggested that further investigation of the formal and informal curricula that exist in international schools is warranted. Straffon called on international school administrators to take the lead in making intercultural competence an explicit component of professional staff development. In addition, the researcher recommended using the IDI with other national school and international school secondary students for comparison purposes.

Westrick (2002): The Influence of Service Learning on Intercultural Sensitivity

Westrick's (2004) quantitative study examined the influence of service-learning on levels of intercultural sensitivity among 526 international high school students in Hong Kong, as measured by the IDI (v. 1). Mean scores in the sample were 92.24, placing students in the stage of minimization. Westrick also examined the relationship of intercultural sensitivity to a number of variables including gender, years spent studying at international schools, years spent living in another culture, previous participation in service learning, nationality, and grade level. She found that prior participation in service learning is not associated with higher levels of intercultural sensitivity. As for the question of whether participation in service programs influences intercultural sensitivity, the correlational analysis

revealed no clear pattern of positive relationships to IDI stages. The study had a number of confounding variables, including students who were involved in more than one service-learning course and courses that had a small number of students. In addition, a significant number of students actually showed decreases in their IDI scores from the pretest to posttest scores. Westrick advocated for additional service learning activities with cognitive tasks focused on developing intercultural sensitivity. She also stressed the need for curriculum to support development of intercultural sensitivity.

Fretheim (2007): Assessing the Intercultural Sensitivity of International Teachers

Frietheim's (2007) study was designed to determine the variables influencing the level of intercultural sensitivity among 58 educators working in an American international school in South Africa using a mixed methods approach. Participants' IDI (v. 2) results were triangulated through qualitative interviews using questions meant to elicit connections between experience, philosophy, and intercultural sensitivity. The majority of participants in this study, 89.3%, had IDI scores that corresponded to an ethnocentric worldview orientation (mean = 98.64). A demographic survey was also used to determine if any of a set of variables (years living abroad, years working in an international school, age, gender, region of origin, number of languages spoken, intercultural marriage, intercultural training, study abroad, Peace Corps, position in school, level of education) influenced a participants' IDI score. This study found that there was no statistically significant relationship between the background variables and participants' IDI scores, however the researcher noted some trends. No participants with less than 5

years' experience living overseas were in acceptance or adaptation stages, while participants with over 10 years' experience living overseas were more likely to score in those stages. In addition, those with Peace Corps experience tended to have IDI developmental scores indicating more ethnorelative worldviews.

Fretheim's study also suggested connections between higher levels of education and higher IDI scores, as well as between more languages spoken and higher IDI scores. The study took place at one international school, making results difficult to generalize across all international school settings. In her conclusion, Fretheim suggested that more studies should use the IDI in international contexts. She also advocated that researchers should stop looking for variables impacting intercultural sensitivity and instead focus on qualitative studies to elicit feedback through case studies and personal accounts.

Westrick and Yuen (2007): Intercultural Sensitivity among Secondary Teachers in Hong Kong

Westrick and Yuen's (2007) study used the IDI (v. 2) to measure and compare levels of intercultural sensitivity among 160 secondary school teachers in four different Hong Kong schools. The variables examined included gender, level of education, age, and experiences living in other cultures, all in an effort to determine the relationship with intercultural sensitivity. Overall, the mean IDI score across the four schools placed teachers in the minimization stage (91.32). Interestingly, the school with the highest level was the only international school represented, with an overall mean score of 105.02. Westrick and Yuen found that the variables with the strongest positive correlation to intercultural sensitivity were experience working in other cultures, level of education, and age. They did not find

any correlation between gender and IDI score. An obvious shortcoming of the study is that only four schools were examined, all within close proximity to each other, and all having a unique profile (from fully national school to a fully international school). Westrick and Yuen called for additional professional development on intercultural sensitivity that targets specific stages of the DMIS, provides a range of learning activities designed to resolve issues at the different stages of development, and integrates experience with difference and the necessary cognitive meaning-making.

Dejaeghere and Zhang (2008): Development of Intercultural Competence among U.S. American Teachers

DeJaeghere and Zhang's (2008) study was conducted at a U.S. public school district consisting of nine schools. The researchers administered the IDI (v. 2) to 284 teachers to consider how factors in a professional development program based on the DMIS and IDI are related to perceived scores. Participating teachers took the IDI prior to the professional development initiatives, with a group profile suggesting that teachers were at a minimization worldview, with overall scores ranging from 96 to 110 across the nine different schools. After a professional development intervention related to the individual and group interpretations of the IDI was completed, participants and nonparticipants retook the IDI. Those who took part in the training scored higher than nonparticipants. Neither years of experience as a teacher nor years of experience in the school district was found to have a significant correlation with perceived intercultural competence. DeJaeghere and Zhang concluded that professional development variables are related to higher scores and recommend that these opportunities be provided to teachers. A

limitation of the study is the broad range of activities that constitute what ‘professional development’ entails. The authors noted that there is considerable variation in the types of professional development available. In terms of future research, DeJaeghere and Zhang suggested that direct outcomes of intercultural competency should be measured, rather than latent variables.

Bayles (2009): Intercultural Sensitivity of Bilingual Teachers in Texas

Bayles (2009) explored the intercultural competence of 233 elementary teachers working in five bilingual schools in Texas. She sought to determine if there were differences in intercultural sensitivity based on certain demographic and background variables related to teachers’ intercultural experience. The IDI (v. 2) was used, along with a seven-item demographic survey. Results of the IDI indicated a mean developmental score of 95.09 for the group of teachers, placing them in the minimization stage. Bayles also found a significant relationship between the mean developmental score and two variables: years teaching in schools and years teaching ethnically diverse students. There were no significant differences in the scores between teacher groups for the other variables: living in a bicultural setting, years teaching in a bilingual classroom, age, gender, or level of education. A weakness of Bayles’ study is that it only included quantitative data. Bayles herself recognized this limitation in her conclusions, suggesting that future studies should primarily focus on qualitative methods. Bayles also highlighted the need for future research to explore participants’ experiences living and working with cultural difference.

Davies (2010): IDI of Teachers in an International School Context

Davies' (2010) study considered the usefulness of the IDI (v. 2) in measuring the intercultural sensitivity of a sample of teachers at an established international school in Thailand. Qualitative research using interviews of a sample of teacher participants was also undertaken. Comparisons were made with previous studies using the IDI to measure teacher levels of intercultural competence. The study assessed the usefulness of the IDI to international schools looking to enhance intercultural sensitivity among students and teachers and concluded that the IDI is applicable in international school settings. The results showed that teachers in international schools involved in this study had higher levels of intercultural sensitivity than their counterparts in national schools who took part in previous studies. With respect to the participants in this study, 67.9% were operating in Bennett's minimization stage of the DMIS. Levels of intercultural sensitivity were positively correlated with years living in another culture, professional development related to intercultural sensitivity, and knowledge of a foreign language. Because this study took place at only one school, it is difficult to generalize the results to a larger population. Davies called for further studies at international schools and an increase in professional development involving intercultural competence in international schools.

El Ganzoury (2012): Assessing Intercultural Competence among Educational Leaders

El Ganzoury (2012) investigated the level of intercultural competence among a group of educational leaders in a Northern Minnesota school district, as measured by the IDI (v. 3). Results placed educational leaders in the minimization

stage. However, data indicated that a well-planned training program significantly developed the intercultural competence of educational leaders. Findings from this study also demonstrated a disparity between the actual developmental level and the perceived level of intercultural competence of the participants. Overall, El Ganzoury found that demographic and background variables were not significantly related to the level of intercultural competence. However, there were a few significant correlations reported between some variables and the IDI subscale scores before and after intervention. These included time spent living abroad and level of education. El Ganzoury suggested further professional development targeting intercultural competence for educational leaders, along with the use of mixed method studies examining intercultural competence. As her study was conducted using pre- and posttest only, El Ganzoury had no qualitative data, which could have produced informative results with the educational leaders who attended the intercultural competence workshops.

Hornbuckle (2013): Teachers' Views Regarding Intercultural Competence

Hornbuckle (2013) conducted a mixed method investigation of teachers' views regarding the ways in which the intercultural competence of students was developed at an international school in Southeast Asia. To gather data for the study, a survey was administered to approximately 90 teachers in the high school section of an international school in Asia, to which 46 teachers responded. In addition, nine teachers were interviewed and administered the IDI (v. 3). The results of the study indicated that, in the view of teachers, there are four primary factors leading to the development of intercultural competence among students: (a) time spent with students of other nationalities, (b) the way in which the curriculum

is taught in the classroom, (c) a school environment that is supportive of cultural diversity, and (d) proficiency in English. Results of the IDI demonstrated that the nine teachers to whom it was administered had a group developmental score falling within the minimization range. Hornbuckle found that teachers believed immersion in cultural difference is sufficient for the intercultural competence of students to develop. However, Hornbuckle pointed out that a growing body of literature argues that this is not the case. That discovery, coupled with teachers' IDI results, indicated that teachers may not be prepared to be cultural mentors. The sample size of 46 was quite small, making it difficult to generalize the results. Hornbuckle's findings highlight a need for further intercultural competence professional development programs in K-12 settings, as well as further research into the outcomes of curricular and co-curricular programs in international schools.

Steuernagel (2014): Intercultural Sensitivity of School Counselors in International Schools

Steuernagel (2014) explored the intercultural sensitivity of 334 school counselors in international schools, with the purpose to identify personal and professional factors influencing intercultural sensitivity. The study followed a quantitative, non-experimental design, and used the IDI (v. 3) to measure intercultural sensitivity, along with a demographic questionnaire to measure personal and professional predictor variables. Results revealed that school counselors in international schools were working from the minimization stage. School counselors who had coursework in multicultural counseling or professional development in intercultural competence or intercultural communication had statistically significant higher levels of intercultural sensitivity. Steuernagel also

found the length of time school counselors studied abroad and the total years spent outside of the school counselor's passport country were significantly correlated with intercultural sensitivity. In addition, certain qualities such as paying attention to cultural differences during travel, and frequency of personal interactions in which one tries to understand the cultural perspective of a culturally different person, were the most significantly correlated variables to intercultural sensitivity. The results of the regression to predict intercultural sensitivity depicted a statistically significant model with a small effect size. Using path analysis, the combination of variables only explained 14% of the variance depicting. Steuernagel suggested that future studies focus on qualitative data and that more professional development opportunities be provided to develop intercultural sensitivity.

Summarizing the Intercultural Competence Studies in K-12 Education

The graph in Appendix A summarizes the main points found in the literature review of intercultural competence studies in K-12 education. Studies using the IDI in educational contexts since 1998 had sample sizes between 46 and 526, with a mean of 209. Interestingly, almost every study found that participants scored in the minimization stage of the IDI, whether they were students, teachers, counselors, or administrators. At this stage of development, the individual is familiar with different cultures and aware of differences in cultural patterns, yet focuses on more unifying frameworks. Differences are understood largely from one's own cultural perspective. Generally speaking, there do exist some commonalities within IDI findings. Variables often found to impact development along the IDI continuum include experience with living in other cultures, higher

levels of education, previous significant intercultural contact, and professional development related to intercultural competence.

However, despite these commonalities, there also exists a lack of conclusive research findings related to what ultimately predicts intercultural competence. Efforts to isolate factors positively correlated to levels of intercultural competence, such as age, number of years' experience, and gender, are mixed. Numerous contradictory findings were found in the literature. In some studies, no significant correlations were identified between variables and levels of intercultural competence, while other studies identify positive relationships of certain variables with levels of intercultural competence.

For example, Straffon (2001), Steuernagel (2014), Westrick and Yuen (2007), and Davies (2010) found positive correlations between the level of intercultural competence and time lived abroad, while Fretheim (2007) and El Ganzoury (2012) found no correlations between the two. Gender is another area with mixed findings. Pederson (1998) found gender orientation had a statistically significant relationship with intercultural competence, while Fretheim (2007), Westrick and Yuen (2007), Bayles (2009), Davies (2010), and El Ganzoury (2012) found gender to have no significance. Westrick (2002) found that prior participation in service learning is not associated with higher levels of intercultural competence, while DeJaeghere and Zhang (2008), Davies (2010), El Ganzoury (2012), and Steuernagel (2014) found that participation in professional development related to intercultural competence had a positive impact. Bayles (2009) identified significant correlations between number of years working in a school and intercultural competence, while DeJaeghere and Zhang (2008)

concluded the opposite. Contradictions appear for many variables measured in the research, including gender, age, linguistic ability, and duration of time abroad. Fretheim (2007) suggested that the practice of using demographic information to determine what could influence a person's score on the IDI is not useful, while Bayles (2009) argued that there are few conclusive findings in terms of what promotes development along the IDI continuum. Despite these findings, demographic factors still seem important to include in future studies, as researchers have generally found significant, albeit inconsistent correlations in virtually every IDI study undertaken (Steuernagel, 2014).

An area where researchers do agree is on recommendations for additional research. One of the oft-repeated suggestions is for additional qualitative research related to intercultural competence (Bayles, 2009; El Ganzoury, 2012; Fretheim, 2007; Pederson, 1998; Steuernagel, 2014). Of the 11 IDI studies reviewed, only four (Davies, 2010; Fretheim, 2007; Hornbuckle, 2013; Straffon, 2001) utilized a form of interview data. Additional studies on intercultural competence should look to employ a variety of qualitative options. Several researchers also called for additional IDI studies within international environments. Straffon (2001), Fretheim (2007), Bayles (2009), Davies (2010), and Steuernagel (2014) all mentioned this as a necessity to gain a greater understanding of intercultural competence in international environments, while Hornbuckle (2013) specifically suggested additional studies exploring the intercultural competence of international school boards, heads and administrators. A third common theme among the 11 recent IDI studies is a recommendation for further intercultural competence training. Pederson (1998) called for this in the form of a more purposeful curriculum,

Straffon (2001) suggested that educational leaders should take the lead in making intercultural competence a component of staff development, and Westrick and Yuen (2007), DeJaeghere and Zhang (2008), Davies (2010), El Ganzoury (2012), Hornbuckle (2013), and Steuernagel (2014) all emphasized the need for increased professional development of intercultural competence in K-12 settings.

Conclusion

The literature reviewed in the first part of this chapter focuses on concepts informing culture and global leadership, intercultural competence, and intercultural assessment instruments. A significant amount of scholarly attention is directed towards global leadership and the importance of developing the ability to think and act effectively in an interculturally appropriate way. A wide range of definitions is revealed during the literature review, along with multiple theoretical underpinnings and assessments of intercultural competence. The theoretical foundation of this study is the Developmental Model of Intercultural Sensitivity (DMIS), as it provides a construct for understanding an individual's worldview toward cultural difference. The Intercultural Development Inventory (IDI) was selected to measure an individual's intercultural competence. The IDI is based on the DMIS continuum, has been shown to be both reliable and valid, and is increasingly used in likeminded research studies. The DMIS and IDI offer a promising framework and assessment tool that could benefit international school administrators in developing a worldview that supports culturally competent approaches to meet the needs of diverse communities.

The second section of the literature review focuses on international schools and international education. International schools are growing at a rapid pace,

expanding to all areas of the world, and serving a wide range of needs within each location. Despite the high degree of variability in attempts to describe both an international school and an international education, there is some consistency in the existing research. International schools generally offer a curriculum different from that of the host country; have students, teachers, and administrators from culturally diverse backgrounds; and are privately funded through student tuition, governed outside of the host country's education system, and accredited through international agencies. International education has the purpose of developing citizens of the world in relation to culture, language and the capacity to live together and preparing students for a globalized and interconnected world (International Baccalaureate Organization, 2016). Research related to the importance of leadership in international education was also examined in this chapter. International school administrators operate in unique environments with sophisticated cultural dynamics to consider. Therefore, there are numerous benefits to administrators who develop high levels of intercultural competence, none more important than the potential positive impact on student learning.

To conclude, a review of the literature on related intercultural competence research studies in K-12 educational environments is completed. During the review, it became evident that intercultural competence is increasingly significant in today's society and has implications in K-12 international education. There is a need for increased training of educators through professional development programs, for implementing intercultural education into the K-12 curriculum, and for expanding research in the area, especially in regard to additional qualitative research. As intercultural competence is developmental and inherently a learned

process, studies should continue to explore the prominent issues and raise awareness for individuals to operate effectively in different cultural contexts.

This study begins to fill a major gap in the literature. Only a handful of studies have researched intercultural competence in an international school environment, and none have specifically targeted international school administrators. This study is the first of its kind to gather information on international school administrators' level of intercultural competence and the factors influencing their scores. In addition, a mixed-methods approach was used, and selected administrators with IDI scores in acceptance or adaptation were interviewed to identify characteristics reflective of an intercultural mindset. The results may influence international school administrators' professional development, hiring practices, curriculum development, and awareness of intercultural competence.

CHAPTER 3: RESEARCH METHODOLOGY

Introduction

This dissertation builds on the existing research in intercultural competence, with a primary focus on international school administrators. The purpose of this study was to identify the factors contributing to the intercultural competence of international school administrators employed in East Asia Regional Council of Schools (EARCOS) member schools. Four specific questions were asked:

1. What is the intercultural competence of international school administrators as measured by the Intercultural Development Inventory (IDI)?
2. What factors impact the intercultural competence of international school administrators?
3. Is there a difference in the level of intercultural competence based on the following factors:
 - Gender
 - Age
 - Nationality
 - Number of years living outside of passport country(ies)
 - Level of education held
 - Number of multicultural or intercultural communication courses/workshops taken
 - Number of languages spoken (at least conversationally fluent)
 - Number of years' experience in pre-school through post-secondary education

- Number of years' experience as a school administrator in any pre-school through post-secondary education
 - Number of years' experience in international schools
 - Number of years' experience as an international school administrator
4. What are the characteristics of international school administrators whose IDI profile reflects an intercultural mindset?

This chapter contains descriptions of the research methodology, including the research design, context of the study, population and sample, research instruments, data collection, and data analysis procedures.

Research Design

This study was based on a pragmatism approach to research, which emphasized the research problem and used all approaches available to understand the problem (Creswell, 2014). Within this approach, an explanatory sequential mixed methods study was utilized. It included a two-phase design in which quantitative data was first gathered and analyzed, followed by the second qualitative data gathering phase. Multiple forms of data were drawn from, minimizing the limitations of both quantitative and qualitative approaches. This methodology was regarded as a sophisticated, complete approach to research, which allowed a more complete understanding of research problems and questions (Cresswell, 2014). The quantitative results were better explained with a qualitative follow-up data collection and analysis. Intercultural experts also favor a mixed methods approach, as Deardorff (2006) found that 17 of 20 intercultural researchers recommended this course of study. In addition, of the 11 similar K-12 intercultural competence studies highlighted in the literature review, five

recommended additional research utilizing either mixed methods or a qualitative approach (Bayles, 2009; El Ganzoury, 2012; Fretheim, 2007; Pederson, 1998; Steuernagel, 2014).

The quantitative measure in this study was Hammer's (2011) Intercultural Development Inventory, version 3 (IDI, v. 3). The IDI has the ability to define, conceptualize along a theoretical developmental model, and use a statistically reliable and valid assessment to measure intercultural competence. It is a 50-item online inventory in which participants answer by agreeing or disagreeing on a five-point scale (Hammer et al., 2003). Participants answer the inventory by comparing their own culture with a generalized, non-specific culture. Participants receive two scores: an overall developmental score and an overall score of perceived intercultural competence. The IDI measures orientations toward cultural differences, adapted from Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) continuum of Denial, Defense, Minimization, Acceptance, and Adaptation.

The qualitative measure in this study was semi-structured interviews with select participants who took the IDI. These selected participants were interviewed to gain a broader understanding of the problem and the research question, focused specifically on the characteristics of international school administrators whose IDI profile reflects an intercultural mindset. The semi-structured interview had a set framework of questions and topics to be covered during the interview, but allowed the researcher to investigate new ideas brought up as a result of what the interviewee reported. A semi-structured interview can provide reliable, comparable qualitative data that can be used to inform the quantitative results (Creswell, 2014).

The strength of the mixed methods approach was that data gathered from both the qualitative and quantitative methods are drawn upon (see Figure 5), minimizing the limitations of either approach while providing a more complete understanding of research problems and questions (Creswell, 2014).

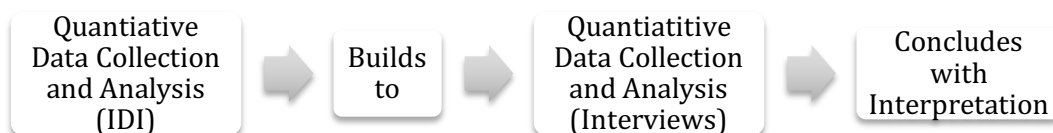


Figure 5. Explanatory Sequential Mixed Methods Study. Adapted from “Research Design: Qualitative, Quantitative, and Mixed Methods Approaches” by J. W. Creswell, 2014, Thousand Oaks, CA: Sage, p. 220.

Context of the Study

The study involved school administrators employed at international schools within the East Asia Regional Council of Schools (EARCOS) organization. International schools generally offer a curriculum different from that of the host country, have students, teachers, and administrators from culturally diverse backgrounds, are privately funded through student tuition, governed outside of the host country’s education system, and accredited through international agencies (Hayden & Thompson, 2008). International education has the purpose of developing citizens of the world in relation to culture, language and the capacity to live together (International Baccalaureate Organization, 2016), while preparing students for a globalized and interconnected world.

EARCOS is an organization of 141 member international schools in East Asia and includes more than 100,000 pre-K to 12th grade students (East Asia Regional Council of Schools, 2016). EARCOS member schools comprise of elementary and secondary schools of international character that offer an

educational program internationally minded in style and substance, delivering through the medium of the English language and appropriate for the ages, needs, and abilities of the students enrolled in the school (East Asia Regional Council of Schools, 2016). The mission of EARCOS is to “inspire adult and student learning through its leadership and service and foster intercultural understanding, global citizenship and exceptional educational practices within our learning community” (East Asia Regional Council of Schools, 2016, para. 3). EARCOS schools are representative of the international community, where over 100 nationalities are represented among the staff and student body of EARCOS member schools.

