TEACHERS’ VIEWS REGARDING WAYS IN WHICH THE INTERCULTURAL COMPETENCE OF STUDENTS IS DEVELOPED AT AN INTERNATIONAL SCHOOL IN SOUTHEAST ASIA: A MIXED METHODS STUDY

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Gavin Christopher Hornbuckle

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R. Michael Paige

and

Deanne Magnusson

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Dedication

To my parents Conrad and Mary Hornbuckle and Jean and Bruce Fenchel for their love and support throughout my life.
ABSTRACT

This study is a mixed methods investigation of teachers’ views regarding the ways in which the intercultural competence (ICC) of students is developed at an international school in Southeast Asia. To gather data for the study a survey was administered to approximately 90 active teachers in the high school section of an international school in Asia to which forty-six teachers responded. The statistical software SPSS was used to analyze the survey data. In addition, nine teachers were interviewed and administered the Intercultural Development Inventory (IDI). Demographic data were also gathered.

The results of the study indicate that, in the view of teachers, there are four primary ways that the intercultural competence of students is developed at an international school in Southeast Asia: 1) By spending time with students of other nationalities, 2) The way in which the curriculum is taught in the classroom, 3) By a school environment that is supportive of cultural diversity and 4) By being proficient in English. Results of the IDI show that the nine teachers to whom it was administered had a group Developmental Score that fell within the range of low Minimization, indicating a more ethnocentric world-view, which is consistent with other studies investigating the intercultural competence of teachers in K-12 settings. Teachers whose Developmental Scores fell within Polarization focused on student nationality, culture and difference to a greater extent than those whose Developmental Scores fell within Minimization. These finding indicate that teachers believe immersion in cultural difference is sufficient for the intercultural competence of students to develop, however a growing body of literature points out that this is not the case. The IDI results indicate that teachers may
not be prepared to be cultural mentors. There is a need for 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.
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“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.”

(UNESCO, 2009)

CHAPTER 1

STUDY RATIONALE

*Globalization* has become a catchall phrase for the forces that are linking the world’s peoples together, which, while present before the 21st century, seem to have accelerated to the point that they affect almost every aspect of our lives. Globalization can be defined as, “a set of processes by which the world is rapidly being integrated into one economic space.” (Gibson-Graham, 1996: 121; cited in Stromquist and Monkman, 2000: 4; (R. Michael Paige, 2005). This integration is driven in part by revolutionary changes in the way we communicate and travel.

Ease of communications and travel mean that people are interacting with each other in greater numbers and in a greater variety of ways than ever before. Communications have developed to the point that we are all seemingly one “click” away from almost anyone – or any idea. Social networking sites such as Facebook.com, which hosts more than 500 million users, are knitting the world together as never before. Today scientists in Russia or China, thanks to the internet, collaborate with US colleagues to do applied research (Bok, 2009).

High-speed travel makes it possible for business people, academics and international student recruiters from the United States to visit several cities in Asia in the space of a
The revolution in travel began in the last century but, coupled with the revolution in communication, its impact feels exponentially greater. According to the United States Department of State, 12 million US passports were issued in 2006 (Spitzberg & Chagnon, 2009). Over 61 million US travelers went abroad in 2004, a 10% increase from the previous year (Spitzberg & Chagnon, 2009). Thirty-eight percent of those traveling cited leisure as the reason for travel while 22% travelled on business (Spitzberg & Chagnon, 2009).

The revolutions in communications and travel mean there is a greater flow of people moving from country to country in search of jobs, education or refuge. In 2002 the number of expatriates - people living in countries other than that of their birth – reached 175 million, more than double the number in 1975 (Bok, 2009). The UNHCR estimates that there were approximately 15.2 million refugees, 26 million internally displaced persons, 826,000 asylum seekers and 12 million stateless persons in the world in the last half of the first decade of the 21st century (UNHCR, 2010). The number of people seeking higher education outside their home countries has grown as well, with 2.9 million studying abroad in 2009 (Wildavsky, 2010). The largest share of those students leave India and China to study in the United States, the United Kingdom and Australia (Wildavsky, 2010). These trends have brought more people in contact with those from other cultures than ever before, challenging humanity to redefine the meaning of community and expand our “moral circle” (G. J. Hofstede, 2009).
The changes just described have made it more important than ever before for the world’s people, and in particular those growing up in this interconnected environment, to develop intercultural competence and understanding. The workplace of the 21st century will require the ability:

“… To work with others in productive ways, to lead when necessary and to be a good team member when necessary. This is what is required in today’s “flat” world where all work that cannot be digitised, automated and outsourced can be done by the most effective and competitive individuals, enterprises or countries, regardless of where they may be.”

(OECD, 2010)

In order to successfully compete for jobs in a culturally diverse workplace, workers must acquire the intercultural skills necessary to work successfully across cultural and national boundaries. The ability to lead multicultural teams is an essential component in effective leadership in today’s business environment (Moran, Youngdahl, & Moran, 2009).

Unfortunately, this skill set does not come naturally (M. Bennett, 1993). Intercultural competence is crucial for the 21st century as people from many different cultures interact in work, school, and in many different aspects of daily life (Deardorff, 2009b). Because the economies and societies of the 21st century are built upon increasing complexity and diversity, today’s high school students will enter a world that demands increased cultural sophistication and the ability to communicate and collaborate across cultures (Suarez-Orozco, 2007).
The purpose of this study is to determine teachers’ views regarding the ways in which the intercultural competence of students is developed in an international school in Southeast Asia. Teachers are a vital link in helping students to develop the intercultural competence necessary for students to be effective citizens in the 21st century (Cushner, 2012). Previous research has shown that while cultural mentoring is critical to the development of intercultural competence in students, teachers are ill prepared to provide that mentoring, as they primarily view cultural difference through an ethnocentric lens (Bayles, 2009; DeJaeghere & Cao, 2009; Fretheim, 2008; Helmer, 2007; Mahon, 2006, 2009; Vande Berg, Connor-Linton, & Paige, 2009; Michael Vande Berg, R. Michael Paige, & Kris Hemming Lou, 2012b; Westrick & Yuen, 2007; Yuen, 2010; Yuen & Grossman, 2009).

International schools, which often have students from various countries and use a curriculum other than that of the country in which they are located, are becoming increasingly common as the global economy grows, particularly in Asia (Greenlees, 2006; Pollack & Van Reken, 2009). The number of international schools has grown rapidly in the first decade of the 21st century, as has the number of students being educated in them (Greenlees, 2006; Hayden & Thompson, 2008; Nagrath, 2011). In 2006, there were over 68,000 students enrolled in 103 schools that were members of the East Asia Regional Conference of Overseas Schools (EARCOS), a 24% increase over the year before (Greenlees, 2006). The 400 schools that were members of the European Council of International Schools (ECIS) at the time counted 88,000 students among them (Greenlees, 2006). However, according to the website for ISC Research, a
marketing firm specializing in international schools, there are currently over 6,000
international schools enrolling over 3,000,000 students and employing over 287,000
staff ("ISC Research home page," 2012). In 2010-2011, 345 schools were added to the
network of international schools, with 238 added in Asia (Nagrath, 2011). In one
Southeast Asian country, Singapore, there are 38,000 students attending 32 international
schools, and the government is releasing more land to expand campuses as many schools
report a shortage of space for their expanding enrollments (Chia, 2012). The
International Schools Association of Thailand lists 92 member schools on its website.
Globally, international K-12 education is big business, earning more than $27 billion
(Nagrath, 2011).

The International Baccalaureate is a program commonly used in international schools
that has a stated aim to increase intercultural awareness (Hayden & Wilkinson, 2010). It
includes both curricular and co-curricular aspects, which are ways that educational
institutions develop the intercultural competence of students (Deardorff, 2011).
Although it began as a liberal arts curriculum designed to prepare international school
students for university study, currently the largest number of IB students are in national
schools (Drake, 2004). Over 880,000 students between the ages of 3 and 19, attending
3,083 schools currently attend schools in 139 countries which participate in the IB
program (International Baccalaureate Organization, 2010a). According to a report
commissioned by the International Baccalaureate Organization, the IB program could be
expected to “influence” up to 100 million people in the foreseeable future (Drake, 2004).
The mission of the IB Diploma Program is as follows:
“The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment.

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right. ("About the International Baccalaureate®," 2011)

The intention of the program is to provide opportunities for learners to reflect on human diversity, commonality and multiple perspectives (International Baccalaureate Organization, 2010b). The IB learner profile states that: “The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.” (International Baccalaureate Organization, 2010b). The IB Programme Standards and Practices Standard A2 states: “The school promotes international-mindedness on the part of the adults and the students in the school community” and lists twelve practices IB World Schools should follow to implement the standard (Programme standards and practices, 2005).

To this point there has been limited research on the outcomes of the International Baccalaureate program, in particular in regards to the claim that it fosters intercultural awareness. The studies that have been conducted have been challenged as mostly based on the opinions of parents or students regarding the benefits of the program (Shaunessy, Suldo, Hardesty, & Shaffer, 2006). The intention of this study is, in part, to address the
issue of whether the IB program fosters intercultural awareness, to see if there are strategies being used in the classroom that support intercultural competence development. As the IB influences an increasing number of students, it is important to assess whether or not it is reaching its goals, and if the curriculum as it is being taught actually does support the development of intercultural competence.

CONTEXT OF THE STUDY
South East Asia International School (SEAIS) is a private, co-educational day school (a pseudonym is used at the request of the school’s administration to protect the anonymity of the school and the study participants). Founded in the last decade of the 20th century to serve the international community, SEAIS today offers a Pre-K to Grade 12 curriculum to over 3000 students from more than 70 nations. There are approximately 1000 students enrolled in the High School (Grades 9-12). SEAIS is accredited by the Western Association of Schools and Colleges (WASC), which accredits over 200 schools in East Asia, according to its website (http://www.acswasc.org/index.htm). The school is also registered the local ministry of education. This study takes place in the high school. The SEAIS high school faculty members come from over 20 countries, with more than two-thirds from Australia, New Zealand, North America and Europe. School-wide, SEAIS counts over 300 faculty members from a wide variety of countries, of which approximately 50% are from Australia, New Zealand and the United Kingdom, between 20 and 25% are from North America, just under 10% are from the host country, and approximately 3% from China. This means that almost three-quarters of teachers are from countries that are part of the “Anglo” cluster as described by House, et al. (as cited
in Northouse, 2010). Over one third hold master’s degrees or higher and all hold recognized teaching qualifications.

SEAIS is quite clear in stating that intercultural understanding and awareness are important goals. For example, the academic objectives of the school include the goal of creating a “global family” atmosphere and promoting attitudes of respect in students. Two of the school-wide learning outcomes explicitly refer helping students to understand cultural issues and respecting others as they would respect themselves. The academic objectives also include references to working with parents to help students prepare for a changing world, and to cultivate critical thinking and flexibility, which can be seen as supporting intercultural awareness and competence. This study will provide information regarding ways in which the school is supporting those outcomes and objectives.

Language is an important part of the curriculum at SEAIS. The school’s language policy states that it aims to promote the development of students’ potential in English, the students’ first language (if it is not English) and another language. It also seeks to develop intercultural awareness and understanding while encouraging students to become proficient in a second (or third) language. The school also makes available programs to promote the maintenance of students’ first languages, which has led to the development of first language courses in three Asian languages at the high school level, as well as providing the IB Self Taught Language A program in the first language of students who are not represented in great enough numbers to justify a separate course.
Self-study students are taught literary theory in English and study IB approved texts in their mother tongue. The IB assesses this work externally. Clearly, intercultural competence is an integral part of the educational mission of the school.

STATEMENT OF STUDY PURPOSE AND RESEARCH QUESTIONS

Statement of Study Purpose

The purpose of the study is to determine teachers’ views regarding ways in which the intercultural competence of high school students is developed at an international school in Southeast Asia.

Research Questions

1. What are teachers’ views regarding ways in which the intercultural competence of high school students is developed at an international school in Southeast Asia?

2. What are teachers’ views regarding the impact of the following institutional factors on the intercultural competence of high school students at an international school in Southeast Asia?
   - Participation in the International Baccalaureate Diploma Program
   - Participation in the Theory of Knowledge course
   - Participation in the MYP program
   - Participation in International General Certificate of Secondary Education (IGCSE) courses
   - Participation in Language A ("first language") courses
   - Participation in Language B ("second language") courses
   - Participation in the Study Preparation Program (SPP).
   - Participation in Creativity, Action and Service (CAS) and Extracurricular activities.

3. What are teachers’ views regarding the impact of the following individual factors on the intercultural competence of students in an international school in Southeast Asia?
   - Nationality
   - Proficiency in English
   - Academic achievement
• Amount of time lived outside of their home country
• Amount of time attending international schools
• Amount of time attending the school which is the subject of the study
• Amount of time spent with students of their own nationality
• Amount of time spent with students of other nationalities

4. What are teachers’ views regarding the extent to which the enacted curriculum is a way the intercultural competence of high school students is developed at an international school in Southeast Asia?

5. To what extent is the intercultural competence of teachers associated with their views regarding the development of intercultural competence of students in an international school in Southeast Asia?

RESEARCH DESIGN

This is a mixed methods study that utilizes a triangulation design in order to bring together the strengths of quantitative and qualitative methods while minimizing the weaknesses of both (Creswell & Plano Clark, 2007). The study uses a convergence model in which quantitative data were collected concurrently from a larger number of respondents using a survey and a qualitative portion in which data were gathered via interviews. The survey includes both closed and open-ended items in order to validate and expand on the quantitative findings with qualitative findings. The sample size for the quantitative portion is 46 and the population size was approximately 90 teachers active in the high school section of an international school in Southeast Asia.

Qualitative data were collected via interviews with a smaller number of respondents (9) drawn from the same population. The interviewees also were administered the Intercultural Development Inventory (IDI) in order to answer research question number five and to provide a theoretically grounded, cross-culturally valid instrument that
allowed for comparison with other studies that have used the IDI (Hammer, 2011). Both sets of data were gathered concurrently between January and April of 2012.

DEFINITION OF TERMS

**Culture:** Culture refers to values, beliefs, attitudes, preferences, customs, learning styles, communication styles, history/historical interpretations, achievements/accomplishments, technology, the arts, literature, etc. – the sum total of what a particular group of people has created together, share and transmit (R. Michael Paige, Cohen, Kappler, Chi, & Lassegard, 2002).

**Culture learning:** “the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviorally, and affectively.” (R. Michael Paige, Jorstad, Siaya, Klein, & Colby, 2000)

**Curriculum:** “the learning experiences and goals the teacher develops for particular classes – both in her planning and while teaching – in light of the characteristics of students and the teaching context” (Darling-Hammond et al., 2005)

**Formal curriculum:** formal curriculum outlines the topics or subjects to be taught (Darling-Hammond et al., 2005).
**Enacted curriculum:** the curriculum “as it occurs in the activities, materials, and assignments teachers select and develop and in the interactions that occur between and among teachers and students” (Darling-Hammond et al., 2005).

**Hidden curriculum:** “the underlying goals and perceptions schools and teachers have for students individually and as a group” (Darling-Hammond et al., 2005).

**Intercultural competence:** “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes (Deardorff, 2008).

**Third Culture Kid:** “A Third Culture Kid (TCK) is a person who has spent a significant part of his or her developmental years outside the parents home culture. The TCK frequently builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture may be assimilated into the TCK’s life experience, the sense of belonging is in relationship to others of similar background” (Pollack & Van Reken, 2009).

**International School:** International schools serve children from various nationalities and are as a result often culturally diverse. The majority of international schools are private, independent institutions whose primary curriculum is different form that of the host country. The language of instruction is often English and many were created to serve the needs of expatriate business, missionary and diplomatic communities.
**Internationalization:** the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of PK-20 education (Knight, 2004)

**Ethnocentric:** “Assuming that the world view of one’s own culture is central to all reality” (M. Bennett, 1993).

**Ethno-relative:** “Cultures can only be understood relative to one another and particular behavior can only be understood within a cultural context” (M. Bennett, 1993).

**Intercultural sensitivity:** “the construction of reality as increasingly capable of accommodating cultural difference that constitutes development” (M. Bennett, 1993).

**Worldview:** As defined by Woolf (1977), a worldview is “a comprehensive conception or apprehension of the world, especially from a specific standpoint” (Hoff, 2008).

**International Baccalaureate Diploma Programme (DP):** “The IB Diploma Programme (DP) is an academically challenging and balanced programme of education with final examinations” intended for students aged 16 to 19. According to the International Baccalaureate Organization website, the DP “prepares students for effective participation in a rapidly evolving and increasingly global society as they… study at least two languages and increase understanding of cultures, including their own” ("The IB Diploma Programme," 2013).
International Baccalaureate Middle Years Programme (MYP): “The MYP is designed for students aged 11 to 16. It provides a framework of learning, which encourages students to become creative, critical and reflective thinkers. The MYP emphasizes intellectual challenge, encouraging students to make connections between their studies in traditional subjects and to the real world. It fosters the development of skills for communication, intercultural understanding and global engagement, qualities that are essential for life in the 21st century” ("The IB Middle Years Programme," 2013).

THEORETICAL CONSTRUCTS WHICH INFORM THE STUDY

Four major and related theoretical constructs inform this study. One is Deardorff’s Model of Intercultural Competence (2006, 2008), which supplied the definition for intercultural competence used in the study and a rationale for five of the eight institutional factors listed in Research Question number two. Bennett’s Developmental Model of Intercultural Sensitivity (DMIS) (1993) is another key construct. The DMIS is the theoretical basis for the Intercultural Development Inventory (IDI), a cross-culturally valid and reliable measure of intercultural competence used in the study (Hammer, 2011). The IDI was also used in studies that inform the inclusion of the individual factors used in Research Questions number three and four of the institutional factors listed in Research Question number two.

A third theoretical construct which informs the study is Paige’s Culture Learning Strategies, which are assumed to support the development of intercultural competence as
conceptualized by the DMIS. Items drawn from the Strategies Inventory for Learning Culture (SILC), as published in the Maximizing Study Abroad (MAXSA) guides (R. Michael Paige et al., 2002), which are based on the Culture Learning Strategies, are used as the basis for the survey items which were developed to gather data for Research Question number four.

Finally, Allport’s Contact Hypothesis (1979), which has been further developed and refined by Pettigrew, et. al. (2011), form the basis for two of the individual factors listed in Research Question number three (“amount of time spent with students of their own nationality”, and “amount of time spent with students of other nationalities”). Pettigrew has found that contact between people of different groups does reduce prejudice under certain conditions. However, intercultural contact does not necessarily lead to intercultural competence (J. Bennett, 2008). One study indicates that a greater amount of time spent with people from other cultures may actually lead to a lessening of intercultural competence as measured by the IDI (Vande Berg et al., 2009). This study uses the contact hypothesis to better understand the extent to which teachers may be “buying into” a faulty assumption.
CHAPTER 2: A REVIEW OF THE LITERATURE

Introduction

This chapter begins with a discussion of the literature surrounding the internationalization of education, international schools and two commonly used curricula, the International Baccalaureate Program and the International General Certificate of Secondary Education (IGCSE). It then moves on to address the concept of culture and the function it serves, followed by the literature surrounding intercultural competence and culture learning. Then, the role of intergroup contact in prejudice reduction is explored as it relates to the study. Finally, the literature around globally mobile students, also known as Third Culture Kids (TCK’s), is reviewed.

THE INTERNATIONALIZATION OF EDUCATION

The 21st century has seen an unprecedented integration in the world’s economic, educational and political systems which demands a new form of cosmopolitan, international capital, but there is little consensus on how that capital should be developed (Yemini, 2012). In education, internationalization has become increasingly applied to the process of including an “international dimension” in education (Yemini, 2012). The term has been primarily used in higher education, where it has been defined by Knight (2004) as “the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education”. This working definition’s focus on process and integration allow it, with few modifications, to apply to PK-20 education. At the PK-12 level, education for “international
mindedness” has been seen as an important component of the process. Educational institutions provide opportunities for intercultural interactions and intercultural learning, as scholars such as Otten have suggested (Otten, 2003). Yemini has proposed an assessment tool for primary and secondary schools based on work that has been done by the American Council on Education (ACE) as the integration of an international and/or global dimension into the work of schools is crucial if educators are to develop in students the knowledge, skills and attitudes necessary for the 21st century (Yemini, 2012). Curricular and co-curricular programs are two means by which the intercultural competence of students can be developed in PK-20 education (Deardorff, 2011). The International Baccalaureate and International General Certificate of Secondary Education (IGCSE) are two curricular programs have been important drivers of the internationalization of international schools, and those bodies of literature will be explored in the following sections.

**International Schools**

International schools are a rapidly growing sector of the educational marketplace (Greenlees, 2006). Given the diversity of international schools it is difficult to precisely define the term, however, the majority tend to serve the expatriate children of globally mobile executives, employees of non-governmental organizations, missionary children and diplomats, as well as host country nationals seeking an “international” education for their children (MacDonald, 2009). The missions of these schools runs from the pragmatic and profit driven to those with the idealistic goal of educating a generation of “globally minded” citizens (Hayden & Thompson, 2008). However, one way to
conceptualize the international school sector is to think of it as a continuum, with ideologically driven schools at one end of the spectrum and for profit schools at the other (Hayden & Thompson, 2008). Although international schools may carry out instruction in any language, the largest and fastest growing number use English as a medium of instruction (Hayden & Thompson, 2008). Though they are diverse, there are some characteristics that set international schools apart from their national counterparts:

- **Curriculum:** they invariably offer a curriculum that is other than that of the host country in which the school is located.

- **Students:** their students are 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:** they tend, in many cases, to be staffed by relatively large numbers of expatriate teachers and administrators.

- **Management, leadership and governance:** their status within the local context, the curriculum offered and the nature of their student and teacher populations raise particular issues for management, leadership and governance. (Hayden & Thompson, 2008).

While there are many types of international schools with many motivations, intercultural understanding is a core component of international education, some have argued (Hill, 2006b). Hill says: “International schools have a very culturally diverse student body, ideally with no one nationality significantly dominating the others. They are almost invariably private, independent institutions and they teach an inter- national education
program. Many were created as a service to internationally mobile parents and the majority teach in English.” (Hill, 2006a). He proposes a typology of international schools that places them on a continuum, with schools using a national curriculum and having a culturally homogenous student body on one end and those using an international curriculum and having a culturally diverse student body on the other (Hill, 2006b).

Hill states that his typology of international schools is based on the assumption that “where an international perspective is present in a national curriculum and where an international curriculum is in place, then the attitude of the teaching staff and management practices in those schools will be in accord with the promotion of intercultural understanding, although this would be expected to be less so in a national school setting.” (Hill, 2006b). The empirical and theoretical literature in the area of culture learning and the development of intercultural competence has shown that this assumption is not valid. A growing body of research, which will be discussed later in the chapter, shows that an “international” curriculum alone is not sufficient to develop the intercultural competence of students.

So while there is no set definition, there seem to be some identifying characteristics of an international school. Cultural diversity in the student body seems to be one consistent identifying feature, as does the presence of a curriculum different than that of the host country. The make up of the teaching staff is important, with many international schools employing a majority of teachers from outside the host country, whether from one
predominant country or from multiple countries. The school may be for profit or not for profit and host a student body anywhere from less than 100 to over 3000 students. It is these factors that raise particular issues for the leadership and management of international schools. As stated earlier, it may be useful to focus on internationalization as a process rather than searching for a definition of an international school. The next section will look at the issue of curriculum in international schools, in particular, one with growing influence around the world, the International Baccalaureate.

**Curricula Used in International Schools**

This study uses Darling Hammond’s definition of curriculum, which is “the learning experiences and goals the teacher develops for particular classes – both in her planning and while teaching – in light of the characteristics of students and the teaching context” (Darling-Hammond et al., 2005). This view of curriculum encompasses “the *formal curriculum*, which outlines the topics or concepts to be taught; the *enacted curriculum* as it occurs in the activities, materials and assignments teachers select and develop and in the interactions that occur between and among teachers and students; and the *hidden curriculum* that tacitly implements the underlying goals and perceptions schools and teachers hold for students individually and as a group” (Darling-Hammond et al., 2005). This definition is used in this study because it hopes to investigate the claims of the IB as a formal curriculum by gaining insight into the enacted curriculum at one school. In the process, the hidden curriculum in regards to the development of the intercultural competence of students at the school may become clearer. The school at which the study takes place has implemented the International Baccalaureate Programme and the
International General Certificate of Secondary Education (IGCSE), both of which are widely used in international schools.

The International Baccalaureate Programme

The International Baccalaureate Diploma Programme began in 1968 as a liberal arts course of study for students in international schools around the world (Bailey & Karp, 2003). In the forty plus years since its inception it has grown substantially and currently works with 3,085 schools in 139 countries to offer three IB programs (Primary Years Program, Middle Years Program and Diploma Program) to approximately 881,000 students (International Baccalaureate Organization, 2010a). It is a curriculum that is used globally and places the development of intercultural understanding and competence at its center (Conner, 2008). The International Baccalaureate Organization currently offers three programs, the IB Diploma Programme for students 16 to 19, the Middle Years Programme for students aged 11 to 16 and the Primary Years Programme for students aged 3 to 12 ("International Baccalaureate," 2012). The Diploma Programme allows schools to determine which courses to offer but requires that students take courses in the following subject areas: Language A (the student’s primary language), Language B (a second language), Individuals and Societies, Experimental Sciences, Mathematics and Computer Sciences (Conner, 2008). Students may also take a course in the Arts, or take a course in one of the other five subject areas ("International Baccalaureate," 2012). There are also several trans-disciplinary courses that may fulfill the requirements of more than one subject area (The diploma programme: From principles into practice, 2009). In addition to these requirements students also
participate in a course called Theory of Knowledge, write an Extended Essay and complete Creativity, Action and Service (CAS) requirements ("International Baccalaureate," 2012).

The fastest growth has been among schools in national systems, and the largest number being in the United States (International Baccalaureate Organization, 2010a). The IB has grown rapidly in Asian nations such as India as well, where the Middle Years Programme (MYP) was recognized as equivalent to grade 10 of the Indian board by the Association of Indian Universities meaning that students may apply to Grade 11 of the Indian system based on their MYP results (Shah, 2013). The number of IB schools in India has grown from 10 in 2002 to 97 in 2012, and the number of IB Diploma students applying to Indian universities has grown from 162 in 2003 to 1,801 in 2012 (Shah, 2013). According to press reports, students in the “developing world” are choosing the IB over local systems because it is recognized for university admissions internationally and is seen as a “modern”, flexible alternative to local modes of education which are based on rote learning (Shah, 2013). The IB sees India, Australia and China as “hot” markets for the next stage of its growth (Shah, 2013). Given its expansion in recent years, the IB may be the closest thing to an international system of K-12 education in existence (Drake, 2004). However, as the IB expands to regions of the world that do not share its roots in the Western philosophical tradition, it may clash with local values and traditions of education (Drake, 2004).

According to its website, “The International Baccalaureate (IB) aims to develop
inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect” (International Baccalaureate Organization, 2010a). One thing that is unique about the IB, according to the IBO, is that the programs “encourage international-mindedness in IB students. To do this, we believe that students must first develop an understanding of their own cultural and national identity” (International Baccalaureate Organization, 2010a). The IBO has said that its mission statement is vague and therefore may be difficult to measure, but believes that this is a “defensive card in its favor” (Walker, 2002). However, from its inception, there has been a clear mission to unite people of different cultural backgrounds and to provide an education that would prepare students for “world citizenship” (Hill, 2010).

