

Assessing Intercultural Competence for Educational Leaders: An Empirical
Investigation

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Dedication

This dissertation is dedicated in the loving memory to my father.

May God bless his soul

Abstract

The growing diversity of multi-cultural student populations in public schools coupled with the persistent challenge of narrowing the racial achievement gap raises questions about the preparedness of educational leaders to meet the needs of their diverse student population. Educational leaders are facing the challenge of responding to the needs of their diverse student population without systemic strategies, knowledge, and skills necessary to succeed in multi-cultural schools. This study was designed to investigate the level of intercultural sensitivity of a group of educational leaders in a Northern Minnesota school district as measured by the Intercultural Development Inventory (IDI). In this study, the placement of educational leaders in the Minimization stage means that they were in a transitional stage from ethnocentrism to ethnorelativism. However, the results of this study indicated that a well planned training can significantly develop the intercultural competence of educational leaders. Findings from this study also demonstrated a significant disparity between the actual Developmental level and the Perceived level of intercultural competence of the participants. This could mean an overestimated and unrealistic view about the participants' ability to effectively handle the increasing diversity of student population. Overall, demographic and background variables were not found to be significantly related to the level of intercultural competence. However, some significant relations were reported between these variables and some of the IDI subscale scores.

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Chapter 1: Introduction

School leaders often struggle with how to identify and promote inclusive practices in schools, particularly when underlying norms and assumptions that reinforce inequitable practices often are deeply embedded in a school's culture and reinforced by societal expectations and power differences. (Bustamante, Nelson, & Onwuegbuzie, 2009, p. 794-795)

American educational leaders have been facing new challenges to meet the needs of growing racial and ethnic diversity in their schools. Accountability reform policies, such as the No Child Left Behind Act of 2002, have placed more specific responsibilities on school leaders by creating performance pressures to improve achievement for all students.

Background

The pressing problem of educational inequality in the United States, often referred to as the achievement gap, has been well documented in literature for decades. These inequalities are not random; they are associated with race and ethnicity. The racial achievement gap is significant, persistent, and pervasive (Bustamante, Nelson, & Onwuegbuzie, 2009; Deardorff, 2009; Magno & Schiff, 2010). Multiple competing theories have been offered to explain the causes of the racial achievement gap. Earlier explanations were based on genetics and biological factors. Valencia, Valenzuela, Sloan, and Foley (2004) asserted that some educators still assume minority students are “makers of their own academic problems” (p. 31). This attribution is what Valencia, Valenzuela, Sloan, and Foley (2004) called the “deficit thinking theory” (p. 31). In

contrast, critical race theory looks at the achievement gap as a failure of the school system and the broader society to address the needs of minority students. Accordingly, the achievement gap reflects how minority students are marginalized in society. Critical race theorist Taylor (2006) summarized the research findings of some organizational and institutional factors that have perpetuated and sustained the achievement gap as:

- Disparate conditions
- Lower teacher education, qualification and experience.
- Teachers' attitudes, beliefs, and expectations.
- Instructional inadequacies (p. 79).

Using critical race analysis, there is clear and alarming evidence minority students continue to “experience negative and inequitable treatment” in United State public schools which has hindered their achievement (Brown, 2005, p. 155). Valenzuela (1999) explained that school teachers and curriculum have attempted to divorce minority students from their culture and community “mainstreaming them into dominant society by subtracting their community-based language and culture” (p. xvi). Rayan (2006) agreed, stating school policies and practices have been geared toward assimilating minority students into the existing system.

Acknowledging contrasting theories regarding the origins and maintenance of the achievement gap, the problem remains. Moreover, working towards solving it has become part of the definition of the role of educational leaders in America. Addressing cultural barriers and leading schools to better serve diverse student populations is the goal of legislation and an expectation of the electorate. Developing the intercultural

competence of educational leaders has been problematic, however, as training models specific to intercultural leadership in the field of education are lacking in the current literature. Much of what is known about intercultural leadership development has been borrowed from other fields, such as study abroad programs and cross-cultural training. Educational leaders have not been prepared with culturally competent tools and skills specific to the current requirements of schools, in order to effectively serve the needs of their growing diverse student population.

Changing demographics. In addition to growing populations of domestic minority students, the influx of new immigrants has posed an additional challenge for U.S. educational institutions. In his book *An Overview of Sixteen Trends*, Marx (2006) predicted current majorities will become minorities because of the influx of new immigrants, as well as the higher birth rates of minority populations. In the year 2000, 980,000 new immigrants arrived to the United States of America and this number is expected to increase to one million immigrants annually by the year 2028. Moreover, Marx reported the discrepancy in the rates of birth as “Whites averaged 1.23 children per 100 population, Asians 1.64, Blacks 1.82, and Hispanics 2.43”(p. 8). The birth rates’ discrepancy might seem insignificant; however this variation could have a profound impact on the racial and ethnic demographics of the US population. Grothaus, Crum, and James (2010) predicted, “Students of color will constitute the majority of the school student census nationwide in the USA by the year 2020” (p. 113).

Assimilation model. Despite these seismic demographic shifts, schooling practices have not undergone significant changes to address the diverse student

populations. Classroom instruction continues to reflect the demographics of the past and policies appear to be geared toward assimilating students into the existing system rather than engaging in meaningful systemic change. (Grothaus, Crum, & James, 2010, p. 113)

The children of new immigrants share, with African Americans and Native Americans, similar disparities in achievement. The historic model of “assimilating individuals into the ideological philosophy of the majority,” (Moodian, 2008, p. 4) as well as a superficial model of multiculturalism applied in the 1980, has proved to be ineffective. However, in a recent study of 14 school leaders, Schiff (2008) concluded that most of the participating school leaders, except for one, favored assimilation over celebration of diversity.

This pervasive paradigm does not align with current thinking regarding diversity in institutions. Bennett (1998) emphasized the new trend in addressing issues resulting from the increased diversity in schools should move from the assimilation model which is “the process of re-socialization that seeks to replace one’s original world view” (p. 25) with that of the majority, to the adaptation model which seeks to expand one’s worldview to include behaviors and values that are respectful and appropriate to those who are culturally different.

The achievement gap. The National Assessment of Educational Progress (NAEP), also known as the National Report Card, provides periodic assessments for students grade 4th, 8th and 12th. Subjects like Math, Science, Reading, and Writing are reported annually on both the national and state levels.

According to *The Condition of Education* (2011) report, 8th-graders' mathematics achievement gap between White and Black students was 32 points in 2009. This gap was not different from the gap in 2007, 31 points; or in 1990, 33 points. In 2009, the achievement gap between the Hispanic and White students was 27 points. This score gap did not differ from the gap in 1990, 24 points (Aud, Hussar, Kena, Bianco, Frohlich, Kemp, & Tahan, 2011).

Moreover, in 2009 the reading achievement gap between White and Black 8th-grade students was 27 points; this was not measurably different from the score gaps in 2002, 27 points; or in 1998, 26 points. In 2009, the achievement gap score between White and Hispanic students was 24. This score gap in 2009 did not differ significantly from the gap in 1994, 24 points; or in 1992, 26 points (Aud, Hussar, Kena, Bianco, Frohlich, Kemp, & Tahan, 2011).

The achievement gap data has maintained persistent patterns of inequality at the national, state and district levels. Historically, suburban towns and their schools have been “completely homogeneous and overwhelmingly white. Today, roughly one in five children in the US comes from an immigrant home, altering the make-up of school classrooms by creating a diverse population of learners from many different cultures and ethnic backgrounds” (Magno & Schiff, 2010, p. 87). Diversity challenges are not

limited to urban areas. Currently, suburban schools are facing the same challenges to respond to the need of a “growing number of immigrant children, unprecedented in their ethnic and linguistic diversity” (Magno & Schiff, 2010, p. 87).

The achievement gap has continued to challenge educational leaders. Educational leaders in the 21st century face a challenge of serving people from many different cultures. The comfort of homogenous culture became history generations ago. These new developments have generated an urgent need for educational leaders to develop intercultural competence. Deardorff (2009) asserted such competence “does not just naturally occur in most people; rather, intercultural competence must be intentionally addressed through education” (Deardorff, 2009, p. 13).

While diversity poses a challenge for urban and suburban schools, it also provides an opportunity for educational leaders who could play critical roles in developing school cultures that respect and value diversity. Scholars have recognized the important role educational leaders can play to “raise student achievement and build successful schools in which all students thrive” (Magno & Schiff, 2010, p. 87). Bustamante, Nelson, and Onwuegbuzie (2009) explained the underlying organizational assumptions of schools “frequently and unknowingly engage in unintentional discrimination and oppression” (p. 798). They emphasized the role of educational leaders to transform schools’ traditional inequitable policies and practices, and “to reflect a new set of assumptions that epitomizes social justice ... then ensure that new policies and practices are created that reflect the experiences of traditionally marginalized groups” (p. 798).

However, few studies examined how educational leaders could actively and effectively lead to adapt their school to meet the needs of its changing population (Magno & Schiff, 2010). Although there have been several national efforts to achieve equality in education, the achievement gap between minority students and dominant culture students is persistent and seemingly immobile in response to the efforts to date.

No Child Left Behind Act (NCLB). On the Nation level, educational legislation has attempted to eliminate the achievement gap between minority and majority students. The Elementary and Secondary Education Act (ESEA) was passed by President Johnson in 1965. The ESEA authorized federally funded programs, administered by the state, aimed to provide equal access to education and establish high standards and accountability. In 2001, ESEA was reauthorized and titled The No Child Left Behind Act (NCLB). The NCLB legislation requires schools and districts to meet adequate yearly progress (AYP) toward the goal of all students testing proficient by the year 2014. Under this legislation, all public schools that wish to continue to receive federal support are required to measure all students in reading, math, writing, and science, annually, and to disaggregate scores according to the nine titled federal funding streams. This disaggregation includes racial and other demographics.

The NCLB Act has forced high-stakes tests and accountability measures in public schools. The assumptions behind these efforts include “that these policies will create performance pressures on schools to improve achievement. Yet, there is considerable evidence that performance pressures alone are unlikely to reverse long-standing racialized policies and practices that remain neither well understood nor easily

reversed” (Taylor, 2006, p. 71). The persistence of the racial achievement gap has testified to the failure of public schools that place minority students at a “serious disadvantage of [having] been excluded from the benefits and opportunities of being well educated (Lindsey, Roberts & Campbell Jones, 2005, p. xvi).

Limitations of reform efforts. Educational reform efforts over the past decades have attempted to address the achievement gap, however little progress has resulted as measured by the NAEP. Current educational reform includes the identification and measurement of achievement standards. Valencia, Valenzuela, Sloan, and Foley (2004) criticized the standards-based school reform movement, “in which testing plays a prominent role, and works against students of color” (p. 29). They explained the failure of standards-based school reform in addressing the achievement gap is “because it treats the symptoms of school failure (e.g. poor achievement), rather than the cause (i.e., inferior schools)” (p. 30). In their view, recognizing the need to reexamine how schools have been organized to exclude students of color from learning could be more appropriate for school reform. Pearl (2002) echoed the same concern, stating how high-stake testing “does not alter life chances any more than measuring temperature reduces fever” (Valencia, 2010, p. 152). Skrla, Scheurich, Johnson, and Koschoreck (2001) went further to suggest that “high stakes testing and accountability measures systematically disadvantage children of color” (p. 244). Educational leaders in the 21st century are being called to respond to the needs of their diverse student population in a very public arena, without systemic background knowledge of leadership strategies that succeed in multi-cultural schools.

Taylor (2006) suggested if the goals of NCLB are to be achieved, educational leaders need to have “systems of exposing racialized customs and practices in U.S. education in order to eliminate racial differentials in testing outcomes” (p. 72). However, Taylor argued since many white educators believe “their institutions are colorblind,” then strategies aimed to address the racial achievement gap “may spend considerable time and energy trying to convince white educators that racial differentials exist” (Taylor, 2006, p. 72). Color-blindness ideology is seen as a superficial treatment of racial inequalities that “strikes down Jim Crow segregation, but offers no vision for attacking less overt forms of racial subordination” (Gotanda, 1991, p. 54).

In 2010, the Obama Administration proposed a blueprint for reauthorizing ESEA. Although it is too early to predict if the reauthorization of ESEA will help to narrow the racial achievement gap, it seems President Obama’s goals are taking a new direction toward addressing the achievement gap. According to President Obama:

Education is also a moral imperative – the key to securing a more equal, fair, and just society. We will not remain true to our highest ideals unless we do a far better job of educating each one of our sons and daughters ... This effort will require the skills and talents of many, but especially our nation’s teachers, principals, and other school leaders. (U.S. Department of Education, 2010, p. 1)

Statement of the Problem

The growing racial and ethnic diversity of student populations in public schools coupled with the persistent challenge of narrowing the racial achievement gap raises questions about the preparedness of educational leaders to meet the needs of their

diverse student population. In the USA, educational leaders are facing the challenge of responding to the needs of their diverse student population without systemic strategies, knowledge, and skills necessary to succeed in multi-cultural schools.

Purpose of the Study and Research Questions

The purpose of this study was to investigate the level of intercultural sensitivity of a group of educational leaders in Northern Minnesota school district; examine the relationship, and its extent, between the change of intercultural sensitivity and participating in an intercultural leadership training program; and explore the association of the participants' intercultural competence with demographic variables (gender, age, level of education, experience living in another country).

This study examined the successes and limitations of an attempt to increase the intercultural competence of educational leaders in a northern community. The study attempted to inform the field of intercultural competence as to options and considerations for working with educational leaders to increase intercultural competence. The study was guided by the following research questions:

1. Prior to the training, what was the intercultural sensitivity, Developmental and Perceived orientations, of a selected group of educational leaders in a northern Minnesota school district according to the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - b. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?

2. Is there a relationship between participating in the leadership training program and developing intercultural sensitivity of a selected group of educational leaders in a northern Minnesota school district, as measured by the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - b. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
 - d. To what extent, if any, is there a difference between different levels of education?

3. Is there a relationship between participating in a leadership training program and reducing, if any, the discrepancy between the intercultural sensitivity Perceived and Developmental orientation scores of a selected group of educational leaders in a northern Minnesota school district as measured by the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - d. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
 - d. To what extent, if any, is there a difference between different levels of education?

Significance of the Study

Studies emphasizing the significance of intercultural leadership have been frequently published in fields of business and management. More specifically, these

studies focus on effective leadership in cross-cultural contexts. Many fields of study have informed what is known about leadership in cross-cultural contexts like sociology, organizational development, cultural anthropology, intercultural communication, international business, political science, human resources management, and psychology.

In spite of this wide array of fields that inform understanding about leadership in cross-cultural contexts, there has been relatively little published to inform the field of educational leadership, specifically in the context of diversity in public schools. This study intended to address the gap in the literature by examining the successes and limitations of one attempt to increase intercultural competence of educational leaders in a northern community.

Unlike most previous studies, this study discussed the possibility of developing intercultural competence through in-school professional development without the costly study abroad and immersion experience interventions. In addition, this study investigated the discrepancy finding in the literature regarding demographic variables associated with the level of intercultural cultural competence.

Research Site

The state of Minnesota is located in Midwestern United States. The state of Minnesota is considered to be significantly less racially diverse than the national average - 14 percent of Minnesota population was nonwhite or Latino, compared to 34 percent national wide average in 2007. However, the nonwhite and Latino populations have increased 28 percent since 2000. Moreover, 36 percent of the nonwhite population

is foreign born, “compared to 2 percent of the white, not Latino population” (McMurry, 2008, p. 1).

The intercultural leadership training is one of the programs initiated by a group of local school districts in northern Minnesota to address culture in schools. The purpose of this training is to improve and enrich academic learning by developing intercultural competency skills, creating a more respectful and inviting place for diverse populations of staff, students and families.

Assumptions of the Study

The underlying assumption of this study is that by developing their cultural competence, educational leaders will be better prepared to respond to the needs of their diverse student population. Moreover, this study embraces the underlying assumption of the Developmental Model of Intercultural Sensitivity (DMIS) “as one's *experience of cultural difference* becomes more complex and sophisticated, one's potential competence in intercultural relations increases” (Hammer, Bennett, & Wiseman, 2003, p. 423).

Definition of Terms

Achievement gap. Refers to the disparities in school performance manifested by “standardized test scores, grades, graduation rates, college completion and career tracking” (Taylor, 2006, p. 77). For the purpose of this study, the term achievement gap was used to reflect the racial and ethnic disparities in school performance.

Color-blind institution. Refers to institutions that are unable or unwilling “to see or talk about race and its implications” (Roat, 2010, p. 15).

Culture. Accumulated sets of “beliefs, values, attitudes, habits, customs and traditions shared by a group of people. These learned/acquired sets of beliefs, values, etc, serve as a frame of reference or lens through which a group of people view and respond to the world” (Kiemle, 2009, p. 7).

Developmental Model of Intercultural Sensitivity (DMIS). A framework developed by Dr. Milton Bennett (1993) which explains the developmental stages of experiencing cultural differences as Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, and Integration.

Educational leadership. For the purpose of this study, educational leadership is defined as distributed leadership that was not limited to the administrative positions. Rather it includes everyone associated with the educational process – superintendents, principals, teachers, and school staff who “takes responsibility for students’ achievement and assume leadership role in areas in which they are competent and skilled” (Neuman & Simmons, 2000, p. 10).

Ethnocentric. According to DMIS (Bennett, 1998), Ethnocentric stages (Denial, Defense, and Minimization) are when one's own culture is used as a standard and central to reality, usually unconsciously, to judge others.

Ethnorelative. According to the DMIS (Bennett, 1998), ethnorelative stages (Acceptance, Adaptation, and Integration) are when one's own culture is experienced in the context of other cultures (Hammer, Bennett, & Wiseman, 2003).

Intercultural competence. Refers to the ability to "discriminate and experience relevant cultural differences"(Hammer, Bennett, & Wiseman, 2003, p. 422).

Minority students. For the purpose of this study, the term refers to non-white students including, but not limited to, African Americans, Native Americans, and Hispanic students and also immigrant students who are racially, ethnically, and/or linguistically different from dominant white students.

School culture. The term refers to school policies, practices, vision, beliefs, norms, assumptions and values shared by the school members. School culture is socially constructed and each school has its own culture (Erickson, 1987).

Color-blind. Refers to an ideology that believes the United States “presents equal opportunity for all regardless of race. It suggests the problem of entire social or racial groups result from individual deficiencies rather than privilege for one race and discrimination against others” (Ebert, 2004, p. 175). Ebert (2004) also suggested color-blind ideology upholds current racial inequalities by using race-neutral language.

Perceived orientation. Refers to how an individual or a group of individuals perceive their placement along the intercultural developmental continuum as measures by the IDI (Hammer, 2011).

Developmental orientation. Refers to the primary orientation of an individual or a group of individuals towards cultural differences and commonalities. This primary orientation is placed along the intercultural developmental continuum as measured by the IDI (Hammer, 2011).

Orientation gap. Refers to the difference along the intercultural developmental continuum between the Perceived and Developmental scores. A gap score of seven points or higher indicates an overestimation of the intercultural competence.

Trailing orientations. Refers to unresolved earlier orientations that hold back individuals or a group from moving further along the developmental continuum (Hammer, 2007).

Summary

The growing diversity of multi-cultural student populations in public schools coupled with the persistent challenge of narrowing the racial achievement gap raises questions about the preparedness of educational leaders to meet the needs of their diverse student population. In the USA, educational leaders are facing the challenge of responding to the needs of their diverse student population without systemic strategies, knowledge, and skills necessary to succeed in multi-cultural schools.

The first chapter offered an introduction, problem statement, purpose, research questions, significance, and definitions and assumptions of the study. The second chapter offered a review of the literature relevant to intercultural leadership. The third chapter described the research methodology. The fourth chapter outlined the research results and data analysis. Finally, the fifth chapter included discussion of the research findings.

Chapter Two: Literature Review

The purpose of this chapter was to review the literature for studies and research regarding theories, concepts, and writings related to intercultural leadership practices and training. The first part of this chapter reviewed the development of leadership theory, the role of educational leaders, limitations for the traditional leadership role, the changing role of 21st century educational leaders, and barriers for intercultural leadership in the field of education. The second part of this chapter reviewed adult learning theories including andragogy, transformative adult learning theory, and Freire's critical social theory. Finally, this chapter reviewed conceptualizations, training, and instruments used to assess intercultural competence.

Educational Leadership

Development of leadership theory. Leadership theories have attempted to explain some features of leadership which can help us “understand, predict and control successful leadership” (Lussier & Achua, 2009, p.15). For the purpose of this study, the major classifications of leadership theories were identified in the literature as trait, behavioral, contingency/situational, process, and value theories (Frawley, 2009). These leadership classifications represent paradigm shifts in the development of leadership theory.

In the early development of the leadership field, great man leadership theory gained popularity in the 19th and early 20th centuries. The great man theory has been one of the earliest leadership theories, and it suggested leaders are born, not made (Kirkpatrick & Locke, 1991). Following the same school of thought, earlier theorists

explained leadership talents based on heredity as evident in the intermarriage among the aristocratic class that appeared to produce innate superior leaders different biologically from the lower class (Bass & Bass, 2009).

In the aftermath of World War II, leadership scholars started to examine heroic military and political figures to identify qualities of leaders “who had just led the world through the chaos of the world war” (Shriberg, 2011, p. 66). These studies resulted in what we know now as the trait theory of leadership.

Trait theory is similar to great man theory except it works to identify special traits that made certain people great leaders. These traits could be physical, biological or personality attributes of great men (Northouse, 2009). Although trait leadership theory evolved from the great man theory, it did not specify whether leadership traits are inherited or acquired (Kirkpatrick & Locke, 1991).

By the mid 20th century, trait leadership theory came under attack as several studies asserted the “possession of certain traits alone does not guarantee leadership” (Kirkpatrick & Locke, 1991, p. 48). In addition, leadership trait theory has been criticized on several grounds as it failed to consider the context and the situation in which leadership took place. Moreover, a number of studies produced a seemingly endless list of traits that at times seemed vague and unclear (Northouse, 2009).

Unlike the trait theory of leadership, behavioral theory focused on leaders’ actions. The field moved from thinking about what leaders *are*, or the “distinctive characteristic accounting for leadership effectiveness,” to what leaders *do* or “the distinctive style used by effective leaders” (Lussie & Achua, 2009, p. 16). Behavioral

leadership theorists assumed effective leadership behaviors and skills can be acquired, rather than being inherited (Frawley, 2009). Although there had been no agreement among leadership scholars about the best leadership behavior in different situations, behavioral theory of leadership has been successfully used to train leaders to acquire necessary skill to be more effective leaders.