Population and Sample

For the purposes of this study, international school administrators refer to an individual in an appointed full-time position of leadership within an international school. This includes superintendents, head of schools, principals, vice principals, and other comparable titles (e.g., deputy director or head of primary) which hold leadership roles and responsibilities and generally require formal professional training (Walker & Cheong, 2009). World-wide, there are approximately 8,500 international schools (International School Consulting Research, 2014). EARCOS is a selective organization granting membership to those schools within the East Asia region who meet specific membership criteria. EARCOS is open to elementary and secondary schools of American/international character in East Asia, using English as the primary language of instruction and governed by their own school boards or other competent authorities, and to other organizations, institutions, and individuals interested in the objectives and

purposes of the Council (East Asia Regional Council of Schools, 2016). These purposes and objectives are:

- To promote intercultural understanding and international friendship through the activities of Member Schools;
- To broaden the dimensions of education of all Member Schools involved in the Council in the interest of a total program of education;
- To advance the professional growth and welfare of individuals belonging to the educational staff of Member Schools;
- To facilitate communication and cooperative action between and among all Member Schools; and
- To cooperate with other organizations and individuals pursuing the same objectives as EARCOS.

An invitation letter, which included an explanation of the voluntary nature of the study, a confidentiality statement, and a consent explanation was sent to 554 administrators within the EARCOS region (see Appendix C). Those who did not complete the survey within the first week were sent a second reminder, and those who do not complete the survey within two weeks were sent a third and final reminder (see Appendices D and E). A total of $N = 260$ international school administrators returned the survey for a total response rate of 47%.

Research Instruments

This study employed an explanatory sequential mixed methods model of research, first using quantitative data collection and analysis to build towards qualitative data collection and analysis. Quantitative data was derived from the Intercultural Developmental Inventory (IDI; Hammer, 2011), while qualitative data

was derived from semi-structured interviews with selected participants who took the IDI.

Intercultural Development Inventory (IDI)

The IDI was constructed to measure orientations toward cultural differences, adapted from the Developmental Model of Intercultural Sensitivity (DMIS). It is a 50-item online inventory in which participants answer by agreeing or disagreeing on a five-point scale and takes approximately 20-30 minutes to complete (Hammer et al., 2011). Participants answer the inventory by comparing their own culture with a generalized, non-specific culture. Participants receive two scores: an overall developmental score and an overall score of perceived intercultural competence that fall along the intercultural development continuum (IDC). The developmental score is derived using a weighted mean and identifies the respondent's primary orientation towards cultural difference while the perceived score is derived using an unweighted mean and reflects where the respondent perceives him or herself to be along the continuum (Hammer, 2011). The instrument is available in 12 languages and was translated from the English-language version through a back translation method to account for both linguistic and conceptual equivalency (Hammer, 2011).

The IDI has gone through numerous phases of reliability and validity testing, and is now in its third version (Hammer, 2011). The IDI v. 3 was developed from a rigorous cross-cultural validity study that included 11 groups of participants from distinct backgrounds, totaling over 4,700 cross-cultural participants (Hammer, 2011). The sample included business managers from global NGOs, members of a local church in the United States, a large number of U.S.

university students, and high school students from Austria, Brazil, Costa Rica, Ecuador, Germany, Hong Kong, Italy, Japan, and the United States. This diverse group was larger than groups from the first two testing phases and included participants who took the test in their native language, when available. Hammer's (2011) analysis found strong support for the measure of developmental orientation scale and perceived orientation scales. The IDI v. 3 developmental orientation score achieved a reliability of .83, while the perceived orientation score achieved a reliability of .82 (Hammer, 2011).

Confirmatory factor analysis was completed across all groups, corroborating the stage placements of perceived difference as theorized in the DMIS and found along the IDC: Denial, Polarization (Defense/Reversal), Minimization, Acceptance, and Adaptation. In addition, results demonstrated that cultural disengagement was conceptually located and empirically verified outside of the developmental continuum (Hammer, 2011). The IDI testing included a readability analysis and found that the assessment is appropriate for secondary students, 15 years old or above (Hammer, 2011). The criterion validity of the IDI was also assessed. The results indicated the IDI has strong predictive validity toward bottom-line goals within organizations, namely the achievement of diversity and inclusion goals for recruitment and staffing (Hammer, 2011). Finally, previous IDI research found knowledge of the host culture, intercultural anxiety, intercultural friendships, and satisfaction with a study abroad experience were significantly associated with increases in intercultural competence (Hammer, 2011).

Overall, the IDI was found to have high reliability, high content, construct, and criterion validity, and score low on the social desirability scale (Bennett, 2009, 2011; Hammer, 2008, 2011, 2015; Hammer et al., 2003; Paige et al., 2003; Leung, Ang, & Tan, 2014; Stuart, 2009). The inventory has gone through cross-cultural validity testing that supported it as a reliable and valid tool for researching intercultural competence (Hammer, 2011). In this study, the IDI was used to measure the intercultural competence of international school administrators. It was also used to examine the factors impacting international school administrators' level of intercultural competence. Specifically, the factors assessed included:

- Gender
- Age
- Nationality
- Number of years living outside of passport country(ies)
- Level of education held
- Number of multicultural or intercultural communication courses/workshops taken
- Number of languages spoken (at least conversationally fluent)
- Number of years' experience in pre-school through post-secondary education
- Number of years' experience as a school administrator in any pre-school through post-secondary education
- Number of years' experience in international schools
- Number of years' experience working as an international school administrator

These factors, which were generated from both IDI empirical studies and the theoretical framework of the DMIS, were determined the most likely to influence an individual's intercultural competence. The IDI results also provided a point of comparison with other studies that used the IDI in international and/or educational settings.

Qualitative Semi-Structured Interview

The qualitative portion of the mixed methods study involved semi-structured interviews with selected participants who took the IDI. In consenting to the completion of the IDI, participants were aware of the possibility for a follow-up interview request. The inclusion criterion for the follow-up interview study was international school administrators whose IDI profile reflected an acceptance or adaptation stance towards cultural differences. These stages indicate an intercultural mindset on the IDI continuum. A total of 17 administrators who fit the inclusion criteria were sent an invitation via email and a statement about recording (see Appendix F). Potential participants who did not respond to the first invitation were sent a follow-up email from the primary investigator (see Appendix G). One administrator responded that he was too familiar with the IDI and thought his results would be biased, while another administrator did not respond. The remaining 15 all agreed to the interview.

Interviews with international school administrators who were operating within an intercultural mindset were completed to obtain additional life factors potentially influencing development across the intercultural continuum. This approach was based on Skovholt and Jennings' (1999, 2004) studies of "master therapists," where therapists who were nominated by their peers as being the "best

of the best” were interviewed with the goal to learn about these individuals. Goh and Yang (2011) further developed this method by using the IDI to identify culturally competent therapists and counselors and interviewed a total of 16 therapists and counselors to elicit their personal, clinical, and worldview characteristics as well as their conceptualization and practice of culturally competent psychotherapy. Finally, Goh, Starkey, Jennings, and Skovholt (2012) focused specifically on the relationship between cultural competence and master therapists. From these studies, an eight-question, semi-structured interview guide was developed, adapted with permission from Goh, Starkey, Jennings, and Skovholt (2012), to elicit interculturally competent characteristics of international school administrators (Appendix B).

As the IDI has strong predictive and criterion validity (Hammer 2011), it is an appropriate tool to use in identifying those with an intercultural mindset. The purpose of the interviews was to explore administrators’ understanding of intercultural competence and obtain further insights into how administrators explain their development and understanding of intercultural competence. A total of $N = 15$ international education administrators were interviewed. This number was selected based on data saturation research, which suggests data collection should stop when categories are saturated and fresh data no longer sparks new insights or reveals new properties (Charmaz, 2006). According to Guest, Bunce, and Johnston (2006), data saturation is typically reached around 12 interviews, although basic elements of major themes may be present after six interviews. Open-ended interview questions allowed administrators to comment on their

perceptions of intercultural competence, how they have developed along the continuum, and reflect upon their intercultural mindset.

Data Collection

Prior to beginning the study, the researcher was given written permission from the EARCOS Executive Director to conduct the study via email distribution. The researcher then sought IRB Category 2 Exemption from the University of Minnesota's IRB committee prior to the collection of data. Approval was granted November, 5th, 2014 (Human Subjects Code Number: 1410E54261). After obtaining IRB approval, the researcher sent via email on November 17th, 2014 the IDI assessment to 554 international educational administrators within the EARCOS region. The email included the IDI online link, a background of the study, and informed consent. After two reminder emails, a total of $N = 260$ administrators completed the IDI, for a response rate of 47%. Initial IDI data was collected and analyzed, helping to identify factors influencing intercultural competence. Specific questions were further developed from this data to target the research questions during the semi-structured interview. Fifteen administrators with IDI scores falling within the IDI continuum of acceptance or adaptation were contacted for follow-up interviews. Interviews took place January through May, 2015. See Figure 6 for an overview of the data collection process.

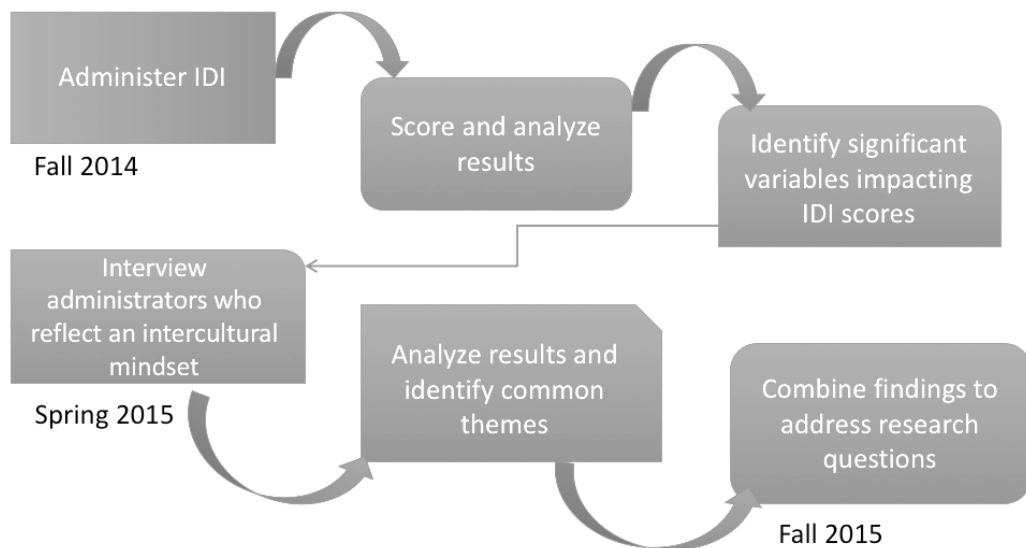


Figure 6. Data Collection Process

Data Analysis

As a mixed methods study, both quantitative and qualitative analysis were used in the data analysis. The quantitative data gathered from the IDI was entered into the IDI software (version 2.3 designed by Hammer, 2014) to produce the IDI developmental and scale scores needed to answer the research questions. IDI data was also entered into the Statistical Package for the Social Sciences (SPSS) along with the factors measured as part of the inventory. For the purposes of this study, the researcher set the statistical significance level for the analyses to be less than 0.05. This level is conventionally deemed “statistically significant” (Creswell, 2014) and indicates the results have less than a 5% chance of occurring randomly. Mean, standard deviation, frequency, and range were produced to help describe the demographics profile of the population and the group’s level of intercultural competence. A series of one-way analysis of variance (ANOVA) and T-test were used to determine whether the dependent variable (IDI scores) were significantly correlated to international school administrators in terms of: gender, age,

nationality, number of years living outside of passport country(ies), education level, number of multicultural or intercultural communication courses/workshops taken, number of languages spoken (at least conversationally fluent), number of years' experience in pre-school through post-secondary education, number of years' experience as a school administrator in pre-school through post-secondary education, number of years' experience in international schools, and number of years' experience as an international school administrator.

The qualitative data gathered were through semi-structured interviews. Fifteen purposefully selected international school administrators operating at the stages of acceptance or adaptation, as measured by the IDI, were interviewed to gain a broader understanding of the research questions, most notably question number four. By selecting international school administrators who have IDI profiles reflecting an intercultural mindset, themes were explored and emerged from their background and experiences that may illuminate their development along the IDI continuum. Interviews were conducted using an interview guide to ensure all relevant topics were covered, but did allow for freedom in exploring topics that came up through the interview process. The topics structured into the interview guide were based on the research questions of this study, adapted with permission from Goh, Starkey, and Skovholt (2012). See Appendix B for the interview guide.

Each interview took approximately 45 minutes to complete. In total, the 15 interviews generated 177 pages of double-spaced text and over 70,000 words. Once all interviews were completed, interviewee responses were analyzed using an approach called thematic analysis, which emphasized pinpointing, examining, and

recording patterns or themes within the data (Braun & Clarke, 2006). Themes across data sets that were important to the development of intercultural competence were coded in six phases to create established, meaningful patterns. These six phases were: familiarization with data, generating initial codes, searching for themes among codes, reviewing themes, defining and naming themes, and producing the final report (Braun & Clarke, 2006). The researcher was the primary transcriber and coder. The first phase, which is familiarization with data, occurred through the transcription process as the researcher listened to the interviews and transcribed the data. Once all interviews were transcribed, the information was divided up into question domains to pull out relevant themes. These question domains included the following five categories:

1. Cultural background and personal development of intercultural competence
2. Definition of intercultural competence
3. Characteristics of intercultural competence
4. Recognizing when intercultural factors are at play
5. Culturally competent international school administrators.

This second phase of generating initial codes was done by pulling out common themes within each question domain. Text was electronically highlighted and sorted. To complete the third phase, the researcher searched for themes among these codes. In the fourth phase, multiple readings, highlighting themes, and re-reading for clarity and understanding was undertaken to ensure a complete review. In the fifth phase, themes were defined and named within each question domain. The final sixth phase involved producing the final report.

Summary

Mixed methods research is an approach to inquiry that combines quantitative and qualitative forms of data gathering and the mixing or integrating of both approaches in a study (Creswell, 2014). This study utilized an explanatory sequential method by first reporting the quantitative IDI results of the study and then the qualitative interview results. By completing both methods, a third interpretation of how the qualitative findings helped explain the quantitative results was also possible. Because the IDI is not intended to capture all potential influences of the development of intercultural competence, the use of qualitative data in this study adds an important means for gaining additional insight into the research questions. The mixed-methods research allowed for a comprehensive, holistic assessment of international school administrators' intercultural competence.

CHAPTER 4: RESULTS

Introduction

This chapter presents the results of the research study on the intercultural competence of international school administrators. These results are the summary of data gathered through the administration of the Intercultural Development Inventory (IDI) to international school administrators employed in East Asia Regional Council of Schools (EARCOS) member schools ($N = 260$), as well as interviews with select international school administrators whose IDI profile reflected an intercultural mindset ($N = 15$). Quantitative and qualitative analysis was performed in order to answer the following questions:

1. What is the intercultural competence of international school administrators as measured by the Intercultural Development Inventory (IDI)?
2. What factors impact the intercultural competence of international school administrators?
3. Is there a difference in the level of intercultural competence based on the following factors:
 - Gender
 - Age
 - Nationality
 - Number of years living outside of passport country(ies)
 - Level of education held
 - Number of multicultural or intercultural communication courses/workshops taken
 - Number of languages spoken (at least conversationally fluent)

- Number of years' experience in pre-school through post-secondary education
 - Number of years' experience as a school administrator in any pre-school through post-secondary education
 - Number of years' experience in international schools
 - Number of years' experience as an international school administrator
4. What are the characteristics of international school administrators whose IDI profile reflects an intercultural mindset?

The chapter is divided into three major sections related to the research questions. The first section contains a summary of the international school administrators in this study through descriptive statistics, including the international school administrators' level of intercultural competence as measured by the IDI (research question 1). The results of the quantitative statistical analysis used to determine whether there is a difference in international school administrators' intercultural competence based on the various independent factors (research questions 2 and 3) are delineated in the second section. In the third and final section, the results of the qualitative interviews with select international school administrators whose IDI profile reflected an intercultural mindset (research question 4) are presented.

Descriptive Statistics

Results included in this section are descriptive statistics on the international school administrators who took the IDI assessment ($N = 260$). These factors include personal qualities (gender, age, time lived in another country, and country

of passport), education and languages, professional experiences, and IDI scale score descriptive statistics.

Personal Demographics

In regards to gender, the majority of respondents were male (66.2%), with females representing about a third of respondents (33.8%). There was a wide range of ages among the sample, with the highest percent in the 41-50 age group (45.8%), followed by the 51-60 age group (26.5%). The lowest percentages were in age groups 31-40 (16.5%) and older than 60 (11.2%). The majority of international school administrators had lived a significant part of their life outside of their country of passport, with 71.2% having lived more than 10 years in another country. Lower lengths of time having lived outside the country were 6-10 years (18.8%), 3-5 years (8.1%), and less than 3 years (1.9%). In terms of nationality, 17 different countries were represented. The majority of respondents had U.S. citizenship (49.2%), followed by Great Britain (16.9%), Canada (13.5%), and Australia (9.6%). See Table 1 for an overview of the personal demographics.

Table 1

Personal Demographics

Factor	<i>n</i>	%
Gender		
Male	172	66.2
Female	88	33.8
Age		
31-40 years	43	16.5
41-50 years	119	45.8
51-60 years	69	26.5
Older than 60	29	11.2
Time lived outside of passport country(ies)		
Less than 2 years	5	1.9
3-5 years	21	8.1
6-10 years	49	18.8
More than 10 years	185	71.2
Nationality		
Australia	25	9.6
Canada	35	13.5
Great Britain	44	16.9
New Zealand	12	4.6
United States	128	49.2
Other	16	6.2

Education and Languages

Of the international school administrators who responded, 71.9% held master's degrees, with doctorate degrees representing 16.9% and bachelor degrees representing 11.2%. Each respondent was asked how many multicultural or intercultural communication courses or workshops he or she had taken. The

majority had taken 3-4 courses/workshops (41.2%), followed by 1-2 courses/workshops (31.2%), and 5-9 courses/workshops (27.6%). The number of languages spoken (at least conversationally fluent) was the final demographic question asked in this area. Almost half of respondents were conversational fluent in at least two languages (48.9%), including 35.4% in two languages, and 13.5% in 3-5 languages. See Table 2 for an overview of the education and language demographics.

Table 2

Education and Languages

Factor	<i>n</i>	%
Education		
University graduate	29	11.2
Master's	187	71.9
Doctorate	44	16.9
Multicultural or Intercultural Communication Courses/Workshops		
1-2	81	31.2
3-4	107	41.2
5-9	72	27.6
Number of Languages Spoken (at least conversationally fluent)		
1	133	51.1
2	92	35.4
3-5	35	13.5

Professional Experience

International school administrators were asked four questions of varying degrees regarding their professional educational experiences. When asked about the number of years' experience in any pre-school through post-secondary education, the largest percentage of respondents had worked 13-21 years (40.0%) in education and had 4-9 years of school administration experience (40%). When focused specifically on international schools, the largest percentage of respondents had worked in international education for more than 19 years (29.4%). There was a wide range of experiences working as school administrators within international schools. The highest percentage had six years or less (42.3%), with 7-12 years representing 38.5%, and 13 years or more representing 19.2% of all respondents. See Table 3 for an overview of the years of professional educational experiences demographics.

Table 3

Years of Professional Educational Experiences

Factor	<i>n</i>	%
Working Experience (<i>N</i> = 260)		
4-12 years	21	8.1
13-21 years	104	40.0
22-30 years	83	31.9
More than 30 years	52	20.0
School Administrator Experience (<i>N</i> = 260)		
3 or less years	33	12.7
4-9 years	104	40.0
10-18 years	90	34.6
19 or more years	33	12.7
International Overseas School Experience (<i>N</i> = 260)		
6 or less years	43	16.6
7-12 years	70	27.0
13-18 years	70	27.0
19 or more years	76	29.4
Administrator Experience in Overseas School (<i>N</i> = 260)		
6 or less years	110	42.3
7-12 years	100	38.5
13 or more years	50	19.2

IDI Scale Scores

The aim of the first research question was to determine the intercultural competence of international school administrators, as measured by the IDI. The overall IDI developmental score as well as the IDI scale scores were used to examine the intercultural competence of this sample of international school administrator participants.

The IDI measures intercultural competence through the intercultural development continuum (IDC), which is based on the DMIS. It consists of a development orientation (DO) score on a continuum from a monocultural mindset to an intercultural mindset. This score is considered the overall result for each individual. The continuum is divided into five categories: denial, polarization (defense/reversal), minimization, acceptance, and adaptation. The score range on the IDI is 55-145. A score of 100 represents the middle point categorized by placement in minimization. A score of 55-69.99 indicates denial; 70 - 84.99 polarization (defense/reversal); 85-114.99 minimization, 115-129.99 acceptance; and 130-145 adaptation. Three other scale scores of perceived orientation, orientation gap, and cultural disengagement were also reported. Perceived orientation (PO) is how respondents see themselves in regards to their intercultural competence. The orientation gap is the difference between the DO and the PO. Cultural disengagement represents a sense of disconnection or detachment from a primary cultural group, but is not a dimension of intercultural competence along the continuum.

According to the IDI, the mean DO score for the sample of 260 international school administrators was 102.49 (see Table 4), which places

international school administrators just above the IDC average of 100 and in the minimization stage of the continuum. The DO had a range of 56.70-139.49, with a SD of 15.31. The PO, where respondents see themselves in regards to intercultural competence, had a mean of 125.33, a range of 110.21-141.98, and a SD of 6.05. This created a 22.84 orientation gap between what the assessment measures as their accurate score (the DO) and where the administrators believe they fall (the PO). For the IDC stages of denial, polarization (defense/reversal), minimization, acceptance, adaptation, and cultural disengagement, scores range between 1.00-5.00. A score between 1.00-3.99 means an individual has unresolved issues within that stage, while a score between 4.00-5.00 means an individual has resolved any developmental issues in this stage. Looking at Table 4, only the minimization and adaptation stage are below 3.99.