As can be seen, the intercultural aspect of the IB is central to its mission and figures prominently in its promotion (Conner, 2008). In an analytic essay exploring the “first principles” of the International Baccalaureate program, Conner proposes that the IB philosophy rests on the following core assumptions:

- Students should appreciate the influence of distinctive disciplinary traditions on knowledge production and should have an understanding of “paradigmatic examples” in various disciplines;
- Students should be able not just to apply knowledge but also to evaluate and to create it;
- Schools should promote student development in aesthetic, athletic, and moral domains, and in intellectual domains; and
• Students should strive to understand and respect those who are different from them and their different “ways of knowing.” (Conner, 2008).

The author goes on to consider how these principles are enacted in the IB’s assessment system and focus on intercultural competence (Conner, 2008). Intercultural competence and respect figure prominently in the IB’s promotion because those ideals are deeply embedded in the curriculum, as it “strives to incorporate a range of perspectives and experiences” (Conner, 2008). The teachers who originally helped to develop the IB felt that the multi-national environment in an international school provided a golden opportunity to develop intercultural understanding in students (Conner, 2008).

According to Conner, the first principle of intercultural competence stands alone and is at the same time intertwined with the founders’ idea that a quality education must attend to the moral and social development of students as well their academic development (Conner, 2008).

Much of the literature that attempts to address the intercultural claims of the IB seems to be more philosophical in nature and doesn’t attempt to systematically answer the question of whether the IB is meeting this important goal (James, 2005). Those that have done so, for the most part, have not attempted to use the large body of literature available on intercultural communication, intercultural competence, or intercultural learning. In fact, existing research on the IB has been criticized as focusing on the opinions of parents, students and administrators (Bailey & Karp, 2003). According to some scholars, the programs tends to enroll already motivated students who receive support from their parents, and as a result IB schools have not provided support services.
for those students who are less well prepared (Bailey & Karp, 2003). This may lead to a selection bias, as students who are already predisposed to being interculturally aware tend to choose to participate in the program (Cambridge, 2002; Walker, 2002).

However, more recent research indicates that the IB program may develop “international mindedness”. A 2012 report commissioned by the IB and conducted by the National Foundation for Educational Research in the United Kingdom to investigate the teaching and learning benefits of the Middle Years Programme in that country indicated that students who participate in the program “demonstrate greater awareness of global issues, greater interest in understanding other cultures and greater self efficacy and sense of civic responsibility (local and global)” (Sizmur & Cunningham, 2012). A majority (75%) of teachers and 100% of parents surveyed thought the MYP helped students develop international mindedness (Sizmur & Cunningham, 2012). Sixty-eight percent of students surveyed said they felt that the MYP programme made them more aware of other cultures (Sizmur & Cunningham, 2012). Eighty-eight percent of students agreed that they treat everyone the same regardless of their background, and 77% said they try to find out as much as they can before making assumptions about people (Sizmur & Cunningham, 2012). In interviews, students expressed views that indicate that they respect diversity and understand that what may be considered appropriate in one culture may be offensive in another (Sizmur & Cunningham, 2012). “International-mindedness” was considered by the researchers as being made up of factors relating to “globally minded attitudes” and “globally minded behaviors” (Sizmur & Cunningham, 2012). It is important to note that these scales included items that might be considered ethnocentric
statements as conceptualized by the DMIS, one of the theories informing this study, which will be discussed in greater detail later in this chapter. These statements include: “All people should be treated equally - whatever their background”, “Every person deserves the right to express their beliefs” and “Women should be allowed free choice about all aspects of their life, whatever culture they live in” (Sizmur & Cunningham, 2012). “International-mindedness” was positively correlated to being an MYP student as opposed to an IGCSE or GCSE student, being female and attending an international school or independent school. Speaking a language other than English at home was negatively correlated with international mindedness.

Recently, the International Baccalaureate posted a definition of “international education” on its blog. The IB chooses to define “international education” according to the following criteria:

- Developing citizens of the world in relation to culture, language and learning 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 the 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
In the post, the IB endorses a definition of “international education” that it claims is found on Wikipedia: a “...comprehensive approach to education that intentionally prepares students to be active and engaged participants in an interconnected world.” ("International education – How do you define “international education”?,” 2012). The post also acknowledges other types of international education, including study abroad and student exchange programs. The IB did not discuss how these criteria were developed in the post, or offer any research to justify their selection. The IBO also states that Diploma Programme goals provide students with “the development of intercultural understanding” ("Diploma Programme assessment," 2013).

Theoretical and empirical literature in the fields of intercultural communication and intercultural education indicates that some of the criteria may support the development of intercultural competence (reinforcing students sense of identity and cultural awareness) while others may actually hinder the development of ethnorelative attitudes (fostering students development of universal human values). The latter example presupposes that there is a set of values that are universally agreed upon and that all IB schools teach them. Walker (2010) has said that the IB learner profile reflects the Western, humanist foundations of the IB. Hofstede and others have demonstrated that national cultural values trump organizational cultural values in international organizations (G. Hofstede, Hofstede, & Minkov, 2010; House, Javidan, Hanges, & Dorfman, 2002). It would therefore stand to reason that IB teachers will seek to develop values in students that reflect their national culture and most likely not question their own cultural assumptions.
There have been several studies that have investigated what the outcomes of an “international education” are (Hayden & Wilkinson, 2010; Henrichs, 2002; Shaunessy et al., 2006). What they tend to find is that it is the school environment, in particular contact with students from other nationalities, is the most important factor in developing international attitudes, awareness, or “mindedness” (Hayden, Rancic, & Thompson, 2000; Hayden & Thompson, 1997; Hayden & Thompson, 1995, 1998; Hayden & Wilkinson, 2010). In a small-scale study designed to gather the “views of undergraduate students at the University of Bath who had previously experienced what might be considered an international education”, Hayden and Thompson found that it was contact with students from other cultural backgrounds that was deemed to be the most important factor (Hayden & Thompson, 1995). A related finding was that an “international education” was not necessarily the result of a curriculum designed to promote an “international attitude” (Hayden & Thompson, 1995). Informal activities and extracurricular activities outside of class, such as clubs and sports, were thought to be impactful, as were parental attitudes (Hayden & Thompson, 1995). Contact with other students is deemed to be the most important component in the development of “international understanding” by teachers as well as students, although teachers put more emphasis on their role and much less emphasis on the role of informal activities (Hayden & Thompson, 1998). IB students are perceived to have an “international attitude” according to one study, however, it is unclear as to whether this is a result of the environment in an international school, the IB curriculum or international school students mobile backgrounds that makes them so (Hayden & Wong, 1997). In a study
of students and teachers in international schools, both groups of stakeholders believed that “open-mindedness, flexibility of thinking and action” was the most important descriptor of what it meant to be “international” (Hayden et al., 2000).

Comparing students in the IB and the Advanced Placement programs, Henrichs concluded that the IB may be effective in promoting international understanding, as measured by a questionnaire designed to measure “world perspective values” (Henrichs, 2002). Henrichs’ research has been criticized for not taking into account selection bias (Cambridge, 2002; Walker, 2002). One theme that emerges from this literature is that curriculum may not the most important factor in developing “international/ intercultural awareness” and that contact with students from different cultural backgrounds is likely more important.

Hayden and Wilson sought to explore changes in attitudes relating to six of the main IB aims. Six-hundred and fifty-nine IB Diploma students in Singapore, Lesotho, South Africa, Thailand and India were sent questionnaires, once at the beginning of the two-year program and once near the end, fifteen months later (Hayden & Wilkinson, 2010). Qualitative data in the form of twelve case studies of students was gathered at the Mahindra United World College (UWC) in India. The quantitative data showed a small movement towards the stated IB aims. In regards to IB students being “knowledgeable young people” greater movement was seen. In terms of “intercultural understanding”, there was greater movement towards this aim for females than males (Hayden & Wilkinson, 2010). Boarding students actually moved away from intercultural tolerance,
one of the stated aims of the IB, while day students gained in intercultural tolerance. The qualitative portion of the study helped explain why, according to the researchers: students who lived with on campus had more time to debate global issues, which may have led them away from providing simplistic responses to the questionnaire (Hayden & Wilkinson, 2010). This may also be in keeping with Vande Berg’s finding that, among US American study abroad students, those that spent more than 50% of their time with host country nationals actually declined in intercultural competence, while those that spent 25 to 50% of their time with host country nationals made gains (Vande Berg et al., 2009). When the IB Diploma students at Mahindra UWC were asked “What part of being here, do you think, changed you the most?” they rated the “Global Affairs” program the most influential in changing their attitudes, as it gave them a chance to openly debate deeply held beliefs (Hayden & Wilkinson, 2010). The Theory of Knowledge course was rated as the next most important aspect of the program as it encouraged them to question deeply held beliefs (Hayden & Wilkinson, 2010). However, they listed the academic program of the school as the least important aspect of their experience at UWC Mahindra (Hayden & Wilkinson, 2010).

These findings seem to reinforce the themes that arise from other literature on intercultural competence development. Critical thinking plays an important role, but the behavioral and affective aspects of the learning process are of greater importance (Deardorff, 2006; DeJaghere, Mestenhauser, & Yershova, 2000; R. Michael Paige & Goode, 2009). Factual knowledge is likely to be understood through one’s existing cultural lens which could explain why students rated the academic program as the aspect
of their experience at Mahindra UWC that was least important in “changing” them (DeJaghere et al., 2000). However, the lack of a theoretical underpinning is a weakness of this study, as its reliance on self-reports from students. Also, the study does not use an instrument that has demonstrated reliability and validity and measures key intercultural constructs. It relies on students’ self reported attitudes, which have been shown to be unreliable in assessing the outcomes of US American study abroad programs, and that may be the case for assessing the outcomes of the International Baccalaureate as well. These factors limit the usefulness of the study and make its findings difficult to generalize. However, it seems to be the most comprehensive effort to date to assess the intercultural claims of the IB to date.

The International General Certificate of Secondary Education (IGCSE)

The roots of the IGCSE can be traced to the early 1970s in the United Kingdom, when the Cambridge Assessment and the East Anglian Examination Board collaborated to develop a new 16+ examination to replace the Ordinary (O) Level and Certificate of Secondary Education (CSE) (Beedle, Eason, & Maughan, 2007). In the mid 1980s the CSE and O Levels were abolished and replaced by a General Certificate of Secondary Education (GCSE) (Beedle et al., 2007).

International schools, particularly in Europe, and ministries of education with which Cambridge had long-standing relationships closely followed these developments. Many of these schools used the O levels as preparation for the Advanced (A) Levels or the IB Diploma. After discussions with the European Council of International Schools (ECIS),
it became clear that an internationalized version of the GCSEs was desired. Therefore the IGCSE was developed in consultation with international schools and other international organizations, including the IB, the ECIS and the International Schools Association (ISA). Coursework was made optional in nearly all IGCSE subjects, and teacher professional development was provided. Since the mid-1980s, the IGCSE has become the most popular international program for students aged 14-16 in the world and forms the basis for national examination systems in Africa and the West Indies (Beedle et al., 2007). The Cambridge IGCSE claims that it “is compatible with other curricula and is internationally relevant and sensitive to different needs and cultures” and helps students to develop knowledge, understanding and skills in “cultural awareness” ("Cambridge IGCSE," 2011). A search of the literature revealed no studies that specifically address the “cultural awareness” claims of the IGCSE. Writers have suggested that simply adopting an “international” curriculum such as the IGCSE is not sufficient for a school to be considered “international”, while other researchers have found that teachers consider offering a curriculum such as the IB or IGCSE an important part of what makes a school “international” (Hayden & Thompson, 1998; Heyward, 2002; James, 2005). This study hopes to gain some insight as to whether or not the IGCSE is meeting its objectives and teachers’ views regarding the extent to which it plays a role in developing students’ intercultural competence.
The literature on culture is vast and it is impossible to review all of it here. Therefore this literature review will include literature and authors that are most pertinent to this study. Up to this point, this review has focused on “international schools” and two formal curricula, the IB and IGCSE, which are commonly used in schools that describe themselves as “international”. One theme that clearly emerges from this discussion is the role of culture in education, in particular its importance to those globally mobile students who study in international schools. “Culture” as a concept has a long history and is used differently by different scholars. The general public may use “culture” to indicate sophistication, while anthropologists may use it to describe the norms and customs of a particular group of people (Schein, 2010). This describes the difference between what Milton Bennett called “Culture” and “culture” (R. Michael Paige et al., 2002). Organizational theorist Edgar Schein sees culture as a “pattern of shared basic assumptions as learned by a group as it solved its problems” (Schein, 2010). Geert Hofstede discusses the “unwritten rules of the game”, defining culture as “the collective programming of the mind that distinguishes the members of one group or category of people from another” (G. Hofstede et al., 2010).

This study uses Paige’s definition, which is: “Culture refers to values, beliefs, attitudes, preferences, customs, learning styles, communication styles, history/historical interpretations, achievements/accomplishments, technology, the arts, literature, etc. – the sum total of what a particular group of people has created together, share and transmit”
This definition refers to what Schein calls “macroculture” (Schein, 2010). Paige’s definition describes culture more broadly and fits the needs of the study as it is concerned with not only the culture of a particular organization but also the cultures the students and teachers who work and learn there bring with them. The interaction between organizational and societal culture is complex and difficult to understand, but that interaction is at the heart of the present study. Certainly, as the individuals within the school interact they create a unique organizational culture, but they each bring with them their own worldviews that influence that culture. Understanding culture as a factor in learning, teaching and leadership is imperative in today’s schools (Dimmock & Walker, 2005).

Underlying values that individuals carry with them as unconscious mental programming are a feature of many conceptions of culture that appear in the literature (G. Hofstede et al., 2010; Kluckhorn & Strodbeck, 1961; Ting-Toomey & Chung, 2005). As cultural anthropologist Ruth Benedict states:

No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs and institutions and ways of thinking. Even in his philosophical probings he cannot go behind these stereotypes: his very concepts of the true and the false will still have reference to his particular traditional customs.” (Benedict, 2005)

While intercultural educators may disagree with her statement that one cannot examine one’s own patterns of belief, the idea that many of our deeply held values lie underneath the surface of consciousness is a common theme in much of the literature on culture (Benedict, 2005; G. Hofstede et al., 2010; Kluckhorn & Strodbeck, 1961; Ting-Toomey & Chung, 2005).
Understanding what the basic cultural value patterns are will help us to understand our own behavior and that of others. We can therefore begin to bridge the differences between cultures and begin to grasp other ways of thinking valuing and being (Ting-Toomey & Chung, 2005). Values are shared ideas regarding what is right and wrong, fair or unfair, important or not important. Cultural values are relatively stable and enduring and provide the basic criteria through which we evaluate our own behavior and that of others. These values form the implied guidelines for our motivations, expectations, perceptions, interpretations, and communicative actions (Ting-Toomey & Chung, 2005). Ting-Toomey and Chung describe four basic functions for cultural values:

- **Identity meaning function:** Cultural values provide a frame of reference that allows members of a society to answer fundamental questions of identity. They provide anchoring points to which humans attach meaning and importance to their complex identities (Ting-Toomey & Chung, 2005).

- **Explanatory function:** Because we share common values with others in our culture, we can communicate without having to constantly explain our actions and beliefs. These shared values are celebrated through everyday communication and rituals (Ting-Toomey & Chung, 2005). When we interact with those from other cultures we often have to expend mental energy to understand why they act the way they do. (Ting-Toomey & Chung, 2005).

- **Boundary regulation function:** Culture creates a comfort zone in which we experience safety and inclusion with those who are members of our group. The
boundary regulation functions shapes our attitudes about who are members of our “ingroup” and who are members of the “outgroup” (Ting-Toomey & Chung, 2005). *Ingroups* are groups with which we feel emotionally close and with whom we share an interdependent fate. *Outgroups*, on the other hand, are groups with which we feel no emotional ties and may feel great psychological distance from or even a sense of competition (Ting-Toomey & Chung, 2005). Because of the values, rituals, and symbols we share with those in our ingroup, we have a greater sense of trust and community. This creates a “moral circle” that forms the boundary between “us” and “them” (G. J. Hofstede, 2009). Shared value patterns set evaluative standards regarding what is valued and devalued and sets guidelines regarding what will be rewarded and punished (Ting-Toomey & Chung, 2005).

- **Adaptational function:** Cultural values help guide the process of adaptation between the individual, the community and the larger ecological habitat. These values change according to the desires and needs of the members of the group. Surface level culture tends to change at a faster pace than deep level cultural elements, such as beliefs, values and ethics (Ting-Toomey & Chung, 2005). Culture rewards behavior that is compatible with its ecology and sanctions other behaviors that are mismatched with the ecological niche that culture inhabits (Ting-Toomey & Chung, 2005).

Cultural value comparison provides a framework by which we can highlight potential differences and similarities between the value patterns of different groups. Mindful comparison between different groups is a critical first step to better understanding these
similarities and differences (Ting-Toomey & Chung, 2005). Based on the work of researchers in the areas of anthropology, cross-cultural psychology, sociology, international management, linguistics and intercultural communication, comparative studies reveal specific value patterns (Ting-Toomey & Chung, 2005). Based on their research with the Navajo Indians, Latino/as and European Americans in the American Southwest, Kluckhohn and Strodtebeck (1961) describe five basic value orientations that answer five basic questions that every human society must answer:

1) What is the character of innate human nature? (Human nature orientation)

2) What is the relation of man to nature (and supernature)? (Man-nature orientation)

3) What is the temporal focus of human life? (Time orientation)

4) What is the modality of human activity? (Activity orientation)

5) What is the modality of man’s relationship to other men? (Relational orientation)

(Kluckhorn & Strodbeck, 1961)

These value orientations are based on three basic assumptions: 1) that there is a limited number of common human problems for which all people at all times must find a solution; 2) while there is variability in solutions of all the problems, it is neither limitless nor random but is definitely variable within a range of possible solutions; 3) all alternatives of all solutions are present in all societies at all times but are differentially preferred (Kluckhorn & Strodbeck, 1961). Therefore it is possible to understand the degree to which cultural values differ based upon the five orientations. Kluckhohn and Strodtebeck’s work has served as a basis for the study of culture since the middle of the last century.
According to Hofstede, research has shown and confirmed that a limited set of issues adequately describes the basic value orientations of societies (G. Hofstede et al., 2010; G. J. Hofstede, 2009). Hofstede found that there are five independent value dimensions that are related to five basic issues that are related attributes of societies as a whole, not just individuals (G. J. Hofstede, 2009):

- **Identity: Individualism vs. Collectivism:** This dimension explains some of the basic value differences between societies (Ting-Toomey & Chung, 2005). Individualism refers to the degree to which a culture emphasizes individual identity over that of the group. Collectivist cultures on the other hand, tend to emphasize the “we” aspects of culture over the “I” aspects. (Ting-Toomey & Chung, 2005). Western societies tend to be at the individualistic end of the spectrum (G. J. Hofstede, 2009).

- **Hierarchy: Large vs. Small power distance:** In small power distance cultures, equal power distribution, equal rewards and punishment on the basis of performance, and equal rights and relations are valued. In large power distance cultures, hierarchical rights, unequal power distributions, asymmetrical role relations and rewards and punishments based on age, rank, status, title, and seniority are accepted (G. J. Hofstede, 2009; Ting-Toomey & Chung, 2005).

- **Gender and aggression: Masculinity vs. Femininity:** Femininity refers to societies in which social gender roles are fluid and can overlap; whatever a man can to a woman can do. In masculine cultures, social gender roles are considered clearly complementary, clearly defined and separate (G. J. Hofstede, 2009; Ting-Toomey & Chung, 2005).
• Anxiety: Weak vs. Strong uncertainty avoidance: Weak (or low) uncertainty avoiding cultures encourage risk taking and conflict approaching ways of doing things, while strong (or high) uncertainty avoiding cultures prefer clear procedures and conflict avoiding behavior (G. J. Hofstede, 2009; Ting-Toomey & Chung, 2005).

• Gratification: Short vs. Long-term orientation: Cultures with a long term orientation place a high value on the postponement of gratification, while short-term oriented cultures tend to make more opportunistic business deals, for example (G. J. Hofstede, 2009)

(G. Hofstede et al., 2010; G. J. Hofstede, 2009)

Culture can manifest itself in a variety of ways. Hofstede uses four concepts that sum up the main aspects of a given culture: symbols, heroes, rituals and values (G. Hofstede et al., 2010). Symbols are the words, gestures, pictures, or objects that carry a particular meaning that is understood only by those who share the culture. Heroes are people who possess characteristics that are held in high regard by the members of the culture and serve as models of behavior. Rituals are collective actions that are not absolutely necessary to meet the needs or reach the desired goals of the group, but nonetheless are considered socially essential. Symbols, heroes and rituals all fall under the heading of practices, which are visible to the outsider but there meaning lies in the way they are interpreted by insiders to the culture. At the heart of culture are values, which Hofstede takes to mean “broad tendencies to prefer one state of affairs over another” (G. Hofstede et al., 2010). Hofstede’s work is not without it’s critics, however it has been influential.
Building on the work of Hofstede as well as Kluckhohn and Strodtbeck, the GLOBE (Global Leadership and Organizational Behavior Effectiveness) study focused on culture and leadership in 61 nations (House et al., 2002). In a survey of thousands of middle managers in a variety of industries, House, Javidan, Hanges and Dorfman examined national cultures in terms of nine dimensions (House et al., 2002):

- **Power Distance**: The degree to which members of a collective expect power to be distributed equally.

- **Uncertainty Avoidance**: The extent to which a society, organization, or group relies on social norms, rules, and procedures to alleviate unpredictability of future events.

- **Humane Orientation**: The degree to which a collective encourages and rewards individuals for being fair, altruistic, generous, caring and kind to others.

- **Collectivism I (Institutional)**: The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.

- **Collectivism II (In-group)**: The degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.

- **Assertiveness**: The degree to which individuals are assertive, confrontational and aggressive in their relationships with others.

- **Gender Egalitarianism**: The degree to which a collective minimizes gender inequality.
• Future Orientation: The extent to which individuals engage in future-oriented behaviors such as delaying gratification, planning, and investing in the future.

• Performance Orientation: The degree to which a collective encourages and rewards group members for performance improvement and excellence. (House et al., 2002).

**Intercultural Competence and Culture Learning**

In recent years, scholars have called for an increased understanding of the skills individuals will need to navigate in a world of increasing complexity and interconnectedness (Nam & Fry, 2010). There are a wide variety of terms in use for concepts related to intercultural competence. For example, building on the idea of multiple intelligences, Cultural Intelligence (CQ) is an individual’s ability to function and manage effectively in culturally diverse settings (Ang & Van Dyne, 2008). Nam and Fry have recently posited the concept of Individual Internationality and developed a psychometrically sound instrument to assess it (Nam & Fry, 2010). In a sample of students from Nagoya University in Japan and the University of Minnesota in the United States they found that language study was positively correlated with individual internationality while being North American was not (Nam & Fry, 2010). King and Baxter Magolda posited the multi-dimensional Developmental Model of Intercultural Maturity (King & Baxter Magolda, 2005). Philosopher Kwame Anthony Appiah introduced the idea of “cosmopolitanism”, which seeks to address the ethical challenges of living in an interconnected world (Appiah, 2006). This study focuses on intercultural competence and literature surrounding it is reviewed in the following section.
Intercultural Competence: Definitions and Theoretical Underpinnings

There are multiple theories and models of intercultural competence, which tend to be similar in their broad brushstrokes but show a remarkable variety in their details (Spitzberg & Chagnon, 2009). According to a survey of intercultural experts, intercultural competence is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills and attitudes” (Deardorff, 2008). The overall external outcome of intercultural competence is the use of “effective and appropriate behavior and communication in intercultural situations”, further refined to mean appropriate behavior in specific contexts, with appropriateness being assessed by the other person in the interaction (Deardorff, 2009a).

Intercultural competence development is an on-going process in which critical thinking plays a crucial role and could also be considered an appropriate part of intercultural competence assessment (Deardorff, 2009a). Again, according to Deardorff: “Attitudes - particularly respect (which is manifested differently in different cultures), openness and curiosity serve as a basis of this model and affect all other aspects of intercultural competence” (Deardorff, 2009a). The ability to see from other’s perspectives – that is the ability to understand others world views – is a crucial aspect of intercultural competence (Deardorff, 2009a). Deep cultural knowledge, including the historical, political and social contexts, entails a more holistic, contextual understanding of that culture that goes beyond surface knowledge of greetings, facts, customs and foods (Deardorff, 2009a).
In a synthesis of conceptualizations of intercultural competence, Deardorff saw several themes come to the fore, including the importance of relationships in developing intercultural competence, the foundational role of identity, and the importance of context (Deardorff, 2009c). She calls for further research into what appropriate behaviors “look like” in different cultures and contexts (including professional fields), as well as the degree to which one person should adapt to “the other” in an intercultural interaction (Deardorff, 2009c). She notes that leaders need a global mindset and empathy in order to manage change, and that intercultural competence usually does not naturally occur, but rather must be developed intentionally (Deardorff, 2009c).

Deardorff’s Model of Intercultural Competence, which is based on the consensus of leading intercultural experts and international education administrators, proposes three key elements of intercultural competence: Knowledge and comprehension, skills and attitudes (Deardorff, 2006, 2008; R. Michael Paige & Goode, 2009). As mentioned earlier, according to Deardorff, attitudes are fundamental to the process. Specifically, the attitudes of openness (withholding judgment), respect (valuing all cultures) and curiosity and discovery (the ability to tolerate ambiguity) are seen as essential to the gaining of the knowledge and skills that will lead to the conceptual shifts and changes in behavior that are required to develop intercultural competence (Deardorff, 2006). Okayama, Furuto and Edmondson, as cited in Deardorff (2006), underscore the basic importance of attitude when they state:
“What may be most important is . . . to maintain culturally competent attitudes as we continue to attain new knowledge and skills while building new relationships. Awareness, the valuing of all cultures, and a willingness to make changes are underlying attitudes that support everything that can be taught or learned.”

Knowledge takes the form of cultural self-awareness, deep cultural knowledge and sociolinguistic awareness, which echoes several of Paige’s dimensions. The knowledge needed for intercultural competence includes culture specific knowledge, understanding of other world-views, influences on the development of cultures, the impact of specific cultures in the world and underlying value and communication styles (Deardorff, 2006). This knowledge could be gained through a curriculum like the IB, in particular through humanities and language and literature courses, but without an accompanying shift in attitudes will not be sufficient for intercultural competence to develop in students.

The skills necessary for the development of intercultural competence include the ability to listen, observe, interpret, evaluate and relate, to think analytically, critically and comparatively as well as cognitive flexibility (Deardorff, 2006, 2008). DeJaeghere, Mestenhauser and Yershova share this view, arguing that comparative thinking and critical thinking are necessary for the development of intercultural competence (DeJaeghere et al., 2000). Again, these skills could be taught through traditional curricula, which could provide the building blocks for intercultural competence; however, the foundation of intercultural development lies in behavioral and affective learning (Crichton, Paige, Papademetre, & Scarino, 2004; Deardorff, 2006). Knowledge alone is not sufficient to develop intercultural competence (Deardorff, 2008).
In Deardorff’s model, this set of skills, knowledge and attitudes lead, ideally, to an internal “frame of reference shift” in which flexibility and adaptability play a central role (Deardorff, 2008). This is the desired internal outcome. Shifting between communication styles as well as making adjustments to different cultural settings may demonstrate adaptability. Putting to use different and appropriate behavioral styles in various contexts and being able to shift worldviews demonstrates flexibility. Empathy plays a key role and can be operationalized through the “platinum rule”: “do unto others as they would have done unto them” (Deardorff, 2008). This internal shift in perspectives leads to the external outcome of effective and appropriate behavior in the situation (Deardorff, 2008).

