



## DOCTOR OF EDUCATION (EDD)

### Identifying and Measuring the Intercultural Competencies of Educators in International School Settings

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# Identifying and Measuring the Intercultural Competencies of Educators in International School Settings.

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A thesis submitted for the degree of Doctor of Education

University of Bath

Department of Education

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Word Count = 40,376

## Abstract

This study identifies and measures the use of twenty intercultural competencies (ICs), identified in the literature, and evaluates their use in four international school settings. The study has evaluated the competencies as having a positive effect on students when they are educated equitably and with a positive identification. In cases where there is a lack of intercultural competencies, there can be practice that is to the detriment of learning. This study advocates for international educators to resist cultural stereotypes and the anticipation of complexity and seek to positively mediate cultural influences in the international school classroom.

Jokikokko's (2010) definition of intercultural competency as 'professionalism in intercultural contexts,' is used throughout the study to evaluate good practice. Hornbuckle's (2015) discovery of the 'immersion assumption' in some international schools, where intercultural competency is assumed to develop through proximity to people of different nationalities, creates a different perspective to this practice. These two opposing perspectives are evaluated throughout the study along with a focus on adaptation to an international school context.

154 voluntary respondents from four international schools reflected upon their practice and gave an insight into the extent to which they have used the ICs. The twenty competencies have been grouped into four areas, intercultural awareness, understanding, sensitivity and ultimately learning. The competencies identified are focused on the intentions and actions of educators in fulfilling their roles to lead learning with students in international schools.

A survey was created to gather respondent reflections on intercultural practice in the twenty competencies. This quantitative data created the opportunity for comparison and evaluation of the measurement of the twenty intercultural competencies identified for the study. Qualitative data were collected with a questionnaire where respondents shared their personal and professional contexts. Cultural intelligence and the Cultural Intelligence Scale have been used as the theoretical model with which to develop a way of assessing the development of the respondents cognitive understanding that might influence intercultural practice.

A comparison of data in the four international schools shows that School B was more developed in creating the context for intercultural practice. Comparison of respondent groups and of the contexts for international educators showed a trend where intercultural competence lowered in the respondents third school, after 10-15 years in a school, and after 10-20 years living away from the home culture. Due to a lack of training in intercultural competencies, an Intercultural Competencies in International Schools, (ICIIS) model has been developed for professional development and school assessment.

## 1.0 Introduction

### 1.1 Overview of the purpose of the study

This study looks into the intercultural practices of educators in international schools. Known for the purpose of this study as 'international educators', this role is considered vital for educating international school students in an equitable and professional manner. This study is concerned with the intercultural consideration that educators make in their interaction with students in an international school context. Jokikokko (2010) refers to the process of development of intercultural competence and states that, "Intercultural competence is thus teacher's professionalism in intercultural contexts" (2010, p.26). This study has identified practices that educators might use as examples of professional practice when working with students in international schools.

The reflection of international educators who work in international schools has been sought to gain an understanding of intercultural practice from those who are responsible for the learning and development of the students. In contrast to the definition of intercultural competence relating to professionalism, the work of Hornbuckle (2013), gathered teacher's views of intercultural competence in an international school setting in Southeast Asia. Hornbuckle, concluded that an 'immersion assumption' could be present in many international schools. Hornbuckle states, "it is likely that most international school administrators share the "immersion assumption", and take for granted that intercultural learning is taking place simply because their teachers and students come from diverse backgrounds" (2013, p.149).

There are two aspects to the practice of an international educator that this study is concerned with in the data analysis. The first is the cognitive understanding of intercultural competencies and the practice that an educator demonstrates when reflecting on their role in an international school classroom, described by this study as an, 'intercultural learning context'. The second aspect of intercultural competence is the intercultural experiences of an educator, both professional and personal. These two important aspects of intercultural competence are considered as crucial in the connection between an educator and student and have framed the research project described below.

The purpose of the data collection was to identify twenty intercultural competencies, measure the use of these by the respondents, seek to compare this data to the personal and professional context of the respondents and evaluate cognitive understanding and the influence of context on intercultural competence in international school classrooms.

The intentions of each school, described in their mission statement, have been compared, and discussed. School B had a mission statement that used collective vocabulary and was seen in the data analysis to have higher overall intercultural competence as a group. The data shows that this school had the largest consideration for equitably educating students and field notes show that the school used the data produced, by their own respondent cohort, to plan improvements in their process for admissions and training of staff in intercultural competencies. The response to research question 4, 'Is there evidence in the data that intercultural competence differed in the four types of international school settings?' indicates that the School B group of respondents demonstrated a higher cognitive understanding of the intercultural learning context.

Due to a lack of training in this area of international education, information and skills to support educators in understanding the cultural aspect of bringing international people together, (e.g. fellow educators, students and their families), are not currently provided in most international schools. A comparison of nations and geographical locations often exists.

However, this study believes that the integration of people from different countries with different cultural identities, experiences, values and knowledge, (from within each of those countries), is important so that students can learn to understand their peers, friends and colleagues with respect for their identities and an accurate understanding of their individual life experiences.

For the purpose of this research, competencies have been created that address an awareness of students' lives and their cultural contexts, an understanding of the diversity of cultures within an international school classroom, sensitivity to the learners and their cultural values, and collates this into how intercultural learning can be identified within the organisation. As these competencies are not currently addressed within the international school field, an ICIIS (Intercultural Competencies in International Schools) Model for Professional Development has been created as an example of how international educators could be supported in their development of intercultural competence and to be 'professional in an intercultural context' as defined by Jokikokko (2010).

The intercultural competencies in this model, (ICs), were drawn from literature in the fields of international education, intercultural competencies, cultural intelligence and international schools. This literature can be seen in Appendix C on pages 96-99. Twenty ICs were created and a survey was used to investigate the different levels of intercultural practice that occurs in international schools. The survey questions can be seen in Appendix A on page 93. It is acknowledged that international educators may or may not have a cognitive understanding of intercultural contexts. In order to connect the study with the use of cognitive awareness of an intercultural learning context, cultural intelligence (GQ) is the theoretical basis upon which the competencies are connected and this connection is shown in Appendix B on pages 94 & 95.

Due to the lack of training in this area, it can only be hoped that those leading learning in international schools have developed a cognitive understanding of intercultural interactions and practice. The intention was to create a set of familiar and recognised competencies in intercultural awareness in the learning context, understanding of the intercultural interactions and, therefore, sensitivity of the diverse foci to create a platform for appropriate intercultural learning. The survey of twenty questions, apply directly to the ICIIS model of twenty competencies. If developed into a professional development course, any international school and international school staff could complete the survey and receive the data in the form of the model and identify which of the competencies were in use and where development might be required. The intention of this professional development model for schools would be to provide support where both positive or negative effects on student learning might occur.

## 1.2 Educators in International School Settings

One of the purposes of this study is to consider the motivation of educators to lead learning influenced by cultural awareness, understanding, and sensitivity so that intercultural learning can take place. The choice of an educator to adapt their practice from a school context with more familiar cultural practices, (for example, in their home culture or the culture where they trained as an educator), to an international school is important to this research. International educators make a choice to move internationally or to join an international school in their own home culture, and this can increase the complexity of the role due to the diversity of nationalities, languages, cultural backgrounds, values and knowledge within the life experiences of the students. The educator and student cannot assume a commonality of knowledge or cultural experience in an international school and this study seeks to highlight the effects of this situation and how a lack of cognitive awareness and intentional practice to connect with international students could impact learning.



Research into the use of intercultural competencies in international schools has in recent years developed and begins to indicate some of the common characteristics of educators who are inclined to have greater cultural consideration for students and their diverse life experiences. The question of whether cognition of intercultural learning contexts can be developed before intercultural life experiences, or is dependent on these experiences, both professional and personal, is considered throughout this study. Cushner and Mahon (2009) state,

If we are truly serious about preparing teachers and, subsequently, the pupils in their charge to be more intercultural competent, then we must understand the process of culture learning. Developing intercultural sensitivity and competence is not achieved in the cognitive only approach to learning that is common in most classrooms today, be it with children or preservice teachers. Culture learning develops only with attention to experience and the affective domain that is then linked to cognition. (Cushner & Mahon, 2009, p.316).

The 'affective domain' is considered by this study as part of the move to and between international schools. The move into an international context, after training in a national context, is the adaptive process that this study is interested in. It is the adjustment from and between cultures, schools and locations that is important in the development of cognition about the lives of students who might have had a similar experience. One question that is presented in this study is the element of responsibility that schools have to promote and develop intercultural competence. Should educators motivate themselves to adapt to the intercultural learning context in each school or should a responsible school organisation support this adaptation? Induction programs are often in place for orientation to the school, however, adaptation to the international and intercultural context would support educators in the development of intercultural competence. School B, the school with the highest levels of intercultural competence, used the data, (anonymously and from only their own respondent group), and applied it to their induction program. The School planned to increase the amount of student information from the previous school to the teachers.

This study considers if international educators can be expected to develop an understanding of the international learning context that is created by awareness, understanding and sensitivity of the students and their culturally diverse lives? And if international educators can develop the cognitive awareness of how cultures interact in the unique learning context of an international school classroom? The ability to take action to work with students with diverse cultural backgrounds and the motivation to understand their cultural perspectives are the professional practices that the hypothesis seeks to evaluate. Research shows that educators who are more inclined to have an understanding of the intercultural context have had cultural experiences themselves, (Walsh & Casinader, 2018; Jokikokko, 2010; Hirsch, 2016). These studies are discussed in the literature review as an example of intercultural practice in the field.

The outcome of the data collection indicated higher levels of intercultural competency with more experienced international educators who had worked in between 4 and 6 international schools. Respondents as a group who were in their third school had the lowest levels of intercultural competency. However, the argument that intercultural competency is dependent on intercultural experiences for cognition to develop is questioned as some respondents in the study who are new to international education also reflected upon their practice positively. This could be due to teacher training. A recent development is shown on page 30, where a small number of IB (International Baccalaureate) certification courses now address cultural or global contexts in undergraduate or post graduate education.

The analysis of data would suggest that there is a percentage of international educators who are not as motivated to understand the intercultural learning context in this study. Perhaps they have not developed a cognitive understanding of the lives of their students in the international classroom context. Mid-career educators replied consistently low throughout the survey. 50% of the respondents who responded with lower ICs indicated that they were likely or very likely to return to their home culture. As is discussed in the literature review, there can be many motivations for international educators to leave their national systems and return again. This study would propose that the cognitive understanding of a familiar home culture might draw some international educators away from international education to repatriate.

A responsibility that a school can take is to seek those educators who have engaged with the intercultural learning context with some cognitive ability and Hirsch's (2016) work on the importance of interviews to support effective recruitment supports this point. This study is interested in the possibility to determine educators who lack motivation to develop a cognitive understanding of the intercultural context. This might explain why some educators fail to adapt their practice in international schools. Educators who return home to familiar cultural contexts, where their cultural cognition is higher, is an interesting pattern. The question of cultural experience leading to cognition would be supported by this example of a lack of cognitive development. This is supported by Damascio (2012), and the somatic marker, where brain activity informs an individual of discomfort when in unfamiliar situations. And also, in the work of Hammer (2012), in the difference between ethnocentric or ethno-relative perspectives on one's own culture. The rise in intercultural competence in later career educators could be due to postgraduate education that might influence cognition.

The personal and professional contexts of the respondents were, therefore, important in the data collection methods to further investigate the contexts of the respondents within the four participating international schools. This is reflected in the hypothesis of this study.

### 1.3 Hypothesis and focus for the study

The hypothesis takes a positive approach for the awareness of international educators as competent in culturally diverse learning environments. This is a directional hypothesis, described by Creswell (2008), as giving direction to the research. The hypothesis that supported the development of the set of twenty intercultural competencies for use in international schools is;

‘Intercultural competencies are evident for all educators on a developmental scale from intercultural awareness, understanding, sensitivity to learning, according to personal and professional context’.

The hypothesis is created with the intention to recognise the skills, described here as competencies, used to mediate intercultural situations and affect student learning and positive development in the educational process.

The directional aspect of the hypothesis was a core part in the process of designing the research project. The motivation to research intercultural competence came from myself, as the author of the study. As a school leader in a position to recruit international educators, I am seeking those who are more likely to be motivated to adapt to the international context of each international school. I am also aware that I am seeking evidence of skills that international educators might not even be aware of. Jokikokko's (2010) definition of intercultural competence as, ‘professionalism in an intercultural context’ is useful, however, international educators might not be familiar with this practice or that they are asked to view it as professionalism unless the organization can be explicit.

The reality of the context where research takes place is seen as important when comparing studies in intercultural competencies. Comparing the ideology of intercultural competence described as professionalism, it is important to recognize that Jokikokko's (2010) research was with respondents who were graduates of a postgraduate qualification in Intercultural Competence. In contrast, Hornbuckle's research was with teachers in an international school in Southeast Asia. Hornbuckle states, "These teachers' views mirrored the "immersion assumption" that is common among international educators as well as business and political leaders who assume that spending time with people of different nationalities is enough for intercultural competence to develop" (Hornbuckle, 2015, p.23).

The directional hypothesis in this study could also be viewed as an assumption, however, it has been intended that the identification of four areas of intercultural competence values the development of each educator and seeks to understand how their personal context contributes to their practice. The study does not assume that there is practice occurring, rather it has identified twenty examples of intercultural practice that international educators can evaluate themselves upon.

Hornbuckle (2015) goes on to suggest that teachers should provide cultural mentoring for students, and that the results of his study suggest that teachers are not well equipped to do this, despite the teachers indicating that they have an intercultural skill-set, (2015, p. 23). This situation echoes the concern of Cushner (2012), about how prepared teachers are in developing intercultural pedagogical knowledge. The lack of training and professional development available for international school teachers in intercultural competence is reflected in the literature.

The focus on intercultural competence in this study is motivated by my own view, as author of this study, that the purpose of education is to ensure that students are equipped with the knowledge, skills and attitudes necessary to succeed in a world where cultural diversity is a part of daily life. In my experience as an international school educator there is an opportunity for international school leaders and teachers to infuse intercultural perspectives and competencies into their programs. If students around the world are going to learn to effectively negotiate cultural differences, teachers must be able to teach and model this with competency.

Pearce (2013), in writing about *Student Diversity: The Core Challenge to International Schools*, states that, "the crucial characteristic of international schools is the diversity of their students, and it is to this that practice should be responding. It is important to discover what constructs teachers use to categorize students' various needs" (2013, p. 61). Pearce's (2013) work has been central to this study due to the fact that he has focused on the students' experience in international schools and their identity formation. Pearce's call for cultural differentiation, (2013, p.77) is considered significant as a future skill that would support all students. This work features in the ICIIS Model and respondents were asked to respond to IC10, 'Willingness to learn Cultural Differentiation as a teaching skill.' This IC had the highest competency rate of 88% from the 154 respondents.

## 1.4 Development of the ICIIS (Intercultural Competencies in International Schools) Model

The table in Appendix A, on page 92 shows the twenty intercultural competencies identified for the ICIIS Model that have been created into questions for the respondent survey. The literature that supported each competency is identified in Appendix C on pages 96 & 99. The significance of the literature is discussed in the literature review along with relevant research and assessments of intercultural competence.

It is my personal observation that intercultural skills are not widely recognised in the international school industry even though many international educators have developed their practice and a variety of cultural considerations are made in international school classrooms. However, in job descriptions, interviews and appraisal systems, I have not experienced any of these skills. Intercultural competencies are viewed by this study as important to make international students feel connected, to have appreciation for student's diverse life experiences, and to ensure success of all students despite diverse cultural knowledge and understanding. These skills are reliant on the capacity of an educator to adapt to the cultural diversity of international school learners and to be able to treat each student equitably.

The potential success of all students learning the same curriculum, with many different stimuli and background bodies of knowledge, is challenging and yet many international educators facilitate this successfully. It is the consideration of this study that by defining twenty intercultural competencies in the ICIIS Model, many international educators could gain a more thorough recognition of their own intercultural competence. Educators could be encouraged to use these examples of intercultural practice and model intercultural awareness, understanding, sensitivity to create a context that is prepared for intercultural learning to occur.

Intercultural learning is viewed by this study as the new knowledge that students acquire drawing on diverse perspectives. From this basis, learning specific to geographical locations, events, populations and societies can be approached with intercultural awareness, understanding and sensitivity towards people and the cultural perspective they can contribute.

The data from the survey shows that the whole cohort of 154 respondents answered, IC7, 'Consider a student's home culture when monitoring behavior and learning' at a level of 75% competency. For a new student moving from a country far away, who might have grown up in a culture very different to the new location, it would be hoped that a higher level of competence could be possible in the future. A purpose of this study is to identify examples of good intercultural practice. Using the example of 'consideration towards the home culture of a student', an interculturally competent educator would understand that behavior might differ according to the expectations at home, learning styles might differ depending on school experiences and yet an equitable opportunity for success should still be possible.

The definition by Jokikokko (2010) of intercultural competence as 'professionalism' in an intercultural context is at the most competent end of a spectrum of intercultural competency development. It is acknowledged that the reality in some international schools is an 'immersion assumption' as described by Hornbuckle (2013). However, in the middle of this duality of perspectives is the actual practice. A combination of the positive aspects of members of an international school community integrating and the negative experiences when cultural practices and interaction are not given adequate consideration. It is for this reason that the theoretical basis of the ICIIS Model is based on the Cultural Intelligence Scale (CQS) (Ang et al., 2015), as described below. Cultural Intelligence is a relatively new concept to education and identifies the metacognitive, cognitive, motivational and behavioural aspect of our work in intercultural learning contexts.

Deardorff's (2009) work and insight into the processes of development in intercultural competence has been significant for this study. This work highlights the importance of appropriate intercultural competency assessment design for the organisation where the assessment will take place. Deardorff recommends a clear definition of intercultural competency for the assessment context. The glossary below includes a definition of intercultural competence created for the context of this study.

## 1.5 Glossary of terms

- **Cultural Intelligence** – ‘the capability of an individual to function effectively in situations characterized by cultural diversity,’ Ang and van Dyne, (2008b, p.3)
- **Competence** ‘Competence is defined by the oxford dictionary as; ‘The ability to do something successfully or efficiently.’ (<https://www.lexico.com/en/definition/competence>)
- **Cognition** - the mental action or process of acquiring knowledge and understanding through thought, experience, and the senses.  
(<https://www.lexico.com/en/definition/cognition>)
- **International Educator** – An international educator as referred to in this study is a personal in a pedagogical role in an international school.
- **Intercultural Awareness** – Intercultural awareness is viewed by this study as the ability ‘to lead learning with an awareness of the students’ lives and cultural contexts in an international school classroom’.
- **Intercultural Understanding** – ‘it is essential to understand the dynamic nature of all cultures and see people primarily as individuals and not merely as representative of a certain group, (Jokikokko, 2010, p. 27).’  
“‘Understanding others’ perspectives” may be an essential aspect of intercultural competence to assess and thus becomes a stated goal, (Deardorff, 2009, p. 481).’  
- **Intercultural understanding** is defined by this study as, the ability ‘to understand the influences on learning when the diversity of the students’ cultural backgrounds interact in an international school classroom.’
- **Intercultural Sensitivity** – ‘In the case of intercultural sensitivity, this concept is *difference* – that cultures differ fundamentally in the way they create and maintain world views. If a student accepts this principle and interprets events according to it, then intercultural sensitivity and general intercultural communication effectiveness seem to increase, (Bennett, 1986, p. 181).’
- **Intercultural Learning for students** is viewed by this study as, ‘the new knowledge that students acquire drawing on diverse perspectives’.
- **Intercultural competence** – ‘Intercultural competence is thus a teachers’ professionalism in an intercultural context,’ (Jokikokko, 2010, p. 26).
- **Intercultural competence in international schools** - Intercultural competence in international schools is viewed by this study as ‘the ability of educators to use cognitive awareness, understanding and sensitivity with all students to create an appropriate context for intercultural learning.’
- **International Schools** – ‘International schools serve children from various nationalities and are as a result often culturally diverse. The majority of international schools are private, independent institutions whose primary curriculum is different from that of the host country, (Hornbuckle, 2012, p.12).’

## 1.6 The Research Questions

In line with the directional hypothesis, the research questions framed the design of the study.

1. Is it possible to identify intercultural competencies for use in types of international school, and why is this important?
2. Is it possible to measure the intercultural competencies used in different types of international school?
3. To what extent did the data from respondents indicate that personal and professional contexts influenced levels of intercultural competence?
4. Is there evidence in the data that intercultural competencies differed in the four types of international school settings?

The research questions are designed to create a deeper focus on how intercultural competencies can be identified and measured in international schools. Why this is considered important is reflected upon throughout all of the research questions and related to the intercultural learning contexts within international schools. The research questions ask about the relevance of the personal and professional contexts of the respondents and the international school organisations that they work in.

## 1.7 Cultural Intelligence and the Cultural Intelligence Scale as a theoretical model for the study

The ICIS (Intercultural Competencies in International Schools), Model draws on the CQS (Cultural Intelligence Scale) (Ang et al., 2005) as a theoretical basis. It is my opinion as author of this study that many of the skills that international educators already use are culturally intelligent. In the twenty years of practice in international schools that I have experienced, decisions, actions, communications, learning and assessment have all been more likely to be successful when they are planned well and with a high degree of cultural consideration. I hope to one day see these skills recognised specifically as intercultural competencies (ICs) and included in recruitment processes, job descriptions and appraisal systems so that they are valued and complimentary to students learning.

This research, in line with other work in the field, is designed to look at the use of cultural intelligence in the context of the 'affective domain' Cushner and Mahon (2009), of international educators. A model that also looks at the development of people in understanding cultural contexts is the CQS, (Cultural Intelligence Scale). This assessment is rooted in the theory of CQ (Cultural Intelligence) and the model creates a simplified set of questions that asks respondents how they might respond in different cultural situations. The human behaviours and instincts that make a person more or less culturally intelligent are outlined below. The example in the CQS of asking respondents about their practice was useful to create the ICIS survey, however, the ICIS model included questions about pedagogical situations. In the ICIS survey, international educators are asked about their consideration of students as those representing the culturally diverse persons. The CQS has been used in many industries where businesses develop into new locations and intercultural practice is required.

The CQS (Cultural Intelligence Scale) is based on four factors of cultural intelligence, the meta cognitive, cognitive, motivational and behavioural. Each of these factors are seen by this study as desirable for an international educator and can be compared to levels of engagement with intercultural learning contexts in international schools.

Cultural Intelligence is defined by Ang and van Dyne (2008), as, “the capability to function effectively across various cultural contexts” (in Goh, 2012, p.396). Based on the four stages of the CQS, the four stages of the ICIIS model were linked to Metacognitive, Cognitive, Motivational and Behavioural CQ. Each of these areas are considered of equal importance in the school experience of a student.

The table in Appendix B, on page 93, gives descriptions of the four factors of CQ, placed next to four stages of the ICIIS Model. The intercultural competencies (ICs) for each of the areas in the ICIIS model are added to indicate the connection between the theoretical framework of the CQS Model and development of intercultural awareness, understanding, sensitivity and learning.

For the purpose of this study, it was not considered appropriate to take the definitions of CQ to international educators. The twenty questions in the survey were taken from examples of professional practice in literature, created as competencies and then written as questions as can be seen in Appendix A, on page 93.

The cognitive ability of international educators to work with students with intercultural understanding is significant. The difference in the role of an educator who teaches a group of students in a generic way using pragmatic and static teaching methods, to considering individuals within a group, their strengths, cultural values, personal motivations and culturally specific behaviors of learning is a very different role.

Fear of a lack of intercultural understanding does in my own experience lead to concern amongst educators. The data shows that ‘Understanding’ as an area of the twenty competencies in the ICIIS Model was the lowest in the levels of competency that the respondents reflected upon with 74%. Awareness was 83% and Sensitivity and Learning were both 78%. However, the cognition required for intercultural understanding to take place is vital for intercultural competence. This is an interesting discovery as all the schools participating in this study are IB Schools. The IB defines three elements for international mindedness; global engagement, intercultural understanding and multilingualism (Singh & Qi, 2013). If intercultural understanding is the lowest area of the intercultural competency model, some training might be required for these international schools.

When designing the model, it was hoped or predicted that intercultural understanding would lead to a way of being culturally sensitive. The results from the data show that levels of sensitivity were higher than understanding, therefore, disproving the hypothesis that educators develop through the four stages.

The intention to create a developmental model was to identify a process of consideration for every aspect of an international students’ school experience. Awareness of the cultural identity of the student, understanding of how the cultural identity interacts with the learning context, and sensitivity to the student’s cultural identity with other students. It is hoped that the student and the educator could then approach intercultural learning with informed, trusted and open minds. However, the analysis of data shows that whilst competencies are evident, the respondents reflected on practice in the four areas of the ICIIS model that was unique and not a consistent pattern of development.

The ICIIS Model was in part created for this study so that schools could receive a visual of the results from their faculty in the four areas of the model. Examples of how the ICIIS Model was presented back to schools, as a respondent group (anonymously) are in Appendix F on page 102, and shared with a view to increasing intercultural practice in international school settings.

Each of the schools used this data and information differently, from planning changes to staff and student induction, nominating responsible staff to change processes within the school, supporting whole school work on definitions and strategic planning in accreditation processes. The use of the ICIS model by all four schools is discussed in response to the final research question comparing the practice within the different international school settings.

## 1.8 Intercultural Awareness and Metacognitive CQ

Intercultural Awareness in the ICIS Model is linked to Metacognitive CQ as this is the first stage in the CQS (Cultural Intelligence Scale). The links between Metacognitive CQ and Intercultural Awareness are due to the critical thinking that is required for addressing culturally bound thinking. It is hoped that all international educators are aware of the context in which they have chosen to work, either as an educator from another country or an educator from the host nation selecting an international school. An educator who is aware of the intercultural nature of their role is both understanding and also probably used to critical thinking.

Metacognitive CQ is described by Ang et al. (2008) as;

“Metacognitive CQ is an individual’s cultural consciousness and awareness during interactions.... promotes active thinking about people and situations when cultural backgrounds differ, triggers critical thinking about habits, assumptions and cultural bound thinking” (2008, p.5).

Cultural consciousness is hoped for in international educators and is very often in evidence in international schools. An example from the CQS (Cultural Intelligence Scale) in Metacognitive CQ, called the CQ-Strategy, is, ‘MC1, I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds,’ (Cultural Intelligence Center, 2005).

The five ICs that were selected in the areas of Intercultural Awareness for the ICIS model are;

- IC1 Adaptation to international school context
- IC2 Awareness of connecting own cultural knowledge with students
- IC3 Awareness of interaction and connection to host culture
- IC4 Curiosity about life stories of the students
- IC5 Awareness of cultural pluralism created by different cultures at home and school

## 1.9 Intercultural Understanding and Cognitive CQ

Intercultural Understanding is linked in the ICIS Model to Cognitive CQ because of the process of learning and understanding of different cultures in an international school community. The similarities and differences that international educators evaluate every day with students could develop cognition and greater observation skills of the students when learning. To plan learning with cultural awareness would be the goal for this area of the ICIS model.



Cognitive CQ is described by Ang et al. (2008) as;

“Cognitive CQ is an individual’s cultural knowledge of norms, practices and conventions in different cultural settings.... critical component because knowledge about cultural similarities and differences is the foundation of decision making and performance in cross-cultural situations” (2008, pp.5 & 6).

An example from the CQS (Cultural Intelligence Scale), in Cognitive CQ, called CQ-Knowledge, is, ‘COG3, I know the cultural values and religious beliefs of other cultures,’ (Cultural Intelligence Center, 2005). The five ICs that were selected in the areas of Intercultural Understanding for the ICIIS model are;

- IC6 Consider personal cultural practice when connecting with others
- IC7 Consider a students home culture/s when monitoring behaviour and learning
- IC8 Frequency to ask students about their international and cultural experiences
- IC9 Demonstrate intercultural awareness
- IC10 Willingness to learn Cultural Differentiation as a teaching skill

The work of Pearce (2013) influenced this study with his focus on differentiation and “our understanding of the value system of the student” (2013, p.77). Pearce states that “in the future it may be the most acceptable basis on which international education can apply culturally appropriate pedagogy, provided that cultural plurality is permitted, (2013, p. 77).

Of all 154 respondents in four different international schools, respondents indicated an overall percentage of 88% that they would be willing to learn cultural differentiation as a teaching skill. This was the highest in total response of all the survey questions. IC5, ‘Awareness of cultural pluralism created by different cultures at home and school’ was 82% overall. The respondents in this study indicated that they understood the culturally pluralistic lives of the students. However, this area of the ICIIS model, Intercultural Understanding, was lowest of the four areas as respondents also responded with an overall percentage of 57% when asked how frequently they ask the students about their international and cultural experiences. A lack of connection with demonstrating intercultural understanding to students could be seen in this data.

## 1.10 Intercultural Sensitivity and Motivational CQ

Intercultural Sensitivity was linked to Motivational CQ due to the fact that this study views that the human act of sensitivity to another person can only come from personal motivation to be considerate. To do so in an intercultural situation would take a kind of motivation that is not prevented by anxiety of difference, but an open mind and more than likely a growth mindset.

Motivational CQ is described by Ang et al. (2008) as;

“Motivational CQ is an individual’s capability to direct attention and energy toward cultural differences.... self-efficacy and intrinsic motivation in cross cultural situations” (2008, p.6).

An example from the CQS (Cultural Intelligence Scale), in Motivational CQ, called CQ-Motivation, is, ‘MOT1, I enjoy interacting with people from different cultures.’ (Cultural Intelligence Center, 2005). The five ICs that were selected in the areas of Intercultural Sensitivity for the ICIIS model are;

- IC11 Motivation to connect with students of a different cultural values, systems and beliefs
- IC12 Ability to resist stereotypes and anticipation of complexity in the international school context
- IC13 Extent of support for students who have diverse or conflicting expectations from home and school
- IC14 Frequency to connect student well being and perceptions of personal cultural identity
- IC15 Frequency to connect knowledge about previous school and cultural experiences to support integration

## 1.11 Intercultural Learning and Behavioral CQ

Behavioral CQ is described by Ang et al. (2008) as;

“Behavioral CQ is an individual’s capability to exhibit appropriate verbal and non-verbal actions when interacting with people from different cultural backgrounds.... behaviour is often the most visible characteristic of social interactions .... non-verbal behaviours creating a silent language” (2008, p.7).

Behavioral CQ was linked to Intercultural Learning in order to consider adaptation from national to international mindset for educators. Intercultural learning is viewed by this study as dependent on the range of competences in the ICIS model to teach students with the intercultural learning context in mind. Educators who can transition their teaching competencies to encompass the lives of the students, their unique viewpoints, values, behaviors and ensure that students acquire knowledge by drawing on diverse perspectives.