The trait and behavioral theories have often been called universal theories because both have attempted to identify the most effective leadership without recognizing the context or the situation in which leadership takes place. By the 1960's, leadership theorists began to realize the best leadership style is contingent to other variables. Hence, the leadership paradigm shifted to the contingency/situation theories of leadership. Contingency theories of leadership attempted to explain the best leadership style based on three grounds: leader, followers and situation (Lussie & Auch, 2009, p. 17).

By the mid 1970's, leadership theorists realized the importance of integrating elements from the trait, behavioral, and contingency theories to better "explain successful, influencing leadership-follower relationship" (Lussie & Auch, 2009, p. 17). The process theory of leadership is mainly concerned with the "process of dynamic interaction among people" and leader-follower dynamics (Frawley, 2006, p. 40).

Transformational leadership theories, situated within process theory, have been concerned with how leader behaviors "transform and inspire followers to perform beyond expectations while transcending self-interest for the good of the organization" (Avolio, Walumbwa, & Weber, 2009).

Finally, leadership theorists recognized the importance of morals and values as an integral dimension of leadership (Begley, 2006; Frawley, 2006; Walker & Shuangye, 2007). Accordingly, values theories emerged as a new dimension for leadership. Frawley (2006) explained how values leadership theory emphasizes the importance of the “moral dimension with a focus on, and commitment to, ethics, purpose, values, and beliefs” (p. 40).

Authentic leadership theory has been positioned within values theory and it emphasized leadership as “knowledge based, values informed, and skillfully executed” (Begley, 2006, p. 570). Walker and Shuangye (2007) described authentic leadership as “professionally effective, ethically sound and consciously reflective practices in educational administration” (p. 187). Authentic leadership theory aimed not only for a technical sophisticated skillful leader, but also for one who demonstrates self-knowledge and sensitivity to the orientation of others (Walker & Shuangye, 2007).

Following the same school of thoughts, many scholars emphasized the importance of distinguishing between the role of managers and leaders (Bennis & Nanus, 2003; Lussie & Aucha, 2009; Pettigrew, 1987). For example, Bennis and Nanus (2003) asserted managers focus on “doing things the right way” while leaders focus on doing the “right things” (p. 20).

Leadership in schools. Effective leadership has long been recognized as a fundamental component of successful organizations (Bass, 2009; Dimmock, 2005; Frawley, 2009). In the field of education, the role of leaders has been crucial for school effectiveness and success (Hallinger, 2003; Huber, 2004; Walker & Shuangye, 2007).

Several empirical studies documented the direct and indirect effect of school-level leadership practices and students' achievement (Kiemele, 2009). In a study, Leithwood, Seashore-Louis, Anderson, and Wahlstrom (2004) concluded that "Leadership is second only to classroom instruction among all school-related factors that contribute to what students learn at school" (p. 7). Grothaus, Crum and James (2010) emphasized culturally responsive leaders as crucial to address the persistent and "intractable achievement gap" (p. 111). Ryan (2006) discussed the important role educational leadership plays in achieving social justice and equality for all students.

Other studies highlighted the indirect effect of leadership on students' achievement. Dupont (2009) concluded educational leaders can "contribute to improving student learning indirectly through a positive and collaborative school culture" (p. iii). In studying the relationship between educational leadership and student reading achievement, Hallinger, Bickman and Davis (1996) concluded there is no direct effect of principal instructional leadership. Nevertheless, the same study emphasized Educational leadership as indirectly influencing student achievement through mediating variables like school culture. Trompenaars and Hampden-Turner (1998) asserted organizational culture is shaped by the leader's cultural preferences (p. 161). Kose (2008) argued educational leaders can influence school vision by promoting professional development for social justice (Kose, 2009). Grothaus et al. (2010) argued "school's climate affects educational and psychological outcomes for students", and "promoting a positive, safe, welcoming, and inclusive school climate is a key responsibility for educational leaders" (p. 115).

In addition to school culture, educational scholars contended that principals influence school policies, curriculum, and instructional materials (Leithwood, Montgomery, 1982). Schiff (2008) also affirmed educational leaders have a great influence on determining school culture and instructional practices (Schiff, 2008). Accordingly, Schiff (2008) concluded “since educational leaders have a great deal of power in determining school culture and instructional practices” (p. 41), they could be agents for social justice and equity by involving and empowering diverse student populations.

The debate over the extent to which the school culture influences the leadership style and the extent to which leadership style influences the school culture has been going on for years (Dimmock & Walker, 2005; Walker, 2007). Collard (2006) asserted that school culture shapes leadership beliefs, values and praxis. Collard went on to explain how western educational leadership discourse has been limited to a monocultural assumption of reality. The author warned of western traditions of rational thought that have shaped organizational praxis (Collard, 2009). Finally, Collard suggested educational leadership is expected to move from being a passive transmitter of the dominant imposed or inherited values and practices to these possibilities: (a) reflective practitioners who constantly discern their cultural assumptions to understand diverse cultural realities, (b) cultural mediators who bridge differences and incorporate the needs of diverse students, and (c) lifelong learners who construct, respond, and adapt to new contexts as they appear (Collard, 2009, p. 17).

Moving with the same line of thought, Begley (2006) believed “the field of educational administration has developed along ethnocentric lines, dominated by western perspectives emanating mostly from the United States” (p. 582). As our schools are becoming more diversified, he suggested educational leaders must become more sophisticated by going “beyond their traditional orientation” and become aware of “the value orientations of others” (p. 582). Dimmock and Walker (2005) agreed with Begley and argued educational leadership has been heavily dominated by Anglo-American perspective. Accordingly, they proposed educational leadership in the twenty-first century should embrace an intercultural perspective and “develop a framework for its application” (Dimmock & Walker, 2005, p. 15).

Intercultural leadership literature crosses through several scholarly fields including, but not limited to, business (Karim, 2003), management (Shaw, 1990), human resources (Schuler, Jackson & Luo, 2004), international marketing (Rodrigues, 2005), communication (Ruben, 1976) and education (Leeman, 2003). Today’s increasing student diversity coupled with persistent learning achievement disparities between minority and white students, calls for a set of skills, knowledge and attitudes to form the core competencies of education leaders embedded in an intercultural context (Frawley, 2009; Hallinger, 2009; Johnson 2007; Khazzaka, 1997).

Dimmock and Walker (2005) voiced the concern that a substantial part of theory in educational leadership has been borrowed from business management. The authors warned us against “transferring and applying business management to diverse educational contexts in a less than a critical fashion” (p. 14). The authors based their

argument in differences between business organization and educational organization. Although both business and educational organizations share some “generic functions” (Dimmock & Walker, 2005, p. 14) such as mission-stating, goal-setting, recruiting, monitoring, and evaluation, schools’ missions go beyond business’s fundamentals in several ways. The authors went on to clarify that a school’s prime goal is not profit. Unlike business, schools are equally concerned about the process and the outcome (Dimmock & Walker, 2005).

Critics for traditional leadership theories. Although there has been a positive sense of development in defining leadership, traditional leadership theories have been criticized on several grounds (Begley, 2006; Dimmock & Walker, 2005; Ryan, 2006). First, educational scholars have been adopting leadership models from management and business fields, which favor notions of efficiency and productivity over effectiveness, equitable and inclusive schools (Ryan, 2006). These leadership models adaptations have been challenged as they have failed to address educational persistent disparities (Rayan, 2006). Moving leadership beyond a “narrowly defined organizational goal” to a leadership model with deeper moral goals, like social justice, has been a concern of educational scholars (Rayan, 2006, p. 3).

Second, even with incorporating moral values as an integral dimension of leadership, traditional leadership theories have been criticized because moral values are subjective concepts. Campbell (1995) explained:

Values are seen as being culturally or individually determined and can never be labeled "correct" in the way in which a fact can be proven. Judgments regarding

truth, goodness, and rightness therefore cannot be asserted from a fixed or absolute position; instead they are contingent upon numerous social variables pertinent only to the individual, group, or situation at hand. (p. 90)

Campbell went on to explain how a universal objective truth does not exist.

Truth is socially and culturally constructed and "morality is whatever the group thinks is moral" (Campbell, 1995, p. 90). Boarding schools for American Indians are a good example to illustrate the idea of truth subjectivity. Boarding schools for American Indians were a common practice in the United States during the past century. Children were removed from their mothers who were viewed as unfit to raise them (Collard, 2009). Collard (2009) explained how those perhaps well-intentioned practices "assumed that it was simply a matter of helping them [American Indian children] integrate successfully into the mainstream educational system" (p. xii). In retrospect, this belief may not align with current values and morals.

Within any organization, including schools, "informal and professional individuals embody and define dominant majority values" moreover they "inhibit the development of individuals' contrary values" (Campbell, 1995, p. 96). Frawley (2006) expanded on this idea as he asserted leadership itself has always been derived from and influenced by dominant culture.

Finally, traditional leadership theories, in school contexts, have been criticized as being dominated by western perspectives and are disregarding the growing number of diverse student populations (Collard, 2009; Frawley, 1995). Moreover, several scholars raised the concern that most educational leaders prefer the notion of

assimilating diverse student populations into the mainstream culture rather than acculturation or celebration of diversity (Magno & Schiff, 2010). In a study of 14 educational leaders, Schiff (2008) found participating educational leaders favored assimilation over celebration of diversity. Schiff eloquently identified the difference between the process of assimilation, acculturation, and celebration of diversity. Unlike the process of assimilation, which “involves relinquishing one's native culture as one faces the majority,” acculturation process involves a “process of cultural adaptation or change” (p. 20). The author emphasized educational leaders should optimally reach the third level, which is celebrating diversity by encouraging and promoting ethnic differences (Schiff, 2008).

In an attempt to counterpoint the western perspective that has long dominated leadership discourse, the term *interculturalism* has been coined to provide an intercultural dimension to effective leadership models (Frawley, 1995).

The changing role of educational leaders. Recently, leadership literature has shifted focus from what leadership is or does, to what leadership is for (Normore, 2009, p. 48). Concerned with the glaring inequalities in public schools and persistent achievement gap, educational leadership theorists started to move from the moral dimension of leadership to a new conceptualization of leadership as social justice agency and culturally-responsive. The persistent inequality and achievement gaps between white and minority students suggest morals and values are subjective and inadequate to eliminate inequalities in public schools. Theoharis (2007) defined social justice leaders as those who “guide their schools to transform the culture, curriculum,

pedagogical practices, atmosphere, and school-wide priorities to benefit marginalized students” (p. 221).

Culturally-responsive leadership emphasizes diversity issues as a way to achieve social justice and equality for all students. Schiff (2008) explained culturally-responsive leadership “acknowledges the legitimacy of the cultural heritages of different ethnic groups,” as well as maintaining “the cultural identity of the students by empowering human dignity and respect for the experiences of others in the classroom as well as in extracurricular activities” (p. 122). Johnson (2006) viewed the role of culturally-responsive leaders as public intellectuals, curriculum innovators and social activists.

In her literature review, Schiff (2008) found culturally-responsive leaders are committed to:

- maintain students’ ethnic and cultural identity;
- sustain a positive environment that allows for ethnic expression;
- sensitivity to various cultures;
- generate an awareness and acceptance culture among faculty;
- moral principles of caring, embracing differences, celebrating diversity and foster respect and tolerance;
- high expectation for the entire student body;
- valuing other voices;
- promoting leader's role as a change agent;
- develop a critical consciousness among students and faculty;
- challenge inequities in the large society; and

- use culturally-responsive pedagogy (Schiff, 2008, p. 36-44).

Barriers for intercultural leadership in the field of education. Lack of recruitment of educational leaders from diverse ethnic and cultural backgrounds has been a major barrier to diversity. Moreover, “lack of adequate support and professional development in multicultural leadership for serving principals” is another major barrier for diversity (Dimmock & Walker, 2005, p. 193). Educational leadership in an intercultural context is expected to “unfreeze established traditions and contest unexamined assumption” (Collard, 2009, p. 17). However, educational leaders in practice face several challenges.

Schiff (2008) argued the degree qualifying educational leaders and administrators for top positions is one of the challenges facing educational leaders. He asserted those degrees might not be sufficient in intercultural context; and it is important to equip educational leaders and administrators with the “knowledge, materials, strategies or skills” necessary to respond to the needs of minority student populations. Schiff went on to explain how multicultural training could help educational leaders and administrators address issues like achievement among minority students by critically reflecting and shaking the existing policies which have long affected the inclusion of minority students. Schiff concluded educational leaders and administrators can promote social justice by using “culturally-responsive pedagogy and multicultural educational theories to incorporate the history, values, and cultural knowledge of students into the school curriculum ... develop a critical consciousness among the students and faculty to challenge inequities in the larger society” (Schiff, 2008, p. 44).

Given that this study took place within an adult learner environment, the following section provides an overview of adult learning theories, practices, measurement, and models.

Adult Learning Theories

Since leadership training usually takes place within an adult learning environment, this chapter continues by reviewing adult learning theories. In the following section, three main theories of adult learning, namely adult learning as separate theories, transformative adult learning theory, and critical social theory are discussed.

Andragogy. Knowles is considered the grandfather of adult learning theory and one of the most prominent scholars in the field of adult learning. Knowles (1973) asserted adult learning should be conceptualized “as unique characteristics of adult learners” and accordingly, educational practices should be different from children learning (p. 40). Knowles made a distinction between the terms “pedagogy” and “andragogy”. Andragogical theory is based on five basic assumptions differentiating adult learners from children learners as follows:

- Self-concept: Adult learners perceive themselves as self-directed, not dependent as do younger learners.
- Experience: Adult learners have more life experience. This experience becomes a rich source of learning.
- Readiness to learn: As adults mature their readiness to learn decreases.

- Orientation to learning: Adult learners' perception of time is different than younger learners. Adult looks for immediate application of knowledge, while child learners look for postponed application of knowledge. Adult learners enter into education with a problem-centered orientation, while child learners enter education with a subject-centered orientation.
- Motivation: Adult learners are more self-motivated than child learners (Brown, 2006; Knowels, 1973).

Transformative adult learning. Moving from adult learner characteristics, transformative learning theory is central to Mezirow's work. Mezirow (1991) focused on the process of transformative experience that only takes place in adult learners. Transformative Adult Learning Theory is "the process of experiential learning, critical self reflection and rational discourse that challenge the learner's basic assumptions of the world" (Brown, 2006, p. 706). Brown (2006) identified three main themes of transformative adult learners: centrality of experience, critical reflection, and rational discourse.

Centrality of experience. The underlying assumption of transformative learning theory is that learners' current perspectives, assumptions, knowledge, values, feelings and beliefs are based on their experiences. Accordingly, learners' assumptions are constructed by their interpretation of experience (Brown, 2006; Lewis & Viato, 2007).

Critical reflection. The underlying assumption is that the learner reaches self awareness through critical reflective processes by examining "power relationships and

to uncover hegemonic assumptions” (Brown, 2006, p. 709). Brookfield (1995) explained three processes of critical reflection as (1) questioning and then replacing or reframing an assumption which “has been uncritically accepted as representing commonsense wisdom” up to that point, (2) taking alternative perspective on previously taken for granted ideas, actions, forms of reasoning and ideologies, and (3) recognizing the hegemonic aspects of dominant cultural values (Brookfield, 1995, p. 18). Brookfield (1995) asserted that developing critical reflection has been distinctively an adult form of learning because of adult’s capacity to think critically and contextually. Taylor (2008) explained transformative learning as “uniquely adult—that is, grounded in human communication” as learning is based on reconstructing new revised interpretations for prior uncritically assimilated assumptions “in order to guide future action” (p. 5).

Rational discourse. The definition of rational discourse is the engagement in dialogue with others, including a commitment to extend the conversation and openness to new perspectives. This process deepens awareness of our own biases as well as deepens our awareness of others. As a final process of transformative learning theory, rational discourse “is a means for testing the validity of one’s construction of meaning” (Brown, 2006, p. 709).

In clarifying his theory, Mezirow (2000) explained how transformative learning provides adult learners with abilities to “explore their current assumptions” and recognize their own “habitual, supposedly rational structures of reasoning” (p. 8). This transformation challenges our “taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating,

open, emotionally capable of change, and reflective so they may generate beliefs and opinions that will prove more true or justified to guide action” (p. 7-8).

Taylor (2008) explained transformative learning as formed and constrained by a frame of reference. Frames of reference are structures of assumptions and expectations that frame an individual’s tacit points of view and influence their thinking, beliefs, and actions. It is the revision of a frame of reference in concert with reflection on experience that is addressed by the theory of perspective transformation—a paradigmatic shift. A perspective transformation leads to “a more fully developed (more functional) frame of references” (p. 6).

Mezirow (2000) suggested that transformative learning usually follows some of the following phases of meaning:

1. A disorienting dilemma.
2. Self-examination feelings of fear, anger, guilt, or shame.
3. A critical assessment of assumptions; recognition that one’s discontent and the process of transformation are shared by others too.
4. Exploration of options for new roles, relationships, and actions.
5. Planning a course of action;
6. Acquisition of knowledge and skills for implementing one’s plans.
7. A provisional trying of new roles.
8. Building competence and self-confidence in new roles and relationships.
9. Re-integrating into one’s life on the basis of conditions dictated by one’s new perspective (p. 22).

According to Mezirow's phases of prospect transformation, mentioned above, disorienting dilemma is the first phase. Taylor (2008) clarified this disorienting dilemma as:

Often occurs either through a series of cumulative transformed meaning schemes or as a result of an acute personal or social crisis, for example, a natural disaster, the death of a significant other, divorce, a debilitating accident, war, job loss, or retirement. These experiences are often stressful and painful, and they can cause individuals to question the very core of their existence. (p. 6)

Critical social theory. Freire's critical social theory offered a theoretical and practical framework for emancipation through education. Critical social theory is more about a "theory of existence that views people as subjects, not objects, who are constantly reflecting and acting on the transformation of their world so it can become a more equitable place for all to live" (Taylor, 2008. p. 8).

Similar to Mezirow's transformative learning theory, critical social theory seeks transformation through critical reflection (Taylor, 1998, Brown, 2005). Freire's critical social theory was more concerned about social transformation (Brown, 2006, p. 710), whereas, Mezirow's transformative learning is more concerned with personal transformation.

Freire and Macedo (1997) emphasized the concept of praxis that reflects Freire's basic beliefs and practices towards fostering an emancipator transformation. The authors defined praxis as a way of constant reflection followed by actions to transform the world. Moreover, Freire and Macedo (1997) viewed praxis as a social process meant

to dismantle “oppressive structures and mechanisms prevalent both in education and society” (p. 380). Taylor (2008) echoed the same theory of praxis where “reflection becomes truly critical only when it leads to some form of transformative social action” (Brown, 2005, p. 158). Brown (2005) emphasized action (policy praxis) is the best evidence of transformative learning.

Taylor (1998) discussed another dimension of transformative learning as an experiential learning process. Taylor explained “fostering transformative learning is not just about making sense of [previous] experience through dialogue; it also involves creating experience that can help facilitate understanding among the participants involved” (p. 52). Taylor further argued experiential, hands-on, learning activities provide a “powerful medium for promoting transformative learning” (Taylor, 198, p. 52).

Critics of transformative learning. Mezirow’s transformative learning has been criticized for over-reliance on critical reflection and rationality to explain perception transformation in adult learners (Clark & Wilson, 1991; Cunningham, 1992; Ekpenyong, 1990; Taylor, 2001; Tennant, 1993). These critics argued that “meaning structures were altered on a nonconscious level outside the awareness of the individual, without deliberate rational examination of assumptions (critical reflection), either by introspection or by rational discourse with others of differing viewpoints” (Taylor, 2001, p. 219). Moreover, they criticized Mezirow transformative learning as it minimizes the role of feeling and emotions in adults’ transformative process. They based their argument on several studies. However, Taylor (1994) questioned the validity

of these studies, mainly qualitative, as “participants are generally unable to verbally explain a phenomenon that operates on a nonconscious level” (Taylor, 2001, p. 219). He explained that “it is very difficult for people to identify accurately emotions, reasoning processes, and their connection to each other, particularly since much of it happens on a tacit level” (Taylor, 2001, p. 221). Taylor argued that critics for transformative theory failed to provide explanation to the complex relationship between emotions, rationality, and unconscious ways of knowing (implicit memory). Instead, Taylor explained, from a neuroscience and psychology perspective, the interdependent relationship nature of emotions, rationality, and unconscious way of knowing and its role to facilitate transformative learning for adults. He concluded that transformation process is not just dependent on rationality and critical reflection, but also emotions are indispensable for rationality to occur.

Finally, Taylor (1998) asserted “although the [transformative] theory is much discussed, the practice of transformation has been minimally discussed and inadequately defined and poorly understood” (p. vii).

Intercultural Competence

In reviewing intercultural competence literature, inconsistency in defining, and hence assessing, the term intercultural competence has been apparent among scholars (Abbe, Gulick, & Herman, 2008; Deardorff, 2006; Fantini, 2001; Sinicrope, Norris, & Watanabe, 2008; Sue, 2001). Perspectives on how to define and assess intercultural competence was reviewed in the following section.

Conceptualizing intercultural competence. Intercultural competence could simply be defined as the “ability to step beyond one’s own culture and function with other individuals from linguistically and culturally diverse backgrounds” (Sinicrope, Norris, & Watanabe, 2008, p. 1). Generally, culture is defined as the “mutual expectations of accepted behavior” within a specific community (Hofstede, 2009, p. 91). These expectations could be manifested as “a pattern of values, beliefs, and behavior shared among individual members of a group, organization, or other collective, and acquired through learning” (Abbe, Gulick, & Herman, 2008, p. 3).

Fantini (2001) offered another definition for the term intercultural competence as “the abilities to perform effectively and appropriately with members of another language-culture background on their terms” (Fantini, 2001, p. 2). Fantini’s definition stressed performance as an integral component of cultural competence; “Hence, competence and performance are interrelated” (Fantini, 2001, p. 2).