According to Deardorff, in post-secondary education, intercultural competence can be developed through curricular and co-curricular activities (Deardorff, 2011). She points out that it is not sufficient to simply require an “international” reading or course requirement if intercultural outcomes are to be achieved, but that faculty must have an understanding of the concept as they integrate it into the curriculum (Deardorff, 2011). She makes clear that experiences beyond the classroom are important if students are to develop intercultural competence, and that service learning and study abroad are two ways in which that can happen (Deardorff, 2011). Intercultural competence does not “just happen” students are in the vicinity of cultural difference or interacting with each other (Deardorff, 2011). Contact alone is not enough, but programs should be intentionally designed to achieve intercultural competence as an outcome of
internationalization. As will be discussed later, basing program design on Allport’s conditions of the Contact Hypothesis may be a good place to start (Allport, 1979).

*The Developmental Model of Intercultural Sensitivity (DMIS)*

Milton J. Bennett, who put forward the Developmental Model of Intercultural Sensitivity, made a major contribution to the literature when he conceptualized intercultural competence as a developmental phenomenon. He focused on the way people subjectively construe cultural differences and the varying types of experiences that accompany those different constructions (M. Bennett, 1993). He defines intercultural sensitivity as the “construction of reality as increasingly capable of accommodating cultural differences that constitute development” (M. Bennett, 1993).

Bennett proposed a conceptualization of intercultural competence that was developmental in nature (M. Bennett, 1993). Defining intercultural sensitivity in terms of stages of personal growth, the DMIS is an increasingly sophisticated continuum of subjective experience (M. Bennett, 1993). The model describes two basic approaches to difference: *difference avoiding*, an ethnocentric perspective in which reality is viewed through one’s own cultural prism, and a *difference seeking*, ethno relative perspective in which one’s own culture is viewed within the context of other culture (J. Bennett, 2009b). The core concept is intercultural sensitivity, which involves the subjective, social constructions of reality (R. Michael Paige & Goode, 2009). The DMIS is divided into six stages, three of which are ethnocentric and three of which are ethno relative (M. Bennett, 1993).
The stages are as follows:

1. **Denial:** This is the purest form of ethnocentrism (M. Bennett, 1993). A person at this stage believes that cultural difference only occurs elsewhere and that one’s own cultural views are the only ones that matter; one’s own values are unquestionably true and real (M. Bennett, 1993; R. Michael Paige & Goode, 2009). People at this stage tend to avoid cultural differences through physical separation or by erecting physical or social barriers between themselves and others (M. Bennett, 1993; R. Michael Paige & Goode, 2009).

2. **Defense/Reversal**
   a. **Defense:** At this stage, one’s intention is to counter the impact of cultural differences that are seen as threatening (M. Bennett, 1993). It is distinguished by a polarized stance in which one’s own culture is viewed as superior and others are inferior (R. Michael Paige & Goode, 2009).
   b. **Reversal:** In this form of defense, one’s adopted culture is seen as superior to one’s primary culture. (R. Michael Paige & Goode, 2009).

3. **Minimization:** This last ethnocentric stage is characterized by an attempt to view elements of one’s own culture as universal (R. Michael Paige & Goode, 2009). We assume that, beneath superficial differences, all people are similar in some universal way, whether it is philosophical or physical (J. Bennett, 2009b).

4. **Acceptance:** Moving from Minimization to Acceptance involves a major shift in word view (R. Michael Paige & Goode, 2009). Moving to this stage, in which cultural difference is both recognized and respected, we become increasingly
aware of our own culture and how truly distinct it is from others (J. Bennett, 2009b; M. Bennett, 1993).

5. **Adaptation:** At this stage, the ability to communicate and relate to those of other cultures is enhanced. It is important to encourage the maintenance of one's own culture at this stage so that the ability to effectively communicate in another culture extends, rather than replaces, one’s native world-view (M. Bennett, 1993). The motivation to move to this stage occurs when interactions with others to accomplish a goal necessitate it (J. Bennett, 2009b). The most important skill an interculturalist needs to develop is empathy, a hallmark of this phase (J. Bennett, 2009b).

6. **Integration:** This refers to the incorporation of two or more cultural identities into one’s world-view. This bi-cultural or multi-cultural world view allows for participation in many cultures – or the feeling of never being part of any of them (J. Bennett, 2009b). At this stage, one can move back and forth across cultures, seeing culture as an individual and social construct (R. Michael Paige & Goode, 2009). Marginality refers to the state of being between cultures and not truly a part of any one. Those at this stage can undertake a kind of meta-analysis of the cultures they come into contact with (M. Bennett, 1993). Marginality can take two forms: constructive marginality and encapsulated marginality. Constructive Marginality indicates the ability to choose behaviors and frames of reference that are appropriate for certain situations, while Encapsulated Marginality indicates the sense of being stuck on the margins of two or more cultures without conscious choice (M. Bennett, 1993).
Culture learning

R. Michael Paige contributes another key theoretical concept with his dimensions of culture learning (R. Michael Paige & Goode, 2009). According to Paige, the facets of culture learning are:

1) Learning about the self as a cultural being: This refers to becoming aware of how the cultures in which we are raised help to shape our individual identities. This awareness is the building block of intercultural competence because it makes it easier to recognize other practices, anticipate where cultural differences will be greater and be better prepared for the challenges presented by cross-cultural interactions (R. Michael Paige & Goode, 2009).

2) Learning about the elements of culture: Here it is important to distinguish between objective culture, which is the institutions and products of a cultural group, and subjective culture, which is, according to Milton Bennett, “the learned and shared patterns of beliefs, behaviors and values of groups of interacting people” (R. Michael Paige & Goode, 2009).

3) Culture-specific learning: This refers to gaining an understanding of the elements of culture – both subjective and objective – of a specific culture (R. Michael Paige & Goode, 2009).

4) Culture general learning: This refers more broadly to the “intercultural experiences” that are common to all who visit another culture” (R. Michael Paige & Goode, 2009).

5) Learning about learning: By understanding and being able to apply specific learning strategies culture learners can become more inter-culturally competent (R. Michael Paige & Goode, 2009).
The dimensions are important to understanding how culture learning takes place and what specific interventions may foster it. As Paige states:

“Intercultural education is intense for a number of reasons. Its content can be difficult to grasp, its process demanding. First, it requires learners to reflect upon matters with which they have had little firsthand experience. Second, unlike more conventional approaches to education, which tend to emphasize depersonalized forms of cognitive learning and knowledge acquisition, it includes highly personalized behavioral and affective learning, self-reflection, and direct experience with cultural differences. Third, “learning-how-to-learn”, a process-oriented pedagogy, replaces learning facts, a product-oriented pedagogy, as a major goal. Fourth, intercultural education involves epistemological explorations regarding alternative ways of knowing and validating what we know, i.e. the meaning of truth and reality. In the intercultural framework, human reality is viewed as socially constructed, a function of perception and of culture-group memberships, and something which varies considerably across human communities. In this vein, learners study the impact that culture, race, ethnicity, gender, politics, economics, and other factors have on the perceptions of the world which individuals and groups come to hold. Finally, these inquiries lead logically to the idea that cultures are social inventions which address, in vastly different ways, how basic human needs are met and how meaning in life is derived. Cultures possess their own internal logic and coherence for their members and, hence, their own validity. Making judgments about them is hazardous when the criteria for evaluation come solely from another culture. Inevitably, learners struggle with these ideas” (R. M. Paige, 1993).

Janet Bennett (2008) described five foundational principals for developing intercultural competence and culture learning:

1. Cultural knowledge does not equal cultural competence: one can be knowledgeable about the history, geography, politics and literature of another culture but still not be competent.

2. Language learning may not be sufficient for culture learning: When sojourners solely concentrate on learning the language without learning the rules of the culture they risk becoming “fluent fools”.
3. Disequilibrium need not lead to dissatisfaction: The disruption in one’s world-view that often occurs in intercultural situations can lead to “teachable moments” which foster growth.

4. Cultural contact does not necessarily lead to intercultural competence: According to Bennett (2008), “the mere intermingling of individuals in intercultural contexts is not likely to produce, in itself, intercultural learning”.

5. Cultural contact does not always lead to a significant reduction in stereotypes: As described later in this literature review, Pettigrew and Tropp, based on Allport’s work, suggest key conditions should be present for intercultural contact to reduce prejudice (Pettigrew & Tropp, 2006). Engagement with cultural others is a necessary, but not sufficient, condition for intercultural competence development (J. Bennett, 2008).

While the IB, in particular the Theory of Knowledge course, does focus on exploring alternative ways of knowing and “validating what we know”, many of the courses focus on knowledge acquisition and cognitive learning. In practice, the main focus of the IB program can become a quest for the highest score possible, rather than on the kind of reflection and direct experience discussed above. Also, as discussed earlier in this chapter, the IB’s definition of international education may actually encourage learners to focus on commonalities rather than recognize and engage with difference. Finally, there is scant evidence that IB teachers are prepared to facilitate the process of intercultural learning that is described above.
Intercultural Competence: A Review of the Empirical Literature

The following section examines the literature around intercultural competence in three areas pertinent to this study: with teachers in K-12 settings, with high school aged students, and in study abroad at the post-secondary level. The studies reviewed use the IDI, which is a theoretically grounded instrument which measures intercultural competence/sensitivity across a developmental continuum (Hammer, 2011). Focusing on studies that use the IDI allows for comparison across studies and provides a measure of intercultural competence that is theoretically grounded in the DMIS. Finally, some literature around language learning and intercultural competence development abroad is reviewed.

Intercultural competence and high-school-aged students

The role of intercultural sensitivity in international schools has been the subject of several recent studies. Straffon measured the intercultural sensitivity (ICS) of 336 high school students at the International School of Kuala Lumpur, Malaysia using the Intercultural Development Inventory (IDI) (Straffon, 2003). Results showed that 97% of the participants were in the Bennett’s Acceptance or Cognitive Adaptation stage of the Developmental Model of Intercultural Sensitivity. The relationship between the number of years spent in an international school and a student’s score on the IDI was positive and statistically significant for Cognitive Adaptation and Behavior Adaptation, indicating that the longer a student spent in an international school, the greater their level of intercultural sensitivity. He also found that the number of years a student had studied in international schools was negatively correlated with the stages of denial and defense, which means the longer a student had studied in an international school, the less likely
they were to hold a “perspective expressed in a basic disinterest and/or avoidance of cultural differences (Denial) nor [did] they have the perspective of superiority of their own culture and/or denigration of other cultures (Defense)” (Straffon, 2003). Straffon also found that the longer a student lived outside their home country, the less ethnocentric their world view (Straffon, 2001). Straffon’s findings on the relationship between age and intercultural sensitivity suggest that there is an inverse relationship between age and intercultural sensitivity, meaning younger students were less likely to carry an ethnocentric world-view and more likely to carry an ethno-relative world-view than their older peers (Straffon, 2001). Nationality was also related to intercultural competence. Students from North America and Europe had the highest developmental scores, while those from Asia had the lowest (Straffon, 2001). Straffon also found that the higher the students’ Developmental score on the IDI, the lower their country of origin scored in terms of Hofstede’s Power Distance and the higher it scored in terms of Hofstede’s Individualism vs. Collectivism (G. J. Hofstede, 2009; Straffon, 2001). Straffon’s work is key to understanding the factors that relate to international school students’ intercultural competence, and he recommends that further study be done on the role of formal and informal curriculum and leadership (Straffon, 2001, 2003).

Westrick looked at the effectiveness of programs promoted by international schools to develop intercultural sensitivity when she examined the influence of participation in four types of service learning on student’s intercultural sensitivity (Westrick, 2004). 526 students (270 females and 256 males) or 72% of the student body were given the IDI before and after participating in a school-sponsored service learning program (Westrick,
Four types of service learning programs offered at the Hong Kong International School (HKIS) were included in the study: Model 1 – Service Interims, Model 2 – the Service on Saturdays program (SOS), Model 3 – a two-credit humanities course (English/World Cultures), and Model 4 – an elective, one-semester course entitled Service, Society and the Sacred (Westrick, 2004). The mean Overall Profile score for the population was in the Minimization stage. The study showed that there was a slight increase in percentage of students (9.6% after as opposed to 6.7% before) scoring in the ethno-relative phases of the DMIS after they participated in one of the service learning models described in the study (Westrick, 2004). The second administration of the IDI included 478 students as opposed to 526 in the first.

In a study of middle school students in the Midwestern United States using the IDI, Pederson found that, of 126 students, 62 scored in minimization and 60 scored in acceptance, while four were found to be in the stage of reversal (Pederson, 1998). Her study also found no correlation between language study and ICS. There did seem to be a relationship between the context of the intercultural encounter and ICS, and a supportive school environment was related to ICS. Intercultural encounters that were violent were negatively associated with ICS, indicating that the nature of the intercultural encounter was related to ICS (Pederson, 1998).

There is also evidence that study abroad at the high school level results in increased intercultural competence. Hammer, in a study of the American Field Service (AFS) program, found that students who participated in student exchange at the high school
level returned home able to navigate cultural differences (AFS, 2011; Hammer, undated). Specifically, he reported that students made significant gains in a number of benchmarks, including target language proficiency, the number of reported intercultural friendships, less “polarization” of cultural differences, greater knowledge of another culture, and lower anxiety in dealing with other cultures (Hammer, undated). Hammer also found that students with lower pre-test IDI scores had greater gains in IDI scores than those with higher pre-test IDI scores (Hammer, 2005; R. Michael Paige & Vande Berg, 2012).

Fifty-five percent of AFS participants scored in the “Minimization” stage of the IDI Developmental Continuum, meaning that they are largely discovering how different cultural world-views are similar and not probing deeply into ways that values differ (Hammer, undated; Hansel, 2007). Hammer suggests that focus on the intercultural competence of the host families may play a role in the students’ intercultural competence (Hammer, undated). Hammer also found that students from different countries possessed different levels of intercultural competence (Hammer, undated). The study findings indicate that the AFS experience is most impactful intercuturally for those students who begin the experience at the more ethnocentric stages of the DMIS (R. Michael Paige & Vande Berg, 2012). Students who begin at Minimization or higher had relatively smaller gains in intercultural competence (Hammer, undated). This indicates that something more, such as more structured and intense cultural mentoring, is needed if students are to progress into more ethnorelative world views (R. Michael Paige & Vande Berg, 2012). This evidence suggests that cross-cultural contact in the context of an international high school will have a significant impact on students’ intercultural
competence for those students who arrive in Denial/Polarization, but a more structured experience is necessary for them to progress beyond Minimization.

There is evidence as well that the effects of study abroad at the high school level are long lasting. Hansel found, in a study of 1,920 AFS Intercultural Programs alumni, that the experience of living in another culture as an adolescent was profoundly impactful (Hansel, 2007). AFS alumni had significantly higher levels of intercultural development than their peers who had not participated in the program and were 20% more likely to speak at least one foreign language (Hansel, 2007). They were also more likely to have studied abroad during university, to have a career that involves working with people from other cultures, were almost twice as likely to have lived abroad due to their own or their spouses professional activity, and count more people from other cultures among their friends or professional networks (Hansel, 2007). Participants in high school study abroad programs were also found to have a significantly higher level of education than their peers (Hansel, 2007). Therefore, it is likely that students will find that the experience of studying in an international school will affect their lives long after they leave.

*Intercultural competence and K-12 teachers*

Intercultural competence is an important skill to have in a culturally diverse environment and culture plays a particularly crucial role in the interaction between teachers and students (G. Hofstede, 1986). Developing intercultural competence in young people, regardless of the national context, requires teachers who are not only inter-culturally
sensitive themselves, but able to transmit that to their students (Cushner & Mahon, 2009). Despite the fact that intercultural interactions are naturally exist in all aspects of education, in most nations the concept of intercultural education has been slow to gain acceptance in most nations (Cushner & Mahon, 2009). Growing diversity in US schools has sparked a growing body of literature that frames many of the issues they face in terms of intercultural competence (DeJaeghere & Cao, 2009).

Despite its importance, however, studies using the Intercultural Development Inventory to measure teachers intercultural sensitivity have found that most fall on the ethnocentric side of the DMIS (Cushner, 2012). For example, in 2006, Mahon found, in a study of 155 teachers in the American Midwest, that all placed in minimization or below (Mahon, 2006). In a later study, Mahon found that a sample of 88 teachers in an American high school had a mean Developmental score on the IDI of 96.6, which is in Minimization, with 84.4% falling in the ethnocentric stages of the DMIS (Mahon, 2009). She also found that teaching area was correlated with Denial/Defense (D/D) scores, with Math/Science teachers Developmental scores more positively correlated with D/D than English/Humanities teachers’ (Mahon, 2009). Bayles found that 91% of 233 teachers in a Texas school district were at Minimization or below (Bayles, 2009). DeJaeghere and Cao found that 86 teachers in an urban school district had Developmental Scores above the midrange of Minimization (103.87), and that professional development based on the DMIS and the IDI can have positive effects on teachers’ levels of intercultural competence (DeJaeghere & Cao, 2009).
These studies are not limited to the United States. Westrick and Yuen found, in a comparative case study of four schools in Hong Kong that of a sample of 160 teachers had a mean overall IDI score in the Minimization stage (91.32) (Westrick & Yuen, 2007). One of the four schools was a private, English medium American international school which had an overall mean score of 105.02, which while still in Minimization, was the highest of the four (Westrick & Yuen, 2007). Yuen and Grossman found, in a study of 317 student teachers in Shanghai, Hong Kong and Singapore, that the overall IDI mean score fell within low Minimization (86.68) (2009). Fretheim found that 89.3% of teachers in an international school in southern Africa scored within the ethnocentric stages of the DMIS (2008). Helmer found that 40 teachers in an international school in Egypt had an overall IDI profile which indicated an ethnocentric world view (Helmer, 2007).

This body of research, along with the research on high school students discussed in the previous section, indicates that students are more interculturally competent than their teachers. This raises important questions: what role do teachers play a role in helping students to acquire the important intercultural skills an interconnected world requires if they are less interculturally competent than their students? What are their views regarding the ways in which the intercultural competence of students is developed? As teachers’ intercultural sensitivity has been shown to respond positively to professional development programs based on the DMIS and the IDI, it is important that teachers be aware of the role of culture in the classroom and that there be professional development
available that provides them with the intercultural competencies necessary to work productively with their students (DeJaeghere & Cao, 2009).

**Intercultural competence and post-secondary study abroad**

There is a growing body of literature in the area of student learning abroad which focuses on intercultural learning on study abroad programs. Vande Berg and Paige (2012) synthesize much of the recent work in this area in *Student learning abroad: What our students are learning, what they're not, and what we can do about it*. The authors reviewed multiple studies that met the following criteria: the studies must have adhered to rigorous research design and methodological principles, utilized instruments which demonstrate validity and reliability that measure key intercultural constructs, and they must have been generalizable, allowing for comparison across studies (R. Michael Paige & Vande Berg, 2012). The studies reviewed use the IDI, which demonstrates reliability and validity (Hammer, 2011). The authors identify several key lessons from the research:

- *The importance of cultural mentoring and the cultural mentor*: The importance of a trained cultural mentor cannot be overstated. Cultural mentoring means “engaging learners in on-going feedback about their experiences, helping them better understand the intercultural nature of those encounters, and providing them with feedback relative to their level of intercultural development” (R. Michael Paige & Vande Berg, 2012).
• **The provision of cultural content:** Providing learners with cultural content such as value orientations, communications styles, non-verbal communication, conflict styles and ways of learning are important to intercultural development.

• **Providing opportunities to reflect on the intercultural experience:** Reflection allows students to make sense of their experiences.

• **Providing opportunities to engage with another culture.** Although immersion alone is not sufficient, engagement with another culture is at the heart of the intercultural experience.

• **Intercultural learning throughout the study abroad cycle:** Research suggests that the most effective programs are those that incorporate intercultural learning throughout the length of the program.

• **On-line vs. on-site interventions:** Studies have demonstrated that on-line interventions can have an important impact on intercultural learning.

• **Comprehensive intercultural interventions:** Integrating intercultural learning into the fabric of the program makes for a more powerful intercultural experience (R. Michael Paige & Vande Berg, 2012)

Among the studies reviewed was the Georgetown Consortium Research Project, which was the most comprehensive examination of immersion and its impact on intercultural development and language learning undertaken to this point (R. Michael Paige & Vande Berg, 2012; Vande Berg et al., 2009). The study finds little support for the immersion hypothesis. Of the 60 programs reviewed that lacked an intervention strategy – in particular cultural mentoring – intercultural learning gains were not significant (R. Michael Paige & Vande Berg, 2012). Being exposed to cultures different from their
own was a necessary, but not sufficient, condition for intercultural learning (Vande Berg et al., 2009). In fact, the students who spent more than 50% of their time with host country nationals actually lost ground, while students who spent between 25 and 50% of their time with host country nationals made the most gains on the IDI (Vande Berg et al., 2009). Program duration did not predict intercultural development as clearly or dramatically as many in the study abroad community might believe (R. Michael Paige & Vande Berg, 2012). Findings from the study suggest that the presence or absence of a well-trained cultural mentor who meets regularly with students throughout the study abroad cycle may be the most important single factor in intercultural learning abroad (Vande Berg et al., 2009). This body of research has clear implications for the practice of teaching in international schools, as teachers are well placed to play the role of cultural mentors, but, as the research on the intercultural competence of teachers shows, most likely lack the intercultural skills necessary.

Language study and intercultural competence

Language study has been shown to be associated with gains in intercultural sensitivity. In a study of 1300 university study abroad students as a part of the Georgetown Consortium Study, Vande Berg et al. (2009) found that prior study of the target language was significantly associated with gains in intercultural competence. Therefore, prior study of and proficiency in English, the language of instruction at the school, will likely be associated with higher IDI scores. Length of time spent in the school’s ESL program and/or first-language courses in their native language (Korean, Japanese and Chinese) will likely be negatively associated with IDI scores and self-reported perceptions of
intercultural sensitivity. Cohen, Paige, Shivly, Emert and Hoff (2005) found in that US university study abroad students who had studied the language of their study abroad program host country less than three years had lower IDI score gains than those who had studied the language more than three years. This finding suggests that students who have less experience in studying the target language have more to gain interculturally from language study than those who have more study (Cohen et al., 2005). This also suggests that students who are native speakers of English at an international school may have lower IDI score gains compared to those who are non-native speakers. Hammer has found that high school international exchange leads to increased second language proficiency and improved ability to navigate cultural differences, which coupled with the above findings regarding the link between language study and intercultural competence lends support to the idea that language study reinforces intercultural competence development (AFS, 2007).

THE ROLE OF INTERGROUP CONTACT

The proposition that intergroup contact carried the potential to reduce prejudice has been the subject of study since the 1930s and ‘40s (Pettigrew & Tropp, 2006). Intergroup contact theory was most influentially articulated by Gordon Allport in The Nature of Prejudice, originally published in 1954, in which he held that intergroup prejudice would be reduced when four features are present in the contact situation: equal status between the groups in the situation, common goals, intergroup cooperation, and the support of authorities, law, or custom (Allport, 1979; Pettigrew & Tropp, 2006).
Expanding the scope of research beyond racial and ethnic groups, researchers have tested the theory with participants of various ages and groups such as the elderly, physically challenged, and mentally ill (Pettigrew & Tropp, 2006). Pettigrew and Tropp found, in a meta-analytic test of 713 samples from 515 studies, that intergroup contact typically reduces intergroup prejudice (Pettigrew & Tropp, 2006). In fact, not only does contact reduce prejudice between those in the immediate situation improve, but positive feelings increase towards the entire outgroup, outgroup members in other situations, and even outgroup members not involved in the situation (Pettigrew & Tropp, 2006).

Intergroup contact was found to reduce prejudice in a wide variety of situations and contexts. Additionally, studies that structured contact in accord with Allport’s optimal conditions had an appreciably higher mean effect size than those that did not. At the same time, those conditions were not essential for positive outcomes to occur, but instead act as facilitating conditions that enhance the probability for positive attitudes towards outgroups to emerge (Pettigrew & Tropp, 2006). Of particular relevance to this study is the finding that institutional support may be an especially important for facilitating positive attitudes towards other groups (Pettigrew & Tropp, 2006). Therefore, Allport’s conditions can be thought of as working together to improve attitudes towards outgroups, rather than acting as discrete factors (Pettigrew & Tropp, 2006).

Pettigrew and Tropp posit that the tendency of familiarity to engender liking is at the heart of the relationship between prejudice reduction and intergroup contact (Pettigrew & Tropp, 2006). A rapidly growing body of literature supports the idea that contact
reduces feelings of threat and anxiety (Pettigrew, 2008; Pettigrew & Tropp, 2006). Reducing anxiety about intergroup contact and increasing empathy towards other groups are particularly important factors in reducing prejudice (Pettigrew & Trop, 2008). Cross-group contact, particularly friendships, lead to greater empathy and perspective-taking, which leads to reduced prejudice (Pettigrew, 2008). Knowledge as a mediating factor in prejudice reduction is far less important than affective mediators such as empathy and anxiety reduction (Pettigrew, 2008). Research into high school study abroad has shown that participants show reduced cultural anxiety and have more friends from other cultures than peers who do not participate, and that these effects are long-lasting (AFS, 2007; Hansel, 2007; Hansel & Chen, 2008). Studies of African American and White first-year college students in the United States have shown that contact between students of different racial groups facilitates the development of friendships (Schofield, Hausmann, Feifei Ye, & Woods, 2010). While negative contact can increase prejudice, these incidences are far less common than contact situations that reduce prejudice (Pettigrew, 2008). Based on the literature just reviewed, it would stand to reason that in a setting such as an international school friendships that students form with each other and the relationships they build with teachers are far more likely to reduce prejudice than the formal curriculum. However, this does not mean that intergroup contact necessarily leads students to develop an ethno相对 world-view as described by Bennett (1986, 1993).
THIRD CULTURE KIDS (TCKs)

In today’s globally linked economy, the number of children growing up outside their parents home culture has increased significantly (Isogai, Hayashi, & Uno, 1999). Whether called Third Culture Kids, Global Nomads or Returnees, researchers have found that these individuals have much in common, despite their disparate experiences (Isogai et al., 1999; Pollack & Van Reken, 2009). The first researchers to explore the experience of children who “grow up between worlds” were Ruth Hill Useem and John Useem, two American social scientists who began their work in the 1940s on the Sioux reservation in South Dakota and became interested in the interactions between white missionaries and Native Americans living there (Podolsky, 2004; Pollack & Van Reken, 2009). This led them to become interested in “people who cross societal borders under the aegis of an organized endeavor and whose work or occupational roles are involved in relating two or more societies, or sections thereof, to each other” (Podolsky, 2004). It was in India in the 1950s that they began to use the term “third culture”, as a “generic term to cover the styles of life created, shared, and learned by persons who are in the process of relating their societies, or sections thereof, to each other” (Podolsky, 2004). They discovered that the subcultures created by colonial administrators, missionaries, businessmen and military personnel had it’s own peculiarities, origins social hierarchies and lifestyles, but all were closely interlinked (Pollack & Van Reken, 2009). The Useems coined the term “Third-Culture Kids” in the 1950s to describe “children who accompany their parents to another society”, in this case the children of American expatriate families who were living in India (Podolsky, 2004; Pollack & Van Reken, 2009; R. H. Useem, 1994). It is important to note that the Useems initial frameworks
were based on observations of a very specific set of circumstances, that of American expatriates who mostly remained clustered together relying on their own social networks to fulfill their needs and setting up their own schools for the education of their children (Podolsky, 2004).

Since the Useems’ original work, things have changed considerably, and not all expatriate children grow up in defined communities distinct from the host culture (Podolsky, 2004). Parents and their children now have more and varied types of contact with the host community and other expatriates. While children may still attend schools with a curriculum imported from their home culture that school may include students from a multitude of national backgrounds, including the host country. Children may also attend schools that operate with an international curriculum and are intended to serve the expatriate population of many different nationalities.