Table 4

Intercultural Development Inventory Descriptive Statistics (N = 260)

Scale	Min	Max	Mean	SD
Developmental orientation	56.70	139.05	102.49	15.31
Perceived orientation	110.21	141.98	125.33	6.05
Orientation gap	1.90	53.51	22.84	9.53
Denial	3.29	5.00	4.57	0.43
Defense	2.33	5.00	4.51	0.57
Reversal	2.33	5.00	4.12	0.68
Minimization	1.11	4.56	2.34	0.63
Acceptance	2.6	5.0	4.22	0.57
Adaptation	2.11	5.00	3.73	0.51
Cultural disengagement	2.75	5.00	4.31	0.55

When examining specifically where international school administrators scored, minimization was also the most common stage to fall within, representing 64.6% ($n = 168$) of respondents. Minimization is a transition stage for moving from a monocultural mindset to an intercultural mindset. In this stage, individuals are familiar with dissimilar cultures and aware of differences in cultural patterns, yet focus primarily on unifying frameworks. The second most common stage was acceptance, with 16.9% ($n = 44$) of respondents falling in that category. Polarization was represented with 15.4% ($n = 40$) of the sample, while the two ends of the continuum—denial and adaptation—both had 1.5% ($n = 4$) of

respondents. See Table 5 for an overview of the levels of intercultural competence as assessed along the IDC.

Table 5

Intercultural Development Continuum Scale Scores (N = 260)

Level	Frequency	Percent
Denial	4	1.5
Polarization	40	15.4
Minimization	168	64.6
Acceptance	44	16.9
Adaptation	4	1.5

Analytic Statistics

This section contains the results of the statistical analysis used to determine whether there was a difference in international school administrators' intercultural competence based on the various independent factors. This analysis was conducted to answer the following research questions: 2) What factors impact the intercultural competence of international school administrators?, and 3) Is there a difference in the level of intercultural competence based on different factors? Independent t-tests or one way analysis of variables (ANOVAs) were used to analyze the following factors: gender, age, nationality, number of years living outside of passport country(ies), education level, number of multicultural or intercultural communication courses/workshops taken, number of languages spoken (at least conversationally fluent), number of years' experience in pre-school through post-secondary education, number of years' experience as a school

administrator in pre-school through post-secondary education, number of years' experience in international schools, and number of years' experience as an international school administrator.

A t-test was used for factors consisting of two groups, while ANOVA was used when there were more than two categories or levels for each factor. The statistical significance level for the analyses was set to be less than 0.05. This level is conventionally deemed "statistically significant" (Creswell, 2014) and indicates the results have less than a 5% chance of occurring randomly. Where results were significant, eta-squared was applied to measure the size of the significance. Eta-squared below .059 indicated a small effect size. Eta-squared between .059 and .136 indicated a medium effect size. Eta-squared between .137 and .202 indicated large effect size and eta-squared of .203 or greater indicated a very large effect size. For those factors with significant differences, the Least Significant Difference (LSD) method was used as a post hoc test to determine where the differences were among the categories or levels of the factor. Results for each factor analyzed are presented in the following sections.

Gender

The results for the t-tests on gender indicated there were no significant differences between the male and female international school administrators on any of the IDI scales. None of the IDC scale scores indicated any significant differences due to gender. The t-tests showed that male and female administrators are on about the same level of along the IDC. The t-test results for IDC scale scores by gender are presented in Table 6.

Table 6

T-test Results for IDI Scales by Gender

IDI Scale	Gender	<i>n</i>	Mean	SD	<i>t</i>	<i>p</i>
Perceived orientation	Male	172	125.22	6.13	0.39	0.699
	Female	88	125.53	5.93		
Developmental orientation	Male	172	102.15	15.50	0.50	0.618
	Female	88	103.15	15.00		
Orientation gap	Male	172	23.08	9.63	0.56	0.579
	Female	88	22.38	9.36		
Denial	Male	172	4.55	0.43	0.90	0.371
	Female	88	4.60	0.42		
Defense	Male	172	4.48	0.58	1.10	0.274
	Female	88	4.56	0.55		
Reversal	Male	172	4.12	0.69	0.004	0.997
	Female	88	4.12	0.68		
Minimization	Male	172	2.33	0.61	0.37	0.712
	Female	88	2.36	0.68		
Acceptance	Male	172	4.20	0.59	0.53	0.597
	Female	88	4.24	0.54		
Adaptation	Male	172	3.75	0.51	0.91	0.365
	Female	88	3.69	0.51		
Cultural disengagement	Male	172	4.27	0.75	1.20	0.232
	Female	88	4.39	0.70		

Age

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on age. Mean scores for the different groups studied for the factor of age are presented in Table 7.

Table 7

ANOVA Results for IDI Scales by Age

IDI Scale	Age in Years	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>	η^2
Developmental orientation	31-40	43	100.12	18.06	2.56	.055	
	41-50	119	105.29	14.53			
	51-60	69	99.70	15.15			
	More than 60	29	101.10	13.02			
Perceived orientation	31-40	43	124.44	7.03	2.67*	.048	.030
	41-50	119	126.47	5.76			
	51-60	69	124.22	6.00			
	More than 60	29	124.60	5.22			
Orientation gap	31-40	43	24.32	11.33	2.36	.072	
	41-50	119	21.17	9.00			
	51-60	69	24.52	9.47			
	More than 60	29	23.50	8.11			
Denial	31-40	43	4.52	0.47	1.25	.292	
	41-50	119	4.61	0.40			
	51-60	69	4.57	0.42			
	More than 60	29	4.45	0.49			
Defense	31-40	43	4.31	0.68	3.23*	.023	.037
	41-50	119	4.61	0.52			
	51-60	69	4.48	0.58			
	More than 60	29	4.46	0.53			
Reversal	31-40	43	4.01	0.78	2.11	.099	
	41-50	119	4.22	0.65			
	51-60	69	4.00	0.72			
	More than 60	29	4.18	0.55			
Minimization	31-40	43	2.46	0.72	1.75	.157	
	41-50	119	2.39	0.65			
	51-60	69	2.23	0.55			
	More than 60	29	2.24	0.61			
Acceptance	31-40	43	4.08	0.62	1.37	.251	
	41-50	119	4.28	0.57			
	51-60	69	4.19	0.53			
	More than 60	29	4.26	0.57			
Adaptation	31-40	43	3.66	0.50	.74	.532	
	41-50	119	3.77	0.45			
	51-60	69	3.74	0.57			
	More than 60	29	3.64	0.61			

Cultural disengagement	31-40	43	4.21	0.86	4.34**	.005	.048
	41-50	119	4.17	0.76			
	51-60	69	4.50	0.59			
	More than 60	29	4.54	0.60			

* $p < .05$; ** $p < .01$

Significant differences were found for perceived orientation, defense, and cultural disengagement. Perceived orientation had an $F(3,256) = 2.67, p = .048$, and $\eta^2 = .030$. Eta-squared indicated that there was a small effect size. The LSD post hoc indicated the 41-50 age group (mean = 126.47) had a significantly different mean from the 31-40 age group (mean = 124.44) and the 51-60 age group (mean = 124.22). The 41-50 age group had a significantly higher perceived orientation score than the other age groups. Defense had an $F(3,256) = 3.23, p = .023$, and $\eta^2 = .037$. Eta-squared indicated that there was a small effect size. The LSD post hoc indicated that the 41-50 age group (mean = 4.61) had a significantly different mean from the 31-40 age group (mean = 4.31). The 41-50 age group had a significantly higher defense score than the 31-40 age group.

The cultural disengagement scale had an $F(3,256) = 4.34, p = .005$, and $\eta^2 = .048$. Eta-squared indicated that there was a small effect size towards age. The LSD post hoc indicated the 31-40 age group (mean = 4.21) and the 41-50 age group (mean = 4.17) had a significantly different mean from the 51-60 age group (mean = 4.50) and the 61 or older age group (mean = 4.54). The 31-40 age group and the 41-50 age group had a significantly lower cultural disengagement score than the 51-60 and the older than 61 age groups. This indicated that those who were younger (31-50) were not as strongly connected toward a primary cultural community as those who were older (51+).

Nationality

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on nationality. Only those nationalities that had at least 10 representatives were selected. This was done to improve the validity of results. A total of 5 nationalities ($n = 5$) fit this description, out of a total of 17 different nationalities. The mean scores for the different groups studied for the factor of nationality are presented in Table 8. None of the IDC scale scores indicated any significant differences due to nationality.

Table 8

ANOVA Results for IDI Scales by Nationality

IDI Scale	Country	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>
Developmental orientation	Australia	25	101.64	15.13	0.56	0.689
	Canada	35	105.16	12.94		
	Great Britain	44	101.90	16.03		
	New Zealand	12	97.99	14.61		
	United States	128	102.43	15.65		
Perceived orientation	Australia	25	125.05	6.15	0.42	0.794
	Canada	35	126.09	4.89		
	Great Britain	44	125.31	6.31		
	New Zealand	12	123.53	5.23		
	United States	128	125.36	6.25		
Orientation gap	Australia	25	23.41	9.29	0.66	0.619
	Canada	35	20.92	8.24		
	Great Britain	44	23.40	9.96		
	New Zealand	12	25.54	9.44		
	United States	128	22.93	9.67		
Denial	Australia	25	4.54	0.45	0.18	0.947
	Canada	35	4.61	0.44		
	Great Britain	44	4.54	0.42		
	New Zealand	12	4.57	0.48		
	United States	128	4.58	0.40		
Defense	Australia	25	4.51	0.59	0.22	0.927
	Canada	35	4.59	0.45		
	Great Britain	44	4.50	0.57		
	New Zealand	12	4.43	0.55		
	United States	128	4.50	0.59		
Reversal	Australia	25	4.06	0.67	1.34	0.256
	Canada	35	4.34	0.55		
	Great Britain	44	4.05	0.70		
	New Zealand	12	3.91	0.67		
	United States	128	4.10	0.71		
Minimization	Australia	25	2.36	0.80	0.42	0.798
	Canada	35	2.24	0.62		
	Great Britain	44	2.38	0.63		
	New Zealand	12	2.21	0.60		
	United States	128	2.36	0.61		
Acceptance	Australia	25	4.16	0.47	0.33	0.859
	Canada	35	4.17	0.51		
	Great Britain	44	4.29	0.60		
	New Zealand	12	4.27	0.37		

Adaptation	United States	128	4.23	0.60	0.14	0.968
	Australia	25	3.75	0.40		
	Canada	35	3.76	0.42		
	Great Britain	44	3.75	0.45		
	New Zealand	12	3.64	0.37		
Cultural disengagement	United States	128	3.73	0.58	0.65	0.926
	Australia	25	4.38	0.71		
	Canada	35	4.17	0.84		
	Great Britain	44	4.23	0.81		
	New Zealand	12	4.40	0.68		
	United States	128	4.36	0.69		

Number of Years Living out of Passport Country(ies)

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on the number of years living out of passport country or countries. The mean scores for the different groups studied for the factor of number of years living out of passport country or countries are presented in Table 9. Due to breakdown of ages among the sample and the information gathered regarding time spent outside of passport country(ies), only two categories were used to run the data analysis—10 years or more ($n = 185$) and less than 10 years ($n = 75$).

Table 9

*ANOVA Results for IDI Scales by Number Years Lived Outside of Passport**Country*

IDI Scale	Years Outside Passport Country	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>	η^2
Developmental orientation	10 or less	75	99.55	17.21	3.93*	0.049	0.015
	More than 10	185	103.68	14.36			
Perceived orientation	10 or less	75	124.25	6.84	3.35	0.068	
	More than 10	185	125.76	5.67			
Orientation gap	10 or less	75	24.71	10.62	4.09*	0.044	0.016
	More than 10	185	22.09	8.97			
Denial	10 or less	75	4.47	0.46	5.57*	0.019	0.021
	More than 10	185	4.61	0.41			
Defense	10 or less	75	4.38	0.59	5.58*	0.019	0.021
	More than 10	185	4.56	0.56			
Reversal	10 or less	75	3.97	0.78	5.37*	0.021	0.020
	More than 10	185	4.18	0.63			
Minimization	10 or less	75	2.44	0.59	2.38	0.124	
	More than 10	185	2.30	0.65			
Acceptance	10 or less	75	4.13	0.57	2.73	0.1	
	More than 10	185	4.25	0.57			
Adaptation	10 or less	75	3.65	0.51	2.26	0.134	
	More than 10	185	3.76	0.51			
Cultural disengagement	10 or less	75	4.32	0.73	0.01	0.919	
	More than 10	185	4.31	0.74			

* $p < .05$

Significant differences were found for developmental orientation, orientation gap, denial, defense, and reversal. The developmental orientation had an $F(1,258) = 3.93, p = .049, \eta^2 = .015$. Eta-squared indicated there was a small effect size. The group that spent 10 or more years outside of their passport country scored higher (mean = 103.68) than those who had lived less than 10 years outside

of their passport country (mean = 99.55). The orientation gap had an $F(1,258) = 4.09, p = .0449, \eta^2 = .016$. Eta-squared indicated there was a small effect size. The group that spent less than 10 years outside of their passport country scored higher (mean = 24.71) than those who had lived more than 10 years outside of their passport country (mean = 22.09).

Denial had an $F(1,258) = 5.57, p = .019, \eta^2 = .021$. Eta-squared indicated there was a small effect size. The group that spent 10 or more years outside of their passport country scored higher (mean = 4.61) than those who had lived less than 10 years outside of their passport country (mean = 4.47). Defense had an $F(1,258) = 5.58, p = .019, \eta^2 = .021$. Eta-squared indicated there was a small effect size. The group that spent 10 or more years outside of their passport country scored higher (mean = 4.56) than those who had lived less than 10 years outside of their passport country (mean = 4.38). Reversal had an $F(1,258) = 5.37, p = .021, \eta^2 = .020$. Eta-squared indicated there was a small effect size. The group that spent 10 or more years outside of their passport country scored higher (mean = 4.18) than those who had lived less than 10 years outside of their passport country (mean = 3.97).

Education Level

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on education level. The mean scores for the different groups studied for the factor of education level are presented in Table 10. None of the IDC scale scores indicated any significant differences due to education level.

Table 10

ANOVA Results for IDI Scales by Levels of Education

IDI Scale	Education	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>
Developmental orientation	University grad	29	101.00	15.43	0.22	0.806
	Masters	187	102.50	15.04		
	Doctorate	44	103.41	16.65		
Perceived orientation	University grad	29	124.74	6.27	0.23	0.799
	Masters	187	125.33	5.97		
	Doctorate	44	125.71	6.37		
Orientation gap	University grad	29	23.74	9.64	0.20	0.820
	Masters	187	22.83	9.32		
	Doctorate	44	22.30	10.48		
Denial	University grad	29	4.53	0.47	0.16	0.854
	Masters	187	4.58	0.43		
	Doctorate	44	4.56	0.41		
Defense	University grad	29	4.41	0.62	0.53	0.591
	Masters	187	4.52	0.55		
	Doctorate	44	4.55	0.62		
Reversal	University grad	29	4.11	0.62	0.13	0.875
	Masters	187	4.11	0.68		
	Doctorate	44	4.17	0.74		
Minimization	University grad	29	2.28	0.78	0.17	0.842
	Masters	187	2.35	0.60		
	Doctorate	44	2.35	0.68		
Acceptance	University grad	29	4.14	0.63	0.94	0.392
	Masters	187	4.21	0.57		
	Doctorate	44	4.31	0.53		
Adaptation	University grad	29	3.77	0.57	0.14	0.872
	Masters	187	3.73	0.50		
	Doctorate	44	3.71	0.54		
Cultural disengagement	University grad	29	4.42	0.59	0.37	0.692
	Masters	187	4.30	0.75		
	Doctorate	44	4.30	0.77		

Multicultural or Intercultural Communication Courses/Workshops

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on the number of multicultural or intercultural communication courses/workshops taken. The mean scores for the different groups studied for the factor of multicultural or intercultural communication courses/workshops are presented in Table 11.

Table 11

*ANOVA Results for IDI Scales by Number Multicultural Communication**Courses*

IDI Scale	No. of Courses	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>	η^2
Developmental orientation	1-2	81	104.23	15.44	4.17*	0.017	0.031
	3-4	107	99.28	14.93			
	5-9	72	105.29	15.07			
Perceived orientation	1-2	81	125.85	6.11	2.60	0.076	
	3-4	107	124.32	5.82			
	5-9	72	126.23	6.21			
Orientation gap	1-2	81	21.63	9.59	5.10**	0.007	0.038
	3-4	107	25.04	9.36			
	5-9	72	20.94	9.16			
Denial	1-2	81	4.58	0.44	2.36	0.096	
	3-4	107	4.51	0.43			
	5-9	72	4.65	0.40			
Defense	1-2	81	4.58	0.51	4.13*	0.017	0.031
	3-4	107	4.39	0.61			
	5-9	72	4.61	0.54			
Reversal	1-2	81	4.21	0.70	3.63*	0.028	0.027
	3-4	107	3.99	0.68			
	5-9	72	4.23	0.64			
Minimization	1-2	81	2.38	0.66	1.04	0.354	
	3-4	107	2.27	0.56			
	5-9	72	2.40	0.71			
Acceptance	1-2	81	4.18	0.61	0.44	0.646	
	3-4	107	4.26	0.53			
	5-9	72	4.20	0.58			
Adaptation	1-2	81	3.69	0.56	1.51	0.222	
	3-4	107	3.80	0.46			
	5-9	72	3.68	0.53			
Cultural disengagement	1-2	81	4.23	0.85	2.56	0.079	
	3-4	107	4.26	0.74			
	5-9	72	4.48	0.54			

* $p < .05$; ** $p < .01$

Significant differences were found for developmental orientation, orientation gap, defense, and reversal. The developmental orientation had an $F(3,256) = 4.17, p = .017$, and $\eta^2 = .031$. Eta-squared indicated there was a small effect size. The LSD post hoc indicated that administrators with 3-4 courses (mean = 99.78) scored significantly lower than administrators who had 1-2 courses (mean = 104.23) and those who had 5-9 courses (mean = 105.29). The orientation gap had an $F(3,256) = 5.10, p = .007, \eta^2 = .038$. Eta-squared indicated that there was a small effect size. The LSD post hoc indicated that administrators with 3-4 courses (mean = 25.04) had a significantly larger gap between the developmental and perceived orientations than those who had 1-2 courses (21.63) and those who had 5-9 courses (mean = 20.94). The defense stage had an $F(3,256) = 4.13, p = .017$, and $\eta^2 = .031$. Eta-squared indicated that there was a small effect size. The LSD post hoc indicated that the administrators with 3-4 courses (mean = 4.39) scored significantly lower than administrators who had 1-2 courses (mean = 4.58) and those who had 5-9 courses (mean = 4.61). The reversal stage had an $F(3,256) = 3.63, p = .028$, and $\eta^2 = .027$. Eta-squared indicated that there was a small effect size. The LSD post hoc indicated that the administrators with 3-4 courses (mean = 3.99) scored significantly lower than administrators who had 1-2 courses (mean = 4.21) and those who had 5-9 courses (mean = 4.23).

Languages Spoken

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on number of languages spoken (at least conversationally fluent). The mean scores for the different groups studied for the factor languages spoken are presented in Table 12.

Table 12

ANOVA Results for IDI Scales by Number of Languages

IDI Scale	Number of Languages	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>	η^2
Developmental orientation	1	133	102.75	14.63	0.08	0.921	
	2	92	102.46	15.95			
	3 or more	35	101.57	16.55			
Perceived orientation	1	133	125.30	5.90	0.06	0.943	
	2	92	125.46	6.33			
	3 or more	35	125.06	6.06			
Orientation gap	1	133	22.56	9.00	0.15	0.858	
	2	92	23.01	9.90			
	3 or more	35	23.49	10.68			
Denial	1	133	4.59	0.39	1.02	0.361	
	2	92	4.57	0.45			
	3 or more	35	4.47	0.50			
Defense	1	133	4.54	0.52	0.91	0.403	
	2	92	4.51	0.55			
	3 or more	35	4.39	0.78			
Reversal	1	133	4.11	0.67	0.40	0.674	
	2	92	4.11	0.71			
	3 or more	35	4.22	0.66			
Minimization	1	133	2.39	0.64	1.24	0.290	
	2	92	2.32	0.64			
	3 or more	35	2.21	0.57			
Acceptance	1	133	4.14	0.57	3.01	0.051	
	2	92	4.32	0.58			
	3 or more	35	4.25	0.51			
Adaptation	1	133	3.68	0.52	1.70	0.186	
	2	92	3.77	0.50			
	3 or more	35	3.84	0.50			
Cultural disengagement	1	133	4.45	0.70	6.85*	0.001	0.051
	2	92	4.23	0.73			
	3 or more	35	3.98	0.74			

* $p < .05$; ** $p < .01$

Cultural disengagement was the only factor found to have a significant difference, with an $F(3,256) = 6.85$, $p = .001$, and $\eta^2 = .051$. Eta-squared indicated a small effect size. The LSD post hoc indicated a significant difference within cultural disengagement due to number of languages participants were fluent. The LSD post hoc indicated those administrators with only one fluent language (mean = 4.45) scored significantly higher than those who are fluent in 2 languages (mean = 4.23) or more than 2 languages (mean = 3.98). This indicated that those who were fluent in 2 or more languages were not as strongly connected toward a primary cultural community as those who only spoke one language.

Experience in P-12 Education

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on experience in P-12 education. The mean scores for the different groups studied for the factor of experience in P-12 education are presented in Table 13.

