

An Empirical Exploration into the Intercultural Sensitivity of Foreign Student Advisors in the United States: The State of the Profession

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BOSTON COLLEGE

Lynch School of Education

Department of
Educational Administration and Higher Education
Higher Education Administration

AN EMPIRICAL EXPLORATION INTO THE
INTERCULTURAL SENSITIVITY OF
FOREIGN STUDENT ADVISORS IN THE UNITED STATES:
THE STATUS OF THE PROFESSION

Dissertation

by

JEF C. DAVIS

submitted
in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy

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Abstract

An Empirical Exploration into the Intercultural Sensitivity of Foreign Student Advisors in the United States: The State of the Profession

Dissertation
by
Jef C. Davis

Philip G. Altbach, Ph.D., Dissertation Advisor

Despite the long-held assumption that intercultural sensitivity is the foremost qualification of foreign student advisors and the central role that intercultural sensitivity plays in foreign student advising, the intercultural sensitivity of foreign student advisors has never been empirically studied. This exploratory, quantitative study investigates the level of intercultural sensitivity of a group of foreign student advisors in the United States.

A sample of 300 U.S.-based foreign student advisors completed both an online survey and the *Intercultural Development Inventory* (IDI) (Hammer, Bennett, & Wiseman, 2003) a valid and reliable standardized assessment of intercultural sensitivity that measures an individual's orientation towards cultural differences in terms of Milton Bennett's (Bennett, 1993) Developmental Model of Intercultural Sensitivity. Multiple linear regression was employed to analyze the relationships between scores on the IDI and twenty-three independent variables generated by the online survey instrument.

Findings from the developmental scores on the *Intercultural Development Inventory* suggest that three-quarters of the sample experience cultural difference from an ethnocentric position described by the Developmental Model of Intercultural Sensitivity. The results of regression analysis identified five factors that are associated with

intercultural sensitivity, including political orientation, length of time spent as a foreign student advisor, academic study in the field of intercultural relations, level of education and support for gay marriage. Notable factors that were not associated with intercultural sensitivity include ethnicity, gender, religion, religiosity, and variously described intercultural experiences.

Other key findings include that the profession overwhelmingly comprises European American women, indicating increasingly feminized profession, and that women are under-represented among the senior leadership of the field and are paid significantly less than men.

For Natacha, who inspires me, and

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you are my raison d'être.

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Helping students and scholars from diverse educational and cultural backgrounds to make the most of a stay outside their home country requires special knowledge and competencies. NAFSA members foster optimal exchange experiences by anticipating and responding to the needs of students engaged in the unique and challenging experience of crossing borders to study (NAFSA, 2009).

Chapter 1. Introduction

Intercultural Sensitivity in the Advising of Foreign Students

Overview

In colleges and universities across the United States, the position of foreign student advisor (FSA) is responsible for the overall welfare of foreign students, providing a myriad of complex functions ranging from arrival services, orientation to the academic norms, expectations, and culture of the United States to ensuring that foreign students are familiar with the pertinent institutional and governmental policies. The FSA is generally called upon to act as an intermediary—a cultural diplomat of sorts—between foreign students and various institutional, community, and governmental entities. In this capacity, foreign student advisors serve as advocates for foreign students who often, at least initially, lack the culture-specific knowledge and communication skills to advocate for themselves. Intercultural sensitivity has therefore been described as the key to effective foreign student advising (Baron & Goode, 1975; Bhawuk & Brislin, 1992; Stearns, 2009) but despite this long-held assumption, the intercultural sensitivity of foreign student advisors has never been empirically studied. This study is intended to fill that gap by investigating the level of intercultural sensitivity of a group of foreign student advisors in the United States.