Spitzberg and Changnon (2009) argued conceptualizing cultural competence as abilities and skills has been problematic. In their view, culturally competent abilities and skills that are perceived as culturally competent appropriate in western societies, or in a specific context, might not be equally perceived in a different society or context. Accordingly, the authors conceptualized cultural competence as “appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world” (p. 7). This management process would likely “produce more appropriate and effective individual, relational, group or institutional outcomes” (Spitzberg &

Changnon, 2009, p. 6). In an attempt to reach a consensus among intercultural experts and administrators, Deardorff (2004) found that Byrum's definition, "knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self" was top-rated (p. 128). However, Deardorff was not clear on how to operationalize intercultural competence as a multidimensional construct.

In fact, there have always been disagreements among the intercultural scholars with regard to defining the term intercultural competence. Some theories conceptualized intercultural competence as "mainly cognitive (e.g. thoughts, values, beliefs, attitudes, and/or perceptions), behavioral (e.g., norms and actions), or a relational process (e.g., relationship-building or socialization); still other theories argued culture is a combination of these three dynamics" (Ross, Thornson, McDonald, & Arrastia, 2009, p. 1).

Adding to the confusion, the term "cultural competence" has often been used interchangeably with many other terms. Fantini (2006) summarized 19 alternative terms which have been used interchangeably: transcultural communication, cross-cultural communication, cross-cultural awareness, global competence, intelligence global competence, cross-cultural adaptation, international competence, international communication, intercultural interaction, intercultural sensitivity, intercultural cooperation, cultural sensitivity, cultural competence, communicative competence, ethnorelativity, biculturalism, multiculturalism, plurilingualism and effective inter-group communication. However, Sinicrope et al. (2008) emphasized each alternative

term “implies additional nuances that are often only implicitly addressed in research” (p. 3).

Intercultural competence verses intercultural sensitivity. In their study, *Measuring Intercultural Sensitivity*, Hammer, Bennett and Wiseman (2003) made a major distinction between the terms *intercultural sensitivity*, and *intercultural competence*. In their view, the term intercultural sensitivity refers to the ability to differentiate between different cultures, while the term intercultural competence refers to the “ability to think and act [effectively] in an intercultural appropriate way” (Hammer, Bennett, & Wiseman, 2003, p. 422). This distinction discriminated between knowing and the ability of acting in an intercultural appropriate way. In the same line of thought, Sinicrope, et al. (2008) eloquently distinguished between intercultural knowing and doing by stating, “It is not uncommon for an individual to be exceptionally well-versed on the theories of cross-cultural effectiveness, possess the best of motives, and be sincerely concerned about enacting his role accordingly,” however this individual might not able to demonstrate this knowledge when encountering different cultures (Sinicrop et al., 2007, para 8).

Intercultural competence verses cross-cultural competence. Another helpful distinction in intercultural literature was between the terms *intercultural* and *cross-cultural* competence. The term intercultural competence incorporated knowledge and skills that are only specific to a particular culture or region; while the term cross-culturally competent referred to knowledge and skills that are adaptable and transferable across different cultures or regions (Abbe, Gulick, & Herman, 2008).

Cultural-specific verses cultural-general knowledge. Cultural-specific knowledge deals with relatively obvious forms of culture like regional food, language, styles of dress, gestures and celebrations that are “formally learned and consciously shared” (Wurzel, 2004, p. 24). The term culture-specific has often been referred to as *Objective Culture*, or *Big C*.

Culture-specific knowledge has usually been called *emic* derived from the term *phonemics*, which refers to the sounds used in a specific language. Cultural-general knowledge does not refer to any specific culture; rather it provides us with general concepts which allow us to understand different cultural variables in any culture (Deardorff, 2009). In addition, cultural-general knowledge deals with less obvious manifestations of culture such as beliefs, values and non-verbal clues that are informally learned and unconsciously shared. This cultural-general knowledge has usually been called *etic* derived from the term phonetic, which refers “to sounds that are found across all languages” (Gelfand, Erez, Aycan, 2007, p. 482). The term culture-general is often referred to as *subjective culture*. In fact, these less obvious cultural-general dimensions are often misunderstood and can create negative feelings between people from different cultures (Lee, 2007).

Whereas cultural-specific knowledge could provide the depth to interact in a specific culture, cultural- general knowledge could provide the breadth to function effectively in many cultures. Moreover, empirical research showed how cultural-general knowledge has contributed to more intercultural effectiveness than cultural-specific competence like language proficiency (Abbe et al., 2008). Culture-specific knowledge

deals with relatively obvious forms of culture like food, language and celebrations. These obvious forms of culture resemble the visible tip of the iceberg that sticks out of the ocean and fully represent the real solid substance of the culture itself. The problem has been the less easily seen forms of culture that exist under the sea level, such as but not limited to, concept of self, fairness, value of relationships, beliefs, notions of modesty, social etiquette and attitude towards time and space that actually define the nature of relationship establishment in the culture itself. These cultural dimensions are explored in the following section.

Hofstede's cultural dimensions. Intercultural scholars classified some culture-general dimensions as the meaning of community, concept of space and time, notions of leadership, patterns of decision making, notions of individualism versus collectivism, patterns of superior and subordinate relationships, attitudes toward the elderly, and approaches to problem-solving.

Hofstede (2001) created one of the most well known cultural frameworks that classify these less obvious manifestations of culture and constellates culturally based values from different societies. Hofstede's classification captured regional cultural groupings that have characterized societies based on his study of more than 116,000 IBM, multinational corporation subsidiaries in 72 countries. Power distance, individualism vs. collectivism, and uncertainty avoidance were among Hofstede's cultural dimensions. Research confirmed cultural differences between societies have generally been much larger than cultural differences within societies. Accordingly,

Hofstede's regional cultural dimensions did not deny cultural differences within societies (Hofstede, 2009).

Away from stereotyping, Hofstede asserted certain value orientations of societies could describe some attributes of society. Although there have been some individual differences within each culture, it is helpful to learn about how the culture of a specific society scales on each dimension since everyone is influenced to some extent by their surrounding culture.

Cultural dimensions have been widely used as tools to deliver cross-cultural training. However, Hofstede and Hall's cultural dimensions have not gone without criticism from intercultural researchers. Proponents for using cultural dimensions as training tools argued how contrasting and comparing cultural dimension yields better understanding of the wide variety of behavior among different cultures. In their view, cultural dimension training has helped students gain conceptual knowledge that facilitates cross-culture distinctions. Hofstede, Neuijen, Ohayv, & Sanders (1990) warned us that these dimensions are "abstractions" and "should not be extended beyond [its] limited area of usefulness" (Osland, Bird, Delano, & Jacob, 2000, p. 68).

On the other hand, opponents argued cultural dimensions are mainly focusing on bipolar dimensions which are limited in their descriptive capacity, oversimplifying and stereotyping entire cultures (Hancock, Szalma & van Driel, 2007). Opponents also argued that although cultural dimensions have been a good tool to facilitate cross-cultural comparison, they failed to acknowledge within-culture complexity (Osland et al., 2000). Moreover, critics emphasized the unanticipated consequence of attributing

particular characteristics to a particular culture and the reinforcement of negative cultural stereotypes (Wurzel, 2004). Often participants in intercultural or diversity training resist the idea of cultural dimensions as a labeling tool (Bennett & Bennett, 2004, p. 151).

In fact, cultural dimensions have been an approximation of value constellation or generalization among different societies from around the world. This generalization could facilitate better understanding for the wide variety of behavior among different cultures (Osland, Bird, Delano, & Jacob, 2000). However, it is important to distinguish between stereotyping and generalization in the context of intercultural training.

Stereotyping verses generalization. Cultural stereotyping is the tendency to simplify cultures to few categories and take it for granted without challenging the validity of these categories. Constructive exposure to cultural variation needs to be accompanied with critical reflective skills to question our assumptions. Cultural variation should be constantly validated for accuracy. This validation is possible through consistent critical reflection. Wurzel explained how “our generalized knowledge of cultural characteristics should serve as a starting point. Then we should continue to consciously question our assumptions and accept the possibility that our generalization does not apply” (Wurzel, 2004, p. 22). Furthermore, cultural stereotyping ignores the personal traits which may vary among individuals from the same society. It is important to recognize culture constitutes only one dimension of human behaviors. Human behavior is a multi dimensional construct influenced by culture, universal and personal traits (Storti & Bennhold-Samaan, 1998, p. 15). Another crucial fact we need

to consider when using cultural dimensions is the force of globalization. The high intensity of travel and technology facilitated cultural cross-pollination where eastern cultures adopt western styles and vice versa.

In conclusion, although Hofstede's cultural dimensions framework show promise as an educational tool, it could have unintended consequences of promoting stereotyping of specific groups. Accordingly, when dealing with cultural dimensions it is important to remember culture is dynamic and needs to be constantly updated (Samovar, Porter, & McDaniel, 2009). Bennett and Bennett (2004) echoed the concern stating, "Cultural generalizations must be applied to individuals as tentative hypotheses, open for verification" (p. 151). Furthermore, Bennett and Bennett advised that generalizations need to be based on research "because of their similarity to stereotype, generalizations need to be used cautiously" (p. 152).

Bennett and Castiglioni also (2004) asserted, in the West, culture has usually been conceptualized as a cognitive construct. Accordingly, it has been assumed that "understanding cognitive constructs," like values and beliefs of a particular cultural group, would likely modify the social behavior in that culture (p. 251). The authors explained how limiting culture just to a cognitive construct hinders scholars' efforts to explain how the modifications of cognition could be translated into a modified behavior.

Cultural dimensions have been discussed above as a cognitive and knowledge constructs. But how this knowledge would translate to culturally competent skills and

behavior, and what are appropriate measurements to assess cultural competence behavior are the foci of the following section.

Intercultural competence as a developmental construct. Hofstede and Hall's cultural dimensions seem to be an effective training tool to improve intercultural knowledge. However, some researchers contend that "training seems not to be effective in changing behavior or performance" (Bennett, Bennett, & Landis, 2004, p. 3). In their study, Bell and Kravits (2008) confirmed Bennett's et al. conclusion that intercultural training and diversity education "leads to an increase in learner knowledge and to more positive attitudes toward diversity" (p. 305). However, there was not enough evidence that intercultural training and diversity education have "any consistent effects on learner attitudes toward specific demographic groups or cultural competency skills or behaviors" (p. 305). Moreover, the challenge of assessing intercultural competence as an abilities and skills construct have been problematic, as culturally competent abilities, and skills are subjective and context specific in different cultures.

To address this dilemma, Hammer introduced the Intercultural Development Inventory (IDI). The IDI measures the individual's intercultural development "along a continuum of [intercultural competence] ICC rather than dimensions of an overall ICC construct" (Sinicrope, Norris, & Watanabe, 2008). The IDI is based on Bennett's Developmental Model of Intercultural Sensitivity (DMIS). The DMIS has been an important theoretical framework to understand and assess intercultural competence. The underlying assumption of the DMIS is "as one's experience of cultural difference becomes more sophisticated, one's competence in intercultural relations increases"

(Bennett & Bennett, 2004, p. 152). Bennett's developmental model conceptualized peoples' experience of cultural difference as developmental stages range from ethnocentric to ethnorelative. Each stage refers to a specific worldview associated with specific kinds of behaviors and attitudes. The ethnocentric stages (Denial, Defense, and Minimization) are characterized by viewing "one's own culture as central to reality," while ethnorelative stages (Acceptance, Adaptation and Integration) are characterized by viewing one's own culture in the context of other cultures (Bennett & Bennett, 2004, p. 152-153).

DMIS theory has influenced intercultural training approaches. Using the DMIS model has guided intercultural training processes by maximizing training effect and reducing training resistance. Trainers have started to use this model to diagnose the readiness of their participants and to correspondingly plan training appropriate for each developmental stage (Pusch, 2004).

To conclude, the field of intercultural competence offered a wide variety of definitions, theories and models to understand the knowledge and skills needed to function effectively in a cultural diverse setting. This wide range of theories led to different assessment approaches to operationalize and provide measurement for the intercultural competence construct. These variations hindered the field from offering a systematic and consistent explanation about how cultural competence can be developed.

Training

Graf and Mertesacker (2009) stated "research of the last three decades suggests that intercultural trainings hold the potential to significantly improve IC [intercultural

competence]” (p. 540). In reviewing the literature, some studies superficially addressed the training processes and evaluation designed to help transformation of intercultural leadership. However, from the field of leadership, many studies addressed leadership training for social justice without acknowledging the importance of developing the intercultural communication skills of educational leaders (Capper, Theoharis & Sebastian, 2006; Jean-Marie, Normore & Brooks, 2009; Ryan, 2006). By contrast, from the intercultural field, many studies addressed the importance of preparing global leaders, who can effectively function abroad in different countries (DuPont, 2009; Lokkesmoe, 2009). Although, much can be learned from the extensive literature on training global leadership, the literature has been lacking regarding the social justice component necessary to address local diversity issues and in particular, the inequalities in local US public school systems.

Transformative intercultural leadership training. Mezirow’s transformative learning theory has been used in many training contexts as a model for learning process and to assess adult learning experience. However, studying intercultural leadership in education has been a recent phenomenon (Dimmock & Walker, 2005).

In the field of cross-cultural training, Taylor (1994) found expatriates’ experience of cultural shock is similar to the disorienting dilemma which is the first process of perspective transformation or “making meaning of new cultural experience” (p. 198). Taylor explained the cultural shock experience is a prerequisite for intercultural transformation, as “when an individual has an experience that cannot be

assimilated into his or her meaning perspective, either the experience is rejected or the perspective changes to accommodate this new experience” (Taylor, 1994, p. 158).

Lewis and Viato (2007) contended “practices of critical thinking and transformative learning support the developmental process of becoming a cultural competent worker” (p. 246). The authors used transformative learning theory processes as a way to effectively include the Developmental Model of Intercultural Sensitivity (DMIS) created by Dr. Milton Bennett. They concluded that each stage “of Bennett’s development process involves transformative learning” (Lewis & Viato, 2007, p. 246). Bennett (1993), proposed six developmental stages of intercultural competence along a continuum that ranged from ethnocentric orientations (Denial, Defense, Minimization) to the ethnorelative orientations (Acceptance, Adaptation, Integration). According to Lewis and Viato, challenging “traditional ethnocentrism” (Lewis & Viato, 2007, p. 246) “taken-for-granted frames of reference” (Mezirow, 2000, p. 7) is considered a step towards the perspective transformation leading towards ethnorelativism.

Other scholars used transformative learning processes as tools to evaluate effective partnerships in intercultural education. Senyshyn and Chamberlin-Quinlisk (2009) designed a partnership activity between non-native English speaking students and native speakers of English. Student from both groups were asked to meet outside of class throughout the 15-week semester. This partnership activity created an immersion-like environment for native English speakers in unfamiliar territory. They used Mezirow’s process of, “shift in one’s frame of reference begins with a disorienting dilemma, followed by reflection, exploration of assumptions, behavioral changes,

acquisition of confidence and competence in new role, and finally the integration of a new perspective” (Senyshyn & Chamberlin-Quinlisk, 2009, p. 169), to evaluate students’ intercultural learning. This immersion-like environment in unfamiliar territory represents what Mezirow’s called the “disorienting dilemma” as a first step for perspective transformation.

Transformative leadership training for social justice. Capper, Theoharis, and Sebastian (2006) proposed a framework to prepare educational leaders for social justice. The authors identified three integral goals for educational leadership training for social justice:

- (a) Critical consciousness, deep understanding of power relations and social construction including white privilege, heterosexism, poverty, misogyny, and ethnocentrism
- (b) Knowledge about evidence-based practices can create an equitable school.
- (c) Practical skills to allow them to put their knowledge and consciousness into practice to address social justice issues (p. 212- 213).

However, the authors asserted that to achieve these goals, leadership preparation programs require effective curriculum, pedagogy, and assessment that fully engage prospective leaders through a safe learning experience.

Taylor (1998) identified these 12 essential conditions and teaching techniques that foster transformative learning:

- Ideal learning conditions promote a sense of safety, openness and trust.

- Effective instructional methods support a learner-centered approach; promote student autonomy, participation, and collaboration.
- Activities that encourage the exploration of alternative personal perspectives, problem-posing and critical reflection.
- Teachers have to be trusting, empathetic, caring, authentic, sincere, and demonstrate a high degree of integrity.
- Personal self-disclosure is essential in a safe and supporting environment.
- Discussion and work through emotions and feelings is essential before engaging in critical reflection.
- Feedback and self-assessment are important.
- Importance of solitude.
- Importance of self-dialogue.
- Group situated.
- Experiential learning.
- Time-consuming process (p. 48-54).

More recently, Tibbitts (2005) identified other techniques that foster transformative learning in the work of human rights education:

- A willingness of the group to bring tensions and conflicts is important, as conflicts can also help to deepen our understanding of the subjective experience of others.

- Critical analyses and reflection, both of personal perspectives and social elements, including power structures in societies can help groups to identify shared problems and to collectively develop strategies to address these.
- Acquisition of consciousness and critical perspective on personal experiences.
- Consciousness leading to empowerment and the development of strategic actions (p. 109-110).

Intercultural competence training approaches. Bennett and Bennett (2004) identified some of the most significant approaches to diversity training with an emphasis on the importance of considering learner's readiness according to their developmental stage. In their study, they explored four commonly used approaches according to its appropriateness to the developmental readiness of the trainees.

Capital C culture approach (objective culture). This approach focuses on increasing the visibility of various ethnic groups. Although such approach has been regarded as superficial and with no substantive value, Bennett and Bennett emphasized the effectiveness of such approach to bring cultural consciousness to people who are in the denial stage. However, Bennett and Bennett (2004) affirmed that "familiarity with cultural creations does not in itself enhance cultural competence" (p. 160).

The assimilation approach (subjective culture). This approach has been mainly used to prepare newcomers for the dominant culture of a specific country. This one-way assimilation takes the form of pre-departure or new arrival orientation to facilitate

assimilation in the new culture. Bennett reminded us how such cultural- specific training should come after self awareness training, so members of the dominant culture may realize their own culture as not central to reality. However, in a diversity context, this approach is inappropriate as mutual adaptation is essential (Bennett & Bennett, 2004).

The diversity-lite approach. For the last 15 years, this approach has been commonly used in the United States. It focuses on highlighting the importance of diversity and familiarizing trainees with “what diversity encompasses, suggests few of the issues that may affect the work place, and present a business case for supporting the initiative” (Bennett & Bennett, 2004, p. 161). People in the Minimization stage would benefit from this approach, as it “frequently creates acceptance of the diversity cause, provided the initiative is not too demanding of change within the organization. Greater demands might force those at the minimization level to regress to defense, making them wonder about ‘special rights’ and ‘unfair bias’ against the majority” (Bennett & Bennett, 2004, p. 161).

The “isms” approach. This approach focuses on exposing the negative effects of racism and willing to “right the wrongs of the past” (Bennett & Bennett, 2004, p. 161). However, this approach would be threatening for those in ethnocentric stages and would create more walls than windows for diversity.

Bennett and Bennett (2004) suggested other developmental appropriate approaches for ethnocentric stages as:

- Denial: user-friendly topics and efforts.

- Defense: activities that emphasize common humanity.
- Minimization: increasing self-awareness of having a culture that matters.

Previous research asserted that “Many of the aspects of diversity initiatives will succeed only if acceptance level has been achieved, or ideally adaptation. Recruiting, interviewing, hiring, retaining, coaching, participating in teams, conducting appraisals, and managing all aspects of cultural difference require ethnorelative individuals” (Bennett & Bennett, 2004, p. 162).

Graf and Mertesacker (2009) stated some fundamental criteria with regards to the intercultural training design are based on:

- The contents of the training (culture-specific/culture-general).
- The approaches used in the training (didactic/experiential).
- The multi-dimensional nature of intercultural competence (cognitive, affective, and behavioral).

Fowler and Blohm (2004) emphasized an effective intercultural training depends on the trainer’s ability to incorporate an appropriate amount of experiential and didactic methods, culture-specific and culture-general content, cognitive/affective/behavioral-learning activities.

Intercultural training methods. Fowler and Blohm (2004) asserted choosing the most effective training methods depends on the desired outcome, whether it is knowledge, skill, or attitude. They explained how all training methods do not provide

the same results and suggested different methods and activities for each desired outcome.

To achieve knowledge (cognitive facts and information) outcome lectures, written materials, computer based training, readings, videos, field trips, brainstorming, and interviews have been among the suggested methods that target cognitive acquisition. However, to achieve skills outcome, trainees need to learn some skills through explanations, demonstrations, videos, or discussions and then practice these skills with trainer's feedback. Developing intercultural skills might include discussing some situations from different perspectives to identify cultural biases. Other training methods available, for skills development, including role playing, case studies, and stimulations.

Finally, in order to increase attitude (intercultural sensitivity) outcome, training method needs to touch the "trainee's belief systems" (p. 46). Simulations, discussions, role playing critical incidents, debates, self analysis, and feedback have been some methods to address attitude training.

Intercultural leadership training for educational leaders. A review of the literature suggested educational leaders require relevant knowledge and skills to adapt and respond to the needs of diverse student populations (Marshall, 2004; Schiff, 2008; Walker, Haiyan, & Shuangye, 2007). The National Policy Board for Educational Administration, advocated for establishing an advanced system for educational leaders certification. The authors warned that "Most school leaders come out of the ranks of teachers and gain masters degrees or take other course work on their way to acquiring

an administrative license from the state” and these leaders are lacking necessary skills for effective school reform (National Policy Board for Educational Administration, 2008, p. 2). Moreover, educational leaders seem to follow a pattern, “Once in possession of a license administrators typically find themselves at the end of any organized effort to build their capacity to serve as education leaders,” with no systematic initiatives to grow and develop (National Policy Board for Educational Administration, 2008, p. 2). Brown (2004) described the efforts to insure educational leaders readiness to serve diverse student populations as a “lip service in administrative credentialing programs, [as] these leaders had not been prepared with tools to analyze racial or ethnic conflict, or with specific strategies for building positive interethnic communities” (p. 80). Despite the research and theories available regarding intercultural leadership, educational leadership has not been able to successfully translate this knowledge to practice in school contexts (Schiff, 2008).

In spite of the wide array of fields that have studied intercultural leadership development there is relatively little published to inform the field of training intercultural leadership in the field of education. Much of what we know about intercultural leadership development was borrowed from other fields like international business management (Dimmock & Walker, 2005; Lokkesmoe, 2009). This deficit in the literature to inform the training of educational leaders to better serve the need of diverse student populations could be a factor in the continued achievement gap.

Dimmock and Walker (2005) detected two major shortfalls in the literature of educational leaders in intercultural contexts. The first shortfall is that overly generic

leadership training does not offer much regard to specific school contexts. The second shortfall is the traditional assumptions about leadership that underpin such trainings. The authors concluded that “leadership theory for diversity may require new paradigms and ways of thinking” (p. 193).