In line with the hypothesis that all international educators are interculturally competent to some extent, the study proposes that there are elements of the four CQ factors used in international school classrooms, however not yet recognized. It is proposed in the ICIS model that awareness, leads to understanding, sensitivity and learning, although disproved by the data in this study. For intercultural learning to take place a cognitive understanding of the students’ lives could support an educator to teach global events with intercultural awareness, understanding and sensitivity. This study focuses on educators maintaining the educational expectations for all students so that their education is equitable and ready to prepare them for a life in future societies.

An example from the CQS (Cultural Intelligence Scale), in Behavioural CQ, called CQ-Behaviour is, ‘BEH4, I change my non-verbal behaviour when a cross cultural situation requires it’ (Cultural Intelligence Center, 2005).

- IC16 Motivation to connect with students intercultural knowledge
- IC17 Maintain consistently high expectations for all students in an international school context
- IC18 Support students and interpret global events with intercultural understanding
- IC19 Consider school as intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies
- IC20 Motivation to teach research skills to enable students to sensitively find out about other people’s cultural identities

In the ICIS Model this final intercultural competence, IC20, ‘Motivation to teach research skills to enable students to sensitively find out about other peoples’ cultural identities’, the competency rate in the data analysis was considered high, at 83%.

## 1.12 Cultural Intelligence

Middleton (2014), has developed a model of cultural intelligence that relates to a person's core and flex. The core values are those that they are not prepared to alter, and the flex is where a person is willing to change their ways of thinking to take on someone else's perspective (Middleton, 2014, p.51). In the context of this study, the core could be pedagogical principles from training or personal beliefs. The flex might be the extent to which educators can adapt their practice to the international school environment with an intercultural context of learners from many diverse locations.

This model is useful to this discussion as it explains why some people are willing to develop their skills and others are not wishing to adapt. It could also explain why the ethnocentric values in some individuals preside over the ethno-relative views, described in the work of Hammer (2012) and Deardorff (2009).

## 1.13 Curriculum support for Intercultural Competencies

The IB (International Baccalaureate) recently released the 'Enhanced PYP' (Enhanced Primary Years Program) (2018) with a focus on Student Agency. This development in the curriculum is considered timely in focusing on how international educators adapt their teaching skills to focus on learners in their learning contexts. All four international schools that participated in this study are IB Continuum Schools facilitating the PYP (Primary Years Program), MYP (Middle Years Program), and DP (Diploma Program). The IB defines three elements for international mindedness; global engagement, intercultural understanding and multilingualism (Singh & Qi, 2013).

The IB defines student agency as,

Agency is the power to take meaningful and intentional action, and acknowledges the rights and responsibilities of the individual, supporting voice, choice and ownership for everyone in the learning community. Your understanding of the learner is the foundation of all learning and teaching and will influence how you support student agency, and how the learning community considers children's rights, responsibilities and identities. Agency is present when students partner with teachers and members of the learning community to take charge of what, where, why, with whom and when they learn.' (blogs.ibo.org, 2017, p.1).

This focus on learners and learning is seen as a welcome development in international education, especially when viewed from the perspective of encouraging intercultural learning. In order to 'understand the learner,' this study suggests that a responsible approach would include awareness of the cultural context in which the learner has developed as a person. For many students in an international school, their home contexts are likely to be culturally diverse. Of the four schools that participated in this study, there were between 30 and over 100 nationalities represented in the student populations.

## 1.14 The importance of intercultural competence for student identity

Murdoch (2017) a prominent author in Inquiry Learning, integral to the PYP, describes this new focus during a recent professional development course as, "tuning onto the learner so the learner can tune into themselves" (2017). Murdoch calls for educators to help the students know and identify themselves positively, as learners, for greater success and engagement in the classroom. A positive outcome from this new direction could be that learners can understand one another better and in a more informed way.

## 1.15 International School Settings

This study has been undertaken at a time when trends in international school growth are set to rise. Data from the ISC (International Schools Collaborative) Conference in January 2018, indicate that international schools are predicted to grow from 9,173 in September 2017, to 16,400 in 2027, with an estimated 4.96 million students in 2017 to 10.6 million in 2027 (TIE, 2018). This data includes a recent development in the market and inclusion of several 'types' of International School that have been identified in the literature (Hayden & Thompson, 2013; Matthews, 1989). Hayden and Thompson describe a Type A international School as, traditional, Type B, ideological and Type C non-traditional, (Hayden & Thompson, 2013, p. 5).

A type D has been added to this typology to describe new patterns of investment in international schools, created with a specific ideology in education in mind. Each School has been labelled A, B, C or D and has been chosen for their similarity to these 'types' of international school. A more detailed explanation is given in the Methodology.

## 1.16 Typology on International Schools creating a context for learning

Bunnell, Fertig, and James (2016) ask, "What is international about International Schools?" and state that, 'Schools designating themselves as international and/or others doing so can no longer be considered a peripheral dimension of education provision worldwide; they are of central interest' (2016, p.408).

This paper is in strong agreement with the significance of international schools and the development of international school types. The study is interested in the perspective of the educators who might be attracted to different types of schools as a trend in the future. Questions are raised as to how schools can prepare educators to understand each international school 'type' and the learning environment created for the students. The first Intercultural Competency in the ICIIIS Model is: IC1, 'Adaptation to international school context.' Of the total respondent group, 79% competency was indicated. A limitation of this study is that for ethical reasons, the respondents were invited to volunteer to participate in the survey. If training in intercultural competencies were to ever create a more ethical context with which to assess educators, it would be interesting to investigate how many international educators perceived that they had adapted their skills to the international school context.

Regardless of the 'type' of international school that is being provided for a student, the student will be seeking to develop skills, knowledge and academic success in an education system different to that provided by a host nation. The learning context that this study addresses occurs in any one of over 9,000 international schools, in over 2,000 cities globally (TIE, 2018). Each international school places a student in a culturally pluralistic situation, educated in a different way to the national system in the host or home background culture.

There are currently no requirements placed on international educators, who are hired to teach international curricula to international students, to adapt their practice and address cultural plurality. The concern remains with the students and how they are identified accurately, fairly and treated equitably by an education system that describes its product as an 'inter' national education.

Bunnell, Fertig, and James, (2016), in writing about, 'The Institutional pillars and carriers of institutionalization', (adapted from Scott, 2014), describe symbolic systems that create practice in international schools.

Bunnell, Fertig, and James, (2016), state,

In an International School, they, (symbolic systems), would be evidenced in the school vision statement that specifies the values underpinning everyday practice. Such a statement in a Type B Ideological International School, especially one offering IB programmes, might refer to the centrality on international-mindedness or intercultural understanding. (Bunnell, Fertig, & James, 2016, p.418).

As outlined below in section 7.0, on page 77 in response to research question 4, the mission statements of the four participating schools, and the intercultural practice, are discussed and compared. The curriculum is identical in each of the four schools, and yet the data indicates that the students' learning experiences could vary. Each school shares the definition of international mindedness from the IB, and yet the practice within the four schools, seen in the respondent data, is different.

### 1.17 Adaptation from national to international school settings and how this might affect cognition of intercultural learning contexts

Within the practice of intercultural competencies, additional consideration is called for from educators in relating to students with different cultural influences. This is where teacher training and employment in a national context, differ from employment in an international school context. In the international school context, the curriculum content and majority of the students are not reflective of the society where educators live and work. Adaptation from one context to the other is a significant consideration of this study.

The adaptation that international educators elect to make is a decision that impacts the daily work of an international school leader. As a result, I have written about the adaptation from national to international context and connected this change process to a growth mindset, (Ross, 2017). Training to support those educators who learn to ignore the feelings of uncertainty, and prevent a closed mindset is considered important. At present, training is limited for educators moving between national and international school contexts. This study concludes with a proposal of the ICIIS Model to support and train educators in explicit intercultural skills.

The intention of such intercultural competence training would be to avoid educators fulfilling their roles in international schools in a generic way and continue to interact with all students as they might have in a national context. In other writing, I have posed three questions,

There is no guide to develop from one context, (national education system), to another, (international education). This raises questions about change processes required for an ideology like intercultural learning:

- As we recruit teachers and leaders qualified to teach in a national context, are these educators aware of the expectations to adapt their skills to an international and intercultural context?
- Are we trusting that educators have the cultural interest and awareness to connect appropriately with the students?
- Are we expecting educators to develop their skills and pedagogy out of consideration to the learners, embracing culturally diverse knowledge, values and practices? (Ross, 2017, p.2).

Field notes in this study show that I have experienced the negative side of generic practices in international schools and this has led to the questions above. Assessment practices that have ignored a lack of development in students from specific cultures and educators commenting on national complexity and the success in making these complexities invisible, are aspects of international education that have detrimental effects on learning.

The balance of the positive and negative, (or unknown), aspects of international and intercultural school contexts can at times create an avoidance of cultures all together. In this case, student support might suffer. In my opinion respect for all students and their rights to learn equitably should always be upheld.

A lack of training for teachers, who elect to leave their country of origin and teach culturally diverse students in international school learning communities, is documented in literature related to international schooling (Pearce, 2013; Snowball, 2008; Hayden & Thompson, 2008). However, there is evidence in this paper that some educational organisations are beginning to address the gap in training for educators who intend to seek qualifications in the international education context. Some IBEC courses address the cultural aspects of the international education context as shown on page 30 in the Literature Review.

### 1.18 Positive identification for all students

The identification process of students in international schools can be complex and yet important for students entering an international school community. This study has created a model of intercultural competencies that focuses on educators seeking to connect to students in a positive way. The ICIS model has identified competencies that focus on awareness of student's life experiences, understanding of their intercultural context and sensitivity to students and their learning behaviours. The ICIS model is intended to create examples of good practice so that intercultural learning can take place that includes students who are positively identified and who can learn from one another.

This study has included an IC that focuses on the initial connection between persons, IC12, 'the ability to resist stereotypes and the anticipation of complexity in the intercultural school context' that is significant in the development of intercultural competences. The data analysis indicates that one of the four participating schools is significantly lower in this competency and it is a concern in terms of student learning. In defining the terms significant to this study; Competence is defined by the Oxford Dictionary as, "The ability to do something successfully or efficiently." Section 7.0, on page 77 outlines the response to research question 4 and evaluates the success of some groups of educators in the four schools.

The work of Jokikokko (2010) is highly significant to this study for the sense of responsibility that is described. Jokikokko (2010) cites Nieto (2000) and states, "Intercultural competence is necessary for teachers because as ethical professionals, they are responsible for supporting the personal and academic growth of all their students, regardless of background, culture, language, religion, ethnicity" (Nieto, 2000 in Jokikokko, 2010, p.4) and that most importantly, "Teachers should not choose whose learning to support and whose not to" (Jokikokko, 2010, p.14).

Adaptation for all involved in international education is a significant skill not least because of the psychological effects that difference can have. Life experiences and exposure to other people with culturally different values, behaviors and actions could be significant. Pearce (2013), cites the work of Damasio and the somatic marker (Damasio, 1994). Damasio's work suggests an explanation for the behaviours that create or prevent intercultural consideration to take place.

The third area of the ICIS model, intercultural sensitivity, is seen as important for emotional understanding between educators and students who might not have identified one another positively, or created agreement or understanding due to their different cultural understandings on a topic. Damascio suggests that persons who have not developed and been raised in a culture of acceptance and awareness of persons from different cultural backgrounds, might not have developed the neural pathways to know how to respond appropriately. The somatic marker is “the means by which emotion is used to promote or inhibit a nerve pathway, and hence influence action, evaluation and the development of the moral framework” (Damascio, 1994, in Pearce 2013, p.79).

## 1.20 Positionality of Author

The positionality of myself as the author of this research is reflective of my role in international education situated as school leader with experience in 5 international schools. The motivation to create a methodology to research intercultural competencies came from the desire to value intercultural practice and seek evidence of the existence scientifically.

In this sense the research is designed to be emancipatory, and by identifying examples of intercultural practice, international educators are given the opportunity to assess themselves on explicit practice that is occurring to support international school students. As a researcher my intention has been to assess levels of intercultural awareness, understanding, sensitivity and learning remotely using online surveys to access educators in different countries and continents.

This research is not intended to critique current practice as there is currently little in the way of training and professional support for educators. The outcome of the data analysis shows some very different responses to the survey and as the author I am grateful for the honest reflection of the voluntary respondents. The intention of this study has been to create a model using examples of good pedagogical practice as an assessment tool and then to compare the responses of those participating with their personal and professional contexts. The intention has been to create an intercultural assessment model that has identified professional practice in literature in the field.

When I discovered the literature by Ang et al. (2009) on Cultural Intelligence, I made the connection to the competencies that I see some educators use on a daily basis, with students from different cultural backgrounds in order to develop their learning.

When implementing the research project, I had no connection with respondents, even if I was connected to the schools. I reached out to one individual in each of the four international schools so that when I offered the data back to the school in a totally anonymous form, I had no connection to the respondents or their individual survey results. Using the same online survey for all schools meant I could only track the school and not an individual respondent.

The common denominator of the schools was the IB (International Baccalaureate). The focus of the IB as outlined in its mission statement seeks to educate students who will develop intercultural understanding. At present, there is no guidance on how international educators in IB schools should develop intercultural understanding themselves. The mission of the IB states, “The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect” (ibo.org).

As the researcher I view this study as intentional in recognizing professional intercultural practice to support educators in the development of their intercultural understanding. The creation of the ICIS Model provides a model for training and an assessment tool for the development of intercultural competencies for international educators in the areas of intercultural awareness, understanding sensitivity and learning.

The recent developments that have been made with the Enhanced PYP in 2018, have taken a step in a more positive direction, so that international educators are experiencing a focus on the cultural backgrounds of the students from a professional perspective.

With the genuine concern that some students in international school were not equitably educated, I have been motivated to gather data from respondents who are all working in intercultural learning contexts to seek a greater understanding about professional practice and the efforts of international schools to engage with the intercultural learning contexts that they create.

### 1.21 The major themes that emerged from this study;

- Mid-career educators, grouped by 3<sup>rd</sup> school, 10 -20 years away from home culture and 10-15 years at the current school were consistently lower in the levels of IC. This data was cross referenced with the personal context of 'Likelihood to return home.' 50% of these respondents would be likely or highly likely to return home. This study considers if international educators who don't develop higher levels of intercultural competence, or cognition in the learning context might return home to cultural contexts that are more familiar.
- The data in this study indicated that there are more international educators with high levels of IC striving for professionalism in the early or later stages of their career.
- The hypothesis for this study has been disproven as the survey data showed that the respondents did not respond with a linear progression of competencies.
- The data from IC11, 'Motivation to connect with students of different cultural values, systems and beliefs' has a level of 85% overall for all respondents. This measurement has been viewed as a good indicator for cognitive understanding of the respondents in the intercultural learning context.
- Two ICs were considered as most influential for student learning, IC12 and IC17. IC12 with a focus on resisting stereotypes that resulted in 75% competency from the total responded group. IC17 with a focus on maintaining consistently high expectations resulted in 79% competency from the total respondent group.
- In the data from the four school respondent groups in IC17 'Maintain consistently high expectations for all students in an international school context' there was a disparity between two participating schools of 12%.
- In the regression analysis, of the four educator contexts, 'years away from home culture' was the independent variable that was most reliable for predicting the levels of intercultural competency from respondents. This in line with research from Hirsch (2016) and Walsh and Casinader (2018), Jokikokko, (2010), Vassallo, (2012).



## 2. Literature Review

In line with the purpose of this study, to identify and measure intercultural competencies, a review of literature and comparison of models of intercultural competencies, designed to support and also measure intercultural practice has been useful. These models are relevant for the reflection on why identifying and assessing intercultural competence is important as required to answer the first research question.

Researchers in the field of education who have conducted similar research into the intercultural competencies of educators, vary in the contexts that they have studied. An appreciation for context is highly relevant to studies conducted in international schools where intercultural communities of people are drawn together due to their status of living outside their home culture. Deardorff (2009) has written on the importance of the assessment meeting needs of the organisation and, therefore, the context for each model reviewed is significant in this review of the literature.

There are a number of effective models reviewed, in the international education context, in higher educational contexts, and in the field of business. These are discussed as examples of practice where researchers have sought to measure intercultural competency. The second research question asks about the possibility to measure the competencies identified in this study. Models reviewed in the literature provided a comparison to the practice of identifying twenty intercultural competencies in the ICIS model.

Studies that have been completed in an IB context (for example, Walsh & Casinader, 2018; Hirsch, 2016; Libbey, 2016; Hornbuckle, 2015; Straffon, 2001), are of higher relevance to this study as all four participating schools implement the IB Curriculum. The research methods differed, however, one model that has been used frequently in literature that focuses on intercultural practice in international schools, is the IDI (Intercultural development inventory), created by Hammer (2012). The IDI has been used in a multitude of different contexts, however in international education, the model has been used to measure how the students have developed intercultural competences in Hornbuckle (2015), and Libbey (2016). Straffon (2001) used the developmental model for intercultural sensitivity and found that intercultural sensitivity amongst students decreased with age. Cushner (2012) compared research using the IDI and concluded that students are at higher stages on the IDI than the teachers.

The IDI assessment quantifies the respondent's responses to cultural difference from a monocultural to an intercultural mindset. This is applied to a developmental model of five stages, Denial, Polarization, Minimization, Acceptance and Adaptation. The model indicates if respondents are in a more ethnocentric perspective or ethno-relative. Hornbuckle (2013) discovered a difference in the teachers perceived perceptions and their results in the IDI. He states,

The results of the IDI indicate that there is a gap between the positive perceptions just described and teachers' actual level of intercultural competence. Teachers in the study who took the IDI demonstrated an ethnocentric world-view, with five having a Developmental Orientation in Polarization and four in Minimization. (Hornbuckle, 2013, p.149).

This model is frequently used in international schools, in some cases by international school accrediting bodies to assess entire faculty. Whilst it is useful for consideration of adaptation for international educators to the intercultural context and as a way of knowing the ethnocentric or ethno-relative perspectives they are sharing with international students; it is creating a fixed position. The ICIS model is designed for flexible intercultural development.

When considering the five stages in the IDI, an interpretation that this study takes is that, regardless of a fixed stage, an international educator could find themselves in each of these perspectives in any one day when adapting to the educational requirements of students, and expectations from their families from such diverse cultural backgrounds.

The first intercultural competency in the ICIS Model, is IC1, 'Adaptation to the international school context' and was influenced by the IDI and work of Hammer (2012). As discussed, the view of this study is the adaptation process, between national and international school settings, (or between international school settings), is a change for an educator in applying their pedagogical practice and training into a new intercultural learning context.

This review of the literature focuses on intercultural competency models that have supported the development of the identification and measurement of ICs. The review continues with the relevance of context and the learning environments where ICs can take place. The development of models over time has led to increased awareness of intercultural practices. However, none of the studies have identified examples of intercultural competencies as pedagogical practice for educators to measure themselves upon. This study considers that this is where the ICIS model can support the development of intercultural practice in international school settings.

## 2.1 A methodological approach to selecting literature for review

In reviewing the literature surrounding the identification of intercultural competencies and measurement of use in international schools, a methodological framework was designed to create a focus on intercultural literature and research. Literature that identified practice in the field of intercultural learning contexts was collated and these can be seen in Appendix C, on page 96-99. Examples are given in this review of the literature for the development of the whole study drawing on comparative research, and creating the pillars for the four research questions that guided the research process towards the main findings of this study.

In addition to the twenty contributions from literature that contributed to the creation of the Intercultural Competencies in International Schools Model, The Cultural Intelligence Scale (CQS), has been used as a theoretical model for this study. Due to the relatively recent development of the theory of CQ (Cultural intelligence), the work of researchers who are educators, and focused on CQ in the classroom, have been significant. Goh (2012) writes on teaching with cultural intelligence and this work makes several contributions to the ICIS Model. Q8, 'Frequency to ask students about their international and intercultural experiences' was created from, "Promotion of students cultural knowledge of their own and others cultural backgrounds" (Goh, 2012, p.397). This IC had the lowest overall level of intercultural competency of the entire model. As discussed below, the respondents reflected very differently to this IC with only 57%. This was in contrast to IC4, 'Curiosity about the lives of the students' which had an IC level of 87%. This leaves the question open of how the respondents were expressing their curiosity if not by asking the students about their life experiences, which Goh (2012), explicitly recommends.

The work of Griffith et al, (2016), has been useful for the extensive comparison of a large number of intercultural models. The model that resulted from their work, culminated in three approaches to intercultural competence, Approach, Analyze and Act. The study found a correlation with a tolerance for ambiguity as a human trait that has an effect in intercultural competence. Further research in the area of ICs would benefit from this insight. On reflection, the ICIS model could include this as an IC for future work in international schools.

The actual practice of intercultural competencies in international school settings is evaluated by this study on a scale from very professional based on the work of Jokikokko (2010), to an assumption that immersion will support the development of practice, highlighted in the work of Hornbuckle (2013). However, what is considered important about these two perspectives on IC is a comparison of the contexts of where the research took place, for Jikokokko in Finland with postgraduate students who had studied intercultural competency, and for Hornbuckle (2013) in an international school in Southeast Asia where there was no training for the teachers in intercultural competencies.

The context is seen as having a significant influence on intercultural competence research studies and outcomes. An example of contextual difference in research is found in the work of Vassallo (2012). This research measured the cultural competence of teachers in the national education system in Malta after a national influx of multicultural families. Vassallo (2012) reflects on the training provided by the state to support teachers in this new and unexpected intercultural learning context. This is a very different context to the choice that international educators make to enter the international school industry. However, the adaptation process is expected to be similar.

The review of literature concludes with authors who have influenced this study over a much longer time through the duration of my post graduate studies. Research that has focused on the role and context of international educators, informed by Rizvi (2007, 2008), Pearce (2011, 2013), Hayden and Thompson (1998, 2000), Deveney (2007), and Savva (2015) are included.

## 2.2 A comparison of studies into intercultural competences in IB Schools

Models that considered the personal and professional life experiences of educators created a comparison of research practice and informed the third research question in this study, 'To what extent did the data from respondents indicate that personal and professional contexts influenced levels of intercultural competence?'

Starting with Walsh and Casinader (2018) and their research entitled, 'Transcultural capability and the Primary Years Program' researched international educators on their cultural dispositions of thinking, from independent to collective. This work addresses the balance of challenges and opportunities that increasingly diverse school populations present to educators (Walsh & Casinader, 2018). 'Transculturalism,' sees cultural variation as a positive rather than a negative (Casinader, 2016, in Walsh & Casinader, 2018) and a norm rather than an exception. All 38 teachers in their study demonstrated some degree of transcultural capability in the same way respondents in this study indicated levels of ICs in some or all areas of the ICIS Model.

The teachers in Walsh and Casinader's (2018) research had different travel experiences and yet those with higher tendencies towards collective cultural dispositions had migrated at some point in their career. This work is significant for the comparison amongst the different respondent groups, in the personal and professional contexts of the respondents in this study. Hirsch's (2016) work is in agreement with Walsh and Casinader (2018) for identifying that exposure to intercultural experiences encourages teachers to go into intercultural education contexts.

Hirsh suggests asking at interview about previous intercultural experiences as a way of identifying intercultural experiences, and states,

It would be interesting to compare intercultural competence levels of teachers who have had early intercultural experiences with teachers who have not had similar early exposure to cultural diversity. Is there a critical time period in which these experiences must happen in order to initiate development of intercultural competency in a person? (Hirsh, 2016, p.135).

Critical time periods have been identified in this study where the comparison of personal and professional context, shared by the respondents in the questionnaire, indicated lower levels of intercultural competency in mid-career educators. Educators who were in their third school, 10 - 15 years in the same school or 10-20 years away from their home culture, were consistently in the lowest groups when comparing the IC data.

Unlike Walsh and Casinader (2018), who focused on the PYP (Primary Years Program) of the IB (International Baccalaureate), Libbey (2016), undertook research with students to understand their intercultural development within the IB Diploma. Of the major themes that emerged was that the IBDP (International Baccalaureate Diploma Program) curriculum was a contributing factor.

However, similar to the identification of an over estimation of intercultural competence by teachers in Hornbuckle (2013), Libbey also states that the school environment was more significant than the IBDP and that students over estimated their intercultural competence. Minor themes that also contributed included active participation in school activities, living and travelling in different countries and friendships with students from other countries, (Libbey, 2016). However, Libbey states, "As a result, the development of intercultural competence (ICC) through education will be an important skill that will need to be applied in increasing frequency as people navigate the complexity of intercultural relationships" (2016, p.1).

## 2.3 A comparison of other models in literature

Other models that focus on the process of intercultural competency are seen in the work of Deardorff (2009). The Process Model of Intercultural Intelligence includes Attitudes, Knowledge and Comprehension, Desired Internal Outcome, and this includes the ethno-relative view that this study believes is important for effective adaptation from national to international educator. Desired External Outcome is the final stage; however, each stage builds upon the other in a cyclical way (Deardorff, 2009).

As has been discussed in this study, experience has been seen to lend to intercultural competency and so this flexibility to build attitudes, knowledge, comprehension and internal and external outcomes, gives insight to the use of the ICIS Model as a professional development model in international schools. Taking the ICIS survey before and after professional development in the four areas of the model would give educators time to reflect and continue development over time. Jokikokko (2010) states that, "it, (intercultural competence), is a continual process of further development" (2010, p.25). Jokikokko's (2010) work and the research context is significant to this study as it highlights the abilities of the most highly trained intercultural educators. The respondents in her study had trained in a Masters level course on Intercultural Competencies in Finland.

Jokikokko's model of Intercultural Learning included the Dimensions of Teacher's intercultural competence and learning. Shaped like pyramid, the base included the following dimensions, 'Socio-cultural process, transformative process and Everyday life-long learning', in the middle were other dimensions such as, 'Everyday cumulative experiences, Significant others, Dialogue, Conflict situations' and at the top, 'Ethically orientated intercultural competence'. (2010, p.75). Jokikokko states that. "Some sort of intercultural competence (e.g., interest and openness towards diversity) are needed for intercultural learning to occur" (2010, p 74).

## 2.4 The Cultural Intelligence Scale, (CQS)

Research by Goh (2012) has had an orientating influence on this study due to the connection that Goh made with CQ (Cultural Intelligence) and teaching to develop "active and concerned citizens" (2012, p.396). IC18, 'Motivation to support students and interpret global events with intercultural understanding,' was created due to the work of Goh when he stated, "Nurture students who are culturally curious about the world and culturally skilled to manage intercultural conflict" (Goh, 2012, p.402).

The study focuses on the home context of the student and how an educator is able to be aware, understand, and be sensitive to help students learn when they live culturally pluralistic lives between home and school. IC5 asks if respondents have 'Awareness of cultural pluralism created by different cultures at home and school.' The total group of respondents indicated a high competence level of 82%.

A better understanding of students' home cultures, and their lives, perhaps unknown to a student's teacher, has the potential to create connections, gain new knowledge through culturally specific information, and most importantly, avoid conflict for the student. The balance of the positive and negative aspects of an international and intercultural community are evident in home-school connections. A positive aspect of understanding student's home cultures can be that students are acknowledged as resources, or experts, of their own cultural knowledge. Students can contribute their own knowledge when learning at school. As suggested by the IB, in the new focus on Agency, "Agency is present when students partner with teachers and members of the learning community to take charge of what, where, why with whom and when they learn" (blogs.ibo.org, 2017, p.1). Shared constructions of knowledge with other students who bring their own culturally specific knowledge can also be valued by home culture awareness.

The ability to override feelings of anxiety related to cultural diversity and connect to all people in an international school community is an important skill in international school communities. Relating to the CQS model, this could be supported by educators with a metacognitive ability to understanding other peoples' contexts. This could be important when in situations such as: meeting new students and their families, parent and teacher interviews, planning trips and excursions, sharing assessments etc. It is the experience of myself as an international educator, middle leader and school leader that these skills are seldom made explicit.

IC12, 'Ability to resist stereotypes and anticipation of complexity in the international school context' has also been created based on the work of several researchers who had identified this practice. Goh (2012) cited Ladson-Billings (2006), "Not using culture as a stereotypical explanation for students behavioural challenges" (Ladson-Billings 2006, in Goh 2012, p.404). In addition, Vasallo (2012), "Acceptance, respect, empathy and tolerant attitudes towards diverse cultures form part of teachers' skills" (2012, p.8).

Vasallo's (2012) work asks, 'Am I Culturally Competent?' and describes the teacher-training program in Malta designed in response to an influx in the population that increased cultural diversity. This work was significant in creating the ICs in the ICIIIS Model as the model also focused on four different types of cultural competencies: awareness, attitudes, knowledge and skills. The study compared the results of the survey with professional contexts of the respondents. In this case, teaching experience, number of courses (training), and teaching sector, (Primary or Secondary School) (Vassallo, 2012, p.1).

Reflecting on the effect of the training that the teachers had received, Vasallo concluded that, "Years of experience did not positively correlate with teachers perceived cultural competence and only marginal increases in teacher competence were positively correlated with participation in inset courses" (2012, p.1).

IC6, 'Consider personal cultural practice when connecting with others' in the Intercultural Awareness area of the ICIIIS model has been added to the ICIIIS Model from the work of Vasallo who stated, "We must allow ourselves the opportunity to self examine and reflect on our own cultural identity, while seeking to understand the world as perceived by others" (Vassallo, 2012, p.7).

## 2.5 The importance of motivation in intercultural intelligence

McRae (2012) also identified the notion of positive and negative balance for educators in international contexts. In research connecting Cultural Intelligence and International Work Integrated Learning using the CQS (Cultural Intelligence Scale), students assessed themselves in the four areas of the CQ model: metacognitive, cognitive, motivational and behavioural. This assessment provided ways for the students to reflect on their practice and identify areas for development. McRae suggests that the motivational aspect of CQ is very important as an outcome to, "balance out the positive with the challenges posed by international experiences" (McRae, 2012, p.5).

The CQS and other models take a positive view of how persons might act in an intercultural context. However, other researchers have identified the effects when educators or persons are not motivated, supported or understood in their contexts.

Deveney's (2007) work entitled, 'How well-prepared do international school teachers believe themselves to be for teaching in culturally diverse classrooms?' is an interesting comparison to the positive hypothesis proposed by this study. Deveney's questionnaire focuses on the lack of training that teachers in an international school in Thailand have received and poses statements relating to the more negative aspects of what Deveney terms, 'cultural responsiveness'. This is significant to consider for this study because Deveney cites cultural discontinuity (Ramsey, 1998) and 'culture shock' (Cushner et al., 1992). Deveney (2007) asks, "if teachers are not culturally responsive and cultural differences remain unrecognized, compromised learning for the child may result. Should a lack of awareness on the teacher's part be an acceptable reason for not meeting a student's needs?" (2007, p.311).