These changes have altered the definition of a TCK. The term TCK was traditionally used to describe such groups as “Military Brats” or “Missionary Kids”, but Pollack and Van Reken have recently broadened the concept to include a wide variety of globally mobile children (Podolsky, 2004). According to David Pollack:

“A Third Culture Kid (TCK) is a person who has spent a significant part of his or her developmental years outside the parents home culture. The TCK frequently builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture may be assimilated into the TCK’s life experience, the sense of belonging is in relationship to others of similar background” (Pollack & Van Reken, 2009).
Pollack and Van Reken developed the PolVan Cultural Identity Model, which places cultural identity in relation to surrounding culture (Podolsky, 2004; Pollack & Van Reken, 2009). The model describes four ways TCKs may relate to the surrounding culture:

1) “Foreigner – Look different, think different”. They differ from the surrounding culture in world-view and appearance.

2) “Hidden immigrant – look alike, think different”. This term describes the TCK upon returning to their home culture or in countries where they resemble the host population. While they may look like everyone else, their world-view is different.

3) “Adopted – look different, think alike”. This can apply to international adoptees, long term immigrants or TCK’s who have lived in a particular culture long enough to have integrated its world-views. TCK’s in this situation may feel hurt when they are treated as foreigners in a culture that they consider to be theirs.

4) “Mirror – look alike, think alike”. This is the traditional pattern of those raised in a mono-cultural situation (Pollack & Van Reken, 2009).

Almost anyone can fall into one or more of these categories. What distinguishes TCK’s is that they may fit into any one depending on where they happen to be (Pollack & Van Reken, 2009).

Much of the literature on TCK’s seems to focus on the negative aspects of the experience. However, Nathanson and Marcenko found, in a study of one-hundred and seventy-four eighth graders attending English speaking international schools in Tokyo,
that the children overall reported high levels of satisfaction and appeared to fare well
(Nathanson & Marcenko, 1995). The most important factors in regards to successful
adjustment related to children’s family lives and the degree to which they liked living in
Tokyo did not correlate with their well being (Nathanson & Marcenko, 1995).
Interestingly, Straffon has found that the intercultural competence of high school
students in an English speaking international school in Malaysia is negatively correlated
to age, with students in younger grades having higher levels of intercultural sensitivity
than older students (Straffon, 2001). The connection may lie in the extent to which the
students’ identity is connected to their family, which some researchers consider to be a
key element in developing intercultural competence (Kim, 2009)

Pollack and Van Reken see TCK’s as the prototypical 21st century global citizen and
believe the benefits of the TCK lifestyle can be enormous (Pollack & Van Reken, 2009).
In a survey of U.S. American Adult TCK’s, it was found that they were four times more
likely than their U.S. raised peers to earn a bachelor’s degree, as 81% had attended
university and 50% of those continued to graduate school (R. H. Useem, & Cottrell, A.
B., 1993). They felt that the TCK experience had a profound impact on their lives in
terms of education, occupation, volunteer activities, international contacts and their
relationships to their families and communities (R. H. Useem, 1994). These findings are
similar to those of research into high school study abroad, which re-enforces the TCK
research indicating that the experience of living abroad as an adolescent can have life
long impacts.
Parallel to the research being done on TCK’s, there is a significant body of literature on the experience of Japanese children who grew up abroad due to their families’ relocation as a result of Japan’s economic expansion after World War II, a number which has grown eleven-fold over the past 40 years (Podolsky, 2004; Yoshida et al., 2002). Called “Kagai/Kikoku-shijo” (Overseas/Returnee children) their number has grown from less than 8662 in 1971 to 52,046 today (Podolsky, 2004). The rise in numbers of overseas Japanese families has been driven by Japanese corporations’ establishment of overseas branches and the need for workers to staff them (Podolsky, 2004). The public perception of the Kagai/Kikoku-shijo’s followed three main phases:

1) “Educational orphans”: A 1966 report by the Japanese Ministry of Education identified two area of concern: a) that children returning from the “Western” world were behind in school and therefore needed assistance upon re-entry and b) that children posted to less industrialized countries felt the need for better schooling opportunities for their children who accompanied them overseas. The report resulted in the establishment of re-entry programs for returning children and the establishment of government funded overseas schools (Podolsky, 2004).

2) “Symbols of Japan’s Internationalization”: by the 1980s the picture was much more positive, as Kagai/Kikoku-shijos became the symbols of the international future that Japan aspired to because of their language skills and global outlook. The image shifted from that of “deficient Japanese” to “new elite”. This was in part due to the new system of re-entry and special programs that schools around Japan had developed to assist them (Podolsky, 2004). In addition, special quotas were established for returnees at elite Japanese universities (Yoshida et al., 2002).
The number of Japanese schools abroad increased from 26 in 1971 to 85 in 1990; supplementary schools from 22 in 1971 to 146 in 1990 (Yoshida et al., 2002). The amount of information available to parents increased substantially as well (Yoshida et al., 2002).

3) “Stabilization”: today the number of returnees remains steady at about 10,000 per year. Returnees are prominent in Japanese life, being highly visible among news anchors and reporters, in the entertainment industry, and ubiquitous in the business and academic community. The Crown Princess Masako and her sister-in-law, Princess Kiko are returnees. The number of studies on these groups has decreased as their numbers have plateaued while there is increased attention given to the children of immigrants to Japan. While the stereotype is that all Kikoku-shijo are bilingual, many Japanese students remain classified as LEP (Limited English Proficiency) even after three years in California schools (Podolsky, 2004).

Other researchers have also found that these images are not reality for all kagai/kikoku-shijo. In a qualitative study of four teenage Kikoku-shijo, Yosuko Kanno (2000) found that “Adjustment difficulties, misfit identities, ambivalent cultural and ethnic allegiance are themes that unite their stories, but each Kikoku-shijo has a different way of dealing with them”. Despite a perception that little discrimination remains, Kanno (2000) found that schools in both the host countries and Japan still faulted them for what they did not know and gave little recognition of their bilingual and bi cultural abilities. This study describes some of the same feelings of detachment and “marginality” that TCK’s
experience. These findings are relevant to the study as there is a significant population of Japanese students at the school being studied.

Using data from previous studies, Yoshida, Matsumoto, Akiyama, Moriyoshi, Furuiye, Ishii and Franklin (2002) used multiple regression analysis to determine the factors that can be used to predict the various social and psychological outcomes for returnees across the age spectrum. They found that three factors were most related: communication with parents, recency of return and special provisions made to assist their re-entry to Japanese society. Those who have returned more recently experienced fewer re-adjustment issues – which could be due to the larger numbers of returnees in more recent years, the increasing openness of Japanese society and the better preparation they have received for coming home. In a separate study, Yoshida, Matsumoto, Akiyama, Moriyoshi, Furuiye and Ishii (2003) found that peers perceptions of factors that affected returnees readjustment fell into two categories: “advantage” and “difference/disadvantage”. These perceptions differed based on whether the respondent had studied abroad or not, gender and age, with older respondents more likely to see the overseas experience as a deficiency rather than a strength (Yoshida et al., 2003).

Comparing the literature on TCK’s and Kagai/Kikoku-shijo, Poldolsky sees three broad areas in which the fields of study differ. One is government involvement in the issue. In Japan, the government was involved very early in addressing the “problem” of returnees and their possible effect on the system. Slowly, a re-integration program has developed to help returnees readjust and educational resources have been extended abroad to reach
those kagaishijo who are abroad (Podolsky, 2004). While they do face adjustment issues upon retuning to the US, TCK’s, on the other hand do not face the linguistic and academic issues that their Japanese counterparts face. This may be due to the history of immigration to the US and/or the centralized nature of the Japanese educational system (Podolsky, 2004). Also, there has not been the charges of favoritism brought up as it was in Japan, and there have been no charges of systematic discrimination (Podolsky, 2004).

Another important distinction lies in the public perception of the two groups. In the US there is not a wide spread awareness of TCKs as there is in Japan where there is a definite image of what a Kikoku-shijo is (Podolsky, 2004). The Kikoku-shijo label is usually shunned by Japanese returnees, while for TCK’s the label is often considered liberating (Podolsky, 2004). The theoretical focus in academic research is quite different in the two fields. In Japan, Kikoku-shijo studies are quite developed. The original focus was on the “(mal)adaptation” of returnees focused on academic performance and how policies could be developed to help them re-integrate. In the 1980s the focus shifted to how society at large, and schools in particular, could help them adjust. More recently the Kikoku-shijo experience has been situated within the larger context of international and cross-cultural education which Japan has to implement in order to deal with the influx of immigrants, mostly from Asian countries (Podolsky, 2004).
The literature on TCK’s is often written by Adult TCK’s or those connected to them and focuses on personal experiences (Podolsky, 2004). The TCK literature focuses more on support and advice from those who have “been through it” and approaches the issue from an individual rather than a socio-systematic perspective (Podolsky, 2004). It is also more practical in nature and less theoretically based (Podolsky, 2004). This literature is relevant to the present study because it highlights the possibility that Japanese students studying at an international school in Southeast Asia may face a very different set of circumstances and attitudes when they return home than those of US TCK’s. By extension, based on House et al.’s (2002) country clusters that resulted from the GLOBE study, students from Hong Kong, China, Taiwan, and South Korea may also face issues similar to those of Japanese student, as all are a part of the “Confucian Asia cluster” (Northouse, 2010). Conversely, the literature on TCK’s may be relevant as well for those students who are from countries in the “Anglo” cluster (the United Kingdom, Ireland, South Africa (white sample), Canada, Australia and New Zealand) (Northouse, 2010).

The TCK experience, in both its positive and negative aspects, is an example of what has been called “marginality”. Janet Bennett, in her chapter on cultural marginality, states that:

“Global nomads…may be multicultural in their identities. Some nomads, called third-culture kids (TCKs), lived abroad when they were young with parents who were working for the government, the military or for corporations. They returned to the U.S. as citizens of the world” (J. Bennett, 1993).
It is important to locate the TCK/Kagai/Kikoku-shijo experience within the larger framework of intercultural development because it allows that experience to be seen something that is shared with others who have integrated multiple cultural identities, such as children of immigrants. Putting into practice the literature on intercultural training gives TCK’s and their families a way to better understand their experience and see the value in it. It may also help them to avoid the feeling of detachment that many describe (Pollack & Van Reken, 2009). Applying the DMIS to the experiences of all globally mobile children can help researchers, educators and parents understand the important similarities and differences they face in living abroad and returning “home”.

SUMMARY AND CONCLUSIONS

The literature discussed in this review is vast, disparate and challenging to synthesize. However, a few themes do emerge. One is the difficulty in defining what an “international school” is, and what exactly the outcomes of an “international education” are. Although developed for application to higher education, Knight’s working definition of internationalization, “the process of integrating an international, intercultural or global dimension into the purpose, function or delivery of post-secondary education” (2004) can be applied to primary and secondary schools as well by broadening the scope of the definition to include PK-20 education. Using this definition provides an opportunity to bridge the literature on the IB, international schools and intercultural competence in PK-20 settings and can be applied to schools in state systems as well as private schools that do not consider themselves to be “international”. Its focus on process makes clear that internationalization is an ongoing effort and not a category a
school is put into by virtue of its student population, name or location. It is particularly germane to this study because it includes an intercultural dimension.

Another theme that arises is the role that the IB plays in the internationalization of primary and secondary education. Returning to Knight’s definition, while the IB may be “international” in that IB schools exist in many countries and “global” in scope, an individual institution may not necessarily add an “intercultural” dimension simply by adopting the program. The literature on intercultural learning makes clear that simply adopting an international curriculum or crossing national boundaries and being exposed to culturally different others does not automatically lead to a shift in perspectives and behaviors of the kind that the IB, and many international schools, claim to foster in their students (Michael Vande Berg, R. M. Paige, & Kris Hemming Lou, 2012a). Looking to Darling-Hammond’s definition of curriculum, while as a formal curriculum the IB may have an intercultural mission, it is the way in which teachers enact the curriculum that determines the extent to which the intercultural mission is being implemented (Darling-Hammond et al., 2005). It is important, therefore, to investigate further the claims of the IB and many international schools make about the outcomes of the education they provide.

Another theme that emerges from this literature review is that the “immersion assumption” is prevalent among international educators in many contexts. This view assumes that simply being immersed in a culturally diverse environment will lead to intercultural competence and is prevalent among US politicians, business leaders and
international educators who favor sending increased numbers of students abroad (Hammer, 2012). Studies which investigate the views of teachers and students in international schools regarding what makes an education “international” tend to find is that it is the school environment, in particular contact with students from other nationalities, is the most important factor in developing international attitudes, awareness, or “mindedness” (Hayden et al., 2000; Hayden & Thompson, 1997; Hayden & Thompson, 1995, 1998; Hayden & Wilkinson, 2010). This seems to echo the immersion assumption in its focus on contact. It is important to do more research into the extent to which teachers in international schools share this assumption, as a growing body of literature indicates that it is mistaken. This is a gap in the literature that this study hopes to fill.

This brings us to the role of teachers in developing intercultural competence in students. The studies that have been done using the IDI in K-12 settings in multiple countries show that students generally have a higher level of intercultural competence than their teachers. However, the literature on study abroad shows clearly that the importance of having a competent cultural mentor cannot be overstated. It is important to understand teachers’ views on ways in which the intercultural competence of students is developed so that we can better understand what role they play helping students develop the critical skills they need in the 21st century. They, like international educators at the post-secondary level, may believe that simply being in the proximity of diversity is sufficient for intercultural competence to develop, an assumption we know is not valid. Given the crucial role of teachers in meeting developing the intercultural competencies of students,
it is important to have a clear idea of what their views are so that this information can help in the development of teacher training and professional development programs.
CHAPTER 3
RESEARCH METHODS

INTRODUCTION
The economic rise of Asia has drawn an increasing number of people away from their home countries for professional opportunities. As the number of globally mobile expatriates has grown, so has the number of children who follow them abroad (Pollack & Van Reken, 2009). This, along with an increasingly prosperous number of “host country” families seeking educational opportunities for their children outside of local school systems, has led to an increasing demand for “international schools” which cater to the needs of these families (Greenlees, 2006). Given that international schools may have student bodies representing from multiple nationalities, or who may be bi-cultural, the importance of sensitivity to cultural difference is clear.

Many international schools and international curricula, such as the International Baccalaureate Programme have an intercultural mission. However, there is very little research regarding the ways in which the intercultural competence of students in international schools that use these curricula is developed. It is therefore important to more closely examine teachers’ views regarding this subject, as they play a key role, not only in conveying content knowledge but also in serving as cultural mentors who are equipped to guide the intercultural development of their students. This is particularly true in the context of an international school that is large and culturally diverse.

THE RESEARCH PROBLEM
An issue faced by international schools, and schools with diverse student populations in general, is whether or not their teachers are prepared to work with a culturally diverse student body. This is in particular true for those which operate the International Baccalaureate Diploma Program, which strives “to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect” (International Baccalaureate Organization, 2010a). The school that is the setting for this study has as a part of its mission to create a global family atmosphere and is also an IB World School and works to create an environment in which students can develop skills in English, their mother-tongue and another language while developing a sense of intercultural understanding. Clearly, multiculturalism and multilingualism are important goals for the school. In this context it is crucial to understand teachers’ views regarding the ways in which the intercultural competence of students is developed at an international school.

While previous studies have examined teachers’ intercultural competence, none has taken a close look at teachers’ views of the subject. Given that studies done in the context of university level study abroad show that a qualified cultural mentor is critical to intercultural learning, what accounts for the research that indicates that students tend to fall on the ethnorelative side of the DMIS while teachers tend to fall on the ethnocentric side (Bayles, 2009; DeJaeghere & Cao, 2009; DeJaeghere & Zhang, 2008; Fretheim, 2008; Helmer, 2007; Mahon, 2006, 2009; Pederson, 1998; Straffon, 2003; Westrick, 2004; Westrick & Yuen, 2007; Yuen, 2010; Yuen & Grossman, 2009)?

CONTEXT OF THE STUDY
The school in which this study takes place has at its heart a mission to help students develop intercultural awareness and understanding. It has adopted internationally recognized curricula (the IB Programme and the International General Certificate of Secondary Education (IGCSE)), which claim to help students develop intercultural understanding or cultural awareness. In addition, students who graduate from the school can also earn a US High School Diploma, which is authorized by the Western Association of Schools and Colleges (WASC), one of the six regional associations that accredit public and private schools, colleges and universities in the United States (Western Association of Schools and Colleges, 2011). In the school as a whole, there are over 300 teachers representing more than 20 nationalities. With a student body of more than 3000 representing more than 70 nationalities, it is a very large, diverse school. Given the school’s stated commitment to developing intercultural understanding, preparing teachers for the task is quite a challenge. This study takes place in the high school section, which encompasses grades 9 through 12.

**STUDY METHODOLOGY, METHOD AND RATIONALE**

**Study Methodology and Rationale**

This study employs mixed methods methodology which combines both qualitative and quantitative data collection in the research process (Creswell, 2009; Creswell & Plano Clark, 2007). The primary purpose in doing this is to gain a greater understanding of the research questions than a quantitative or qualitative data set alone could and thereby compensate for the weaknesses of each method (Creswell, 2009; Creswell & Plano Clark, 2007). As a mixed methods study, it is informed by a pragmatic world view.
which focuses on the consequences of research, putting foremost emphasis on the question being asked rather than the method itself (Creswell, 2009; Creswell & Plano Clark, 2007). It is pluralistic and focused on “what works” in practice, rather than verifying or generating theory (Creswell, 2009; Creswell & Plano Clark, 2007). This approach is particularly germane to a study focusing on intercultural competence, as Deardorff (2006) found that 17 of 20 intercultural experts advocated using a mix of quantitative and qualitative methods in such studies. In the same study, Deardorff also found that intercultural experts and international education administrators agreed on the importance of analyzing the situational, social and historical contexts when studying intercultural competence, which is another rationale for choosing a mixed methods study, as it has a better chance of capturing the complexity of the context of the study than one method alone could. Because the study of international schools is a relatively new and undeveloped field, practitioners require multiple forms of evidence to inform their work (Creswell & Plano Clark, 2007).

**Study Method and Rationale**

This study grew out of another study whose purpose was to determine factors relating to the intercultural competence of students in an international school in Southeast Asia. The intended method of that study was to administer the Intercultural Development Inventory to students in grades 11 and 12 at the same school in which teachers were surveyed and interviewed for this study. A qualitative portion of the study would have included interviews with a purposively selected sample of students. The factors that are explored in research questions two and three are based on the variables that were to be
explored in the original study. However, due to lack of response from students (only five returned assent/consent forms) the original idea was abandoned and was re-purposed to focus on teachers’ views regarding ways in which the intercultural competence of students is developed in an international school in Southeast Asia.

RESEARCH INSTRUMENTS

Survey

To gather data for the study, a survey was developed and sent to teachers to determine their views regarding the ways in which the intercultural competence of students is developed at the school. The survey, which had both quantitative and qualitative components, was designed to answer each of the first four research questions. The closed ended response items included ratings scales and multiple-choice items. The qualitative, open ended items were designed to help validate the quantitative, closed-ended items and supply quotes which provide greater depth and detail (Creswell & Plano Clark, 2007). The combination of question types allowed respondents to give detail that otherwise might not have been obtained if only closed-ended responses had been offered (Creswell & Plano Clark, 2007). Teachers and administrators at international schools in Brazil and Singapore were given a pilot version of the survey and they provided feedback, which was incorporated into the final design. Dr. R. Michael Paige of the University of Minnesota also provided feedback on the survey design.

In the first section of the survey, teachers were asked their opinions regarding the importance of developing students’ intercultural competence as well how effective the
school is in doing that using two closed ended questions. The first question, “Overall, how important do you think it is for students at this school to learn to effectively communicate and interact with people from other cultures?” had five answer options: Not important, Neither important or unimportant, Important, Very important, Extremely important. The second question, “Overall, how effective do you think this school is in helping students learn to effectively communicate and interact with people from other cultures?” had five answer options as well: Not effective, Neither effective or ineffective, Effective, Very effective, Extremely effective. They were then asked two open ended questions, one asking what the school did that was particularly effective in helping students to develop intercultural competence and another asking what the school could do better. These questions were designed to answer the first research question: “What are teachers’ views regarding ways in which the intercultural competence of high school students is developed at an international school in Southeast Asia?”

In order to answer the second research question, “What are teachers views regarding the impact of the following institutional factors on the intercultural competence of high school students at an international school in Southeast Asia?” teachers were asked their views regarding the impact of eight institutional factors, which were listed in the question, using a rating scale. These were chosen because they are aspects of the curricular or co-curricular offerings at the school which have been addressed in previous studies which explored the development of intercultural understanding or intercultural competence, claim to be a way the “intercultural understanding” of students is developed, or both. Curricular and co-curricular programs are two means by which the
The intercultural competence of students can be developed in educational settings (Deardorff, 2011). The factors are defined below:

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**Definitions of Institutional Factors**

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<th>Creativity, Action and Service (CAS): A co-curricular program that is a requirement of the International Baccalaureate Diploma Programme.</th>
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<th>International Baccalaureate Diploma Programme: A two-year, university preparatory course designed for ages 16 – 19, leading to examinations (Stobie, 2007). IB Diploma Programme students must choose one subject from each of five groups (1 to 5), ensuring breadth of knowledge and understanding in their best language, additional language(s), the social sciences, the experimental sciences and mathematics. Student may choose either an arts subject from group 6, or a second subject from groups 1 to 5. (&quot;The IB Diploma Programme,&quot; 2013). Additionally, students must complete a Theory of Knowledge course, a 4000 word “Extended Essay” and complete 150 Creativity, Action and Service (CAS) hours in order to complete the requirements of the Diploma Programme. The Mission of the International Baccalaureate is to encourage “intercultural understanding and respect”.</th>
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<th>Middle Years Program (MYP): “The MYP is designed for students aged 11 to 16. It provides a framework of learning which encourages students to become creative, critical and reflective thinkers. The MYP emphasizes intellectual challenge, encouraging students to make connections between their studies in traditional subjects and to the real world. It fosters the development of skills for communication, intercultural understanding and global engagement, qualities that are essential for life in the 21st century.” (&quot;The IB Middle Years Programme,&quot; 2013)</th>
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<th>Theory of Knowledge (TOK): “Theory of Knowledge develops a coherent approach to learning that unifies the academic disciplines. In this course on critical thinking, students inquire into the nature of knowing and deepen their understanding of knowledge as a human construction.” (&quot;The IB Diploma Programme,&quot; 2013)</th>
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<th>Study Preparation Program (SPP): A program intended to prepare English language learners for study in classes in which the language of instruction is English. It also is intended to improve students’ work habits and study skills.</th>
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<th>Language B (Second Language) Courses: “Language B [courses] are language acquisition courses for students with some previous experience of learning the language. While studying the language, students also explore the culture(s) connected with it.” (&quot;Diploma Programme curriculum,&quot; 2011). Language B courses are offered in six world languages, including Spanish, Mandarin and English.</th>
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<th>International General Certificate of Secondary Education (IGCSE) Courses: “Cambridge IGCSE encourages learner-centred and enquiry-based approaches to learning. It develops learners’ skills in creative thinking, enquiry and problem solving… Cambridge IGCSE is compatible with other curricula and is internationally relevant and sensitive to different needs and cultures.” One of the goals of the IGCSE is “cultural awareness” (&quot;Cambridge IGCSE,&quot; 2011).</th>
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</table>
Language A (First Language) Courses: “The Language A1 programme is a literature course studied in the “first language” of the student or the language in which the student is most competent. This will normally be the language of the environment to which the student has been exposed from an early age or for an extended period. (Related terms are “mother tongue”, “native language”, and “home language”.) ("Diploma Programme Language A1," 1999). Through this course students aim to develop “an appreciation of cultural differences in perspective (“International Baccalaureate,” 2012). Language A courses offered at SEAIS include Chinese, English, Japanese and Korean.

Six of the factors listed in research question two are components of the International Baccalaureate Programme. This program includes the Middle Years Programme and Diploma Programme. The Diploma Programme includes Theory of Knowledge, Language A, Language B, and Creativity, Action and Service. The mission statement of the International Baccalaureate Organization states: “The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.” These factors were included in the study because more research needs to be done regarding the extent to which the IBO is fulfilling the intercultural aspect of its mission. The research that has been done has not been grounded in the DMIS. Hayden and Wilkinson (2010) found that there was positive movement towards the IB aim of “intercultural understanding” for 659 IB Diploma students over the course of 15 months of participation in the program. Students who were interviewed for the study specifically mentioned Theory of Knowledge and CAS as elements of the program which “changed them the most”. Teachers, in a study by Hayden and Thompson (1998), viewed offering a curriculum, such as the IB or IGCSE, as an extremely important factor contributing to students’ “international education” in an international school. Westrick (2002) also found that participation in a service-learning program at an international school was
related to students’ level of intercultural competence. Vande Berg, et al (2009) found that language learning was associated with gains in intercultural competence while studying abroad, and that taking courses in the target language (in the case of this school, English) was important in intercultural development. The survey asked teachers to rate the institutional factors listed above for their perceived impact on students’ ability to communicate effectively and appropriately with people from other cultures on a scale of 1 to 7, with 1 being “negative impact” and 7 being “positive impact”. There was also an option of “Don’t know, not enough information”, which corresponded to “0” in the analysis.

To answer the third research question, “What are teachers views regarding the impact of the following individual factors on the intercultural competence of high school students at an international school in Southeast Asia?” teachers were asked their views regarding the impact of the following eight individual factors using a rating scale from one to seven:

- Nationality
- Proficiency in English
- Academic achievement
- Amount of time lived outside of their home country
- Amount of time attending international schools
- Amount of time attending the school which is the subject of the study
- Amount of time spent with students of their own nationality
- Amount of time spent with students of other nationalities

On the rating scale, a rating of one corresponded to “negative impact”, while a seven corresponded to “positive impact”. There was also an option of “Don’t know, not enough information”, which corresponded to “0” in the analysis.
These variables were included because they have been explored in previous research. David Straffon (2001) found a positive relationship between the amount of time spent outside the home country and the amount of time attending international schools (the school where the study was conducted is an international school, as well). He also explored the relationship between nationality and intercultural competence, but that relationship was less clear (Straffon, 2001). Vande Berg et al. (2009) found that there was a relationship between target language proficiency, with English proficiency serving as a proxy here, and intercultural competence gains. Rexeisen, Andersen, Lawson and Hubbard (2008) found that there was no relationship between the “educational aptitude” of university study abroad students as measured by grade point average and intercultural competence as determined by the IDI. This factor is included here to gain insight into whether teachers in an international school believe there is a relationship. The final two factors on the list, “amount of time spent with students of their own nationality” and “amount of time spent with students of other nationalities” were developed as proxies for the contact hypothesis, which posits that under certain conditions, intergroup contact reduces prejudice (Pettigrew et al., 2011). Also, Vande Berg et al. (2009) found that US American study abroad students who spent more time with their host families made greater gains in intercultural competence than those who spent less, those who spent the most time with students from their own country made no gains, while those who spent a 26 to 50% of their time with host country nationals made the most gains.
To expand on the findings from questions two and three, an open ended response item was developed that asked: “In your opinion, what do you think has the most impact on a student's ability to communicate effectively and appropriately with people from other cultures at your school? (This doesn't have to be limited to what is listed above.)” This allowed teachers to provide more detail regarding their views and also to suggest ways in which students’ intercultural competence is developed that are not among the factors listed in the previous two questions.

To answer research question number 4, teachers were also asked their views regarding how effective the curriculum as it is taught in their subject area in helping students use culture-learning strategies (R. Michael Paige et al., 2002). Specifically, teachers were asked: “In your opinion, how effective is the curriculum as it is taught in your subject area in helping students to:”. They were then asked to rate each of the items below on a scale of one to seven, with a rating of “1” being “not effective” and a rating of “7” being “very effective” (teachers were also given the option of “N/A (not a part of the curriculum)”, which corresponded to a rating of “0” in the analysis).