Table 13

*ANOVA Results for IDI Scales by Number Years' Experience Working in P-12**Education*

IDI Scale	Years of Experience	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>	η^2
Developmental orientation	4-12	21	104.43	18.11	0.30	0.824	
	13-21	104	102.62	15.33			
	22-30	83	102.79	14.64			
	More than 30	52	100.94	15.46			
Perceived orientation	4-12	21	126.19	7.52	0.31	0.815	
	13-21	104	125.38	5.79			
	22-30	83	125.42	5.91			
	More than 30	52	124.74	6.27			
Orientation gap	4-12	21	21.76	10.83	0.28	0.840	
	13-21	104	22.76	9.80			
	22-30	83	22.62	8.95			
	More than 30	52	23.80	9.52			
Denial	4-12	21	4.61	0.44	0.60	0.613	
	13-21	104	4.58	0.41			
	22-30	83	4.59	0.43			
	More than 30	52	4.50	0.46			
Defense	4-12	21	4.44	0.57	0.41	0.745	
	13-21	104	4.48	0.62			
	22-30	83	4.56	0.51			
	More than 30	52	4.52	0.58			
Reversal	4-12	21	4.13	0.78	0.02	0.997	
	13-21	104	4.12	0.71			
	22-30	83	4.13	0.67			
	More than 30	52	4.11	0.63			
Minimization	4-12	21	2.61	0.70	2.28	0.080	
	13-21	104	2.38	0.62			
	22-30	83	2.30	0.59			
	More than 30	52	2.21	0.67			
Acceptance	4-12	21	4.16	0.71	0.65	0.583	
	13-21	104	4.18	0.54			
	22-30	83	4.21	0.59			
	More than 30	52	4.31	0.56			

Adaptation	4-12	21	3.67	0.60	0.18	0.908	
	13-21	104	3.72	0.45			
	22-30	83	3.75	0.48			
	More than 30	52	3.74	0.63			
Cultural disengagement	4-12	21	4.23	0.81	3.34*	0.020	.038
	13-21	104	4.22	0.78			
	22-30	83	4.27	0.73			
	More than 30	52	4.59	0.56			

* $p < .05$

Cultural disengagement was the only factor found to have a significant difference, with an $F(258) = 3.34$, $p = .020$, and $\eta^2 = .038$. Eta-squared indicated a small effect size. The LSD post hoc indicated that the administrators with more than 30 years of administrative experience (mean = 4.59) had a significantly different mean from the administrators with four to twelve years of experience (mean = 4.23), the administrators with 13 to 21 years of experience (mean = 4.22), and the administrators with 22 to 30 years of experience (mean = 4.27). The administrators with the most experience (30 or more years) scored significantly higher on cultural disengagement than the administrators with less than 30 years of experience.

Experience in P-12 School Administration

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on experience in P-12 school administration. The mean scores for the different groups studied for the factor of experience in P-12 school administration are presented in Table 14.

Table 14

*ANOVA Results for IDI Scales by Number Years' Experience Working in P-12**School Administration*

IDI Scale	Years of Admin Experience	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>	η^2
Developmental orientation	Less than 4	33	98.46	15.88	1.04	0.377	
	4-9	104	103.84	16.34			
	10-18	90	102.47	13.91			
	More than18	33	102.28	15.02			
Perceived orientation	Less than 4	33	123.72	6.05	1.07	0.362	
	4-9	104	125.88	6.59			
	10-18	90	125.31	5.47			
	More than18	33	125.24	5.76			
Orientation gap	Less than 4	33	25.27	10.13	0.96	0.414	
	4-9	104	22.04	10.00			
	10-18	90	22.83	8.72			
	More than18	33	22.96	9.53			
Denial	Less than 4	33	4.48	0.55	0.58	0.628	
	4-9	104	4.59	0.41			
	10-18	90	4.58	0.41			
	More than18	33	4.55	0.41			
Defense	Less than 4	33	4.33	0.61	1.26	0.289	
	4-9	104	4.52	0.61			
	10-18	90	4.54	0.51			
	More than18	33	4.57	0.56			
Reversal	Less than 4	33	3.94	0.73	0.99	0.389	
	4-9	104	4.18	0.71			
	10-18	90	4.12	0.65			
	More than18	33	4.13	0.66			
Minimization	Less than 4	33	2.39	0.50	0.56	0.644	
	4-9	104	2.39	0.69			
	10-18	90	2.30	0.65			
	More than18	33	2.26	0.53			
Acceptance	Less than 4	33	3.96	0.66	3.04*	0.029	0.034
	4-9	104	4.23	0.59			
	10-18	90	4.24	0.50			
	More than 18	33	4.35	0.56			

Adaptation	Less than 4	33	3.69	0.44	0.11	0.955	
	4-9	104	3.74	0.51			
	10-18	90	3.74	0.51			
	More than 18	33	3.71	0.61			
Cultural disengagement	Less than 4	33	4.04	0.82	2.75*	0.044	0.031
	4-9	104	4.27	0.72			
	10-18	90	4.38	0.75			
	More than 18	33	4.51	0.57			

* $p < .05$

Significant differences were found in the scale scores of acceptance and cultural disengagement. Acceptance had an $F(3,256) = 3.04$, $p = .029$, and $\eta^2 = .034$. Eta-squared indicated that there was a small effect size. The LSD post hoc indicated that administrators with less than four years of administrative experience (mean 3.96) had a significantly different mean from the administrators with four to nine years of administrative experience (mean = 4.23), administrators with 10 to 18 years of administrative experience (mean = 4.24), and administrators with more than 18 years of administrative experience (mean = 4.35). Administrators with less than four years of administrative experience had significantly lower acceptance scores than administrators who had four or more years of administrative experience.

Cultural disengagement was also found to have a significant difference, with an $F(3,256) = 2.75$, $p = .044$, and $\eta^2 = .031$. Eta-squared indicated that there was a small effect size. The LSD post hoc indicated that administrators with less than four years of administrative experience (mean = 4.04) had a significantly different mean from the administrators with four to nine years of administrative experience (mean = 4.27), administrators with 10 to 18 years of administrative experience (mean = 4.38), and administrators with more than 18 years of

administrative experience (mean = 4.51). Administrators with less than four years of administrative experience had a significantly lower cultural disengagement score than the administrators who had four or more years of administrative experience.

Experience in P-12 International School Education

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on experience in P-12 international school education. The mean scores for the different groups studied for the factor of experience in P-12 international school education are presented in Table 15. No significant correlations were indicated between the IDC scale scores and experience in P-12 international school education.

Table 15

ANOVA Results for IDI Scales by Number Years' Experience in International Schools

IDI Scale	Years of Experience	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>
Developmental orientation	Less than 7	43	98.63	16.17	1.29	0.279
	7-12	70	103.33	17.22		
	13-18	70	104.23	14.10		
	More than 19	76	102.52	13.82		
Perceived orientation	Less than 7	43	123.75	6.03	1.37	0.253
	7-12	70	125.76	6.92		
	13-18	70	125.98	5.59		
	More than 19	76	125.30	5.55		
Orientation gap	Less than 7	43	25.12	10.32	1.18	0.320
	7-12	70	22.43	10.57		
	13-18	70	21.75	8.82		
	More than 19	76	22.78	8.56		
Denial	Less than 7	43	4.54	0.46	0.13	0.942
	7-12	70	4.59	0.40		
	13-18	70	4.57	0.44		
	More than 19	76	4.58	0.43		
Defense	Less than 7	43	4.46	0.57	1.76	0.154
	7-12	70	4.40	0.66		
	13-18	70	4.58	0.55		
	More than 19	76	4.59	0.49		
Reversal	Less than 7	43	3.87	0.80	2.43	0.066
	7-12	70	4.19	0.70		
	13-18	70	4.18	0.62		
	More than 19	76	4.17	0.62		
Minimization	Less than 7	43	2.39	0.45	2.02	0.111
	7-12	70	2.39	0.68		
	13-18	70	2.42	0.67		
	More than 19	76	2.19	0.64		
Acceptance	Less than 7	43	4.14	0.55	1.05	0.373
	7-12	70	4.18	0.58		
	13-18	70	4.19	0.61		
	More than 19	76	4.31	0.54		

Adaptation	Less than 7	43	3.57	0.46	1.90	0.131
	7-12	70	3.79	0.52		
	13-18	70	3.72	0.47		
	More than 19	76	3.77	0.56		
Cultural disengagement	Less than 7	43	4.33	0.66	0.28	0.843
	7-12	70	4.28	0.81		
	13-18	70	4.27	0.74		
	More than 19	76	4.37	0.72		

Experience in P-12 International School Administration

A one-way ANOVA was carried out to determine whether the mean IDI scores differed for international school administrators based on experience in P-12 international school administration. The mean scores for the different groups studied for the factor of experience in P-12 international school administration are presented in Table 16.

Table 16

ANOVA Results for IDI Scales by Number Years' Experience as an Administrator in International Schools

IDI Scale	Years in Admin.	<i>n</i>	Mean	SD	<i>F</i>	<i>p</i>	η^2
Developmental orientation	Less than 7	110	100.39	15.76	2.37	0.095	
	7-12	100	104.96	15.78			
	More than 12	50	102.14	12.70			
Perceived orientation	Less than 7	110	124.42	6.09	2.45	0.088	
	7-12	100	126.25	6.39			
	More than 12	50	125.48	5.01			
Orientation gap	Less than 7	110	24.03	9.94	2.26	0.106	
	7-12	100	21.29	9.67			
	More than 12	50	23.34	7.95			
Denial	Less than 7	110	4.55	0.44	0.32	0.728	
	7-12	100	4.59	0.43			
	More than 12	50	4.55	0.40			
Defense	Less than 7	110	4.46	0.57	0.92	0.399	
	7-12	100	4.57	0.59			
	More than 12	50	4.51	0.53			
Reversal	Less than 7	110	4.01	0.75	3.67*	0.027	0.028
	7-12	100	4.26	0.64			
	More than 12	50	4.10	0.56			
Minimization	Less than 7	110	2.36	0.58	0.22	0.799	
	7-12	100	2.35	0.69			
	More than 12	50	2.29	0.65			
Acceptance	Less than 7	110	4.10	0.62	4.11*	0.017	0.031
	7-12	100	4.28	0.52			
	More than 12	50	4.34	0.51			
Adaptation	Less than 7	110	3.67	0.49	2.30	0.103	
	7-12	100	3.74	0.53			
	More than 12	50	3.85	0.51			
Cultural disengagement	Less than 7	110	4.23	0.76	2.50	0.084	
	7-12	100	4.31	0.75			
	More than 12	50	4.50	0.63			

* $p < .05$

Significant differences were found in the scale scores of reversal and acceptance. Reversal had an $F(3,256) = 3.67, p = .027$, and $\eta^2 = .028$. Eta-squared indicated a small effect size. The LSD post hoc indicated that administrators with less than seven years of administrative experience (mean = 4.01) had a significantly different mean from the administrators with seven to twelve years of experience (mean = 4.26). The less than seven years group had a significantly lower reversal scores than the seven to twelve years group.

Acceptance had an $F(3,256) = 4.11, p = .017$, and $\eta^2 = .031$. Eta-squared indicated that there was a small effect size. The LSD post hoc indicated that the administrators with less than seven years of administrative experience (mean = 4.10) had a significantly different mean from the administrators with seven to twelve years of administrative experience (mean = 4.28) and the administrators with more than 12 years of administrative (mean = 4.34). The less than seven years group had a significantly lower acceptance score than the seven to twelve years group and the more than 12 years group.

Interview Results

The third and final section presents the results of interviews with select international school administrators whose IDI profile reflected an intercultural mindset. This directly targeted the following research question: 4) What are the characteristics of international school administrators whose IDI profile reflects an intercultural mindset? A total of 15 international school administrators ($N = 15$) from the sample who were furthest along the IDI continuum were interviewed. These individuals scored in the acceptance and adaptation stages, with IDI DO

scores ranging from 122-139, which placed all of them in the 95th percentile and above (Hammer, 2013).

Interviews were conducted using an interview guide to ensure all relevant topics were covered, but did allow for freedom in exploring topics that came up through the interview process (see Appendix B). Themes were explored and emerged from interviewees' background and experiences that illuminated their development along the IDI continuum. These themes were coded to create established, meaningful patterns through six different phases: familiarization with data, generating initial codes, searching for themes among codes, reviewing themes, defining and naming themes, and producing the final report (Braun & Clarke, 2006). The researcher was the primary transcriber and coder. The first phase, familiarization with data, occurred through the transcription process as the researcher listened to the interviews and transcribed the conversations. Once all interviews were transcribed, the information was divided up into domains to pull out relevant themes. These domains were created from the interview guide questions and included the following five categories:

1. Cultural background and personal development of intercultural competence
2. Defining intercultural competence
3. Characteristics of intercultural competence
4. Recognizing when substantial cultural factors are at play
5. Being an interculturally competent international school administrator

This second phase of generating initial codes was accomplished by pulling out common themes within each domain. Text was electronically highlighted and sorted. To complete the third phase, the researcher searched for themes among

these codes. In the fourth phase, multiple readings, highlighting themes, and re-reading for clarity and understanding was undertaken to ensure a complete review. In the fifth phase, themes were defined and named within each domain. The sixth phase involved producing the final report.

This section is divided into the five domain areas. Within each domain, presiding themes are shared along with administrator quotes. The section concludes with comments representing what interviewees felt was the most important area discussed. To protect the confidential nature of the interviews, all names and identifying information have been removed. The 15 administrators were labeled with letters from A to O, and the quotes below give reference to which administrator provided the response (i.e., Admin A, Admin B, Admin C, etc.). Themes were categorized into three different frequency labels of *general*, *typical*, and *variant*, as recommended by Hill, Knox, and Thompson (2005). General themes included all or all but one of the interviewees, typical themes included more than half of the interviewees up to the cutoff for general, and variant themes included at least two interviewees up to the cutoff for typical.

Cultural Background and Personal Development of intercultural Competence

The group of 15 interviewees who were furthest along the IDI continuum represented a diverse background. There were eight females and seven males, representing seven different nationalities. Six of the individuals were elementary school administrators (pre-school to 5th grade), two were middle school administrators (6th to 8th grade), five were high school administrators (9th to 12th grade) and two were senior leaders within their school (titles/roles equivalent to head of school and/or deputy head of school). Described within this domain are

interviewee answers to two primary interview questions: 1) a description of their cultural background, and 2) the perception of their own personal development of intercultural competence.

Theme 1: Intercultural experiences as a major part of personal development. A general theme mentioned by all 15 administrators ($n = 15$ of 15) was having intercultural experiences as a major part of their personal background and development. Here are some quotes of administrators discussing their cultural backgrounds and personal development of intercultural competence. Admin B stated:

“I think that we become more competent the more that we are exposed to different situations.”

Admin M reflected on how different life experiences impacted him:

“Well, I guess I did hit on those points and that is just the various jobs that I had overseas, actually living in Latin America, actually living in the Middle East, living in Asia, traveling extensively around the world, taking advantage of all that.”

Admin C discussed traveling and wanting to learn about others:

“So by traveling, by my career and I suppose that by continuing to be curious about what motivates people to do things that really that includes religion, that includes music, that includes art, it includes all experiences in life, which really enrich the way that you understand I suppose humanity as such.”

Theme 2: Family upbringing. Many typical themes also emerged. Most interviewees ($n = 11$ of 15) mentioned their family upbringing as having an influential impact on their cultural background and development. Admin F described her parents as role models growing up:

“I think I had excellent role models in both my parents who again exposed myself and my siblings to a vast range of people, races, different socioeconomic status, different countries.”

Theme 3: Transformational experience. Another typical theme from administrators' discussing their own development of intercultural competence was the inclusion of a "transformational experience." A total of 10 administrators ($n = 10$ of 15) mentioned a key moment in their life they could think back on that spearheaded their own development. Admin D cited a culturally insensitive moment:

"I made an offhand culturally insensitive statement in the classroom, which I thought was amusing, but which one of the children in the class took to heart and it affected his life, or at least he used that. He wrote to me and said, 'You have no idea how powerful your words are,' as he grew up. I thought about that and as a result of that letter, I picked up my family and I moved so I could experience being the cultural minority... So, it taught me very early not to have my cultural values and beliefs superimposed upon others."

Admin B had the early career experience of teaching a cultural group previously unknown to her:

"I mean at my first teaching job I was teaching in an orthodox Jewish school in [North America]. But it was very different to go into an orthodox school as a general studies teacher and to be teaching sort of the curriculum that I knew, I was teaching 1st graders, they came to me half a day and then they went to their Judaic studies teacher the other half a day. I mean it was the most culturally like smack me on my head just absolutely mind altering experience. Just being immersed in that culture, but not a part of that culture in any way and not really welcomed into the culture other than kids love you because you are a 1st grade teacher. But you know? It was quite interesting... something that contributed to who I am as an educator."

Admin G described his experience going abroad for the first time:

"I travelled actually to South Africa for the year and went down there. It was back in 1984, so it was really at the peak of apartheid in many ways. But I was a sort of a naïve student in those days and I thought I could change the world. I thought I could just go down there and help people understand and come to their senses and all of that good stuff. That was the first time I really sort of had the whole sense of how people had really different cultures and how cultures impacted people on a truly fundamental level."

In this quote, Admin L referenced a specific experience as transformational:

“I remember back to my first few experiences as a young adult going to another country and living with people that are from that country. That was, I would say transformational. For the very first time you leave your homeland and you go and live in someone else’s homeland. Yeah, there’s nothing like it. There’s no other experience like that, especially if you’re on your own and you’re the only one.”

Admin O experienced a “seismic shift” when she first moved to Hong Kong as a 24-year-old:

“Well, I will say that there was a seismic shift for me when I lived in Hong Kong. I moved to Hong Kong when I was about 24. I grew up more familiar with a variety of cultures around the New York area, and then the variety of cultures in Europe. Then when I moved to Asia as a 24-year-old, I was working in Hong Kong. It was like a whole other realm of cultural difference...I think there’s no question that Asia and particularly China is in my heart, because I think it’s so different from American culture. It kind of makes that cultural inquiry even more fascinating.”

Theme 4: Being curious or wanting to learn about other cultures. Nine administrators ($n = 9$ of 15) mentioned being curious or wanting to learn about other cultures. Admin G further elaborated on being curious:

“I was growing up, I always felt like I was never going to stay in [my country of origin]. I always felt there’s a bigger, wider world out there that I wanted to see, and I wanted to explore and experience.... Ultimately, you can’t change where you’re from I guess is what I’ve always felt. But then you can change then the way you look at the rest of the world.”

Admin H addressed how he wanted to learn more about other cultures:

“I worked for about 4 years before my wife and I decided to maybe venture out into an international school. But we love to travel, we love the experience, we love being part of another culture that’s different from our own. As soon as we went into that environment, we realized that the other people that we were working with, and certainly the students that we were working with weren’t the same as us, and that was a positive and we enjoyed that, and sought that.”

Theme 5: Experience as a cultural minority. A total of eight administrators ($n = 8$ of 15) discussed being a cultural minority at some point in their life. The following statement by Admin C summarized this well:

“Then we immigrated to England and in England I think before the first time in my life I was racially abused. That was within the teaching profession in a school in the inner city school in the north of England. I was probably the darkest skin for 100 miles around and it was extremely challenging.”

Admin O also described her experience as a cultural minority:

“I hate to say it, but I kind of think seeing that there’s other values and other places, you know, it makes you a more aware person of the varieties of human life when you are not the dominant anymore. Being in an entire train station where you’re the only white person, I kind of think that was key for like flipping my mindset.”

Theme 6: Growing up in multiple locations. Eight interviewees ($n = 8$ of

15) referenced growing up in multiple locations. Admin F provided an example:

“I don’t necessarily have, in terms of demographic location, one place where I grew up that the influences of that particular society shaped kind of my current values. I was exposed to a lot. I think that exposure led to a more, I don’t know, I don’t want to say increased in comparison to others, but definitely for myself, just a much more open mind, I think and tolerance of difference.”

Admin L expressed a similar sentiment:

“I’ve always identified as an American but always very intrigued about some other nations, other cultures, always kind of connected with them very well and enjoyed doing that, appreciated doing that. Once you live your life overseas for quite a long time, it becomes very murky what is your cultural identity, that’s why it’s such a hard question to answer.”

Theme 7: Significant intercultural friendships or relationships. Eight

interviewees ($n = 8$ of 15) discussed significant intercultural friendships or

relationships. Admin J noted how he builds relationships:

“I think just having a genuine interest in people I think that’s what I do most of the day is interacting with people and understanding and building relationships that’s a majority of what we do.”

Admin L spoke of her desire to forge friendships:

“I think it’s an ongoing process for sure. I think I’m still developing intercultural competence. I think it’s just a lifetime of making friends with people from other cultures, and then trying to maintain those friendships.

It's easy to have shallow friendships, where you never get into any conflicts, but I think that's probably the biggest way"

Admin O had a similar experience. She set out with a purposeful desire to get to know others from dissimilar cultures:

"How did I develop the intercultural competence? Spending a lot of time with people from other cultures...not just knowing people, but just like having really warm friendship. Then culture becomes a deep connection with people."

Theme 8: Speaking more than one language. One variant theme included six interviewees ($n = 6$ of 15) who mentioned the importance of speaking more than one language. Admin A pointed out how learning a language is an excellent gateway to learning about another culture:

"The other thing I would say and I will go back to the language on this one is that bilingual or multilingual or certainly a willingness to try to become so. Because learning a language is about learning a culture."

Admin C listed this as a general expectation for intercultural competence:

"But I think that at least 2 languages, an international administration should be bilingual minimum and we see it more and more people nowadays speak 3 or 4 languages quite fluently."

Theme 9: Reflecting and learning from mistakes. Another variant theme, mentioned by six administrators ($n = 6$ of 15), was the practice of reflection and learning from mistakes. Admin B succinctly summarized this theme:

"I mean I think you have to [be reflective], we make mistakes and I think it's looking at those mistakes and saying, 'Where did I go wrong?'"

Theme 10: Do not feel strongly connected to one cultural group. A third variant theme mentioned by five administrators ($n = 5$ of 15) was how they do not necessarily feel strongly connected to one cultural group. Here, Admin B addressed her sentiments:

“Because I honestly don’t think that I really have a cultural identity...I don’t really think of myself as being strongly oriented to a particular culture. I’m American, but I feel like that doesn’t really mean much. I feel like there are millions of subcultures within America that each have their own, I don’t know, traditions, customs etcetera.”

Theme 11: Third culture kids. A fourth variant theme was in regards to identifying themselves as “third culture kids” ($n = 5$ of 15). In the statement below, Admin K provided a summary of his experiences growing up and the cultural impact it had:

“I’m also a third culture kid in the sense that my dad was in the military...and a lot of my elementary school years were in Europe. By the time I made it back to the States I was likable, I was kind of popular but I always felt different. Just like our kids do when they got to college and even though they have the American passport they are like, “I’m going to hang out with the international students,” because it is more comfortable than the American ones. I felt that when I went to the States often, it’s like I have more in common with foreigners than with the other Americans.”