In Bennett's (1986) developmental model for intercultural sensitivity, six stages of development are outlined, and each stage indicates ways of experiencing difference from ethnocentric to ethno-relative on a continuum. The six stages were denial, defense, minimization, acceptance, adaptation and integration, (Bennett, 1986, p.182). Bennett, (1986) states, "In summary, adaptation to difference as a stage of development of intercultural sensitivity is the ability to act ethno-relatively. This ability to act outside one's native cultural worldview is based on the acceptance of difference as a relative process" (1986, p.186).

Other models in intercultural competencies in Higher Education and Industry were useful to compare, however, not relevant to this study and its purpose to identify and measure intercultural competencies in international schools. McRae (2012) made the connection from cultural intelligence and employability. A relevant topic for consideration, however, not considered relevant for this study into international school practice. Syncope, Norris, and Watanabe (2007) and their thorough review of intercultural competence models was also useful, however, the context of foreign language colleges went too far towards intercultural communication that this study did not have the capacity to address.

Griffith et al. (2016) created a comprehensive review and assessment of many intercultural assessments in Higher Education and Business. The researchers created their own model that included only 3 stages, Approach, Analyze and Act. Each stage of the three stages included a way of assessing different aspects of intercultural competence. This model assessed attitudes in the Approach, cognitions in Analyze and behaviours in how people Act.

## 2.7 The influence of context on respondents in research and relevance for development of intercultural competence in the field

Jokikokko (2010) addresses the development of competence and the effects of experience. Other studies (Walsh & Casinader, 2018 and Hirsch, 2016) found this connection, however Vassallo, 2012 did not find this connection. Jokikokko (2010) states that competence is, “a result of learning... intercultural competence should be seen as a process, rather than an outcome... and that it is needed as a condition for intercultural learning to occur” (2010, p. 24). This separates the research from that conducted in an international school where teachers are unlikely to have had the opportunity to learn unless professional development is provided. IBEC (International Baccalaureate Education Courses) are gradually being offered around the world and opportunities for learning will change. However, this is only available for teachers new to training as teachers or those who begin Masters programs.

The ITC (International Teacher Certificate) provided by the ECIS and some IBEC courses (IB Educator (or Leader) Certificate) provide teacher certification as a part of undergraduate and postgraduate courses. This is seen as a positive change in the international educator training landscape. At present, these courses address the specific context of an international school, however, how they address the intercultural aspects of teaching and learning is still unclear.

The IB University Directory shows thirty-six universities that offer the IB Certification for teachers and leaders. Of these universities, five have required courses that address international education or the cultural or global context as a part of undergraduate or Masters level courses:

- The University of Tsukuba in Japan has required courses in, ‘Education for an Interconnected World and Pedagogy for a changing world’
- The Education University of Hong Kong has a required course in, ‘Intercultural Communication and Context, Ideology and Values in International Schools’
- Southeastern Louisiana University has a required course in, ‘Dimensions of Diversity in Education, Students, Families, Cultures and Communities’
- Murdoch University in Australia has a required course called, ‘Teaching, learning and working in Culturally Diverse Environments’
- Deakin University in Australia required course, ‘Teaching in a Global World (IBO, 2017).  
(ibo.org)

The methodological approach of Jokikokko's (2010) research differed to this study in that it used qualitative data based on an open-ended questionnaire, interviews and phenomenographical data analysis. Categories were identified from all the respondent's data and these were grouped. One set of categories included, "Ethical orientation, Efficiency orientation and Pedagogical orientation" (Jokikokko, 2010, p.45). Due to the nature of the study, the main findings on the nature of intercultural competence were less related to specific skills and knowledge and more of a holistic approach to issues.

Jokikokko states that it, (intercultural competence) is, "perceived more as an ethical orientation to people, life and diversity, which guides a person's thinking and behavior rather than as a 'survival kit' or 'an ability to perform something well in an intercultural environment'" (2010, p.72). This outcome is helpful in understanding the respondents who have indicated cognitive understanding and practice. Jokikokko also states that her research does not address those people who are not willing to obtain these intercultural experiences or reflect on experiences, and she asks if it is possible for them to learn intercultural competence? (2010, p.92).

The respondents in Jokikokko's (2010) study were all teachers who had studied the ITE (Intercultural Teacher Education) programme, a Masters programme for intercultural educational tasks that qualified teachers to be Primary School teachers (Jokikokko, 2010, p. 40). This specific group of respondents with training in intercultural competencies provides a comparison this study and the identification and measurement of specific competencies in an international school setting.

The work of Jokikokko is seen as important to raise the expectations of teachers, even though the respondents were already very developed in their cognitive understanding of intercultural learning contexts. The description of intercultural competence as an ethical orientation is helpful, although could be considered controversial in other education systems where training is not yet developed.

## 2.8 Research based on data from students and educators

Starting chronologically, literature focusing on international educators that informed this work included, Hayden and Thompson (1995), the 'Perceptions of International Education: A Preliminary Study'. This small-scale research surveyed undergraduate students who had experienced an international education themselves. This study is peppered with evidence that 'Culture Days' and 'learning about and experiencing other cultures' lent to an international attitude and were considered essential features of an international education, along with many other features (Hayden & Thompson, 1995, pp.400-401).

In 1998, 'International Education: Perceptions of Teachers in International Schools', was published, also by Hayden and Thompson. This study was compared to their previous study and noted differences in the two groups of respondents, students and teachers. Both groups rated, 'Exposure to students within school,' highest in terms of what contributes to the students experience in an international education. However, the teachers rated the formal curriculum higher than the students in the previous study. An outcome that again ties in cultural factors (that the teachers identified), was that "learning to be tolerant of cultures with difference practices, and learning how to consider issues from more than one perspective" contributes to an international education (Hayden & Thompson, 1998, p.566).



In 2000, Hayden, Rancic, and Thompson published, 'Being International: student and teacher perceptions from international schools.' This larger scale research included 226 teachers from 24 nationalities, and 1,200 students. The data were created by a questionnaire of 91 items, answerable on a Likert Scale from strongly agree to strongly disagree.

The study aimed to identify what it means to be international and identified similarities in the following areas, "open-mindedness, a positive attitude towards other values systems and cultures, respect for others, international experience and international-mindedness, and a positive attitude towards one's own value system and culture" (Hayden, Rancic, & Thompson, 2000, p.120). In addition, Hayden, Rancic, and Thompson state, "a tendency towards disagreement is evident that tolerance of behavior and views of others, parental factors and type of institution attended, and neutrality are necessities in order to be 'international'" (2000, p.120).

With the identification of the cultural aspects of 'being international,' I would propose that the intercultural aspect of international schools was raised nearly twenty years ago. However, the balance of both the positive aspects of being international and disagreements in areas that could be viewed as more challenging, is interesting to this study. The balance of opportunities and challenges is important to recognise in order to responsibly address the roles that international educators have. It is argued here that international educators are tolerant of behaviours and the views of others, and whilst this might be challenging, they are not neutral, not should they be, in order to be international or to act with intercultural competence and respect the views of others in an international school community.

## 2.9 Researching the contexts of international educators

Literature that has guided myself as a researcher regarding international educators is also drawn into this review of literature for having an orientating effect on my motivation to complete this study. In 2008, at the AIE (Alliance of International Education) conference in Shanghai, Dr Rizvi gave the keynote speech and changed my perspective as an international educator. He spoke of his intercultural life and left me with an understanding that has led my practice in the eleven years since. Interconnectedness he suggested was the key to responsible international education (Rizvi, 2008).

Rizvi (2008), echo's Peace (2013) above, in highlighting the pressing need for educators to be aware of student diversity. Rizvi said,

They, (teachers) need to realize that globalization has normalized diversity. The challenge facing educators is then how we prepare students to interpret and experience diversity within the context of rapid changes, developing their skills to negotiate it in a range of ethically productive ways. For international educators, no task is more urgent than this. (Rizvi, 2008, p.1).

The third intercultural competency in the ICIIS Model, IC3, 'Awareness of and interaction to host culture' was created from the experience of hearing Dr Rizvi speak at the AIE conference where he stated, "Interconnectedness between the students and local and global society is what is important in international schooling." (Rizvi, 2008, p.1).

The work of Savva (2015) identifies common characteristics in international educators. The qualitative study based on interviews with 30 respondents revealed dominant characteristics included a high value on travel and to change and/or risk (2015, p.16).

It is important to recognise that educators who elect to work in an international context have chosen to move out of their culture of training, or if trained a school's host culture, have moved away from their national education system. Identification of the change/risk characteristic might explain the willingness of some educators to live in new places and cultures and approach cultural challenges should they arise. Those who do not develop a more ethno-centric perspective or adapt towards the development and use of intercultural competencies in international schools should also be given consideration for not having this tendency.

Savva's (2015) work looks at 'critical incidents' that could have contributed towards this change in context. Savva cites Cunningham in a description of a critical incident, which she states, "is a type of informal or unplanned learning, which serves as a catalyst for change in professional thinking and behavior" (Cunningham, 2008, in Savva, 2015, p.19). This work adds to the significance of the personal and professional contexts of international educators and their ICs. When personal and professional contexts are compared in the data analysis, the contexts give an insight into what might keep some international educators in the field for longer than others, and more interculturally competent.

Fear of difference and a lack of understanding of different cultures can hinder teachers and create the 'different social characters' that Pearce (2013) mentions. Here, the balance of the positive aspect of an international education conflicts with the reality of cultural differences that can require a sustained effort to overcome the challenges of diversity. This can be highlighted when teacher and student are from very different cultures, experiences languages and knowledge. A further training consideration is provided by Pearce (2013), "For international schools there must be a challenge to establish and sustain an effective relationship between teachers and learners who have grown up with different conventions of communication, and different understandings of their roles" (Pearce, 2013, p.62).

IC7 in the ICIIS Model area of Intercultural Awareness, "Consider a student's home culture/s when monitoring behavior and learning' was created from the work of Pearce. 'The student's willingness to volunteer comments in class is an observable dimension that varies between nationalities" (Pearce, 2011, p.161).

Cushner (2014) supports the development of intercultural awareness in the teaching profession and adheres to the practical application of teaching skills. He calls for intercultural awareness to be more of a teaching process. Cushner's work informs this study as he called for the awareness of the teacher's own personal cultural context as a part of the intercultural awareness process. This is reflected in IC6, 'Consideration of own intercultural practice.'

One of the strengths of this study and development of the ICIIS Model is the potential to focus on the practice of teachers whose personal motivation have developed skills in addressing student diversity positively. The Professional Development plan in Appendix G, on page 103, would fast track respondents who get high ICs to a deeper level of understanding of intercultural competence as outlined in the model. Klingner, Artiles, et al. (2005) cite Gay (2000), who describes teachers who strive to use culturally appropriate pedagogy, "These teachers help their students bridge borders between their home and school cultures, recognize and understand differences in the social milieus, and build on the knowledge and skills that their students bring with them to school learning" (Gay, 2000, in Klingner, Artiles, et al., (2005, p. 22).

Jokikokko outlines the importance of culturally appropriate pedagogy,

When discussing intercultural learning and intercultural competence, it can be argued that education and teachers play a key role in this process, as they can affect the thinking and action of the next generations... Teachers have the opportunity to affect their students' awareness, open the world for them, and provide them with tools to critically analyze global phenomena and to act for a more equal and sustainable world. (Jokikokko, 2010, p.14).

It is hoped that as development in the field of international education toward cultural awareness increases, the benefits of learning for teachers and students will be recognised. Ladson-Billings (1995), cites Bartolome, (1994), who argued for a "humanizing pedagogy that respects and uses the reality, history, and perspectives of students as an integral part of educational practice" (Bartolome 1994, in Ladson-Billings, 1995, p.160).

In promoting the intercultural skills of teachers, it is hoped that a strength of this study could also be the importance of focusing on the commonalities and differences of cultural backgrounds in international school communities. Tomlinson (2011) wrote that teachers who respect students,

Understand the power of beliefs in shaping their practice. They rid themselves of any covert persuasion they may have that kids who are like them in race, economic status, language, beliefs, or motivation are somehow better or smarter than those who are unlike them. (Tomlinson, 2011, p.94).

Bandura's (1996) work and the influences of the person and environment would be an interesting addition to professional development content. Bandura's work moves teaching away from the traditional role of uni-directionally giving students learning, to the bi-directionality of teachers and students learning from one another. A larger study would be interesting to incorporate students and attempt to measure the bi-directionality of culturally specific knowledge from student to teacher and teacher to student. This would be a professional development project that would place student and educator as equitable respondents, much like the work of Hayden and Thompson (2000).

## 3.0 Methodology

### 3.1 Data collection

The study is framed by four research questions and guided by the directional hypothesis. The research questions were created to investigate the identification and measurement of ICs (Intercultural Competencies).

The study has been designed to identify and measure some of the good practice that can positively affect learning in international schools of different types. The methodology for data collection planned to measure the identified ICs with a survey. Each IC was reflected upon with a Likert Scale from 0-6 and this data created the overall IC levels. It was possible to track the IC data for individuals and groups of respondents in the four different schools, A, B, C and D, and according to the two personal contexts

- Length of time away from culture of birth
- Likelihood to return to home culture

And by respondent group for the professional contexts

- Length of time in current school
- Number of school locations

The data were collected with a survey and short questionnaire. The data were also collated in each of the four ICIIIS Model areas: intercultural awareness, understanding, sensitivity and learning. Data for the entire cohort of 154 respondents were also grouped and used to indicate the levels of competency that all participating educators shared.

Once the data had been collected, a regression analysis was used with the intention to find out a relation between the personal and professional contexts and potential for predictability of respondent contexts on intercultural competencies.

The data from the four schools were grouped for comparison of the respondent's groups in each school.

The research questions that guide this study, ordered in line with the title of the study, to build up the evidence from identification of ICs, and why these are important for student learning, to the measurement, and the influence of the respondents' context and school contexts as influencers on IC practice.

**Research question No. 1**

Is it possible to identify intercultural competencies for use in types of international school, and why is this important?

**Research question No. 2**

Is it possible to measure the intercultural competencies used in different types of international school?

**Research question No. 3**

To what extent did the data from respondents' indicate that personal and professional contexts influenced levels of intercultural competence?

**Research question No. 4**

Is there evidence in the data that intercultural competencies differed in the four types of international school settings?

## 3.2 How the directional hypothesis framed the study

The study was orientated around a directional hypothesis that states;

'Intercultural competencies are evident for all educators on a developmental scale from intercultural awareness, understanding, sensitivity and learning, according to professional and personal context'.

The use of a directional hypothesis proved to guide the research and the data analysis of the 154 respondents. The opportunity to ask four contextual questions specific to the respondents created the opportunity to consider groups of educators according to their career choices.

As described by Creswell, the advantage of this type of hypothesis is that it comes from both knowledge and experience in the field. "The investigator makes a prediction about the expected outcome, basing this prediction on prior literature and studies on the topic that suggest a potential outcome" (Creswell, 2008, p 52).

Using a directional hypothesis and clear research questions to support the study, evidence has been gathered in the use of intercultural competencies. The hypothesis that educators are using competencies supports this investigation that takes a positive approach to intercultural pedagogy as opposed to a negative approach or limited skill model such as Hammer's (2012) IDI. As the data analysis shows, the hypothesis that respondents would progress through the stages of the model was not proven in this study. However, the hypothesis did prove very useful to direct the methodological design of the data collection and study.

In the field of social sciences, measuring the personal reflections of respondents is controversial as the data are created from an experiment that is dependent on respondents volunteering information about their professional practice and not a controlled environment with predictable outcomes. For this reason, a mixed method approach was applied to ensure the ability to measure quantitative data from the survey and the qualitative data and contexts of the respondents from the questionnaire.

### 3.3 Research rationale

The purpose of this study is to identify and measure intercultural competencies of international educators in international school settings according to the educator's personal and professional contexts. A research project was designed to measure the extent to which international educators were considering the students intercultural lives within the four international schools selected.

As a member of an International School Leadership team, consideration of the success of the students is a consistent personal and professional priority. With so many assessment practices and instruments in place, data showing academic achievement are readily available. However, I have long considered that there is an additional layer of information that could be applied to the notion of success in international schools.

The individual context of each student, the actual personal learning context of the students, cultural background, previous schooling, language(s) ability are also important data fields that could in the future be combined with academic data to look for patterns and trends. It could be possible to focus on a well-rounded and intercultural understanding of learners. This was the stimulus to seek out the kinds of competencies that international educators use in intercultural awareness, understanding, sensitivity and learning.

The measurement strategies of this study are reliant on both quantitative and qualitative data collection methods. A survey was created by turning the ICs (IC1-IC20), into questions. In addition, a short questionnaire was added to allow the respondents to give more information about their personal and professional contexts. Some respondents answered with additional information about their career choices and movement between international school locations. Other respondents gave numerical responses to the questions. All responses were triangulated and used in numerical form; however, the qualitative data were useful for additional context.

Cohen, Manion, and Morrison (2007) describe mix methods as triangulation, and state,

By analogy, triangular techniques in the social sciences attempt to map out, or explain more fully, the richness and complexity of human behavior by studying it from more than one standpoint and, in so doing, by making use of both quantitative and qualitative data. (2007, p.141).

As outlined in the Introduction, the ICIIS Model is based on the CQS (Cultural Intelligence Scale). Cultural intelligence, the theoretical basis for the ICIIS Model, is not a term recognised by many international educators. However, it is in my opinion that this intelligence is used amongst some educators in international schools.

By comparing the ICs and the contexts of the respondents, it was possible to see which groups of teachers, (according to context) were likely to behave in a more or less culturally intelligent manner in international schools. Creswell presents a rainbow metaphor for how a theory operates and can relate to research design.

Assume that the rainbow bridges the independent and dependent variables (or constructs) in a study. This rainbow ties together the variables and provides an overarching explanation for how and why one would expect the independent variable to explain or predict the dependent variable. (Creswell, 2009, p.52).

The dependent variables in this study are the ICs (Intercultural Competencies) IC1-IC20, that the respondents reflected that they used in the survey. The independent variables are the responses to the questionnaire that provide information on the personal and professional contexts of the respondents. Cultural intelligence is, in this metaphor, the bridge that some respondents have established in their various contexts through considering the cultural backgrounds of the students in learning and personal development. As is evident in Hirsch (2016) and Walsh and Casinader (2018), previous exposure to travel and diverse cultural contexts will affect the bridge. However, as evidenced by Deveney (2007), a lack of training and preparation for the international school context might well limit the bridge in the connection of low ICs and the contexts that the educators are in.

The dependent and independent variables are compared using a regression analysis with SPSS software version 26. The outcome of the regression analysis shows the respondent personal context of 'Length of time away from home culture' was statistically significant as a predictor for intercultural competence.

### 3.4 A Constructivist perspective

The evaluation of the educators' interactions with the students is the specific information sought by this study. The perception and professional reflection on the chosen competencies creates the specific epistemological knowledge that the study seeks to measure. When viewing the study from a constructivist ontological perspective, careful design of data collection and analysis methods were required.

Sarandakos (2005), writing about the foundations of social research, states, "It is the task of researchers to search for the systems of meaning that actors use to make sense of the world" (2005, p. 42). In this study, the data that respondents are creating are requested in a quantitative form in the survey. However, the respondents, 'systems of meaning,' are reflected from their professional practice with students and their own personal and professional contexts.

In agreement with Sarantakos (2005), and through the creation of the directional hypothesis, the systems of meaning were life experiences, schools taught in, length of time in the current school and likelihood to return 'home' that they bring into the learning context with international students. In human relationships, both persons interpret meaning from how each or the other person interacts. In the often-unbalanced power ratio of the student and teacher, the meaning that the students make from the interaction is considered by this study as crucial for success.

The systems of meaning for the educators are their previous career and life experiences; this is what they bring to the international school classroom. If educators choose to share these and connect with students through finding commonalities and addressing differences, then the metaphor of cultural intelligence bridging personal experience to intercultural competencies could occur

### 3.5 The Constructivist context of the research

The nature of the knowledge sought by this research is created by the reflection of the respondents. Korthagen (2001), calls this the 'reflective principle', cited by Brok and Koopman (2011, p.243). In describing the development of personal competence for international education, Brok and Koopman (2011) describe an assumption that reflective teachers develop better interpersonal relationships with students. Whilst this study does not have the capacity to explore this, it would make an interesting comparison with the IC data.

Like Bandura (1986) mentioned above, Au (1998) describes a diverse constructivist orientation where students and teachers learn from one another. This is similar to the context in many international schools that focus on inquiry learning. The work of Au and the shared cultural understandings that were created in the context of literacy events, are evidenced below. Au (1998) describes this approach:

A diverse constructivist orientation takes this line of reasoning one step further, by inquiring into the ways that knowledge claims, of educators and their students, are related to cultural identity and shaped by ethnicity, primary language, and social class. The experiences students bring to literacy events (e.g., the forms of their narratives) may depart significantly from educators' expectations. The revaluing process includes teachers' acceptance of students as cultural beings. (Au, 1998, p.306).

Bandura (1996) in a paper entitled, 'Ontological and Epistemological Terrains Revisited', refers to the relevance of the environment to human thinking. He asks, "whether the influences in the person-environment relation flow uni-directionally or bi-directionally?" (1996, p.323). Bandura's (1996) work is relevant to this study in considering how the student and teacher, with different cultural backgrounds and, therefore, diverse experiences, influence one another. The influences that an educator has on the students, as Bandura (1996) highlighted, are important to this study.

Whilst this study has created an ICIIIS Model for Intercultural Competencies in international schools, the author is aware that the design is focusing on positive interactions and consideration for students from educators. However, some international educators might disagree with the levels of connection suggested by the study.

Joslin's (2002) work agrees with the limits to teachers' capacity to understand all cultures around them and is critical of the lack of training available to teachers working in international schools outside of their home country. Joslin (2002) highlights the effort that is required by intercultural competence and states,

It assumes that once the seemingly inherent rightness of our way of seeing the world has been shattered then progress may be made along the path to cultural understanding. Intercultural competence is not an attribute that necessarily arises on it's own through the teacher simply being involved in continuous culture contact or by participating in cross-cultural programs. It is a strenuous and never-ending developmental process acquired against a background of continual self-learning. (Joslin, 2002, pp.58-59)

Taking this view into account, the respondents who indicate lower levels of ICs are also of high interest to this study. Without training within the international school industry educators are currently required to comprehend the intercultural context themselves. Bandura's (1996) work is interesting to consider from this viewpoint when students and teachers are not in a situation where they are adequately knowledgeable or able to consider one another's' cultures.

Bandura (1996, p.328) states, "People act on the environment in ways that make them partial authors of their self-beliefs. Because of the bi-directionality of influence, efficacy beliefs are formed through the codetermination of personal and environmental influences acting together".

The complexities of intercultural communication, behaviour and experiences are important factors in preventing intercultural competencies and are to be considered if professional development were ever planned using the ICIS Model. Cushner (2014), proposes a realistic approach to the development of intercultural awareness. He states, "we do not achieve intercultural understanding and skill through a cognitive-only approach-developing intercultural competence takes time....it is evolutionary and developmental, not revolutionary" (2014, p.1).

Bennett (1986) cites the work of Hoopes (1981), who states, "The crucial element in the expansion of intercultural learning is not the fullness with which one knows each culture, but the degree to which the process of cross cultural learning, communication and human relations have been mastered" (Hoopes, 1981, p.20, in Bennett, 1986, p.181).

### 3.6 The Research Settings

All four participating schools implement the IB Continuum offering the PYP, MYP and DP programs. It was important to the study that all the schools offered the students the same curriculum so that the practice of the teachers within the schools could be compared. All the 154 respondents in the study would have had access similar Professional Development opportunities within the IB. Data were collected using an online survey. The author placed the link for the survey in the email communication with a representative in each school. These school representatives forwarded the link and framed participation as part of the development of the school. The survey included a clear paragraph at the start of each area of the survey to situate the questions and help those respondents who might not have heard of the term, intercultural competency.

This study was initially planned to be carried out in single Type A school, however, it soon became apparent that other international schools were required for comparison of the school setting and the potential effect on professional practice. Three additional international schools were sought and selected for their contexts and as 'types' of international school as described here by Hayden and Thompson in 2013. Hayden and Thompson (2013), based on the work of Matthews, (1989). An identified type A 'traditional' international school, type B, 'ideological' and not created for a market need, and a type C international school, often aimed as host national and operated on a commercial basis. They state, "Already in 2016, we are aware that our Type C category incorporates a number of different sub-types that could arguably be better represented separately (Hayden & Thompson, 2016, p.13).

School D would, in my opinion, would be positioned as an additional type of international school, established on a commercial basis with investment from another continent, with a significant focus on ideology. A type D category has been added in this study.



### 3.7 Pilot Survey

Once the ICIS Model was created, (See Appendix A, on page 93), the competencies were recreated as questions and entered into an online survey format and shared in a Pilot Survey. Feedback from six educators informed me, as the author of the study, that some of the terms were not suitable due to a perceived lack of understanding. The term, 'pedagogy' was removed and 'learning' was used instead.

In a second Pilot of the survey, there were too many competencies to consider, as originally 46 had been identified. It became apparent that simple vocabulary was required to lessen the complexity of the topic. The second Pilot survey received more positive feedback and less confusion in the vocabulary used. The intercultural competencies were reduced to 20 in total.

### 3.8 Mixed methods data collection

The selection process in choosing mixed methods data collection was concerned with finding an effective survey instrument that would be accessible to respondents on different continents and that could be administered in exactly the same way in all four schools. For this reason, an online survey process was chosen, and the survey was designed within a set format offered by the survey website.

The survey asked the respondents five questions per area of the ICs development. All the quantitative questions were requested with the use of a Likert Scale from 0-6 so that the respondents could clearly indicate if they had never considered or used a particular competency. This was considered very important for the survey design so that the educators that chose to participate could be clear in their responses. In line with the directional hypothesis, this gave the respondents the opportunity to share their skills even when they were not perceiving themselves as strong in all areas. The model is intentionally designed to demonstrate competencies in all four areas of intercultural competency. As explored in the literature review, the model is intended to demonstrate the competencies that are evident throughout the scale and not fixed in one place.

The quantitative data creates the measures of ICs used in the four international school settings, and the qualitative data gives insight into the context for each respondent. The mixed methods of quantitative and qualitative data collection would be intended to create a contextual picture for data analysis. As Sarantakos (2005) states, "there are many realities as there are many people" (2005, p.41). The study is designed to look at the realities of many teachers and their diverse personal perspectives. Sarantakos (2005) describes the reflective processes as a way of constructing meaning and states,

The processes of construction and reconstruction are laden with personal inputs. Life in a social world make it necessary for objectivity and rationality to become rather relative concepts. The key process that facilitates construction and reconstruction is *interpretation*. This involves reflective assessment of the reconstructed impressions of the world, and integration of action processes in a general context, which will construct a new unit (Sarantakos, 2005, p.39).

Hirsch in her study on Intercultural Competencies in International Schools cites Azorín and Cameron (2010), and the use of mixed methods for research to understand the micro and macro phenomenon in organisations.

Hirsch (2016, p.63) likens this as the micro for teacher's experiences in international schools and the macro for how the school influences the teachers. The data analysis in this study indicates that there could be a macro influence in the differences between the four participating schools and how they responded in response to some ICs in the study.

### 3.9 Instrumentation

Once the data were collated, the SPSS software was used to create a regression analysis for each of the data groups. The data from the 154 respondents were grouped together to create the dependent variable, total IC data. And then the data for respondent groups according to personal and professional contexts were collated to see if the differences in the independent variables gave different predictions of the results. The regression analysis resulted in graphs where the relationship between the quantitative, dependent variable of the ICs and qualitative data, the independent variables of the personal and professional context, could be assessed.

### 3.10 Ethical considerations for research methods

#### 3.11 Reliability and Validity

The validity of the data collection methods chosen for this study were important factors to ensure the reliability of both the quantitative data sought through the survey and the qualitative data with the questionnaire.

Careful preparation of the survey for each school ensured that it was updated with the school name and a descriptive introduction for the respondents in each school organization. The link to the survey from an online platform was shared with a point person in each school so that the researcher had no contact at all with the respondents during the period of time that the survey was undertaken. This step was taken to ensure that the researcher could not affect the research with proximity to the respondents. This was considered an important part of the validity of this study, that the researcher could not influence the participation of respondents, especially in the cases where respondents were aware that the researcher was undertaking the study. Complete anonymity through the online survey and, more importantly the questionnaire where respondents were invited to share contextual information about their personal and professional life experiences was ensured. The creation of totally anonymous data was intended to create valid and reliable data to inform the study.

The point person in each school sent the introductory email to the whole staff with an explanation of how the data would be totally anonymous once the survey was completed and stored on the Survey website. Respondents were made aware that the survey data from their school group would be returned to the school purely as statistics. The questionnaire data was kept on the Survey website. The point person in each school informed the staff in the introductory email that the data would be used for specific uses in the four schools, that ranged from development of a definition of Global Citizenship, improved Induction processes, Professional Development and to inform the school about intercultural practice ahead of accreditation.

The intention was to ask international educators to share their own personal perceptions of twenty intercultural situations, and complete four questionnaire type qualitative questions relating to their personal and professional context. This included their views on their school organization and was considered appropriate due to the non-traceability of the data.

However, the skills and competencies that the survey asked had not been covered by training or teacher qualifications and this was significant in the decision to keep the competencies surveyed positive. International educators have not yet been trained to consider their responses to intercultural situations, positive or negative.

To survey educators on how they respond to negative intercultural behaviours was regarded by the author as unethical due to the lack of expectation currently placed on international educators to address intercultural conflict, behaviours or negative interactions. The ethical considerations for the respondents were significant in the planning of the study due to the fact that the study into teachers' professional practice relied on the respondents' perceptions of their own practice.

### 3.12 Confidentiality and anonymity

Confidentiality and anonymity were essential in establishing trust and respect in the respondents for their contribution to this study into intercultural competencies. The respondents were only contacted by email from a person within their own organisation, and at the end of the survey, a short questionnaire and email address were provided if the respondent chose to indicate they would participate in an informal interview. This was the only direct connection that occurred between the respondents and the researcher.

Depending on the relationship that the international teachers had established with their students, the interaction and support for learning is, in essence, the knowledge sought by this research. As a constructivist approach, it is the meaning within the teacher and student interaction that is sought. As described by Bryman (2012), the constructivist approach, "asserts that social phenomena and their meanings are continually being accomplished by social actors" (2012, p.33). It is the meaning of the teachers and students, together as social actors, from many different parts of the world and, therefore, diverse cultural backgrounds that this research seeks to investigate.