In a study of a group of principals, Theoharis (2007) found the participants’ leadership preparation programs did not assist them to enact social justice in their schools, nor did these programs prepare them to deal with barriers they could face. Jean Marie (2009) echoed the concern and questioned whether educational leaders have been prepared to face the challenges of diversity. Marshall (2004) also raised the concern that educational leaders face challenges of serving the needs of minority students and promoting equity and social justice concerns because of their lack of training in these areas. She went on to explain, “standards and testing for administrator licensure touch only the surface of cultural diversity, equity, and democracy” (Marshall, 2004, p.3).

In the area of leadership training, Siegrist (1999) asserted educational leadership training must move beyond management training. Sergiovanni (1992) echoed the same concern and asserted that new moral dimensions to leadership theory practice can transform a school from an organization to a community. Following the same line of thoughts, Johnson (2006) called for training culturally-responsive educational leaders who emphasize their “educational role as public intellectuals instead of technicians and bureaucratic agents” (p. 27).

Grothaus, Crum, and James (2010) emphasized the importance of developing educational leader’s critical consciousness. They stated “uncritical ways of thinking

about racial inequity accept certain culturally sanctioned assumptions, myths, and beliefs that justify the social and economic [status] white people have” (p. 114). The authors affirmed leaders who critically identify their own cultural values and biases are more likely to recognize patterns of prejudices in their practices. In their view, the ultimate goal of leadership training is not to develop a “mere tolerance of diversity,” rather it is to transfer educational leaders to be active agents for social justice and equality (Grothaus, Crum, & James, 2010, p. 114).

Brown (2005) argued that instructional approaches to transformational learning should move far beyond knowledge acquisition at the formal cognitive level. The author advocated for alternative approaches focused on skill and attitude development. Moreover, she offered transformative pedagogical strategies for preparing leaders for social justice such as “cultural autobiographies, life histories, prejudice reduction workshops, cross-cultural interviews, educational plunges, diversity panels, reflective analysis journals, and activist assignments at the micro, meso, and macro levels” (p. 198). Dimmock and Walker (2005) emphasized these new paradigms should consider the question of “having the right leader for the right situation, rather than a particular type of leaders for all situations” (p. 193).

Intercultural Assessment

Intercultural literature illustrates numerous scholars’ attempts to assess intercultural competence through different assessment strategies. Different methods have been used to assess intercultural competence, such as portfolios, observations, and

interviews. However, Deardorff (2004) asserted self-report instruments have been a primary means for assessing intercultural competence.

Intercultural instrumentation. Paige (2004) defined intercultural instruments as “any measurement device that identifies, describes, assesses, categorizes, or evaluates cultural characteristics [cognitive, attitudinal, or behavioral] of individuals, groups, and organizations” (p. 86).

Paige (2004) provided a survey of instruments that have been relevant for intercultural training and development programs. He identified thirty assessment instruments that could potentially be used to assess organizational culture and climate such as the Organizational Climate Inventory (Cooke & Lafferty, 1983, Cooke & Szumal, 1993), Cultural Diversity Inventory (Human Synergistics/ Center for Applied Research, 2001), Assessing Diversity Climate (Kossek & Xonia, 1993), Military Equal Opportunity Climate Survey (Dansby, Stewart, & Webb, 2001), and the University Equal Opportunity Climate Survey (Landis et al., 1996).

Other instruments used to assess individuals’ cultural beliefs and orientations are the Intercultural Development Inventory (Hammer, 1999, Hammer & Bennett, 2001); The Intercultural Sensitivity Inventory (Bhawuk & Brislin, 1992), Horizontal and Vertical Individualism and Collectivism (Gelfand & Holcombe, 1998); Self-construal Scale (Singelis, 1994); Value Orientation Survey (Kluckhohn & Strodtbeck, 1961); Intercultural Awareness-knowledge-Skills survey (D’Andrea, Daniels, & Heck, 1991); Cultural General Assimilator (Cushner & Brislin, 1996); Color-blind Attitude Scale

(Neville, Lilly, Duran, Lee, & Browne, 2000); Attitude and Behavioral Openness Scale (Caligiuri, Jacobs, & Farr, 2000).

Many scholars emphasized the significance of using intercultural instruments for the purpose of training. However, Paige (2004) summarized the 10 most important purposes for using intercultural instruments as:

- assessing personal development;
- assessing and developing organizations;
- analyzing audiences;
- exploring cultural, racial, and ethnic identity issues;
- demonstrating cultural forms of human diversity;
- presenting theory and bridging theory to practice;
- examining topics salient to training program;
- overcoming resistance;
- facilitating data-based training; and
- varying the training activities (p. 87).

However, Paige (1993) cautioned about the use of these instruments without considering important variables like learners' readiness. He identified six risk factors that might face trainees in intercultural training program as:

- personal disclosure;
- failure;
- public embarrassment;
- threat to one's cultural identity;

- cultural marginality and alienation; and
- self-awareness.

The information provided by intercultural assessment instruments could be threatening to trainees due to one or more of the above risk factors. Accordingly, trainees' unexpected resistance could result from a less than careful instrument usage. Shealy (2004) echoed such concern from a psychological perspective and explained resistance as an "[individual's] attempt to preserve and protect his or her intrapsychic [beliefs and values] world from being seen, known, or altered" (p. 1077).

Numerous conceptualizations of intercultural competence have resulted in various approaches for measurement. The conceptual definitions of intercultural competence represent assumptions about what makes individuals effective in an intercultural context. A number of intercultural instruments were identified as measuring multi-dimensional construct like cognitive, attitude, or behavioral (Bhawuk & Brislin, 1992; Fantini, 2006; Kelley & Meyers, 1995); developmental constructs (Hammer & Bennett, 1998); or as measuring a personal trait construct (Brown & knight, 1999). Whereas cross-cultural scholars have identified some personal traits for selection purposes, it might not be practical or in compliance with human resource practices in school contexts, to hire teachers and administrators with a preferred personality profile. Accordingly, instruments assessing personal trait or cross- cultural competence were out of the scope of this study.

Sinicrope, Norris, and Watanabe (2008) contended that major intercultural instruments have been "mostly of self-reports, in the form of surveys, with a focus on

multiple dimensions that comprise the overall construct of [Intercultural Competence] ICC” except for “the IDI, which measures an individual’s development along a continuum of ICC rather than dimensions of an overall ICC construct” (p. 32).

According to the literature, the Intercultural Development Inventory (IDI) has been the most frequently used instrument in intercultural training (Deardorff, 2004; Paige, 2004).

The following section included a brief review of two intercultural instruments, the Intercultural Sensitivity and the Intercultural Developmental Inventory.

The Intercultural Sensitivity Inventory (ICSI). The Intercultural Sensitivity Inventory (ICSI; Bhawuk & Brislin, 1992) is a 46-item self-report instrument that measures intercultural competence in terms of individualism, collectivism, flexibility, and open-mindedness dimensions. Sinicrope, Norris, and Watanabe (2008) explained ICSI “measure[s] an individual’s ability to modify behavior in culturally appropriate ways when moving between different cultures” (p. 19). Moreover, ICSI is useful in providing the trainer with information about the trainee’s cultural orientations, which might be different than his own (Paige, 2004). Trainers can modify their training method to best fit participants’ cultural orientation (Fowler & Blohm, 2004, p. 42).

Fowler and Blohm explained “There are cultural preferences in learning styles that may affect sequencing in training programs” (p. 42). For example individualistic cultures prefers a more direct communication style, while collectivistic culture prefers a circular indirect communication style like story telling.

Bhawuk and Brislin (1992), the instrument creator, reported internal consistency reliability and evidence of external validity. The ICSI is self-scored and does not require

special training to use it. Bayles (2009) criticized the ICSI for using “two specific cultures, each with a different orientation – individualist versus collectivist - as a framework for respondents’ answers and its assumption that people are familiar with a secondary culture that has the opposite orientation to their own” (p. 45).

The Intercultural Development Inventory (IDI). The IDI is a 50- item self-report instrument that measures individuals or group orientation regarding diversity and cultural difference. Developed by Hammer, the IDI is a theory-based instrument grounded in Bennett’s developmental Model of Intercultural Sensitivity (DIMS). As a developmental model, Bennett (2007) claimed superiority of the IDI over other instruments used to measure intercultural competence. Bennett argued “that the Measurement of experience is a better base for inferring intercultural competence” than other instruments which infer cultural competence based on knowledge, attitudes, and skills (Landis, Bennett, & Bennett, 2004, p. 9). Landis, Bennett, and Bennett asserted that criteria-referenced measurement, which seeks to measure characteristics and behaviors associated with intercultural competence, are limiting. Schuerholz-Lehr, (2007) explained that criterion-referenced instruments are “highly susceptible to situational factors and is thus problematic with respect to generalizability and validity” (p. 191). Other studies echoed the same concern as criterion-referenced measurement “has focused on [conceptual] traits hypothesized to comprise intercultural sensitivity” (Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003, p. 468). The Intercultural Development Inventory (IDI) was developed to measure intercultural sensitivity based on Bennett’s developmental stages. The IDI combines cognitive, behavior, and attitude

into “a gestalt or worldview” (Paige, 2004, p. 86). In fact, the IDI, as an intercultural instrument, “captures the experience of cultural difference rather than measuring behaviors, attitude, or attributes” (Pusch, 2004, p. 26).

The IDI has gone through several testing processes to examine the instrument’s validity and reliability (Hammer, 1999; Hammer, Bennett, & Wiseman, 2003; Paige, Jacobs-Cassuto, Yershova, DeJaeghere, 2003; Hammer 2007). Yuen (2010) asserted the IDI “meets standard scientific criteria for a valid psychometric instrument ... [and] currently, there is no other comparable theory-based and statistically validated instrument in the field of measuring intercultural competence” (p. 733-734). In a study of 592 respondents, Hammer, Bennett, & Wiseman (2003) reported “confirmatory factor analyses, reliability analyses, and construct validity tests validated the main dimensions of the DMIS” (p. 421). Table 1 illustrates the DMIS dimensions.

Table 1

The DMIS Dimensions

Denial	Defense	Reverse	Minimization	Acceptance	Adaptation	Integration
Ethnocentrism			Ethnorelativism			

Moreover, Paige et al. (2003) performed factor analysis on the IDI Version 1 and concluded that the IDI reliability “has little to no social desirability bias” (p. 467). Finally, Yuen (2010) noted that “Since the IDI measures cognitive structures rather than attitudes, it is less susceptible to situational factors, and thus tends to be more stable and more generalizable than other measures of cultural sensitivity” (p. 733).

To summarize, American educational leaders have been facing new challenges to meet the needs of growing racial and ethnic diversity in their schools. However, those

educational leaders have been facing the challenge of responding to the needs of their diverse student population without systemic strategies, knowledge, and skills necessary to succeed in multi-cultural schools.

Accordingly, the inadequate support and professional development for educational leaders has been a major barrier to diversity in the American public schools. This chapter reviewed the literature for studies and research regarding theories, concepts, and writings related to intercultural leadership practices and training. The first part of this chapter reviewed the development of leadership theory, the role of educational leaders, limitations for the traditional leadership role, the changing role of 21st century educational leaders, and barriers for intercultural leadership in the field of education and found educational scholars have been adopting leadership models from management and business fields, which favor notions of efficiency and productivity over effectiveness, equitable and inclusive schools (Ryan, 2006). These leadership models adaptations have been challenged as they have failed to address racial persistent disparities in education (Blackmore, 1999; Ryan, 2006). Instead, educational literature has shifted focus from what leadership *is* or *does*, to what leadership is *for*. Educational leaders need to be agents for social justice and equity, unfreeze established traditions, and contest unexamined assumption.

The second part of this chapter reviewed adult learning theories including andragogy, transformative adult learning theory, and Freire's critical social theory. The section concluded adult learning as a unique characteristic of adult learners. Accordingly, educational practices for adults should be different from children learning.

Although transformative learning theory provides a unique framework for adult learners, the practice of transformation has been inadequately defined.

Finally, this chapter reviewed conceptualizations, training, and instruments used to assess intercultural competence and found inconsistency in defining, and hence assessing, the term *intercultural competence*. This inconsistency has hindered the advancement of the field of intercultural training and assessment. In the West, culture has usually been conceptualized as a cognitive construct. Accordingly, it has been mistakenly assumed that “understanding cognitive constructs,” like values and beliefs of a particular cultural group, would likely modify the social behavior in that culture. Moreover, conceptualizing cultural competence as abilities and skills have been problematic as culturally competent abilities and skills have been subjective and context specific in different cultures.

Chapter Three: Methodology

The increasing ethnic and racial diversity of the student population in the American public school system calls for increased intercultural competence of educational leadership to improve their effectiveness in responding to needs of these diverse student populations. This chapter focused on describing the research methodology including the research design, population and sample, data collection, instrumentation, data analysis, and limitations of the study.

Purpose of the Study

This exploratory, quantitative study intended to investigate the level of intercultural sensitivity of a group of educational leaders in northern Minnesota; examine relationship and its extent, if any, between the change of the intercultural sensitivity and participating in an intercultural leadership training program; and explore the association of intercultural sensitivity with demographical or background characteristics (gender, age, and previous experience living in another culture).

The purpose of this study was to describe, assess, and compare the intercultural competence of a specific group of educational leaders in a northern community. The study attempted to inform the field of intercultural competence as to options and considerations for working with educational leaders to increase intercultural competence.

Research Questions

This research was guided by the following questions:

1. Prior to the training, what was the intercultural sensitivity, Developmental and Perceived orientations, of a selected group of educational leaders in a northern Minnesota school district according to the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - b. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
2. Is there a relationship between participating in the leadership training program and developing intercultural sensitivity of a selected group of educational leaders in a northern Minnesota school district, as measured by the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - b. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
 - d. To what extent, if any, is there a difference between different levels of education?
3. Is there a relationship between participating in a leadership training program and reducing, if any, the discrepancy between the intercultural sensitivity Perceived and Developmental orientation scores of a selected group of educational leaders in a northern Minnesota school district as measured by the IDI?

- a. To what extent, if any, is there a difference between males and females?
- d. To what extent, if any, is there a difference between different age groups?
- c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
- d. To what extent, if any, is there a difference between different levels of education?

Research Design

This study was exploratory in nature investigating levels of intercultural sensitivity of educational leaders in terms of specific demographic and background factors and examining the relationship and its extent, if any, between the changes of the intercultural sensitivity and participating in an intercultural leadership training program. This study used quantitative, one-group pretest-posttest non-experimental design.

The Developmental and Perceived levels of intercultural competence and the discrepancy between these two scores are the dependent variables, while the independent variables are the intercultural leadership training and other demographics and background factors like gender, age, ethnicity, and previous experience living in another culture.

Creswell (2003) explained quantitative design as a “post-positivist claims for developing knowledge employs strategies of inquiry such as experiments and surveys, and collects data on predetermined instruments that yield statistical data” (p. 18). Babbie (2007) added that quantification often yields to explicit results and “can make it easier to aggregate, compare, and summarize data” as well as “opens up possibility of

statistical analysis (p. 23). This study used a non-experimental design that involves a one-group pretest- posttest design. A non- experiments have been distinguished from true experiments by lacking random assignments of subjects (Trochim, 2006). According to Angelopulo (1995), the one-group pretest-posttest design “permits an observation before and after exposure to a stimulus” (p. 177). Moreover, it “lets you know if a changed occurred between pretesting and posttesting” (Johnson, & Christensen, 2012). Gall, Gall, and Borg (2007) illustrated that one-group pretest- posttest “involves three steps: (1) Administration of a pretest measuring the dependant variable; (2) implementation of the experimental treatment [independent variable] for participants, and (3) administration of a posttest that measures the dependent variable again” (p. 402). The authors stated that treatment effects “are determined by comparing the pretest and the pretest scores” (Gall, Gall, & Borg, 2007, p. 402) and affirmed that the one-group pretest-posttest design is “appropriate when you are tempting to change a characteristic that is very stable or resistant to change” (p. 404). However, the researcher was cautious not to infer causal effect of the independent variable. In addition, the researcher took several steps, as discussed in the Limitations section, in attempt to control and lower the effect of extraneous factors that could influence the dependent variables.

This study employed quantitative data collection and analysis of survey inventory using the (IDI), version 3. The IDI is a 50-item self administered survey that measures the different stages of intercultural sensitivity based on Bennett’s (1993) Developmental Model of Intercultural Sensitivity (DIMS).

Participants in the intercultural leadership training were asked to complete an IDI 50-items Likert-scale inventory (Hammer and Bennett, 1998). Hammer and Bennett developed the IDI as a way to operationalize the Developmental Model of Intercultural Sensitivity (DMIS) to assess the intercultural sensitivity according to five developmental stages: (Denial, Polarization (Defense/ Reversal), Minimization, Acceptance, and Adaptation).

The overall score range of the Developmental and Perceived orientations are 55-145. Table 2 illustrates the breakdown for each subscale.

Table 2

Scales for the Intercultural Development Inventory (IDI)

Subscale	Denial	Polarization (Defense/Reversal)	Minimization	Acceptance	Adaptation
Score	55 - 69.99	70 - 84.99	85 - 114.99	115 – 129.99	130 - 145
Orientation	Ethnocentrism		Transitional	Ethnorelativism	

Individual profiles were created for each participant indicating their levels of intercultural sensitivity. Pre- and post- training IDI scores were analyzed to describe, assess, and compare participants' Perceived and Developmental intercultural sensitivity.

Population and Sample

The population represented by this research project was a group of educational leaders in a northern Minnesota school district. For the purpose of this study, the term educational leaders was used to describe teachers, administrators, and staff who participated in an intercultural leadership training. The researcher opted to use the term

leadership to emphasize the important role of the whole school community and their leadership to model intercultural competence. All participants, total of 86, were asked to take the Intercultural Development Inventory (IDI) before and after training. Completion of the IDI takes approximately 20 to 30 minutes for each participant. The sample size was determined by the number of participants who attended the intercultural leadership training. Eighty-six participants took the IDI pre and post survey and the overall response rate was 100%.

Previous Research Using the IDI

A growing body of research has used the IDI to measure the intercultural competence. However, previous research examining intercultural competence focused on study abroad as a way of developing intercultural competence (Medina-Lopez-Portillo, 2004; Engle and Engle, 2004; Pierson, 2010). Other studies focused on assessing the intercultural competence of high school student as well as undergraduate students (Straffon, 2003; Paige, Fry, Stallman, Josić, & Jon, 2009). Some studies have investigated intercultural development among physician trainee using a pre-and post-test, with a training intervention (Alshuler, Sussman, & Kachur, 2003). Other studies have used the IDI to assess the teacher's level of intercultural competence (DeJaegher & Cao, 2009; Yeun, 2010; Mahon, 2009). Several of these studies investigated the level of intercultural competence of teachers in bilingual schools (Bayles, 2009), or schools outside the US (Frethiem, 2007; Yeun, 2010). Few studies examined teachers' level of intercultural competence in local K-12 schools (Mohon, 2006; Dejaegher & Cao, 2009).

No studies to date, to the researcher's knowledge, have empirically investigated the level of intercultural competency among educational leaders.

A number of experimental and non-experimental studies previously investigated the relationship between demographic variables and the levels of intercultural competence. However, previous research findings on the association of some variables like gender, age, and level of education with levels of intercultural scores as measured by the IDI has had mixed results. The following section looked at some of these discrepancies found in the current literature.

The IDI has been used in previous research to assess the intercultural sensitivity of individuals and groups and to identify significant differences in scores of subgroups according to hypothesized attributes. For example, Bayles (2009) examined the differences in scores of subgroups of elementary teachers working in bilingual schools according to hypothesized attributes like age, gender, living in a bicultural setting, years teaching in schools, years teaching ethnically diverse students, and level of education. Bayles used a quantitative, non-experimental design and concluded there was a "significant difference between the mean Developmental score for teacher groups examined for two of the variables: years teaching in schools and years teaching ethnically diverse students," while "no significant differences in the scores between teacher groups for the other variables: living in a bicultural setting, years teaching in a bilingual classroom, age, gender, or level of education" (p. v).

In another study, Pierson (2010) used a quasi-experimental cross-sectional design to examine and compare three groups of college student. The first group of

students spent a semester abroad. The second group intended to embark on a study abroad program, and the last group was non-study abroad students. Pierson concluded that while scores for the respective groups did not produce statistically significant results, the IDI scores did show differences in intercultural sensitivity among the groups. In addition, the study found statistically significant results in two subscales, Minimization subscale and the Acceptance/Adaptation subscale, of the four subscales that make up the IDI Worldview Profile.

Fretheim (2007) examined variables that influence the levels of intercultural sensitivity of educators working in an American international school in South Africa and found no statistical significant relationship between background variables (years lived abroad, age, gender, level of education) and Participant's IDI scores.

Moreover, the IDI has been used in numerous studies attempting to show changes in intercultural sensitivity scores after some intervention, such as local training program or study abroad program, using experimental and quasi-experimental design.

Ayas (2006) assessed and compared levels of intercultural sensitivity of medical students who participated in an international experience. Ayas used a mixed method sequential design and concluded that there were a no significant differences in Developmental or Perceived orientation of intercultural competence among students with international experience and those without. Demographic variables showed no correlation with levels of intercultural sensitivity except for gender, where females scored higher.

Davis (2009) empirically investigated the level of intercultural sensitivity for foreign student advisors. Davis examined the relationship between IDI scores and multiple independent variables. The study identified variables associated with intercultural sensitivity such as political orientation, length of time spent as a foreign student advisor, academic study in the field of intercultural relation, and level of education. Other variables like ethnicity, gender, religion, and religiosity were not found to be associated with intercultural sensitivity.

Davis found that three-quarters of the sample experience an ethnocentric stage described by the Developmental Model of Intercultural Sensitivity. Davis concluded an association of intercultural sensitivity with political orientation, length of time spent as a foreign student advisor, academic study in the field of intercultural relations, level of education and support for gay marriage. Moreover, Davis found ethnicity, gender, religion, religiosity, and variously not been associated with intercultural sensitivity.