1. Consider ways in which cultures might view things in different ways
2. Think about what cultural values might be involved when encountering a conflict or something goes wrong
3. Use generalizations instead of stereotypes when making statements about people who are different from oneself
4. Counter stereotypes others use about people from one's own country by using generalizations and cultural values instead
5. Make distinctions between behavior that is personal (unique to that person), cultural (representative of the person’s culture), and universal (shared by humans)
6. Look at similarities as well as differences among people of different backgrounds
7. Refrain from making quick judgments about another culture
8. Refrain from disagreeing right away in order to have a chance to understand to what others are trying to communicate
9. Consider their own cultural biases when trying to understand another culture
10. Not to assume everyone from the same culture is the same
11. Develop a sense of their own national and cultural identity
12. Reflect on their cross-cultural experiences
13. Talk with teachers about their cross cultural experiences

These items were all drawn from Paige’s Culture Learning Strategies and the Strategies Inventory for Learning Culture (SILC) as published in the “Maximizing Study Abroad” guides (Cohen et al., 2005; R. Michael Paige et al., 2002) Teachers were also asked to rank aspects of the curriculum (the formal curriculum, the enacted curriculum or the hidden curriculum) according to how important they felt they were in helping students develop intercultural competence (Darling-Hammond et al., 2005). An answer of “1 most important” was given a weighting of 3, while “3 least important” was given a weighting of 1. This was so that when the analysis was done the item that was considered to be most important had a higher weighting. The statistical software SPSS was used to analyze the survey results. Teachers who wished to be entered in a drawing for a $25 gift certificate from a local bookstore were asked to leave their names at the end of the survey. Teachers who wished to take part in the interview were asked to leave their names at the end of the survey as well.

Demographic data were also gathered. Teachers were asked their primary role at the school, their primary subject area, the curricula they have taught (IB Diploma program, MYP, IGCSE or SPP), their gender, total amount of teaching/administrative experience, total amount of time they have worked in international schools, total amount of time they have worked at this school, total amount of time spent teaching the International
Baccalaureate program, level of education completed, part of the world they primarily grew up in until age 18, primary country of citizenship, and time lived outside of their primary country of citizenship.

**Qualitative Interview**

The qualitative portion of the study consisted of interviews with nine teachers. Interviewees were asked to discuss their views regarding the ways the intercultural competence of students is developed at the school. They were also asked their view of the International Baccalaureate Program, in particular in regards to the goal of intercultural understanding, and what they specifically do in the classroom to help achieve that goal. According to Guest, Bunce and Johnston (2006) data saturation is reached within 12 interviews, although basic elements of “metathemes” may be present after six interviews. Interviewees were selected based on their teaching experience, gender, nationality and subject area. Transcription was carried out by a professional transcriptionist in New Zealand. The recordings were sent to her by email as MP3 files and she transcribed them and sent back the written texts by email. The researcher spot-checked them for accuracy.

**Intercultural Development Inventory (IDI)**

In addition, teachers who agreed to be interviewed took the Intercultural Development Inventory (IDI), a 50 item questionnaire with selected demographic questions that can be
completed in about 30 minutes (Hammer, Bennett, & Wiseman, 2003; R. Michael Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003). The IDI has been shown to be statistically reliable with no social desirability and reasonably approximates the Developmental Model of Intercultural Sensitivity (DMIS), its theoretical underpinning (R. Michael Paige et al., 2003). The 50-item IDI v2 was developed based on a cross-cultural sample of 591 culturally diverse respondents (Hammer et al., 2003). Results indicated that a five-factor model (Denial/Defense, Reversal, Minimization, Acceptance/Adaptation, Encapsulated Marginality) was the best fit for the data (Hammer et al., 2003). To test the construct validity of the scale, a world-mindedness scale, an intercultural anxiety scale and a social desirability scale were administered as well to the 591 respondents (Hammer et al., 2003). As predicted, higher Denial/Defense scores were significantly correlated with lower world mindedness and higher intercultural anxiety, and higher Acceptance/Adaptation scores were related to higher world mindedness and lower intercultural anxiety (Hammer et al., 2003). There was not significant relationship between any of the IDI scales and social desirability (Hammer et al., 2003).

This study uses the IDI Version 3. In order to develop this version of the instrument, further testing was done with a sample of 766 respondents to provide additional insights based on the IDI (Hammer, 2011). From that data, two distinct IDI scores were computed, based on earlier work by Paige et al. (2003). The Developmental Score (DS) was derived by using a weighted formula that was theoretically consistent with the DMIS, which resulted in a standardized (z-score) with a mean of 100 and a standard
deviation of 15 (Hammer, 2011). Using the same approach a Perceived Score (PS) was calculated using an un-weighted formula with the scales (Hammer, 2011). This produces a score that reflects where the respondent perceives him or herself to be along the continuum, while the Developmental Score (DS) identifies the respondent’s primary orientation towards cultural difference (Hammer, 2011). The DS achieved a reliability of .83 and the PS a reliability of .82 (Hammer, 2011).

The current version of the IDI, and the one used in this study, was developed from a sample of 4763 individuals from 11 distinct cross-cultural samples (Hammer, 2011). Further testing indicated that a seven factor scale based on the DMIS (Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, and Integration (Encapsulated Marginality)) was the best fit (Hammer, 2011). Further analysis revealed that Minimization was not highly correlated to either Denial/Defense (monocultural orientations) or Acceptance/Adaptation (intercultural orientations), but more of a transitional phase (Hammer, 2011). Furthermore, it was found that Encapsulated Marginality (EM) was most strongly correlated with Reversal, which is a monocultural orientation in which one holds an uncritically positive view of another culture while holding a negative view of one’s own culture (see Chapter 2 for a further discussion) (Hammer, 2011). This is not in keeping with the DMIS as it posits that EM is a form of Integration, and would be most strongly associated with Acceptance (Hammer, 2011). This indicated that EM is more a measure of Cultural Disengagement and shares with Reversal a sense of distance from one’s own culture (Hammer, 2011). Further analysis indicated that the IDI was reliable and applicable with a wide range of groups, from high
school-aged students in disparate cultural settings to older adults (Hammer, 2011). The results of a readability analysis indicate that the IDI is appropriate for use with students and/or adults who possess a 10th grade reading level (US system), or about 15 years of age or above (Hammer, 2011).

Hammer (2011) reported the findings of two recent studies which assess the criterion validity of the IDI. In one, he reported that higher levels of intercultural competence were associated with greater success in meeting diversity and inclusion targets for corporate recruiters. In a second, he found that students who had lower Developmental Orientation scores reported significantly fewer intercultural friendships, significantly greater intercultural anxiety and significantly less cultural knowledge of the host culture (Hammer, 2011). In this study, the IDI was used to determine the extent to which there was an association between teachers’ views regarding the ways in which the intercultural competence of students is developed at an international school, and their level of intercultural competence, which is the final research question. Because it is a reliable instrument that is theoretically grounded, it’s use provided a point of comparison with other studies that used the IDI in educational settings.

**SAMPLING STRATEGY**

The target group for the survey portion of the study was the entire population of teachers in the High School. For the survey portion of the study, all teachers on the High School
staff were sent a link to the survey, using SurveyMonkey, which is a commercially available software package. Teachers had one month to respond. At the same time, qualitative data were gathered from teachers who were chosen according to their teaching experience, nationality, gender, and subject area. These teachers were also asked to complete the IDI as well.

DATA COLLECTION STRATEGIES

Data for this study were collected between January and May of 2012. Qualitative data collection began in January, and continued until May. The survey was distributed in February of 2012 via email to the population of High School teachers and administrators and remained available until March. The survey was conducted using an on-line, commercially available survey software package called SurveyMonkey, which allowed teachers to access a link to the survey at their convenience. At the time the survey was sent out, there were approximately 90 active teachers and administrators in the high school. Forty-six teachers answered the survey, for a response rate of 51%.

DATA ANALYSIS STRATEGIES

As a mixed methods study, both quantitative and qualitative analysis were used in data analysis. In the quantitative portion of the study, teachers were asked to provide their opinions using closed ended questions. To answer research question two, teachers’ ratings for the institutional factors were averaged and ranked in descending order. Similarly, to answer research question three, teachers’ ratings for the individual factors were averaged and ranked in descending order. The two rating scales were then
combined into a composite scale that could provide an overall picture of which factors teachers believed had the most impact on students’ intercultural competence as well as be used in other analyses. In order to test the internal validity of both the institutional and individual factors as a single scale, once the survey was completed, a Cronbach’s Alpha reliability test was run to determine the internal consistency and reliability of the group of items as a whole. The resulting Cronbach’s Alpha was 0.75. This indicates that for the respondents, there was a moderate relationship between the items on the scale.

The same approach was used to analyze the data concerning teachers’ views of the extent to which culture learning strategies are used in the classroom. To answer research question number three, teachers were asked to rate the extent to which they felt that the curriculum as it is taught in their subject area was effective in helping students learn to use culture learning strategies. An average rating was determined for each item and the items ranked from most effective to least effective. To test the internal consistency of this group of items, a Cronbach’s Alpha test was conducted once the survey was completed. The results show that all the items were highly related, with a Cronbach’s Alpha of 0.97.

According to Creswell (2009), qualitative data analysis is an ongoing process that involves a continuous reflection about the data, asking analytic questions and recording thoughts on the process as it is occurring. The interviews were transcribed and read to obtain a general sense of the information and its meaning. The collected data were then
analyzed for themes and those that emerged were reported (Creswell, 2009). Detailed analysis began with a coding process in which the material was organized into small units of text and assigning a label to each unit (Creswell & Plano Clark, 2007). Within a mixed methods study, validity is defined as “the ability of the researcher to draw meaningful and accurate conclusions from all of the data in the study” (Creswell & Plano Clark, 2007). One common approach to mixed methods research is the triangulation design in which qualitative and quantitative data are merged in order to compare and contrast findings or to expand on quantitative findings with qualitative findings (Creswell & Plano Clark, 2007). By mixing the two kinds of data, this study aimed to enhance the strengths and mitigate the shortcomings of each.
CHAPTER 4: FINDINGS

INTRODUCTION
This chapter is organized around the five research questions that guided the study. The data were gathered from 46 teachers and administrators who answered an online survey using the commercially available software, SurveyMonkey. Nine teachers were interviewed individually. Those teachers also took the Intercultural Development Inventory (IDI) and those results are included in the study.

FINDINGS
The exploration of the findings is organized around the research questions, with each question addressed in order. The data for questions one through four was gathered using an on-line survey, which forty-six teachers and administrators in the high school answered. There were approximately 90 active teachers on the staff at the time the survey was sent out via school email. The data for questions five was gathered through interviews with nine teachers who volunteered their time. They also took the Intercultural Development Inventory (IDI) to assess their intercultural competence.

Demographic information
Because the data from the survey formed the basis of the first four questions in the study, the demographic information regarding the respondents will be discussed first. As Table 2 shows, respondents primarily represented faculty with 89.2% (41 of 46) choosing faculty or staff as their primary role (teachers at the school use both words to describe
themselves). Five respondents (10.9%) chose administration as their primary role (please note that all but one of the administrators at the school had teaching responsibilities at the time the survey was administered, or had recently had teaching responsibilities). As shown in Table 3, eighteen of the 46 respondents (39.1%) were male, while 28 (60.9%) were female.

Table 2

<table>
<thead>
<tr>
<th>Position</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faculty</td>
<td>45.7%</td>
<td>21</td>
</tr>
<tr>
<td>Administration</td>
<td>10.9%</td>
<td>5</td>
</tr>
<tr>
<td>Staff</td>
<td>43.5%</td>
<td>20</td>
</tr>
<tr>
<td>Other (please specify)</td>
<td>0.0%</td>
<td>0</td>
</tr>
</tbody>
</table>

answered question 46
skipped question 1

Table 3

<table>
<thead>
<tr>
<th>Gender</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>39.1%</td>
<td>18</td>
</tr>
<tr>
<td>Female</td>
<td>60.9%</td>
<td>28</td>
</tr>
</tbody>
</table>

answered question 46
skipped question 1

Respondents came from all the subject areas offered in the high school, with the largest numbers coming from Languages A and B (7 and 8, respectively) and the second largest number coming from Mathematics and Sciences (6 and 7, respectively), as Table 4 demonstrates.
### Table 4

*Teachers' primary subject area*

<table>
<thead>
<tr>
<th>Subject area</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts</td>
<td>6.5%</td>
<td>3</td>
</tr>
<tr>
<td>Business and Economics</td>
<td>6.5%</td>
<td>3</td>
</tr>
<tr>
<td>Computers and Technology</td>
<td>2.2%</td>
<td>1</td>
</tr>
<tr>
<td>Humanities</td>
<td>6.5%</td>
<td>3</td>
</tr>
<tr>
<td>Language A</td>
<td>15.2%</td>
<td>7</td>
</tr>
<tr>
<td>Language B</td>
<td>17.4%</td>
<td>8</td>
</tr>
<tr>
<td>Learning support</td>
<td>2.2%</td>
<td>1</td>
</tr>
<tr>
<td>Mathematics</td>
<td>13.0%</td>
<td>6</td>
</tr>
<tr>
<td>Physical Education</td>
<td>2.2%</td>
<td>1</td>
</tr>
<tr>
<td>Sciences</td>
<td>15.2%</td>
<td>7</td>
</tr>
<tr>
<td>Study Preparation Program (SPP)</td>
<td>4.3%</td>
<td>2</td>
</tr>
<tr>
<td>Theory of Knowledge</td>
<td>8.7%</td>
<td>4</td>
</tr>
</tbody>
</table>

answered question 46
skipped question 1

All the respondents had education beyond secondary school, as Table 5 shows, with almost 75% having an education beyond a Bachelor’s degree.

### Table 5

*Teachers' level of education*

<table>
<thead>
<tr>
<th>Level</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secondary school</td>
<td>0.0%</td>
<td>0</td>
</tr>
<tr>
<td>Post-secondary (Bachelor's degree)</td>
<td>21.7%</td>
<td>10</td>
</tr>
<tr>
<td>Post-graduate certificate</td>
<td>23.9%</td>
<td>11</td>
</tr>
<tr>
<td>Master's degree or equivalent</td>
<td>45.7%</td>
<td>21</td>
</tr>
<tr>
<td>Ph.D. or equivalent</td>
<td>4.3%</td>
<td>2</td>
</tr>
<tr>
<td>Other (please specify)</td>
<td>4.3%</td>
<td>2</td>
</tr>
</tbody>
</table>

answered question 46
skipped question 1
The teachers who participated in the survey represented a diversity of world regions, with the largest number having grown up in North America, followed by Oceania and the Asia Pacific.

### Table 6

*Part of the world the teacher primarily "grew up" in (until age 18)*

<table>
<thead>
<tr>
<th>Region</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>6.5%</td>
<td>3</td>
</tr>
<tr>
<td>Asia-Pacific</td>
<td>17.4%</td>
<td>8</td>
</tr>
<tr>
<td>North America</td>
<td>28.3%</td>
<td>13</td>
</tr>
<tr>
<td>Oceania</td>
<td>19.6%</td>
<td>9</td>
</tr>
<tr>
<td>South America</td>
<td>2.2%</td>
<td>1</td>
</tr>
<tr>
<td>Southeast Asia</td>
<td>8.7%</td>
<td>4</td>
</tr>
<tr>
<td>Western Europe</td>
<td>17.4%</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>46</strong></td>
<td></td>
</tr>
<tr>
<td><strong>skipped question</strong></td>
<td></td>
<td><strong>1</strong></td>
</tr>
</tbody>
</table>

Teachers who responded to the survey listed 13 countries as their primary country of citizenship, with the largest number coming from New Zealand and the United States.

### Table 7

*Teachers’ primary country of citizenship*

<table>
<thead>
<tr>
<th>Country</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>13.0%</td>
<td>6</td>
</tr>
<tr>
<td>Canada</td>
<td>8.7%</td>
<td>4</td>
</tr>
<tr>
<td>China</td>
<td>4.3%</td>
<td>2</td>
</tr>
<tr>
<td>New Zealand</td>
<td>19.6%</td>
<td>9</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>15.2%</td>
<td>7</td>
</tr>
<tr>
<td>United States</td>
<td>17.4%</td>
<td>8</td>
</tr>
<tr>
<td>Chile, India, Ireland, South Korea, Malaysia, Mauritius, Philippines, Singapore, South Africa and Spain each had one representative in the sample, or 2.2% of the total.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Respondents had a great deal of experience as teachers and administrators, with the majority having worked more than 10 years as educators. However, they had less
experience in international schools, the school in which the study took place, teaching
the International Baccalaureate and living outside their primary country of citizenship.

<table>
<thead>
<tr>
<th>Table 8</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Teachers’ amount of experience</strong></td>
</tr>
<tr>
<td>Total amount of:</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>teaching/administrative experience:</td>
</tr>
<tr>
<td>time worked in international schools</td>
</tr>
<tr>
<td>time worked at this school</td>
</tr>
<tr>
<td>time teaching the International Baccalaureate program (Primary Years Program, Middle Years Program or Diploma Program)</td>
</tr>
<tr>
<td>time lived outside primary country of citizenship</td>
</tr>
</tbody>
</table>

**Research question 1:**

*What are teachers’ views regarding ways in which students’ intercultural competence is developed at an international school in Southeast Asia?*

The first question teachers who responded to the survey were asked was, “overall, how important do you think it is for students at this school to learn to effectively communicate and interact with people from other cultures?” All of the teachers who responded were of the opinion that it was important, very important or extremely important for students to learn to effectively communicate and interact with people from other cultures at the school.
Table 9

*Teachers’ views regarding the importance of intercultural competence*

<table>
<thead>
<tr>
<th>Response choice</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not important</td>
<td>0.0%</td>
<td>0</td>
</tr>
<tr>
<td>Neither important or unimportant</td>
<td>0.0%</td>
<td>0</td>
</tr>
<tr>
<td>Important</td>
<td>4.3%</td>
<td>2</td>
</tr>
<tr>
<td>Very important</td>
<td>50.0%</td>
<td>23</td>
</tr>
<tr>
<td>Extremely important</td>
<td>45.7%</td>
<td>21</td>
</tr>
</tbody>
</table>

answered question 46

skipped question 0

Teachers were then asked: “Overall, how effective do you think this school is in helping students learn to effectively communicate and interact with people from other cultures?”

Response choices were: “not effective”, “neither effective or ineffective”, “effective, very effective”, “extremely effective”. Teachers responded in the following ways:

Table 10

*Teachers’ views regarding the effectiveness of the school in teaching intercultural competence*

<table>
<thead>
<tr>
<th>Response choice</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not effective</td>
<td>0.0%</td>
<td>0</td>
</tr>
<tr>
<td>Neither effective or ineffective</td>
<td>10.9%</td>
<td>5</td>
</tr>
<tr>
<td>Effective</td>
<td>50.0%</td>
<td>23</td>
</tr>
<tr>
<td>Very effective</td>
<td>39.1%</td>
<td>18</td>
</tr>
<tr>
<td>Extremely effective</td>
<td>0.0%</td>
<td>0</td>
</tr>
</tbody>
</table>

answered question 46

skipped question 0

An open-ended question asked teachers “In your opinion, is there anything that the school does that is particularly effective?” to develop the intercultural competence of students. The following themes emerged:
### Table 11

*Teachers opinions regarding school’s effectiveness in developing the ICC of students*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interaction between students from different cultures</td>
<td>74</td>
</tr>
<tr>
<td>School “culture”</td>
<td>26</td>
</tr>
<tr>
<td>Curriculum</td>
<td>10</td>
</tr>
</tbody>
</table>

Several very clear themes emerge from this data regarding teachers’ views about ways in which the intercultural competence of students is developed at an international school.

*Interaction between students from different cultures*

This was the most commonly mentioned theme, by far. Overall, the words “kids” or “students” and “culture” or “nationality” occurred most often, with each being mentioned 32 times. The words “mix” or “interact” were mentioned 10 times, supporting the idea that the presence of diversity obliged students to interact, which, in teachers’ views, was a particularly effective way of developing students’ intercultural competence. As one respondent put it: “Homogeneous classes, so students are generally in thoroughly mixed cultural groups. As an international school without a predominant nationality/culture intercultural awareness almost happens by default” Another teacher focused on how the cultural diversity of students at the school required them to interact: “I think the effectiveness is largely down to the fact that there is such a broad mix of nationalities and students are more or less obliged to interact. It also benefits from being in [host country] which is the most successfully multi-cultural country I have seen. Overall it is well supported by a whole school ethos of support.”
School “culture”

The second most commonly mentioned theme was that of school “culture” which arose 26 times. This theme was brought up in the context of the policies the school had in place, such as a “zero tolerance policy” towards bullying, translators for parents at school events, lectures by the high school principal, having a “culturally inclusive atmosphere” and “whole school ethos of support”. School festivals were also mentioned, in particular the United Nations Concert, which is held in September of each year, and the Global Picnic, which is held annually in April.

Enacted curriculum

Although it did arise, this theme was much less common. Teacher mentioned the word curriculum three times, and specific aspects of the curriculum, such as TOK (Theory of Knowledge) and SPP (Study Preparation Program), seven times. One teacher said, “Curriculum is key here, too where lessons are often inspired from different cultures and/or traditions – SPP is very good,” while another said, “TOK - focuses on looking at different perspectives and this includes cultural background.”

Research question 2:

What are teachers views regarding the impact of the following institutional factors on students’ intercultural competence?

Institutional factors (please see Table 12 for definitions of the institutional factors)

1. Participation in the International Baccalaureate Diploma Program
2. Participation in the Theory of Knowledge course
3. Participation in the Middle Years Program.
4. Participation in International General Certificate of Secondary Education (IGCSE) courses
5. Participation in Language A ("first language") courses
6. Participation in Language B ("second language") courses
7. Participation in the SPP program.
8. Participation in Creativity, Action and Service (CAS) and Extra-curricular activities.

To gather data for this question, respondents were asked: “In your opinion, what type of impact do the following have on a student's ability to communicate effectively and appropriately with people from other cultures?” They were asked to rate the factors listed in Table 11 on a scale of 1 to 7, with 1 being “negative impact” and 7 being “positive impact”. They were also given the option of “Don’t know/not enough information”.

Respondents considered participation in CAS and Extra-curricular activities to have the greatest impact, while participation in Language A courses to have the least amount of impact, as shown in Table 13.

<table>
<thead>
<tr>
<th>Table 12</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Definitions of Institutional Factors</strong></td>
</tr>
<tr>
<td>Creativity, Action and Service (CAS): A co-curricular program that is a requirement of the International Baccalaureate Diploma Programme.</td>
</tr>
<tr>
<td>International Baccalaureate Diploma Programme: A two-year, university preparatory course designed for ages 16 – 19, leading to examinations (Stobie, 2007). IB Diploma Programme students must choose one subject from each of five groups (1 to 5), ensuring breadth of knowledge and understanding in their best language, additional language(s), the social sciences, the experimental sciences and mathematics. Student may choose either an arts subject from group 6, or a second subject from groups 1 to 5. (&quot;The IB Diploma Programme,&quot; 2013). Additionally, students must complete a Theory of Knowledge course, a 4000 word “Extended Essay” and complete 150 Creativity, Action and Service (CAS) hours in order to complete the requirements of the Diploma Programme. The Mission of the International Baccalaureate is to encourage</td>
</tr>
</tbody>
</table>
“intercultural understanding and respect”.

Middle Years Program (MYP): “The MYP is designed for students aged 11 to 16. It provides a framework of learning which encourages students to become creative, critical and reflective thinkers. The MYP emphasizes intellectual challenge, encouraging students to make connections between their studies in traditional subjects and to the real world. It fosters the development of skills for communication, intercultural understanding and global engagement, qualities that are essential for life in the 21st century.” ("The IB Middle Years Programme," 2013)

Theory of Knowledge (TOK): “Theory of Knowledge develops a coherent approach to learning that unifies the academic disciplines. In this course on critical thinking, students inquire into the nature of knowing and deepen their understanding of knowledge as a human construction.” ("The IB Diploma Programme," 2013)

Study Preparation Program (SPP): A program intended to prepare English language learners for study in classes in which the language of instruction is English. It also is intended to improve students’ work habits and study skills.

Language B (Second Language) Courses: “Language B [courses] are language acquisition courses for students with some previous experience of learning the language. While studying the language, students also explore the culture(s) connected with it.” ("Diploma Programme curriculum," 2011). Language B courses are offered in six world languages, including Spanish, Mandarin and English.

International General Certificate of Secondary Education (IGCSE) Courses
“Cambridge IGCSE encourages learner-centred and enquiry-based approaches to learning. It develops learners’ skills in creative thinking, enquiry and problem solving… Cambridge IGCSE is compatible with other curricula and is internationally relevant and sensitive to different needs and cultures.” One of the goals of the IGCSE is “cultural awareness” ("Cambridge IGCSE," 2011).

Language A (First Language) Courses: “The Language A1 programme is a literature course studied in the “first language” of the student or the language in which the student is most competent. This will normally be the language of the environment to which the student has been exposed from an early age or for an extended period. (Related terms are “mother tongue”, “native language”, and “home language”). ("Diploma Programme Language A1," 1999). Through this course students aim to develop “an appreciation of cultural differences in perspective ("International Baccalaureate," 2012). Language A courses offered at SEAIS include Chinese, English, Japanese and Korean.
Table 13

*Teachers ratings of the impact of institutional factors on students intercultural competence*

<table>
<thead>
<tr>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>7</td>
</tr>
<tr>
<td>8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean rating</th>
<th>Standard deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>5.78</td>
<td>1.72</td>
<td>-1.86</td>
</tr>
<tr>
<td>2</td>
<td>5.04</td>
<td>2.41</td>
<td>-1.32</td>
</tr>
<tr>
<td>3</td>
<td>4.69</td>
<td>2.04</td>
<td>-0.90</td>
</tr>
<tr>
<td>4</td>
<td>4.66</td>
<td>2.77</td>
<td>-0.87</td>
</tr>
<tr>
<td>5</td>
<td>4.22</td>
<td>2.92</td>
<td>-0.70</td>
</tr>
<tr>
<td>6</td>
<td>4.22</td>
<td>2.99</td>
<td>-0.70</td>
</tr>
<tr>
<td>7</td>
<td>3.67</td>
<td>1.87</td>
<td>-0.21</td>
</tr>
<tr>
<td>8</td>
<td>3.49</td>
<td>2.83</td>
<td>-0.20</td>
</tr>
</tbody>
</table>

Administrators who also have teaching roles were included in the sample therefore an average rating was calculated for that group as well as for those who identified themselves as faculty/staff. The average rating for administrators was 5.73 as compared to 4.50 for faculty/staff. Administrators rated all the institutional factors as having more impact as compared to the institutional factors, except for participation in the Creativity, Action and Service (CAS) program (5.40 as compared to 5.83 for faculty/staff).
Research question 3:

What are teachers views regarding the impact of the following individual factors on students’ intercultural competence?

Individual factors:

1. Nationality
2. Proficiency in English
3. Academic achievement
4. Amount of time lived outside of their home country
5. Amount of time attending international schools
6. Amount of time attending the school which is the subject of the study
7. Amount of time spent with students of their own nationality
8. Amount of time spent with students of other nationalities

Teachers were asked to rate the impact of the following individual factors on students’ intercultural competence. A rating of 1 indicated “negative impact” while a rating of 7 indicated “positive impact”. Teachers felt that the amount of time spent with students of other nationalities had the most positive impact, with a rating of 6.56 out of 7, while time spent with students of their own nationality was the least impactful, with a rating of 3.44 out of 7, as shown in Table 14.

Because administrators who teach were also included in the sample, an average was calculated for that group as well as for those who identified themselves as faculty or staff (which are terms used to refer to teachers at the school). The average rating for administrators of the impact of the individual factors on students’ intercultural competence was 5.55 as compared to 5.15 for faculty/staff. The only factor which
faculty/staff viewed as having more impact than administration was academic achievement (4.20 as compared to 4.00 for administrators).