Accessing evidence of the perceptions of educators and their practice and interaction with students can be difficult to achieve. It was recognised that the appropriate data collection methods were vital, and that notions of trust and ethical and professional conduct would be required to motivate respondents to volunteer their participation. Ethical consideration for the respondents and the students, upon whom they are measuring their interaction, was considered paramount. Whilst the students were intentionally not involved in the data collection, their teachers as respondents reporting on teaching and learning relationships in the four international schools was an ethical consideration. The students were the topic for investigation in their school experience. In highlighting the issues of intercultural awareness, understanding, sensitivity and learning, the educators might have become more sensitive or reactive once their skills were questioned.

The anonymity of the respondents was of extreme importance and all respondents were respected for sharing their views. By participating as a respondent, it was intended that despite the lack of training in intercultural learning contexts, student well-being, positive identity and self-esteem for learning potential, were raised in the minds of respondents and contributed to intercultural awareness and practice. Snowball (2008), in her research that focused on a lack of training for international teachers reflects, "In any research, ethical considerations are paramount, and arguably more so in a constructivist paradigm, where ambiguity, subjectivity and interpretation are an integral part of the approach" (2008, p.66).

As this is an investigation into the effects of persons interacting with one another, the data collection was designed as a strictly confidential online survey. With a thorough explanation of the confidential and anonymous nature of the survey, it was hoped that respondents would reflect on their professional interaction with students and trust that the information they provide is treated with highest confidentiality. Discretion and respect were key to understanding international teachers and their interactions with students.

As Burrell and Morgan (1979) state, “one can only understand the social world by obtaining first-hand knowledge of the subject under investigation” (1979, p.6). The respondents in this study assisted this process with their participation.

The ontological nature of this study is orientated around the knowledge and experience of the respondents to provide evidence. Each respondent’s perception of their teaching practice is the data to be sought using the most appropriate methodological tools. Finding the correct methods to collate data from survey responses, measure and analyze, whilst adhering to the ethical considerations of respecting the respondents as holders of the potential data, has been crucial.

Thorough explanations of how the data would be kept confidential and used with no possible trace to the respondents was crucial. The data were all held on a private computer and backed up using one external hard drive. Once the survey was completed, the data were downloaded and stored with only an identifying number for each responded. The data were grouped by School, however, no respondent within the schools could be traced. In agreement with each participating school, the data of each school respondent group were returned to the school, in a total anonymous format so that no respondent could be traced.

### 3.13 Consideration of the context in each school setting

Contextual considerations in the four participating international school organisations were made due to the awareness and respect of teacher’s workloads. It was expected that in some cases, heavy teaching loads and often very competitive working environments could affect the level of involvement among the respondents. In addition, there was awareness of having to personally reflect on teaching practice that could be stressful to some respondents. In this area of social research, Cohen, Manion, and Morrison (2005) state, “consider the effect of research on participant, and act in such a way as to preserve their dignity as human being” (2005, p.56). The anonymity of the online survey was intended to support the personal reflection process for respondents.

The intensity of certain times of year in international school contexts, and the intrusion into the role and workload that a survey would represent, was considered and the survey was sent during school holidays. The survey was timed in each school at the start of a school break in each of the four international schools. As the author of the study and researcher, I was aware that the survey would take teachers away from their role and preparation work for the students.

In addition to this, in the wide spectrum of experience that each international school staff collectively holds, it was expected that the use of an emerging area of pedagogical practice, (currently without teacher training programs), could also cause anxiety for some respondents and might also affect respondent rates. In order to avoid communicating a judgement on the respondents who might have different levels of awareness of intercultural considerations, a clear and concise description of the research and the relevance to educating students in International and intercultural school communities was created within the survey.

The British Educational Research Association (2011, p.5) outline the importance of preparing research participants, “Researchers must take the steps necessary to ensure that all participants in the research understand the process in which they are to be engaged, including why their participation is necessary, how it will be used and how and to whom it will be reported”.

The questions that were created for the survey were rephrased after the Pilot survey, as some respondents were not familiar with vocabulary relating to culturally appropriate pedagogies. Discomfort with the content of the questionnaire is an important consideration when researching new developments in education.

Respect for the respondents and their roles as competent educators was paramount. A contact person in each of the four international schools, where the research took place, was aware of the data collection processes and use for this research and could answer questions that respondents might have. The enabled myself as the researcher to take a remote role and limit my contact to respondents in each of the schools.

The survey was designed with a focus on the established relationships and connections that teachers have with their students. Asking each respondent to consider how intercultural awareness, understanding, sensitivity and learning relate to their teaching and learning, of their students, would depend on the respondent’s own understanding of their relationship and notions of responsibility to the student.

Räsänen (2011, p.59) writes on the subject of international education as an ethical issue and states that, “the task of a teacher can be considered as an essentially ethical profession by its nature for many reasons”. Räsänen cites the power that teachers have over pupils due to the process of assessment of learning and the teacher giving out the measures of success for learning (Räsänen, 2011, p.59). This unequal power within the teacher student relationship, and the extent to which it is important to seek to understand each student and their cultural background, is an interesting ethical consideration as a part of responsible education for all students.

### 3.14 Consideration for the respondents

The influence of teachers’ cultural habits on students has been a factor in the design of the survey and as it should not be assumed that all teachers are aware of their influence on students. I was very aware that some teachers might not have considered that they model their own cultural values, knowledge, opinions and behavior in a specific way. Räsänen states,

The teacher is always a model of an adult to children whether he or she wants it or not. Pupils observe teachers daily making decisions and solving problems, and they make conclusions about how logical or sincere teachers are in their actions. What also makes a teacher’s profession ethically complex is the fact that decisions are made in the middle of diverse expectations. (Räsänen, 2011, p.60).

The ethical consideration of teachers’ cultural habits influencing students is not yet a topic in most international schools other than the generic conduct towards others in a school community. And this is particularly true in the light of the four very different intercultural expectations in each of the participating schools. Despite the use of the word ‘international’ to describe the type of school, the intercultural aspect of nations interacting together is not yet addressed by most organisations.

Research into an unfamiliar area of international education, such as intercultural competencies, raises the question of motivation on the part of the respondents to volunteer their time and personal responses to the collection of data.

Issues of beneficence further ensured that it was communicated that there could be no way to trace any of the respondents' responses. The researcher's role was in no way connected to the material within the survey, or work of any of the respondents. Each school had not developed their shared understanding or expectations for Intercultural learning and so to return the respondent group data anonymously was an opportunity to support the development of practice in each participating school.

The anonymity of the data collection, and communication to this effect was created to ensure that the respondents could not be at any risk of compromising their professional role, employment contracts, promotion potential, career progression or responsibility within their organisation. The right to withdrawal, if respondents required it, was also included in all communication. 2.7% of respondents did withdraw after starting the survey. The British Educational Research Association states, "Researchers must recognize the right of any participant to withdraw from the research for any or no reason, and at any time, and they must inform them of this right" (2011, p.8).

The total anonymity in the data collection was intended to reduce the potential for conflict should respondents feel their loyalty to professional relationships, or processes, within the organisation were questioned by choosing to participate or not. A written communication assured research participants that the audience of the research findings would not be able to trace any individual that participated in the study, or any information that they shared about their professional practice.

Snowball (2008) experienced this situation in a similar area of research. In her thesis research entitled, 'The development of a model of initial and ongoing training for the international teacher,' Snowball commented on the conflict between professional relationship and researcher relationship. Snowball (2008) states,

Their (the respondents) professional relationship with me as a researcher, though not personally close, might well have influenced them to provide responses of a particular kind, for example, those that they think I wish to hear or that reflect better on their professional abilities. (Snowball, 2008, p.66).

The consideration of respondent privacy was intended to avoid the research process affecting the data collection. This consequence has been seen in social research methods and is termed, 'The Hawthorn effect' by Cohen, Manion, and Morrison (2007). They list this as one of the elements that might affect the reliability and validity of research, i.e. 'the reactivity of the respondents. In commenting on The Hawthorne effect, Cohen, Manion, and Morrison (2007) state, "the presence of the researcher alters the situation as participants may wish to avoid, impress, direct, deny, or influence the researcher" (2007, p.160).

In order to distance myself as the researcher, a contact person was asked to coordinate the study in each of the international schools. I communicated with the contact person and sent the link to the online data collection process. Those respondents who did have interactions with me professionally volunteered information about the survey content and offered informal interviews and I completed 4 that resulted in discussions surrounding IC practice in international schools. Field notes in the data analysis indicate that this was a useful process to get more in-depth perspectives from international educators who were all in diverse roles within the schools. All interview data and field notes were stored on my personal computer and one data stick containing the data once the study was complete. There is no way that the respondents can be traced, or their contributions shared, only in an anonymous manner.

The ethical considerations of using personal assessments can also be questioned due to the dependency of respondents to accurately measure their ability. This has been shown to create irregularities in data collection with other studies. Gelfand, Imai, and Fehr (2008) in Ang and Van Dyne (2008), suggest that, “Put simply, people who know more realize to a greater extent how much they do not know; thus, it is entirely possible for highly culturally intelligent individuals to rate themselves lower than less culturally intelligent individuals” (Gelfand, Imai, and Fehr 2008, in Ang and Van Dyne, 2008, p.384).

However, a potential strength of the chosen research methods is that teachers in international schools are often used to reflect on their practice for appraisal processes, usually completed with a school leader. It is, therefore, assumed that most teachers are accurate in their reflections of their own practice regardless of their relationships within the organisation.

Those respondents who chose to come forward for interview communicated this by email and it could not be known if they had completed the survey. They were selected due to their experience and in no way in connection to their work within their respective organisations.

Given the directional hypothesis that, ‘Intercultural competencies are evident for all educators on a developmental scale from intercultural awareness, understanding, sensitivity to learning, according to personal and professional context,’ the data collection methods, that of a survey and questionnaire and optional interview were all designed with a positive and respectful approach to the intercultural skills that international teachers are using. The research methods used sought to identify good practice in the teacher student relationship and the positive human intention to understand one another and focus on learning and the achievement of all students.

## 4.0 Addressing the Research questions

The research questions address the potential to identify and measure ICs in the ICiIS model. Where school leaders plan to focus on intercultural learning, the ICiIS model can provide a way for international educators to self-assess themselves in the four areas of intercultural awareness, understanding, sensitivity and intercultural learning. The data presented below indicated that the ICiIS Model has the potential to identify those who are more or less cognitively aware of their personal and professional behaviours in an intercultural context.

If used as a developmental tool, as School B did when they received the data from their own cohort of respondents, the ICiIS model could bridge a gap between less experienced or motivated educators and necessary training to ensure more learners were benefitting from an intercultural approach to pedagogy.

### 4.1 Identifying intercultural competencies for use in types of international school. Why is this important?

The first research question asks if intercultural competencies can be identified for use in the context of international schools. In order to test this question, twenty ICs were chosen from examples of literature and practice in the field, as outlined in the literature review. The tables in Appendix C, on pages 96-99 show the ICs in each area of the ICiIS Model, and the literature. The data for all ICs in the ICiIS Model is presented in Appendix A, on page 93 and would indicate that the ICs identified were recognised practice in all four participating schools. The graph in Figure 1, on page 48 shows the outcome of the survey for the entire respondent group.

The importance of identifying intercultural competencies for use in different types of international schools is viewed as significant to give examples of how intercultural consideration should be part of the teaching and learning process for all international school students in intercultural learning contexts. The potential for academic success and social and emotional development should include an awareness of the diverse life and cultural experiences evident in international school classrooms. A focus for this study is, IC17, that asks educators if they ‘maintain consistently high expectations for all students in an international school context?’

Results from the data created by this study with volunteer respondents, could explain how an understanding of professional practice in intercultural contexts might be developed. And how the assumption that immersing educators and students is not enough to address equity in the educational outcome of international schools.

Overall, the 154 respondents as a group, indicated that they are 79% competent in having consistently high expectations of all students; however, there was a 12% disparity between School C with 75% and School B with 87%. From this data, a student in School B, following the same IB curriculum as in School C, is likely to have different school experience. Of greater concern to this study is that the outcome in academic and social and emotional achievement could be significantly different if the student attended each of these different international schools.

In the future it is likely that so many more students will be educated in the international school setting by educators who are likely to be of a different cultural background to the students. How international educators apply cognition to intercultural awareness, understanding, sensitivity and ultimately learning to support students equitably is the reason that greater awareness and identification of intercultural competencies is so important.

## 4.2 The process of identifying intercultural competencies

In the process of identifying intercultural competencies, concerns could be raised about creating a model that can fit the more traditional international schools and also the more ideological schools in their purpose and intention. However, the commonalities of international schools are created by an international curriculum, in the case of this study, the International Baccalaureate, and the context of transient school populations. The competence required to relate to the cultural backgrounds of students, often new students, is considered by this study as the same in all international schools.

This study considers that ‘professionalism in intercultural contexts’ can be more explicitly defined by creating competencies that have been identified in literature in the field. Some schools could have higher expectations of professionalism in intercultural contexts than others. However, the identification of good intercultural practice as competencies, could draw together expectations of educators and also the schools, not to simply assume that intercultural consideration is made towards all members within their communities without specific examples.

From an ethical standpoint, it was considered by this study important that the competencies were recognisable so that the respondents were able to reflect on known practice and were not left feeling inadequate in an area of international education that currently is not clearly stated in job descriptions, recruitment processes, appraisal etc. These twenty competencies were designed to be familiar, with one respondent replying to the questionnaire that they did not realize that their practices were ‘skills’.



In creating an appropriate assessment for the respondents, research from others who have created intercultural assessments was sought. Bennett (2009) makes a point about lists of intercultural competencies, "Lists provide an excellent starting point for assessing the appropriate characteristics for the specific situation, but of course no list fits all cultures, all contexts, all conditions" (2009, p.122).

The original survey had 46 competencies that were all taken from literature. The Pilot study identified that the list was too long and some of the terms were not understood by international educators. Deardorff (2009) suggests that prioritising goals related to intercultural competence is key. Deardorff (2009) states, "assessing the whole of intercultural competence can be a daunting task, it is recommended to prioritize specific aspects of intercultural competence, based on the overall mission and purpose of the course, program or organization" (2009, p. 481).

Fantini (2009, p. 460), in addressing successful assessment of intercultural competence, also highlights the importance of the assessment being integral to the education process. The risk posed here is that intercultural competence is a more recently introduced aspect of international education and could be seen by respondents as not integral to the education process.

### 4.3 Survey data showing use of the twenty ICs and CQ (Cultural Intelligence) in the ICIIS model

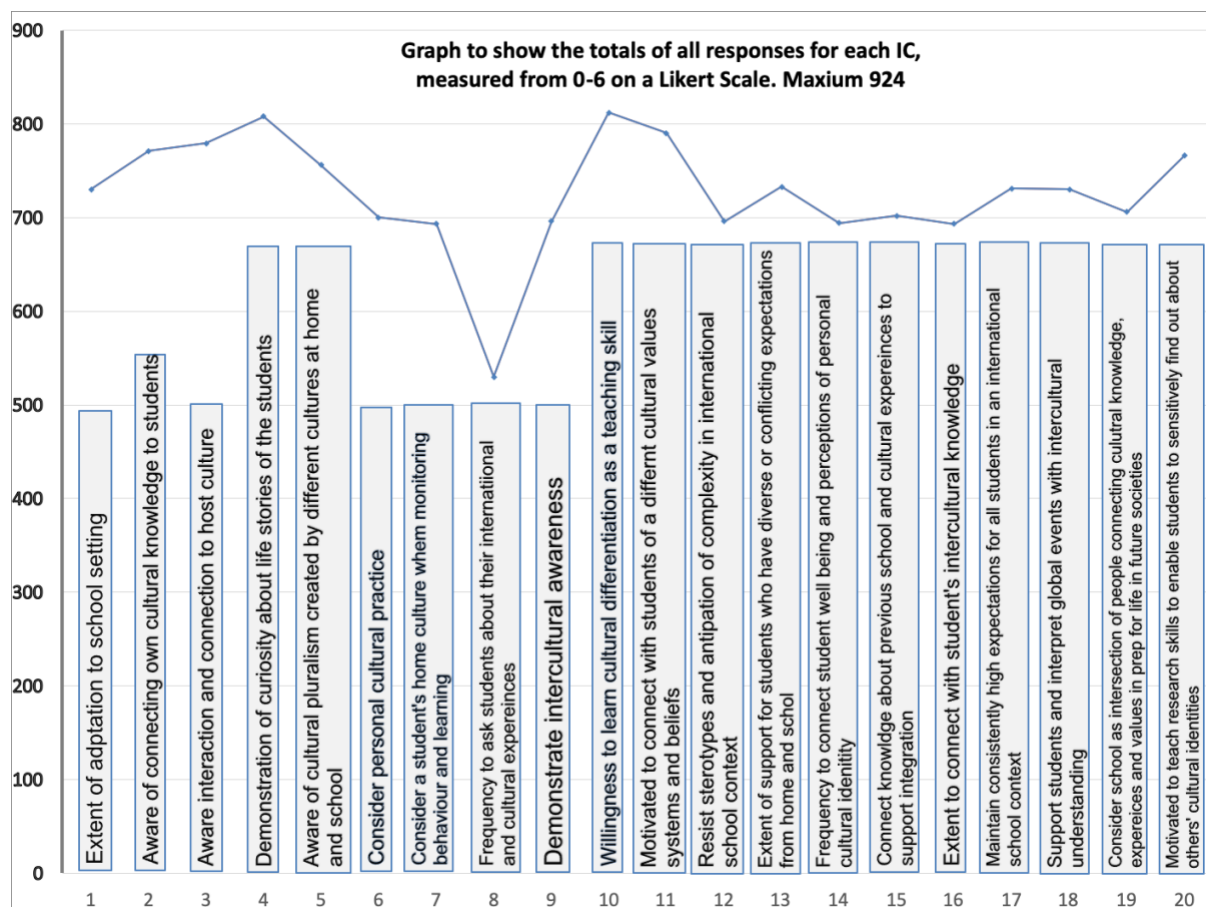


Figure 1. Graph to show the difference in the responses of all respondents to the twenty ICs.

The data from the entire respondent group shows that each IC had of a potential 924 points, created by the survey where 154 respondents responded to each of the twenty ICs on a Likert Scale from 0-6. IC10, 'Willingness to learn cultural differentiation as a teaching skill' was the competency that the respondents responded to the most with a total number of points at 812, 88%. This IC came from the work of Pearce (2013).

Given that Cultural Differentiation is almost certainly outside the current 'education process' in most international schools, the data indicating the overall response for IC10 were seen as very positive. The 154 respondents had all volunteered to complete the survey and so, a more accurate impression of how international educators view the use of a new competences like cultural differentiation would be possible if all staff had been asked this question, in all participating schools.

Clear patterns are seen in the data analysis. Intercultural Sensitivity as an area of the ICIIS model only varied by 88 points from the total group of 154 respondents. However, the graph in Figure 9, on page 83 shows a comparison of the data from the respondent groups in each of the four school settings. The graph indicates how each school group responded in a consistent pattern for the first two areas of the model, intercultural awareness and understanding and became less consistent for intercultural sensitivity and learning. Appendix H, on page 104 shows the data for each school group to each IC. The highest disparity in intercultural practice between the school groups can be seen between school C who collectively had 65% competence in 'Consider School as an intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies' and School B with 86%. This shows a clear difference in practice between two international schools. From a concern for learning perspective in IC11, 'Motivation to connect with students of different culture, value systems and beliefs' School D shows 77% and School B 92%.

Appendix D, on page 99 and Appendix E, on page 100 show two individual respondents, No. 4 and No. 64. Respondent No.4 responded with a more confident response to Respondent No.64 who elected not to share their competence in three of the twenty ICs. The diversity of responses is interesting as Respondent No.64 was very confident in some of the ICs, notably IC13 'supporting students with conflicting expectations created by home and school', and IC17 'maintaining consistently high expectations of students in an international school context;' however this respondent did not wish to share if they demonstrate intercultural awareness. This evidence of the whole respondent group, school groups and individual responses is considered as examples to show that the Likert Scale gave respondents enough range to indicate if they were competent to a greater or lesser extent.

The identification of the twenty ICs has been successful from the data patterns and responses of the respondents. It is clear from my perspective as the author that more accurate data could have been accessed if the survey was not completed on a voluntary basis. This decision was done on an ethical basis and respects the participation of the respondents to reflect on intercultural practice, that they are not likely to have trained in.

The CQS (Culture Intelligence Scale), upon which the ICIIS model was based, gave this study a model of how consideration could be shown to others in intercultural situations. Appendix B on pages 93 & 94, shows skills in CQ alongside the ICIIS Model. The first section of the table shows how the Metacognitive cultural intelligence, described by Ang et al. (2008), "Promotes active thinking about people and situations when cultural backgrounds differ, triggers critical thinking about habits, assumptions and cultural bound thinking, increasing accuracy of understanding" (2008, p.5) supports the competencies identified for intercultural awareness.

The identification of intercultural competences that are considered to reflect cultural intelligence, if used to a high degree, was one of the purposes of identifying these twenty competencies. The 154 respondents who indicated 25 or above out of 30 (when the Likert Scale data was totaled), in each area of the ICIIS Model, were considered as using professional practice. The graph in Figure 2, on page 58 shows the results from the Likert scales for each intercultural competency in the ICIIS Model.

In the area of Intercultural Awareness, 55% of respondents indicated 25 total points or above, out of a potential 30 points. This data could indicate that over half the respondents were highly confident in demonstrating that they have some metacognitive awareness when working in an international school setting. Relating to the definition by Ang et al. (2008), above, these respondents were using a level of cultural intelligence.

Research in the field gives weight to the importance of trying to identify intercultural competencies and recognise the cultural intelligence of some educators. Goh (2012, p.403) states, "Teachers who lack cultural intelligence can seldom expect to nurture students who are culturally curious about the world and culturally skilled to manage intercultural conflict".

Jokikokko (2010), writing on Teachers Intercultural Learning and Competence makes a similar point that,

Even though people should be understood in the context of the culture in which they grew up, it is essential to understand the dynamic nature of all cultures and see people primarily as individuals and not merely as representatives of a certain group (Jokikokko, 2010, pp.26-27).

This professional approach towards students in intercultural contexts can be seen in the data for intercultural awareness. However, having metacognitive cultural intelligence could not be assumed to develop when immersed in intercultural learning contexts. The respondents who provided this data did so voluntarily and were likely to be confident in their cultural awareness.

In the other areas of the ICIIS Model, Intercultural Understanding was connected to cognitive cultural intelligence, and only 31% of the respondents indicated confidence in this area, with 25 or more out of 30 on the Likert Scale. This could be due to IC8, 'Frequency to ask students about their international and cultural experiences' where the total respondent group responded with 57% intercultural competence. The data analysis process has questioned if this survey question was misinterpreted by the respondents. Or perhaps there is a very low level of connection made by the respondents to the actual life experiences of students in the four school settings in this study. In this case, low cognitive cultural intelligence is evident.

The data from the respondents who responded with 25 or above, out of 30, for Intercultural Sensitivity was 45% and this has been connected to Motivational CQ in the ICIIS Model.

In the final area of the ICIIS Model, Intercultural Learning, the highest confidence was indicated with 56% of the 154 respondents indicating 25 or above out of 30. This area was connected to the Behavioural CQ. Part of the reasoning to choose Cultural Intelligence and the Cultural Intelligence Scale was the Behavioural element of the model. It is hoped that international educators who are culturally intelligent can recognise how important Intercultural learning is and the importance of connecting students' cultural experiences and knowledge with the curriculum. Hirsch (2016) states, "Students academic achievement will be impinged if there is a disconnect between a student's cultural experiences and the curriculum" (2016, p.54).

#### 4.4 The identification of Intercultural Competencies that could be harmful for learning

The identification of competencies in learning contexts where a lack of consideration for students can take place, has been another purpose of this research study. For example, as an international educator, I have experienced that there is very little professional development or guidance for teachers on the topic of Stereotyping. Giving all students an equal start without preconceived concerns about persons from different cultures was the motivation for IC12, 'Ability to resist stereotypes and anticipation of complexity in the international school context.' As described in the Literature Review, this competency is based on several examples in the literature, (Vassallo, 2012; Ladson-Billings, 2006 in Goh 2012; Bhawuk & Brislin 1992; Deardorff, 2009; Cushner 2014), as seen on page 97 in Appendix C.

7 respondents elected to answer with 0 to this IC; it is unknown if they chose not to answer or if they make no attempt to resist stereotypes. One respondent indicated 1 out of 6 on the Likert Scale. 30% of the respondents indicated 4 on the Likert Scale, 44% of the respondents indicated 5 out of 6, and only 16% indicated with 6 that they are fully confident that they can resist stereotypes and the anticipation of complexity in the international school context. Without training in this area, this data is perhaps expected. However, the data in this study shows that the respondent groups in Schools B, C and D all responded with the same level for this competency, with 79% respectively, however, School A was lower with 70%.

Vassallo (2012) and his study on Multi-cultural Teaching competencies among School Teachers in Malta, asked 63 questions in a Teachers' Cultural Competence survey. These were about the views of the teacher and also with specific situations described. Questions 19 and 12 relate in some way to IC12 in this study. Question Number 19, 'One's knowledge of a particular culture should not affect one's expectations of the children's performance,' and No. 12, 'When dealing with pupils of multiethnic origin teachers may misinterpret different communication styles as behavior problems,' (Vassallo, 2012, p.35). This study on intercultural competencies is in agreement with Vassallo, that it is important to raise these questions in an intercultural learning context so that good practice is developed and practice that is not respectful of the students' lives, is identified.

The importance of identifying competencies in this study was considered timely in order to give more concrete examples of intercultural practice for educators to recognize and develop. A proposal of this study would be that accrediting agencies provide more structure and explanation of the practice they expect to see in international schools in the area of intercultural learning. This study has identified two important considerations for intercultural competence to be developed: cognitive understanding and intercultural experience. The task, therefore, was to identify competencies that reflected the relevance of cultural intelligence to the ICIS model.

The importance of metacognitive and cognitive understanding as well as motivational and behavioural characteristics for intercultural competency to take place when working with international students is evident. However, this study considers that culture is not a term that is embedded into the international school vocabulary, despite some developments in the PYP, IB curriculum revision, the Enhanced PYP as described on page 18. It is hoped that in the future, intercultural competence, and even cultural intelligence, are identified in the role of an international educator from recruitment, job description, appraisal and training.

If the business world is using the CQS when they ask employees to begin working with colleagues from new cultures, it would seem appropriate that international schools use a model to assess cultural competence when international students come to them from a multitude of geographical locations.

#### 4.5 Confidence amongst educators in using Intercultural Competencies

It is acknowledged by this study that not all international educators might feel comfortable assessing their intercultural competence. 3% of the respondents who began the survey and were low in the first IC did not finish the survey. This perhaps indicates that the educators have not recognised the competencies as part of the role, or for other reasons, discomfort could have affected participation. One respondent commented on the questionnaire that the twenty ICs required a, 'degree of modesty' in order to answer them. It would be hoped that educators could be confident and more than modest when reflecting on their intercultural practice. The right to withdraw from the survey was an important part of the design and all participants were anonymous so there was no way of knowing who had withdrawn. A larger study could have given the participants the option to interview or share their views on the survey to give more informative feedback.

The survey that informed the ICIS model deliberately included ICs that increased in complexity as the model was originally designed as a developmental model towards intercultural learning. The results did not show development in any of the 154 respondents, rather different patterns across the four areas. A larger study where all educators in each school were asked to respond to the survey would have given more realistic data about how many international educators can reflect upon their adaptation. This would be useful data with which to compare intercultural competencies, as it is those educators who responded with low levels of adaptation that this study seeks to support with more awareness and opportunity for training and support.

It is also acknowledged that awareness of cultural pluralism could also have fallen outside of familiar educational terminology. Some respondents might not have been familiar with this term or its relevance in the importance of understanding that the cultural influences of the international school might conflict for some students with the cultural values in the home. As an international educator myself, I have experienced this with topics such as homework, uniform, school trips and camps, technology use and communication difficulties when parents or care givers do not communicate in a language used in the international school.

The data in Table 1, on page 53 shows the results from all respondents and how they responded in each area of the ICIS model. In addition, the percentage of respondents with different levels to all twenty survey questions. Of the total 120 points that respondents could potentially select, 13 respondents, 8.4% of the respondents considered themselves to be highly interculturally competent with between 110 – 120 points. 19 respondents, 12.3% reflected on their practice with below 80 points.

Table 1  
*Total data from the ICIS (Intercultural Competence in International Schools) Survey*

	20 survey questions graded 0-6 = 120 highest score 25 lowest score Total data from 20 survey questions = 14516 Total possible from 20 survey questions 18480 14516 as a percentage of 18480 = 78.5% 14516 divided by 154 respondents = <b>mean score 94</b>		
<b>Total IC1-IC5</b>	Intercultural Awareness		3844/4620 <b>83.2%</b>
<b>Total IC6- IC10</b>	Intercultural Understanding		3431/4620 <b>74.2%</b>
<b>Total IC11-IC15</b>	Intercultural Sensitivity		3615/4620 <b>78.2%</b>
<b>Total IC16-IC20</b>	Intercultural Learning		3626/4620 <b>78.4%</b>
<b>Total Data for ICs</b>	Between 110 - 120	13 respondents	8.4%
	Between 100 - 110 Points	49 respondents	31.8%
	Between 90 - 100 Points	48 respondents	31.1%
	Between 80 - 90 Points	25 respondents	16.2%
	Below 80 points	19 respondents	12.3%

## 4.6 Intercultural Learning as a taught and assessed area of learning

The Victorian Curriculum (2016), created for state schools in Victoria, Australia is an example of a comprehensive curriculum designed to support teachers teaching students Intercultural Capability. The Victorian Curriculum, Version 2.0, dated 25<sup>th</sup> February 2016, for students learning at the levels of Foundation – 10 includes a subject called Intercultural Capability.

Intercultural capability aims to develop knowledge, understandings and skills to enable students to:

- demonstrate an awareness of and respect for cultural diversity within the community
- reflect on how intercultural experiences influence attitudes, values and beliefs
- recognize the importance of acceptance and appreciation of cultural diversity for a cohesive community. (The Victorian Curriculum, 2016, p.4)

The Intercultural Capability curriculum is organised into two Strands: Cultural Practices including reflection on their own experiences as an 'essential element' of intercultural learning and Cultural Diversity where students critically examine the concept of respect and cultural diversity and the challenges and opportunities shaping social cohesion (The Victorian Curriculum, 2016, p.4).

With such clear curriculum content designed for teachers, it is feasible to assume that all students experience learning and have the opportunity to be successful. The student achievement in grades to come out of this curriculum would also give educators an indication of their success and competence. However, for those educators who are not guided by curricula documenting intercultural learning, measuring the success or competence requires a different approach.