Theme 12: Adoption of children from a different cultural group. A final variant theme involved two interviewees ($n = 2$ of 15) who discussed their adoption of children who were from a different cultural group than themselves. While representing only 2 administrators, this life event seemed to have a significant influence, as referenced by Admin G:

“My wife and I also chose to adopt. We were living [overseas] at the time and we adopted 2 children. Our family has been very multicultural. We’ve always travelled with a whole stack of passports...now they’re triple citizens. So, we’ve sort of flowed amongst our cultural backgrounds. Even my own children, because I’ve had the opportunity to live in [multiple countries] with them, they both have found cultural attachment to the different continents.”

Defining Intercultural Competence

The second domain involved interviewees’ definition of intercultural competence within an international school environment. The specific question

asked was, “How do you define intercultural competence in international school administration?” Three themes were generated in this domain.

Theme 1: A need to listen and reflect. A typical response reported by nine ($n = 9$ of 15) was a definition that included a need to listen and reflect. Admin E simply stated the following:

“Cultural competence is having that ability to step back and to listen.”

Admin J indicated both listening and reflecting:

“I think it comes down to understanding people and respecting people and a lot of that is listening and hearing perspectives and taking that all into consideration when you are communicating and interacting with others and developing relationships with people.”

Theme 2: Awareness or understanding of cultural differences. Another typical response when defining intercultural competence, as reported by eight administrators ($n = 8$ of 15), was the need for an awareness or understanding of cultural differences. Admin A, C, and D, respectively below, discussed the importance of cultural specific knowledge:

“I believe that you have to understand a culture really clearly before you can accurately compare value systems.”

“One is you do have to do your background research and you do have to be aware of different cultures, whether you have experienced them through your travel, through your readings or through like work experiences or friends or colleagues.”

“Cultural competence comes from having an understanding and having done your homework in terms of what are the cultural values in 3 different areas. First, the cultural values of the society you’re living in, the country you choose to live in or reside in. Second, in the school, the organizational culture, what it’s set up like. Third, the demographic culture, you have to do your homework in all those areas to have an understanding of where everybody is coming from.”

Admin O felt an understanding of her own cultural background was also necessary:

“So, intercultural competence for me is also an awareness of my own

cultural identity and also my own notion of culture and how that interacts with the other people.”

Theme 3: Open-minded. A variant theme regarding the importance of being open-minded also emerged in the administrators’ definitions of intercultural competence. This theme was mentioned by seven of the interviewees ($n = 7$ of 15).

Admin A felt this was the most important aspect:

“Openness is the biggest thing that I think about. Because intercultural competence varies obviously from place to place, you can be very culturally competent in a particular situation, but you can put yourself in a different culture and all of a sudden all it changes. So to become interculturally confident or to be more adaptable across cultures, then you have to have a set of openness and the willingness to learn and observe a lot and try to reflect.”

Admin F defined it as follows:

“An ability to have an open mind and be accepting of others, I think our role in international school administration is to understand people’s backgrounds and where they’re coming from.”

Admin G and Admin M, respectively, summed up their definition of intercultural competence by stating the following, which included elements of all three themes represented within this domain.

“I think it [cultural competence] is about understanding. I think it’s about being open minded. I think it’s about positive presuppositions. I think it’s about listening and about not jumping to conclusions, about trying to hear all sides of the story before coming to a conclusion, or before making a decision.”

“I would say the ability to think flexibly, think from different perspectives. The ability to communicate or respect for all families, being inclusive, we really emphasize inclusion here. I think also getting away from the idea of majority rules. That we need to consider all voices, all voices need to be heard, and making sure every last kid and family has a say.”

Characteristics of Intercultural Competence

The third domain involved administrators sharing their views towards the characteristics of intercultural competence. The specific questions asked were,

“Please describe what characteristics an interculturally competent international school administrator possesses” and, “If there were a recipe for making an interculturally competent administrator, what ingredients would you include?” The characteristics discussed by the administrators are listed in Table 17. A diverse set of responses were given to these questions. All 15 are explored in the following sections.

Table 17
Characteristics of Intercultural Competence

Theme	Characteristic	Number of Administrators Who Discussed this Characteristic
Theme 1	Experience in a diverse setting	10
Theme 2	Knowledgeable of other cultures	10
Theme 3	Openness	8
Theme 4	Curiosity	8
Theme 5	Reflection	8
Theme 6	Flexibility	7
Theme 7	Respectfulness	7
Theme 8	Ability to empathize	6
Theme 9	Listening	5
Theme 10	Confident in own personal ideals/identity	5
Theme 11	Collaboration	4
Theme 12	Building relationships	4
Theme 13	Assuming positive intentions	4
Theme 14	Seeing the big picture	3
Theme 15	Speaking multiple languages	2

Theme 1: Experience in a diverse setting. Experience in a diverse setting, mentioned by 10 administrators ($n = 10$ of 15), was one of the most important characteristics towards the development of intercultural competence. Admin A proposed that one could not be interculturally competent without this experience:

“I don’t think that you can live in one place. I don’t think I could live in California my whole life and live in one community and have one experience and then assume that I’m interculturally competent.

Admin M expressed a similar response:

I think it does help if a person has been curious, has been traveling around and has had a wide variety of experiences with people, just getting out into the world. I guess if I were looking at a résumé, I would be looking for those kinds of things.

Theme 2: Knowledge of other cultures. A second general theme regarding a characteristic of intercultural competence was knowledge of other cultures ($n = 10$ of 15). As Admin C explained, this was an important aspect:

“A respect and love for interacting with every single person in the community. That’s not always easy to do, but you really have to project that you are engaging equally with every member and interested in engaging with everybody.
I think you have to be knowledgeable of different cultures.”

Admin H added:

“Yeah, the knowledge and understanding of that culture. So, we may know things. I know something about that culture, but do I truly understand why that culture believes that, or do I just know that they believe it, or know that they act in that way?”

Admin J further elaborated on the importance of learning about others:

“I think somewhat looking at that whole knowledge piece in terms of knowing, understanding, researching, from that notion of people, sociology side of things, the human side of things. Learning where people come from and why people develop perspectives that they have I think is important as well.”

Theme 3: Openness. The third theme of this domain was openness, mentioned by 8 of the administrators ($n = 8$ of 15). Admin H stressed how openness lead to gaining knowledge:

“I think there will be definitely that openness to allow those things to happen in the first place. If you’re opening yourself up, then you’re going to gain that level of understanding. You’re going to be acutely aware of that knowledge, in fact you’re going to seek that knowledge. You’re going to

have the skills therefore to apply that knowledge in that level of understanding.”

Theme 4: Curiosity. A general theme cited by eight administrators ($n = 8$ of 15) as an important characteristic of intercultural competence was curiosity.

Admin F summarized her thoughts by stating:

“I think someone who’s genuinely interested in people, genuinely interested in people’s backgrounds and experiences and how they formed their own personal beliefs based mostly upon their background.”

Admin H described this as a thirst for knowledge about others:

“I think the characteristics that will show is a kind of thirst for knowledge and understanding of the cultures that surround them.”

Theme 5: Reflection. The final general theme ($n = 8$ of 15) was the characteristic of reflection. Admin H simply stated:

“I think being that reflective practitioner, being very active or proactive in sharing that knowledge and that understanding, and that celebration of cultures and understanding.”

Admin G provided the metaphor of walking in someone else’s shoes:

It may not agree with what you believe or doesn’t fit logically with what you do, but you have to try to put yourself in their shoes. I think the ability to walk in someone else’s shoes is a very important characteristic.”

Theme 6: Flexibility. A number of variant themes also emerged. One was a need for flexibility ($n = 7$ of 15). Admin G noted:

“You have to be able to have the mental flexibility to see different viewpoints to be able to understand why people have that viewpoint, because you have to, I think, know that there’s a reason why they think the way that they think.”

Theme 7: Respectfulness. Another variant theme ($n = 7$ of 15) was the characteristic of respectfulness. Admin I provided the following summary:

“I think there needs to be a genuine care and respect for the other person, because I kind of noticed this and I’ll use Indonesia again, because sometimes certain groups of people feel maybe entitled or they feel they’re

above other people... So, yeah I think having that respect and care for people who are different than you, I think is really a necessity as well, regardless of color, background...Just being able to look at every individual and seeing them as a unique individual and to be able to respect who they are. Your cultural competence I think would be part of that.”

Theme 8: Ability to empathize. A variant number of administrators ($n = 6$ of 15) referenced the ability to empathize as an essential characteristic. Admin N elaborated:

“Someone who is open at least to listen and to empathize, to care about members of the community.”

Theme 9: Listening. Another variant theme was the characteristic of listening ($n = 5$ of 15). Admin J explained this as follows:

“It is that ability to listen whether it be in a cognitive coaching capacity or whether it be in it simply trying to understand before making a decision and then clearly articulating that decision.”

Theme 10: Confident in own personal ideals/identity. Several administrators ($n = 5$ of 15) mentioned the characteristic of being confident in one’s own personal ideals and identity. Admin H stated this quite simply:

“I think a strength in their own cultural identity and their own beliefs.”

Admin N discussed this in terms of one’s own personal awareness:

“I also I think that the culturally competent international school administrators have a great awareness of themselves and I think that the next thing to their environment and the people within their community I think that they tend to have highly developed social and emotional skills... There seems to be a heightened sense of sensitivity and awareness of themselves, their own actions and then of course an awareness of what’s around them.”

Theme 11: Collaboration. Collaboration was a variant theme mentioned by four of the administrators ($n = 4$ of 15). Admin B added this characteristic to her full list:

“I’ve missed collaboration, because to me that’s actually part of being open minded. But I think you probably should spell it out. Because I think you have to work with other people and hear other people’s ideas, so all of that.”

Theme 12: Building relationships. The ability to build relationships was mentioned by four of the administrators ($n = 4$ of 15). Admin J expressed this theme as follows:

“It comes down to how you communicate, but before that it’s that relationship building piece to have people understand you.”

Admin L listed making building relationships as the most important characteristic:

“I think the characteristics of the culturally competent international school administrator would be able to make personal connections with people so they can feel listened to. I think if someone feels heard and feels responded to, then they have a relationship connection, where they trust that you’re making decisions that are for the benefit of their children, and they can step back and let you administrate.”

Theme 13: Assuming positive intentions. Assuming positive intentions was another variant theme that emerged ($n = 4$ of 15). Admin M summarized this by stating:

“So, assuming positive intentions when you’re listening to people, so that you’re not misinterpreting what they really mean. So, waiting for that and also thinking about different perspectives, trying to imagine putting oneself on the other side, in different shoes and not to rush to judgment.”

Theme 14: Seeing the big picture. A variant theme mentioned by three administrators ($n = 3$ of 15) was seeing the big picture of a situation. As highlighted by Admin B, this characteristic emphasized looking beyond the small details:

“I think there is also a big picture, the ability to get beyond just the minutia and the moment and really see the big picture and respect sort of the mission, the mission driven. Like why are we here.”

Theme 15: Speaking multiple languages. The final variant theme, speaking multiple languages, was mentioned by two administrators ($n = 2$ of 15).

Admin C listed this as a necessary characteristic of intercultural competence:

“It helps definitely if you speak another language, whether it’s the language of your host nation, which in my case I fail miserably... But I think that at least 2 languages, an international administration should be bilingual minimum and we see it more and more people nowadays speak 3 or 4 languages quite fluently.”

Admin F reflected that knowing multiple languages has assisted her own development of intercultural competence:

“I’d say most international schools, I’m sure yours is very similar, a lot of our children speak multiple languages. Having some personal experience with that, I think certainly allows me a greater level of understanding than someone who wouldn’t.”

Recognizing when Substantial Cultural Factors are at Play

The fourth domain included administrator responses regarding how they recognize when substantial cultural factors are at play. The specific question asked was, “In your work as a school administrator, how do you recognize when there are substantial cultural differences at play? Three themes emerged from this domain.

Theme 1: Communication. One general theme, mentioned by all 15 administrators ($n = 15$ of 15), was that cultural factors are recognized through communication. All of the interviewees had something to say about this topic.

Admin A stated the following:

“A key when I think about this question, I think that my mind is coming back to issues that sits around communication, because how we interact with other people is usually through communication.”

Admin H emphasized the importance of communicating with all parties involved:

“But often where there is conflict and disagreement and that’s often a highlighting an issue. My first question is basically to find out both sides of stories and to ask what those points are... Often it’s because they’re looking at things in 2 different ways and they’re not looking at that in the same way.”

Admin L described how she recognized substantial cultural differences were at play when there was miscommunication:

“I would say any time that I need to repeat myself, then I realize that something didn’t get through and like okay either I said it in the wrong way, or any time there’s something that you didn’t expect, you’re like oh I thought it was pretty clear what I meant, and wow I guess I was not clear.”

Admin O noted the importance of communicating about the culture:

“Bringing culture into the conversation is certainly better than leaving it out of the conversation.”

Theme 2: Having cultural specific knowledge. A typical response mentioned by ten of the administrators ($n = 10$ of 15) was having cultural specific knowledge to recognize when substantial cultural factors are at play. Admin F provided an example of this through the following quote:

“Again it’s basically having an awareness for how other people do things and respecting that. When you’re around the table of the cultural, how do you say, the way things are done really differ amongst cultures. So, you’re at a table with a bunch of Chinese, it’s very different from being at the table with a bunch of Japanese or Europeans. I think knowing, understanding and accepting how business is done in certain cultures is absolutely crucial to being an international school administrator.”

Admin M also used an example to explain her response:

“We’ve been working with the parents and just trying to do the dance to be able to get everybody on the same page as to what kind of, what would be useful, what is some positive participation that they can have in school. Here in [Asian country] I learned that the PTO meetings will have parents come to the meeting, and then just say a list of complaints and then sit down. The first time that it happened, I thought my goodness that wasn’t my last question. I asked a question and then this person, this random mom takes the list out of like anonymously submitted concerns about the school. I go, I don’t even know how to, how do I get more homework and less

homework at the same time? How do we have this food and then that food at the same? How do we do that?"

Theme 3: The need for reflection. One variant theme mentioned by 3 of the administrators ($n = 3$ of 15) when discussing how to recognize when substantial cultural factors are at play was the need for reflection. Admin G expressed this sentiment when an unexpected reaction was received:

"When people have reactions that perhaps you don't expect, when things seem fairly straightforward and you get a reaction that's unexpected, I think you have to think why. One of the first reasons that come to mind and is, is this a cultural thing?"

Admin O addressed the need to take time to think and reflect before reaching a conclusion:

"I think sometimes we're too quick to decide that it is [culture related]. I can speak also sometimes when I haven't experienced stuff I might think, 'Oh did someone treat me that way because I was a woman or is that some other reason?' Sometimes it's hard for me to tell.... You know how we're taught protocols, sometimes we say, 'I'm wondering if.' I think that's kind of what happens in an interaction. Most of our interactions are with individuals, right?"

Being an Interculturally Competent International School Administrator

A question that generated interesting responses revolved around identifying the differences between an international school administrator who is interculturally competent, and one who is not. The specific question asked was, "What distinguishes an ordinary school administrator from an interculturally competent school administrator?" Four themes were generated in this domain.

Theme 1: An international administrator who is not cultural competent would not be a good administrator. A typical theme, brought forward by 11 administrators ($n = 11$ of 15), was that an international administrator who is not cultural competent would likely not be a good administrator. This generated

much conversation. In the following comment, Admin C stated this almost for verbatim:

“An ordinary school administrator who is not interculturally competent obviously will be a bad administrator. That doesn’t necessary mean in an international school setting, I think it would be in any school setting. Because even within cultures you have to be interculturally competent.”

Admin E also discussed a similar thought:

“An ordinary administrator, I really think would not be reaching out to the community and really wouldn’t be making any great efforts to try to build those bridges.”

Admin F concurred, stating the following as vital characteristics that were necessary to be competent:

“I think someone who’s culturally competent has a very strong awareness of their own cultural values, as well as the cultural values of others. I also think that someone, you know, an administrator who’s culturally competent is accepting, open-minded and tolerant of difference. I think of someone who is approachable and willing to listen. I don’t know how you can be culturally effective if you don’t have those skills.”

Admin L provided the following example of the differences between an interculturally competent administrator and one who is not:

“I think someone who is more interculturally competent would answer the question why differently from someone who is an ordinary school administrator. If you were able to look at the situation say, “Well why do you think happened or why do you think the different parties responded the way that they did.” Then the interculturally competent school administrator would have more possible responses of why people’s motivations were the way they were. Where the ordinary school administrator might have fewer ways of looking at it and understanding why the people behave the way that they did.”

Theme 2: Differentiation between situations. The other typical theme that emerged was a need for differentiation between situations. Eight administrators ($n = 8$ of 15) prioritized this as one of the keys to identifying an

interculturally competent international school administrator from one who is not.

Admin A indicated this as follows:

“I suppose the easiest way to distinguish is those who apply the same responses to the same problems regardless of where they are, versus those who are contextually specific and take context into consideration.”

Admin G's statement summarized this theme:

“I think an ordinary one is someone who's used to doing things and they've worked in their cultural context, and therefore, have this idea of well if I just repeat the same thing, in a different context it will work, because it's worked for me before.”

Theme 3: Reflection. A variant theme, mentioned by seven administrators ($n = 7$ of 15), was that an interculturally competent administrator would engage in reflection. Admin H discussed a lack of reflection from the incompetent administrator:

“I think there's probably a lack of reflection, if you lack a willingness to change yourself internally, or as an organization to challenge themselves. So, you often have schools that are fairly fixed in their policy perhaps or policies in the plural, in their routines, in their schedules. They don't allow those to be challenged, or don't allow those to be challenged or reflect on that, why in the culture of the school, or the need for the school has this not been changed?”

Admin N reflected on the learning made from the mistakes he has made in his career:

“What comes to mind with this question is thinking about all the mistakes that I have made. I guess the ability to really reflect on those experiences has been really important.”

Theme 4: Awareness of cultural differences. One other variant theme, mentioned by six administrators ($n = 6$ of 15), was how an interculturally competent administrator would need to have an awareness of cultural differences.

Admin O noted this as a major difference:

“If an administrator is making sweeping generalizations about our students or families that tells me they're not culturally competent, if they don't seem

invigorated by the work of getting to know the complex story of the families... People who are culturally competent I think have an awareness of how they come across and what they are like.”

Admin F addressed this theme through both an awareness of oneself and of others:

“I think someone who’s culturally competent has a very strong awareness of their own cultural values, as well as the cultural values of others.”

Summary of Interviews and Most Important Item Discussed

A total of 15 international school administrators from the sample who were furthest along the IDI continuum were interviewed. These individuals scored in the acceptance and adaptation stages, with IDI DO scores ranging from 122-139.

Results from the interviews were divided into five domains clustered by question topic, which include the following: a) cultural background and personal development of intercultural competence, b) definition of intercultural competence, c) characteristics of intercultural competence, d) recognizing when substantial cultural factors are at play, and e) interculturally competent international school administrators.

At the end of each interview, administrators were asked what was the most important item discussed. This approach was used to help summarize interviewee key ideas and themes. Research also suggests qualitative interviews should end with a question allowing respondents to comment on any topic covered in the interview or on the interview itself (Clifford, 2013). Administrators summed up their major thoughts, which are summarized in the following quotes. Admin A, I, and M, respectively, felt reflection was the most important item discussed:

“I would say a commitment to reflection. Even more so maybe even in openness, openness is necessary but if you don’t do anything worth it, with the information that you’ve sort of taken in, that doesn’t mean a whole lot.”

“Reflection is a huge part of learning, whether you’re a student or an adult, if there’s no reflection there’s really no room for growth and learning. So reflection is an obvious component of any learning. If you’re reflecting, you can continue to learn and reflect and learn. It’s a cycle that you have to constantly continuously go through.”

“I think that this reflection piece is really important for me. So, I guess the most important thing that we talked about is just the fact that it is a reflective piece.”

Admins N, D, and K, respectively, indicated the fact that developing intercultural competence is a life-long journey and something that one must strive to achieve:

“Developing intercultural competence is something that I think is a lifelong journey, it’s not something that because I have a title and a position therefore I can sit back and relax. It’s something that you have to I personally think you have to work very hard.”

“The person, intercultural competence comes down to personal growth and development, the person, not their level of education, not their level of experience in terms of administration, but their willingness, as a person, to grow and develop.”

“The learning and the humility that comes with intercultural competence.”

Admin C expressed how curiosity was the major take-away:

“Wow, of all the things that I have mentioned today I think probably the most important was about curiosity. I am curious and I am curious to know ‘why’ about other cultures.”

Admin G elaborated that flexibility was the most important item discussed:

“I think it’s probably that flexibility, so flexibility of mind, a flexibility of approach. It’s that whole being able to see 2 points of view, or more points of view, of seeing things through different eyes, being able to put yourself in different shoes and understand that.”

Admin F and O, respectively, cited interactions with others and being genuinely interested in other cultures while building towards understanding:

“I think that anyone in any sort of leadership role, again, has to genuinely value and care about people regardless of their cultural background, their race, their socioeconomic status, but really again, just the genuine interest in people.”

“It’s how you interact with different humans and be open to them and understanding. That’s the central thing.”

These quotes include many of the themes previously discussed throughout all of the domains, including reflection, flexibility, curiosity, a life-long journey, and a need for cultural awareness and understanding. While each administrator had a slightly different take on the most important aspect discussed, they all revolved around the major themes that emerged through the domains. A more detailed analysis, along with an interpretation of the interview results, is contained in Chapter 5.

Conclusion

The 260 international school administrator respondents to the IDI survey came from a diverse and highly educated background. Two-thirds were male and one-third were female, almost three-fourths had lived outside of their home country for 10 years or more, 17 different nationalities were represented, 88% held advanced degrees, almost 70% had taken 3 or more multicultural or intercultural communication courses/workshops, and around half were conversationally fluent in at least two languages. Of the administrators in the survey, 92% were in education 12 years or more, 87% were administrators for four or more years, 83% were in international education for seven or more years, and 57% were international school administrators for seven or more years. The intercultural competence of international school administrators, as measured by the IDI (research question 1), was answered in the descriptive section of the data. The mean DO score for the sample of 260 international school administrators was 102.49. Results placed 64.6% of respondents within the minimization stage. The IDC represented a bell curve from a monocultural mindset to an intercultural

mindset, with respondents distributed with the following scores: 1.5% denial, 15.4% adaptation, 64.6% minimization, 16.9% acceptance, and 1.5% adaptation.