The Academic Profession of Foreign Student Advising

It has been argued that our understanding of academic personnel should be expanded beyond the teaching and research faculty and executives to include “support” or “managerial” professionals (Rhoades, 2001). These professional academic administrators “may be classified as administrators, professionals, technicians, or specialists, and their positions tend to be differentiated by functional specialization, skills, training, and experience” (Rosser, 2000, p. 5). Although there is a rich and comprehensive literature dealing with the professoriate (e.g., Altbach, 1998, 2001, 2003; Boyer, Altbach, & Whitelaw, 1994; Wilson, 1942), the literature on other academic professionals, or “midlevel administrators” are “rarely studied” (Johnsrud & Rosser, 1999, p. 122). Despite the finding that midlevel administrators are “widely regarded as loyal, skilled, and enthusiastic about their jobs” (Austin, 1985; Scott, 1978, as cited in Johnsrud & Rosser, 1999) the literature on this group of academic professionals is comparatively scant. One category of midlevel administrators is foreign student advisors, who are the focus of this study.

Development of the Foreign Student Advising Profession.

Foreign students have been found on American college campuses at least since 1784, just two years after the end of the American Revolution (Glazier & Kenschaft, 2002 p. 9) but it was not until 1910 that the first documented “Advisor to Foreign Students,” was appointed (Du Bois, 1956; Wheeler, King, & Davidson, 1925). By 1925 there were calls for all colleges to have “foreign student counselors” on staff, and through a grant of less than \$13,000 from the Carnegie Foundation, the National Association of Foreign Student

Advisors (NAFSA)¹ was established slightly more than two decades later in 1948, with 250 members. That same year, a summer practicum for foreign student advisors was offered at Columbia University (Baron, 1998). Currently, NAFSA has a reported membership of nearly 10,000 members representing 3,500 institutions worldwide, from over 150 countries, and includes, “foreign student advisors and admissions officers, study abroad advisors, directors of international programs, teachers of English as a second language, administrators of intensive English programs, overseas educational advisors, community volunteers, and administrators of sponsored exchange programs” (NAFSA, 2009).

The Structural Framework of Foreign Student Advising.

Foreign student advising has long been considered to be part of student affairs (Lloyd-Jones & Smith, 1954). However, it has also been noted that, “the foreign student program should be seen as part of whatever other international activities the college or university is involved in” (Colligan, et al., 1963, p. 20). Apart from foreign student affairs, the balance of international activity (e.g., faculty, student, and research international exchange agreements, study abroad programs, services for foreign faculty members) at most institutions is the province of academic affairs. Whether an office of foreign student advising is structurally part of student affairs or academic affairs may, in fact, greatly affect the type of work in which a foreign student advisor is involved. For example, an FSA who is a member of a student affairs unit is far more likely to be expected to co-

¹ The organization changed its name to the National Association for Foreign Student Affairs in 1964, and to NAFSA: Association of International Educators in 1990. The short form, “NAFSA” is used throughout this paper.

sponsor events or cooperative programs with other units such as multicultural services for diverse U.S. student populations (e.g., African American, Asian American, Latino/a American, and Gay–Lesbian–Bisexual–Transgender students), residence life, or student activities. Foreign student advisors who are housed in academic affairs may be more likely to be included in committees with an academic focus, such as scholarships, Fulbright Fellowships, or academic standing. Many foreign student advisors, particularly more senior professionals and those who work at small institutions or have a small foreign student population, have multiple areas of responsibility in international education. When housed in student affairs, foreign student advisors (again, particularly those at small institutions or those who have small foreign student populations) often have significant responsibilities as student affairs generalists, or even in an entirely different area of student affairs (such as in multicultural student affairs or residence life) in addition to their foreign student advising responsibilities. In contrast, those foreign student advisors with additional responsibilities and who are housed in academic affairs are more likely to have their additional assignments be in a complementary area of international education, such as international recruitment and admission, study abroad programs, or faculty services.

Missions of Foreign Student Advising Offices.