## 4.7 The importance of identifying intercultural competencies in international schools

Evidence found in the literature review can be conflicting. Jokikokko (2010) focuses on the responsibility of educators and Deveney (2007), on the responsibility on schools to support teachers in a new cultural context. This indicates a possible difference of opinion in who is responsible. However, the context is important to consider in this comparison, as Deveney (2007) researched teachers in international schools in Southeast Asia, attracted to international schools in very different host cultures to their own. Jokikokko's (2010) research has been with postgraduate students in a national education system. Rizvi (2008) raised the point that there is a 'normalization of globalization,' and yet he called for education to respond through teachers. As an experienced international educator, I would argue that it should not all fall on the responsibility of educators as this could alleviate the responsibility on schools and curricula.

The importance of identifying intercultural competencies for use in schools can be viewed from several perspectives. It is hoped that in the future schools intend to positively affect student learning and school experiences, successful social integration, and accurate cultural identification in their often-transient international school populations.

Another purpose of identifying intercultural competencies can be seen in Appendix E, on page 101. An example of one respondent is shown, chosen from the Mid-Career group of respondents for the low ICs. Respondent No. 64 has indicated low levels of intercultural awareness and understanding and yet would be fully willing to learn more about cultural differentiation. For a school organisation, to know that the staff were interested in developing these skills could be helpful for professional development in this area. Respondent No. 64 also indicated that they did not apply any practice in IC9, IC13 and IC19. It could be that they declined to answer. This is also useful information for an international school that intends to develop this aspect of their students' school experiences. It is unknown if this educator would be asked to focus on Agency through the PYP or Global Perspectives in the MYP, however, an awareness of the leadership team of staff competencies could support program implementation. Respondent No. 64 has shown that it is not always possible to identify ICs for every educator.

Respondent No. 4 in Appendix D, on page 100 has been chosen as another respondent example. This respondent came from the later Career group, a group with higher ICs overall. This respondent was chosen for their honest appraisal of the reflection on IC8, how frequently they asked students about their international and cultural experiences. Respondent No. 4 grades IC8 a level 1 on a scale of 0-6. This respondent example shows how professional development using the ICIIS Model feedback could support this educator to develop practice so that all the other areas where they use competencies could be complemented by student involvement.

In other literature, I have likened this process to Dweck's (2012) Growth Mindset Model. As an ideological shift in education, intercultural competencies are far from the pragmatic content of national teacher training.

If educators inquire into the life stories and international experiences of their students and help them to learn about one another's lives, the students are more likely to do this themselves...with a growth mindset, we can model to our students our abilities to want to know, rather than a fear of finding out something that we do not want to relate to. (Ross, 2017, p.1).

In making the connection between the notion of growth mindset and intercultural competencies, I continue,

If an awareness of a growth mindset for intercultural learning is not in place, there is a risk that intercultural awareness for learning might not occur. Students might not have the opportunity to experience or share cultural experiences; they might not have access to information from diverse cultural backgrounds. In this situation, students are at risk of feeling misunderstood at school. Certainly, cultural identities and experiences would not be perceived as valued in the learning context. (Ross, 2017, p.2).

In Table 2, below, the ICs that relate to learning in the future are listed. The results show an indication of growth mindset and the data shows the competence of the international educators who volunteered to be respondents for this study. This data gives an indication of the potential for success in developing ICs in the future. The respondents are grouped here by how many schools they worked in and show that experience does support intercultural competencies. The higher results are from respondents who have worked in 4 schools for IC5, IC15 and IC20. Only in IC10, respondents in their second school showed the highest level. This IC10 had the highest competency of the entire model.

These ICs have been chosen for the table as they require a greater understanding of the cognitive context when cultures are interacting in an international school learning context. Awareness of cultural pluralism is a focus in this study. More importantly, how to support cultural pluralism and learn about cultural differentiation is seen by this study as an important part of cognitively understanding the intercultural nature of international school classrooms.

Table 2

Table to show data from selected ICs that indicate futuristic skills in intercultural competencies

Number of Schools the respondents had worked in		1 Int School	2	3	4	5 or more Int Schools
Intercultural Competencies that indicate skills that respondents would be willing to use in the future, indicating cognitive understanding of an intercultural learning context	IC5 Awareness of cultural pluralism created by different cultures at home and school	100	174	191	131	109
		120	210	240	150	132
		83.33%	82.86%	79.58%	87.33%	82.58%
	IC10 Willingness to learn Cultural Differentiation as a teaching skill	105	197	215	138	116
		120	210	240	150	132
		87.50%	93.81%	89.58%	92.0%	87.88%
	IC15 Frequency to connect knowledge about previous school and cultural experiences to support integration	94	162	185	125	107
		120	210	240	150	132
		78.33%	77.14%	77.08%	83.33%	81.06%
	IC20 Motivation to teach research skills to enable students to sensitively find out about other people's cultural identities	107	182	199	136	118
120		210	240	150	132	
89.17%		86.67%	82.92%	90.67%	89.39%	
<b>Totals</b>		406	715	790	530	450
		480	840	960	600	528
		84.58%	85.12%	82.29%	88.33%	85.23%



## 4.8 Key findings in response to Research Question 1

- The original identification of 46 competencies was considered too high for the study during the Pilot study and therefore the ICIIS Model included 20 identified competencies.
- The data shows that it is possible to identify twenty intercultural competencies for international schools and that all 154 respondents responded in a similar trend.
- From an ethical standpoint, it was considered by this study important that the competencies were recognisable so that the respondents were able to reflect on known practice and were not left feeling inadequate in an area of international education that currently is not clearly stated in job descriptions, recruitment processes, appraisal etc. These twenty competencies were designed to be familiar, with one respondent replying to the questionnaire that they did not realize that their practices were 'skills'
- Educators who were in their fourth school indicated with highest responses that they were engaging in the more futuristic intercultural competencies.
- Willingness to learn cultural differentiation as a teaching skill was the highest overall IC from the total respondent data with 88% competence.
- The ICs with the lowest respondent group response was IC8, 'frequency to ask students about their international and cultural experiences' with only 57% of the total score. This was in contrast to IC4 'Curiosity about the life stories of the students' 87%. With a 30% differential, this data suggests that the difference in asking respondents about curiosity and action could have created this situation and raises concern that just over half of respondents were actually engaging with the students' lives.
- Overall, the 154 respondents as a group, indicated that they are 79% competent in having consistently high expectations of all students; however, there was a 12% disparity between School C with 75% and School B with 87%.
- The entire respondent group shared their practice in the survey responses and apart from 3%, who withdraw after indicating low levels of intercultural competence, they indicated levels of competence in all four areas of the ICIIS model.

## 5.0 Measuring intercultural competencies used in different types of international school?

The second research question asks how it is possible to measure the twenty intercultural competencies that have been identified in the ICIIS model. As outlined in the Methodology chapter of this study, data collection methods were chosen that enabled quantitative data in the form of a survey, and also qualitative data in the form of a short questionnaire.

### 5.1 Creating a methodology suitable to measure the use of a set of twenty intercultural competencies

The quantitative and qualitative data were triangulated so that it could be possible to gather insight into the two main considerations in measuring intercultural competencies for this study, the cognitive understanding in how respondents reflected on their practice, and the professional and person experiences of each respondent who volunteered to participate. The quantitative data were important in order to gather the reflections of the respondents on their practice in response to the 20 questions in the survey. These questions were viewed as intercultural competencies once transferred to the ICIIS Model.

As each respondent gave a response on a Likert Scale from 0 indicating no practice in this competence to 6 indicating a high level of practice, it was possible to measure the respondent's perception of their own practice and cognition in the intercultural learning context. In order to assess cognition, defined in the Oxford dictionary as, 'the mental action or process of acquiring knowledge and understanding through thought, experience, and the senses' the questions in the survey asked the respondents for their awareness, consideration, willingness, motivation, adaptation, frequency to consult the students, demonstration, support, interaction and connection in relation to the twenty intercultural competencies.

It is acknowledged that for a more thorough understanding of the way the students experienced the practice that has been researched in this study, observations would have been required, and it would be important to survey the students. It was not considered appropriate to do this, given that most international schools do not provide training in intercultural competencies at present, nor is this competence asked of educators in job descriptions, interviews or appraisal in most schools. To invite students to reflect on an aspect of international educators' roles, that is not required of them, was seen as unethical by this study. If professional development in this area were to be implemented, a student and staff study could provide very useful data for a school to match training and outcome.

Measurement of the amount of professional and personal experience that the respondents had in intercultural contexts was more straight forward as there were four contextual questions that were asked of the respondents in a short questionnaire. This data collection method enabled some respondents to add more detail to their context if they chose to. Table 3, on page 65 shows the four questions and results of the qualitative data and contexts of the respondents.

## 5.2 Measurement of ICs for school development

The data from the survey of twenty intercultural competencies were entered into the ICIS model for each participating school and returned to them. Each school had a visual representation of how the educators in their schools, who volunteered to complete the survey, reflected on their intercultural practice when working with students. An example has been created in Appendix F, on page 102.

The possibility to measure the use of intercultural competencies in this way is intended as an example for international schools to evaluate their practice. If the school were to consider providing professional development, they would have a method to measure some of the intercultural practices occurring before and after training in this area.

An example of where the measurement of the intercultural competencies was useful came in the outcome of the study for School B. The contact person in that school took the data from their respondents in their school and made a plan for action to improve the intercultural practice within their organization. With permission from myself as the author of this study, School B extended the ICIS model and added tasks and assigned the tasks to specific people within the admin team and teaching staff. They planned to make improvements to their staff induction, admissions process, background data on new staff and students and planned for professional development. As can be seen in the response to research question 4, in section 7, on page 77, School B had the highest overall intercultural competence data from the respondents as a school group and their school missions statement reflected their intention towards collaborative and intercultural practice.

### 5.3 The significance of measuring and comparing the four areas of the ICIS model

The outcome of the data from the survey that addresses the ICIS model, shown in Appendix A, on page 92 showed that Intercultural Awareness as the first area in the model was the highest area of the model with 83.2% competence from all respondents. Intercultural Understanding was the lowest area with 74.2% from the whole respondent group. Both intercultural sensitivity and intercultural learning were the same in outcome from the survey data with 78.2% for IC Sensitivity and 78.4% for IC Learning. In a like study, Vasallo's (2012) survey resulted that intercultural awareness was the highest of the four areas, Awareness, Knowledge, Attitude and Skills) however, it reduced with experience (2012, p.15).

The graph in Figure 2, below, shows how the entire respondent group responded on the Likert Scale for each of the ICs. IC10 and IC11 stand out as having very high levels of competency as indicated by the respondents in the survey. 60% and 43% of the respondents indicating 6 out of 6 for these competencies. IC8, with the lowest overall response, has more of an even distribution of responses on the Likert Scale.

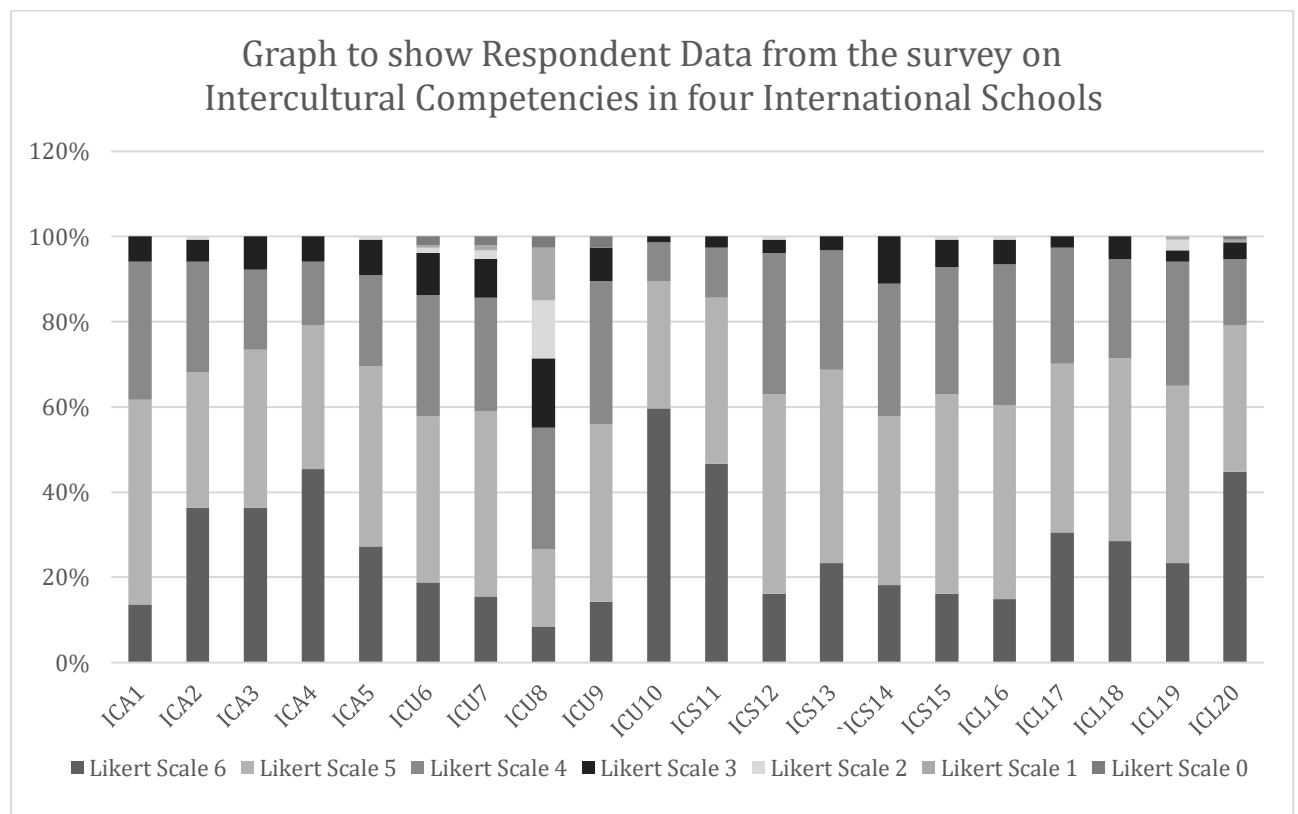


Figure 2. Graph to show respondent data from the ICIS survey.

## 5.4 Measuring Intercultural awareness

The measurement of the 20 ICs in this study was intentional to assess the intercultural practice and potential cognitive awareness of educators. From the graph in Figure 2, on page 58 it is possible to see how respondents reflected on their practice. In the first IC, IC1 'Adaptation to international school context', there are relatively low numbers of respondents who have indicated that they have fully adapted to the international school context, 14% which is 21 out of 154 respondents. However, there are a large number of respondents who consider that their practice is in the mid-range of adaptation, 48% of the respondents indicated 5 on a Likert Scale of 0-6. This equated to 74 out of 154 respondents. 32%, 50 out of 154 respondents indicated 4 on the Likert Scale, with the remaining 9 respondents, 6% indicating 3 on the Likert Scale. The majority of respondents indicated above the half way mark on the Likert Scale for their level of adaptation.

Measuring adaptation has been helpful for this study to know that the respondents had consciously made some adaptation to the international school context. As has been discussed above, a more realistic view of the adaptation of international educators in international schools would have been possible if the survey was not voluntary. However, for this study the data are useful as they indicated that the respondents were conscious of their chosen educational context. The level of support that schools provide for the adaptation process could affect this data. As seen from the intentions of School B to improve their induction processes, some schools take this more responsibility than others.

## 5.5 The significance of personal cultural practice in an intercultural learning context

The possibility to measure how educators are trying to consider their own cultural practices was seen as important for this study. IC6, asked the respondents if they, 'Consider their personal cultural practice when connecting with others.' This intercultural competency was inspired by the work of Vassallo (2012) and the use of cultural competence amongst teachers working with students newly arrived from overseas to Malta. "We must allow ourselves the opportunity to self examine and reflect on our own cultural identity, while seeking to understand the world as perceived by others" (Vassallo, 2012, p.7).

The more personal aspect of this competency could well be a new experience for some international educators who have not been asked to consider how their own cultural practices come across in a learning environment. In fact, this is perhaps one of the most crucial parts of what Jokikokko (2010), terms, 'professionalism' in an intercultural context. This is where the intention to act in an appropriate way in an intercultural learning context is determined by the choice of an educator to consider their personal cultural practices. Jokikokko states,

In multicultural classrooms, it is essential that teachers constantly reflect on whose knowledge, whose culture and whose ideas they are transmitting to their students. An ideal is that school would support the identity and culture of all students and create a safe and equal learning environment for all, rather than for just those who belong in the so-called mainstream (Jokikokko, 2010, p.27).

## 5.6 Measuring intercultural Understanding

Vassallo (2012) included four areas in the survey, Awareness, Knowledge, Attitude and Skills. In the area of Awareness, and Vassallo's study asks, 'My own culture is different from some of the children that I teach.' And, 'My own beliefs sometimes interfere with the content I am teaching,' (2012, p.35). The concern here is that educators respond differently to students whose cultural backgrounds are different to their own and that awareness is crucial as a basis for the development of intercultural competence. This concern has been a motivator in creating the intercultural competencies as examples of good practice for this study.

For myself as a school leader and international educator who has worked in a school and tracked students across learning support programs, the identification of students from certain cultural backgrounds whose learning needs had not been addressed is an experience that reinforces the importance of this work. Jokikokko's (2010) point above about addressing the needs of all students, not choosing those who have more of a similar perspective or cultural outlook when learning, is significant.

IC6, 'Consider personal cultural practices when connecting with others' is significant to measure if the consideration of personal culture begins to indicate some cognitive understanding of one's own culture. This study asked volunteers to complete the survey. The opportunity to measure the consideration of all international educators in a school towards their personal cultural practices is likely to create a different data set. However, the respondents in the survey who selected the lower end of the Likert Scale were significant in the analysis of the data. As can be seen in Figure 2, on page 58, IC6 there is evidence that respondents rated this IC lower on the Likert Scale than almost all other ICs.

Analyzing the data from IC6 further, of the 21 respondents who indicated 3 or below on the Likert Scale, one respondent had taught in 5 schools, one in 4 schools, 8 respondents had taught in 3 schools, 2 in 2 schools and 2 in 1 school, and 7 chose not to share how many schools. These respondents made up only 14% of the respondents, however, collectively, they had worked in 39 schools with little or no consideration of their personal cultural practices. This study is grateful to these respondents for their honest reflection as this highlights the place of professional development in the career of an international educator. This data provides some evidence that there is a need to provide training on effects of personal cultural practice in intercultural learning contexts where students are evaluating whose knowledge is being shared, whose values and whose cultural life experiences, as highlighted by Jokikokko, (2010). In four of the five ICs in the intercultural understanding area of the model, a small percentage of the respondents, (3%), did not answer these questions in the survey exercising their right to withdraw from the study.

## 5.7 Measuring intercultural Sensitivity

Jokikokko, in discussing the different terms included in intercultural competence, including intercultural sensitivity, states that, "they all refer to an ability to encounter diversity in a positive and respectful way" (2010, p.24). The professional practice of international educators comes to the fore in this area of the ICIIS Model as this area has a high likelihood to affect learning in my opinion. Where a school might assume that immersion in an international school population will support the skills of intercultural sensitivity, a lot of opportunities to "create a safe and equal learning environment for all" (Jokikokko, 2010, p.27) could be missed.

The first intercultural competency in this area is IC11, 'Motivation to connect with students of different cultural values, systems and beliefs.' This first competency has a level of 85% overall for all respondents. This measurement has been viewed as a good indicator for cognitive understanding of the respondents. 72 out of the 154 respondents, 47%, reflected at the highest end of the Likert Scale, to indicate that they do connect with students with different cultural values, systems and beliefs. A further 60 respondents, (39%), indicated 5 out of 6, and 18 respondents, (12%), indicated 4.

Deardorff (2009) explains the importance of prioritising the specific aspects of intercultural competence that the study seeks to explore. In this study, the connection to students and the intercultural learning context are the priority. Therefore, IC11 is a key measurement of how the 154 respondents might represent international educators in all international schools. The motivation to connect with students is perhaps the most important aspect of intercultural competencies for intercultural learning to occur and for students to identify themselves positively in their school organization.

This is a study with voluntary respondents, however, if schools were using this data to understand the intentions and practice of their staff, the data from IC11 would be useful. It also reflects well for the levels of motivational cultural intelligence that are occurring in the four participating schools. However, the table in Appendix H, on page 103 shows that School D responded significantly lower on this intercultural competency.

The next IC in the area of intercultural sensitivity is IC12, 'Resist stereotypes and anticipation of complexity in the international school context,' this resulted in 75% from the whole respondent group. This IC is an example of where the negative effects on learning could occur due to a lack of ICs. If the goal of the assessment, as Deardorff (2009), suggests, is to clearly identify intercultural competencies where intercultural learning takes place, then the ability of the educators to be professional in their conduct is crucial.

IC12 is considered by this study to require a higher level of cognitive understanding in order to implement this practice and have the competency to ignore preconceived ideas about cultures and cultural behaviours. To interact and evaluate each student based on their own merits within the intercultural context of an international school classroom is considered by this study as 'professionalism in an intercultural context' as highlighted by Jokikokko (2010).

Intercultural sensitivity in the ICIS Model is compared to Motivational CQ and one of the purposes of this study has been the possibility to measure the extent to which respondents are motivated towards understanding their students and their cultural backgrounds. This intention was a large part of the direction and potential to measure ICs and prove or disprove the hypothesis, as discussed below.

Intercultural sensitivity, if left to an assumption that immersion in an intercultural context will foster positive human interactions, could be very harmful to the overall practice in an international school in my opinion. This basic human action to be sensitive towards others, and fair to each student, in particular, is at the core of intercultural competence. It sums up the definition of cultural intelligence by directing positive attention and finding the energy to see the positives in cultural differences.

Some educators in international schools might have worked with colleagues who do not place positive attention on cultural differences and in this case, stereotyping might still occur. However, it is the purpose of this study to raise awareness of this practice and the negative effects that this could have on students and their ability to learn if wrongly identified or treated with negative anticipation. Field notes from the study show that one of the schools that participated in the study considered itself successful in making, 'cultural complexities invisible'.

The work of Damasio (1994), as discussed above, is highly relevant to this intercultural sensitivity. Damasio's work showed that persons with experience of diversity growing up would be more likely to have a positive reaction to someone that they recognized, to someone that they did not. His work on brain functions indicated that the brain uses a somatic marker to give a positive response when a person in a social interaction feels familiar and comfortable and a different indication for more negative behavior. A lack of motivation results when a person is unfamiliar (Damasio, 1994, p.177). Measurement of a reaction from the brain, based on habits that have been developed over a lifetime, could explain the challenge for all people to develop socially accepted or expected behaviour in an international school context. The ability to resist stereotypes and anticipation of cultural complexity should in my opinion be a priority for schools in supporting educators to adjust to the international school learning context.

IC13, 'Extent of support for students who have diverse or conflicting expectations from home and school,' is an intercultural competency that came from literature that I had published with a colleague in 2014. This competency is also a goal of this study. This has been one of my largest concerns throughout my international school career, that students who are living culturally pluralistic lives are at times caught in conflicting expectations between the home and school culture. In my experience, this can include topics such a homework, uniform, sports and dance participation, camp and trip attendance, school attendance and religious observance etc. The data from the survey for IC13 showed that 36 of the 154 respondents, (23%), reflected 6 out of 6 on the Likert Scale, 70, (45%), reflected 5 out of 6, 43, (28%), indicated 4, and so this measurement also showed that 97% of the respondents responded positively to this intercultural competence.

## 5.8 Measuring Intercultural Learning as a goal of the ICIIS Model

The final area of the ICIIS model is based on the behavioural cultural intelligence, where international educators take their cognitive understanding of intercultural learning contexts and create opportunities for students to learn from one another in an authentic way, connecting intercultural knowledge and interpret global events with intercultural understanding. One intercultural competency relating to the success of the students is IC17, 'Maintain consistently high expectations for all students in international school context.'

The survey results indicate a disparity in the practice of 154 voluntary respondents and it should be a concern for a school to receive this data. There is a 12% disparity in the school respondent groups between School C, 75% and School B with 87%. As a whole cohort of 154 respondents, 47, (31%), reflected 6 on a Likert scale of 0-6, that they were able to maintain consistently high expectations for all students in an international school context. 61 respondents, (40%), indicated 5 out of 6 on the Likert Scale and 42 respondents, (27%), indicated 4 out of 6 in response to this survey question. The measurement of data also showed that the respondents who had been in their school 5 years or less were more likely to respond with higher levels of competency in IC17. Of the respondents who had responded with 6 on the Likert Scale for this IC, 70.1% were in the school 5 years or less, 77% responded with 5 on a scale of 0-6 and 55% responded with 4 on a scale of 0-6, suggesting that the educators who remain longer in the schools are evaluating their IC17 competency as lower.

As Jokikokko (2010) stated, there is a responsibility on the part of educators to ensure that equity occurs. This I would suggest is the most appropriate and professional response to an intercultural learning context, that students with all cultural backgrounds have an equitable chance of success in the education process. Leaving this to the immersion assumption could easily be avoided in an age where all student data are available and student progress can be monitored.

If there is one aspect of intercultural learning that should be a priority for international schools, this study considers that the equitable delivery of the curriculum, development and progress of all students should be a focus. To create an equitable educational process for all students, it is recommended by this study that training in cultural differentiation would be required. A greater awareness of the previous school experiences of each new student and a focus on research skills for intercultural understanding would support this practice in international school settings.

## 5.9 Qualitative measurement of intercultural competencies.

The measurement of the identified intercultural competencies was modelled on other studies that have researched the perceptions of teachers. The survey's that Hayden and Thompson used for teacher and student perceptions of, 'what it means to be international' supported this methodological design (Hayden & Thompson, 1998, 2000).

The measurement of ICs in this study was facilitated by the data collection methods chosen. Whilst the survey proved effective as a tool for the respondents to reflect upon their practice, the potential to interview respondents was less effective. When presenting this research at the IBEC conference in June 2018, a participant asked why I had not focused on qualitative data collection methods.

In the interviews that took place, all interviewees asked that their data not to be used as it was difficult to discuss practice in ICs without discussing the context of the schools. None of the interviewees were complimentary about the school contexts for ICs to take place. There is some evidence of this in the data, shown in the graph in Figure 9, as School C was significantly lower than the other schools to the question, Q19 'To what extent do you consider this school as an intersection of people connecting cultural knowledge, experience and values in preparation for life in societies?' School C is over 20% lower is the school group responses with 65% competence, to School B, with 86%. This is the largest disparity in the data between the school types.

In the qualitative data gathered in the questionnaire, a respondent indicated that the questions required a degree of modesty. Given the positive focus of the ICIS Model, it could be that respondents found the questions more accessible than discussing the competencies openly. A recommendation for further research with educators who have received some training would be a more balanced set of competencies with both the positive and the negative skills that are required. Vassallo's (2012) research came to some similar conclusions in that teachers perceived high levels of intercultural awareness but were unsure about their levels of cultural knowledge and skills. This study into intercultural competencies did not ask about knowledge or skills; however, it did ask respondents about their intercultural understanding and this was lower than the other 3 areas of the model.



## 5.10 Key findings in response to Research Question 2

- The data from IC11, 'Motivation to connect with students of different cultural values, systems and beliefs' has a level of 85% overall for all respondents. This measurement has been viewed as a good indicator for cognitive understanding of the respondents in the intercultural learning context.
- The respondent data for IC6, 'Consider personal cultural practices when connecting with others' 76%, is significant to measure the consideration of positive identity between students and teachers. However, of the 21 respondents who indicated 3 or below on the Likert Scale, one respondent had taught in 5 schools, one in 4 schools, 8 respondents had taught in 3 schools, 2 in 2 schools and 2 in 1 school, and 7 chose not to share how many schools. These respondents made up only 14% of the respondents, however, collectively, they had worked in 39 schools with little or no consideration of their personal cultural practices.
- In the first IC, 'ICA1 Adaptation to international school context', low numbers levels are present, 14%. The data is from 21 out of 154 respondents. Large numbers of respondents responded in the mid-range of adaptation, 48% of the respondents indicated 5 on a Likert Scale of 0-6. 74 out of 154 respondents. 32%, 50 out of 154 respondents indicated 4 on the Likert Scale, 9 respondents, 6% indicated 3 on the Likert Scale.

## 6.0 Personal and professional contexts influencing levels of intercultural competence

Given the purpose of this study to identify and measure a set of twenty intercultural competencies in international schools, the professional and personal contexts of the international educators who participated in this study, as respondents, were considered important. The purpose of including the contexts was in order to try and determine which of the contexts led to higher levels of intercultural competence.

Other studies have also sought this information from respondents and have been discussed in the literature review as examples of intercultural practice in international schools, and in particular IB schools. In the case of Walsh and Casinader (2018) and Hirsh (2016), both concluded that respondents with intercultural experience were more likely to be interculturally competent. The study of Walsh and Casinader (2018) researched the use of cultural dispositions of thinking and concluded that all the educators (38 teachers) had some degree of transcultural capability. This is also the case in this study where all 154 respondents demonstrated some levels of intercultural competence, in line with the part of the hypothesis that states, 'according to personal and professional context'. This research question asks about the influences of these contexts on the competences used with students in international schools.

Those respondents who responded to the survey with very high indicators on the Likert Scale in response to the survey questions, are of interest as they would represent a high level of professionalism in the profession. The contexts of these respondents could provide information about professional and personal experiences that are desirable for leaders to look for in the recruitment process as suggested by Hirsh (2016). In Table 3, page 65, the respondents grouped by experience and quantified by the number of schools that they had worked in. From the 154 respondents, those with lower experience, more specifically in their third school, were the lowest in their responses to the twenty intercultural competencies that they were asked to reflect upon on the survey.