<p>| Table 14 |
|---|---|---|---|
| <strong>Teachers ratings of the impact of individual factors on student intercultural competence</strong> | | | |</p>
<table>
<thead>
<tr>
<th>Item</th>
<th>Mean rating</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Amount of time spent with students of other nationalities</td>
<td>6.56</td>
<td>0.66</td>
</tr>
<tr>
<td>2</td>
<td>Amount of time attending international schools</td>
<td>6.04</td>
<td>0.90</td>
</tr>
<tr>
<td>3</td>
<td>Amount of time lived outside of their home country</td>
<td>5.91</td>
<td>1.33</td>
</tr>
<tr>
<td>4</td>
<td>Amount of time attending this school</td>
<td>5.69</td>
<td>1.02</td>
</tr>
<tr>
<td>5</td>
<td>Proficiency in English</td>
<td>5.20</td>
<td>1.56</td>
</tr>
<tr>
<td>6</td>
<td>Nationality</td>
<td>4.49</td>
<td>1.62</td>
</tr>
<tr>
<td>7</td>
<td>Academic achievement</td>
<td>4.18</td>
<td>1.44</td>
</tr>
<tr>
<td>8</td>
<td>Amount of time spent with students of their own nationality</td>
<td>3.44</td>
<td>1.56</td>
</tr>
</tbody>
</table>

Because the previous two questions asked teachers views regarding factors relating to students intercultural competence, items from both were combined to form one scale, as shown in Table 15.

Ranking all 16 factors, five of the six highest ranked items were originally part of the scale of individual factors. This indicates that teachers viewed individual factors having a greater impact on students’ ability to communicate effectively and appropriately with people from other cultures than institutional factors. However, they still views institutional factors as having a positive impact. Teachers viewed all the items except two (“Participation in Language A (“first language”) courses” and “Amount of time spent
with students of their own nationality”) as having a positive impact on students’ ability to communicate effectively and appropriately with people from other cultures.

Table 15

*Teachers’ ratings of the impact of institutional and individual factors on student intercultural competence*

<table>
<thead>
<tr>
<th>Rank</th>
<th>Item</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Amount of time spent with students of other nationalities</em></td>
<td>6.56</td>
</tr>
<tr>
<td>2</td>
<td><em>Amount of time attending international schools</em></td>
<td>6.04</td>
</tr>
<tr>
<td>3</td>
<td><em>Amount of time lived outside of their home country</em></td>
<td>5.91</td>
</tr>
<tr>
<td>4</td>
<td>Participation in Creativity, Action and Service (CAS) and Extracurricular activities</td>
<td>5.78</td>
</tr>
<tr>
<td>5</td>
<td><em>Amount of time attending this school</em></td>
<td>5.69</td>
</tr>
<tr>
<td>6</td>
<td><em>Proficiency in English</em></td>
<td>5.20</td>
</tr>
<tr>
<td>7</td>
<td>Participation in the International Baccalaureate Diploma Program.</td>
<td>5.04</td>
</tr>
<tr>
<td>8</td>
<td>Participation in the MYP program</td>
<td>4.69</td>
</tr>
<tr>
<td>9</td>
<td>Participation in the Theory of Knowledge course</td>
<td>4.62</td>
</tr>
<tr>
<td>10</td>
<td><em>Nationality</em></td>
<td>4.49</td>
</tr>
<tr>
<td>11</td>
<td>Participation in the SPP program</td>
<td>4.42</td>
</tr>
<tr>
<td>12</td>
<td>Participation in Language B (“second language”) courses</td>
<td>4.22</td>
</tr>
<tr>
<td>13</td>
<td><em>Academic achievement</em></td>
<td>4.18</td>
</tr>
<tr>
<td>14</td>
<td>Participation in IGCSE courses</td>
<td>3.67</td>
</tr>
<tr>
<td>15</td>
<td>Participation in Language A (“first language”) courses</td>
<td>3.49</td>
</tr>
<tr>
<td>16</td>
<td><em>Amount of time spent with students of their own nationality</em></td>
<td>3.44</td>
</tr>
</tbody>
</table>

*Note.* The italicized items were originally part of the “individual factors” scale.

*What has the greatest impact?*

Teachers were asked an open ended question to gain information regarding the following question: “In your opinion, what do you think has the most impact on a student's ability to communicate effectively and appropriately with people from other cultures at your school?” Forty-two of forty-six teachers responded and their answers fell into the following categories:
Table 16

*Teachers’ views regarding what has the most impact on a students’ intercultural competence.*

<table>
<thead>
<tr>
<th>Themes</th>
<th>Times mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interaction between students of different cultures</td>
<td>54</td>
</tr>
<tr>
<td>Exogenous factors</td>
<td>11</td>
</tr>
<tr>
<td>Co-curricular activities</td>
<td>9</td>
</tr>
<tr>
<td>Teachers</td>
<td>8</td>
</tr>
<tr>
<td>English language skills (Communication)</td>
<td>7</td>
</tr>
<tr>
<td>School “Culture”</td>
<td>7</td>
</tr>
</tbody>
</table>

The responses to this question fell into several themes.

*Interaction between students of different cultures*

This was by far the most common theme. Teachers mentioned “students” 26 times, “culture” or “nationality” 18 times and “mix” or “interact” 10 times. As one teacher wrote, “the huge range of nationalities and cultures that they mix with and the relatively low level of prejudice that they are exposed to”, while another wrote, “opportunities to interact with students from multiple cultural orientations in real learning situations for a prolonged period of time”, while another wrote that “making friends with peers of other cultures” had the most impact. This theme was often mentioned in connection with the other themes that arose from this response, as when one teacher wrote “individual confidence, desire to mix with others and participate in school events; motivation- they have to mix with a wide range of people at [SEAIS]- teachers’ and students; influence of 3rd culture kids; English proficiency.”
Exogenous factors

This refers to factors that teachers viewed as having an impact on student intercultural competence that were beyond the control of the school’s policy-makers, such as students’ personal qualities, life experience and the influence of parents. Although it was the second most common theme, it arose much less frequently than the theme of student interaction. For example, “confidence” was mentioned three times, “family” was mentioned five times, “experience” was mentioned four times, “attitude” was mentioned three times and “open-mindedness” was mentioned once. One teacher responded that “outlook on life first established by parental and family norms” had the most impact, while another listed “personal attitude, family background, life experience” as the most impactful factors. This theme did not arise from the responses in the first open-ended question presented in the survey, “In your opinion, is there anything that the school does that is particularly effective?” to develop the intercultural competence of students.

Co-curricular activities

In teachers responses to this question, the word “activities” was mentioned six times, “ECA” (Extra-curricular activity), was mentioned three times, “CAS” (Creativity, Action and Service), was mentioned once. One teacher listed “activities organised outside the classroom - eg dances, spirit week, concerts, drama etc.....” as the factors that had the most impact on students’ development of intercultural competence. This theme did not arise in the previous open-ended question, either.
Teachers’ interactions with students

Teachers mentioned this word seven times in the forty-one responses to this question, as in “very friendly teacher student relationship and work environment”. It came up far less frequently than the most common response, “interaction between students of different cultures and nationalities”. This theme arose four times in the first open-ended question.

Language

Seven teachers mentioned language, specifically English proficiency, as a way the intercultural competence of students is developed in an international school. As one teacher said: “A common language is required to be able to communicate effectively. As students develop their English language skill, it becomes easier for them to communicate with their peers, and within the classroom”.

School “culture”

Teachers mentioned the word “school” seven times when providing their views regarding what has the most impact on students’ intercultural competence at the school. For example, one teacher wrote: “There is a school expectation that we are respectful to each other, and that we need to communicate.” Teachers mentioned this theme far less than they did in the first open-ended question on the survey, where the theme of school culture arose 26 times.
Research question 4:

What are teachers’ views regarding extent to which the enacted curriculum in their subject area helps students to become interculturally competent?

Teachers were asked to rate the extent to which they thought the curriculum in their subject area was effective in helping students to learn to use culture-learning strategies. The definition of curriculum used in this study is “the learning experiences and goals the teacher develops for particular classes – both in her planning and while teaching – in light of the characteristics of students and the teaching context” (Darling-Hammond et al., 2005). The culture learning strategies used in this question were based upon the Strategies Inventory for Learning Culture (SILC) (Cohen et al., 2005). Teachers were asked to rate on a scale of 1 to 7, with 1 being “not effective” and 7 being “very effective”, how effective they thought the curriculum as it is taught in their subject area is in helping students to learn to use the strategies listed. There was also the option to choose “N/A (not a part of the curriculum)”, which was equivalent to a rating of “0”. The range of responses for all the items was 0 to 7. The responses are listed in Table 17 in descending order, with the item with the highest mean score listed first.

Table 17
<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Mean rating</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Refrain from disagreeing right away in order to have a chance to understand to what others are trying to communicate</td>
<td>4.94</td>
<td>1.96</td>
<td>-0.94</td>
</tr>
<tr>
<td>2</td>
<td>Consider ways in which cultures might view things in different ways</td>
<td>4.85</td>
<td>1.98</td>
<td>-1.08</td>
</tr>
<tr>
<td>3</td>
<td>Refrain from making quick judgments about another culture</td>
<td>4.78</td>
<td>2.18</td>
<td>-1.03</td>
</tr>
<tr>
<td>4</td>
<td>Look at similarities as well as differences among people of different backgrounds</td>
<td>4.50</td>
<td>2.33</td>
<td>-0.80</td>
</tr>
<tr>
<td>5</td>
<td>Reflect on their cross-cultural experiences</td>
<td>4.46</td>
<td>2.48</td>
<td>-0.65</td>
</tr>
<tr>
<td>6</td>
<td>Consider their own cultural biases when trying to understand another culture</td>
<td>4.41</td>
<td>2.36</td>
<td>-0.68</td>
</tr>
<tr>
<td>7</td>
<td>Think about what cultural values might be involved when encountering a conflict or something goes wrong</td>
<td>4.41</td>
<td>2.28</td>
<td>-0.63</td>
</tr>
<tr>
<td>8</td>
<td>Not to assume everyone from the same culture is the same</td>
<td>4.37</td>
<td>2.41</td>
<td>-0.66</td>
</tr>
<tr>
<td>9</td>
<td>Counter stereotypes others use about people from one's own country by using generalizations and cultural values instead</td>
<td>4.15</td>
<td>2.35</td>
<td>-0.61</td>
</tr>
<tr>
<td>10</td>
<td>Talk with teachers about their cross-cultural experiences</td>
<td>4.13</td>
<td>2.35</td>
<td>-0.51</td>
</tr>
<tr>
<td>11</td>
<td>Use generalizations instead of stereotypes when making statements about people who are different from oneself</td>
<td>4.09</td>
<td>2.27</td>
<td>-0.66</td>
</tr>
<tr>
<td>12</td>
<td>Make distinctions between behavior that is personal (unique to that person), cultural (representative of the person's culture), and universal (shared by humans)</td>
<td>4.04</td>
<td>2.39</td>
<td>-0.54</td>
</tr>
<tr>
<td>13</td>
<td>Develop a sense of their own national and cultural identity</td>
<td>3.89</td>
<td>2.51</td>
<td>-0.40</td>
</tr>
</tbody>
</table>

Teachers were also asked what aspect of the curriculum they felt was the most important in helping students learn to communicate and interact effectively with people from other
cultures, the formal curriculum, the enacted curriculum or hidden curriculum. As a part of the questions, teachers were given the following explanation: “A curriculum may include the formal curriculum (which outlines the topics or concepts to be taught), the enacted curriculum (what happens in the classroom), and the hidden curriculum (the underlying goals and perceptions schools and teachers hold for students) (Darling-Hammond et al., 2005).” Teachers felt that the enacted curriculum, or the way the curriculum is taught in the classroom, was the most important and the formal curriculum the least important.

Table 18

Teachers’ views regarding the most important aspect of the curriculum in helping students gain intercultural competence.

<table>
<thead>
<tr>
<th>Answer Options</th>
<th>1 most important</th>
<th>2</th>
<th>3 least important</th>
<th>Rating Average *</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enacted curriculum</td>
<td>19</td>
<td>21</td>
<td>4</td>
<td>2.34</td>
<td>44</td>
</tr>
<tr>
<td>Hidden curriculum</td>
<td>17</td>
<td>17</td>
<td>12</td>
<td>2.11</td>
<td>46</td>
</tr>
<tr>
<td>Formal curriculum</td>
<td>9</td>
<td>7</td>
<td>26</td>
<td>1.60</td>
<td>42</td>
</tr>
</tbody>
</table>

answered question 46 skipped question 0

* An answer of “1 most important” was given a weighting of 3, while “3 least important” was given a weighting of 1.

Interview and Intercultural Development Inventory (IDI) Results

Interviewees/IDI Respondents
Nine teachers were interviewed to better understand their views regarding the ways in which the intercultural competence of students is developed at an international school in Southeast Asia. Demographic data are routinely gathered as a part of the Intercultural Development Inventory (IDI), which was administered to all of the interviewees and that information is presented here. Of the nine interviewees, four were women and five were men. One was aged 21-30, two were aged 31-40, three were aged 41-50 and three were aged 51-60. All had lived outside of their home countries for more than three years, with two having lived outside their home countries for three to five years, three for six to ten years and four for over ten years. In regards to their education, two had completed post-secondary (university) degrees, five had completed an M.A. degree or equivalent graduate degree and two had completed a Ph.D. degree or equivalent level graduate degree. Respondents spent their formative years (to age 18) in a variety of world regions, including North America (1), Asia Pacific (4), Western Europe (3), and one in another part of the world. Two listed the United Kingdom, three listed New Zealand and one each listed Canada, the United States, China and Spain as their primary country of citizenship. One of the nine said they were part of an ethnic minority in their country. In regards to their current positions at the school, two listed administrator, five listed faculty and two listed staff (“staff” and “faculty” are often used interchangeably at the school).

*Interview themes*
Using Glazer and Strauss’ Grounded Theory (Glaser & Strauss, 1967), the following themes came to the fore:

### Table 19

**Themes arising from teachers’ interviews**

<table>
<thead>
<tr>
<th>Theme</th>
<th>Number of times mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students of different cultures and nationalities</td>
<td>1272</td>
</tr>
<tr>
<td>• “Students”</td>
<td>475</td>
</tr>
<tr>
<td>• Nationality</td>
<td>296</td>
</tr>
<tr>
<td>• “Culture”</td>
<td>286</td>
</tr>
<tr>
<td>• Difference</td>
<td>216</td>
</tr>
<tr>
<td>Curriculum</td>
<td>488</td>
</tr>
<tr>
<td>• Curriculum</td>
<td>247</td>
</tr>
<tr>
<td>• Teach/teacher/teaching</td>
<td>241</td>
</tr>
<tr>
<td>School “culture”</td>
<td>233</td>
</tr>
<tr>
<td>Language</td>
<td>207</td>
</tr>
<tr>
<td>• Language (including “mother tongue”)</td>
<td>134</td>
</tr>
<tr>
<td>• English</td>
<td>73</td>
</tr>
</tbody>
</table>

Grouping these themes, we can see that they fall into distinct categories:

**Students of different cultures and nationalities**

Four themes, “students”, “nationality”, “difference” and “culture” were combined to create this larger theme. This quote is an example of those themes interwoven in a response:

“I mean, I know this is an IB world school and obviously one of the fundamental concepts is intercultural awareness – but I’m inclined to believe that given the diverse nature of the school, a lot of that almost happens by default because of the attitude of the students and in doing, you know, as I say reasonably small things like mixing your class up when they’re doing some sort of group activity….Yeah. It’s just the fact that
When asked what was the most important way that the intercultural competence of students is developed at an international school, this theme arose in different ways. One teacher discussed the way in which school clubs provided opportunity for contact, saying:

“The most important thing, most effective thing to help students develop this intercultural competence? Um … I think the clubs. Because all the clubs is like based by interest, not based by country. Yeah. So by using this interest it can attract students from all different cultures. Yeah.” Another described her views this way:

“I think it’s just being together, really – just being together. When you first come here it’s like oh my god, I’ve never seen people from so many different nationalities together in my life. Just being in an environment together with so many different countries. Even when you go into the auditorium and they tell you, can you see these flags? These are all the nationalities that are represented in the school. And then you realise oh my god. Oh my god.”

However, some teachers said that there might be limits to interaction among students of different cultures. As one teacher from the People’s Republic of China said:

“I think for schoolwork, yes. For school like we have different committees, different clubs, different project – usually the teacher asks them to do project in groups for academic work, yes, but for private life I don’t … I think what happens for private life I see European students are quite get along with, you know, like Indian students or Japanese students or Korean students if they are open. So it’s quite easy to see that. But the shy Asian students, or even for the very shy European students, then they won’t gather together in private life.”

Another questions how effective the school was in helping students to become interculturally competent, saying: “But I notice […] you were asking about do we
actually expose the children to each others culture, and I don’t know to what extent we really promote that to a great extent, yeah.”

Curriculum

This theme encompassed the ways in which teachers put the written curriculum into practice in the classroom. “Teacher”, “teach” or “teaching”, or “staff” was mentioned 241 times in the course of nine interviews. These words were mentioned in the context of ways in which teachers enacted the curriculum as well as their nationality and cultural difference. The word “curriculum” or components of the curriculum at the school were mentioned 247 times. Components of the curriculum at the school that were mentioned most often were “TOK” or Theory of Knowledge (21 times), IB or “International Baccalaureate” (74 times), MYP or “Middle Years Program” (17 times), SPP or “Study Preparation Program” (11 times). One teacher discussed ways in which he taught the curriculum that focused on the differences between cultures:

“…we’re always looking at differences, whether it’s in SPP or whether it’s in TOK and saying ok, well how would this culture view it, you know, what’s life like where you come from. So we’re always comparing and contrasting, I guess, as something that we do and, I mean, I teach a humanities course for SPP and so we’re always looking at the differences between people’s countries, where they live, the climate, the situation. So we certainly use the differences.”

Another discussed the role of teacher student interaction in the classroom in his subject area:

“Well, I can only speak of the SPP department…the curriculum really is designed to push them into situations where they must break through those
fears. I mean, even in the classroom – they’ve got to relate, they’ve got to interact with the teacher. We don’t just lecture, never. If I lecture I feel embarrassed if it’s longer than one or two minutes. Because the whole point is to really get them talking, to get them interacting.”

Another teacher discussed the ways in which he viewed teachers and administrators as role models for students, saying,

“I think once again it’s the teachers. The students are looking at the teachers and they see us interacting all the time, whether it’s Korean, American … it’s such a mix of teachers and they see us all together and really, really communicating, joking with each other; not everybody, with one or two exceptions. And I think that’s really important for them to see – that ultimately the teachers and the administration are the leaders and if they see that then I think oh ok, that’s what it’s about.”

School “culture”

The environment or “culture” of the school was another theme that arose. Teachers mentioned the word “school” 233 times in the course of nine interviews. Teachers also described the culture of the school in positive ways, using words such as diverse /international(5), “dynamic”, “fun (2)”, “happy”, “supportive”, “high standards”, “accepting”, “caring”, “positive”, “extremely interesting”, “empathetic”, “intercultural”, “tolerant”, “respectful”, “caring”, “multiculturalism”, “empathetic”, “hard-working”. As one teacher said, when asked what stood out for her about working at the school, “I think the international perspective, you know, there’s such a mixture of different cultures and nationalities.” Or, as another teacher said, “This school … really the professionalism is superior than I’ve seen anywhere else; the quality of the education; the total commitment
to the IBO ethos; and to the … willing to look at are there better ways, even, of achieving the IB learner profile.”

Language

Another theme to emerge was language. The word “language” and the phrase “mother tongue” were mentioned 134 times, while “English”, the school’s language of instruction, was mentioned 73 times. This teacher mentioned English language proficiency as a factor in teaching students:

“…well, there’s the language that gets in the way, that’s the thing. And I think as a native English speaker, kids who speak fluent English you feel like you’ve got more of an understanding, even if you don’t; they have the words to say what they are thinking and feeling and you think you understand it. Kids who don’t have the language are harder to get to know and to understand the nuances of things. So there are particular ethnicities in our school who have better English than others and who are easier to get to know, and in a classroom it’s very obvious. So that’s the challenge is getting underneath the skin of kids who don’t have great English who are used to being supremely deferential to teachers, I find that extraordinarily difficult to cope with … not extraordinarily difficult, it’s difficult to cope with. So language becomes a real challenge and just getting where kids are coming from sometimes;”

As another teacher said when asked what role English proficiency played in the development of intercultural competence,

“Very important, very important. Because from my experience if your English is fluent you have more confidence and you may want to … I mean, it’s easier for you to communicate. The more you get people’s feedback or response the more you want so I think English is very important as an international language, to have the students know more about other culture. Because if your English is not good enough you don’t have the confidence and you’re even more shy to open and you think people will look down upon you. Because this is a … although it’s an international school but still it’s an
English-leading … our teaching media is English so it will affect your academic and your social life. I think it’s very important; very important.”

**Results of the Intercultural Development Inventory (IDI)**

The nine teachers who agreed to be interviewed also agreed to be given the Intercultural Development Inventory (IDI) to assess their intercultural competence. The results of the IDI show that the teachers’ Developmental Orientations range from 70.75 to 109.90 and their Perceived Orientations range from 115.51 to 128.52, as the chart below demonstrates:

<table>
<thead>
<tr>
<th>RESPONDENT</th>
<th>Perceived Orientation</th>
<th>Developmental Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>HENRIETTA</td>
<td>115.51</td>
<td>70.75</td>
</tr>
<tr>
<td>GWYNETH</td>
<td>111.92</td>
<td>72.84</td>
</tr>
<tr>
<td>MATHILDA</td>
<td>114.09</td>
<td>76.21</td>
</tr>
<tr>
<td>RONALD</td>
<td>117.81</td>
<td>78.00</td>
</tr>
<tr>
<td>ADRIANA</td>
<td>114.58</td>
<td>78.17</td>
</tr>
<tr>
<td><strong>Group Score</strong></td>
<td><strong>119.32</strong></td>
<td><strong>88.23</strong></td>
</tr>
<tr>
<td>DIEGO</td>
<td>121.78</td>
<td>90.80</td>
</tr>
<tr>
<td>DOUG</td>
<td>123.05</td>
<td>108.40</td>
</tr>
<tr>
<td>GORDON</td>
<td>128.52</td>
<td>109.04</td>
</tr>
<tr>
<td>HECTOR</td>
<td>126.57</td>
<td>109.90</td>
</tr>
</tbody>
</table>

When the IDI is administered, two distinct scores are computed: a Perceived Orientation (PO) and a Developmental Orientation (DO) (R. Michael Paige et al., 2003). When originally developed, the Developmental Orientation was computed using a weighted
formula that is theoretically consistent with the developmental continuum described in the Developmental Model of Intercultural Sensitivity (DMIS) resulting in a standardized \((z\text{-score})\) with a mean of 100 and standard deviation of 15 (Hammer, 2011; R. Michael Paige et al., 2003). The Perceived Orientation (PO) was calculated using the same approach but using an un-weighted scale, resulting in a score that reflects where the respondent perceives herself or himself to be placed along the DMIS (Hammer, 2011). Hammer found that the distribution of DO scores across the developmental continuum is normal, with a sample distribution of 9417 respondents falling as follows: Denial: 3.05; Polarization: 15.55%; Minimization: 65.25%; Acceptance: 14.65%; and Adaptation: 1.55% (Hammer, 2011). 100% of the teachers in this study fall within the ethnocentric stages of the DMIS, with 55% falling within Polarization and 45% falling within Minimization. The sample of teachers in this study is clearly more ethnocentric than the norm.

All have Developmental Orientations (DO) in the ethnocentric stages of the Developmental Model of Intercultural Sensitivity (DMIS), meaning that they assume that the world view of their own culture is central to all reality (M. Bennett, 1993). However, as a group, the teachers’ Perceived Orientation Score is in Acceptance (119.32), meaning they rate themselves as capable of recognizing and appreciating patterns of cultural difference in their own and other cultures. This score places them in approximately the 35\textsuperscript{th} percentile of respondents (Hammer, 2010). Their Developmental Orientation Score,
however, shows that the group’s primary orientation is in Minimization (88.23), reflecting a tendency to minimize cultural difference. This score places them in approximately the 30th percentile of respondents (Hammer, 2010). As explained in Chapter 3, the Developmental Orientation Score was derived using a weighted mean and reflects a respondents actual orientation to cultural difference, while the Perceived Orientation Score was derived using an unweighted mean and reflects where the respondent places her or himself along the developmental continuum of the DMIS (Hammer, 2011).

The group’s Orientation Gap is 31.08 points, meaning that they have overestimated their ability to communicate effectively and appropriately with people from other cultures and would likely be surprised at their results. Of the nine respondents, four scored within the range of minimization, while five scored within the range of Polarization. Of those who were in Polarization, 56% of their resolution was in Defense, and 44% was in Reversal. As a group, there was a trailing orientation in Reversal meaning at certain times and in certain situations, the group may react to cultural difference by taking an overly critical view of their own cultures, while taking an uncritical view of other cultures.

Research question 5:
To what extent is the intercultural competence of teachers associated with their views regarding ways in which the intercultural competence of students is developed at an international school in Southeast Asia?

Eight themes arose from the interviews: Kids/students, student nationality, culture/cultural, curriculum, teachers, difference, language and English. These were grouped into four larger themes, as shown below. There were differences in the frequency with which these themes were mentioned that were associated with teachers’ intercultural competence.

<table>
<thead>
<tr>
<th>Table 21</th>
<th>Average number of times interview themes were mentioned per teachers’ Developmental Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theme</td>
<td>Developmental Orientation</td>
</tr>
<tr>
<td>----------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Students’ cultures and nationalities</td>
<td>136.5</td>
</tr>
<tr>
<td>• Kids/Students</td>
<td>64</td>
</tr>
<tr>
<td>• Student nationality</td>
<td>22.5</td>
</tr>
<tr>
<td>• Culture or cultural</td>
<td>27.25</td>
</tr>
<tr>
<td>• Difference</td>
<td>21.5</td>
</tr>
<tr>
<td>Curriculum</td>
<td>53.5</td>
</tr>
<tr>
<td>• Curriculum</td>
<td>29.75</td>
</tr>
<tr>
<td>• Teach/teacher/teaching</td>
<td>23.75</td>
</tr>
<tr>
<td>School “culture”</td>
<td>30.75</td>
</tr>
<tr>
<td>Language</td>
<td>19.75</td>
</tr>
<tr>
<td>• Language</td>
<td>11.75</td>
</tr>
<tr>
<td>• English</td>
<td>8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 22</th>
<th>Average length of interviews by Developmental Orientation as determined by the IDI</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Minimization (n=4)</td>
</tr>
<tr>
<td>Average length in minutes</td>
<td>64.5</td>
</tr>
</tbody>
</table>
Students of different cultures and nationalities

This was the most commonly mentioned theme. While overall, there was not a great deal of variation in the number of times teachers mentioned this theme relating to teachers developmental orientation, there were differences in the number of times that Teachers in Polarization focused on differences in culture and nationality. Teachers who’s DO fell within Polarization mentioned student nationality, culture and difference more often than those whose DO fell within Minimization. For example one teacher who’s Developmental Orientation was in Polarization (72.84) who had previously lived in Hong Kong and was from England described what most stood out about the school for her in this way:

“First of all the different nationalities, so there is no majority nationality – you’ve got Finnish, you’ve got Danish, you’ve got German, you’ve got Canadian, you’ve got everybody; I mean, how many- I don’t know, what is it, 75 or something? Whereas in Hong Kong it was the majority were Chinese and then you had other nationalities in minority.”