Foreign student advising offices have been established on the principle that foreign students, as a group, either need services that are either unique to them, or need services that are especially adapted to them. The particular combination of needs that are addressed by various foreign student offices varies tremendously from one institution to another. For example, some foreign student offices provide housing information and

advocacy; others leave that to a campus housing office. Orientation programs are generally part of the foreign student office's programs; indeed, orientation is usually one of the largest programmatic activities foreign student advisors engage in. Orientation programs, however, are usually also offered by an office of undergraduate student life, by individual graduate programs and/or the graduate school for graduate students, and by fulltime English as a second language programs for their students. Although in some cases the orientation programs are carefully dovetailed to avoid duplication, often these multiple orientations overlap substantially in content and in timing. For example, foreign students may partake in a two-day orientation that takes place immediately before a three-day or even a five-day orientation for all students. Both programs include a presentation by campus officials, such as campus police and dining services, but the foreign student orientation program is adapted to emphasize the cultural context. How to behave when confronted by police, for example, is something that American students are expected to know about, but experiences with police may be quite different in other countries, and it is not unusual for some foreign students to flee rather than simply answering police questioning. Determining what information needs to be included in foreign student orientation and other services is a complicated process, and foreign student advisors have the challenge of reconciling their offices' missions with other institutional priorities. For example, foreign students may be more likely to have questions about the availability of meals during school breaks, when the majority of U.S. students return to their parents' homes, or about meals that comply with religious requirements (e.g., kosher, halal, or vegetarian options) and about the availability of meals during religiously dictated periods of fasting, such as Ramadan.

A basic question of institutional philosophy can greatly influence the range of services provided by foreign student advisors. If foreign students are so integral to the institutional culture that all offices can be expected to adapt and increase their services to accommodate the particular needs of international students, the foreign student advisor might be expected to limit his or her services to those that are completely unique to foreign students, such as pre-arrival information that includes visa and immigration information, employment authorization, and cultural information. On the other hand, if the institution views foreign students as so unique a group that they can only be served by a small group of specialists (or, as is often the case, a single specialist) foreign student advisors must become *de facto* admissions officers, therapists, housing officers, financial aid counselors, academic advisors. In short, they become a miniature division of academic affairs and student services, essentially replicating the services offered by many other campus offices. Otherwise, the foreign student advisor then spends much of his or her time running interference with other offices whose procedures and policies unfairly disadvantage students from overseas (Althen, 1989, 1990, 1995).

As noted above, offices of foreign student advising have evolved in a time of enormous change in American higher education. Hammer (1992) identified four lines of research on sojourner adaptation and posited that foreign student advising offices have adapted their missions in alignment with the current waves of thinking about the adaptation of foreign students. The first research thread conceptualized adaptation as a series of “problems” that had to be surmounted. Language difficulties, housing, familiarity with teaching methods are examples of problems that foreign student advisors were expected to mitigate, if not help students to avoid altogether. Therefore, foreign

student advisors were historically expected to ease a host of foreign student difficulties. “Chief among these was the ability to use English effectively and to become familiar with the U.S. culture” (Bu, 2003, p. 170). When combined with unfamiliarity with American slang terms, cultural differences can have disastrous or even fatal consequences, as in the 1992 case of a Japanese student who, after approaching the wrong address in search of a Halloween party, was shot and killed after failing to heed the homeowner’s command to “freeze” (Ettema, 2005).

Next, sojourners were considered to have psychological experiences that added up to ‘culture shock,’ a predominately negative emotional disorientation that interferes with normal functioning (Ward, Bochner, & Furnham, 2001). Consequently, “personal counseling was particularly stressed in foreign student advising” (Bu, 2003, pp. 170–171) and foreign student advisors were encouraged to have or to develop counseling skills, presumably in part because campus counselors were insufficiently trained in intercultural counseling to handle such issues, and because it was assumed that the psychological dimensions of cultural adjustment were common to all foreign students. The next thread of research conceptualized adjustment as the outgrowth of social interaction and communication. Consequently foreign student advising offices developed a high expectation of social activities programming, with a premium placed on those activities that would encourage interaction between U.S. and foreign students. Finally, more recent trends in sojourner research conceptualize adaptation as a culture learning process. This means that foreign student advisors are expected to provide training about cultural differences, to provide written materials that will enhance foreign students’

understanding of intercultural issues, and to be knowledgeable about cultural differences from a theoretical perspective.