Questionnaire questions	Total for all respondents	Mean for all respondents	Data		
<b>Professional contexts</b>			Respondents in each category	Low, Medium & High	% for each group
Question 21. How many different schools have you worked in as an international educator?	<b>141</b> (of 154 respondents who completed this question) worked in <b>433 international schools</b>	<b>Mean =</b>  3.1  Schools  each	9 schools 1 respondent 8 schools 1 respondent 7 schools 5 respondents 6 schools 4 respondents 5 schools 9 respondents	High	0.7% 0.7% 4.9% 2.8% 6.4%
			4 schools 25 respondents <b>3 schools 40 respondents</b>	Medium	17.7% <b>28.3%</b>
			2 schools 36 respondents 1 school 20 respondents	Low	25.5% 14.1%
Question 22. How long have you worked at this International School?	<b>136</b> (of 154 respondents who completed this question) have worked for 670.5 years in international schools	<b>Mean =</b> 5 years each	Up to 1 year 17 respondents 2 years 21 respondents <b>Up to 3 years 25 respondents</b>	Low	12.5% 15.4% <b>18.3%</b>
			Up to 4 years 18 respondents Up to 5 years 10 respondents Up to 6 years 3 respondents Up to 7 years 6 respondents Up to 8 years 4 respondents Up to 9 years 6 respondents Up to 10 years 4 respondents	Medium	13.2% 7.3% 2.2% 4.4% 2.9% 4.4% 2.9%
			Up to 12 years 6 respondents Up to 13 years 4 respondents Up to 14 years 1 respondent Up to 15 years 3 respondents Up to 16 years 2 respondents Up to 17 years 1 respondent Up to 18 years 2 respondents Up to 19 years 1 respondent Up to 20 years 2 respondents	High	4.4% 2.9% 0.7% 2.2% 1.4% 0.7% 1.4% 0.7% 1.4%
<b>Personal contexts</b>		Years lived away from culture of birth	Low, Medium & High Personal Experience		% whole group
Question 23. How long have you lived in a culture different to the one that you were born in?	139 (out of 154 respondents) have lived 2082.6 years in a culture different to the one they were born in	<b>Mean</b> average = 14.9 years per respondent	0-10 years - 60 respondents	Low	43.1%
			<b>10-20 years - 35 respondents</b>	Medium	<b>25.15</b>
			20-30 years - 27 respondents 30-40 years - 10 respondents 40-50 years - 7 respondents	High	31.6%
Question 24. How likely are you to return to your country of birth?	129 (out of 154 respondents)		Highly unlikely - 42 respondents Unlikely - 7 respondents Neither Likely or Unlikely - 1 respondent Likely - 18 respondents Highly Likely - 46 respondents		32.5% 5.4% 12.4%  13.9% 35.6

Table 3 Table showing all Professional and Personal contexts and the corresponding data

## 6.1 Professional Context of the Respondents

In the second professional context, 'How long the respondents had worked in their current school', the mean average for the entire group of respondents worked in their schools for 5 years. The data presented in Table 3 shows that the largest group of respondents had been in their current school for up to 3 years and this amounted to 40 respondents, 28% of the total group of 141 respondents, who replied to this question. Table 4 below shows that this group resulted lowest in all areas of the ICIS Model.

Table 4 Respondent data grouped by the numbers of schools and experience of respondents

Number of Schools	Low experience in International Schools					Mid-range experience in International Schools					High experience of several international Schools				
	1	2	3	Total ICs	Total %	4	5	6	Total ICs	Total %	7	8	9	Total ICs	Total %
ICA	507/600 84.5 %	864/1080 79.8 %	958/1200 79.8 %	2329/2800	83.1 %	633/750 84.4 %	237/270	102/120	972/1140	85.2 %	123/50 82%	22/30	25/30	170/210	80.9 %
ICU	450/600	803/1080	910/1200 75.8 %	2163/2800	77.2 %	587/750 78.2 %	212/270	91/120	890/1140	78.0 %	124/50 82.6 %	13/30	18/30	155/210	73.8 %
ICS	479/600	864/1080	927/1200 77.2 %	2270/2800	81.0 %	641/750 85.4 %	221/270	98/120	960/1140	84.2 %	124/50 82.6 %	23/30	25/30	172/210	81.9 %
ICL	498/600	862/1080	944/1200 78.6 %	2304/2800	82.2 %	644/750 85.8 %	230/270	101/120	975/1140	85.5 %	124/50 82.6 % &	20/30	25/30	169/210	80.4 %
Total	1934/2400 80.5 %	3393/4320 78.5 %	3737/4800 77.8 %	9066/11200	80.9 %	2505/3000 83.5 %	900/1080 83.3 %	392/480 81.6 %	3797/4560	83.2 %	495/600 82.5 %	78/120 65%	93/120 77.5 %	666/840	79.2 %

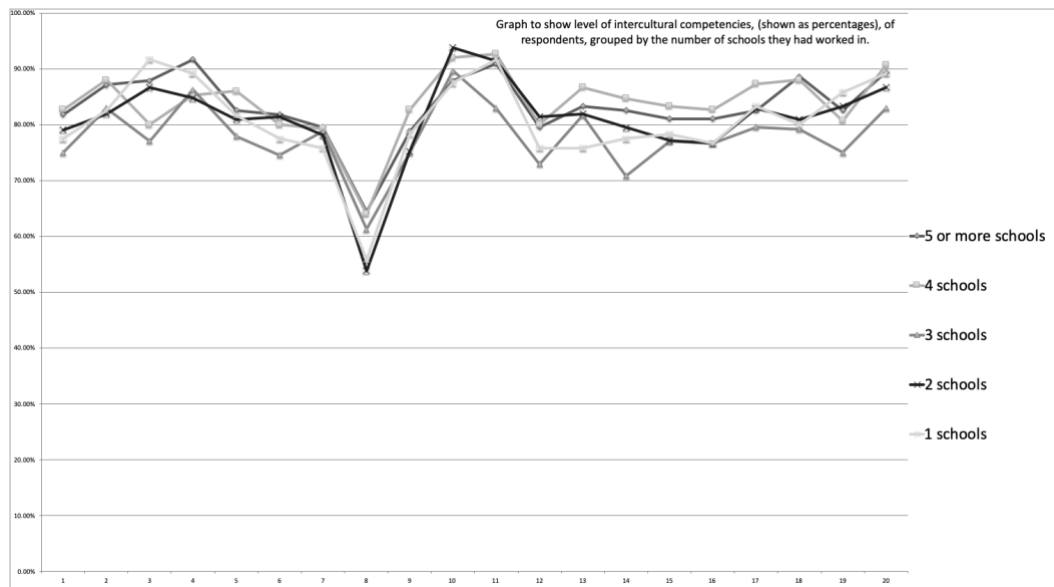


Figure 3. Professional context graph to show the respondent groups by amount of schools.

The respondents in the group who were in their third school were the lowest of all groups in levels of intercultural competency. 36 of this group of 40 respondents in their third school answered the questionnaire regarding their likelihood to return to the home culture. 14 respondents were highly likely to return home, 4 were likely to return home and 5 were unknown. With approximately half the group likely or highly likely to return to the home culture, the rise in intercultural competencies in the group who have been in 4 schools could be due to mid-career international educators returning home, or post graduate training in the group that remained in international schools.

A closer analysis of the respondent groups for those in 3 schools and then 4 schools does indicate that the respondents in 3 schools were not interacting and connecting with the host culture. IC3, 'Interaction and connection to the host culture' is considered by this study as a very important aspect of intercultural competency to model to the students respect and interest in the host nation of the international school. Respondents in their first school, as a group had a percentage of 91.6% for IC3, the highest of all groups in response to this intercultural competency. This is compared to 77% for the respondents in their third school.

Table 5 - Professional context – length of time respondents had been at their current school

Professional Context	Low range of experience in an international school		Total %	Mid range of experience in an international school		Total %	Very high level of experience in an international school
	0-5 Years	5-10 Years		10-15 Years	15-20 Years		
Length of time at the current School							
ICA 1-5	2241/2700 83%	583/690 84.4%	2824/3390 <b>83.3%</b>	336/420 80.0%	153/180 85%	489/600 81.5%	99/120 <b>82.5%</b>
ICU 6-10	2089/2700 77.3%	527/690 76.3%	2616/3390 <b>79.5%</b>	317/420 75.4%	141/180 78.3%	458/600 76.3%	95/120 79.1%
ICS 11-15	2247/2700 83.22%	551/690 79.8%	2798/3390 <b>82.5%</b>	305/420 72.6%	143/180 79.4%	448/600 74.6%	96/120 80.0%
ICL 16-20	2274/2700 84.2%	557/690 80.7%	2831/3390 <b>83.5%</b>	313/420 74.5%	154/180 85.5%	467/600 77.8%	98/120 81.6%
<b>Totals</b>	8851/10920 81.0%	2218/2760 80.3%	11069/13560 81.6%	1285/1680 76.4%	591/720 82.0%	1862/2400 77.5%	388 /480 80.3%

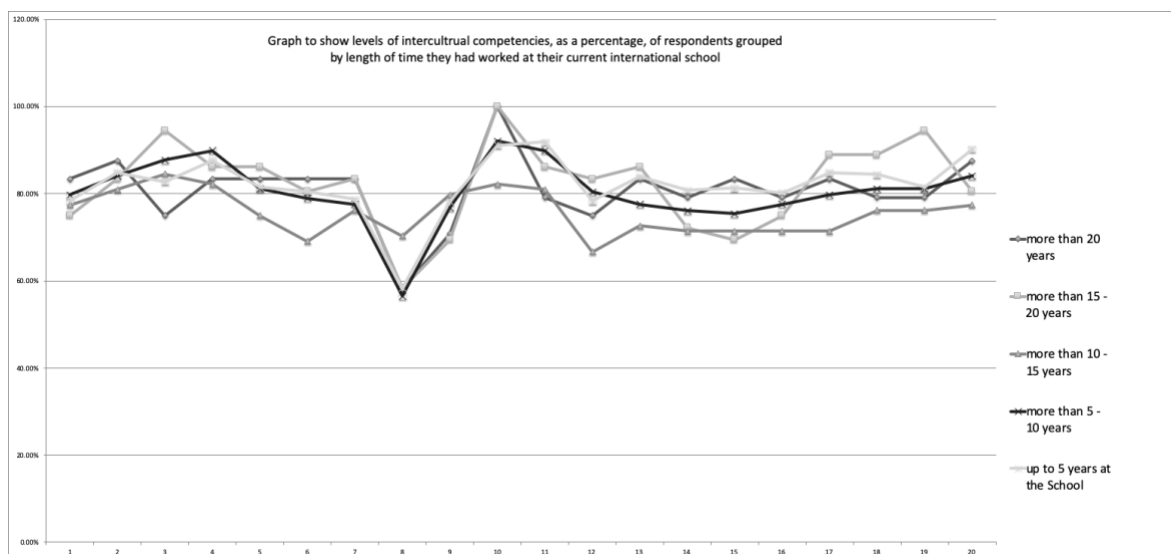


Figure 4. Professional context Graph to show length of time at the current school.

Table 5, on page 67 shows the IC data when grouped by the length of time that the respondents have been in their current school. In the graph in Figure 4, on page 67 a significant difference can be seen in the respondent group who have been in their school for 10-15 years and the next group who have been in their current school for 15-20 years. Of particular interest for this study into intercultural competencies are where the 10 - 15 years group is low and could affect student learning and potential. In IC6, 'Consider personal cultural practice' the mid-career respondents are 14% lower than the later career educators. All other groups are higher in this IC.

## 6.2 Low ICs in Mid-Career groups of respondents

The data analysis indicates that there is a significant trend in the mid-career stage of the respondents who volunteered to participate in this study. Without a larger scale study, it is difficult to understand if this is consistent amongst international educators. This is consistent with the personal context of the respondents. As can be seen in the graph in Figure 5, on page 70, that illustrates the personal context of these educators, it is evident that the group who has been away from their home culture between 10 and 20 years have lower ICs than the other groups.

The middle career stage of the international educators who volunteered for this research, those who were on their third school, 10-25 years away from culture of birth, and 10-15 years in their current school, responded with consistency lower in ICs than the other groups. As can be seen in table 5, the greatest difference in responses is from the respondents between their third school and then their fourth school where the ICs increase again. 141 of the 154 respondents who answered the question relating to their amount of schools that they had worked in, had worked collectively in 433 schools. The mean rate of schools was 3.1 and the respondents had worked in between 1 and 9 schools to date. The highest percentage, (40 respondents), had worked in 3 schools, 28.3% of the whole.

Of the international educators in their mid careers, in the context of the number of schools, a group with the lowest ICs, 37 of the responses indicated that there was a likelihood of them returning to their home culture. The graph in Figure 3, on page 66 shows the trend of this group of respondents that have responded to the survey with lower levels.

This raises the question of trends in international educators returning to their home culture mid-career. Savva (2015) indicated critical incidents to explain why some educators go to international schools. It would be an interesting investigation to know why some educators might return. Certainly, from this data, the low ICs consistently in Mid-Career might indicate that these educators were not as engaged in the context. This study would propose that these educators might be fixed in an ethnocentric mindset and perhaps the cognitive understanding of the intercultural context resulted in a lack of adaptation. A larger study than this one would be recommended to investigate this adaptation and cognition in intercultural contexts.

To analyze the data for respondents in their third school more closely, 18 of this group of respondents were likely, (4 respondents), and highly likely, (14), to return to the home culture. 14 of these respondents had been at the school 7 years or less. Of the respondents who indicated that they were unlikely to return, 7 had been at their current school for between 10 and 20 years. 19 of the educators in their third school were from School A, a traditional international school. These patterns could indicate that the educators might have taken one overseas contract and intended to return to their home culture.

The difference to the respondents who were on their fourth school was significant. Only 7 of the educators in their fourth school were from School A. Of the 25 educators in their fourth school (with higher ICs), 24 of them had been in their current school 4 years or less. One educator had been 9 years in their fourth school. And yet 19 of the respondents in their fourth school had been away from their culture of birth for ten or more years. This group seems more transient and indicates that it used significantly more ICs in the data.

The significant difference in ICs between international educators in their third and fourth school could be a consideration for mid-career training for some educators in the international school industry. The data showing the length of time for respondents in each school, in Table 5, on page 67 also shows that for educators in their current school for between 10 and 15 years, the ICs that they indicated are lower consistently lower than 5-10 years and 15-20 years.

In the personal context, respondents who had been away from their culture of birth for between 10-20 years were also consistently lower than 0-10 years and 20-30 and 30-40 years. It could also be that if international educators do not have experience of intercultural contexts, learning to adapt might takes time. In addition, it could be that willingness to volunteer a reflection on professional practice is likely to be limited.

The international educators who did volunteer to be respondents in their first international school, who had been outside of their culture of birth for less than 10 years and worked at the school for less than 5 years had proportionality higher levels of IC. This would be a consideration for providing professional development in adaptation from national to international school contexts.

The data from the respondents that gave both the professional and personal context of the educators were useful in identifying trends in comparison to the levels of ICs that the respondents perceived that they use.

The responses of the international educators that participated in the study indicated an overall reduction in intercultural competencies in middle career stage. The data analysis indicates that intercultural competencies increase with time spent outside the culture of birth and with increasing years in international schools. Intercultural competencies could also be seen to increase with the amount of locations that an international educator had worked in.

## 6.3 Personal Context of the Respondents

Table 7

*Personal context of respondents and data for each area of the model*

Personal Context of respondents	Low to medium years of intercultural experience		Medium to high years of intercultural experience		Very high years of intercultural experience
	0-10 years	10-20 years	20-30 years	30-40 years	40-50 years
Years away from culture of birth					
ICA	1507/1800 83.7%	868/1080 80.3%	698/810 86.1%	261/300 87%	167/210 79.5%
ICU	1478/1800 82.11	775/1080 71.8%	649/810 80.1%	237/300 79%	165/210 78.5%
ICS	1390/1800 77%	835/1080 77%	664/810 81.9%	262/300 87.3%	171/210 81.4
ICL	1484/1800 82.4%	861/1080 79.9%	675/810 83.3%	246/300 82%	173/210 82.3%
Totals	5859/7320 80%	3242/4200 77.1%	2686/3240 82.9%	1006/1200 83.8%	690/840 82.1%

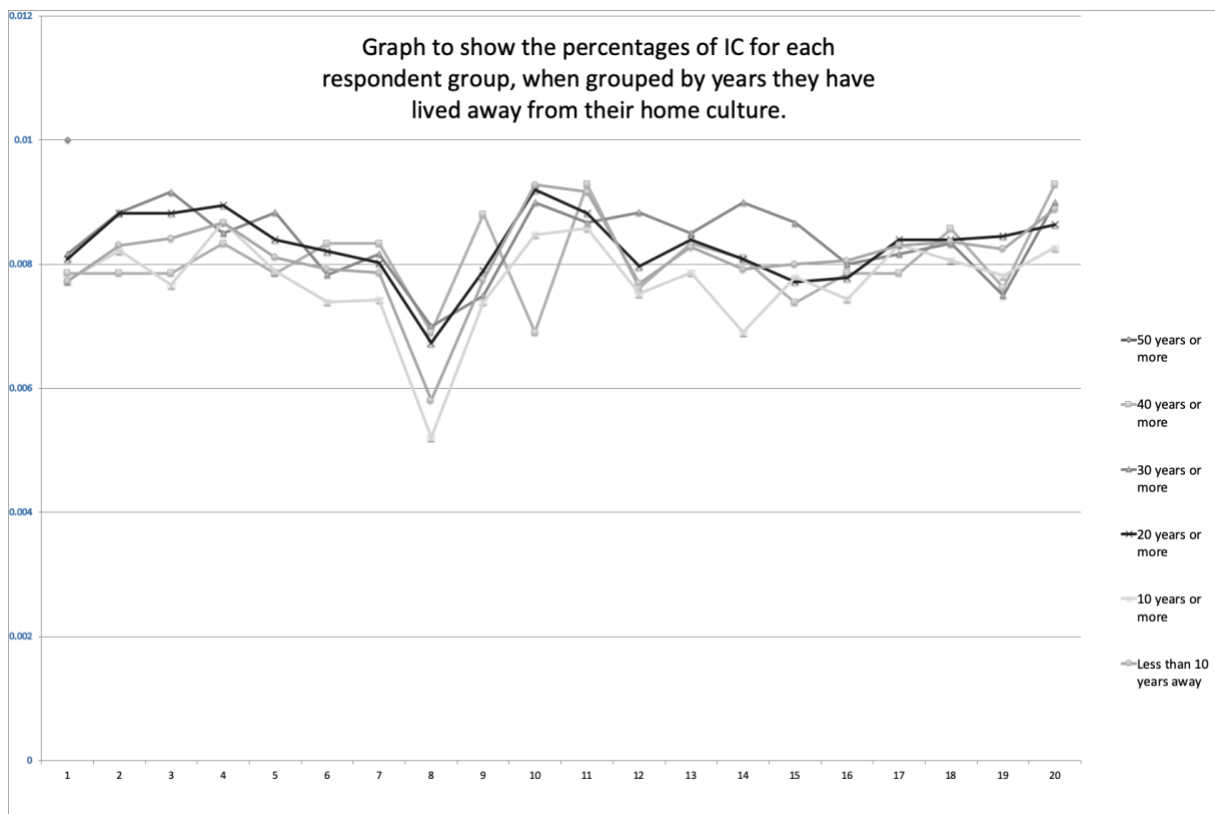
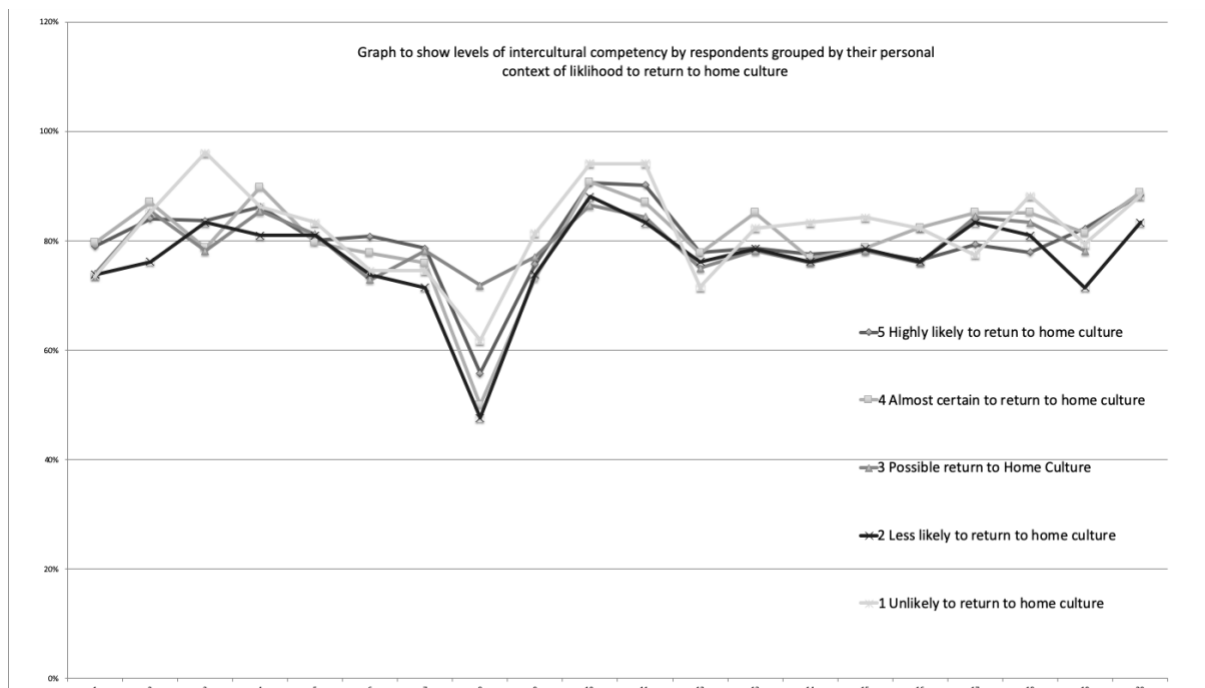


Figure 5. Personal context Graph to show length of time outside home culture.

Table 8

*Personal context of Respondents – likelihood to return home and data for each area of the model*

Likelihood to return to culture of birth	1 Very unlikely	2 unlikely	3 not likely or unlikely	4 Likely	5 Very likely
ICA	1026/1230 83.4%	166/210 79.0%	388/480 80.3%	448/540 82.9%	1140/1380 83%
ICU	973/1230 79.1%	149/210 70.9%	371/480 77.2%	397/540 73.5%	1053/1380 76%
ICS	988/1230 80.3%	165/210 78.5%	376/480 78.3%	438/540 81.1%	1111/1380 81%
ICL	1021/1230 83.0%	166/210 79.5%	396/480 82%	457/540 84.6%	1116/1380 81%
Totals	4035/5040 80.0%	646/840 76.9%	1531/1920 79.7%	1740/2160 80.5%	4440/5520 80.4%



*Figure 6.* Graph to show the respondent groups according to Likelihood to return to home culture.

## 6.4 Comparative analysis of the survey data, IC levels and questionnaire data showing professional and personal respondent contexts

Comparison of intercultural competency data, as the dependent variable, and personal and professional contexts as the independent variables, identified a trend of lower intercultural competence in international educators in the middle of their careers. A Regression Analysis was completed for the entire group of respondents, to show the predictability of the independent variables (professional and personal contexts) on intercultural competencies.



International educators in their later careers, and a longer time away from their culture of birth, responded with higher levels of intercultural competence. Of all the low performing groups, 'Years living away from Culture of Birth' was the highest in difference of intercultural competency (10%) between awareness and understanding.

Question are raised to consider, Are International educators working in the field and establishing skills to support intercultural learning without trying to understand the context of the students? As sensitivity is higher in all low performance groups, this study considers that it could be that this is this a basic human instinct to support others, regardless of cultural differences. This would lend to the 'immersion assumption' that proximity will encourage members of a community to seek to support one another.

In Table 7 and Figure 5, on page 70 the data showing responses according to 'Years away from Home culture', the adaptation of skills as an international educator increased with years in all groups except 40 years or more that started at same level as less than 10 years away.

To add weight to the notion that educators gain cognition over time. Those who were using high levels of intercultural competencies, those who were away from their culture of birth for between 30 and 40 years were all, except one respondent, not intending to return home. In fact, the data shows that these groups are either undecided, unlikely or highly unlikely to return to their culture of birth. This data would suggest that as these respondents, as international educators, spent more time away from their home culture, they developed intercultural competency. In this study the respondents were deciding to stay away from their home culture and had perhaps gained cognition of their cultural contexts and decided to remain.

The highest performing, of all the respondent groups were those respondents who had been living outside their home culture for between 30 and 40 years. The area of the ICIIIS model where this group had the highest percentage, 87.3% was intercultural sensitivity. This would concur with the work of Damascio (1994) and the Somatic marker where the brain responds to the familiarity of contexts as described above. Damascio states, "Somatic markers are thus acquired by experience, under the control of an internal preference system and under the influence of an external set of circumstances which include not only entities and events with which the organism must interact, but also social conventions and ethical rules, (Damascio, 1994, p. 179).

The differences in these groups show trends and patterns when the respondents are grouped according to their personal and professional context. This has been a helpful data analysis tool in considering groups of international educators and their shared behaviors. As educators, we are all different and yet there are trends to be seen in this respondent group of 154 respondents from 4 international schools. An interesting development in the future could be types of educators attracted to types of international schools. Then perhaps, a recommendation of this study would be there will be more interculturally specific interview questions, job descriptions and appraisals for the skills valued in each of these types of schools.

## 6.5 Regression analysis

The SPSS Regression software, version 26 model, was used to run a multiple regression analysis to predict the relationship between dependent variable, the data taken from the survey, and the independent variables of professional context personal contexts of the respondents shared in the questionnaire. The regression analysis informed the directional hypothesis, by comparing the predictability of the contexts on the levels of competence in the twenty ICs identified for this study. The hypothesis states that,

‘Intercultural competencies are evident for all educators on a developmental scale from intercultural awareness, understanding, sensitivity and learning, according to personal and professional context’

The multiple regression analysis can predict the value of one variable depending on the strength of correlation between the other variables. An analysis of this type is able to create a way of predicting how one variable influences an outcome by finding the standard error. The closer the outcome of the analysis is to 0, the higher the likelihood that the independent variable will predict the dependent variable.

This can be seen very clearly in the comparison of the four independent variables in the multiple regression analysis in Table 9, below. The third independent variable that the respondents shared was the personal context of how long respondents had lived away from their home culture.

The data in Table 9 indicates that this independent variable had a standard error of only .097 and, therefore, very likely to predict the levels of intercultural competencies of respondents. The second independent variable, how long the educator had worked in the current school, was .212 indicating that this context might predict the intercultural competencies of the respondents, however to a lesser extent. The first and the last independent variables have far higher standard errors and are therefore unlikely to be able to predict the levels of intercultural competency of respondents. This was an unexpected outcome from the multiple regression analysis as the numbers of schools that a respondent had worked in was predicted to increase experience in intercultural contexts and therefore the predictability of intercultural competency.

Table 9  
*SPSS Multiple Regression analysis – Coefficients from SPSS Output*

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	96.282	3.296		29.214	.000
Number of schools	-.439	.643	-.068	-.683	.496
Length of time in the current international school	-.455	.212	-.215	-2.149	.034
Length of time outside home culture	.252	.097	.268	2.603	.010
Likelihood to return to home culture	-.061	.563	-.010	-.107	.915

Note. Dependent Variable: Levels of intercultural competence from 154 respondents survey data

The independent variable, Length of time away from home culture with a standardized Beta coefficient 0.252 has the highest statistical significance (0.010).

The R-square is the portion of variance in the model, in this regression analysis 0.073 and this would indicate that there is little variance, (7%) from the independent variables on the dependent variable. This also informs the hypothesis of this study that whilst the intention of the study is to create a developmental model, measuring the development of the respondents was not possible in all cases as the levels of intercultural competence did not increase with experience. In fact, the levels of competence provided by the respondents lowered in mid career and this is reflected by the portion of variance seen here.

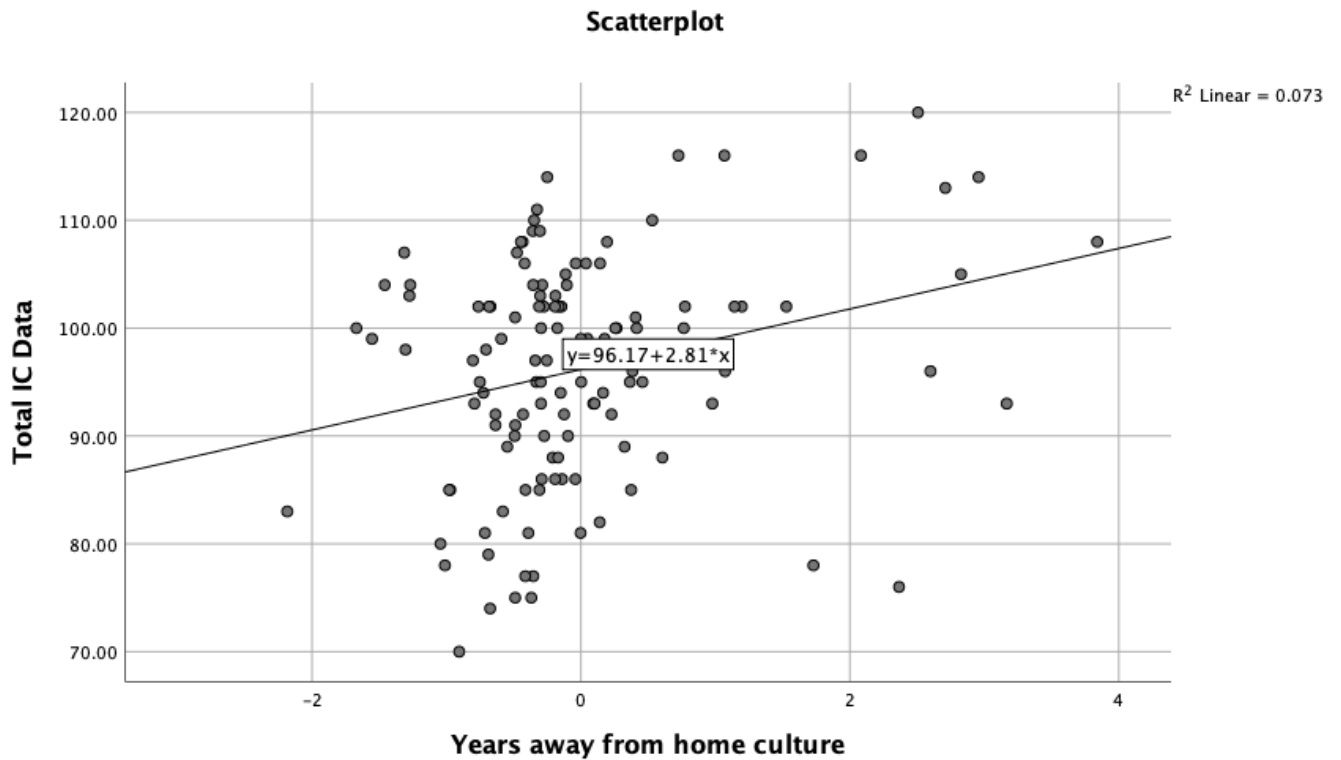


Figure 7. Graph to show the Partial Regression Plot including all four independent variables

## Length of time away from Home culture

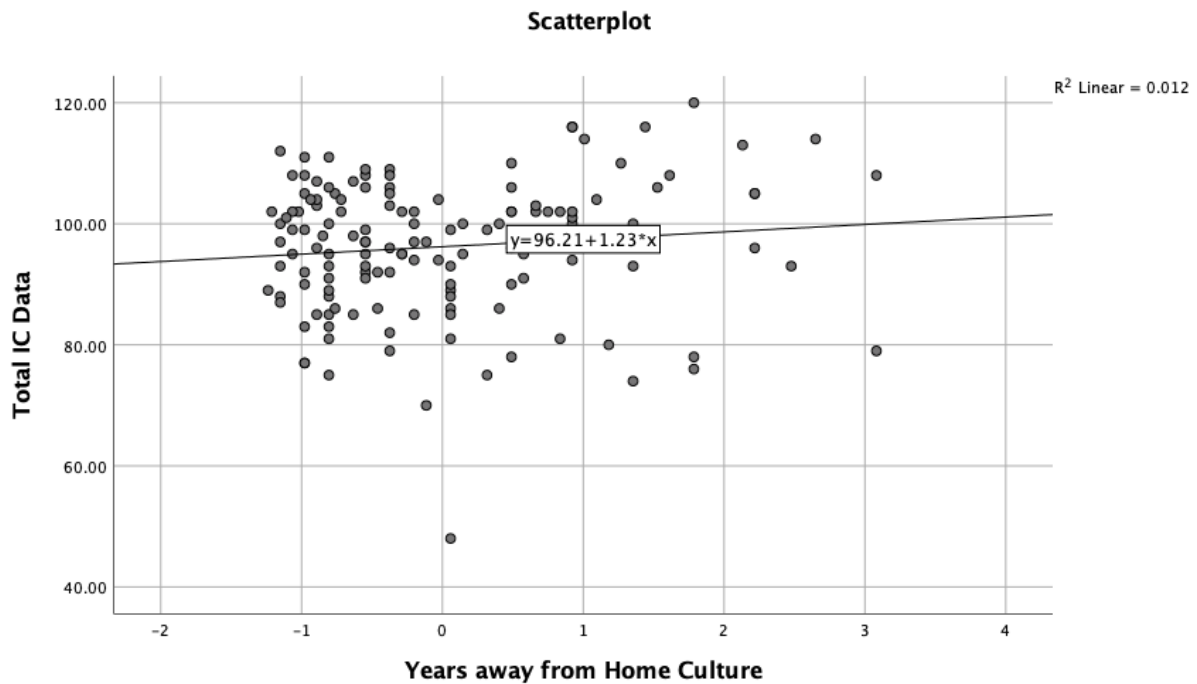


Figure 8 Graph to show the Simple Regression Plot with one independent variable

In Figure 8, this simple regression shows the effect of one variable, the Length of time away from home culture on the other variable, IC Data. In this regression analysis the purpose was to see the effect of the years away from the home culture on the respondents and how they responded to the survey questions and 20 intercultural competencies identified for this study. In the graph in Figure 8, it is possible to see that there was a positive relationship with the line of best fit between the scores, however not a strong relationship between the variables. In the multiple regression analysis this independent variable was shown as stronger than the other independent variables for predicting the levels of ICs in the responses from the survey.