In another study, Yuen (2010) investigated how demographic variables related to the overall Developmental scores and sub-scale scores. Yuen found a negative correlation between age and gap score (gap between the Developmental and Perceived scores) suggesting that the older the teachers were, the lower the gap score ($r = -.156, p < .01$). Moreover, Yuen found significant difference between the Acceptance/Adaptation scores and the number of years teachers had spent in other cultures. Yuen also found a significant variation between teacher educational level and the Developmental scores ($F = 3.03, p < .05$) suggesting that the higher the teacher's

education, the higher were their Developmental score. More specifically, Yuen found the higher the teacher's level of education the higher their reversal scores.

Warell (2009) investigated the impact of an online MBA course on intercultural sensitivity development of 38 participants. Warell examined the relationship of gender and age and IDI score change were significant (.033 and .001 respectively). Warell concluded "younger male would likely experience greater IDI score change than female and older participants" (Warell, 2009, p. 115).

Brown (2008) examined the relationship between college students' intercultural sensitivity and some background characteristics. Brown found that gender was significantly correlated with the IDI Score. Women were more likely than men to scored higher on the IDI Developmental score ($r = -.169, p < .001$).

Altshuler, et al. (2003) investigated the level of intercultural sensitivity of twenty-four medical pediatric resident trainees and the change in the intercultural Developmental scores after an intercultural training intervention Altshuler found "the mean scores for females as compared to males were in the direction of greater intercultural sensitivity" (203, p. 394). Moreover, this gender difference increases after training.

Hansel and Chan (2008) conducted a large-scale study looking at the long-term impact of an intercultural learning experience on more than 11,000 AFS alumni in 15 different countries. In their reports, Hansel and Chen reached the same conclusion as Alshuler et al. (2003) where females on average scored two points higher than the males on the IDI Developmental score. Moreover Hansel and Chen concluded that "those with

higher levels of education showed significant tendency to have higher development levels in intercultural sensitivity” (2008b, p. 14) particularly the higher levels of intercultural competence seemed to be associated with advanced educational levels.

Table 3 shows previous IDI studies that concluded association with some demographic variable.

Table 3

Previous IDI Studies

	Studies Concluding Association	Studies Concluding no Association
Level of education	Davis (2009)	Hammer, et al. (2003)
	Hansel and Chen (2008a)	Bayles (2009)
	Yuen (2010)	Fretheim (2007)
Age	Yuen (2010)	Bayles (2009)
	Warell (2009)	Fretheim (2007)
Gender	Ayas (2006)	Bayles (2009)
	Warell (2009)	Fretheim (2007)
	Altshuler, et al. (2003)	Davis (2009)
	Hansel and Chen (2008b)	
Experience living in a different country	Yuen (2010)	

Data Collection

This study used pre-existing coded data from 86 educational leaders who participated in an intercultural leadership training in northern Minnesota. The study was approved, as exempt status, by the University of Minnesota Institutional Review Board. To protect individual's privacy, the researcher accessed pre-existing coded data that did not include identifiers linked to subjects. All the data were anonymous and participants' names were not included. The pre- and post-training records for each participant were identified by a sequential number. The researcher used the provided code grid to match the pre-and post-data.

The data included the IDI pre- and post-training scores, demographic, and background data. The data were retrieved through IDI, LLC in Ocean Pines, Maryland. The IDI can only be administered by a qualified administrator who undergoes a 3 days qualifying training to disseminate, analyze, and provide feedback on the IDI. The researcher completed this training in 2008 and qualified for the IDI v3 in 2011. The IDI is a proprietary instrument and copyright regulations prohibit its inclusion.

As a qualified administrator, the researcher has access to the IDI v3 online scaling and analysis program. Data were first analyzed by the IDI v3 online scaling and analysis program then exported to SPSS software for further statistical analysis.

Instrumentation

The IDI is a theory-based instrument grounded in Bennett's Developmental Model of Intercultural Sensitivity (DIMS). The IDI empirically measures intercultural competence along a developmental continuum.

The IDI is a two part self-report instrument. Part one, is a 50 items questionnaire based on a 5-point Likert scale that measures individuals or group orientation regarding diversity and cultural difference. Part two covers demographic and background variables asking participants to specify their gender, age, previous experience living in another culture, educational level, nationality /ethnic background, and the primary world region in which the participant lived before age 18.

As a developmental model, Bennett (2007) claimed superiority of the IDI over other instruments used to measure intercultural competence Bennett argued that the IDI as a "measurement of experience is a better base for inferring intercultural competence" than other instruments which infer cultural competence based on knowledge, attitudes, and skills (Landis, Bennett, & Bennett, 2004, p. 9). Landis, Bennett, and Bennett asserted that criteria-referenced measurement, which seeks to measure characteristics and behaviors associated with intercultural competence, are limiting. Schuerholz-Lehr, (2007) explained that criterion-referenced instruments are "highly susceptible to situational factors and is thus problematic with respect to generalizability and validity" (p. 191). Other studies echoed the same concern as criterion-referenced measurement "has focused on [conceptual] traits hypothesized to comprise intercultural sensitivity" (Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003, p. 468). The Intercultural

Development Inventory (IDI) was developed to measure intercultural sensitivity based on Bennett's developmental stages. The IDI combines cognitive, behavior, and attitude into "a gestalt or worldview" (Paige, 2004, p. 86). In fact, the IDI, as an intercultural instrument, "captures the experience of cultural difference rather than measuring behaviors, attitude, or attributes" (Pusch, 2004, p. 26).

The IDI has gone through several testing processes to examine the instrument's validity and reliability (Hammer, 1999; Hammer, Bennett, & Wiseman, 2003; Paige, Jacobs-Cassuto, Yershova, DeJaeghere, 2003; Hammer 2007). Hammer (2007), creator of the IDI instrument, asserted "the IDI meets standard scientific empirical criteria for the valid and reliable measurements of the constructs such as those defined in the DMIS" (Hammer, 2007, p. 26). Yuen (2010) also emphasized the IDI "meets standard scientific criteria for a valid psychometric instrument ... [and] currently, there is no other comparable theory-based and statistically validated instrument in the field of measuring intercultural competence" (p. 733-734). In a study of 592 respondents, Hammer, Bennett, & Wiseman (2003) reported "confirmatory factor analyses, reliability analyses, and construct validity tests validated five main dimensions of the DMIS" (p. 421). Moreover, Paige et al. (2003) performed factor analysis on the IDI Version 1 and concluded that the IDI reliability "has little to no social desirability bias" (p. 467). Finally, Yuen (2010) noted that "Since the IDI measures cognitive structures rather than attitudes, it is less susceptible to situational factors, and thus tends to be more stable and more generalizable than other measures of cultural sensitivity" (p. 733).

The main dimensions of the DMIS are:

1. Denial
2. Defense/Reversal
3. Minimization
4. Acceptance
5. Adaptation
6. Integration

The IDI version 3 uses six scales to assess intercultural development: *Denial*, *Polarization (Defense/Reversal)*, *Minimization*, *Acceptance*, *Adaptation*, and *Cultural Disengagement*. Cultural Disengagement is considered a separate dimension that is not developmental along the intercultural continuum Cultural Disengagement as an “additional scale within the IDI; but one that is not located along the developmental continuum” (Hammer, 2011, p. 1). Since Cultural Disengagement score is not considered developmental along the intercultural developmental continuum, it is out of the scope of this study. The following is a brief description of the IDI orientations:

1. Denial: An orientation characterized by unawareness, disinterest, and/or avoidance of cultural difference Cultural differences are unacknowledged and are a “broad, poorly differentiated categories” (Bennett, M., 1993, p. 31).
2. Polarization: An orientation that tends to overly and critically view the world in terms of “us” and “them”. Polarization can take the form of Defense or Reversal
 - a. Defense: Individuals in Defense stage uncritically views their own culture as superior while different cultures are negatively viewed.

- b. Reversal: Individuals in Reversal stage uncritically views their different cultures as superior while viewing their own culture negatively. Reversal orientation is typical for non-dominant cultural groups(Hammer, 2001).
3. Minimization: An orientation that overemphasizes cultural commonality and universal values and underemphasizes cultural differences. Individuals in Minimization stage overestimate their own competence around cultural differences and diversity issues. People in Minimization, from dominant culture, may be unaware of their own cultural assumptions. While people from non-dominant cultures may experience Minimization as a way to get along the dominant culture (Hammer, 2001).
4. Acceptance: “An orientation that recognizes and appreciates patterns of cultural difference and commonality in one’s own and other cultures” (Hammer, 2011, p. 475) however, unclear how to appropriately adapt to cultural difference (Hammer, 2001).
5. Adaptation: An orientation characterized by ability to shift cognitive frames and behavioral code in culturally appropriate manner (Hammer, 2001).

While the IDI adopts the DMIS’ distinctions between ethnocentric and ethnorelative worldview orientations, there have been few differences between the IDI v3 and the DMIS. The DMIS considers Minimization as an ethnocentric stage as well as the first two versions of the IDI. However, the IDI version 3 considers Minimization as a transitional orientation “that is more effective around recognizing and responding to cultural commonalities but is challenged when complex cultural differences need to be

adapted to through deeper understanding of the values and behavior patterns of the other cultural community” (Hammer, 2011, p.3).

Data Analysis

The IDI results were the prime data considered for this study and scored electronically by the software designed by Hammer and Bennett (2001). Once the IDI was completed by all participants, the IDI software generated individual and group graphic profiles that illustrated participants’ position with a numerical score that was plotted along the intercultural development continuum. The pre- and post-training scores were first analyzed using the IDI software analysis program. The IDI data were then exported to Statistical Program for Social Sciences software (SPSS) for further analysis. The aim of this analysis was to determine any relationship and provide for a pretest posttest comparison of the Developmental and Perceived orientation levels of intercultural competence.

The IDI results also included demographic results like, gender, age, previous experience living in another culture, level of education, ethnic background, and global region of residence during formative years through age 18. Demographic characteristics were used for to determine any relationship and provide for the pre- and post-training comparison.

The IDI software produces an overall Developmental score, Perceived score, as well as other subscale scores. The overall Developmental score represents a standardized z-score with a mean score of 100 and a standard deviation of 15 on the original IDI normed sample (Hammer & Bennett, 2001).

The overall Developmental and Perceived score ranges from 55-145. Table 4 illustrates the breakdown for each subscale.

Table 4

Scales for the Intercultural Development Inventory (IDI)

Subscale	Denial	Polarization (Defense/Reversal)	Minimization	Acceptance	Adaptation
Score	55 - 69.99	70 - 84.99	85 - 114.99	115 - 129.99	130 - 145

Besides the overall Developmental score, the IDI profile includes a subscale scores to identify trailing issues. Trailing orientations are issues that face respondents and hold them back from moving forward along the developmental continuum. Hammer (2008) asserted that these trailing issues “when systematically addressed, can result in further progression along the continuum” (p. 247). The IDI subscale scores fall between 1.00 and 5.00 on each of the seven subscales and ranges between “unresolved” (score between 1.00 and 3.99) to “resolved” (score between 4.00 and 5.00). Scores of less than 4.00 indicate a subscale issue that is not “resolved”. Moreover, subscale issues were further analyzed in terms of each of the demographic variables.

In an attempt to answer the research questions, the following statistical analyses were used for each research question:

1. Prior to the training, what was the intercultural sensitivity, Developmental and Perceived orientations, of a selected group of educational leaders in a northern Minnesota school district according to the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - b. To what extent, if any, is there a difference between different age groups?

- c. To what extent, if any, is there a difference between those who lived in another country and those who did not?

Descriptive statistics were used to describe the demographic and background characteristics, the group's Developmental and Perceived orientation of intercultural sensitivity, scores on each subscale, and the discrepancy between the two orientations. Subscale issues that held back participants from moving further along the developmental continuum were examined, as how it related to demographics and background characteristics. A Chi-square test was used to determine whether there was a significant difference between the Perceived and Developmental scores. A series of independent *t* tests were conducted to understand the relationships between the demographic and background variables and the IDI scales, subscales and clusters scores.

2. Is there a relationship between participating in the leadership training program and developing intercultural sensitivity of a selected group of educational leaders in a northern Minnesota school district, as measured by the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - b. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
 - d. To what extent, if any, is there a difference between different levels of education?

Descriptive statistics were used to describe the relationship between the pre-and post-training scale and subscale scores. Chi-square tests were conducted to determine whether there was a significant difference between the pre-training and post-training Developmental and Perceived orientation scores. The researcher ran a series of paired sample *t* tests to see if there was difference in the mean Developmental, Perceived, subscales and cluster scores between the pre- and post-training scores. Moreover, a series of one-way analysis of covariance (ANCOVA) was carried out to examine the change in the pre-and post-training IDI scores as they relate to demographic variables like age, gender, experience living in a different country, and level of education.

3. Is there a relationship between participating in a leadership training program and reducing, if any, the discrepancy between the intercultural sensitivity Perceived and Developmental orientation scores of a selected group of educational leaders in a northern Minnesota school district as measured by the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - d. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
 - d. To what extent, if any, is there a difference between different levels of education?

A dependent *t* test was conducted to examine whether there were any differences in the mean Orientation Gap score between the pre- and post-training scores. A series of

one-way analysis of covariance (ANCOVA) was carried out to examine the change in the pre- and post-training IDI scores as it relates to participants' Orientation Gap.

Limitations

An inherent limitation in using the one-group pretest-posttest design is the uncertainty that the development of intercultural competence was a result of participating in the leadership training. Babbie (2003) asserted the "possibility that some factor other than the independent variable might cause a change between the pretest and the posttest" (p. 228). Lack of a control group hampered the ability of confidently establishing the effectiveness of the intercultural leadership training in developing the intercultural sensitivity of the participants. In this study, participants were involved in the training and other extraneous factors could have influenced the scores as well.

Although, the treatment of internal validity is considered a limitation of the one-group pretest-posttest design because it lacks a control group, this design has been used by professional researchers for some practical reasons. This practical reason is represented in the inability of excluding a control group from participating in a treatment or intervention for some "ethical, economic, or political considerations" (Levine & Parkinson, 1994, p. 62). Sheskin (2004) echoed Levine and Parkinson statement and added that despite the one-group pretest-posttest limitations, it has been employed in research "most notably in situations where for practical and/or ethical reasons it is impossible to obtain a comparable control group" (p. 77). In the case of this study, few educational leaders opted not to participate in the training and completing the

IDI assessment. However, the researcher could not include them as a control group because of the anonymity of the participants. Moreover, those who opted not to participate in the training were perceived as incomparable and nonequivalent to those who participated in terms of the group size and other variables that could differentiate them from the studied group. Hence, this incomparable and nonequivalent control group was not considered. Therefore, it was not known if the treatment was responsible for the differences between the control and treatment groups.

Grinnell & Unrau (2010) discussed some factors that could affect the internal validity. Accordingly, the researcher considered and anticipated these factors while working on the research design and took several steps in attempt to control and lower the effect of other variables that could influence the dependent variable and hence, the risk of internal validity. The following are some of the factors that could affect the internal validity considered in this study:

History. History refers to public or private events that took place between the pretest and the posttest that could affect the dependent variable. However, some authors affirmed that threats to internal validity in one-group pretest-posttest design depend on particular circumstances of the study. Millsap and Maydeu-Olivares (2009) went on to explain the threat to internal validity have been less likely to occur “in studies of educational interventions that teaches materials that are highly unlikely to be learned elsewhere” (Millsap & Maydeu-Olivares, 2009, p. 50). In the case of this study, intercultural sensitivity does not naturally occur unless it has been systematically addressed through education (Deardorff, 2009).

Maturation. Refers to mental or physical growth of participants that could have an effect on the dependent variable. In educational research, children or adolescent students maturation is an example when the observed change in behavior is due to natural growth. In the case of this study, participants were mature adults and maturation factor was not anticipated.

Testing or the initial measurement effect. Refers the effect that a pretest can have on the post test. For example, participant could remember some questions from the pretest rethink, and change their position before the training. Accordingly, the difference between the pretest and the post test could not be attributed to the training. Grinnell and Unrau (2010) suggested a pretest is far less likely to affect the posttest when the time between the two is long. In the case of this study, the training took place over several months.

Instrumentation error. Instrumentation error refers to using an instrument that is neither valid nor reliable. In the case of this study, the researcher used a valid and reliable instrument. The IDI has gone through a rigorous reliability and validity testing. A discussion about the IDI reliability and validation was included in Chapter 2.

Another limitation to this study was relying on a self-reporting instrument to measure the intercultural sensitivity which may possibly results in an over-estimation of desirable attitudes and behaviors around cultural differences due to respondents' veracity and the accuracy of self-assessment. However, there have been evidences to support a relationship between self-reported intercultural behavior and intercultural effectiveness (Davis, 2010). Moreover, in a study by Hammer (2011) reported no

significant relationship of any of the IDI scales to social desirability. In another study, the negative effect of social desirability was statistically examined and found to be undetectable for all the IDI items except for minimization. However, the social desirability effect for the minimization items was not statistically significant (Paige, Jacobs-Cassuto, Yershova, & Dejaeghere, 2003).

Finally, the population of this study was 86 educational leaders in a public school district. Participation in this study was limited to the educational leaders working in a school district during the 2009-2010 school years. While the results were informative to this school district, to generalize the findings beyond the population studied was beyond the scope of this study.

Significance of the Study

Although intercultural competence is considered to be a foremost skill of educational leadership in the 21st century, the intercultural sensitivity of educational leaders in public schools has never been empirically studied. To date, there was no empirical study that has systematically explored the level of cultural sensitivity of educational leaders in public schools. Moreover, it is unclear whether educational leaders in public schools possess an acceptable level of intercultural sensitivity necessary to deal with the growing racial and ethnic diversity.

This study aimed to address the deficiency in the literature by establishing an empirical snapshot of intercultural sensitivity for a group of educational leaders in northern Minnesota. Although findings were limited to the group of educational leaders who participated in the leadership training program, these findings should be useful to

public school districts looking for improving their effectiveness dealing with diverse student populations.

This study constituted a significant contribution to the current state of knowledge about intercultural sensitivity and its relationship to educational leadership. In particular, it added to the understanding and recognizing some background and demographic characteristics of public educational leader associated with intercultural sensitivity. Accordingly, the findings of this study provided insights for educational policies and practices of working with and training educational leaders.

Chapter Four: Results

This chapter presented the findings of the research undertaken to explore intercultural sensitivity within a group of educational leaders ($n = 86$) in Northern Minnesota. The results summarized the data gathered using the IDI pre- and post-participating in an intercultural leadership training. The chapter started by briefly reviewing the IDI scores and describing the demography profile of the participants. Then the chapter was organized into three sections according to the research questions. Statistical analyses were performed in order to answer the following research questions addressed in this study:

1. Prior to the training, what was the intercultural sensitivity, Developmental and Perceived orientations, of a selected group of educational leaders in a northern Minnesota school district according to the IDI?
 - a. To what extent, if any, is there a difference between males and females?
 - b. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
 - d. To what extent, if any, is there a difference between different levels of education?
2. Is there a relationship between participating in the leadership training program and developing intercultural sensitivity of a selected group of educational leaders in a northern Minnesota school district as measured by the IDI?
 - a. To what extent, if any, is there a difference between males and females?

- b. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
 - d. To what extent, if any, is there a difference between different levels of education?
3. Is there a relationship between participating in a leadership training program and reducing, if any, the discrepancy between the intercultural sensitivity Perceived and Developmental orientation scores of a selected group of educational leaders in a northern Minnesota school district as measured by the IDI?
- a. To what extent, if any, is there a difference between males and females?
 - d. To what extent, if any, is there a difference between different age groups?
 - c. To what extent, if any, is there a difference between those who lived in another country and those who did not?
 - d. To what extent, if any, is there a difference between different levels of education?

The level of intercultural competence was measured according to the IDI core orientations, Perceived Orientation (PO), Developmental Orientation (DO), and Orientation Gap (OG). Moreover, other subscale and cluster orientations were used as Denial (Disinterest cluster, Avoidance cluster), Polarization (Defense, Reversal), Minimization (Similarity cluster, Universalism cluster), Acceptance (Cognitive Frame-shifting cluster, Behavioral Frame-shifting cluster), and Cultural Disengagement. For the purpose of this study, the demographic variables under investigation were gender,

age, experience living in other cultures, and levels of education. The researcher excluded the data for ethnic background, and the primary world region in which the participant lived before age 18 because there were no comparative group. Participants who reported to be from a different ethnic background and/or who never lived in North America before the age of 18 were less than 5 participants.

IDI Scales

Besides the overall Developmental and Perceived scores (see Table 5), the IDI profile included other subscale scores for Denial, Defense, Reversal, Minimization, Acceptance, Adaptation, and Cultural Disengagement. These subscale scores fall between 1.00 and 5.00 on each of the subscales and range between “unresolved” (score between 1.00 and 3.99) and “resolved” (score between 4.00 and 5.00). A score of less than 4.00 indicates a subscale that is not “resolved.” In this study, the subscales scores were further analyzed in terms of each of the demographic variables.

Table 5

Stages of the Intercultural Development Inventory (IDI)

Subscale	Denial	Polarization (Defense/Reversal)	Minimization	Acceptance	Adaptation
Score	55 - 69.99	70 - 84.99	85 - 114.99	115 - 129.99	130 - 145
Orientation	Ethnocentrism		Transitional	Ethnorelativism	

Variable Reduction

The researcher referred to previous research (Ayas, 2006; Bayles, 2009, Fretheim, 2007; Helmer, 2007; 2006; Westrick & Yuen, 2007) as a guide for regrouping the data for the variables of age and level of education. Moreover, the researcher

followed Sirkin's (2006) procedure for regrouping variables whenever previous research was not consistent on the regrouping process. Sirkin suggested running a frequency distribution of scores and to examine this distribution. Then, Sirkin recommended combining class intervals, having in each category a roughly equal number of cases. The variables - age, level of education, and experience living in a different country were regrouped into two levels per variable. This regrouping allowed for sufficient number in each cells.

The level of education variable was regrouped into two levels, high school and undergraduate ($n = 29$) and graduate degree ($n = 51$). Age variable was regrouped into two response levels, 40 and younger ($n = 25$) or 41 and older ($n = 57$). Finally, the variable of experience living in a different country was regrouped into two levels of response, never lived in a different country ($n = 48$) or lived in a different country ($n = 32$).

Demographic Profile of the Participants

All participants ($n = 86$) who participated in the Leadership intercultural training were invited to complete a pre and post IDI, and all participants completed the pre- and post-training IDI.