The analytic statistics provided data regarding the factors impacting the intercultural competence of international school administrators (research question 2) and helped examine the differences in the level of intercultural competence based on different factors (research question 3). Significant differences among the factors were found in the areas of age, multicultural or intercultural communication courses/workshops, languages spoken, experience in P-12 education, experience in P-12 school administration, and experience in P-12 international school administration.

In the final section of the chapter, the characteristics of international school administrators whose IDI profile reflected an intercultural mindset (research question 4) were presented. A total of 15 administrators from the sample who were furthest along the IDI continuum were interviewed. These individuals scored in the acceptance and adaptation stages, with IDI DO scores ranging from 122-139. Administrators who were interviewed discussed their cultural background and personal development of intercultural competence, their definition of intercultural competence, the characteristics of intercultural competence, how to recognize when substantial cultural factors are at play, and what an interculturally competent international school administrator looks like. Themes from each domain emerged from the data, with the most consistent factors discussed across all groups being reflection, flexibility, curiosity or a desire to learn, and a need for cultural awareness and understanding. A further summary, discussion, and analysis of all findings are located in Chapter 5.

CHAPTER 5: SUMMARY AND DISCUSSION

Introduction

This dissertation built on the existing research in intercultural competence, with a primary focus on international school administrators. The purpose of this study was to identify the factors contributing to the intercultural competence of international school administrators employed in East Asia Regional Council of Schools (EARCOS) member schools. Four specific questions were asked:

1. What is the intercultural competence of international school administrators as measured by the Intercultural Development Inventory (IDI)?
2. What factors impact the intercultural competence of international school administrators?
3. Is there a difference in the level of intercultural competence based on the following factors:
 - Gender
 - Age
 - Nationality
 - Number of years living outside of passport country(ies)
 - Level of education held
 - Number of multicultural or intercultural communication courses/workshops taken
 - Number of languages spoken (at least conversationally fluent)
 - Number of years' experience in pre-school through post-secondary education

- Number of years' experience as a school administrator in any pre-school through post-secondary education
 - Number of years' experience in international schools
 - Number of years' experience as an international school administrator
4. What are the characteristics of international school administrators whose IDI profile reflects an intercultural mindset?

The DMIS served as the theoretical framework for the study and the IDI v. 3 was used to quantify and measure intercultural competence as expressed by the Intercultural Development Continuum (IDC). Interviews with international school administrators who were operating within an intercultural mindset were completed to obtain additional information on life factors potentially influencing development across the intercultural continuum. This chapter contains a summary and discussion of findings from the data analysis, organized by the research questions. Implications for practice, strengths and limitations of the study, and recommendations for future research are also discussed.

Discussion of the Findings

The significant findings of the research study are presented in this section, divided by the research questions. The quantitative findings regarding international school administrators' level of intercultural competence and significant factors contributing to the development of intercultural competence are reviewed and discussed. This is followed by a review and discussion of the qualitative interview data regarding the characteristics of international school administrators whose IDI profile reflected an intercultural mindset.

Level of Intercultural Competence of International School Administrators

The 260 international school administrator respondents came from a diverse background. In regards to personal characteristics, two-thirds were male and one-third were female, almost three-fourths had lived outside of their passport country or countries for 10 years or more, and 17 different nationalities were represented. The group was highly educated, with more than 88% holding advanced degrees and almost 70% had taken three or more multicultural or intercultural communication courses/workshops. Perhaps most impressively, almost half were conversationally fluent in at least two languages. In terms of experience, the sample of international school administrators had a lot, with 92% having worked in the field of education 12 years or more, 87% having been administrators for four or more years, 83% having been in international education for seven or more years, and 57% having been international school administrators for seven or more years. The sample was a well-educated, well-experienced, and diverse group of international school administrators that is likely a good representation of the total population.

The descriptive statistics included an overview of the IDI results, which targeted the following research question: 1) What is the intercultural competence of international school administrators as measured by the Intercultural Development Inventory (IDI)? The mean developmental orientation (DO) score for the sample of 260 international school administrators was 102.49, placing the sample at the 57th percentile, just above the IDC average of 100 and in the minimization stage of the continuum. A total of 64.6% of respondents scored

within the minimization stage, with only 18.4% of respondents placing in the acceptance or adaptation stages.

Minimization is the final monocultural stage on the IDC. Here, individuals are familiar with dissimilar cultures and aware of differences in cultural patterns, yet focus primarily on unifying frameworks; differences are understood largely from one's own cultural perspective. Cultural differences are perceived and trivialized, but not negatively viewed. It is assumed that cultures are basically the same and that differences exist at the surface only. The developmental goal to resolve in minimization is a recognition of one's own culture and how it is different from others. As Bennett (1999) remarked, "I have yet to hear anyone at this stage say, "There's a single universal truth in the universe, and it is *not* what I believe" (p. 44).

The majority of administrators in this study lead their schools assuming others share similar values and cultural perspectives as they do. The results are surprising given the diversity represented in the sample, as well as the fact these individuals are often leading culturally rich school systems in international contexts. Compared to similar studies, international school administrators did have a higher mean than other groups (mean = 102.49). Fretheim's (2007) study of international teachers had a mean DO score of 98.64, Davies' (2010) study of international teachers had a mean DO of 99.23, El Ganzoury's (2012) study of domestic USA teachers had a mean DO score of 96.9, Bayles' (2009) study of domestic USA bilingual school teachers had a mean DO score of 98.6, and Steurenagel's (2014) study of international school counselors had a mean DO score of 99.6. Results of this study suggest international school administrators are

approximately 7-12 percentile points higher on the IDC DO than other educator samples from previous studies. Despite the moderately higher DO score compared to similar groups, the fact remains that the majority of international school administrators are operating out of the minimization stage.

This finding is important for administrators in international schools to understand, especially considering their role and responsibilities within an international school and the necessity for administrators to lead effectively within and among a wide range of cultural diversity. Those in minimization tend to highlight commonalities as a strategy for navigating different values and practices. This approach is more often experienced by non-dominant group members living within a larger cultural community, which is very common in international schools. As Hammer (2013) pointed out, minimization can have survival value for non-dominant culture members and often takes the form of “go along to get along” (p. 34). For international school administrators, perhaps minimization is a good initial strategy when arriving to a foreign place with dissimilar cultural values. However, to be effective long-term, international school administrators must move beyond this stage and purposely seek out further intercultural competence development.

Another area with significant results was within international school administrators’ perceived orientation (PO). The PO is how respondents see themselves in regards to their intercultural competence. Here, international school administrators had a mean of 125.3, creating a 22.8 orientation gap between what the assessment measured as their accurate score (the DO) and where the administrators believed they fell (the PO). This is 1.5 standard deviations above the

actual DO. According to Hammer (2013), a PO score that is 7 or more points higher than the DO score indicates an overestimation of the level of intercultural competence. This sample was three times that difference and participants significantly overestimated their DO score. An actual score of 125 would have placed the group well into the acceptance stage and on the verge of adaptation. International school administrators had a drastically high perception of their intercultural competence. To put it bluntly, international school administrators were not as interculturally competent as they thought they were. This is a potentially precarious situation where overconfidence of ability to operate within intercultural situations could result in negative consequences. Administrators overemphasized their own competence around cultural differences and diversity issues and may view tolerance as sufficient (Hammer, 2013). It is important for administrators to be aware of this gap and consider areas to improve. Increasing cultural self-understanding, including awareness around power and privilege as well as other patterns of cultural difference, culture-general frameworks, and culture-specific patterns, will likely lead to actionable change.

Factors Influencing the Intercultural Competence of International School Administrators

The analytic statistics section in chapter 3 included the results used to determine whether there was a difference in international school administrators' intercultural competence based on the various independent explanatory factors. The analysis was conducted with the goal to answer the following research questions: 2) What factors impact the intercultural competence of international school administrators?, and 3) Is there a difference in the level of intercultural

competence based on different factors? Specific factors included in this study were: gender, age, nationality, number of years living outside of passport country(ies), education level, number of multicultural or intercultural communication courses/workshops taken, number of languages spoken (at least conversationally fluent), number of years' experience in pre-school through post-secondary education, number of years' experience as a school administrator in pre-school through post-secondary education, number of years' experience in international schools, and number of years' experience as an international school administrator. Independent t-tests or one-way analysis of variables (ANOVAs) were used to analyze the results.

No significant differences were found for factors in the following areas: gender, nationality, education level, and experience in P-12 international school education. Significant differences were found in the following areas, which will be further discussed in this section: age, number of years living outside of passport country(ies), multicultural or intercultural communication courses/workshops, languages spoken, experience in P-12 education, experience in P-12 school administration, and experience in P-12 international school administration. When the ANOVA difference was significant, eta-squared (η^2) was examined to determine the effect size. All of the eta-squared results were between .01 and .058, indicating a small effect size. For these factors, the Least Significant Difference (LSD) method was used as a post hoc test to determine where the differences were among the categories or levels of the factors. The results for cultural disengagement are mentioned, but not thoroughly discussed, as they are unrelated to the research questions and outside the scope of this study.

Age. Age had a significant difference in perceived orientation, defense, and cultural disengagement. For perceived orientation, the 41-50 age group had a significantly higher perceived orientation score than the 31-40 and 51-60 age groups. Results for the defense stage demonstrated the 41-50 age group had a significantly higher defense score than the 31-40 age group. A higher score on defense for the 41-50 age group indicated the stage is more resolved for that group. However, it should be noted the mean of the other ages was still above 4.0, indicating that, overall, the stage had been resolved. For cultural disengagement, the 31-40 and 41-50 age group had a significantly lower cultural disengagement score than the 51-60 and the older than 61 age groups. A lower score meant the measurement is less resolved. This indicated those who were younger (31-50) were not as strongly connected toward a primary cultural community as those who were older (51+).

While age does have a significant, yet small effect size on some of the factors, it is difficult to pull anything tangible out of the findings. The 41-50 age group had a higher perceived orientation than the other groups and a higher defense score (meaning more resolved) than the 30-40 age group. The “real-world” significance behind this result is hard to come by and may be a result of the factors being gathered in age categories rather than as a continuous variable. The 41-50 age group included almost 50% of the entire sample. In addition, age was not significantly correlated with the developmental orientation overall ($r = .05$). Previous studies show mixed results on the influence of age on intercultural competence (Bayles, 2009, El Ganzoury, 2012; Frethiem, 2006; Steuernagel, 2014;

Yuen, 2010), and this study has limited support for any type of meaningful correlation between age and the development of intercultural competence.

Number of years living outside of passport country(ies). The number of years living outside of passport country or countries had significant differences in developmental orientation, orientation gap, denial, defense, and reversal. This was one of the more significant areas where time spent abroad indicated an impact on the development of intercultural competence. Perhaps the most important finding was the DO scores for administrators with 10 or more years living outside of their country of passport were significantly higher than those with less than 10 years. In addition, scores indicated that administrators who had spent less than 10 years living outside of their passport country had a significantly higher orientation gap, meaning that the difference between their DO and PO was further apart than those who have spent more time overseas. Results also indicated that administrators with less than 10 years' experience abroad had significantly lower denial scores (stage less resolved), lower defense scores (stage less resolved), and lower reversal scores (stage less resolved).

Administrators with 10 or more years' experience were significantly higher in key areas. While the 10-year mark is by no means the "magic number," the results do indicate that more experience outside of an individual's passport country increases the likelihood of being more interculturally competent. Frethiem (2006) concluded almost identical findings, stating that international school educators with over 10 years' experience living overseas would be more likely to score in the acceptance and adaptation stages of the IDC. Other likeminded studies tend to produce similar results, as Straffon (2001), Steuernagel (2014), Westrick and Yuen

(2007), and Davies (2010) found positive correlations between the level of intercultural competence and time lived abroad. In their research with the IDI, Endicott, Bock, and Narvaez (2003) found that intercultural development was strongly related to multicultural experiences. The authors proposed that those with more cultural experiences would have a larger and more complex repertoire of cultural schemas. Simple logic would likely agree with this finding: The more one is exposed to diverse environments the more opportunity there is to develop intercultural **competence**.

Multicultural or intercultural communication courses/workshops taken. Multicultural or intercultural communication courses/workshops taken had significant differences in developmental orientation, orientation gap, defense, and reversal. The developmental orientation scores indicated that administrators with 3-4 courses/workshops scored lower on the IDI continuum, had a larger gap between the DO and the PO, and had a lower defense and reversal stage scores than administrators who had taken 1-2 courses and those who had taken 5-9 courses. This was a confusing finding which indicated those with 3-4 courses are somehow less interculturally competent than those with fewer courses/workshops and those with more courses/workshops. Is it possible those who take between 3-4 courses become overconfident in their multicultural abilities and actually regress as a result of education and training? Perhaps, but this finding was more likely the result of a poor survey question which did not adequately define what should be included as a multicultural or intercultural communication courses/workshop. A multicultural 45-minute workshop and a semester long, 3-credit course could both be counted as “one.” In addition, none of these levels were below the 3.99 mark,

indicating that all issues have been resolved. While statistically significant in this study, there is likely no real-world application to this result.

One take-away was that those who had 5 or more multicultural workshops/courses taken had a DO average of 105.29, which was higher than the other group clusters and at the 65th percentile, compared with the sample average of the 57th percentile. Other similar-minded studies by DeJaeghere and Zhang (2008), Davies (2010), El Ganzoury (2012), and Steuernagel (2014) found that participation in professional development related to intercultural competence had a positive impact. The findings from this study indicated courses or workshops may assist in developing intercultural competence.

Languages spoken. Another factor where significant differences were found was within languages spoken. Here, scores from the cultural disengagement scale indicated those administrators with only one fluent language scored significantly higher than those who are fluent in two or more languages. A high score on the cultural disengagement scale means an individual feels more connected toward a primary cultural group. Or, stated conversely, those who were conversationally fluent in two or more languages were not as strongly connected toward a primary cultural community as those who only spoke one language. This suggests those international school administrators who can converse in two or more languages may find themselves experiencing connections with multiple cultural groups and may not identify with one primary group. However, while these statistical differences emerged, all scale scores were above a mean score of 4.00, which reflected a “resolution” of cultural disengagement; that is, the sample is not substantially experiencing a disconnection from a primary cultural

community. In addition, there is no overall link between the number of languages spoken and the DO score for this sample. This finding is similar to other related IDI studies. Pederson (1998) found no correlation between IDI scores and second language acquisition. Park (2006) also found no relationship between intercultural competence and linguistic competence of pre-service teachers. While not statistically significant, Fretheim's (2007) research suggested connections between the more languages spoken and higher IDI developmental scores. Davis (2012) also found positive, but not significant, correlations between the number of languages spoken and intercultural competence. In general, previous research on the relationship between the number of languages spoken and intercultural competence showed relatively few significant relationships.

Experience in P-12 education. In the factor of all experience in P-12 education, the cultural disengagement scale indicated that administrators with the most experience (30 or more years) in the field of education scored significantly higher on cultural disengagement than administrators with fewer years of experience. This indicated that those who had the most experience in education were more strongly connected toward a primary cultural community than those with less experience. Perhaps this is the result of developing a stronger identity toward a primary cultural group as one gains more life experiences. Or, it could mean those who are young in their education career are still coming to terms with their own cultural identity. Once again though, each groups' scale scores were above 4.00, meaning cultural disengagement had been resolved according to the IDI. No other significant relationships were found. This is similar to DeJaeghere and Zhang's (2008) findings that neither years of experience as a teacher nor years

of experience in the school district was found to have a significant correlation with intercultural competence. Other researchers have also reported no significant relationship between intercultural competence and years working in an international school (Fretheim, 2007) and years working as an international school counselor (Steuernagel, 2014).

Experience in all P-12 school administration. In the factor of experience in all P-12 school administration, significant differences were found in the scale score of acceptance. Acceptance scores indicated that administrators with less than four years of administrative experience had significantly lower acceptance scores than administrators who had four or more years of administrative experience. Individuals at the acceptance stage recognize that their own cultural pattern is only one of many cultural worldviews that are all equally complex. In this stage, culture is viewed as a means for organizing human behavior, and acceptance is the understanding that different ways of accomplishing this exist. Novice administrators with less than four years' experience are still working through this stage of development. The scale score of 3.96 also indicates this is an unresolved area for the group. This finding reinforces the notion that the majority of administrators with less than four years' experience are operating in the minimization stage and will need to build toward the acceptance stage of development. While the four-year mark may not be the specific point of success, it does lend support to Ericsson, Prietula, and Cokely's (2007) finding that it takes time to become an expert. Their research shows that even the most gifted individuals in any discipline need a minimum of 10 years (or 10,000 hours) to become truly an expert. Similar research on teacher competence suggests five

years is the threshold where the effect of teacher experience begins to level off (Stronge, 2007).

P-12 international school administration. For the factor of experience in P-12 international school administration, significant differences were found in the scale scores of reversal and acceptance. Scores for reversal indicated that administrators with less than seven years of administrative experience had a significantly lower reversal score than those with seven to twelve years of experience. These administrators were more likely to feel that other cultures are better than their own (Hammer, 2013). Reversal is often correlated with cultural disengagement, and while cultural disengagement scores were not significantly different, the finding of reversal being significantly lower for those with less than seven years of experience supports the previous finding of lower cultural disengagement for those with less experience.

Scores for acceptance indicated that administrators with less than seven years of experience had a significantly lower acceptance score than those with seven or more years of experience. Once again, these findings were aligned with previous results indicating that those with less international experience were unresolved within the acceptance stage of development and thus not as interculturally competent (Davies, 2010; Steuernagel, 2014; Straffon, 2001; Westrick & Yuen, 2007). In Steuernagel's (2014) path analysis results, he found time spent overseas was significantly predictive of counselors' level of intercultural competence. He concluded that as international school counselors spend more time outside of their passport country, they are more readily available to make meaning of their experience with cultural difference and progress along the IDC continuum.

Characteristics of International School Administrators Whose IDI Profile Reflects an Intercultural Mindset

A unique feature regarding this research study was the inclusion of interviews with select international school administrators whose IDI profile reflected an intercultural mindset. This directly targeted the following research question: 4) What are the characteristics of international school administrators whose IDI profile reflects an intercultural mindset? A total of 15 ($N = 15$) international school administrators from the sample who were furthest along the IDI continuum were interviewed. These individuals scored in the acceptance and adaptation stages, with IDI DO scores ranging from 122-139, which placed all of them in the 95th percentile and above (Hammer, 2013).

The five domains generated from the interview guide questions included: a) cultural background and personal development of intercultural competence, b) defining intercultural competence, c) characteristics of intercultural competence, d) recognizing when substantial cultural factors are at play, and e) being an interculturally competent international school administrator. A summary and findings from each domain are discussed in this section.

Cultural background and personal development of intercultural competence. While the 15 interviewees were a diverse group of individuals, the administrators shared similar fundamental points regarding their cultural background. Family upbringing, a yearning for travel and exploration, having an experience of being a cultural minority, growing up in multiple locations, speaking more than one language, and having a multicultural marriage were all readily mentioned as having an influential impact on their cultural background. While not

as consistent across all interviewees, a few other significant themes included administrators not necessarily feeling a strong connection to one cultural group, growing up as a “third culture kid,” and adopting children who were from a different cultural group.

When asked about their own personal development of intercultural competence, all mentioned intercultural experiences as a major part of their development. Goh and Yang (2011), who interviewed culturally competent counselors, also came to the same conclusion. They found that culturally competent counselors had a strong desire to actively participate and engage in other cultures. This finding supports the quantitative data in regards to differences in development orientation scores, as those who have been abroad longer were further along the intercultural competence continuum. Other prominent themes regarding administrators’ personal development included a curiosity towards learning about other cultures, having intercultural friendships/relationships, engaging with a diverse community, reflecting and learning from mistakes, and speaking more than one language.

One of the more interesting items that emerged from the interviews was the inclusion of a “transformational experience” that spearheaded the administrators’ own development of intercultural competence. Ten of the administrators mentioned a specific moment in their life that they described as having a profound impact on their development and understanding of intercultural competence. For some, it was a moment of cultural incompetence that led to a desire to learn more or improve their skills. For others, it was a decision to immerse themselves in a culture group previously unknown. Many discussed the first move abroad to a

foreign land. The stories the interviewees shared were highly descriptive, and were generally told with a sense of pride or with a lesson to be learned. It seems these moments were a turning point for many of the administrators in their own development of intercultural competence.

What stands out most from this question cluster was the fact there was no “one-size-fits-all” way to develop intercultural competence. These 15 interculturally competent administrators all referenced different significant moments, events, or experiences that helped them develop intercultural competence throughout their life. As Cushner and Mahon (2009) put it, “There is no exact blueprint for building intercultural competence” (p. 304). Rather than a prescribed path, intercultural competence was developed and strengthened in varied ways. That being said, there were enough overlapping areas—family upbringing, a yearning for travel and exploration, having an experience of being a cultural minority, growing up in multiple locations, speaking more than one language, having a multi-cultural marriage, growing up as a “third culture kid,” adopting children who were from a different cultural group, and having a culturally transformational experience—that suggest a key number must occur along the path to intercultural competence. There appears to be a unique mixture of these moments, events, or experiences needed to develop intercultural competence that is different for each person. It matters much less when or how these occur, as long as enough factors were present to influence the development of intercultural competence.

Defining intercultural competence. Administrators were asked how they define intercultural competence. The most significant responses reported by the

administrators for a definition of intercultural competence included a need for listening and reflecting, a need for awareness or understanding of cultural differences, and a need to be open-minded. There was consistency between what the administrators in this study expressed and what previous research suggests. For example, there is consensus among researchers that intercultural competence refers to an individual's ability to function effectively across cultures (Whaley & Davis 2007). Furthermore, the administrators identified the same core components that intercultural scholars in Deardorff's (2006) study used to define intercultural competence. She found consensus or near consensus with the experts' definitions that included components of understanding others' world views, cultural self-awareness, adaptability and adjustment, skills to listen and observe, and general openness toward intercultural learning and to people from other cultures. In the end, the definition that was most widely agreed upon was "The ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2006, p. 247). Similarly, Johnson, Lenartowicz, and Apud (2006) defined intercultural competence as "an individual's effectiveness in drawing upon a set of knowledge, skills, and personal attributes in order to work successfully with people from different national cultural backgrounds at home or abroad" (p. 530). There is remarkable consistency between these definitions of intercultural competence and the definitions provided by the interculturally competent international school administrators. This is not surprising given the reflectivity, mindfulness, and staying in touch with the scholarship that is required to be at the stages of acceptance and adaptation.