In Table 10 the b-value, 0.106 is shown to indicate the strength of the relationship between the predictor and the outcome variable.

Table 10  
SPSS Simple Regression analysis – Coefficients from SPSS Output

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	94.696	1.484		63.809	.000
Length of time outside home culture	.106	.081	.111	1.312	.192

By measuring and comparing this data, it makes an attempt to predict how likely the international educators are to use the twenty identified intercultural competencies in the ICIS model, due to their intercultural and career experiences. The intention to understand the predictability of the contexts on the levels of intercultural competence is intended to inform this study as an example of practice and to create an example of how the personal and professional contexts of international educators influence their practice when leading learning in an international school classroom.

The respondent's professional data were analysed first in order to address the hypothesis that all international educators are using intercultural competencies according to context. As can be seen from this data, the contexts of the respondents vary considerably. 20 of the 154 respondents are in their first school, and the same number of respondents are between their fifth and ninth school. 40 respondents, (28%), the highest group in this professional context, are in their third school. A key finding in this study is that by comparing the Professional and Personal contexts of the educators, it is possible to see that in this respondent group (the Mid-Career International Educator group) was consistently lower in ICs. This group had significant effects on the data analysis. Out of the 154 respondents, respondents who have been in 3 schools are in the largest group (professional context group) and, therefore, is consistent with the mean number of schools, 3.

The third research question, asks about the relevance of the respondents' personal and professional contexts and this is viewed as highly significant to this study in order to understand the backgrounds of the educators who are working in international schools, possible motivations for selecting the educational context, and intention to take a professional responsibility to understand the students and their lives, cultural experiences and the effects that this has on learning.

## 6.6 Key findings in response to Research Question 3

- The quantitative data grouped by the qualitative data, (the professional and personal contexts) indicates that there are more international educators with high levels of IC striving for professionalism at the early or later stages of their career.
- The qualitative data from the total ICs grouped by the professional context, showed respondents in their third school were the lowest of all groups in levels of intercultural competency. 36 of the 40 respondents answered the questionnaire regarding their likelihood to return to the home culture. 14 respondents highly likely to return home, 4 were likely and 5 were unknown. Approximately half the group indicated they are likely or highly likely to return to the home culture.
- A closer analysis of the survey data for respondents in 3 schools and then 4 schools indicates that the respondents with experience in 3 schools were interacting and connecting with the host culture with 77% competence in IC3. Survey data from the respondents in their first school, as a group had a percentage of 91.6% for IC3, the highest of all groups in response to this intercultural competency.
- Of all the low performing groups, 'Years living away from Culture of Birth' was the highest in difference of intercultural competency (10%) between awareness and understanding.
- The highest performing, of all the respondent groups were those respondents who had been living outside their home culture for between 30 and 40 years. The area of the ICIS model where this group had the highest percentage, 87.3%, was intercultural sensitivity.
- The outcome of the multiple regression indicated that years away from home culture was a strong enough independent variable to predict IC levels.

## 7.0 A comparison of intercultural competencies in the four types of international school setting?

This study requested permission from four international schools, each one chosen for their context and because they were different in purpose and focus than the other three schools. The schools were different in age and ideology and were chosen as examples of the types of international school identified by Hayden and Thompson (2016, p.23) and who cite Matthews, (1989). The intention of this strategy was to find schools with different mission statements, to compare the practice existing within the schools and to see if there are differences in how the respondents reflected on their practice. The difference in approaches to intercultural competencies in international schools is discussed and data supports the discussion.

Throughout this study, the definition of intercultural competence from Jokikokko (2010), 'professionalism in an intercultural context,' (2010, p.26) and the comparison to an approach identified by Hornbuckle (2015), that some schools assume that immersion with persons from other cultures could create the development of intercultural competencies, has created a comparison of practices.

It is acknowledged that the practice of intercultural competencies is not required of these international schools (unlike international mindedness that is included in the curriculum models of the three IB programs). Therefore, the extent of expected professionalism or assumed practice might not be evident in the mission statement of schools. However, the terminology chosen is compared to gather an impression of the intention in each school towards the schools intended practice. The mission statements are evaluated and compared in this discussion as an indicator of the expectations of educators within the organisation and if the school is intentional in its awareness of the cultures represented in the student populations.

The total data for each school respondent group to all twenty intercultural competencies are between 76.3% (School A) and 84.6%, (School B). The graph in Figure 9, on page 83 shows that School A is the lowest in the overall data and has the least practice in just over half of the 20 competencies. School C is the lowest in another 8 ICs. School B with the highest practice is highest in 15 of the 20 competencies. The school respondent group competencies are:

76.3% for School A - a Type A international School  
 84.6% for school B - a Type B international School  
 77.4% for School C - a Type C international School  
 80.2% for School D - a Type D international School

Hayden and Thompson (2016) describe the need for new types of international school, "Such is the nature of researching and writing in an area that is developing at an unprecedented pace" (2016, p.23). This is an interesting side note that the rate of schools is developing so quickly and yet training for the specific skills that could affect learning in each of the different school contexts has yet to be developed for educators in international schools.

The responses from the respondents when grouped by schools shows that the ICIIS Model would be suitable for use for different types of international school. The trends also show areas of the model that are of high relevance to learning and equitable student success. IC12 and IC17 address this practice directly and respondent data are discussed below.

## 7.1 Mission Statements of the four schools

For the purpose of comparison between the four international schools, additional data were gathered from the websites of the schools in order to compare Mission Statements and attain an insight in the practice sought by each organisation. Assessing the terminology used, differences were evident from this external viewpoint. Schools A and D include the word 'world', whilst Schools B and C use 'global.' However, the intentional nature is different in the four statements.

School A alludes to the potential of the individual student in a changing world, School C also describes the single student and their place in global society. School B uses the term responsibility, suggesting a more wide-reaching intention and School D describes connections and intentions for the world and uses terms such as peace, culture and respect.

## 7.2 Mission statements indicating intercultural practice in schools

The schools that describe more of a collective process, i.e. global responsibility are School B and School D. These schools have higher levels of ICs in the data from the survey. This is also reflected in the research of Walsh and Casinader (2018), whose small-scale study analysed the CDTs (Cultural Dispositions of Thinking) of 38 educators on a range from individualistic cultural thinkers to transcultural, collective or group minded thinkers (Walsh & Casinader, 2018, p.2). The key finding of this IB research project was that all participants had some degree of transcultural capability. Walsh and Casinader reported that 50% of the participants were transcultural and 23.7% more community-centred in their thinking. 26.3% of the participants were individualistic in their thinking approach (Walsh & Casinader, 2018, p.2). Similar data was found in this study where all 154 respondents showed intercultural competencies in all four areas, and all above 50%.

Richard Gaskell, indicated at the ISC (International Schools Consultancy) Conference in January 2018, "that well over 80% of all students now attending international schools are the children of local aspirational parents seeking out for them a reliable pathway to some of the best undergraduate degrees in the world" ([www.iscresearch.com](http://www.iscresearch.com)). This would indicate that the Type D international school, as defined above, has potential to change the typology again as market forces drive the types of schools providing international education for local and international students.

Organisations such as the ISC provide research in the field of international education. The ISC has started segregating schools by their status as premium or non-premium international schools as the market grows. This would be predicted to affect recruitment in international schools. At present, it is difficult to know what type of school an international school is for potential educators going through the recruitment process, however, categorization is likely to support this process. This could ultimately affect the school with expectations for professionalism, over assumption of intercultural practice.

### 7.3 Comparing different types of international schools

The different types of international schools, types A, B, and C are significant to this discussion in the difference in purpose and philosophy. For the purpose of this study, a new type D school has been added to the definitions created by Hayden and Thompson (2016).

Here, the key words in the descriptions are interesting. The ages of the four schools in the study are reflective of their types as School A is the eldest, then School B, School C and School D is the youngest.

The School types are described here:

Type A – traditional, catering for globally mobile expatriates

Type B – ideologically focused, founded for particular purpose, not created to respond to market need

Type C – newer, non-traditional, aimed host country nationals, commercial footing. (Hayden & Thompson 2016, p.23 & Matthews 1989)

(Proposed) Type D - new, visionary, member of school group, unique and non-traditional, highly responsive to market forces, focus on national context and student population.

### 7.4 School B - Context

This comparison of the schools begins with School B, with the respondent group who reflected on their practice in the survey with higher levels overall. School B is likened to a Type B School as it was founded with an ideology for international education 3 decades ago. The school has a strong mission and leadership towards intercultural competencies. This is evident in data and practice as the school used the ICIS model for further professional development, and intercultural practice within the school. When School B had received their own respondent data (anonymously), they created a list of tasks and admin staff to implement them.

School B shared the ICIS Model document back with myself as the author and added an Action, Evidence and Tools column to the document. The plans that they added included, development of their staff induction programme, plans to gather more data regarding language backgrounds, improvement of communicating information from students' previous schools and locations to teachers, a monitor system for intercultural classroom displays, greater embedding of the mission of the school, a revision of recruitment, interview questions and appraisal content, a review of story books and resources, a focus on world events in daily learning in classrooms, and a focus on how teachers understand the backgrounds of the students.

This practice could all be described as professional in an intercultural context as defined by Jokikokko (2010) and the school is enhancing the probability that the immersion of community members will enhance intercultural awareness, understanding, sensitivity and learning by planning to increase the information that stakeholders can access, with displays of learning that reflect all cultures represented, resources and books that reflect the cultural backgrounds of the students and a greater awareness of world events.



## 7.5 School A - Context

In comparison, School A, that has a respondent cohort that is consistently lower in levels of IC from the survey, is very similar to a Type A traditional school with a pragmatically approach. School A is nearly 4 decades old and, therefore, has some of the later career international educators. School A had the highest diversity within the student population and the lowest consideration for the cultural lives of the students. Data from the survey shows that in IC12, School A was almost 10% less likely to 'resist stereotypes and anticipation of complexity in the international school context' than all other participating schools. The line graph in Figure 9, on page 83 shows the pattern for School A as lower than the other schools for half of the intercultural competencies. There was practice occurring in all of the identified competencies in all schools, however, the differences in staff groups representing each school is interesting when comparing the school types.

School A indicated 70% competence in intercultural sensitivity as an area of the ICIIS model and yet, School D, a school created with a specific ideology, responded with 79.4% competence. Intercultural sensitivity is one of the most significant areas of the ICIIS Model for student learning and school experience. It is my belief, after two decades in the international school industry, that respect for students and equity in achievement are core responsibilities for international educators.

During an interview where a respondent from School A asked to discuss the survey, it became apparent in this respondent's work, within the school, that the cultural backgrounds of families would be met with a more positive approach in some classrooms than others. This practice would call into question professionalism in intercultural contexts. It could be suggested that for these international educators, an equitable response to persons of different cultural backgrounds has not yet developed.

The personal context of the respondents could have influenced the data in the respondents group for School A. Data from the questionnaire shows that there was a low amount of respondents, (17) who indicated that they are returning to their country of birth suggesting many of them are based in their host culture or will continue travelling. However, of the newer educators to the school, (40%) between 0-5 years had a slight increase in intercultural competence as a percentage, (89.1%). 24% of the respondents have been at the school between 16-20 years and a lower percentage of intercultural competence at 87.2%.

## 7.6 School C - Context

School C in this study was 'Non-traditional' like the description of this type of international school. The school did have a less nationalities represented and a high percentage of host nationals, a strong bilingual influence and therefore is driven towards the local market. The mission statement was more individualistic than collective and did not lend towards an intercultural context. The graph in Figure 9, on page 83 shows that whilst all respondent groups responded in a similar way, the respondent group from School C was lower overall.

An example is taken from the respondents in School C to IC13, 'To what extent do you support students who have diverse or conflicting expectations from home and school?' School C indicated the lowest level of IC with 75% as a group. When the respondents were asked to reflect on IC19 'To what extent do you consider (your international school) as an intersection of people connecting cultural knowledge, experiences and values in preparation for life in societies of the future?' School C had 65% intercultural competence, over 20% lower than School B who had 86%.

School C from the survey data does not represent a school that has a focus on ICs in the future intentions of the school or present practice. There are ICs present, consistent with the other international schools, however, on a comparative scale, this school was lower in the responses of the respondents to the survey questions. In the questionnaire, the respondents indicated that one third would be unlikely to be returning to their country of birth. Over one third would return to country of birth and the other third undecided. 60% of the respondents had been at the school for between 0-5 years indicating that longevity of staff was not high.

## 7.7 School D - Context

School D is a younger and a different type of international school, a lot more market focused. A type D has been added to the typology of schools, and for the purpose of this study, is described as more ideological in outlook. School D school has a high focus on local students and also international students who live on-site. The school is more focused on reaching students from globally much further afield, attracted by a marketing campaign led on another continent, with the IB international curriculum and a specific ideology.

The schools that describe more of a collective process in their mission statements, i.e. global responsibility, School B and School D, have higher levels of ICs in the data from the survey.

## 7.8 Potential impact for student learning

The Table in Appendix H, page 103 shows data from all school respondent groups and highlights the ICs identified for this study and identifies them as having a low, medium or high effect on student learning in an intercultural learning context. An example is given in Table 11, below where 4 of the 5 ICs in intercultural sensitivity are considered as having a high impact on learning. This area of the model is linked to Motivational CQ as this is where the cognition and effort of international educators towards others in an international school community is considered important by this study for successful support of learners and their families.

Table 11  
*ICs that have the potential impact to impact learning*

Area of Cultural Intelligence (CQ)		Potential impact for student and learning	Intercultural Competencies	School A	School B	School C	School D	Total
'Motivational CQ is an individual's capability to direct attention and energy toward cultural differences' (Ang et al 2009)	Intercultural Sensitivity	High	IC11 Motivation to connect with students of a different cultural values, systems and beliefs	305/384 79%	204/222 92%	101/ 114 89%	790/ 924 85%	180/ 204 88%
		High	IC12 Ability to resist stereotypes and anticipation of complexity in the international school context	268/384 70%	176/222 79%	90/ 114 79%	696/ 924 75%	162/ 204 79%
		High	IC13 Extent of support for students who have diverse or conflicting expectations from home and school	304/384 79%	178/222 80%	85/ 114 75%	733/ 924 79%	166/ 204 81%
		High	IC14 Frequency to connect student well being and perceptions of personal cultural identity	272/384 71%	179/222 81%	92/ 114 81%	694/ 924 75%	151/ 204 74%
		Medium	IC15 Frequency to connect knowledge about previous school and cultural experiences to support integration	286/384 74%	171/222 77%	87/ 114 76%	702/ 924 75%	158/ 204 77%
				<b>Total for Intercultural Sensitivity skills</b>	1435/1920 75%	<b>908/1110 82%</b>	455/570 80%	3615/ 3696 78%

The ICs with the highest differences are all significant from a learning perspective as they are competencies that are in directly influence the school experience of a student. Whilst the respondent groups in the schools have responded in a similar way, all within 7%, the survey data shows that School B is highest and School A is lowest in response to the area of intercultural sensitivity in the ICIS model.

The data for each school shows a significant difference between School B and all the other three schools. In ICS12, 'Resist stereotypes and anticipation of complexity,' School D lowest with 75%, 2 Schools, B and C were identical with 79%, however School A is almost 10% lower. The data from the School A cohort would suggest that the educators in this school who participated did not feel as certain when resisting stereotypes. This study views this competency as the most basic consideration of an international educator. As a school leader, it would seem important that recruitment practices, appraisal and job descriptions could be more specific in the competence of international educators to have an open mind towards all students. The immersion assumption in schools that don't have a focus on intercultural competencies could lead to practice that has a negative effect on student learning if there are international educators who have not developed a professional approach to all students in an intercultural learning situation.

Further evidence of the potential effect of a lack of professionalism in an international school context, can be seen in the table in Appendix H. The table shows that in IC17 'maintain consistently high expectations for all students in an international school context' could have a high potential impact for student learning and there was a significant difference in the respondent groups, a 12% difference between School C with 75% and School B with 87%.

In analyzing the data, it is acknowledged that within the respondent groups, there are international educators who would not have responded in the same way as their school respondent group. This is seen in the data from School A where the educators who had more recently joined the school were higher in overall IC Data. In Appendix D, on page 99 and Appendix E, on page 100 the individual responses of two respondents are shared.

Appendix D is a later career international educator and Appendix E is a mid-career stage international educator. Both respondents rated IC17 as 6 on a Likert scale of 0 – 6. However, they differ in the rest of their responses, the later career respondent was high in all areas of the ICIS model, and the mid-career respondent responded with 1 out of 6 for Adaptation to the international school, and 8 other ICs. This respondent elected not to answer 3 ICs, and yet the pedagogical choice to 'maintain consistently high expectations for all students in an international school context' was high.

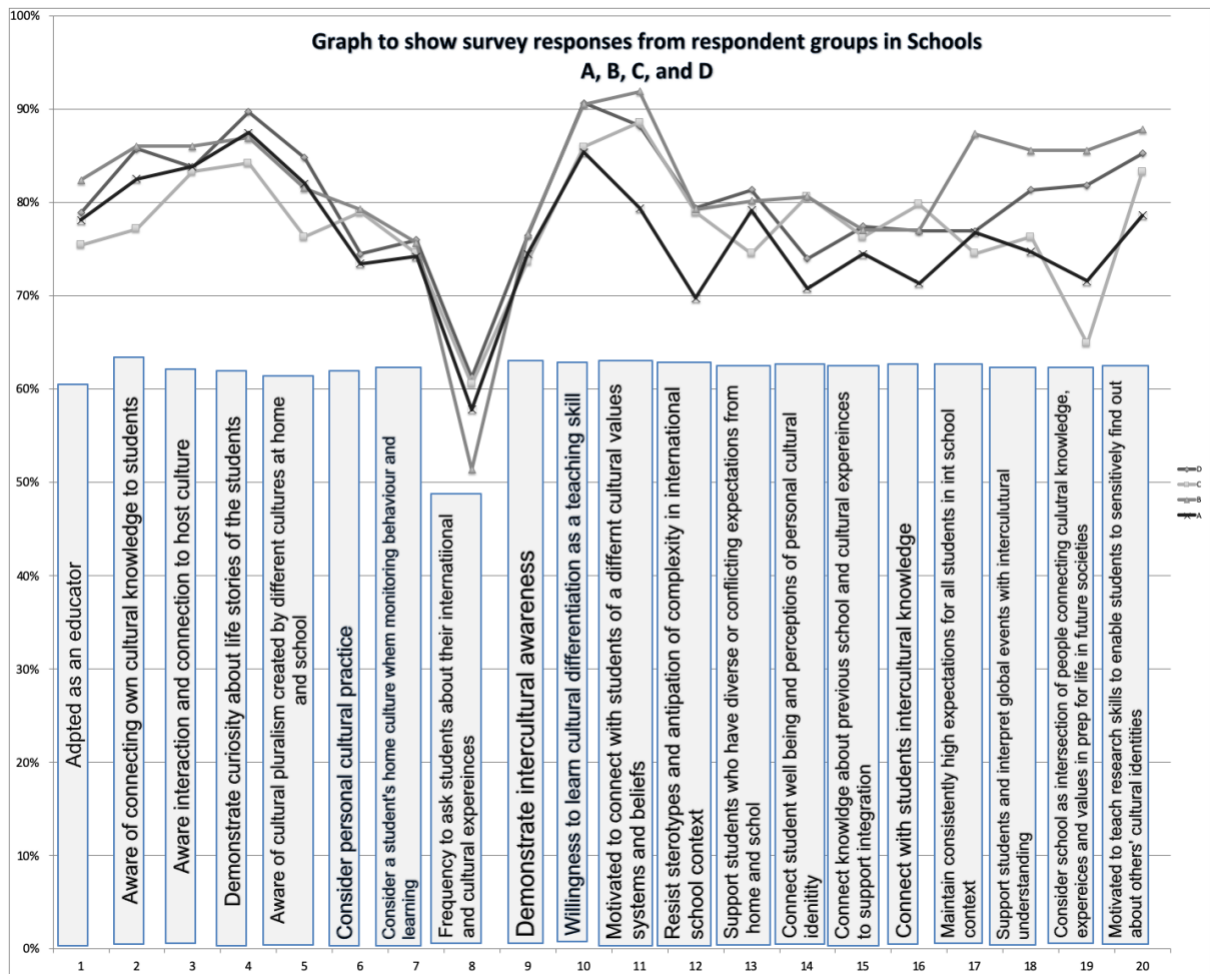


Figure 9. Graph to show survey data from each of the four participating schools.

## 7.9 Key findings in response to Research Question 4

- The largest disparity for two schools, School A and School B, is in IC11, 'Motivation to connect with students of different cultural value systems and beliefs. In the graph in Figure 9, it is possible to see the differences in the schools. School A had 79% and School B had 92%.
- School A has the individual terminology in its mission statement and School B had a more collectivist approach with the terminology 'global responsibility'. Using the terminology from Walsh and Casinader (2018) their spectrum of cultural dispositions of thinking resulted in individualistic cultural thinkers to transcultural thinkers. It could be suggested that School A and School B might be placed at different points on this spectrum.
- School B has shown the intention to take practice further within their organization as a result of participation in the survey to develop their intercultural practice.

## 8.0 Conclusion

### 8.1 The Contribution that the study makes to the field of intercultural competence in international education

The contribution that this study makes to the field of intercultural competence is to raise awareness of intercultural learning contexts. My personal motivation as the author is to measure the extent to which international educators seek to understand international students, their lives and their approaches to learning. The data collated in this research project shows that the intercultural competencies that I created are effective for this purpose. In answering the first two research questions, the identification of intercultural competencies and measurement of their use has been possible by collecting quantitative data in a survey. The respondents indicated a response to each intercultural competency on a Likert Scale between 0-6.

In the absence of intercultural competency training, a contribution that I have made is create examples of good practice of intercultural competencies for international educators. I have long been concerned with how educators can develop their intercultural practice without training or explicit practice in the field. The IB mission statement includes an expectation for 'intercultural understanding' and yet examples of this practice are few and far between. With this study I have created a bridge between theory and practice by taking examples of intercultural practice found in literature to international educators in the form of intercultural competencies. I have now seen these examples of good practice reflected upon throughout the research stages of this project. I hope that sharing of intercultural practice examples will motivate even more international teachers towards intercultural understanding and culturally inclusive teaching and learning.

After collecting and sorting literature throughout my postgraduate studies, I identified twenty intercultural competencies as suitable to give to international educators, with no previous training in intercultural competencies. Section 3.7, on page 40 describes the Pilot study where I trialed 46 competencies with trusted colleagues and upon their feedback, reduced the model to twenty competencies. This was a valuable process in a field of education that is not widely recognized, as some examples were too complex or the vocabulary too specific.

These examples of good practice from literature were created into the ICIIS (Intercultural Competencies in International Schools) Model. The four areas include intercultural awareness, understanding, sensitivity and learning. During this process I made a discovery that was too late for the model but has been a welcome addition to my findings. Griffith et al, (2016) also undertook an extensive comparison of literature and research. A model resulted with three approaches to intercultural competence, Approach, Analyze and Act. The study by Griffith et al, also discovered that a tolerance for ambiguity is effective for intercultural competence (Griffith et al, 2016). My plans in the future to development the ICIIS model will include ambiguity as an aspect of intercultural competency that I have learnt about whilst undertaking this research project. As an additional competency, a tolerance for ambiguity would be necessary in all areas of the model. It is my opinion that ambiguity is required in all aspects of an international educator's role to mediate successfully between different cultural perspectives.

Another contribution that I hope my research makes is to the focus on the adaptation process for international educators. I have addressed this in other work, (Ross, 2017). The change from a known cultural context, such as a national school system, to a sometimes unknown culture where an international school is located is a process is seldom addressed in literature.

Changing schools often requires international educators to take a personal and professional risk and I have previously asked if educators are always aware of the intercultural learning contexts in international schools.

Adaptation, IC1, is the first of the twenty intercultural competencies in the ICIIIS Model. A focus in the study on personal and professional contexts supported the third research question by determining how the contexts of the respondents affected intercultural competencies. The life experiences of international educators can help or hinder adaptation and other intercultural competencies. The quantitative data study has informed patterns in the educators' intercultural practice and the qualitative data has informed the study about the respondents' contexts. Triangulation of the data shows that contexts determine patterns in intercultural competency.

An important outcome of ICIIIS survey is the possibility to measure the cognition present in an organization due to the theoretical basis of CQ, (Cultural Intelligence) in the ICIIIS model. Another outcome of the ICIIIS survey is an understanding that respondents are more aware of cultural pluralism in international school classrooms, than had been predicted.

A comparison of four different types of international school contexts supports the final research question with the discovery of different intercultural foci in each school. School B stood out as an example of an organization that had created a successful environment for intercultural competencies to thrive.

## 8.2 How the study relates to other studies in the field of intercultural competence in international education

The review of literature supports the findings of this study that the intercultural experiences of educators are thought to influence higher cognition and intercultural competence, (Hirsch, 2016; Walsh and Casinader, 2018; and Jokikokko, 2010). Evidence of this was seen in the positive relationship between years living away from a respondent's home culture (independent variable) and IC levels, (dependent variable) in the regression analysis in section 6.5, on page 73.

Throughout the study I have chosen to cite Hirsch (2016) due to the contribution to the field that her study, 'Understanding the relationship between teacher and organizational intercultural competency in international schools,' has made. On page 26, Hirsch asks, 'Is there a critical time period in which these experiences must happen in order to initiate development of intercultural competency in a person?' (Hirsch, 2016, p.135).

In the data analysis of this study I have discovered there is a specific pattern of mid-career educators who do not acquire the same level of intercultural competencies as their peers. This discovery does in some way answer Hirsch's question that a critical time period has existed in this study, although not necessarily for the positive identification of intercultural competencies.

Two different approaches to professional conduct in intercultural competencies have been compared throughout this study, Jokikokko's definition of intercultural competency as 'professionalism in intercultural contexts,' (2010, pg. 26) and Hornbuckle's 'immersion assumption' (2013, p.149). It is likely that a school will fall closer to one or the other definition and an example can be seen in the data analysis of this study and strength of intercultural practice in School B.

### 8.3 Recommendations from the study

As a result of the research undertaken in this study, recommendations for future practice in international schools include;

- The use of new terminology in international schools, such as cultural pluralism, to increase dialogue about the lives of the students
- An awareness that cultural pluralism is not just permitted but ever present in international school classrooms
- Specific training for cultural differentiation so that equitable education can be addressed in international school classrooms
- Greater awareness of stereotypes would support intercultural sensitivity in international school classrooms
- Recognition and open dialogue about the anticipation of complexity in the intercultural learning context
- Maintain consistently high expectations for all students with greater intercultural awareness, understanding, sensitivity so that successful learning can occur for all students
- Introduce Cultural Intelligence into the dialogue of international education. It is hoped this study can raise awareness that educators are already using CQ when adapting their practice to teach international students
- Ensure a school wide focus on student identity to promote self-esteem and confidence for learners in a culturally diverse classroom
- Professional development for culturally inclusive pedagogical practice
- The final recommendation would be to use the ICIIS Model in international schools;
  - To highlight the **awareness** that teachers have of students, their cultural backgrounds and create connections based on mutual understanding and respect.
  - To show how **understanding** the students' lives can result in teachers having an appreciation for cultural pluralism and diverse life and school experiences.
  - For the effort to behave in a culturally **sensitive** way that could ensure success of all students by resisting stereotypes and anticipation of complexity.
  - To educate towards intercultural **learning** so that students in international schools are educated equitably, encouraged to learn about one another's cultures and interpret global events accurately.