These four dimensions of foreign student advising are proposed as additive, rather than as mutually exclusive—in other words, foreign student advisors are generally expected to run their offices along all of these dimensions simultaneously. It may be argued, however, that the more recent trends—emphasizing social interaction and culture learning— influence foreign student advising offices more strongly than the older ones, and that hiring preferences are consistent with them as well. In the early days of foreign student advising, in addition to intercultural sensitivity, the “desire to help” was among the most important criteria to become a foreign student advisor. Institutions later began looking to individuals with counseling backgrounds, followed by student personnel administrators. In later years, foreign student advisors were sought with formal training in intercultural communication (Hammer, 1992).

Immigration Regulations and Foreign Student Advising.

Hammer’s analysis, although useful, is incomplete, or at least out-dated. Since at least the early 1990s, there has been greater emphasis placed on the immigration dimension of the foreign student advisor’s role. As Wood and Kia (2000, p. 57) observed,

An increasing amount of advisors’ time over the past decades has been spent dealing with students’ visa-related needs. Immigration regulations regarding international students have become more complex and difficult to administer. In addition, government-reporting requirements have increased, requiring much closer monitoring of student activities and progress.

It is important to note, however, that from its inception, the work of foreign student advisor seems to have included a regulatory function. Early on, administrators began to recognize that students could — perhaps unknowingly — become subject to deportation.

In 1930, the Institute for International Education suggested that “such tragic misunderstandings of the law that make it of utmost importance to have someone on a university campus in close enough touch with foreign students to help them see ahead to complications that may result if their status under immigration law is endangered” (IIE, 1930). Foreign student advisors are not unique in that they are charged with executing various regulations; many higher education professionals—including some in student affairs (e.g., those who work in financial aid) — are charged with certain record-keeping responsibilities and other forms of compliance. A complicating factor facing foreign student advisors, however, is that the immigration regulations often discriminate against foreign students. As Paige (1990, p. 166) observed, “Although these regulations may seem reasonable at first, they are undeniably discriminatory...[foreign students] do not have the same flexibility as host national students to drop in or out of school reduce their course loads, or work to help support themselves.” As a result of the discriminatory nature of the foreign student regulations, foreign students advisors may vigorously oppose the very regulations they are charged with enforcing.

Dual Functions of Foreign Student Advisors.

As noted above, the changes in how the needs of foreign students expectations are conceptualized have resulted in additional expectations of foreign students advisors, rather than substituting one set of expectations for another. Consequently foreign student advisors are sought who are skilled both in the ‘soft’ side of foreign student advising, including intercultural sensitivity, helping skills, counseling, activities planning, and cultural education, and knowledgeable in the ‘hard skills’ of regulations and technology. Nearly fifty years ago a panel of experts predicted that “the future of foreign student

advisors may well lie between two levels, ranging from a specialized service agent to a human relations expert” (Mestenhauser, 1961, p. 22).

Thus the primary paradox of the foreign student advising profession is the tension between intercultural educator and enforcer of discriminatory regulations that affect foreign students. This paradox has been fittingly referred to as the “dual functions” of the profession (Mestenhauser, 1995). As the foreign student advising profession developed, “it was particularly important for international students to view their advisors as friends rather than as enforcers” (Bu, 2003, pp. 170–171). It remains to be seen, however, how (or whether) these sometimes-competing roles can be integrated into a single administrative unit on college campuses.

The Shifting Roles of Foreign Student Advisors.

As an outgrowth of the dual functions of foreign student advising and as a result of a series of foreign relations crises in the United States, foreign student advising has become closely linked with security issues, shifting the role of foreign student advisors. As a result, there has been a dramatic change in the fundamental relationship between foreign students and foreign student advisors.

This change began with the 1993 truck-bombing on the World Trade Center in New York, which killed six people, and which was carried out by a group of seven Islamic co-conspirators from the Middle East. Despite the fact that just one of the perpetrators entered the United States on a student visa, congress moved to combine immigration reform with tighter monitoring of foreign students, arguably already the most closely monitored group of foreign nationals in the United States, while doing nothing to increase monitoring of other nonimmigrant visa categories. The proposals met