Characteristics of intercultural competence. The interviewees were asked to describe the characteristics an interculturally competent international school administrator possesses. That question was then followed up by asking the interviewee, “If there were a recipe for making an interculturally competent administrator, what ingredients would you include?” Predominant themes were similar to what administrators expressed as important when developing their own intercultural competence. These included experience in a diverse setting, knowledge of other cultures, openness, curiosity, and a need for reflection. Once again, feedback from this question reinforced the concept that becoming interculturally competent requires a mixture of different life experiences and personal traits. Comments such as, “I think it does help if a person has been curious, has been traveling around and has had a wide variety of experiences with people, just getting out into the world” (Admin M), “Learning where people come from and why people develop perspectives that they have...” (Admin J), “I think the characteristics that will show that openness and that kind of thirst for knowledge and understanding of the cultures that surround them” (Admin H), and “I think the ability to walk in someone else’s shoes is a very important characteristic” are all indicative of the many “ingredients” that make up the “recipe” for developing intercultural competence. Many findings in this study are congruent with Walker and Cheong’s (2009) qualitative study of administrators at international schools in Hong Kong. They highlighted important elements of intercultural competence which included understanding values, norms and beliefs of students, understanding the cultural context of a situation and appropriately

choosing the correct leadership style, and using culturally sensitive conversation techniques.

Interestingly, one area readily omitted from discussion with the international school administrators was the topic of education and training. This subject rarely came up during conversations and is surprising given that the interviewees were a highly experienced and educated group of international school administrators. All would have had formal training and been exposed to a wide range of professional development opportunities. Despite this, and despite many different opportunities to discuss workshops or trainings during the interview, real world experiences were discussed at a significant greater frequency than any type of formal education or training.

Recognizing when substantial cultural factors are at play.

Administrators were asked about how they recognize when substantial cultural factors are at play. All 15 administrators mentioned communication as the primary way cultural factors were recognized. Given that all the administrators were in the acceptance or adaptation stage of intercultural competence development, this response is right in line with what research supports. Bennett (2004) wrote how those in the acceptance stage are adept at identifying how cultural differences operate in a wide range of human interactions, while Hammer (2013) discussed that those at acceptance can recognize culturally different ways to make sense of and respond to cultural differences and similarities. Certainly, an ability to quickly recognize cultural differences through communication styles goes a long way in understanding the cultural perspective of another individual. In regards to the adaptation stage, the capability to consciously reframe cultural information and

observation is a key component. Administrators at this stage are able to make sense of cultural differences and have the ability to take perspective or shift frame of reference with other cultures (Hammer, 2013).

Two other major themes were brought forward regarding recognizing when substantial cultural factors are at play. Ten administrators included having cultural specific knowledge as critical. According to Hammer (2013), those at the adaptation stage on the IDC have an increased repertoire of cultural frameworks and behaviors available to effectively bridge cultural commonalities and difference. International school administrators generally operate in incredibly diverse and dynamic environments. Having and knowing when to utilize cultural specific knowledge gives those administrators a major advantage. The third major theme brought forward by the international school administrators in regards to recognizing cultural factors was the ongoing practice of reflection. As Hammer (2013) wrote, “An acceptance orientation is curious to learn how a cultural pattern of behavior makes sense within different cultural communities. This involves contrastive self-reflection between one’s own culturally learned perceptions and behaviors and perceptions and practices of different cultural groups” (p. 35). In addition, constant reflection allows the intentional perspective taking of alternative cultural views. Through the practice of reflection, the interculturally competent international school administrator actively attempts to increase his or her repertoire of cultural behavior, a necessary component of both acceptance and adaptation.

Being an interculturally competent international school administrator.

Interviewees were asked to discuss differences between an international school administrator who is interculturally competent and one who is not. The most

significant theme brought forward by the interviewees was that an international administrator who is not interculturally competent would likely not be an effective administrator. One of the administrators simply replied that a school administrator who is not interculturally competent would obviously not be a good administrator, while another stated an administrator who is culturally incompetent would not be reaching out to the community or making efforts to try to build those bridges. Others discussed issues relating to not developing a true understanding of a situation or making sweeping generalizations about students and families. This finding is closely related to previous work done by Goh (2005) and Goh, et al. (2012). Goh (2005), in discussing the relationship between intercultural competence and master therapists, labeled it an inextricable relationship and highlighted how the research between intercultural competence and expertise in mental health counseling is interconnected. Building off this knowledge base, Goh et al. (2012), interviewed six therapists who had been nominated as expert multicultural counselors and therapists by their peer group. The research findings aligned with Goh's (2005) assertion that being culturally competent and being a "master therapist" are closely linked together. Research from this current study lends support to the previous findings, as an international school administrator who is not interculturally competent will likely not be an effective administrator.

Another typical theme discussed when asked about identifying an interculturally competent school administrator was a need for differentiation between situations. The interviewees implied that an interculturally competent school administrator has the ability to adapt to different cultural situations, whereas one who is not will simply rely on old habits or what comes naturally. One

administrator stated, “I suppose the easiest way to distinguish is those who apply the same responses to the same problems regardless of where they are, versus those who are contextually specific and take context into consideration” (Admin A). Others spoke of repeating what had worked before, irrespective of the cultural situation. The other typical theme that emerged was a need for reflection, mentioned by eight of the international school administrators. This was a common theme throughout the entire interview and showed up under this domain as well. One administrator responded, “What comes to mind with this question is thinking about all the mistakes that I have made. I guess the ability to really reflect on those experiences has been really important” (Admin N).

Research by Goh et al. (2012) on culturally competent therapists also revealed this same necessity. Therapists who were interviewed emphasized the importance of knowing who they were as an aspect of developing intercultural competence. The authors wrote, “This involves introspection, examining one’s own biases, and an investigation of one’s own culture and how this has affected the self” (p. 48). Hammer (2013) contends that the development of intercultural competence “involves contrastive self-reflection between one’s own culturally learned perceptions and behaviors and perceptions and practices of different cultural groups” (p. 35). In order to move along the continuum, reflection is a critical component for an international school administrator. Through a deliberate and structured process, international school administrators can engage in reflection by exploring their personal opinions and attitudes, understanding their relation to others, and using daily interactions to help build awareness, knowledge and skills towards broader social and cultural issues.

Implications for Practice

Intercultural competence is an ever increasing prerequisite for being a highly-effective international school administrator. Those working in international environments need a deep understanding of diversity and identity, an interpersonal capacity of working with others from dissimilar backgrounds, and an understanding of and ability to address social issues. The necessity of intercultural competence is discussed in virtually all 21st century learning competencies, is a vital learning outcome of the International Baccalaureate program, and is included in most international schools' vision or mission statements. It is a goal all within the field of education should strive to achieve. This section identifies a number of important contributions of this study to school administration practice in international schools.

The vast majority of international school administrators in this study had a developmental orientation score of minimization. Minimization highlights commonalities in both basic human needs and universal values and principles that can mask a deeper understanding of cultural differences (Hammer, 2013). In this stage, the intercultural competence developmental strategy is to increase cultural self-understanding, including awareness around power and privilege as well as other patterns of cultural difference (e.g., conflict resolution styles), culture-general frameworks (e.g., individualism/collectivism), and culture-specific patterns (Hammer, 2013). International school administrators should seek out professional development opportunities and engage in life experiences which support the movement to the intercultural mindset stages of acceptance and adaptation. Additional educator training and development placing intercultural competence at

the foundation and broadening educators' understanding and ability to think, communicate, and interact in culturally different ways and from multiple perspectives should be of primary importance (Cusher & Mahon, 2009).

This research also supports the notion that becoming interculturally competent requires real-world experience and time in culturally diverse environments. Length of time abroad showed a significant relationship with the developmental orientation of intercultural competence. Those who spent 10 or more years abroad had a significantly higher IDC score. While 10 years is by no means the "magic number," time outside of an individual's passport country influenced intercultural development for this sample. For international school administrators, time spent abroad should be considered necessary, but not sufficient. An analogy to this is learning how to swim. If one wants to learn to swim, time in a pool is generally required. However, just because one enters the pool does not mean the person will learn to swim. It takes coaching, practice, and lots of hard work. This is similar to developing intercultural competence. Mere exposure to culturally different environments will not, on its own, make one more culturally competent. Far more important is how the individual, or in this case the international school administrator, takes advantage of the opportunity and, like the swimmer, receives coaching, training, and opportunities to improve. Exposure to culturally different environments combined with a concentrated effort to become more interculturally competent is where real progress occurs.

International school administrators can take some comfort in knowing they are more interculturally competent than other similar cohorts studied. Results of this study suggest international school administrators are approximately 7-12

percentile points higher on the IDC DO than other educator samples from previous studies (i.e., Bayles, 2009; Davies, 2010; El Ganzoury, 2012; Fretheim, 2007; & Steurenagel, 2014). That being said, the perceived orientation of this sample of international school administrators was significantly higher than the actual score and is a gross overestimation of their true abilities. International school administrators are not as interculturally competent as they think they are. Perhaps working in an international environment and engaging with a diverse community gives one the impression they are more interculturally competent than in reality. Given this information, international school administrators should strive for constant self-reflection, take part in numerous cross-cultural experiences, and enroll in professional development focused on multicultural concepts to improve their knowledge, awareness, and skills regarding intercultural competence. There must be a dedicated effort to move beyond the fallacy that simple immersion in a diverse environment leads to intercultural competence.

Much can also be learned from the international school administrators who were interviewed as part of this research. These administrators were operating at the highest levels along the IDC and have valuable insight into their own development. What stood out most was the wide-ranging paths each administrator took to developing intercultural competence. This finding is similar to what Goh et al. (2012) discovered on their research with expert multicultural therapists. The authors concluded, “the path to cultural competence is variegated and complex. Many significant life experiences, learning environments, and challenging introspection have helped these experts develop cultural competence in their careers” (p. 45). Steurenagel (2014) referred to development along the continuum

as “more an art than a science” and “idiosyncratic” (p. 192). There is no magic pill, no one-size-fits-all way to develop intercultural competence. The quantitative data from this study also lends support to this finding, as few factors produced any real-world significance when ANOVA was analyzed.

In terms of their own development, the international school administrators highlighted family upbringing, a yearning for travel and exploration, having an experience of being a cultural minority, growing up in multiple locations, speaking more than one language, having a multi-cultural marriage, growing up as a “third culture kid,” adopting children from a different cultural group, and having a culturally transformational experience that spearheaded the administrators’ own development of intercultural competence. It was clear the development of intercultural competence was a deliberate act, not merely something the administrators stumbled upon by accident. They spoke of trying times, of experiences that challenged their cultural understandings, and decisions they purposely made to go outside of their comfort zone. Most were uncomfortable with being labeled as interculturally competent, and stressed it is a life-long process, not a goal simply to be achieved and set aside. Intercultural competence is, as research and theory support, a developmental process that is not innate (Bennett, 1993; Deardorff, 2006). It takes deliberate action and effort to move along the continuum.

With regard to the characteristics an interculturally competent administrator possesses, the qualitative analysis emphasized traits such as experience in a diverse setting, knowledge of other cultures, openness, curiosity, and a need for reflection. When these administrators were asked about the most important item discussed in

regards to intercultural competence, their responses generally focused around the same characteristics. One administrator stated, “Reflection is a huge part of learning, whether you’re a student or an adult, if there’s no reflection there’s really no room for growth and learning. So reflection is an obvious component of any learning. If you’re reflecting, you can continue to learn and reflect and learn” (Admin M), while another declared, “Developing intercultural competence is something that I think is a lifelong journey, it’s not something that because I have a title and a position therefore I can sit back and relax” (Admin N). It is recommended that international school administrators wanting to further develop their own intercultural competence seek out similarly-minded opportunities and engage in purposeful thought and action to improve. Gaining more experience in a diverse setting, increasing both cultural specific and cultural general knowledge, and modifying ones’ thought process to be more open, curious and self-reflective regarding cultural experiences are all ways that will likely aid development.

The results of this study also lend support for additional intercultural training for international school administrators. Administrators in this study were primarily operating out of the minimization stage of the IDC and had an inflated perception of their own intercultural abilities. Implementing intercultural perspectives into preparation programs and current practice may improve international school administrators’ ability to lead diverse schools and establish what Connerley and Pedersen (2005) refer to as awareness, knowledge, and skills. The authors claimed, “By developing awareness and anticipating cultural similarities and differences, leaders can develop the knowledge, skills, and behaviors necessary to interact with dissimilar others in a way that leads to mutual

appreciation” (p. 46). The quantitative data from this study also supports the notion that those with the highest levels of multicultural trainings or workshops were the furthest along the IDC. Virtually all similar studies using the IDI have also come to the same recommendation: there is a need for increased professional development of intercultural competence in K-12 settings (Davies, 2010; DeJaeghere & Zhang, 2008; El Ganzoury, 2012; Hornbuckle, 2013; Pederson, 1998; Steuernagel, 2014; Straffon, 2001; Westrick and Yuen, 2007). Those working as administrators in international school environments or looking to move in that direction should explore professional development and multicultural programs, as these may have a significant impact on developing and promoting intercultural competence within the profession.

A final area where the results of this study should be considered is within hiring practices of international school administrators. International school administrators must be capable of operating effectively in a global environment while being respectful of cultural diversity. The quantitative data revealed a significant relationship between length of time abroad and the overall development of intercultural competence. This, in the simplest sense, should be considered when hiring administrators. Those who haven't had exposure to living outside of their passport country may be operating at lower levels along the continuum. Intercultural competence assessment tools, such as the IDI or CQS, may also be considered as a selection tool to predict outcomes. The empirical evidence suggests that intercultural competencies hold potential to improve international selection, as long as the assessment tool is used appropriately. Personality traits, attitudes and worldviews, and capabilities may be differentially predictive of different facets of

performance in different intercultural contexts (Leung, Ang, & Tan, 2014). It is also recommended that administrators who are responsible for staffing be interculturally competent themselves, as monocultural viewpoints may lead to poor recruitment and retention of interculturally competent staff (Hammer, 2013).

In addition, interviews with interculturally competent administrators revealed a certain sense of self-awareness related to their own personal development. It is recommended questions regarding the potential administrator's own development of intercultural competence be incorporated into the recruitment process. Questions such as "How have you developed intercultural competence through your career?", "What are the characteristics of an interculturally competent international school administrators?", and "Tell me about a time you were faced with a culturally challenging situation and how you handled it" may reveal certain life factors or events that have played an important role in their own development, and may even lend insight as to what stage of development the applicant falls along the IDC. Those interviewing potential international school administrators should look for answers resembling themes from the group of interculturally competent administrators who were part of this study: family upbringing values and experiences, a yearning for travel and exploration, having an experience of being a cultural minority, growing up in multiple locations, speaking more than one language, having a multi-cultural marriage, growing up as a "third culture kid," adopting children from a different cultural group, and having a culturally transformational. These factors impacted the development of intercultural competence for the group of administrators interviewed in this study.

Strengths of the Study

The sample size of 260 administrators representing a 47% response rate is considered a major strength of this study. The group was large and included a wide range of administrators from across the Asia-Pacific region. It was the first study of its kind specifically exploring the intercultural competence of international school administrators and sheds additional light on this understudied population. In addition, unlike many similar studies, it was not “backyard” research completed at the researcher’s place of employment (Creswell, 2014). This study was one of only two known studies of intercultural competence to span multiple countries and nationalities within the international school community. It helped fill a major gap in the literature by exploring this critical competency for international school administrators.

Another strength of the study was the choice of instrument. The IDI has the ability to define, conceptualize along a theoretical developmental model, and use a statistically reliable and valid assessment to measure intercultural competence. This was the first such study to specifically use the IDI with a large-scale sample from the school administrator population and the only such study focused on international school administrators. The IDI results also permitted the use of ANOVA testing to determine if mean scores differed for specific administrators for each factor, as well as determine which group had the higher mean scores across different factors. In addition, the examination of both the developmental scores as well as the scale scores added to the robustness of the quantitative data.

A third significant strength was the use of a mixed-methods approach to studying intercultural competence. The use of both quantitative and qualitative

methods provided a comprehensive, holistic assessment of intercultural competence. Similar research studies (i.e., Bayles, 2009; El Ganzoury, 2012; Fretheim, 2007; Pederson, 1998; Steuernagel, 2014), all called for additional intercultural competence studies utilizing qualitative methods. According to intercultural scholars, the best way to assess intercultural competence is through a mix of qualitative and quantitative measures (Deardorff, 2006). Deardorff's research found that case studies and interviews received the strongest agreement from intercultural scholars, with 90% support as the preferred method of research. Multiple forms of data were drawn from, minimizing the limitations of both quantitative and qualitative approaches. In addition, the quantitative results were better explained with a qualitative follow-up data collection and analysis.

Limitations of the Study

A number of limitations also exist within this study. The sample was taken from the EARCOS region of Asia, representing only 136 international schools worldwide out of the more than 6,000 in existence. International schools themselves are diverse, and the individuals taking part in the study come from a variety of international school environments, including American schools, British schools, bilingual schools, schools catering to the expatriate population, schools catering to the local affluent population, and schools representing a range of curriculums. All of these factors may impact the type of administrators at each school. In addition, those international school administrators most interested in intercultural competence may have been more inclined to participate.

Another limitation has to do with the researcher's bias. As an administrator in an international school, the author of this study has been engaged in the field of

international education since 2006, three years as a school counselor and subsequent years as a school administrator. He currently works in the field of international education and has access to international school administrators across the EARCOS region. Through working within this environment, the author has developed a unique perspective towards intercultural competence in both a personal and professional capacity. A comprehensive literature review was undertaken to alleviate potential errors. However, it is possible that some of the author's own personal views and biases may have influenced the findings, especially those related to the qualitative data analysis.

A third limitation was the data range used for some of the quantitative factors. The IDI online assessment only allowed multiple choice questions, up to a maximum of 12 answer choices. This meant that rather than a respondent listing exactly their age, they had to enter their age as part of a range of ages. This impacted factors where there was a large group of individuals all falling within the same range. For example, the majority of all respondents had been overseas for 10 years or more. An additional limitation related to the data ranges was the specific question regarding the number of multicultural courses or workshops taken. Data from this question produced confusing statistical results, most likely due to the wording of the question and the ranges respondents had to choose from. A respondent could count a multicultural 45-minute workshop or a multicultural 3-credit, semester long course both as "one." The statistical significance surrounding the interpretation of this data set is likely inaccurate. A better question would have been to have respondents estimate the number of hours spent in multicultural trainings, workshops, or courses.

A final limitation of the study involved the low effect sizes of all quantitative findings. When a factor was found to be significant, eta-squared (η^2) was examined to determine the effect size. All significant factors had eta-squared between .01 and .058, indicating a small effect size. Compared to other similar studies of intercultural competence using the IDI, it is common for researchers to find weak but significant correlations between IDI and DO results (DeJaeghere & Zhang, 2008; Steuernagel, 2014; Straffon, 2001; Westrick & Yuen, 2007). This made it difficult to draw any concrete conclusions, outside of the reality that development of intercultural competence is a multifaceted and complicated process. As expanded upon by the international school administrators interviewed, there was no one-size-fits-all way, no ideal recipe for developing intercultural competence. The administrators had different paths to the same end result of an intercultural mindset. With this context in mind, the low effect sizes of each individual variable make sense. Because different factors influenced different individuals differently, there is no particular factor that had a highly significant impact.

Recommendations for Future Research

School administrators working in international schools are expected to be highly effective in a diverse, multicultural environment. There remain areas that need to be further studied to help better prepare and inform those working in these communities. First and foremost, more research is needed on international school administrators' behavior, knowledge, and skills regarding intercultural competence. This is a group of administrators serving millions of children in international contexts. One area is to look at the predictive validity of intercultural

competence assessment tools. All intercultural competence models aim to predict intercultural effectiveness, which is a complex criterion (Leung, Ang, & Tan, 2014). A question needing to be answered is if intercultural competence translates into intercultural effectiveness. In addition, research on how hiring practices for those working in international schools can improve to ensure intercultural competence, or at least a desire to achieve intercultural competence, is part of the process. Additional research on international school administrators' intercultural competence will better prepare and inform those who work in this role.

The results from this study suggest the practice of trying to find relationships between life factors and IDI developmental levels at best produces small effect sizes, and generally shows no significant relationship. Similar to suggestions by Fretheim (2007) and Bayles (2009), researchers using the IDI should look beyond trying to pin-point specific factors that may contribute. The factors influencing each person vary widely, and no one factor is going to consistently show statistical significance across different samples of a similar population, and even less so when comparing samples from different populations. The literature review synthesized a lack of conclusive research findings related to what ultimately predicted intercultural competence. Previous efforts to isolate factors positively correlated to levels of intercultural competence were mixed. Numerous contradictory findings were found in the literature. In some studies, no significant correlations were identified between variables and levels of intercultural competence, while other studies identified positive relationships of certain variables with levels of intercultural competence. The recommendation for

future research using the IDI is to include other research methods outside of strictly quantitative data gathering to help inform the results.

One of the best ways to achieve this is to utilize qualitative research methods to further expand the knowledge base of intercultural competence. A research method utilized in this study was interviews with those who were operating at the highest levels of intercultural competence. It is recommended that additional research be conducted with this particular international school administrator population, to gain a more complete sense of the multifaceted and ambiguous way one develops an intercultural mindset. The goals should be to expand a mixed-methods approach to assessing intercultural competence. While self-reported measures have dominated the field, alternative measures, such as informant- and performance-based ones, have received more attention recently and should be integrated with self-reports (Leung, Ang, & Tan, 2014). In addition, interviews with those operating at higher levels of intercultural competence should take place with any particular group of people working in an international school. Additional questions to target include “What can be done to improve the development of intercultural competence in the international school world?” and “How can the development of cultural awareness, knowledge and skills become part of what is expected at all international schools?”