### 8.4 Final thoughts to promote intercultural competencies in international schools

In the absence of literature about training in intercultural pedagogy contexts, I intend to submit an article, possibly to JRIE, in order to share my research findings with other international educators in the field. In the article I intend to build upon the work of Hirsh (2016) and the critical time frame for educators to develop intercultural competence. I would consider the effect that training could have on the development of cognition in intercultural learning contexts.

There is an opportunity to share the case study of School B who made advancements to policy and professional development as a result of completing the ICIIS survey. Suggestions will be made in the article for schools to try some of the organizational changes that School B tried out during the study such as;

- Consider their induction programs to welcome new students and identify their international and cultural life experiences
- Share more data from previous schools with teachers so that more informed connections can be made with new students

- Open dialogue about cultural pluralism and differentiation to focus equitable learning in international school classrooms

My intention with the article is to support schools to know where intercultural practice is present and effective and where professional development could support educators who are still adapting to the intercultural learning context. The ICIS model provides five examples of good practice in the areas of; intercultural awareness, understanding, sensitivity and learning. Sharing this practice could encourage educators to try new competencies whilst also fulfilling the IB's mission and definition of international mindedness, to act with intercultural understanding.

Raising awareness of the commonality of students and educators together in an international school classroom, sharing diverse life experiences can also contribute to the intercultural learning context. The intention of the article will be to encourage everyone in an international school to share more of their international and cultural experiences so that authentic and respected cultural knowledge and learning can result.



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## Appendices

### Appendix A

ICIIS Model - Intercultural Competencies in International Schools (ICIIS) Model, showing survey questions, ICs and the results from all respondents.

Survey questions for the ICIIS Model		Intercultural Competencies Model IC1 – IC20	Total % of respondent survey responses out a potential total of 924
Intercultural Awareness	Q1.To what extent have you adapted your skills as an educator for this international context?	<b>IC1</b> Adaptation tot international school context	730 <b>79%</b>
	Q2. How aware are you of connecting your own cultural knowledge and experiences with those of the students'?	<b>IC2</b> Awareness of connecting own cultural knowledge with students	771 <b>83%</b>
	Q3.How aware are you of your interaction and connection with the host culture in Austria?	<b>IC3</b> Awareness of Interaction and connection to host culture	779 <b>84%</b>
	Q4.To what extent do you demonstrate curiosity about the life stories of the students?	<b>IC4</b> Curiosity about the life stories of the students	808 <b>87%</b>
	Q5.To what extent are you aware of cultural pluralism created by different cultures in the home and at school?	<b>IC5</b> Awareness of cultural pluralism created by different cultures at home and school	756 <b>82%</b>
		<b>Total - Intercultural Awareness 3844 out of a potential total of 4620</b>	3844 <b>83%</b>
	Q6. Do you consider how your own personal cultural practices might be understood when connecting with others?	<b>IC6</b> Consider personal cultural practice when connecting with others	700 <b>76%</b>
	Q7. How often do you consider a student's home culture when monitoring behaviour and expectations in learning?	<b>IC7</b> Consider a students home culture/s when monitoring behaviour and learning	693 <b>75%</b>
	Q8. How frequently do you ask students, 'based on your international experience and knowledge, what do you think?'	<b>IC8</b> Frequency to ask students about their international and cultural expeirnces	530 <b>57%</b>
	Q9. To what extent do you demonstrate your understanding of intercultural awareness?	<b>IC9</b> Demonstrate intercultural awareness	696 <b>75%</b>
	Q10. How willing would you be to learn to use cultural differentiation as a teaching skill?	<b>IC10</b> Willingness to learn Cultural Differentiation as a teaching skill	812 <b>88%</b>
		<b>Total Intercultural Understanding out of a potential total of 4620</b>	3431 <b>74%</b>
	Q11. How motivated are you to connect with students who have different cultural value systems and beliefs?	<b>IC11</b> Motivation to connect with students of a different cultural values, systems and beliefs	790 <b>85%</b>
	Q12. To what extent can you resist stereotypes and anticipation of complexity in this international school context?	<b>IC12</b> Ability to resist stereotypes and anticipation of complexity in the international school context	696 <b>75%</b>
	Q13.To what extent do you support students who have diverse or conflicting expectations from home and school?	<b>IC13</b> Extent of support for students who have diverse or conflicting expectations from home and school	733 <b>79%</b>
	Q14. How often do you connect student well being and perceptions of personal cultural identity?	<b>IC14</b> Frequency to connect student well being and perceptions of personal cultural identity	694 <b>75%</b>
	Q15. How often do you connect knowledge about previous school and cultural experiences to support integration	<b>IC15</b> Frequency to connect knowledge about previous school and cultural experiences to support integration	702 <b>76%</b>
		<b>Total Intercultural Sensitivity out of a potential total of 4620</b>	3615 <b>78.2%</b>
	Q16.To what extent do you seek to connect the students' intercultural knowledge?	<b>IC16</b> Motivation to connect with students intercultural knowledge	693 <b>75%</b>
	Q17. Are you able to maintain consistently high expectations of all students in this international school context?	<b>IC17</b> Maintain consistently high expectations for all students in international school context	731 <b>70%</b>
	Q18. How motivated are you to support students and interpret global events with intercultural understanding?	<b>IC18</b> Support students and interpret global events with intercultural understanding	730 <b>79%</b>
	Q19. To what extent do you consider Amadeus International School as an intersection of people connecting cultural knowledge, experiences and values in preparation for life in societies of the future?	<b>IC19</b> Consider school as intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies	706 <b>76%</b>
	Q20. How motivated are you to teach the research skills that would enable students to sensitively find out about other peoples' cultural identities?	<b>IC20</b> Motivation to teach research skills to enable students to sensitively find out about other people's cultural identities	766 <b>83%</b>
		<b>Total Intercultural Learning out of a potential total of 4620</b>	3626 <b>78%</b>

## Appendix B

ICIIS Model – ICIIS (Intercultural Competencies for International Schools) Model showing theoretical basis from CQ, (Cultural Intelligence).

Area of Cultural Intelligence (CQ)	Description of Cultural Intelligence (Ang et al., 2008)	Intercultural Competencies identified for the survey in the four International Schools
<ul style="list-style-type: none"> <li>• <b>Metacognitive CQ</b> is an individual's cultural consciousness and awareness during interactions</li> </ul>	<p>'Promotes active thinking about people and situations when cultural backgrounds differ, <b>triggers critical thinking about habits, assumptions and cultural bound thinking</b>, increasing accuracy of understanding (Ang et al., 2008).</p>	<p><b>Intercultural Awareness</b></p> <ul style="list-style-type: none"> <li><b>IC1</b> Adaptation to international school context</li> <li><b>IC2</b> Awareness of connecting own cultural knowledge with students</li> <li><b>IC3</b> Awareness of Interaction and connection to host culture</li> <li><b>IC4</b> Curiosity about life stories of the students</li> <li><b>IC5</b> Awareness of cultural pluralism created by different cultures at home and school</li> </ul>
<ul style="list-style-type: none"> <li>• <b>Cognitive CQ</b> is an individual's cultural knowledge of norms, practices and conventions in different cultural settings</li> </ul>	<p>Critical component because knowledge about cultural similarities and differences is the <b>foundation of decision making and performance</b> in cross-cultural situations</p>	<p><b>Intercultural Understanding</b></p> <ul style="list-style-type: none"> <li><b>IC6</b> Consider personal cultural practice when connecting with others</li> <li><b>IC7</b> Consider a students home culture/s when monitoring behaviour and learning</li> <li><b>IC8</b> Frequency to ask students about their international and cultural experiences</li> <li><b>IC9</b> Demonstrate intercultural awareness</li> <li><b>IC10</b> Willingness to learn Cultural Differentiation as a teaching skill</li> </ul>
<ul style="list-style-type: none"> <li>• <b>Motivational CQ</b> is an individual's capability to direct attention and energy toward cultural differences</li> </ul>	<p>Self-efficacy and <b>intrinsic motivation</b> in cross cultural situations</p>	<p><b>Intercultural Sensitivity</b></p> <ul style="list-style-type: none"> <li><b>IC11</b> Motivation to connect with students of a different cultural values, systems and beliefs</li> <li><b>IC12</b> Ability to resist stereotypes and anticipation of complexity in the international school context</li> <li><b>IC13</b> Extent of support for students who have diverse or conflicting expectations from home and school</li> <li><b>IC14</b> Frequency to connect student well being and perceptions of personal cultural identity</li> <li><b>IC15</b> Frequency to connect knowledge about previous school and cultural experiences to support integration</li> </ul>

<ul style="list-style-type: none"> <li>• <b>Behavioural CQ</b> is an individual's capability to exhibit appropriate verbal and non-verbal actions when interacting with people from different cultural backgrounds</li> </ul>	<p>Behaviour is often the <b>most visible characteristic of social interactions</b></p> <p>– non-verbal behaviours creating a silent language</p>	<p><b>Intercultural Pedagogy</b></p> <p><b>IC16</b> Motivation to connect with students intercultural knowledge</p> <p><b>IC17</b> Maintain consistently high expectations for all students in international school context</p> <p><b>IC18</b> Support students and interpret global events with intercultural understanding</p> <p><b>IC19</b> Consider school as intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies</p> <p><b>IC20</b> Motivation to teach research skills to enable students to sensitively find out about other people's cultural identities</p>
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**Appendix C**

ICIIS Model with Literature that supported the inclusion of each Intercultural competency.

Area 1 of the Model - Intercultural Awareness – creation of the ICs (Intercultural Competencies)

Table 1

Area 1 – Development of the ICIIS Model - Intercultural Awareness		
Survey question	Stimulus	Intercultural Competencies 1-5
Q1. To what extent have you adapted your skills as an educator for this international context?	Adaptation in the IDC (Hammer, 2012).	<b>IC1</b> Adaptation to international school context
Q2. How aware are you of connecting your own cultural knowledge and experiences with those of the students'?	“Open –mindedness and genuine interest in other cultures” (Bhawuk & Brislin, 1992; Deardorff, 2009), in Kushner, 2014).	<b>IC2</b> Awareness of connecting own cultural knowledge with students
Q3. How aware are you of your interaction and connection with the host culture in Austria?	“Interconnectedness between the students and local and global society is what is important in international schooling” (Rizvi, 2008).	<b>IC3</b> Awareness of Interaction and connection to host culture
Q4. To what extent do you demonstrate curiosity about the life stories of the students?	“Students are viewed as active learners whose life stories and experiences are tools for learning”, (Chartrock, 2012, in Goh, 2012, p. 405).	<b>IC4</b> Curiosity about life stories of the students
Q5. To what extent are you aware of cultural pluralism created by different cultures in the home and at school?	“Pluralism means recognizing, valuing and respecting our differences. In a society that embraces pluralism, differences are not seen as threatening” Center for Pluralism.	<b>IC5</b> Awareness of cultural pluralism created by different cultures at home and school

**Appendix C**

## Area 2 of the Model - Intercultural Understanding

Table 2

Area 2 - Development of the ICIS Model - Intercultural Understanding		
Survey question	Stimulus	Intercultural Competencies 6-10
Q6. <i>Do you consider how your own personal cultural practices might be understood when connecting with others?</i>	"We must allow ourselves the opportunity to self-examine and reflect on our own cultural identity, while seeking to understand the world as perceived by others" (Vassallo, 2012, p. 7).	<b>IC6</b> Consider personal cultural practice when connecting with others
Q7. <i>How often do you consider a student's home culture when monitoring behaviour and expectations in learning?</i>	"The student's willingness to volunteer comments in class is an observable dimension that varies between nationalities" (Pearce 2011, p. 161).	<b>IC7</b> Consider a students home culture/s when monitoring behaviour and learning
Q8. <i>How frequently do you ask students, 'based on your international experience and knowledge, what do you think?'</i>	"Promotion of students cultural knowledge of their own and others cultural backgrounds" (Goh, 2012, p. 397).	<b>IC8</b> Frequency to ask students about their international and cultural experiences
Q9. <i>To what extent do you demonstrate your understanding of intercultural awareness?</i>	"Intercultural competence is necessary for teachers because as ethical professionals, they are responsible for supporting the personal and academic growth of all their students, regardless of background, culture, language, religion, ethnicity" Jokikokko (2010, p. 14).	<b>IC9</b> Demonstrate intercultural awareness
Q10. <i>How willing would you be to learn to use cultural differentiation as a teaching skill?</i>	"It may be the most acceptable basis on which international education can apply culturally appropriate pedagogy, provided that cultural plurality is permitted, (Pearce, 2013, p. 77).	<b>IC10</b> Willingness to learn Cultural Differentiation as a teaching skill

**Appendix C**

## Area 3 in the ICIIS Model – Intercultural Sensitivity

Table 3

Area 3 - Development of the ICIIS Model - Intercultural Sensitivity		
Survey question	Stimulus	Intercultural Competencies 11-15
Q11. How motivated are you to connect with students who have different cultural value systems and beliefs?	“The effective and appropriate behaviour and communication in intercultural situations” (Deardorff, 2009, p. ).	<b>IC11</b> Motivation to connect with students of a different cultural values, systems and beliefs
Q12. To what extent can you resist stereotypes and anticipation of complexity in this international school context?	<p>“Acceptance, respect, empathy and tolerant attitudes towards diverse cultures form part of teachers’ skills” (Vassallo, 2012, p. 8).</p> <p>“Not using culture as a stereotypical explanation for students behavioural challenges” (Ladson-Billings, 2006, in Goh, 2012, p. 404).</p> <p>“An ability to resist stereo types and anticipate complexity” (Bhawuk &amp; Brislin, 1992; Deardorff, 2009, in Kushner, 2014).</p>	<b>IC12</b> Ability to resist stereotypes and anticipation of complexity in the international school context
Q13. To what extent do you support students who have diverse or conflicting expectations from home and school?	“Students mediate their international and cultural knowledge between the expectations of home, school and the wider local and global communities” (Izzard & Ross, 2014, p. ).	<b>IC13</b> Extent of support for students who have diverse or conflicting expectations from home and school
Q14. How often do you connect student well-being and perceptions of personal cultural identity?	“Your understanding of the learner is the foundation of all learning and teaching and will influence how you support student agency” (IB 2017).	<b>IC14</b> Frequency to connect student well being and perceptions of personal cultural identity
Q14. How often do you connect knowledge about previous school and cultural experiences to support integration?	“Students in international schools are characterized by life-trajectories that take them through a sequence of locations and cultural situations” (Pearce, 2011, p. 160).	<b>IC15</b> Frequency to connect knowledge about previous school and cultural experiences to support integration

**Appendix C**

## Area 4 in the ICIIIS Model – Intercultural Learning

Table 4

Area 4 - Development of the ICIIIS Model - Intercultural Learning		
Survey question	Stimulus	Intercultural Competencies 16-20
Q16.To what extent do you seek to connect the students' intercultural knowledge?	<p>“Demonstration of respect for the students’ cultural value systems” (Pearce, 2013, p. 77).</p> <p>“To be able to interpret events from different cultural perspectives and raise students intercultural understanding” (Vasallo, 2012, p. 5).</p>	<b>IC16</b> Motivation to connect with student’s intercultural knowledge
Q17. Are you able to maintain consistently high expectations of all students in this international school context?	Field Notes taken during the study	<b>IC17</b> Maintain consistently high expectations for all students in international school context
Q18 How motivated are you to support students and interpret global events with intercultural understanding?	“Nurture students who are culturally curious about the world and culturally skilled to manage intercultural conflict” (Goh, 2012, p. 402).	<b>IC18</b> Support students and interpret global events with intercultural understanding
Q19. To what extent do you consider Amadeus International School as an intersection of people connecting cultural knowledge, experiences and values in preparation for life in societies of the future?	“The challenge facing educators is then how we prepare students to interpret and experience diversity within the context of rapid changes, developing their skills to negotiate it in a range of ethically productive ways. For international educators, no task is more urgent than this” (Rizvi, 2008, p. xx).	<b>IC19</b> Consider school as intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies
Q20. How motivated are you to teach the research skills that would enable students to sensitively find out about other peoples’ cultural identities?	“Teachers have the opportunity to affect their students’ awareness, open the world for them, and provide them with tools to critically analyze global phenomena and to act for a more equal and sustainable World” (Jokikokko 2010, p. 14).	<b>IC20</b> Motivation to teach research skills to enable students to sensitively find out about other people’s cultural identities

## Appendix D

### ICIIS Model – Individual Respondent Feedback.

#### Respondent 4 – (Chosen from a Later Career Group with High ICs)

ICIIS Model for Professional Development and Training (Intercultural Competencies in International Schools) - Individual Feedback							Professional Development in School		
		1	2	3	4	5	6		
Competencies in <b>Intercultural Awareness</b>	IC1 Adapted to International School context								
	IC2 Connect cultural knowledge with students								
	IC3 Interact with host culture								
	IC4 Demonstrate curiosity about life stories of students								
	IC5 Aware of Cultural Pluralism								
Competencies in <b>Intercultural Understanding</b>	IC6 Consider personal cultural practice								
	IC7 Consider cultural pluralism when monitoring behaviour and learning								
	IC8 Frequency to ask students about their international and cultural experience								
	IC9 Demonstration of intercultural awareness								
	IC10 Willingness to learn Cultural Differentiation as a Teaching Skill								
Competencies in <b>Intercultural Sensitivity</b>	IC11 Motivation to connect with students of different cultural backgrounds								
	IC12 Ability to resist stereotypes and anticipation of complexity in international school context								
	IC13 Support students who have diverse or conflicting expectations from home and school								
	IC14 Connect student well-being and perceptions of personal cultural identity								
	IC15 Support integration with knowledge of previous school and cultural experiences								
Competencies in <b>Intercultural Learning</b>	IC16 Connect with students' intercultural knowledge								
	IC17 Maintain consistently high expectations for students in international school context								
	IC18 Support students and interpret global events with intercultural understanding								
	IC19 Consider school as intersection of people connecting cultural knowledge, experiences and								
	IC20 Motivated to teach research skills to students to sensitively find out about others' cultural identities								

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Professional Context – 2nd School / Length of time in current school = 19 years

Personal Context – 19 years outside culture of birth / highly unlikely to return to culture of birth

## Appendix E

ICIIS Model – Individual Respondent Feedback.

Respondent No.64 (chosen as part of the Middle Career Respondent Group with Low ICs).

ICIIS Model for Professional Development and Training (Intercultural Competencies in International Schools) - Individual Feedback							Suggested Professional Development in School	Suggested external PD	
		1	2	3	4	5	6		
Competencies in <b>Intercultural Awareness</b>	IC1 Adapted to International School context								
	IC2 Connect cultural knowledge with students								
	IC3 Interact with host culture								
	IC4 Demonstrate curiosity about life stories of students								
	IC5 Aware of Cultural Pluralism								
Competencies in <b>Intercultural Understanding</b>	IC6 Consider personal cultural practice								
	IC7 Consider cultural pluralism when monitoring behaviour and learning								
	IC8 Frequency to ask students about their international and cultural experiences								
	IC9 Demonstration of intercultural awareness								
Competencies in <b>Intercultural Sensitivity</b>	IC10 Willingness to learn Cultural Differentiation as a Teaching Skill								
	IC11 Motivation to connect with students of different cultural backgrounds								
	IC12 Ability to resist stereotypes and anticipation of complexity in international school context								
	IC13 Support students who have diverse or conflicting expectations from home and school								
	IC14 Connect student well-being and perceptions of personal cultural identity								
Competencies in <b>Intercultural Learning</b>	IC15 Support integration with knowledge of previous school and cultural experiences								
	IC16 Connect with students' intercultural knowledge								
	IC17 Maintain consistently high expectations for students in international school context								
	IC18 Support students and interpret global events with intercultural understanding								
	IC19 Consider school as intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies								
	IC20 Motivated to teach research skills to students to sensitively find out about others' cultural identities								

Professional Context – 3rd School / Length of time in current school not disclosed



Personal Context – 15 years outside culture of birth / highly unlikely to return to culture of birth

## Appendix F

Example of a School response chart.

ICIS Model for Professional Development and Training (Intercultural Competencies in International Schools) - School Response Chart Internal Use Only		
	%	0 100%
Competencies in <b>Intercultural Awareness</b>	IC1 Adapted to International School context	
	IC2 Connect cultural knowledge with students	
	IC3 Interact with host culture	
	IC4 Demonstrate curiosity about life stories of students	
	IC5 Aware of Cultural Pluralism	
Competencies in <b>Intercultural Understanding</b>	IC6 Consider personal cultural practice	
	IC7 Consider cultural pluralism when monitoring behavior and learning	
	IC8 Frequency to ask students about their international and cultural experiences	
	IC9 Demonstration of intercultural awareness	
Competencies in <b>Intercultural Sensitivity</b>	IC10 Willingness to learn Cultural Differentiation as a Teaching Skill	
	IC11 Motivation to connect with students of different cultural backgrounds	
	IC12 Ability to resist stereotypes and anticipation of complexity in international school context	
	IC13 Support students who have diverse or conflicting expectations from home and school	
	IC14 Connect student well-being and perceptions of personal cultural identity	
Competencies in <b>Intercultural Learning</b>	IC15 Support integration with knowledge of previous school and cultural experiences	
	IC16 Connect with students' intercultural knowledge	
	IC17 Maintain consistently high expectations for students in international school context	
	IC18 Support students and interpret global events with intercultural understanding	
	IC19 Consider school as intersection of people connecting cultural knowledge, experiences and	
Internal Use Only		

**Appendix G**  
Professional Development Model using the ICIS Model.

ICIS Model for Professional Development and Training (Intercultural Competencies in International Schools) - Individual Response Chart <b>Internal Use Only</b>							Professional Development in School	In-depth IC Training Course topics	
		1	2	3	4	5	6		
Competencies in <b>Intercultural Awareness</b>	IC1 Adapted to International School							Competencies in Intercultural Awareness  - How to adapt to different school systems - How to connect cultural knowledge with students - How to interact with host culture - How to be curious about the lives of students - Cultural Pluralism and the ability to think of two cultures existing in the classroom	<b>Metacognitive CQ and Intercultural Awareness</b>  - Supporting others to adapt - Cultural connections for knowledge construction - The value of learning opportunities in the local host culture - Student Biographies - Leading learning with an awareness of Cultural Pluralism and bicultural influences on knowledge construction
	IC2 Connect cultural knowledge with students								
	IC3 Interact with host culture								
	IC4 Demonstrate curiosity about life stories of students								
	IC5 Aware of Cultural Pluralism								
<b>Internal Use Only</b>		Low ICs in Intercultural Awareness should track straight to Intercultural PD							
Competencies in <b>Intercultural Understanding</b>	IC6 Consider personal cultural practice							Competencies in <b>Intercultural Understanding</b> - Consideration of culturally appropriate conduct - Implementing bicultural expectation for student's behavior and learning habits - Consider questions that will support students sharing their own national and cultural experiences - Modelling Cultural awareness in the classroom - Use existing differentiation skills to support students with culturally diverse backgrounds	<b>Cognitive CQ and intercultural Understanding</b> - Balancing the pros and cons of understanding cultural habits - Planning for the existence of two cultures in a classroom - Interviewing as a research tool the intercultural classroom - Sharing cultural awareness in the faculty - Plan a cultural differentiation for existing and new students
	IC7 Consider cultural pluralism when monitoring behaviour and learning								
	IC8 Frequency to ask students about their international and cultural experience								
	IC9 Demonstration of intercultural awareness								
	iC10 Willingness to learn Cultural Differentiation as a Teaching Skill								
Competencies in <b>Intercultural Sensitivity</b>	IC11 Motivation to connect with students of different cultural backgrounds							Competencies in <b>Intercultural Sensitivity</b> - Learning connect with students of different cultural backgrounds - How to resist stereotypes and anticipation of complexity in international school context - Support students who have diverse or conflicting expectations from home and school - A focus on personal cultural identity - Working with faculty to integration knowledge of previous school and cultural experiences	<b>Cognitive CQ and intercultural Sensitivity</b> - Making connections across all students in the class based on commonalities and differences - How to make and break stereotypes - Work with the school communities to communicate schools' systems and compromise when required - Plan a whole school support for intercultural knowledge and induction programs
	IC12 Ability to resist stereotypes and anticipation of complexity in international school context								
	IC13 Support students who have diverse or conflicting expectations from home and school								
	IC14 Connect student well-being and perceptions of personal cultural identity								
	IC15 Support integration with knowledge of previous school and cultural experiences								
Competencies in <b>Intercultural Learning</b>	IC16 Connect with students' intercultural knowledge							Competencies in <b>Intercultural Learning</b> - Connect with students' intercultural knowledge - Maintain consistently high expectations for students in international school context - Learn to role model interpreting global events with intercultural understanding - Work as a team to consider school as intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies - Learn skills to teach research skills to students to sensitively find out about others' cultural identities	<b>Cognitive CQ and intercultural Learning</b> - Deep dive into the historical, geographical, scientific and philosophical intercultural learning - Track all students - Plan for the integration of global events in learning in all grade's levels - Human Technologies – learning to preparation for life skills after school - Learning more about community members and model responsible research skills, interviewing etc.
	IC17 Maintain consistently high expectations for students in international school context								
	IC18 Support students and interpret global events with intercultural understanding								
	IC19 Consider school as intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies (Rizvi, 2008)								
	IC20 Motivated to teach research skills to students to sensitively find out about others' cultural identities								
<b>Internal Use Only</b>	<b>FAST TRACK</b>	to Stage 2 IC Training Course							



## Appendix H

Table of IC data for each School – the highest scores highlighted in bold and the ICs with the highest impact on learning.

Area of Cultural Intelligence (CQ)	Potential impact for student and learning	Intercultural Competencies	School A	School B	School C	School D	Total
'Metacognitive CQ is an individual's cultural consciousness and awareness during interactions' (Ang et al., 2009)	Medium	IC1 Adaptation to international school context	300/384 78%	<b>183/222</b> <b>82%</b>	86/ 114 75%	730/ 924 78%	161/204 79%
	Medium	IC2 Awareness of connecting own cultural knowledge with students	317/384 83%	<b>191/222</b> <b>86%</b>	88/ 114 77%	771/ 924 83%	175/ 204 86%
	Low	IC3 Awareness of Interaction and connection to host culture	322/384 84%	<b>191/222</b> <b>86%</b>	95/ 114 83%	779/ 924 84%	171/ 204 84%
	High	IC4 Curiosity about life stories of the students	<b>336/384</b> <b>88%</b>	193/222 86%	96/ 114 84%	808/ 924 87%	183/ 204 90%
	Medium	IC5 Awareness of cultural pluralism created by different cultures at home and school	<b>315/384</b> <b>82%</b>	<b>181/222</b> <b>82%</b>	87/ 114 76%	<b>756/ 924</b> <b>82%</b>	173/ 204 85%
				1590/1920 73%	939/1110 85%	452/570 79%	863/1020 85%
'Cognitive CQ is an individual's cultural knowledge of norms, practices and conventions in different cultural settings' (Ang et al., 2009)	Medium	IC6 Consider personal cultural practice when connecting with other	282/384 73%	176/222 79%	90/ 114 79%	700/ 924 76%	152/ 204 75%
	High	IC7 Consider a students home culture/s when monitoring behaviour and learning	285/384 74%	168/222 76%	85/ 114 75%	693/ 924 75%	155/ 204 76%
	Medium	IC8 Frequency to ask students about their international and cultural experiences	222/384 58%	114/222 51%	<b>69/ 114</b> <b>61%</b>	530/ 924 57%	125/ 204 61%
	Medium	IC9 Demonstrate intercultural awareness	286/384 74%	<b>170/222</b> <b>77%</b>	84/ 114 74%	<b>696/ 924</b> <b>75%</b>	156/ 204 76%
	Medium	IC10 Willingness to learn Cultural Differentiation as a teaching skill	328/384 85%	<b>201/222</b> <b>91%</b>	98/ 114 86%	<b>812/ 924</b> <b>88%</b>	185/ 204 91%
			<b>Total for Intercultural Awareness Competencies</b>	1403/1920 73%	829/1110 75%	426/ 570 75%	3431/3696 74%
'Motivational CQ is an individual's capability to direct attention and energy toward cultural differences' (Ang et al., 2009)	High	IC11 Motivation to connect with students of a different cultural values, systems and beliefs	305/384 79%	<b>204/222</b> <b>92%</b>	101/ 114 89%	790/ 924 85%	180/ 204 88%
	High	IC12 Ability to resist stereotypes and anticipation of complexity in the international school context	268/384 70%	176/222 79%	90/ 114 79%	696/ 924 75%	162/ 204 79%
	High	IC13 Extent of support for students who have diverse or conflicting expectations from home and school	304/384 79%	<b>178/222</b> <b>80%</b>	85/ 114 75%	733/ 924 79%	166/ 204 81%
	High	IC14 Frequency to connect student well being and perceptions of personal cultural identity	272/384 71%	179/222 81%	92/ 114 81%	694/ 924 75%	151/ 204 74%
	Medium	IC15 Frequency to connect knowledge about previous school and cultural experiences to support integration	286/384 74%	<b>171/222</b> <b>77%</b>	87/ 114 76%	<b>702/ 924</b> <b>75%</b>	158/ 204 77%
			<b>Total for Intercultural Sensitivity skills</b>	<b>1435/1920</b> <b>75%</b>	<b>908/1110</b> <b>82%</b>	<b>455/570</b> <b>80%</b>	<b>3615/3696</b> <b>78%</b>

Area of Cultural Intelligence (CQ)		Potential impact for student and learning	Intercultural Competencies	School A	School B	School C	School D	Total
<b>Behavioural CQ</b> is an individual's capability to exhibit appropriate verbal and non-verbal actions when interacting with people from different cultural backgrounds' (Ang et al., 2009)	<b>Intercultural Learning</b>	Medium	IC16 Motivation to connect with students intercultural knowledge	274/384 71%	171/222 77%	91/ 114 80%	693/ 924 75%	157/ 204 77%
		High	<b>IC17 Maintain consistently high expectations for all students in an international school context</b>	295/384 77%	194/222 87%	85/ 114 75%	731/ 924 79%	157/ 204 77%
		Medium	IC18 Support students and interpret global events with intercultural understanding	287/384 75%	190/222 86%	87/ 114 76%	730/ 924 79%	166/ 204 81%
		Low	IC19 Consider school as intersection of people connecting cultural knowledge, experiences and values in preparation for life in future societies	275/384 72%	190/222 86%	74/ 114 65%	706/ 924 79%	167/ 204 82%
		Medium	IC20 Motivation to teach research skills to enable students to sensitively find out about other people's cultural identities	302/384 79%	195/222 88%	95/ 114 83%	766/ 924 76%	174/ 204 85%
			<b>Total for Intercultural Learning skills</b>	1433/1920 75%	940/1110 85%	432/570 76%	3626/ 3696 78%	821/ 1020 80%