Teachers who’s Developmental Orientation (78.17) was in Polarization said tended to focus more on stereotypes, as this teacher did:

“But my big issue in the beginning was like to learn, because I wasn’t exposed before to so many different cultures so for me the biggest issue was to learn when a kid is from Japan or from Korea, don’t stress them, you know? Because they are already stressed at home. If a kid is from Scandinavia, you still have to be more firm. If a kid is from … I don’t know, Saudi Arabia, they’re very lazy, yes – and I learned this, I didn’t know – you have to keep them motivated and then if they are motivated then they will work. If they are not motivated, they will just not even do anything, lift a finger for you. So … then once you learn, then everything goes smoothly.”

Another saw whose Developmental Orientation (78.00) was in Polarization cultural
differences as being a factor relating to students’ participation in class:

“…last semester I had a level one class and the majority of students in there were Japanese students and they are used to quite a formal teacher-directed style of teaching and I was asking them to try and do quite a lot of speaking and peer work and group work and initially they struggled with that because it’s been quite acceptable for them to just to sit in the classroom, really.”

Teachers whose Developmental Orientation fell within Minimization mentioned cultural differences but downplayed or discounted them, focusing instead on commonalities. One teacher, whose IDI Developmental Orientation was in high Minimization (109.90), said the following:

“Myself, I don’t really believe in treating any student differently for cultural reasons, but maybe personality-wise, certainly. But I don’t see any particular pattern – you could have a student that’s very shy from the United States, a student who’s very outgoing from Japan. I mean … if my experience has taught me anything it’s that there’s no … the stereotypes are all just that. People are people. So as far as my approach to the classroom, no – I expect the same of all of them; and if there are personality issues or personal issues, that’s the biggest factor, especially in an international school – they often have difficulties at home, parents travelling, parents working. So the support that we give them is even more important, for the ones who are not native speakers of English especially.”

Curriculum

There was no difference between the number of times teachers whose Developmental Orientation as in Minimization discussed the curriculum versus those whose Developmental Orientation was in Polarization. However, there was a difference in the way that teachers described teaching their classes that was associated with their Developmental Orientation. One teacher whose Developmental Orientation was in low
Minimization (90.80), did not mention culture at all when discussing the extent to which he focused on differences or similarities in the classroom:

“The set of students in your class will each come with a different skill set and at different degrees of development of those skill sets; and just in terms of mechanical teaching you want to … you don’t want to lower it to the lowest common denominator but you do want to give to those who need something what they need and if some students need a higher level challenge, give that to them; if somebody needs almost a ‘fill in the few key blank words’ handout because that’s their needs, you want to reach their needs.”

Another, whose Developmental Orientation was in Minimization (108.40) was very clear that he did not focus on students’ nationality in his teaching:

“I definitely have the opinion that … I mean, to be honest, my attitude is that a student is a student and at the end of the day I’m there to teach them science … and I don’t tend to dwell on differences. I’m not saying that all of my students are the same, because obviously they have differing levels of ability, which need to be catered for; but in terms of cultural differences … there are opportunities where that can come in, where you might be talking about a scientist from a particular cultural background and there may be an opportunity to draw in a students’ cultural experience if they are from the same background, but by and large I’m delivering science to a group of Science students and I’m not looking at the colour of their skin or their religion or whatever it might be.”

Another, who’s Developmental Orientation was in Minimization (109.04), recognized differences but focused, in the end, on commonalities:

“I think we’re not all the same, we are different. I think … I mean, it’s like do you treat all your kids the same – yes I think you do, deep down, with the same philosophy and you’re trying to do the same things with all your kids, to love them and to do the best for them and to help them along their path but different people need different things or respond better to different things so … you know, I’m happy within a broad framework of ‘here are the principles that we operate by’ being pretty pragmatic about dealing with kids … yeah.”
A Spanish teacher who’s Developmental Orientation was in Polarization discussed the way in which she taught communication skills to her students in a way that clearly made one uncomfortable:

“I had a Korean girl, grade nine. She couldn’t really, it was so difficult for her to stand in front of the class so I used to stand with her and making fun of her and … I don’t know, elbowing her a little bit and make it fun, yes, yes, yes and I remember that she used to cover her face. She didn’t want people to see her face when she was talking and then I was like holding her hand like come on, do it, you can do it, look I’m just holding her hand, just smiling to people. I think that when they know that you are trying to help them to be less shy, they appreciate it a lot. A lot. Because you are being supportive but you are challenging them and they like the challenge.

A Mandarin teacher from the People’s Republic of China whose Developmental Orientation (70.75) was in Polarization and whose Perceived Orientation (115.51) was in Acceptance gave her views regarding the differences between European and Asian students in her classes:

“Because people have this … I don’t know, prejudice or the impression that Mandarin is hard for Europeans but actually it’s not true. Because European students are always good at speaking. The hard thing for them is characters but Japanese or Korean students are good at writing but not good at speaking. So at first I emphasise the common thing, as a common human being and the Mandarin is a modern language – it has a system so everybody can master it. But later, after awhile, different people have different progress so I will talk about their friends and I will suggest that different groups use different way to learn.”
School “Culture”

This theme was mentioned much less often (233 times in all) than either of the previous two, however teachers whose Developmental Orientations fell within Minimization mentioned the theme more often on average (30.75) than those in Polarization (22). All the teachers described the culture of the school in positive terms, using words like “happy”, “fun” and “diverse”. However, the interviews revealed differences, as well.

Teachers in whose Developmental Orientations fell within Minimization mentioned the word “school” more often on average than those who’s Developmental Orientations fell within Polarization. They also tended to emphasize cultural difference less when they talked about the school environment. As one teacher said:

“Oh, well it’s the first school that I’ve worked at where there really are standards [laughs], I would say. For the teachers as well as the students there’s a level of expectation that is … high, very high. I mean, of course it doesn’t always work but the students and the teachers know that yeah, a certain standard of work is expected; and whether it’s teacher-to-teacher or student-to-teacher, there’s a certain vibe to the place.”

When asked to describe the culture of the school, a teacher who’s DO was in Polarization focused on the diversity present in the school to a greater degree, although often in positive ways. A teacher whose Developmental Orientation was in Polarization (72.84) who had previously lived in Hong Kong and was from England focused on cultural differences as well when discussing what stood out for her about the school:

“First of all the different nationalities, so there is no majority nationality – you’ve got Finnish, you’ve got Danish, you’ve got German, you’ve got Canadian, you’ve got everybody; I mean, how many- I don’t know, what is it, 75 or something? Whereas in Hong Kong it was the majority were Chinese and then you had other nationalities in minority.”
So, while teachers whose DO was in Minimization mentioned the theme more often, they focused on nationality to a lesser degree.

Language

While the teachers who participated in the interviews regarded language proficiency in English as an important way that the intercultural competence of students in the school, teachers who’s Developmental Orientations were in Polarization mentioned language more often than those whose Developmental Orientations were in Minimization. Both agreed that it was an important way for students to develop intercultural competence at the school. This teacher, whose DO was in Polarization, succinctly expressed the idea that English proficiency fostered interaction with students from other cultures, which in turn leads to intercultural competence:

“I think it can be a big one. I mean, if they have a good communicative competency in English, then their ability to interact with other cultures is huge; whereas if their level of English is quite low, then it really does restrict them to the level that they can interact.”

There were differences, however. This teacher, who had the highest Developmental Orientation at 109.90 saw language as important, but discussed it in relationship to having the confidence to communicate:

“it’s pretty critical, yeah. If they don’t have the…if they don’t have the confidence – grammar be damned – if they don’t have the confidence to at least try to communicate, it’s pretty tough; they’ll stick with their own circle of friends. But … the school could do a lot more in that regard, yeah. But … it’s not really a matter of- and see, a lot of times they don’t realise, it’s not a matter of the grammar; communication is so much more than that. There’s some that get that right away – ‘to hell with grammar, I’m going to go to this
club, I’m going to have a good time and I’m going to try, I’m just going to try’. And that’s always wonderful to see, too.”

This teacher, who’s DO was in Polarization focused on nationality to a greater degree in her response:

“Yes, yeah, but not 100% because they can also communicate with [...] language and through sports, I see that a lot, or arts. If they have hobbies in common then the language is not a big, big issue. And they are very understanding of each other, you know? Because most of the people in this school are non-native speakers so the native speakers are quite open even to help, even British people, you know, that are like the most ‘I am proud of being British and I speak real English’ or whatever it is, sometimes if you go to England it’s like oh my god, they don’t want to understand me or what, yes? Or French people, are you speaking English? I say no, you speak French and I don’t understand you. But here it’s different because they are a minority, yes? So they are very open to ‘say it again?’ or ‘no, no, don’t say this, this is quite bad’. So it’s good. I think language is important, you know, when you are talking about communicating and being together or sharing or whatever, but here people are open to jump over that language barrier.”

This is an example of the way in which teachers’ views on language as a way intercultural competence is developed at an international school was related to their intercultural competence as determined by the IDI.

**SUMMARY AND CONCLUSIONS**

In this study of teachers’ views regarding ways in which the intercultural competence of high school students is developed in an internationals school in Southeast Asia, forty seven teachers answered a survey administered on-line which included open-ended questions and rating scales. Nine teachers were interviewed regarding their views, and those teachers were given the Intercultural Development Inventory as well. In the open-
ended questions that were part of the survey, the most commonly mentioned themes were students (or “kids”) and their cultures and nationalities. When asked to rate sixteen institutional and individual factors regarding their ability to communicate effectively and appropriately with people from other cultures, teachers rated “Amount of time spent with students of other nationalities” was given the highest rating, while “time spent with students of their own nationality” was given the lowest rating. Teachers were also asked to rate the extent to which they thought the curriculum in their subject area was effective in helping students to learn to use culture learning strategies based upon the Strategies Inventory for Learning Culture (SILC). They rated “Refrain from disagreeing right away in order to have a chance to understand to what others are trying to communicate” as having the greatest impact.

Nine teachers were also interviewed to gain their views regarding the ways in which intercultural competence is developed at an international school in Southeast Asia. The most common themes to emerge were student and their nationalities. The most common theme to emerge from the interviews was “students of different cultures and nationalities”. Those teachers were also given the Intercultural Development Inventory (IDI) (Hammer et al., 2003). The results of the IDI indicate that all nine teachers were in the ethnocentric stages of the Developmental Model of Intercultural Sensitivity (DMIS), with four teachers having scores in Minimization and five in Polarization. Their views on ways in which intercultural competence was developed was associated with their intercultural
competence as determined by the IDI, with teachers in Polarization mentioning the themes of student nationality, difference, culture or cultural, language and teaching more often on average than those in Minimization. Excluding one outlier, they also mentioned the theme of “kids” or “students” more often. English was mentioned approximately the same number of times on average in both groups, while teachers in Minimization mentioned the theme of “curriculum” more often than those in Polarization.
CHAPTER 5
SUMMARY AND CONCLUSIONS

Summary of Results

Forty-six high school teachers at an international school in Southeast Asia responded to an online survey and nine teachers participated in interviews and were administered the Intercultural Development Inventory (IDI) to gather data for this study. Teachers responding to the survey indicated that they believed that the goal of helping students to develop intercultural competence was very important or extremely important and that the school was effective or very effective at achieving that goal. When asked what the school did that was particularly effective in helping students to develop intercultural competence, the most common theme to arise was that of interaction between students of different nationalities. School “culture” and curriculum were also mentioned, but to a much lesser degree. Teachers rated “participation in Creativity, Action and Service (CAS) and Extra-curricular activities” as being the institutional factor that has the most impact on students’ intercultural competence. They rated “Amount of time spent with students of other nationalities” as the individual factor that has the greatest amount of impact on students’ intercultural competence at the school. When asked in an open-ended question what had the most impact on a student’s intercultural competence, interaction between students of different cultures was the most commonly mentioned theme. Teachers were asked to the extent to which they believed the curriculum as it is
taught in their subject area is effective in helping students learn to use culture-learning strategies that were listed. They rated “refrain from disagreeing right away in order to have a chance to understand to what others are trying to communicate” the most highly.

Nine teachers were interviewed to ascertain their views regarding ways in which the intercultural competence of students is developed at an international school in Southeast Asia. The most common theme to emerge was “students of different cultures and nationalities”, followed by “curriculum”, “school culture” and “language”. Results of the Intercultural Development Inventory indicate that the teachers’ group Developmental Orientation was 88.2, which is in Minimization. Four teachers scored in Minimization while five scored in Polarization. The group’s Perceived Orientation was 119.3, which is in Acceptance. There were differences in the number of times that teachers mentioned student nationality and culture that were associated with their level of intercultural competence as determined by the Intercultural Development Inventory (IDI), with teachers in Polarization mentioning it more often than those in Minimization.

**Discussion of Results**

The results of the study indicate that, in the view of teachers, there are four primary ways that the intercultural competence of students is developed at an international school in Southeast Asia:

1) By spending time interacting with students of other nationalities

2) How the curriculum is taught in the classroom
3) By a school environment that is supportive of cultural diversity
4) By being proficient in English.

Each of these four will be explored in greater detail in the following section.

Spending time interacting with students of other nationalities

Teachers view the development of students’ intercultural competence at an international school in Southeast Asia as happening “by default” as a result of spending time with students of other nationalities. This conclusion is supported by data from both the quantitative and qualitative portions of the study. When asked to rate 16 institutional and individual factors for their impact on students’ intercultural competence, teachers rated “Amount of time spent with students of other nationalities” as the most impactful (6.56 out of 7) and “time spent with students of their own nationality” was rated as having a mildly negative impact (3.44 out of 7). As one teacher said, “It’s just the fact that you’ve got seventy different nationalities peppered in rooms around the campus and it’s almost happening by default.” When asked as a part of the survey used to gather data for the study: “In your opinion, is there anything that the school does that is particularly effective?” to develop the intercultural competence of students, the theme of interaction between students of different cultures and nationalities was the most commonly mentioned. As one teacher wrote in response to that question: “I think the effectiveness is largely down to the fact that there is such a broad mix of nationalities and students are more or less obliged to interact. It also benefits from being in [host country] which is the
most successfully multi-cultural country I have seen.” When asked “In your opinion, what do you think has the most impact on a student's ability to communicate effectively and appropriately with people from other cultures at your school?” as a part of the same survey administered to the teaching staff, “interaction with students of other cultures” was mentioned 54 times. One teacher wrote that “opportunities to interact with students from multiple cultural orientations in real learning situations for a prolonged period of time” had the most impact on students’ intercultural competence.

This finding is supported in other ways as well. Of the sixteen items which teachers rated for their impact on students’ intercultural competence, four of the top five items implied that contact with students of other nationalities and cultures was the most important way that the intercultural competence of students is developed. The fourth most highly rated item (Participation in Creativity, Action and Service (CAS) and Extra-curricular activities) can be viewed as supporting this idea as well because teachers viewed Extra-curricular Activities as a way to promote student interaction. One teacher stated that idea this way when asked what she thought had the most impact on a student's ability to communicate effectively and appropriately with people from other cultures: “Various ECA [Extra-curricular Activities] and Community Services which providing chances for students from different cultural background to communicate and co-work together”.

Overall, teachers clearly viewed “immersion” in an environment with students from different cultural backgrounds to foster “engagement” and “communication” as the most
important way, by far, that intercultural competence is developed at an international school.

However, recent research indicates that “immersion” alone is not sufficient for the intercultural competence of students to develop; a competent cultural mentor is a crucial component (Hammer, 2012; Vande Berg et al., 2009; Vande Berg et al., 2012b). However, this study indicates that teachers do not view themselves as playing an important role in developing students’ intercultural competence.

*How the curriculum is taught in the classroom*

Teachers also viewed the way the curriculum is taught in the classroom as a way the intercultural competence of students is developed at an international school in Southeast Asia, although a much less important way than spending time with students from other nationalities and cultures. This study uses Darling-Hammond’s definition of curriculum, which is “the learning experiences and goals the teacher develops for particular classes - both in planning and while teaching – in light of the characteristics of students and the teaching context” (Darling-Hammond et al., 2005). This definition focuses on the curriculum as it is taught in the classroom.

The results of the study indicated that teachers view the curriculum as having a positive impact on students’ intercultural competence. As an International Baccalaureate World
School, SE AIS offers the International Baccalaureate Middle Years Program in grades 6 – 10 and the Diploma Program in grades 11 and 12. It also offers the International General Certificate of Secondary Education (IGCSE) program in grades 9 and 10.

Teachers were asked to rate the impact of the following institutional factors on students’ intercultural competence on a scale of 1 to 7, with a 1 equaling “negative impact” and a 7 equaling a “positive impact”. Teachers were also given the option of “Don’t know/not enough information”, which was equivalent to a rating of “0”:

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation in Creativity, Action and Service (CAS) and Extra-curricular activities</td>
<td>5.78</td>
</tr>
<tr>
<td>Participation in the International Baccalaureate Diploma Program.</td>
<td>5.04</td>
</tr>
<tr>
<td>Participation in the MYP Program</td>
<td>4.69</td>
</tr>
<tr>
<td>Participation in the Theory of Knowledge Course</td>
<td>4.66</td>
</tr>
<tr>
<td>Participation in the SPP Program</td>
<td>4.22</td>
</tr>
<tr>
<td>Participation in Language B (“second language”) courses</td>
<td>4.22</td>
</tr>
<tr>
<td>Participation in IGCSE courses</td>
<td>3.67</td>
</tr>
<tr>
<td>Participation in Language A (“first language”) courses</td>
<td>3.49</td>
</tr>
</tbody>
</table>

(Please see Chapter 4 for a full explanation of the institutional factors listed above)

Teachers viewed all of the factors listed above, except for participation in Language A (“first language”) courses as having a positive impact on students intercultural competence. The Creativity, Action and Service program, which is a requirement of the International Baccalaureate Diploma Program, received the highest rating. As noted in the previous section, teachers viewed participation in these activities as an opportunity for
contact with students from other cultures. Participation in the Diploma and Middle Years (MYP) Programs also were seen as impactful, although less so. Participation in the Theory of Knowledge course, which is a requirement of the IB Diploma program, was seen as having a positive impact as well. As one teacher responded when asked what had the most impact on a student's ability to communicate effectively and appropriately with people from other cultures at the school: “TOK - cultural influences are examined. Students are required to demonstrate that they have explored multiple perspectives on issues.” Teachers felt that the Study Preparation Program (SPP), which is an Academic English as a Second Language program that has been developed at the school, and other second language courses (also called “Language B” courses, using IB terminology) had the same overall impact, with both being given a rating of 4.22 out of seven. The Language B courses offered at the school are Mandarin, Spanish, Japanese, French, German and English. Participation in the IGCSE curriculum was also deemed to have a small positive impact. Participation in one of the “Language A” courses offered (Korean, Chinese, Japanese and English) was the only item considered to have a negative impact. This may be because Korean, Chinese and Japanese Language A courses are tend to draw students of one nationality and, given the emphasis teachers put on interaction, may be seen as being slightly detrimental to students intercultural competence. What is striking is that seven of the lowest ranked ten items were institutional factors related to the curriculum. Teachers viewed individual factors as having more impact on students’ intercultural competence than institutional factors did.
Teachers were also asked their views regarding the extent to which they believe the curriculum as it is taught in their subject area is effective in helping students learn to use culture-learning strategies. The items were drawn from “Maximizing study abroad: A student's guide to strategies for language and culture learning and use” (R. Michael Paige et al., 2002). The results indicated that teachers felt the curriculum in their subject area helped students to learn to use culture-learning strategies, but there was not much variance in the responses. The highest rated item, “Refrain from disagreeing right away in order to have a chance to understand to what others are trying to communicate” was given a rating of 4.935, while the lowest rated item, “Develop a sense of their own national and cultural identity” was given a rating of 3.891, a difference of 1.044. Taking into consideration the results of the IDI, which indicate that all the teachers interviewed are still in the ethnocentric orientations of the Developmental Model of Intercultural Sensitivity (DMIS), it is likely that teachers are not able to use culture-learning strategies themselves. It is therefore unlikely that they are serve as competent cultural mentors, which recent research has shown to be crucial in developing intercultural competence (Vande Berg et al., 2009; Vande Berg et al., 2012b).

Interview data also showed that teachers viewed the way the curriculum was taught as a way the intercultural competence of students is developed at an international school. The theme of “curriculum” was mentioned 488 times over the course of nine interviews.
Components of the curriculum at the school that were mentioned most often were “TOK” or Theory of Knowledge (21 times), IB or “International Baccalaureate” (74 times), MYP or “Middle Years Program” (17 times), SPP or “Study Preparation Program” (11 times). There is evidence that teachers’ IDI score relates to the way in which they enact the curriculum in the classroom. Teachers in Polarization focused on cultural differences to a greater extent, and taught in ways that were not culturally competent. For example, one language teacher said that she tried to help a Korean students become more “Spanish” by pushing them to speak in front of the class and look each other in the eye:

“But in Korea they are not even allowed to look at the teacher in the first place, so … when they do presentations they just look at the projector and then they read or whatever. And they don’t have eye contact or- I always tell them it’s so important in Spanish culture to have eye contact, you know? Sometimes I sit them in pairs and I tell them ok, we are going to have a conversation, you have to look in the eyes, especially if it’s a boy-girl they’re like, ‘oh my god, no, I can’t do it’, you know?”

This statement is indicative a polarization mindset as it exaggerates differences and negatively evaluates Korean students behavior and tries to “correct” it by making students act in a more “Spanish” way. Teachers in Minimization tended to downplay or ignore cultural differences, as one teacher indicated when he said, “my attitude is that a student is a student and at the end of the day I’m there to teach them science … and I don’t tend to dwell on differences.” This statement reflects a minimization mindset as it highlights commonalities and seeks to bridge cultural differences by focusing on common practices. Teachers are clearly not equipped to play the role of cultural mentor if they are ignoring cultural differences or pushing students to act in ways that are not culturally
appropriate for them. However, it must be noted that teachers’ Perceived Orientation was in Acceptance, which may indicate a desire on their part to be interculturally competent. Also, the results of the IDI are consistent with many other studies of teachers in K12 settings.

A school environment that is supportive of cultural diversity

Teachers viewed school environment, or “culture” that is supportive of cultural diversity as a way that the intercultural competence of students is developed at the school. This theme came to the fore in several ways. Teachers described the school culture, positively, using words such as “diverse /international(5), “dynamic”, “fun (2)”, “happy”, “supportive”, “high standards”, “accepting”, “caring”, “positive”, “extremely interesting”, “empathetic”, “intercultural”, “tolerant”, “respectful”, “caring”, “multiculturalism”, “empathetic”, “hard-working”. They also described the leadership of the school as having role to play in creating an environment that is supportive of diversity, as this teacher said: “Certain fundamentals of this school: zero tolerance policy on violence, on bullying, and a pretty broad definition of bullying; that it is overt that we are tolerant, that we are accepting, that we are non-judgmental, and that, you know, the little statement of “a happy, safe and effective school” – all of those words are underlined and safe means emotionally safe…” The “zero tolerance” policy towards violence was mentioned several times, and teachers felt that there was an ethos of support at the school and a “culturally inclusive atmosphere”. Teachers also singled out cultural events, such
as the annual Global Picnic and UN Concert, as being important ways the intercultural competence of students is developed at the school. According to Bustamante (2009), “schoolwide cultural competence refers to how well a school’s policies, programs, practices, artifacts, and rituals reflect the needs and experiences of diverse groups in the school and outer school community”. It is not in the scope of this study to determine whether or not this school meets this definition, however, the above evidence indicates that it may meet parts of it.

*By being proficient in English*

Language, specifically English proficiency, was viewed as a way that students’ intercultural competence was developed at the school, although much less important than spending time with students of other cultures and nationalities, curriculum or school culture. When asked to rate the impact of institutional and individual factors on student intercultural competence, teachers gave “English proficiency” a rating of 5.22 out of a possible 7. Teachers also mentioned this theme when asked what had the most impact on students’ intercultural competence. As one teacher said, “A common language is required to be able to communicate effectively. As students develop their English language skill, it becomes easier for them to communicate with their peers, and within the classroom. There is a school expectation that we are respectful to each other, and that we need to communicate”. It is interesting to note that teachers rated the school’s language programs as having less impact. Participation in the school’s academic English as a
Second Language program, called Study Preparation Program (SPP), and Language B or second language courses, each received an identical 4.22 rating (Language B courses included, English, French, German, Japanese and Mandarin). Participation in the school’s Language A, or first language, courses, was deemed to have a slightly negative impact (Language A courses include Chinese, English, Japanese, Korean and Self Taught). These views may have support in the literature as previous research with study abroad students has shown that those who enrolled in target language classes made statistically significant gains in IDI scores (Vande Berg et al., 2009). The same research also showed that students who had studied the target language previously made greater gains in their IDI scores than those who had not (Vande Berg et al., 2009). In the context of this study, this may mean that students who already have some proficiency in English when the enter the school make the most intercultural competence gains after arriving in an international school, while students become more interculturally competent as they become more proficient in English. In this case, the research may support teachers’ views regarding ways in which intercultural competence is developed at an international school.

Conclusion

What stands out from this study is the extent to which teachers view time spent interacting with students of other nationalities and cultures, or “immersion”, as the most important way that the intercultural competence of students is developed at an
international school in Southeast Asia. This is similar to the view held by many leaders in the worlds of business, education and government that immersion in another culture will automatically enhance students intercultural skills (Hammer, 2012). Education abroad professionals in the United States have also, in the past, assumed that if students are “immersed” in a new and different culture they will automatically gain intercultural skills (Vande Berg et al., 2012a). However, a growing body of research challenges the “immersion assumption”. Studies using the IDI in higher education show that students do not develop intercultural competence through their immersion in the college experience – even on campuses with a culturally diverse student body (Hammer, 2005, 2012; Pedersen, 2010). Instead, students develop effectively and appropriately through interventions designed to enhance their intercultural effectiveness (M. Bennett, 2012; Vande Berg et al., 2012a). As Paige and Vande Berg state in their recent work on intercultural learning in study abroad “the significance of cultural mentoring and the value of having a cultural mentor cannot be overstated” (R. Michael Paige & Vande Berg, 2012).

Another important finding from this study is that there is a substantial gap between teachers’ views regarding how effective the school is in helping students develop intercultural competence and how prepared teachers are to play the role of cultural mentor. Evidence gathered from the survey portion of the study revealed that over 89% of teachers at the school felt that it was very important or important that students develop
intercultural competence, and over 95% felt that the school was effective or very effective in helping students do that. Teachers also rated the curriculum as it is taught in their subject area as being effective in helping students use culture-learning strategies. One of the themes that arose from the qualitative portion of the study was that teachers viewed the culture of the school as being supportive of diversity. Results of the IDI indicate that teachers believed themselves to have an ethno-relative world-view as shown by their Perceived Orientation score. Overall, teachers seemed to feel that they and their colleagues were doing a good job in helping students become more interculturally competent.

However, a closer look reveals that this positive view may not be warranted. The results of the IDI indicate that there is a gap between the positive perceptions just described and teachers’ actual level of intercultural competence. Teachers in the study who took the IDI demonstrated an ethnocentric world-view, with five having a Developmental Orientation in Polarization and four in Minimization. This finding is in keeping with the results of other studies which use the IDI, which indicate that teachers in K-12 settings are not prepared to play the role of cultural mentor (Bayles, 2009; DeJaeghere & Cao, 2009; Fretheim, 2008; Helmer, 2007; Lundgren, 2007; Mahon, 2006, 2009; Westrick & Yuen, 2007; Yuen, 2010; Yuen & Grossman, 2009). There is also evidence in this study that the way teachers enact the curriculum is related to their level of intercultural competence. Teachers whose Developmental Orientation fell within the range of
Polarization described teaching in ways that were culturally insensitive, while teachers in Minimization diminished the importance cultural differences in their teaching. These findings highlights the need for increased professional development to enhance teachers’ intercultural skills, which research shows can increase teachers’ intercultural competence (DeJaeghere & Cao, 2009). As Paige and Vande Berg state, “cultural mentors need to be trained in order to become skillful in providing support and knowledgeable about culture, the process of intercultural adjustment and the ways in which learners characteristically react to cultural differences” (R. Michael Paige & Vande Berg, 2012).