Similar to this, research exploring ways to increase intercultural competence in international school environments should be undertaken. As highlighted in the literature review, a common goal of virtually every international school is to produce students who will be productive global citizens. Research exploring in-country trainings, experiential learning, study abroad trips, and

curriculum or programs of study should be undertaken to see what areas have the largest impact in cultivating intercultural competence.

Conclusion

International schools have an articulated goal of cultivating students to contribute positively within a global society. This must be accomplished through deliberate planning and action, focusing on far more than simply encouraging the “rubbing of shoulders” (Walker, 2000, p. 11) of students within these schools. Given this, it is paramount to the success of the school that intercultural competence is at the forefront, not the background, of international education. The potential impact of this would influence all areas of the educational program, from building the vision and setting directions, to understanding and developing people, to designing the organization, and to leading student learning. Those who are highly interculturally competent have sophisticated, rather than ethnocentric or simplistic, constructs of cultural similarities and differences (Leung, Ang, & Tan, 2014). Intercultural competence should be considered one of the primary objectives of international education, and administrators within these schools play a vital role in achieving this reality.

The results of this research revealed international school administrators are predominately operating out of the minimization stage, a transitional stage of intercultural development. In addition, these same international school administrators have an inflated sense of their true intercultural abilities. The number of years living outside of passport country was the only factor showing a significant relationship with developmental orientation of intercultural competence. Those administrators who had spent 10 or more years outside of their

passport country had significantly higher levels of intercultural competence.

Interviews with international school administrators operating at the highest levels along the IDC demonstrated how those individuals took wide-ranging paths in developing intercultural competence. While there was no one-size-fits-all way to develop intercultural competence, it was clear development was a deliberate act that required a combination of key moments, events, and experiences that was different for each person.

International school administrators must come to understand their own worldviews and the factors influencing where they fall along the developmental continuum. They need a deep understanding of diversity and identity, an interpersonal capacity of working with others from dissimilar backgrounds, and an understanding of and ability to address social issues. As intercultural competence is developmental and inherently a learned process, there is a need for increased training of international school educators through professional development programs, for implementing intercultural education into the P-12 curriculum, and for expanding research in this area, especially in regard to additional qualitative research. To aid the development of intercultural competence, administrators should gain more experience in diverse settings, increase both cultural specific and cultural general knowledge, and modify their thought process to be more open, curious, and self-reflective regarding cultural experiences. If this can be achieved, the ambitious goals of international schools have a greater chance to succeed.

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Appendix A: Overview of Related IDI Studies in K-12 Education

Study	Research question	n	IDI Average	General Findings	Recommendations
Pederson (1998)	ICS of the early adolescent	145	Minimization	ICS positively associated with intercultural contact, gender orientation, and empathy; negatively correlated with authoritarianism	Additional IDI studies with adolescents; revise portions of the IDI; more qualitative ICS studies; explore other predictors of ICS; purposeful curriculum design
Straffon (2001)	ICS of international high school students	336	Acceptance/ Adaptation	Levels of ICS positively correlated with length of timed attending international schools. Younger students, aged 13-15, were less ethnocentric in their thinking than the older students, aged 17-19.	Examine formal and informal curricula in international schools; international school leaders to take the lead in making ICC a component of staff development; use the IDI with other secondary students for comparison purposes.
Westrick (2002)	Influence of service learning on ICS	526	Minimization	Prior participation in service-learning is not associated with higher levels of intercultural sensitivity; no specific correlations to variables were found.	Additional service learning activities with cognitive tasks and curriculum to support development of ICS
Fretheim (2007)	Assessing the ICS of international school teachers	58	Minimization	No statistically significant relationship between the background variables and a participant's IDI score. However, those with less than 5 years' experience living overseas had lower scores than those with over 10 years' experience living overseas.	More studies using the IDI in international contexts; suggests to not look for variables impacting ICS; more qualitative studies to illicit feedback.
Westrick and Yuen (2007)	Intercultural sensitivity of secondary teachers in Hong Kong	160	Minimization	Variables with the highest correlation to intercultural sensitivity were experience in working in other cultures, higher levels of education, and individuals who were older. No correlation between gender with overall IDI developmental score.	Additional professional development targeting specific stages of the DMIS, providing a range of learning activities designed to resolve individuals' own issues at the different stages of development, and integrating experience with difference.
DeJaeghere and Zhang (2008)	Development of intercultural competence among U.S. American teachers	284	Minimization	Pre-test/post-test IDI. Those who took part in a training targeting intercultural competence scored higher than non-participants. Neither years of experience as a teacher nor the number of years of experience in the school district had a significant correlation.	Direct outcomes of intercultural competency should be measured, rather than latent variables.

Study	Research question	n	IDI Average	General Findings	Recommendations
Bayles (2009)	ICC of bilingual teachers in Texas	233	Minimization	Significant difference between mean developmental score with years teaching in schools and years teaching ethnically diverse students. There were no significant differences in the scores between teacher groups for the other variables: living in a bicultural setting, years teaching in a bilingual classroom, age, gender, or level of education.	Future research to explore participants' experiences living and working with cultural difference; additional qualitative methods
Davies (2010)	ICS of teachers in an international school context	86	Minimization	Higher levels of IDI positively correlated with years living abroad, professional development related to ICS, and knowledge of a foreign language.	Further studies at international schools; increased professional development of ICS in international schools.
El Ganzoury (2012)	Assessing ICC for educational leaders	86	Minimization	Significant difference between actual IC developmental level and the perceived ICS level; demographic backgrounds were not found to be statistically significant.	Develop ICS professional development programs for educational leaders; mixed method studies to draw on more qualitative data.
Hornbuckle (2013)	Teachers' views regarding ICC	46	Minimization	Found teachers believe ICC is developed by 1) spending time with students of other nationalities, 2) through the curriculum 3) a school environment supportive of cultural diversity and 4) being proficient in English.	Increased focus on intercultural competence in leadership and professional development programs in K-12 settings, as well as further research into the outcomes of curricular and co-curricular programs in international schools
Steuernagel (2014)	ICS of School Counselors in International Schools	334	Minimization	School counselors who had coursework or professional development in intercultural communication had higher levels of ICS. Other areas correlated with ICS included the length of time studied abroad, the total years spent outside passport country, paying attention to cultural differences during travel, and frequency of personal interactions in which one tries to understand the cultural perspective of a culturally different person.	Further qualitative studies to gain new insights into ICS, as well as more professional development opportunities be provided to develop intercultural communication.

Appendix B: Interview Questions

Thank you for agreeing to participate in this interview. I am researching the variables contributing to the intercultural competence of international school administrators employed in EARCOS member schools and greatly appreciate your help in completing my study. You were selected because your Intercultural Development Inventory (IDI) profile reflects an intercultural mindset. In order to make sure that I get everything you say down accurately, I will be recording our conversation. Everything we say will be confidential and no names or identifying information will be used in the write up of the study.

Do you have any questions before we begin?

1. How do you define “intercultural competence” in international school administration?
2. How did you develop intercultural competence in your career?
3. How does your cultural identity impact you as an international school administrator? For example, the beliefs, values, rules, norms, symbols, and/or traditions that are common to your cultural group.
4. What distinguishes an ordinary school administrator from an interculturally competent school administrator?
5. Please describe what characteristics an interculturally competent international school administrator possesses.
6. How long did it take for you to consider yourself interculturally competent in your role as an international educational administrator? Can you give an example of this in action?
7. In your work as your school administrator, how do you recognize when there are substantial cultural differences at play? Please give me an example.

8. If there were a recipe for making an interculturally competent administrator, what ingredients would you include?
9. All things considered, what do you think is the most important thing that you have talked about today?
10. Is there anything else you would like to add?*

*Interview questions adapted with permission from: Goh, M., Starkey, M., Jennings, L., & Skovholt, T. M. (2012). Developing habits of culturally competent practice. In T. M. Skovholt (Ed.), *Becoming a therapist: On the path to mastery*. Hoboken, NJ: John Wiley and Sons.

Appendix C: Participant Letters

Initial Email to Participant

Dear [School Administrator],

I am writing to ask your help in advancing the research on international schools, specifically in a study of intercultural competence of international school administrators. You were selected as a possible participant because of your position of leadership in an EARCOS member school. The information gained from this study may lend insight into culturally competent leadership in international schools and be helpful in the future training and selection of school administrators.

This study has the support of EARCOS Executive Officer Dr. Dick Krajczar, and the results of the study will likely be presented at a future EARCOS leadership conference.

The survey contains 50 multiple-choice questions, plus a demographic survey, and takes approximately 20 minutes to complete.

All answers are completely anonymous. This survey is voluntary and is part of my doctoral dissertation at the University of Minnesota. Participants may withdraw at any time without penalty. This study is being conducted under the guidance and supervision of Dr. Michael Goh, mgoh@umn.edu.

To participate, please read the Consent Form below and select the link on the bottom of the page.

As a small token of my appreciation, participants will be entered into a random draw for four \$50 USD gift certificates from [amazon.com](https://www.amazon.com).

If you have any questions or comments, please feel free to contact the researcher, Daniel Jubert, at djubert@scischina.org.

Thank you for your time and consideration,

Daniel Jubert
Shanghai Community International School
Head of School -- SCIS Pudong Campuses

CONSENT FORM

Factors contributing to the intercultural competence of international school administrators: A mixed methods study

You are invited to take part in a research study of intercultural competence of international school administrators. You were selected as a possible participant because you currently work as a school administrator in an EARCOS member school. I ask that you read this form and ask any questions you may have before agreeing to be in this study.

Background information:

The purpose of this study is to identify the variables contributing to the intercultural competence of international school administrators employed in EARCOS member schools.

Procedures:

If you agree to be in this study, you will be asked to do the following: complete the Intercultural Development Inventory (IDI) and demographic survey, a 50 item online survey that measures an individual's basic orientation towards cultural difference. Completing the IDI will take approximately 20 minutes. After completion of the survey, a participant may be contacted by the primary researcher to take part in a follow-up interview. Participation in the follow-up interview is completely voluntary.

Risks of the study:

There are no known risks to participating in this study.

Benefits of the study:

There are no direct benefits that you or your institution will gain from this study.

Confidentiality:

The data from individuals' IDI will remain confidential. Individual information will not be shared with anyone. Individuals and their respective schools will not be mentioned by name, nor will I include any information that will make it possible to identify a subject in any published report. Research records will be stored securely and only the primary investigator will have access to the records.

Voluntary nature of the study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota or the EARCOS region. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and questions:

The researcher conducting the study is Daniel Jubert, Head of School at Shanghai Community International School, Pudong Campus and an Ed.D. candidate at the University of Minnesota, Department of Organizational Leadership, Policy, and Development. If you have questions you may contact him at djubert@scischina.org or (612) 246-4667. If you have any questions or concerns regarding the study and would like to talk to someone other than the researcher, you are encouraged to contact Dr. Michael Goh, advisor, at: mgoh@umn.edu or Research Subjects Advocate Line, D528 Mayo, 420 Delaware Street S.E., Minneapolis, MN 55455, USA; telephone (612) 625-1650.

Statement of consent:

By selecting below I acknowledge the following: I have read the description of the study and contents of this document. I have had an opportunity to ask questions and have all my questions answered. I hereby acknowledge the above and give my voluntary consent for participation in this study. I must be 18 years or older to give my informed consent and participate in this study. Should I have any questions about this research and its conduct, I should contact one of the individuals listed above.

Yes, I give my informed consent to complete this study:

[Link to IDI survey]

Appendix D

Participant Letters

Second Email to Participant

Dear [School Administrator],

I wanted to follow-up on the research invitation I sent earlier this week and thank you for your consideration. I realize time is precious, but I hope you will help advance the research in international education, specifically in a study of intercultural competence of international school administrators.

This study has the support of EARCOS Executive Officer Dr. Dick Krajczar, and the results of the study will likely be presented at a future EARCOS leadership conference.

You were selected as a possible participant because of your position of leadership in an EARCOS member school. The information gained from this study may lend insight into culturally competent leadership in international schools and be helpful in the future training and selection of school administrators.

The survey contains 50 multiple-choice questions, plus a demographic survey, and takes approximately 20 minutes to complete. The survey will close Wednesday, November 26th.

All answers are completely anonymous. This survey is voluntary and is part of my doctoral dissertation at the University of Minnesota. Participants may withdraw at any time without penalty. This study is being conducted under the guidance and supervision of Dr. Michael Goh, mgoh@umn.edu.

To participate, please read the Consent Form below and select the link on the bottom of the page.

As a small token of my appreciation, participants will be entered into a random draw for four \$50 USD gift certificates from [amazon.com](https://www.amazon.com).

If you have any questions or comments, please feel free to contact the researcher, Daniel Jubert, at djubert@scischina.org.

Thank you for your time and consideration,

Daniel Jubert
Shanghai Community International School
Head of School -- SCIS Pudong Campuses

CONSENT FORM

Factors contributing to the intercultural competence of international school administrators: A mixed methods study

You are invited to take part in a research study of intercultural competence of international school administrators. You were selected as a possible participant because you currently work as a school administrator in an EARCOS member school. I ask that you read this form and ask any questions you may have before agreeing to be in this study.

Background information:

The purpose of this study is to identify the variables contributing to the intercultural competence of international school administrators employed in EARCOS member schools.

Procedures:

If you agree to be in this study, you will be asked to do the following: complete the Intercultural Development Inventory (IDI) and demographic survey, a 50 item online survey that measures an individual's basic orientation towards cultural difference. Completing the IDI will take approximately 20 minutes. After completion of the survey, a participant may be contacted by the primary researcher to take part in a follow-up interview. Participation in the follow-up interview is completely voluntary.

Risks of the study:

There are no known risks to participating in this study.

Benefits of the study:

There are no direct benefits that you or your institution will gain from this study.

Confidentiality:

The data from individuals' IDI will remain confidential. Individual information will not be shared with anyone. Individuals and their respective schools will not be mentioned by name, nor will I include any information that will make it possible to identify a subject in any published report. Research records will be stored securely and only the primary investigator will have access to the records.

Voluntary nature of the study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota or the EARCOS region. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and questions:

The researcher conducting the study is Daniel Jubert, Head of School at Shanghai Community International School, Pudong Campus and an Ed.D. candidate at the University of Minnesota, Department of Organizational Leadership, Policy, and Development. If you have questions you may contact him at djubert@scischina.org or (612) 246-4667. If you have any questions or concerns regarding the study and would like to talk to someone other than the researcher, you are encouraged to contact Dr. Michael Goh, advisor, at: mgoh@umn.edu or Research Subjects Advocate Line, D528 Mayo, 420 Delaware Street S.E., Minneapolis, MN 55455, USA; telephone (612) 625-1650.

Statement of consent:

By selecting below I acknowledge the following: I have read the description of the study and contents of this document. I have had an opportunity to ask questions and have all my questions answered. I hereby acknowledge the above and give my voluntary consent for participation in this study. I must be 18 years or older to give my informed consent and participate in this study. Should I have any questions about this research and its conduct, I should contact one of the individuals listed above.

Yes, I give my informed consent to complete this study:

[Link to IDI survey]

Appendix E

Participant Letters

Second Email to Participant

Dear [School Administrator]

I wanted to follow-up one final time on the research invitation I sent last week and thank you for your consideration. This is a friendly reminder that the survey will close on Wednesday, November 26th.

I would like to include your valuable insights and experiences in a study of intercultural competence of international school administrators.

This study has the support of EARCOS Executive Officer Dr. Dick Krajczar, and the results of the study will likely be presented at a future EARCOS leadership conference.

You were selected as a possible participant because of your position of leadership in an EARCOS member school. The information gained from this study may lend insight into culturally competent leadership in international schools and be helpful in the future training and selection of school administrators.

The survey contains 50 multiple-choice questions, plus a demographic survey, and takes approximately 20 minutes to complete.

All answers are completely anonymous. This survey is voluntary and is part of my doctoral dissertation at the University of Minnesota. Participants may withdraw at any time without penalty. This study is being conducted under the guidance and supervision of Dr. Michael Goh, mgoh@umn.edu.

To participate, please read the Consent Form below and select the link on the bottom of the page.

As a small token of my appreciation, participants will be entered into a random draw for four \$50 USD gift certificates from [amazon.com](https://www.amazon.com).

If you have any questions or comments, please feel free to contact the researcher, Daniel Jubert, at djubert@scischina.org.

Thank you for your time and consideration,

Daniel Jubert
Shanghai Community International School
Head of School -- SCIS Pudong Campuses

CONSENT FORM

Factors contributing to the intercultural competence of international school administrators: A mixed methods study

You are invited to take part in a research study of intercultural competence of international school administrators. You were selected as a possible participant because you currently work as a school administrator in an EARCOS member school. I ask that you read this form and ask any questions you may have before agreeing to be in this study.

Background information:

The purpose of this study is to identify the variables contributing to the intercultural competence of international school administrators employed in EARCOS member schools.

Procedures:

If you agree to be in this study, you will be asked to do the following: complete the Intercultural Development Inventory (IDI) and demographic survey, a 50 item online survey that measures an individual's basic orientation towards cultural difference. Completing the IDI will take approximately 20 minutes. After completion of the survey, a participant may be contacted by the primary researcher to take part in a follow-up interview. Participation in the follow-up interview is completely voluntary.

Risks of the study:

There are no known risks to participating in this study.

Benefits of the study:

There are no direct benefits that you or your institution will gain from this study.

Confidentiality:

The data from individuals' IDI will remain confidential. Individual information will not be shared with anyone. Individuals and their respective schools will not be mentioned by name, nor will I include any information that will make it possible to identify a subject in any published report. Research records will be stored securely and only the primary investigator will have access to the records.

Voluntary nature of the study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of Minnesota or the EARCOS region. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and questions:

The researcher conducting the study is Daniel Jubert, Head of School at Shanghai Community International School, Pudong Campus and an Ed.D. candidate at the University of Minnesota, Department of Organizational Leadership, Policy, and Development. If you have questions you may contact him at djubert@scischina.org or (612) 246-4667. If you have any questions or concerns regarding the study and would like to talk to someone other than the researcher, you are encouraged to contact Dr. Michael Goh, advisor, at: mgoh@umn.edu or Research Subjects Advocate Line, D528 Mayo, 420 Delaware Street S.E., Minneapolis, MN 55455, USA; telephone (612) 625-1650.

Statement of consent:

By selecting below I acknowledge the following: I have read the description of the study and contents of this document. I have had an opportunity to ask questions and have all my questions answered. I hereby acknowledge the above and give my voluntary consent for participation in this study. I must be 18 years or older to give my informed consent and participate in this study. Should I have any questions about this research and its conduct, I should contact one of the individuals listed above.

Yes, I give my informed consent to complete this study:

[Link to IDI survey]

Appendix F

Participant Letters

Interview Invitation Email #1

Dear [School Administrator],

Thank you again for completing the survey on the international competence of international school administrators I sent out in November.

As part of the previous informed consent, I stated that: “*A participant may be contacted by the primary researcher to take part in a follow-up interview. Participation in the follow-up interview is completely voluntary.*”

After reviewing the survey results, your score reflects a school administrator operating with an “intercultural mindset.” An intercultural mindset is characterized by an individual who has the capability of shifting cultural perspective and bridging behavior across cultural differences. Specifically, your score indicates you are operating above the 90th percentile on the intercultural competence scale.

One of my specific research questions is: “What are the characteristics of international school administrators whose IDI profile reflects an intercultural mindset?” **I would appreciate the opportunity to interview you regarding your views and development of intercultural competence.** The interview will last approximately 30-45 minutes via Skype or telephone and can be scheduled over the next two months at a time mutually convenient to both the researcher and participant.

Everything discussed would be confidential and no names or identifying information would be used in the write up of the study. This survey is voluntary and is part of my doctoral dissertation at the University of Minnesota. Participants may withdraw at any time without issue. This study is being conducted under the guidance and supervision of Dr. Michael Goh, mgoh@umn.edu.

I greatly appreciate your support in taking part in this study and helping to advance the field of international education. If you agree to take part in the interview, please reply to this email and I will be in touch within a week to schedule a time.

If you have any questions or comments, please let me know.

Thank you for your time and consideration,

Dan Jubert

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Daniel Jubert

Head of School – SCIS Pudong Campuses

Appendix G

Participant Emails

Interview Invitation Email #2

Dear [School Administrator],

I wanted to check back in here one final time. I greatly appreciate your time and consideration.

All the best,

Dan

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Daniel Jubert

Head of School – SCIS Pudong Campuses

From: Daniel Jubert

Date: Monday, March 30, 2015 at 8:31 AM

Subject: Interview request: Intercultural competence of international school administrators

Dear [School Administrator],

Thank you again for completing the survey on the international competence of international school administrators I sent out in November.

As part of the previous informed consent, I stated that: “*A participant may be contacted by the primary researcher to take part in a follow-up interview. Participation in the follow-up interview is completely voluntary.*”

After reviewing the survey results, your score reflects a school administrator operating with an “intercultural mindset.” An intercultural mindset is characterized by an individual who has the capability of shifting cultural perspective and bridging behavior across cultural differences. Specifically, your score indicates you are operating above the 90th percentile on the intercultural competence scale.

One of my specific research questions is: “What are the characteristics of international school administrators whose IDI profile reflects an intercultural mindset?” **I would appreciate the opportunity to interview you regarding your views and development of intercultural competence.** The interview will last approximately 30-45 minutes via Skype or telephone and can be scheduled over the next two months at a time mutually convenient to both the researcher and participant.

Everything discussed would be confidential and no names or identifying information would be used in the write up of the study. This survey is voluntary and is part of my doctoral dissertation at the University of Minnesota. Participants may withdraw at any time without issue. This study is being conducted under the guidance and supervision of Dr. Michael Goh, mgoh@umn.edu.

I greatly appreciate your support in taking part in this study and helping to advance the field of international education. If you agree to take part in the interview, please reply to this email and I will be in touch within a week to schedule a time.

If you have any questions or comments, please let me know.

Thank you for your time and consideration,

Dan Jubert

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Daniel Jubert

Head of School – SCIS Pudong Campuses