Out of the eighty-six participants, thirty-four (39.5%) were male participants and fifty (58.1%) were female participants. The ratio of female participants to male participants was slightly higher in this sample. The majority of participants, eighty (93%), of the surveyed participants lived in North America during their formative years, to age 18. Consistent with other recent studies, most of the participants in this sample

(93%) identified themselves as not being from an ethnic minority. Lack of recruitment of educational leaders from diverse ethnic and cultural backgrounds has been a major barrier to diversity.

Moreover, the majority, eighty (93%) participants, reported not being from an ethnic minority. Only one participant reported to be from an ethnic minority while the other five did not respond to this question. The demographic data showed that only four participants (4.7%) were between the ages of 22 and 30, twenty-one participants (24.4%) were between the ages of 31 and 40, twenty-eight participants (32.6%) were between the ages 41 and 50; and twenty-seven (31.4%) were between the ages 51 and 60. Only two (2%) participants reported they were 61 or older. This study relied on broad age categories reported on the IDI, and hence the exact mean age was not calculated.

About half of the participants, forty-eight (55.8%) reported that they never lived in another country, thirteen (15.3%) reported they lived up to 11 months in a different country, fourteen (16.2%) reported they lived between a 1 to 5 years in a different country, and five (5.8%) reported they lived 6 years or more in a different country.

Out of the eighty-six participants, twelve (14%) of them finished high school, seventeen (19.8) held a university degree, and fifty three (61.6%) held a graduate degree. For this study, the term “educational leader” was not limited to those who held leadership position. Rather, the term was extended to refer to school administrators, teachers, and staff. Leadership assumption for this study was not limited to the position held.

Pre-Training IDI Developmental and Perceived Scores

The aim of the first question was to investigate the participants' levels of intercultural sensitivity before attending the leadership intercultural training. Before training, this sample of 86 teacher, administrator, and staff had the Perceived score mean of 121.51, which is about the mid range of Acceptance stage (115-129.99) of the Developmental Model of Intercultural Sensitivity. The pre-training Developmental score mean was 96.88 ($SD = 15.98$), which is about the midrange of the Minimization stage (85.00–114.99) of the Developmental Model of Intercultural Sensitivity. The Orientation Gap for this sample was 24.63 ($SD = 10.23$).

A Chi-square test was used to determine whether there was a significant difference between the Perceived and Developmental scores. Instead of using the raw scores to examine the differences between the Perceived and Developmental orientations, the researcher opted to use the frequency in each of the five IDI stages (see Table 5). Using the frequency in each of the five IDI stages allowed better understanding of the progress of the intercultural sensitivity according to the IDI continuum. The difference between Perceived and Developmental scores was statistically significant, $\chi^2 (8 N = 86) = 97.80, p = .00$. This means that the majority of participants (79%) perceived themselves in the Acceptance stage while their actual development stage was significantly lower. In addition, an Orientation Gap score that is higher than 7 points is considered an overestimation of the level intercultural competence (Hammer, 2001). Accordingly, a gap of 24.63 points indicated that this group significantly overestimates their level of intercultural competence.

Table 6 shows the number and percent of participants at each IDI stage based on the Developmental and Perceived scores.

Table 6

Differences between Perceived and Developmental: Frequency of Each Stage

Stages		Denial	Polariz.	Minimization	Acceptance	Adaptation	chi-square	p-value
Perceived	N	0	0	10	68	8	97.8	0.00*
(M = 121.51)	(%)	(0.0)	(0.0)	(11.6)	(79.1)	(9.3)		
Development	N	3	19	53	9	2		
(M = 96.88)	(%)	(3.5)	(22.1)	(61.6)	(10.5)	(2.3)		
Gap = 24.63								

* $p \leq .05$

Three (3.5%) of the 86 participants' scores were in Denial stage of the IDI Developmental Orientation, indicating a "limited, stereotypic set of perceptions" (Hammer, 2008, p. 248) of other cultures. Nineteen participants (22.1%) scores were in Polarization (Defense/Reversal) stage, which indicated a judgmental worldview regarding "us" and "them". Defense orientation regards "us" as superior, while Reverse orientation regards "them" as superior. The greatest number of participants, fifty-three (61.6%) had overall Developmental scores in Minimization stage, which indicated a worldview that overemphasizes cultural commonality and universal values. Nine participants (10.5%) had an overall score in Acceptance, which indicated a world view of those who "recognize and acknowledge the relevance of culture and cultural context" however, "unclear on how to appropriately adapt to cultural difference" (Hammer,

2008, p. 250). Only two participants' scores were in Adaptation, which indicated a worldview that can comprehend and accommodate to cultural difference.

Table 7 shows mean, standard deviation, mode and range of the participants' subscale score.

Table 7

Participants' Subscale Scores

	Denial	Defense	Reversal	Minimization	Acceptance	Adaptation
Mean	4.33	4.36	3.98	2.59	3.47	2.89
SD	0.57	0.62	0.74	0.77	0.71	0.66
Mode	5.00	5.00	4.78	2.67	3.80	3.11
Range	2.29	2.67	2.44	3.56	3.80	3.12

Pre-Training IDI Subscale Scores and Demographic Variables

The following section addressed the second part of the first question which intended to investigate the differences, and extent, between the participants' level of intercultural sensitivity and some of their demographic variables. To understand the relationship between the demographic variables and intercultural sensitivity, a series of independent *t* tests were conducted. An independent *t* test was conducted to determine if there were any differences in the Developmental, Perceived, subscales, and clusters mean scores between male and female

Gender. Independent *t* tests were conducted to see if there was difference in the mean Developmental, Perceived, subscales and clusters scores between female and males. As shown in Table 8, among 16 IDI orientations and subscales, gender did not show any significant differences on the different orientations and subscales except for Cultural Disengagement. A statistically significance difference was found between the

Cultural Disengagement scores $t(82) = -2.36, (p = .02)$. The mean acceptance score for females ($M = 4.35, SD = 0.70$) was higher than that of males ($M = 3.96, SD = 0.80$). In specific, females were higher than males on Cultural Disengagement. Which means the issue of Cultural Disengagement was resolved for the female group, while the issue of Cultural Disengagement was not resolved for the male group.

Table 8

Descriptive Statistics and T- Tests: IDI Scores and Gender

IDI Scales	Gender	Mean	<i>SD</i>	<i>t</i> statistics	<i>p</i> value
Perceived Score	Male	120.42	(6.32)	-1.38	0.17
	Female	122.33	(6.20)		
Developmental Score	Male	93.95	(16.83)	-1.41	0.16
	Female	98.97	(15.39)		
Orientation Gap	Male	26.46	(11.00)	1.36	0.18
	Female	23.37	(9.64)		
Denial	Male	4.21	(0.59)	-1.70	0.09
	Female	4.42	(0.54)		
Disinterest	Male	4.07	(0.70)	-1.30	0.20
	Female	4.28	(0.74)		
Avoidance	Male	4.39	(0.54)	-1.89	0.06
	Female	4.61	(0.49)		
Defense	Male	4.20	(0.66)	-1.89	0.06
	Female	4.46	(0.58)		
Reversal	Male	3.89	(0.78)	-0.95	0.35
	Female	4.05	(0.72)		
Minimization	Male	2.63	(0.82)	0.33	0.74
	Female	2.58	(0.75)		
Similarity	Male	2.51	(1.04)	0.45	0.65
	Female	2.42	(0.89)		
Acceptance	Male	3.44	(0.75)	-0.41	0.69
	Female	3.50	(0.70)		
Adaptation	Male	2.81	(0.61)	-0.99	0.33
	Female	2.96	(0.68)		
Cognitive Frame-shifting	Male	2.81	(0.76)	-0.72	0.47
	Female	2.94	(0.81)		
Behavioral Code-shifting	Male	2.81	(0.79)	-0.97	0.34
	Female	2.97	(0.71)		
Cultural Disengagement	Male	3.96	(0.80)	-2.36	0.02*
	Female	4.35	(0.70)		

* $p \leq .05$

Age. Independent *t* tests were used to determine if there were any differences in the Developmental, Perceived, subscales, and clusters mean scores between the two age groups (40 or younger, 41 or older). As shown in Table 9, among 16 IDI scores, results of the *t* tests showed a significance difference between the two age groups on the subscales scores in Minimization $t(80) = 2.02, (p = .05)$, in specific, the Similarity cluster $t(80) = 2.16, (p = .03)$, and Cultural Disengagement $t(80) = -3.02, (p = .00)$. The mean Minimization score for the younger group ($M = 2.85, SD = 0.81$) was higher than that of the older group ($M = 2.48, SD = 0.73$). Particularly, the mean Similarity Cluster for the younger group ($M = 2.78, SD = 1.03$) was higher than that of the older group ($M = 2.30, SD = 0.87$). However, the mean Cultural Disengagement score for the older group ($M = 4.35, SD = 0.68$) was higher than that of the younger group ($M = 3.82, SD = 0.84$). Although, the younger group scored higher on Minimization and Similarity, both groups' issues on Minimization and Similarity were not resolved. Moreover, the older group scored higher on Cultural Disengagement indicating a resolved stage on that subscale, while the younger group was unresolved on the same subscale.

Table 9

Descriptive Statistics and t Tests: IDI Scores and Age

IDI Scales	Age	Mean	(SD)	t statistics	p value
Perceived Score	40 or younger	122.98	(6.65)	1.42	0.16
	41 or older	120.88	(5.91)		
Developmental Score	40 or younger	100.40	(15.79)	1.33	0.19
	41 or older	95.33	(15.90)		
Orientation Gap	40 or younger	22.58	(9.67)	-1.21	0.23
	41 or older	25.55	(10.43)		
Denial	40 or younger	4.43	(0.52)	0.97	0.33
	41 or older	4.30	(0.59)		
Avoidance	40 or younger	4.57	(0.46)	0.52	0.61
	41 or older	4.51	(0.54)		
Defense	40 or younger	4.53	(0.49)	1.62	0.11
	41 or older	4.31	(0.62)		
Reversal	40 or younger	3.97	(0.73)	-0.06	0.95
	41 or older	3.98	(0.76)		
Minimization	40 or younger	2.85	(0.81)	2.02	0.05*
	41 or older	2.48	(0.73)		
Similarity	40 or younger	2.78	(1.03)	2.16	0.03*
	41 or older	2.30	(0.87)		
Universalism	40 or younger	2.94	(0.80)	1.24	0.22
	41 or older	2.71	(0.74)		
Acceptance	40 or younger	3.50	(0.85)	0.19	0.85
	41 or older	3.46	(0.67)		
Adaptation	40 or younger	2.84	(0.67)	-0.51	0.61
	41 or older	2.92	(0.66)		
Cognitive Frame-shifting	40 or younger	2.86	(0.89)	-0.21	0.84
	41 or older	2.90	(0.75)		
Behavioral Code-shifting	40 or younger	2.82	(0.77)	-0.63	0.53
	41 or older	2.93	(0.74)		
Cultural Disengagement	40 or younger	3.82	(0.84)	-3.02	0.00*
	41 or older	4.35	(0.68)		

* $p \leq .05$

Experience living in a different country. Independent *t* tests were used to determine any differences in the mean Developmental, Perceived, subscales, and cluster scores between those who had an experience of living another country and those who never lived in another country. As shown in Table 10, results of the *t* tests showed significant difference on Acceptance $t(78) = -2.15, (p=.04)$, Adaptation $t(78) = -3.48, (p = .00)$, Cognitive Frame-shifting cluster $t(78) = -2.35, (p = .02)$, and Behavioral Code-shifting cluster $t(78) = 2.68, (p = .00)$.

The mean Acceptance score for those who lived in a different country ($M = 3.67, SD = 0.58$) was higher than those who never lived in a different country ($M = 3.32, SD = 0.78$). This means that the issue of Acceptance was not resolved for both groups. The mean Adaptation score for those who lived in a different country ($M = 3.19, SD = 0.57$) was higher than those who never lived in a different country ($M = 2.70, SD = 0.64$). A score less than four indicates an unresolved subscale. Accordingly, the issue of Adaptation was not resolved for both groups. The mean Cognitive Frame-shifting score for those who lived in a different country ($M = 3.14, SD = 0.72$) was higher than those who never lived in a different country ($M = 2.73, SD = 0.80$). A score less than four indicates an unresolved subscale. Accordingly, the issue of Cognitive Frame-shifting was not resolved for both groups. The mean Behavioral Frame-shifting score for those who lived in a different country ($M = 3.23, SD = 0.61$) was significantly higher than those who never lived in a different country ($M = 2.68, SD = 0.75$). A score less than four indicates an unresolved scale. Accordingly, the issue of Behavioral Frame-shifting was not resolved for both groups.

Table 10
Descriptive Statistics and T- Tests: IDI Scores and Experience Living in Another Country

IDI Subscales	Experience	Mean	SD	t statistics	P value
Perceived Score	NeverLived	121.17	(6.84)	-0.77	0.45
	Lived	122.25	(4.95)		
Developmental Score	NeverLived	97.56	(17.27)	0.30	0.76
	Lived	96.47	(13.25)		
Orientation Gap	NeverLived	23.61	(10.89)	-0.95	0.35
	Lived	25.78	(8.62)		
Denial	NeverLived	4.34	(0.61)	-0.04	0.97
	Lived	4.35	(0.51)		
Defense	NeverLived	4.43	(0.58)	0.94	0.35
	Lived	4.31	(0.61)		
Reversal	NeverLived	4.09	(0.73)	1.59	0.12
	Lived	3.82	(0.72)		
Minimization	NeverLived	2.55	(0.85)	-0.75	0.45
	Lived	2.68	(0.66)		
Similarity	NeverLived	2.35	(1.00)	-1.25	0.22
	Lived	2.62	(0.86)		
Universalism	NeverLived	2.79	(0.81)	0.19	0.85
	Lived	2.76	(0.69)		
Acceptance	NeverLived	3.32	(0.78)	-2.15	0.04*
	Lived	3.67	(0.58)		
Adaptation	NeverLived	2.70	(0.64)	-3.48	0.00*
	Lived	3.19	(0.57)		
Cognitive Frame-shifting	NeverLived	2.73	(0.80)	-2.35	0.02*
	Lived	3.14	(0.72)		
Behavioral Code-shifting	NeverLived	2.68	(0.75)	-3.44	0.00*
	Lived	3.23	(0.61)		
Cultural Disengagement	NeverLived	4.20	(0.75)	-0.09	0.93
	Lived	4.21	(0.81)		

* $p \leq .05$

Level of education. As shown Table 11, independent *t* tests were used to determine whether there were any differences in the mean IDI Developmental, Perceived, subscales, and cluster scores between participants based upon their level of education. The results of the *t* tests showed significance difference between participants' level of education and the IDI score on Adaptation $t(76) = -2.04, (p = .05)$ and Behavioral Code-shifting $t(76) = 2.37, (p = .02)$. Table 11 shows the mean IDI scores by level of education.

The mean Adaptation score for those who have a graduate degree ($M = 2.98, SD = 0.66$) was significantly higher than those who have an undergraduate degree or a high school diploma ($M = 2.57, SD = 0.58$). However, the issue of Adaptation was not resolved for both groups. The mean Behavioral Code-shifting score for those who have a graduate degree ($M = 3.01, SD = 0.75$) was significantly higher than the mean for those who have an undergraduate degree or a high school diploma ($M = 2.47, SD = 0.59$). However, the issue of Adaptation was not resolved for both groups.

Table 11

Descriptive Statistics and T- Tests: IDI Scores and Level of Education

IDI Subscales	Education Level	Mean	SD	t statistics	p value
Perceived Score	High+University	120.04	(5.56)	-1.02	0.31
	MA+PhD	121.99	(6.22)		
Developmental Score	High+University	94.89	(15.81)	-0.54	0.59
	MA+PhD	97.57	(15.94)		
Orientation Gap	High+University	25.14	(10.68)	0.23	0.82
	MA+PhD	24.42	(10.20)		
Denial	High+University	4.46	(0.40)	0.77	0.44
	MA+PhD	4.33	(0.57)		
Disinterest	High+University	4.33	(0.61)	0.61	0.54
	MA+PhD	4.20	(0.73)		
Avoidance	High+University	4.64	(0.39)	0.81	0.42
	MA+PhD	4.51	(0.52)		
Defense	High+University	4.37	(0.67)	-0.38	0.71
	MA+PhD	4.44	(0.53)		
Reversal	High+University	3.90	(0.91)	-0.23	0.82
	MA+PhD	3.95	(0.74)		
Minimization	High+University	2.49	(0.52)	-0.59	0.56
	MA+PhD	2.64	(0.82)		
Similarity	High+University	2.32	(0.73)	-0.59	0.56
	MA+PhD	2.49	(0.98)		
Acceptance	High+University	3.40	(0.63)	-0.41	0.68
	MA+PhD	3.49	(0.74)		
Adaptation	High+University	2.57	(0.58)	-2.04	0.05*
	MA+PhD	2.98	(0.66)		
Cognitive Frame-shifting	High+University	2.69	(0.81)	-1.02	0.31
	MA+PhD	2.94	(0.78)		
Behavioral Code-shifting	High+University	2.47	(0.59)	-2.37	0.02*
	MA+PhD	3.01	(0.75)		
Cultural Disengagement	High+University	3.98	(0.99)	-1.12	0.27
	MA+PhD	4.25	(0.73)		

* $p \leq .05$

Pre- and Post-Training IDI Scores

The following section examined the relationship between participating in the leadership training program and developing intercultural sensitivity of a selected group of teachers, administrators, and staff in a northern Minnesota school district as measured by the IDI.

After participating in the leadership training program, the participants’ Developmental orientation mean score moved from 96.88 (*SD* = 15.98) to 109.53 (*SD* = 17.11), creating a change mean score of 12.65, $t(85) = -9.08, p = .00$. The Perceived orientation score mean moved from 121.51 (*SD* = 6.22) to 127.28 (*SD* = 6.98), with a change of 5.77, $t(85) = -10.18, p = .00$. The Orientation Gap mean score also moved from 24.63 (*SD* = 10.23) to 17.75 (*SD* = 10.48), with a change of 6.88 points (see Figure 3).

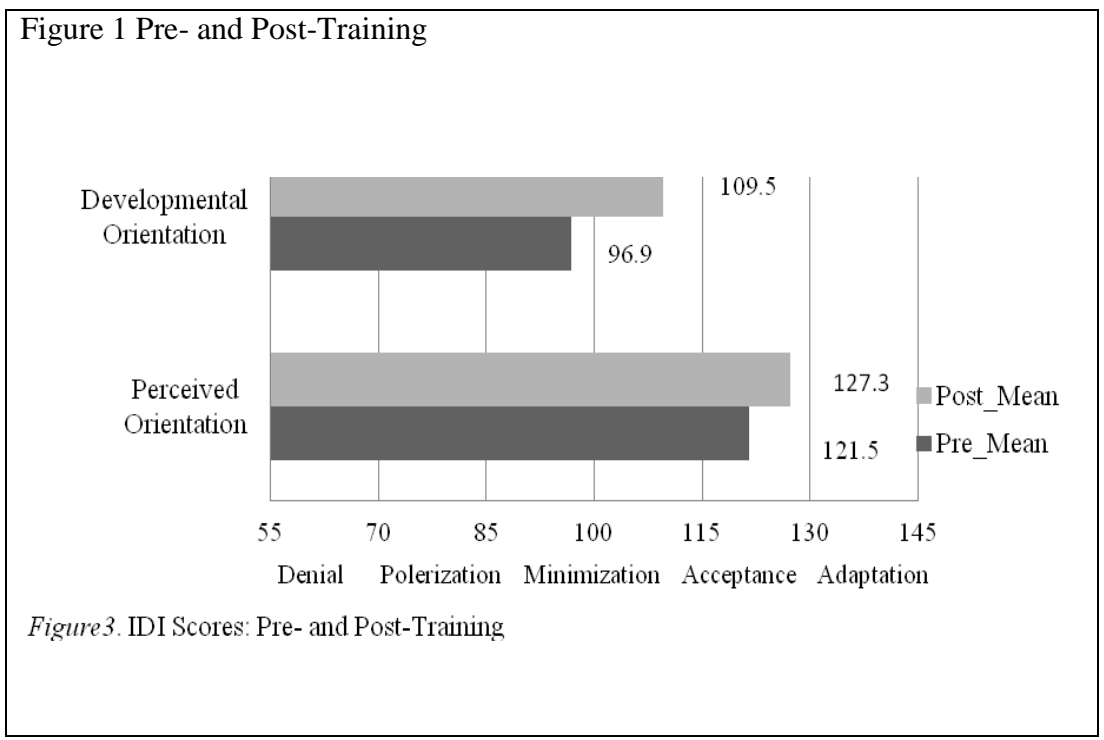


Table 12 shows the number and percentage of participants at each stage of the IDI pre and post the training. Furthermore, a Chi-square test was conducted to determine whether there was a significant difference between the pre-training and post-training Developmental orientation scores. Results of the Chi-square test showed that the pre- and post-training Developmental orientation scores for the whole group differ significantly at the $p \leq .05$ level of significance $\chi^2(8, N = 86) = 51.16, p = .00$.

Table 12

Pre-and Post-Training Developmental Scores: Frequency of Each Stage

		Denial	Polariz.	Minimization	Acceptance	Adapt.	chi-square	<i>P</i> value
<i>Pre-training</i>								
Development	N	3	19	53	9	2	51.16	0.00*
	(%)	(3.5)	(22.1)	(61.6)	(10.5)	(2.3)		
<i>Post-training</i>								
Development	N	1	6	39	32	8		
	(%)	(1.2)	(7.0)	(45.3)	(37.2)	(9.3)		

* $p \leq .05$

A Chi-square test was used to determine whether there was a significant difference between the pre-training and post training Perceived orientation scores. Results of the Chi-square test showed that the pre/post training Perceived orientation scores for the whole group differ significantly at the $p \leq .05$ level of significance $\chi^2 (8, N = 86) = 51.16, p = .00$ (see Table 13).