IMPLICATIONS OF THE STUDY

Implications for practice

While the results of this study must be interpreted with care, there are implications for the practice of international education as it happens in international schools. First of all, if teachers are going to play a role in helping students to gain intercultural understanding and respect and “help students to overcome any biased attitudes towards other cultures”, teachers must have a greater level of intercultural competence themselves. DeJaeghere and Cao (2009) suggest that school based professional development programs can increase teachers intercultural competence.

The study also has implications for schools that use the International Baccalaureate Program, which has as its mission to develop students “who help to create a better and more peaceful world through intercultural understanding and respect”. If that goal is to
be attained, training specifically designed to develop teachers intercultural skills must be implemented. Results of this study indicate that teachers viewed the IB curriculum as having less impact on students’ intercultural competence than individual factors. The individual factors could be considered to be exogenous, or out of control of the school. This casts doubt on the intercultural claims of the IB program. In order to facilitate the development of intercultural competence in IB students, specific interventions must be developed and time devoted to intercultural learning. Without this, little transferrable learning will occur (M. Bennett, 2012). Including cultural content such as value orientations, communications styles, non-verbal communication, ways of learning and differentiation of stereotypes from generalizations that will help student to become more culturally self-aware is needed. Increased opportunities for self reflection are also important (R. Michael Paige & Vande Berg, 2012).

**Implications for leadership**

International school leaders must take intercultural competence into account if they are to be effective. Leithwood (2012) has identified four categories of core practices of effective school leaders: setting direction, developing people, redesigning the organization, and improving the instructional program. Clearly, in a culturally diverse international school intercultural competence is a key component of successful implementation of these practices. All require working with stakeholders from a variety of cultural backgrounds, and intercultural competence is critical to that effort.
This study highlights a crucial gap in teachers’ understanding of their role in developing students’ intercultural competence, in particular in relationship to the way the curriculum is enacted. If international school leaders are to improve the instructional program of their institutions, they must have an understanding of how intercultural competence is developed, as well possessing it themselves. However, it is likely that most international school administrators share the “immersion assumption”, and take for granted that intercultural learning is taking place simply because their teachers and students come from diverse backgrounds, or believe that the intercultural outcomes in their schools should take a back seat to test scores.

Administrators are not the only school personnel who can be considered leaders, however. Leadership may be conceived as being distributed throughout the organization. According to Leithwood and Jantzi (2012), collective leadership is the extent of influence that organizational members (including teachers) and stakeholders exert on decisions in their schools. This type of leadership has a stronger influence on student outcomes than individual leadership (Leithwood & Jantzi, 2012). Therefore, teachers as leaders have an influence on student outcomes, including the development of intercultural competence.

According to Seashore Louis and Wahlstrom, (2012) shared leadership between principals and teachers is related to stronger working relationships among teachers which
results in higher student achievement. Strong professional community among teachers is a predictor of instructional practices that have positive associations with student learning (Seashore Louis & Wahlstrom, 2012). The teachers who responded to the survey used in this study listed 16 nations as their primary country of citizenship. In an environment in which teachers have been trained in widely varying national systems, intercultural competence is paramount if teachers are to build strong professional community that supports student achievement.

**Implications for Theory**

If teachers are not capable of providing the cultural mentoring necessary for students to develop intercultural competence, what accounts for research findings that indicate that students have levels of intercultural sensitivity that are higher than those of their teachers (Pederson, 1998; Straffon, 2003; Westrick, 2004)? One area to explore may be intergroup contact theory.

Gordon Allport originally proposed four conditions under which contact between people of different cultural groups may reduce prejudicial attitudes: equal status within the situation, common goals, no intergroup competition and when the contact has the sanction of authorities (Allport, 1979; Pettigrew et al., 2011). Recent work by Pettigrew, Tropp, Wagner and Christ has shown that intergroup contact reduces prejudice and that
Allport’s conditions facilitate but are not necessary for prejudice reduction to occur (Pettigrew et al., 2011).

Pettigrew’s recent research found that “affective mediators” (empathy and anxiety reduction) play a much greater role in prejudice reduction than do cognitive mediators (knowledge of the outgroup), and that cross-group friendship plays an important role as well (Pettigrew et al., 2011). As Pettigrew states:

Early theorists thought that intergroup contact led to learning about the outgroup, and this new knowledge in turn reduced prejudice. Recent work, however, reveals that this knowledge mediation does exist but is of minor importance. Empathy and perspective taking are far more important. Cross-group contact, and especially friendship, enables one to empathize with and take the perspective of the outgroup (Pettigrew, 2008).

He also states that the “Contact effects from one contact situation also typically generalize to new contact situations” and are not limited to particular groups, but are generalized (Pettigrew et al., 2011). However, prejudice reduction does not automatically lead to intercultural competence, as intercultural competence is more than the diminishment of prejudice (J. Bennett, 2009a)

How does this relate to intercultural theory? In a study that utilized the IDI as a measure of intercultural development, Hammer (2005) found that high school age study abroad participants using the IDI that those who began their experience in Denial or Defense/Reversal gained more than those who began in Minimization; in other words,
they essentially “caught up”, while those who began in Minimization tended to stay there, as did those who were in Adaptation or Acceptance. There was also evidence of reduced anxiety in interacting with people from other cultures as well as increased friendships with people from other cultures (Hammer, 2005). This seems to be congruent with Pettigrew’s affective mediators (anxiety reduction and empathy, as well as cross-group friendship) that play a role in prejudice reduction (Pettigrew, 2008).

It could be that intercultural contact, especially that which takes place under the conditions of the contact hypothesis, helps students to reach minimization, but does not necessarily lead to an ethnorelative world view. In a school with a diverse student population like SEAIS, it is possible that the conditions of the contact hypothesis are met, which allows students develop to the point of Minimization, but not much beyond that. For that, some type of cultural mentoring is necessary, which teachers are not equipped to do. In the absence of interculturally competent teachers, designing programs that meet conditions of the contact hypothesis may be a good place to start. More study should be undertaken to better understand the relationship between intergroup contact and the development of intercultural competence.

The results of this study also may have other implications for intercultural theory as well. Hammer describes intercultural competence as measured by the IDI as the ability to shift cultural perspectives and adapt behavior to bridge cultural differences (Hammer, 2012).
This study showed that teachers’ intercultural competence as determined by the IDI was related to the way they described working with students and enacting the curriculum. Teachers whose Developmental Orientation was in Polarization were more likely to focus on cultural differences and stereotypes in their work with students, while those in Minimization were more likely to downplay or diminish cultural differences in their teaching. It is important to understand how intercultural competence related to classroom practice if teachers are to play the role of cultural mentor to their students. Gaining a better understanding of the ways in which intercultural competence manifests itself in various contexts is also critical to the development of intercultural theory in general.

RECOMMENDATIONS FOR FUTURE RESEARCH
The researcher originally hoped to determine factors relating to the intercultural competence of high school students in an international school using the International Baccalaureate Diploma Program, and that is an area of research that should be explored. It is crucial to better understand the outcomes of the IB, which is now being used in over 2,100 schools (The IB Diploma Programme statistical bulletin, November 2010 examination session, 2011).

The same is true of international schools. By some estimates there are 2.8 million students enrolled in schools that can be described as “international” (Nagrath, 2011), although the definition of what makes a school “international” is contested. Many claim
to help students overcome biased attitudes or create intercultural understanding, but little empirical evidence exists to validate those claims. More research needs to be done exploring teaching, learning and leadership in those environments.

More broadly, understanding the role of teachers in developing students’ intercultural competence is an area of important study. Cushner (2012) has described the gap between teachers and students intercultural competence as an area that should be explored in greater detail. A richer understanding of how teachers can be prepared to help students develop intercultural competence is necessary. Finding teachers who are interculturally competent and gaining insight into their practice as educators may be a place to start.

Given the emerging body of research that indicates that a competent cultural mentor is necessary for students to develop intercultural competence and the data which indicate that the vast majority of teachers are not prepared to play that role, understanding the relationship between intergroup contact and intercultural competence development may be a fruitful line of study. This is explored in greater depth in the previous section, but if teachers cannot be prepared fast enough to help students become interculturally competent, creating learning environments that allow students to reduce prejudiced attitudes is a place to start.
Finally, more attention should be paid to the way in which school leadership supports the development of intercultural competence in students. Studies exploring the intercultural competence of international school boards, heads and administrators would go a long way towards enhancing our understanding of the role they play in helping their students develop a crucial skill for an interconnected world. In a related area, understanding how school culture and climate support that aim is crucial as well.

LIMITATIONS OF THE STUDY

It is important to interpret the findings of this study with care because of the limited population studied. The teachers who took part in this study were all teachers at a private, for profit international school in Southeast Asia with a unique student population. Representing sixteen nationalities, this diversity of nationality may not be present in other populations, even in international schools. The student population represents diverse nationalities, which may not be the case at all schools. Both teachers and students are globally mobile with many having lived and worked in other countries before coming to this school. Also, the sample size for the teachers is 46, which makes it difficult to generalize to other populations. The small sample size of the interview and IDI portions of the study is a limitation as well. The response structure of survey questions one and two may build in positive response bias. Therefore, it is important that the results of the study be applied with caution.
FINAL CONCLUSIONS

Teachers at the school seem to have every good intention of being cultural mentors and bridge builders, however they lack the intercultural skill set to play that role. They make the same assumption that many in international higher education in the United States made up until recently; that simply facilitating immersion and interaction between students of different cultures and nationalities was enough to allow them to develop intercultural competence. However, recent studies have highlighted that this is not the case. A growing body of research shows that competent cultural mentoring is necessary to facilitate the development of intercultural competence in students (Vande Berg et al., 2012b). The “immersion assumption” has been found to be lacking, and in order for students to develop the intercultural skills necessary for the 21st century, educators themselves must have the intercultural competencies they seek to engender in their students.

Most importantly, this study highlights the need to better understand how teachers can prepare students for a world that will be interconnected to a degree that may be hard to imagine at this point in time. To do that, teachers have to understand the role that culture plays in teaching and learning, to understand how it influences the way their students learn, and how it influences the way they, themselves, think. Simply being in the presence of diversity is not enough to develop intercultural competence, as we all construct our understanding of new experiences as a product of our previous experiences.
To be able to shift cultural perspectives and behave and communicate effectively and appropriately across cultural differences takes conscious effort.

Why is this effort important to make? As Banks et al. (2005) state: “Teachers’ attitudes and expectations, as well as their knowledge of how to incorporate the cultures, experiences, and needs of their students into their teaching, significantly influence what students learn and the quality of their learning opportunities”. It is important for teachers to know how to examine their own cultural assumptions to understand how they shape their teaching, as well as what their students will bring to the classroom. According to Banks et al. (2005), attempts to create culturally based connections between the school and community have often led to increased achievement. If we are to equip current and future teachers to effectively teach an increasingly diverse student population in national school systems or the growing number of globally mobile PK12 students who populate international school classrooms, making intercultural competence a component of professional development and teacher training programs is crucial.
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APPENDIX A: SURVEY

Introduction

First of all, thank you for your help by completing this survey. I am working towards a Doctorate in Education (Ed.D.) at the University of Minnesota in the United States with a focus on International and Intercultural Education. Currently, I am in the data-gathering stage of my program and this survey is a part of that process.

The study's central question is "What are factors that relate to intercultural competence in high school students in an IB World School?". The definition of intercultural competence I am using in the study is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2008). To answer that question, I am asking teachers at this school for their opinions on the topic, as you are the experts on what students are learning here.

I think this is an important question because, in my review of the literature, there is not much evidence about what IB schools do to support the intercultural aspect of the IB mission. The IB mission statement is: "The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect" (International Baccalaureate Organization, 2011).

As an IB World School with students from 75 nationalities, culture is an ever present aspect of the job. This school has as one of its objectives to "maintain a "worldwide family" approach at school and help students to overcome any biased attitudes towards other cultures". The ability to effectively communicate and interact with people from different cultures is at the core of what happens at this school on a daily basis. Understanding what an IB World School as international as this one does to support the IB mission is important as it grows to impact an ever increasing number of students.

The survey will be open until March 12, 2012. There are three parts to the survey. In the first two parts you will be asked to give your opinion using rating scales and short answer questions. In the third part you will be asked for some basic demographic information (teaching experience, subject area, nationality, etc.). If you would like to participate in a short interview, please check the appropriate box and leave your name at the end of the survey. Also, if you would like to be entered in a drawing for a $25 gift card from [local store], please leave your name at the end of the survey. When the survey closes on March 12, 2012, four names will be drawn to receive the prize.
The survey responses will be anonymous; your responses will not be disclosed. Participation in the survey is voluntary and no names or identifying information will be used in the writeup of the study. There is no risk to the study aside from possible breach of confidentiality and there is no direct benefit. The survey should take no more than 15 minutes to complete. If you would like to participate in the study, please click the "next" tab below, which indicates your consent.

Researcher:
Gavin Hornbuckle
Tel: [school phone number]
Email: [school email address]
THANK YOU! I very much appreciate your help!

Part 1: Culture Learning Strategies

Thank you again for taking part in this survey. The information you provide is incredibly valuable. As an IB World School, part of this school's mission is to develop "internationally minded people". The IB Learner Profile states that "IB learners strive to be...open minded. They understand and appreciate their own cultures and personal histories, and are open to the perspectives, values and traditions of other individuals and communities" (International Baccalaureate Organization, 2011).

In this section I would like to get your opinion on whether or not you think the school is effectively teaching culture learning strategies which may support the IB Learner Profile. Culture learning here is defined as "the process of acquiring the...knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures" (Paige, Jorstad, Siaya, Klein, & Colby, 2000). Some specific culture learning strategies are listed below (M. Paige, Cohen, Kappler, Chi, & Lassegard, 2002).

When answering the questions please take into consideration the school's curriculum. Curriculum here is intended to mean learning experiences and goals that teachers develop for particular classes - both in planning and while teaching - in light of the characteristics of the students and the teaching context (Darling-Hammond et al., 2005). This focuses on what actually happens in the classroom on a daily basis.

1) Overall, how important do you think it is for students at this school to learn to effectively communicate and interact with people from other cultures?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Not important</td>
<td></td>
</tr>
<tr>
<td>Neither important or unimportant</td>
<td></td>
</tr>
<tr>
<td>Important</td>
<td></td>
</tr>
<tr>
<td>Very important</td>
<td></td>
</tr>
<tr>
<td>Extremely important</td>
<td></td>
</tr>
</tbody>
</table>
2) Overall, how effective do you think this school is in helping students learn to effectively communicate and interact with people from other cultures?

<table>
<thead>
<tr>
<th>Not effective</th>
<th>Very effective</th>
<th>Extremely effective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effective</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neither effective or ineffective</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3) In your opinion, is there anything that the school does that is particularly effective?

4) Is there anything that you think could be improved upon?

5) In your opinion, how effective is the curriculum as it is taught in your subject area in helping students to:

| Consider ways in which cultures might view things in different ways | 1 Not effective | 2 | 3 | 4 | 5 | 6 | 7 Very effective | N/A (not a part of the curriculum) |
| Think about what cultural values might be involved when encountering a conflict or something goes wrong | | | | | | | |
| Use generalizations instead of stereotypes when making statements about people who are different from oneself | | | | | | | |
| Counter stereotypes others use about people from one's own country by using generalizations and cultural values instead | | | | | | | |
| Make distinctions | | | | | | | |
between behavior that is personal (unique to that person), cultural (representative of the person's culture), and universal (shared by humans)

Look at similarities as well as differences among people of different backgrounds

Refrain from making quick judgments about another culture

Refrain from disagreeing right away in order to have a chance to understand to what others are trying to communicate

Consider their own cultural biases when trying to understand another culture

Not to assume everyone from the same culture is the same

Develop a sense of their own national and cultural identity

Reflect on their cross cultural experiences

Talk with teachers about their cross-cultural experiences
6) A curriculum may include the formal curriculum (which outlines the topics or concepts to be taught), the enacted curriculum (what happens in the classroom), and the hidden curriculum (the underlying goals and perceptions schools and teachers hold for students) (Darling Hammond et al., 2005). In your view, at this school, which is the most important in helping students learn to communicate and interact effectively with people from other cultures?

<table>
<thead>
<tr>
<th></th>
<th>1 Not important</th>
<th>2</th>
<th>3 Least important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formal curriculum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Enacted curriculum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hidden curriculum</td>
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</tr>
</tbody>
</table>

**Part 2: Intercultural competence**

Thank you again for taking part in this survey. In this part of the survey, I would like to have your opinion on how much specific parts of the school’s curriculum and students personal experiences impact their intercultural competence. The definition of intercultural competence for this study is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2008). Keeping that definition in mind, please answer the following questions:

7) In your opinion, what type of impact do the following have on a student’s ability to communicate effectively and appropriately with people from other cultures?

<table>
<thead>
<tr>
<th></th>
<th>1 Negative impact</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7 Positive impact</th>
<th>Don’t know/not enough information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation in the International Baccalaureate Diploma Program.</td>
<td></td>
<td></td>
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<tr>
<td>Participation in the Theory of Knowledge course.</td>
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</tr>
<tr>
<td>Participation in the MYP program</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Participation in IGCSE courses</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Participation in Language A (&quot;first language&quot;) courses</td>
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</tbody>
</table>
Participation in Language B ("second language") courses
Participation in the SPP program
Participation in Creativity, Action and Service (CAS) and Extracurricular activities

8) In your opinion, what impact to the following have on a students ability to communicate effectively and appropriately with people from other cultures?

<table>
<thead>
<tr>
<th></th>
<th>1 Negative impact</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7 Positive impact</th>
<th>Don’t know/Not enough information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationality</td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Proficiency in English</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Academic achievement</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Amount of time lived outside of their home country</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amount of time attending international schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amount of time attending this school</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amount of time spent with students of their own nationality</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amount of time spent with students of other nationalities</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
9) In your opinion, what do you think has the most impact on a student's ability to communicate effectively and appropriately with people from other cultures at your school? (This doesn't have to be limited to what is listed above.)

**Part 3: Demographic information**

10) What is your primary position at this school?

<table>
<thead>
<tr>
<th>Faculty</th>
<th>Administration</th>
<th>Staff</th>
<th>Other (please specify)</th>
</tr>
</thead>
</table>

11) What do you consider to be your primary subject area

<table>
<thead>
<tr>
<th>Arts</th>
<th>Business and Economics</th>
<th>Computers and technology</th>
<th>Humanities</th>
<th>Language A</th>
<th>Language B</th>
<th>Learning support</th>
<th>Mathematics</th>
<th>Physical Education</th>
<th>Sciences</th>
<th>Study Preparation Program (SPP)</th>
<th>Theory of Knowledge</th>
</tr>
</thead>
</table>

12) Which of the following curricula have you taught? (Please choose all that apply)

<table>
<thead>
<tr>
<th>IB Diploma</th>
<th>MYP</th>
<th>IGCSE</th>
<th>SPP</th>
</tr>
</thead>
</table>

13) Gender

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
</table>

14) Total amount of teaching/administrative experience

<table>
<thead>
<tr>
<th>Less than 2 years</th>
<th>2 to 5 years</th>
<th>6 to 10 years</th>
<th>11 to 15 years</th>
<th>16 to 20 years</th>
<th>More than 20 years</th>
</tr>
</thead>
</table>

15) Total amount of time you have worked in international schools:

<table>
<thead>
<tr>
<th>Less than 2 years</th>
</tr>
</thead>
</table>
16) Total amount of time you have at this school:

<table>
<thead>
<tr>
<th>Duration</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 2 years</td>
<td></td>
</tr>
<tr>
<td>2 to 5 years</td>
<td></td>
</tr>
<tr>
<td>6 to 10 years</td>
<td></td>
</tr>
<tr>
<td>11 to 15 years</td>
<td></td>
</tr>
<tr>
<td>16 to 20 years</td>
<td></td>
</tr>
<tr>
<td>More than 20 years</td>
<td></td>
</tr>
</tbody>
</table>

17) Total amount of time you have taught the International Baccalaureate Program (Primary Years Program, Middle Years Program or Diploma Program):

<table>
<thead>
<tr>
<th>Duration</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 2 years</td>
<td></td>
</tr>
<tr>
<td>2 to 5 years</td>
<td></td>
</tr>
<tr>
<td>6 to 10 years</td>
<td></td>
</tr>
<tr>
<td>11 to 15 years</td>
<td></td>
</tr>
<tr>
<td>16 to 20 years</td>
<td></td>
</tr>
<tr>
<td>More than 20 years</td>
<td></td>
</tr>
</tbody>
</table>

18) Level of education completed

<table>
<thead>
<tr>
<th>Education</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secondary school</td>
<td></td>
</tr>
<tr>
<td>Post secondary</td>
<td></td>
</tr>
<tr>
<td>Post graduate</td>
<td></td>
</tr>
<tr>
<td>Master’s degree</td>
<td></td>
</tr>
<tr>
<td>Ph.D. or equivalent</td>
<td></td>
</tr>
<tr>
<td>Other (please specify)</td>
<td></td>
</tr>
</tbody>
</table>

19) What part of the world did you primarily grow up in (until age 18)?

<table>
<thead>
<tr>
<th>Region</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td></td>
</tr>
<tr>
<td>Asia-Pacific</td>
<td></td>
</tr>
<tr>
<td>Caribbean</td>
<td></td>
</tr>
<tr>
<td>Central America</td>
<td></td>
</tr>
<tr>
<td>Eastern Europe</td>
<td></td>
</tr>
<tr>
<td>Middle East</td>
<td></td>
</tr>
<tr>
<td>North America</td>
<td></td>
</tr>
<tr>
<td>Oceania</td>
<td></td>
</tr>
<tr>
<td>South America</td>
<td></td>
</tr>
<tr>
<td>South Asia</td>
<td></td>
</tr>
<tr>
<td>Southeast Asia</td>
<td></td>
</tr>
<tr>
<td>Western Europe</td>
<td></td>
</tr>
</tbody>
</table>
20) What do you consider to be your primary country of citizenship? (the respondents were presented with a list of all the world’s countries)

21) Total amount of time you have lived outside your primary country of citizenship:

<table>
<thead>
<tr>
<th>Time Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
</tr>
<tr>
<td>Less than 2 years</td>
</tr>
<tr>
<td>2 to 5 years</td>
</tr>
<tr>
<td>6 to 10 years</td>
</tr>
<tr>
<td>11 to 15 years</td>
</tr>
<tr>
<td>16 to 20 years</td>
</tr>
<tr>
<td>More than 20 years</td>
</tr>
</tbody>
</table>

22) Would you like to participate in an interview? It should take no more than 45 minutes. (if so, please leave your name below)

<table>
<thead>
<tr>
<th>Option</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
</tbody>
</table>

23) Name

24) How long did it take to complete this survey?

<table>
<thead>
<tr>
<th>Time Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 5 minutes</td>
</tr>
<tr>
<td>5 to 10 minutes</td>
</tr>
<tr>
<td>10 to 15 minutes</td>
</tr>
<tr>
<td>15 to 20 minutes</td>
</tr>
<tr>
<td>more than 20 minutes</td>
</tr>
</tbody>
</table>

References


APPENDIX B: CONSENT FORM
Teachers’ Views Regarding Students’ Intercultural Competence in an IB World School in South East Asia

You are invited to be in a research study to discover teachers’ views regarding students’ intercultural competence in an IB World School in [host country]. You were selected as a possible participant because you are an employee of an international school. I ask that you read this form and ask any questions you may have before agreeing to be in the study. Gavin Hornbuckle, a student in the department of Organizational Leadership, Policy and Development at the University of Minnesota, is conducting the study.

Background information:
The purpose of this study is to discover teachers’ views regarding students’ intercultural competence in an IB World School in South East Asia.

Procedures:
If you agree to be in the study, you will be asked to do the following: Take part in an interview, and take the Intercultural Development Inventory, a 50 item paper and pencil survey that measures peoples’ basic orientation towards cultural difference. It should take about 15 to 20 minutes. You may participate in a debriefing session on your IDI results should you wish.

Benefits of being in the study:
There are no benefits direct benefits to being in the study, aside from the possibility of learning some useful information about your orientation towards cultural difference.

Confidentiality
The records of this study will be kept private. In any sort of report that may be published, no information that will make it possible to identify you will be included. Research records will be stored securely and only the researchers will have access to the records.

Voluntary nature of the study:
Participation in the study is voluntary. Your decision whether or not to participate will not effect your current or future relationship with the University of Minnesota, the school at which you are employed or the researcher. If you do decide to participate, you are free not to answer any question or withdraw at any time without affecting those relationships.

Contacts and questions:
The researcher conducting the study is Gavin Hornbuckle, an [position title] at [school name] and a student at the University of Minnesota. If you have questions, you may contact him at [school phone number] or at [school email address]. You may also contact his dissertation advisor, Dr. Michael Paige at the University of Minnesota, by email at r-paig@umn.edu or by phone at (612) 626-7456 (office). If you would like to talk to someone other than the researchers, you are encouraged to contact the Research Subjects Advocate Line, D528 Mayo, 420 Delaware St. SE, Minneapolis, MN 55455: 091 (612)625-1650.

You will be given a copy of this information to keep for your records

Statement of assent:
I have read the above information. I have asked and have received answers. I assent to participate in the study.

Signature: ______________________________________ Date: ______________________

Signature of investigator: __________________________ Date: ______________________
APPENDIX C: INTERVIEW QUESTIONS

Thank you for agreeing to participate in this interview. I am researching students’ intercultural competence in an IB World School and greatly appreciate your help in completing my study. The big question I am trying to answer is “What factors relate to students intercultural competence in an IB World School?” The definition of intercultural competence I am using is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes.” 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.

1. Could you tell me a bit about yourself, in terms of your background, career, prior experience, role at this school etc.
   a. How long have you taught here?
   b. How long have you taught in international schools?
   c. How long have you taught/worked in education?
   d. How long have you taught the IB program?

2. What stands out for you about working at this school?

3. What three words would you use to describe the culture of this school?

4. When dealing with students, do you think it is more important to emphasize commonalities or is it appropriate to treat some differently than others?

5. What do you feel are the most challenging aspects of working with students from diverse cultural backgrounds? What do you consider most rewarding?

6. On a daily basis, what role do you think that cultural differences play in achieving your goals in your job here, if any?

7. Please give an example of a situation you were personally involved with or observed where you thought cultural differences needed to be addressed.

8. What stands out for you about teaching the IB program?

9. What kinds of activities and teaching strategies do you use to put the IB curriculum into practice?

10. To what extent do you think that the curriculum as it is taught at this school helps students to view issues from multiple perspectives?
11. One of the aims of an IB World School is to help develop intercultural understanding. What does “intercultural understanding” mean to you?

12. In your opinion, to what extent does the curriculum as it is taught at this school help students develop intercultural understanding?

13. When you are teaching, to what extent do you focus on the intercultural part of the curriculum or mission of the school?

14. To what extent do students have opportunities for reflection on intercultural experiences in your subject area, either in writing or verbally?

15. In your opinion, to what extent does going to this school help students understand their own cultural identities?

16. To what extent do you see students interacting with students from other cultures here?

17. What role do you think that language plays in students’ ability to develop intercultural competence at this school?

18. What role do you think the leadership of the school play in helping students learn to communicate effectively and appropriately with people from other cultures?

19. In your opinion, what do you think has the most impact on students’ ability to develop to communicate effectively with people from other cultures; the schools curriculum, the school environment (including relationships with other students and teachers/admin), or their life experience?

20. Is there anything I am forgetting or that you would like to add?