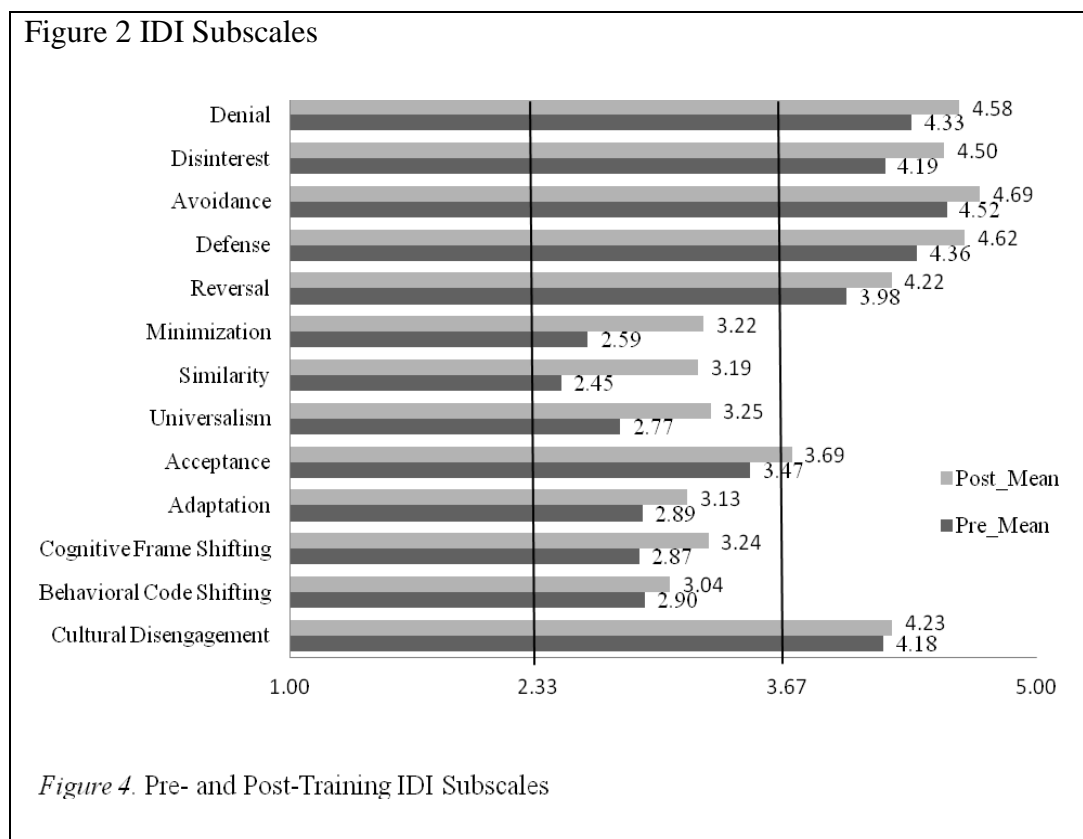
Table 13

Pre-and Post-Training Perceived Scores: Frequency of Each Stage

		Denial	Polariz.	Minimiz.	Acceptance	Adaptation	chi-square	P value
<i>Pre-training</i>								
Perceived	N	0	0	10	68	8	23.29	0.00*
	(%)	(0.0)	(0.0)	(11.6)	(79.1)	(9.3)		
<i>Post-training</i>								
Perceived	N	0	0	4	49	33		
	(%)	(0.0)	(0.0)	(4.7)	(57.0)	(38.4)		

* $p \leq .05$

All the post-training scores for the IDI subscale increased than the pre-training subscales scores (see Figure 4).



A series of paired sample *t* tests were conducted to see if there was difference in the mean Developmental, Perceived, subscales and cluster scores between the pre- and post-training scores. As Shown in Table 14, a statistically significance difference was found between the mean Developmental, Perceived, subscales and clusters except for Behavioral Frame-shifting and Cultural Disengagement. The post-training scores improved significantly over the pre-training scores.

Table 14

Pre- and Post-Training IDI Subscales

IDI Scales	pre/post	Mean	<i>SD</i>	<i>t</i> statistics	<i>p</i> value
Perceived Score	pre	121.51	(6.22)	-10.18	0.00*
	post	127.28	(6.98)		
Developmental Score	pre	96.88	(15.98)	-9.08	0.00*
	post	109.53	(17.11)		
Denial	pre	4.33	(0.57)	-5.30	0.00*
	post	4.58	(0.41)		
Disinterest	pre	4.19	-(0.73)	-4.63	0.00*
	post	4.50	(0.56)		
Avoidance	pre	4.52	(0.52)	-3.23	0.00*
	post	4.69	(0.41)		
Defense	pre	4.36	(0.62)	-4.12	0.00*
	post	4.62	(0.56)		
Reversal	pre	3.98	(0.74)	-3.28	0.00*
	post	4.22	(0.72)		
Minimization	pre	2.59	(0.77)	-6.96	0.00*
	post	3.22	(0.83)		
Similarity	pre	2.45	(0.94)	-6.35	0.00*
	post	3.19	(0.97)		
Universalism	pre	2.77	(0.76)	-5.71	0.00*
	post	3.25	(0.89)		
Acceptance	pre	3.47	(0.71)	-2.83	0.01*
	post	3.69	(0.72)		
Adaptation	pre	2.89	(0.66)	-3.33	0.00*
	post	3.13	(0.67)		
Cognitive Frame-shifting	pre	2.87	(0.79)	-4.03	0.00*
	post	3.24	(0.76)		
Behavioral Code-shifting	pre	2.90	(0.79)	-1.69	0.10
	post	3.04	(0.76)		
Cultural Disengagement	pre	4.18	(0.76)	-0.57	0.57
	post	4.23	(0.83)		

* $p \leq .05$

Pre- and Post-Training IDI Subscale Scores and Demographic Variables

The following examined the second part of the second question which intended to investigate the differences, and their extent, between the participants' pre- and post-training scores as they relate to some demographic variables. A series of one-way analysis of covariance (ANCOVA) were carried out to examine the change in the pre- and post-training IDI scores as they relate to demographic variables like age, gender, time lived in a different country, and level of education. The Analysis of covariance (ANCOVA) was carried out to test the Perceived score, Developmental score, the Orientation Gap, and each IDI subscales and clusters.

Gender and age. The pre- and post-training data were analyzed to determine the change in the IDI scores as it relates to gender and age. The ANCOVA results did not show any statistically significant differences between the pre- and post-training IDI scores as related to gender or age variables. These results indicated that although both males and females changed significantly from the pre- and post-training, there was non-significant difference between males and females. Similarly, the results indicated that there was non-significant difference between the different age groups.

Experience living in a different country. A series of one-way analysis of covariance (ANCOVA) were carried out to examine the change in the pre- and post-training IDI scores as it relates to participants' previous experience of living in different country. As shown in Table 15, the ANCOVA results showed a statistically significant difference between the pre- and post-training IDI scores on Acceptance $F(1,77) = 5.52$,

($p = .02$), Cognitive Frame-shifting cluster $F(1,77) = 3.84$, ($p = .05$), and Cultural Disengagement $F(1,77) = 4.19$, ($p = .04$).

After the training, the mean Acceptance score for those who lived in a different country moved from 3.67 ($SD = 0.58$) to 4.03 ($SD = 0.70$) creating a mean score change of 0.36. For those who never lived in a different country, the Acceptance mean score moved from 3.32 ($SD = 0.78$) to 3.53 ($SD = 0.70$) creating a mean score change of 0.20. These results indicated that the Acceptance score for those who lived in a different country improved significantly after training, more than those who never lived in a different country. Moreover, the issue of Acceptance was resolved, after training, only for those who lived in different country.

After the training, the mean Cognitive Frame-shifting score for those who lived in a different country moved from $M = 3.14$ ($SD = 0.72$) to $M = 3.52$ ($SD = 0.65$) creating a mean score change of 0.38. Those who never lived in a different country, there Cognitive Frame-shifting cluster mean moved from 2.73 ($SD = 80$) to 3.05 ($SD = 0.79$) creating a mean score change of 0.32. These results indicated that the Cognitive Frame-shifting cluster for those who lived in a different country improved significantly, after training, more so than those who never lived in a different country. Moreover, the issue of Acceptance was resolved, after training, only for those who lived in different country. However, the issue of Cognitive Frame-shifting was not resolved for both groups.

After the training, the mean Cultural Disengagement score for those who lived in a different country moved from $M = 4.21$ ($SD = 0.81$) to 4.42 ($SD = 0.72$) creating a

mean score change of 0.21. Those who never lived in a different country, there Cognitive Frame-shifting mean moved from 4.20 ($SD = 0.75$) to 4.09 ($SD = 0.90$) creating a mean score change of -0.11. These results indicated that, after training, the Cultural Disengagement for those who lived in a different country improved while the Cultural Disengagement for those who never lived in a different country slightly regressed. Table 15 shows the mean scores for the IDI scores by the time lived in different country.

Table 15

Pre- and Post- IDI scores by Time Lived in Another Country: ANCOVA

IDI Scales	Experience	Pre-test	Post-test	F- statistics	p value
Perceived Score	NeverLived	121.17	126.86	0.80	0.37
	Lived	122.25	128.73		
Developmental Score	NeverLived	97.56	109.84	0.48	0.49
	Lived	96.47	111.03		
Orientation Gap	NeverLived	23.61	17.01	0.20	0.65
	Lived	25.78	17.70		
Denial	NeverLived	4.34	4.59	0.01	0.93
	Lived	4.35	4.60		
Avoidance	NeverLived	4.51	4.72	0.19	0.67
	Lived	4.55	4.70		
Defense	NeverLived	4.43	4.68	0.01	0.95
	Lived	4.31	4.62		
Reversal	NeverLived	4.09	4.28	0.14	0.71
	Lived	3.82	4.18		
Minimization	NeverLived	2.55	3.20	0.01	0.94
	Lived	2.68	3.29		
Similarity	NeverLived	2.35	3.15	0.02	0.88
	Lived	2.62	3.28		
Universalism	NeverLived	2.79	3.27	0.06	0.81
	Lived	2.76	3.29		
Acceptance	NeverLived	3.32	3.53	5.52	0.02*
	Lived	3.67	4.03		
Adaptation	NeverLived	2.70	2.94	2.61	0.11
	Lived	3.19	3.41		
Cognitive Frame-shifting	NeverLived	2.73	3.05	3.84	0.05*
	Lived	3.14	3.52		
Behavioral Code-shifting	NeverLived	2.68	2.86	1.57	0.21
	Lived	3.23	3.32		
Cultural Disengagement	NeverLived	4.20	4.09	4.19	0.04*
	Lived	4.21	4.42		

* $p \leq .05$

Level of education. A series of one-way analysis of covariance (ANCOVA) was carried out to examine the change in the pre- and post-training IDI as it relates to participants' level of education. As shown in Table 16, the ANCOVA results showed a statistically significant difference between the pre- and post-training IDI scores on Avoidance cluster $F(1,75) = 5.25, (p = .025)$.

After the training, the Avoidance mean score for those who have an undergraduate degree or a high school diploma moved from $M = 4.64 (SD = 0.39)$ to $M = 4.95. (SD = 0.13)$ creating a mean score change of 0.31. The Avoidance mean score for those who have a graduate degree moved from $M = 4.51 (SD = 0.52)$ to $M = 4.65 (SD.= 0.42)$ creating a mean score change of 0.14. These results indicated that the Avoidance issue for those who have an undergraduate degree or a high school diploma improved significantly, after training, than those who have a graduate degree.

Table 16

Pre- and Post IDI Scores by Level of Education: ANCOVA

IDI Scales	Education	Pre-test	Post-test	F- statistics	p value
Perceived Score	High+University	120.04	126.11	0.037	0.849
	MA+PhD	121.99	127.97		
Developmental Score	High+University	94.89	107.75	0.074	0.786
	MA+PhD	97.57	110.86		
Orientation Gap	High+University	25.14	18.36	0.09	0.76
	MA+PhD	24.42	17.11		
Denial	High+University	4.46	4.62	0.188	0.666
	MA+PhD	4.33	4.60		
Disinterest	High+University	4.33	4.38	3.046	0.085
	MA+PhD	4.20	4.54		
Avoidance	High+University	4.64	4.95	5.251	0.025*
	MA+PhD	4.51	4.65		
Defense	High+University	4.37	4.74	0.822	0.368
	MA+PhD	4.44	4.64		
Reversal	High+University	3.90	4.21	0	0.989
	MA+PhD	3.95	4.24		
Minimization	High+University	2.49	2.95	1.35	0.249
	MA+PhD	2.64	3.29		
Similarity	High+University	2.32	2.75	3.023	0.086
	MA+PhD	2.49	3.30		
Acceptance	High+University	3.40	3.68	0.007	0.936
	MA+PhD	3.49	3.75		
Adaptation	High+University	2.57	3.03	0.111	0.74
	MA+PhD	2.98	3.17		
Cognitive Frame-shift	High+University	2.69	3.23	0.169	0.683
	MA+PhD	2.94	3.24		
Behavioral Code-shift	High+University	2.47	2.87	0	0.995
	MA+PhD	3.01	3.12		
Cultural Disengagement	High+University	3.98	4.02	0.195	0.66
	MA+PhD	4.25	4.28		

* $p \leq .05$

Pre- and Post-Training Orientation Gap

The following section examined the relationship, between participating in the leadership training program and reducing the discrepancy between the intercultural sensitivity Perceived and Developmental scores.

A dependent *t* test was conducted to examine whether there were any differences in the mean Orientation Gap score between the pre- and post-training scores. As Shown in Table 17, a statistically significance difference was found between the pre- and post-training Orientation Gap scores $t(85) = 7.75, (p=.00)$. After training, the mean Gap score moved from $M = 24.63 (SD = 10.23)$ to $M = 17.75 (SD = 10.48)$ creating a mean score change of 6.88. Although the post-training Orientation Gap scores was significantly less than the pre-training scores, it was still more than 7 points which indicated a continued overestimation of the intercultural competence.

Table 17

Pre- and Post –Training Orientation Gap: Paired t Test (dependent t)

pre/post		Mean	SD	<i>t</i> (df)	<i>p</i> value
Gap	Pre	24.63	10.23	7.75 (85)	.00*
	Post	17.75	10.48		

* $p \leq .05$

Pre- and Post-Training IDI Subscale Scores and Demographic Variables

The following section examined the second part of the last research question which intended to investigate the differences, and extent, between pre- and post-training Orientation Gap scores as related to demographic variables. A series of one-way analysis of covariance (ANCOVA) was carried out to examine the change in the pre-

and post-training IDI scores as it relates to participants' Orientation Gap. As shown in Table 18, the ANCOVA results showed a statistically non-significant difference between the pre- and post-training IDI scores. These results indicated that the difference between the pre- and post-training Orientation Gap was not related to participants' age, gender, experience living in different country, or level of education.

Table 18

Gap Score by Demographic Variables: ANCOVA

Variable	Category	Pre	Post	<i>F</i> (df)	<i>p</i> value
Gender	Male	26.46	19.97	1.01	0.32
	Female	23.37	16.10	(1,81)	
Age	40 or younger	22.58	16.57	0.11	0.74
	41 or older	25.55	18.00	(1,79)	
Education	High+University	25.14	18.36	0.09	0.76
	MA+PhD	24.42	17.11	(1,75)	
Lived in another country	NeverLived	23.61	17.01	0.20	0.65
	Lived	25.78	17.70	(1,77)	

Chapter Five: Summary and Discussion

In the 21st century, intercultural competence is a central skill necessary for educational leaders to better serve the growing ethnic and racial diversity of their student population. The IDI was used in this study to measure the intercultural competence of educational leaders.

This chapter presented summary of the study's major findings and interpretation, implications of the findings, and limitations of the study. The chapter concluded with recommendations for practice and future research.

Summary of the Study

This exploratory, quantitative study intended to investigate the level of intercultural sensitivity of a group of educational leaders in northern Minnesota; examine relationship between the change of the intercultural sensitivity and participation in an intercultural leadership training program; and explore the association of intercultural sensitivity with demographical or background characteristics (gender, age, and previous experience living in another country).

Research Major Findings and Interpretation

The major research findings were derived from the pre-and post- training IDI data results. The following section presented and interpreted the findings of the pre-training, pre- and post-training results, and the pre- and post-training Orientation Gap results. Moreover, the relationship between the demographic variables and the IDI results were further interpreted.

Pre-Training Findings and Interpretation

Statistical analysis from this study found that 26% of the participants attained an IDI score in the ethnocentric phase of the developmental continuum. Thirteen percent of the participants scored in the ethnorelative phase of the IDI developmental continuum. More than half of the participant 62% scored in the Minimization transitional stage. The pre-training Developmental score mean was 96.88 ($SD = 15.98$). This score was below 100, the mid-point of the Minimization stage (85.00–114.99) of the IDI. The Developmental Model of Intercultural Sensitivity (DMIS) considers Minimization as an ethnocentric stage, as well as the first two versions of the IDI. However, in a recent study, Hammer (2011) found Minimization to be a transitional stage between ethnocentrism and ethnorelativism. Minimization is considered the last attempt to hold-on to ethnocentricity. In this study, the pre-training Development score was 96.88 and that places participants in Minimization stage. As seen in Table 19, this finding was consistent with the finding of previous studies.

Table 19

Summary of IDI Developmental Scores in Recent Research

Researcher	Participants	Sample Size	Mean	
			Pre-test	Post- test
El Ganzoury (2012)	K-12 Administrators, Teachers, and staff	86	96.88	108.53
Yuen (2010)	Hong Kong secondary school teachers	386	82.83	
Bayles 2009	Elementary teachers in bilingual schools	233	95.09	
Davis (2009)	Foreign student advisors	300	103.85	
DeJaegher and Cao (2009)	K-12 educators in an urban district	86	103.87	110.77
Kobayashi (2009)	Participants at the annual Worldwork Seminar	61	95.86	99.06
Mahon (2009)	Teachers	88	96.60	
Paige et al. (2009)	Study abroad university students	629	85.90	91.17
Keefee (2008)	Study abroad (short- term) college students	69	91.52	90.20
Frethiem (2007)	Educators working in an American international school	58	98.64	

The placement of educational leaders in Minimization means that although they can recognize cultural commonalities, they are “challenged when complex cultural differences need to be adapted to through deeper understanding of the values and

behavior patterns of the other cultural community” (Hammer, 2011, p. 476). In this case, cultural differences are minimized and one’s own native culture is assumed to be universal.

In a school context, Minimization can prevent educators from understanding and appreciating cultural differences. Instead, educators in Minimization stage apply universal values to their educational practice and underestimate cultural differences. Accordingly, educational leader in Minimization might superficially deal with cultural differences, for example, by hosting international food festivals in their schools instead of adopting a comprehensive multicultural curriculum revision. Several scholars warned against minimizing cultural differences, as the practice hinders the learning process of students from non-dominant cultures (Bayles, 2009; Hammer, 2011, and Hernandez & Kose, 2011). In addition, educational leaders in Minimization “may remain persistent in correcting others behaviors to match their still ethnocentric expectation” (Hernandez & Kose, 2011, p. 5). This could be a major barrier towards the development of intercultural sensitivity. In general, Minimization is a stage of minimizing cultural difference where “elements of one’s own cultural worldview are experienced as universal” (Hammer, Bennett, & Wiseman, 2003, p. 424).

Minimization can either take the form of Universalism or Similarity. In Universalism (physical universalism), similarity of people’s biological physicality is extended to assume universal needs and motivations for everyone. In Similarity (transcendent universalism), philosophical concepts and the applicability of certain political, spiritual, or economic concepts are assumed to be universal among everyone.

The literature warned that when people from dominant cultures fall in the Minimization stage, as the majority of this study's participants (93%) identified themselves as not from an ethnic minority, "they may become insistent about correcting others' behavior to match their expectations" (Hammer, Bennett, & Wiseman, 2003, p. 424). Moreover, they might not even recognize their own culture. Accordingly, people from different non-dominant cultures, whether they are students, parents, or teachers in the school district, may be trivialized or romanticized.

The substantial gap between participants' Developmental and Perceived orientation was surprisingly high (24.63). This finding suggested that the participants have an unrealistic inflated perception of their intercultural performance as educators in highly diverse student populations. Accordingly, these educators are not aware that they are still cognitively and behaviorally operating from their own cultural beliefs and values. Bennett (2009) asserted that self-awareness is an integral precursor of intercultural learning. Moreover, without the "mental baseline" of recognizing one's own culture(s), it will be hard to recognize and manage cultural differences (Bennett, 2009).

Gender. This study attempted to explore whether there was a relationship between demographic factors and the level of intercultural sensitivity. The finding of this study, with regard to gender, revealed no significant differences between the IDI Perceived, Developmental, subscales, and clusters scores of males and females except for Cultural Disengagement scores. Cultural Disengagement is not a developmental

stage of the IDI continuum and it refers to the degree one experiences the feeling of alienation from their own culture.

Cultural Disengagement is a separate dimension of identity development and is not conceptually located along the intercultural developmental continuum. Cultural Disengagement refers to the degree one experiences the feeling alienation from their own culture. Hammer (2011) found that Cultural Disengagement is correlated to Reversal “as it is likely capturing a shared sense of emotional distance from one’s own cultural group” (p. 481). Interestingly, the results indicated that there was a statistical significant difference between males and females in the Cultural Disengagement subscale. Unlike the male group, the issue of Cultural Disengagement was resolved for the female group. For the male group, Cultural Disengagement score was unresolved and relatively low compared to the female participants in the study. It was hard to explain the significant difference in the cultural disengagement scores between males and females and further research is need to explore this area.

Age. Another interesting finding related to age. The results indicated that there was a statistical significant difference between the older and the younger group in Minimization, particularly in the, Similarity cluster and Cultural Disengagement subscale. Similarity cluster and Universalism cluster issues are just subscales from Minimization. When the Similarity cluster is not resolved, this indicates that philosophical concepts and the applicability of certain political, spiritual, or economic concepts are assumed to be universal among everyone. Although the Minimization and Similarity cluster were unresolved for both groups, the younger group’s score on

Minimization was higher than that of the older group. This indicated that younger group's issue of Minimization was relatively more resolved than the older group. Particularly, the mean Similarity cluster for the younger group was higher than that of the older group. This may be related to education, where younger people may have participated in some kind of intercultural classes, training, or events. As for the older group, they might not have had such classes or training back then in school. Another explanation for the difference between the two groups could be the increasing diversity in the United States and the advancement of communication technology. Accordingly, younger group might have more exposure to different cultures than the older group.

Moreover, older group scored higher on Cultural Disengagement, indicating a resolved stage on that subscale, while the younger group was unresolved on the same subscale. As mentioned earlier, Cultural disengagement is an identity concept and not an intercultural developmental concept. Accordingly, this finding might indicate that as we grow older, we tend to reconcile with our cultural identity and the feeling of alienation from our own culture diminish.

Experience living in a different country. Those who lived in different country scored significantly higher than those who never lived in a different country on Acceptance, Adaptation, Cognitive Frame-shifting and Behavioral Code-shifting. Although, both groups were not resolved on the mentioned subscales, this finding indicated a significant difference between the two groups. An unresolved Acceptance subscale means failure to recognize cultural differences from the standpoint of the other culture. In addition, an unresolved Acceptance issue means failure to recognition of

one's cultural patterns and position. In a school context, an unresolved Acceptance issue could hold educators from stepping out of the Minimization stage and understanding and appreciating cultural differences. Instead, educators in Minimization stage apply universal values to their educational practice and underestimate cultural differences.

Resolving of the Acceptance issue means a deeper recognition of cultural differences from the standpoint of the other culture. In addition, resolving the Acceptance issue means more recognition of one's cultural pattern and recognizing "one's own ethical position as equally valid as "other several possible positions, depending on the cultural context" (Landis, Bennett, & Bennett, 2004, p. 156). The findings from this study indicated that those who lived in a different country have better understanding that "behaviors and values, including their own, exist in idiosyncratic cultural contexts and experience their own culture as just one of a multitude of equally complex worldviews" than those who never lived in a different country (Hernandes & Kose, 2010p. 5). In an educational organization, those who had experienced living in a different country will better recognize the value of diversity, as they resolve their Acceptance issue. Furthermore, they could put serious efforts to start the dialogue about policies and procedures that hinder the diversity efforts. However, appropriate actions needed to better serve diverse student populations will still be unclear in the Acceptance subscale.

Another statistical significance on the Adaptation subscale between those who lived in a different country and those who did not live in a different country was detected. Those who lived another country were relatively more resolved on the

Adaptation issue than those who did not have experience living in a different country. It seems to indicate that when we live in a different country we perhaps adapt cognitively and behaviorally relatively more than those who never experienced living in a different country. This adaptation means that we can think and act outside our own cultural context (Landis et al., 2004). A resolved Cognitive Frame-shifting cluster (cognitive adaptation) means a developed ability to shift our worldview to view and experience other cultures more through the lens of the other cultures. Bennett referred to this cognitive state as the *cultural empathy*. However, it is important to note that a resolved Cognitive Frame-shifting does not mean forfeiting one's own cultural values, beliefs, or principles (Hammer, 2008). Behavioral Code-shifting cluster (behavioral adaptations) means the ability to "develop a perceptual set of categories of cultural difference as a new lens within which to sufficiently shift your perspective and adapt behavior to a culturally different context in ways that allow you to approximate the cultural experience of the other" (Moodian, 2009, p. 210). Paige, Jacobs-Cassuto, Yershova, and DeJaeghere (2003) referred to behavioral adaptation as the highest stage of intercultural development where one starts to walk the talk and that "requires a substantial amount of intercultural experience, as well as a high level of maturity and sophistication in processing this experience" (p. 483).

In an educational setting, resolving the cognitive and behavioral adaptation issue means that educational leader will put serious efforts to promote high expectations for diversity. These efforts will include eliminate stereotypes, build a system that affirms students' cultural background, hold high expectations for all students, and promote high

expectations for diversity by embracing and affirming all students' cultures (Hernandez & Kose, 2011).

Level of education. The finding of this study with regard to the level of education factor revealed a statistical significant difference on the Adaptation and specifically, the Behavioral Code-shifting cluster between the two groups of participants based on their level of education. The first group of participants had a high school or undergraduate degree, while the second group had a graduate degree. The findings seem to indicate that those who had a graduate degree are relatively more resolved on the issue of Adaptation and specifically, Behavioral Code-shifting than those who had an undergraduate degree or less.

This finding was extremely important to indicate that the higher the level of education we have, the more our behavioral adaptation toward cultural differences seems to improve. However, it is important to note that both groups were not resolved on either the Adaptation or the Behavioral Code-shifting issues.

Another interesting finding was the issue of cognitive adaptation between the two groups of participants, based on their level of education, did not reveal any significant difference. Although the data indicated a significant difference in the issue of behavioral adaptation, the cognitive adaptation was not significantly different in the two groups of participants. This could indicate that participants with higher level of education might have more practical skills dealing with cultural differences than the other group; yet they are not significantly different, than the other group, when it comes to empathy to cultural differences (cognitive adaptation). It was hard to interpret this

finding. However, it might be because those with higher level of education might be working with systems that enforce culturally responsive behaviors, yet the cognitive component was missing.

Pre- and Post-Training Findings and Interpretation

It is important to be cautious when interpreting the pre-and post-training finding and not to assume a causal effect of the training program. The lack of a control group does not allow such a conclusion.

The purpose of the second question was to examine the relation between participating in an intercultural training and developing the participants' intercultural sensitivity. The findings of the pre-and post training showed statistically significant differences between the Developmental, Perceived, and IDI subscales and clusters mean scores. After training, the Developmental scores were improved along all the IDI stages. After training, the Perceived scores were improved along all the IDI stages. Before training, 62% of the participants were in the Minimization stage, 11% were in the Acceptance stage, and only 2% were in the Adaptation Stage. After training, only 45% of participants were in the Minimization stage; the percentage of participants in acceptance increased dramatically to 37%; and the percentage of participants in Adaptation moved to 9%. This could indicate the training could be associated with the development of the intercultural sensitivity of the educational leaders who participated in this study.

The Perceived scores also improved significantly. Before training, 79% of the participants though they were in the Acceptance stage, 9% though they were in the

Adaptation stage, and only 12% thought they were in the Minimization Stage. After training, 57% of participants thought they were in the Acceptance stage; the percentage of participants who thought they were in Adaptation increased dramatically to 38%; and the percentage of participants who thought they were in Minimization moved to 5%. The improvement of the Perceived score should not be regarded as a positive development because it indicated “self-unawareness” or an unrealistic perception that does not nearly match the real developmental score. For this study, the term *self-unawareness* was coined to emphasize the importance of this aspect. If we are in the Minimization stage and perceive ourselves to be in the Acceptance or Adaptation stage, we will have no reason to put some efforts to improve our intercultural competence. The false self satisfaction of our intercultural competence could hinder our development as well serve as a source of training resistance. The issue of Orientation Gap was further explored in the third question.

Moreover, a statistically significance difference was found between all the mean subscale scores except for Behavioral Frame-shifting and Cultural Disengagement. This finding indicated that post-training scores improved significantly over the pre-training scores. The post-training mean scores for the issues Denial, Disinterest, Avoidance, Defense, and Reversal were resolved. There was a significant improvement between the pre-and post-training scores for the issues of Minimization, Acceptance, and Adaptation. However, it seems that the pre- and post-training issues of Minimization, Acceptance, and Adaptation were unresolved. This indicated that although there was a significant improvement on almost all the IDI subscales and cluster scores, the issues on

Minimization, Acceptance and adaptation subscales stayed unresolved. As mentioned earlier, Minimization is considered the last attempt to hold-on to the ethnocentric mindset. An unresolved Minimization issue means that educational leaders tend to minimize cultural differences and assume their own cultural beliefs and values to be universal.

In a school context, an unresolved Minimization issue could at times prevent educators from understanding and appreciating cultural differences. Accordingly, this suggested that they apply universal values to their educational practice and underestimate cultural differences. Moreover, educational leaders with an unresolved Minimization issue may at times insist on correcting others' behaviors to match their own cultural expectations. They could view their role as facilitators to help the assimilation of different culture into the mainstream universal culture.

An unresolved Acceptance subscale could mean failure, at times, to accept "equal but different complexity of others" (Bennett & Bennett, 2004, p. 155). Bennett identified the stage of Acceptance as "dilemma of paralysis". At the Acceptance stage people have just stepped out of the ethnocentric world view to recognize other equal and valid cultures, yet they are not sure what to do. In a school context, educational leaders who are unresolved on the issue of Acceptance will still be unable to recognize other cultural differences as equal and valid. Consequently, people from different non-dominant cultures, whether they are students, parents, or teachers, may be trivialized or romanticized.

Another interesting finding was that the issue of Behavioral Code-shifting did not significantly change after the training. Although the data indicated a significant improvement in the issue of Cognitive Frame-shifting after the training, the behavioral adaptation did not significantly improve. This could indicate that, after the training, participants still do not have practical skills to adequately handle cultural differences and put their knowledge (cognitive) adaptation into practice. More efforts are needed to equip educational leaders with practical skills necessary to address diversity issues within their schools.

This study attempted to explore whether there was a relationship between demographic factors and the development of the intercultural sensitivity level after participating in intercultural leadership training.

Gender and age. The finding of this study with regard to gender and age revealed no significant differences between the IDI Perceived, Developmental, and subscales scores of males and females. These results indicated that although both males and females changed significantly from the pre- and post-training, there was non-significant difference between males and females. Similarly, the results indicated that there was non-significant difference between the different age groups.

Experience living in a different country. After training, the Acceptance, Cognitive Frame-shifting and Cultural Disengagement scores for those who lived in different country improved significantly more than those who never lived in a different country. This finding indicated that those who lived in a different country have relatively better understanding that “behaviors and values, including their own, exist in

idiosyncratic cultural contexts and experience their own culture as just one of a multitude of equally complex worldviews” than those who never lived in a different country (Hernandes & Kose, 2011. p. 5).

After training, the issue of Acceptance was resolved for the group who lived in a different country. Resolving of Acceptance issue means a deeper recognition of cultural differences from the standpoint of the other culture. In addition, resolving the Acceptance issue means more recognition of one’s own cultural pattern and recognizing “one’s own ethical position as equally valid as “other several possible positions, depending on the cultural context” (Landis, Bennett, & Bennett, 2004, p. 156). The finding from this study indicated that those who lived in a different country have better understanding that “behaviors and values, including their own, exist in idiosyncratic cultural contexts and experience their own culture as just one of a multitude of equally complex worldviews” than those who never lived in a different country (Hernandes & Kose, 2011. p. 5). In an educational organization, those who had experienced living in a different country will better recognize the value of diversity, as they resolve their Acceptance issue. Furthermore, they could put serious efforts to start the dialogue about policies and procedures that hinder the diversity efforts. However, appropriate actions needed to better serve diverse student populations will still be unclear in the acceptance subscale.

Another statistically significant finding appeared on the Cognitive Frame-shifting cluster scores. It is important to note that, even after training, both groups were not resolved on the Cognitive Frame-shifting cluster. After training, those who lived in

different country improved significantly more than those who never lived in a different country. This finding indicated that, after training, those who lived in a different country relatively developed better empathy to cultural differences than those who never lived in a different country. As mentioned earlier, cultural empathy is the ability to think outside of one's cultural context and shift one's worldview to view and experience other cultures more through the lens of the other culture.

Although the data indicated a significant improvement in the issue of Cognitive Frame-shifting cluster adaptation after the training, the Behavioral Code-shifting did not significantly improve. This could indicate that, after the training, participants still do not have practical skills to adequately handle cultural differences and put their empathy (cognitive adaptation) into practice. More efforts are particularly need to equip educational leaders with practical skills necessary to address diversity issues within their schools.

Finally, the findings for this study with regard to experience living in a different country indicated that, after training, the Cultural Disengagement for those who lived in a different country improved, while the Cultural Disengagement for those who never lived in a different country slightly regressed. It seems that, after the training, those who never lived in a different country felt alienated from their own culture. Hammer (2008) explained this feeling of alienation as "a sense of being disconnected and not feeling fully a part of one's cultural group" (p. 210). Hammer further explained that this feeling could result from "particular mooring" where our study participants who never lived in a different country "need to reestablish identity in a way that encompasses their

broadened experience” (Hammer, 2008, p. 210). Cultural disengagement could also result from “an individual’s collective experience of being rejected or made to feel deviant from his/her own cultural group” (Hammer, 2008, p. 210). This finding is very important to highlight before designing any intercultural training program. Intercultural trainers need to recognize that participants with different experiences and developmental levels may find some contents very challenging, alienating, and threatening. Bennett (2009) eloquently illustrated an example of a challenging training as a “training began with powerful discussion about racism for a group of learners in ethnocentric stages” (p. 99). Bennett warned that training could be highly challenging to the extent that participants could flee the learning context.

Level of education. The finding of this study with regard to the level of education factor revealed a statistical significant difference on the Avoidance cluster. An unresolved Avoidance issue means physical and psychological avoidance of cultural differences and holding one’s own culture as central to reality. It is important to note that both groups were resolved on the Avoidance issue. After training, the Avoidance score for those who held an undergraduate degree or less improved significantly more than those who held a graduate degree. This finding was unexpected. Those who held an undergraduate degree or less, improved significantly on the Avoidance issue over those who held a graduate degree. The reason behind this finding could be those who only have an undergraduate degree had more room to improve. Another explanation could be as we acquire higher levels of education, we become more confident and might acquire a false feeling of intercultural competence.

Pre- and Post-Training Orientation Gap

The purpose of the third question was to find out the relationship between participating in the leadership training program and reducing, if any, the discrepancy between the intercultural sensitivity Perceived and Developmental orientation scores. A statistically significance difference was found between the pre- and post-training Orientation Gap scores. The post-training Orientation Gap scores was significantly less than the pre-training scores. However, the post-training Orientation Gap still remained at more than 7 points. The substantial post-training Orientation Gap suggested that the educational leaders who participated in the intercultural leadership training still maintained an overestimated and unrealistic view about their ability to effectively handle the increasing diversity of student population.

Jackson (2008) explained that people “may lack sufficient metacognitive ability to be aware of their incompetence and this could result in inflated self-perceptions” (p. 357). Accordingly, Jackson suggested promoting deeper level of self-awareness could help people recognize their limitations. Bennett (2009) asserted that in order to recognize and effectively manage cultural differences, one needs to first have a mental baseline for one’s own cultural beliefs and values. This mental baseline knowledge is what Bennett called “cultural self-awareness” which is a crucial precursor of intercultural competence (Bennett, 2009, p. 5). Accordingly, it is important that intercultural trainers start helping learners to recognize their own cultural differences as “the first step in the process of moving through ethnocentric phases is to become more

aware of our own assumptions, cultural values and beliefs” to facilitate the development of their intercultural competence (Lewis & Viato, 2007, p. 246).

Findings from the pre- and post-training Orientation Gap scores showed that the post-training Orientation Gap scores was significantly less than the pre-training scores. After training, the mean Gap score moved from 24.63 to 17.75 creating a mean score change of 6.88. This could indicate that, after training, participants’ perception about their cultural competence became more realistic. However, it is important to note that although the post-training Orientation Gap scores was significantly less than the pre-training scores, it is still more than 7 points which indicated a continued overestimation of the intercultural competence. With regard to the finding from the pre- and post-training Orientation Gap scores as it relates to demographic variables, the pre- and post-training data unexpectedly showed a statistically non-significant difference between the pre- and post-training IDI Orientation Gap scores. This finding indicated that participants’ age, gender, experience living in different country, or level of education were not related to the pre- and post-training Orientation Gap score change.

Implications of the Findings

The racial achievement gap reflects how different minority students have been marginalized in the public school systems. While diversity poses a challenge for urban and suburban schools, it also provides an opportunity for educational leaders who could play critical roles in developing school cultures that respect and value diversity. In order to succeed in this endeavor, educational leaders need to operate from an ethnorelative mindset, from the Acceptance or Adaptation stage of intercultural competence.

Preparing educational leaders for this role is crucial to develop their ability to examine and reflect on their worldview around cultural difference. If school districts are truly devoted to diversity, an intercultural competence workforce of educational leaders and educators will continuously work on improving and assessing the learning experience of minority student.

In this study, the placement of educational leaders in Minimization means they could view their role as facilitators to help the assimilation of different cultures into the mainstream universal culture and to correct others' behaviors to match their own cultural expectations. These unintentional actions could have a negative impact and divorce minority students from their culture and community. Previous research asserted that, "Many of the aspects of diversity initiatives will succeed only if acceptance level has been achieved, or ideally adaptation. Recruiting, interviewing, hiring, retaining, coaching, participating in teams, conducting appraisals, and managing all aspects of cultural difference require ethnorelative individuals" (Landis, Bennett, & Bennett, 2004, p. 162).

The majority of participants in this study reported not being from an ethnic minority. This finding raises the alarm about the lacking of recruitment of educational leaders from diverse ethnic and cultural backgrounds. This underrepresentation of minority educational leaders poses a major barrier to diversity in the public school system.

Another implication of the finding was the significant disparity between the actual Developmental level and the Perceived level of intercultural competence could

mean an overestimated and unrealistic view about the educational leaders' ability to effectively handle the increasing diversity of their student population. This unrealistic, inflated perception of intercultural performance could hinder educational leaders from recognizing the need for developing their intercultural competence.

These findings were useful to inform policies and practices of this particular educational district to the importance of developing the levels of intercultural competence. The current intercultural competence level of our participants may reflect an urgent need for effective intercultural professional development specifically designed to match the particular developmental stage of the participants.

The process of developing the intercultural competence of educational leaders is complex and vague. Hence, an ongoing and systematic assessment is needed to include all administrators, teachers, and staff.

Limitations of the Study

The limitations of this study were consistent with those typically encountered in a not true experimental design (Torchim, 2006). Participants were not randomly selected and were limited to educational leaders who participated in the intercultural leadership training. Since there was no opportunity to assign a control group, it was not possible to assume any causal relationship between the findings and the participation in a training program. Moreover, the findings of this study could not be generalized to all educational leaders in this district, or to other educational leaders in any other school district. In order to eliminate any kind of bias, the study was designed to prevent any kind of communication between the researcher, the trainer, and the IDI administrator.

Accordingly, the context of the training was not known to the researcher. Moreover, to protect the anonymity of the participants, all identifiers were omitted. Concerns about privacy and anonymity of the participants prevented the researcher from adding a qualitative component to the study. Using a mixed method could have added a more depth and breadth to the study. These limitations indicated the importance of replicating this research, and adding a qualitative component to it to explain the findings.

Recommendations for Practice

The increasing diversity of student population in American public schools raises the need for educational leaders to be critically reflective upon their own cultural assumptions and practices. Accordingly, an Acceptance or Adaptation level of intercultural sensitivity is essential if educational leaders are to shake the existing policies and practices that have long affected the inclusion of minority student.

As school districts seek ways to meet the needs of the increasing diverse student populations by promoting intercultural competence, it becomes essential to understand what this actually means and how can it be accomplished. Moreover, it becomes more imperative to choose appropriate programs and trainings that fit their needs and goals, to maximize the positive impact of intercultural development.

Preparing educational leader for social justice requires a framework of three integral goals. The first goal is to develop critical conscious of educational leader about cultural differences including their own. The second goal is to equip educational leaders with evidence-based practices to address educational disparities. Finally, training

educational leaders for social justice requires practical skills to create inclusive and equitable schools (Capper, Theoharis, & Sebastian, 2006).

In order to achieve these goals, it is highly recommended that educational institutions start to use a conceptual framework such as the Developmental Model of Intercultural Sensitivity (DMIS) and instruments like the Intercultural Development Inventory (IDI) to:

- Identify the actual capacity to deal with cultural differences.
- Promote self-awareness and critical reflection
- Provide a fruitful conversational platform to discuss, recognize, and respond to cultural differences and concerns.

In addition, an intercultural instrument provides a benchmark assessment of the whole school district to pinpoint areas of development needed.

A needs assessment is crucial in order to tailor appropriate training programs toward meeting the participants' level of intercultural development. Additionally, it provides useful baseline for program evaluation for continuous monitoring and development.

Recommendations for Future Research

This study examined the levels of intercultural competence of educational leaders who participated in an intercultural leadership training. Although a cause-effect relationship cannot be suggested, the findings indicated a significant relationship between training and improving the level of intercultural competence. The results of the current research point to opportunities of further research to better understand the

dynamics of developing the intercultural of educational leadership. The current study established possible relationship between some demographic variables and IDI subscales issues. These possible relationships could pose an opportunity for further investigations and replications.

This research was designed as an exploratory study to be followed by subsequent studies related to intercultural development and training for educational leaders. Replication of this study is highly recommended with the integration of other components.

A longitudinal study would allow researchers to follow a group of educators over a period of time and examine changes related to training and other possible variables.

An important goal for future research is to conduct mixed methods studies to accumulate a larger database about values, beliefs and behaviors of educational leaders with regard to diversity and intercultural dynamics within their schools. Moreover, participants could be asked to describe and evaluate their intercultural training experience and recommend ways to improve it. Adding a qualitative component, like the IDI contextual questions or an interview, will allow deeper understanding, insight, and explanation to the quantitative results.

Replicating the same study on a larger scale to include the whole school district could open a new opportunities to better understand. Replication of this study in other school districts is encouraged.

Final Thoughts and Conclusion

Racial and ethnic achievement gap data have maintained persistent patterns of inequality at the national, state and district levels. In the 21st century, the growing diversity of the student population has posed a challenge for educational leaders to serve people from many different cultures. Educational leaders are required to promote inclusive practice and challenge norms that reinforce inequitable practices in schools. However, educational leaders are being called to respond to the needs of their diverse student population without practical skills or systemic knowledge of leadership strategies to succeed in multi-cultural schools.

As U.S. schools are becoming more diversified, educational leaders must move beyond their own traditional orientation; challenge the deeply embedded norms; and contest unexamined assumptions that have failed to address racial disparities in education. Educational scholars have been adopting leadership models from management and business fields, which favor notions of efficiency and productivity over effectiveness, equitable and inclusive schools. These leadership models adaptations have failed to address educational persistent disparities. Concerned with the glaring inequalities in public schools and persistent achievement gap, it is more than ever crucial to move the educational leadership beyond narrowly defined organizational goals to a new conceptualization of educational leader as an agent for social justice. In addition, it is crucial to transform schools from being just organizations to being a community where all students flourish. Educational leadership training must move beyond management training to include a new moral dimension of leadership for social

justice. Such training emphasizes the role of educational leaders as public intellectuals rather than technicians and bureaucratic agents. The ultimate goal of leadership training is not to develop a mere tolerance of diversity; rather it is to transfer educational leaders to be active agents for social justice and equality.

For educational leaders to succeed in their role as social justice agents, they must have an ethnorelative orientation of Acceptance or ideally Adaptation according to the DIMS. Previous research in the area of intercultural competence suggested that intercultural trainings could significantly improve the level of intercultural competence. Choosing the most effective training depends on the trainer's ability to incorporate appropriate knowledge, skills, and attitude base training that fits learner's readiness and developmental stage. As learners advance their cultural specific and culture general knowledge, it is important to move instructional approaches far beyond knowledge acquisition at the formal cognitive level; and integrate alternative approaches focused on skill and attitude development.

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