stiff opposition from the higher education community and failed to make their way into legislation until they gained unstoppable momentum during the weeks following the 1995 bombing in Oklahoma City, during which it was widely assumed that the truck bomb, which killed 168 people, was the work of Islamic extremists. The eventual realization that no foreigners were involved did little to assuage fears that Islamic terrorists would eventually exploit the student visa program, and the 1996 Illegal Immigration Reform and Immigrant Responsibility Act (IIRAIRA) mandated the creation of a program for the electronic reporting of foreign students. A pilot program was implemented, but renewed resistance from the higher education community combined with technical problems, and for a time it was unclear whether the program would ever be fully implemented. Within weeks of the attacks on September 11, 2001, in which one of the nineteen hijackers had entered on a student visa (two others had applied for student status which, to the embarrassment of the INS, was approved six months after they had died in the terrorist attacks) congress authorized an additional thirty-three million dollars for a comprehensive centralized database for foreign student enrollment, biographical, and visa information (Malkin, 2002) and strict timelines to implement what became the Student Exchange Visitor Information System (SEVIS).

Consequently, the procedures used to monitor the progress and activities of foreign students were changed substantially. Most notable of these changes is that foreign student advisors are now required to electronically report to immigration officials all foreign students who violate their strict enrollment and progress requirements. As noted by Rosser, Hermen, Mamiseishvili, and Wood (2007, p. 539) “There is an important change in [FSAs’] professional role from being a student/scholar advocate on their

campuses to a government enforcer”. This change has shifted the foreign student advisor’s relationship to foreign students with respect to immigration regulations. Before SEVIS, foreign student advisors functioned strictly as an advisor about immigration regulations; under SEVIS, these same advisors are charged with literally performing the role of immigration policy enforcer:

Certain administrators at these schools have been somewhat deputized by the Justice Department to ensure these students maintain legal status and are tracked in their educational career and moves...in essence including these administrators as part of the enforcement bureau of the new department [of Homeland Security] (Mantle, 2003, p. 834).

As such, in addition to their role in the cultural adjustment of foreign students, foreign student advisors are now responsible for an ever-increasing set of bureaucratic responsibilities concerning the immigration status of foreign students. Most significantly, these include the regulations of the Bureau of Immigration and Customs Enforcement (ICE) and the United States Citizenship and Immigration Service (USCIS)² but also include regulations of other federal and state entities such as the U.S. Department of State, Internal Revenue Service, Social Security Administration, and the various registries of motor vehicles.

² The Immigration and Naturalization Service was reorganized into two different departments, each of which is part of the Department of Homeland Security. The service functions are handled by the United States Citizenship and Immigration Service (USCIS) and enforcement is the responsibility of Immigration and Customs Enforcement (ICE). Whenever the government agency responsible for these matters is discussed, this study will use the name that was in effect at the time under discussion.

The Importance of Intercultural Sensitivity in the Advising of Foreign Students

Foreign student advisors ensure that foreign students are treated fairly and that the innumerable cultural differences and special circumstances are given due consideration by campus and other policy makers throughout the course of their studies in the United States. In order to be effective in this complex role, foreign student advisors must be able to communicate effectively with students from dozens of different cultures, often on a daily basis, and they must be sufficiently sensitive to these cultural differences to perform effectively within the multi-cultural milieu of an office of foreign student affairs. As Charles and Stewart (1991, p. 174) observed, “[Inter]cultural sensitivity is a fundamental element in advising international students.”

Origins of the Study

In 1995, NAFSA undertook to authorize the formation of a special interest group within the association for those members who were interested in issues affecting lesbian, gay, and bisexual foreign students, U.S. study abroad students, and professionals in international education. The following year, the AIDS Quilt was scheduled for display at the association’s annual national conference. To the surprise of many in the foreign student advising community, these two events led to one of the most virulent electronic “flame-wars”—defined as hostile or insulting interactions between or among Internet users—ever to appear on INTER-L, the computer-mediated forum of the day for foreign student advisors, and one of the precursors to the current International Student Advising Network electronic forum. The debate was ignited by a lengthy message, posted by a foreign student advisor from a religiously-affiliated institution, that included, “Since when are the sexual preferences of Lesbian, Homosexual [sic], and Bisexual interests

(officially a special interest group here) germane to foreign student advising, the education (not indoctrination) of internationals and the exchange of students?” In a follow-up, the individual who posted the comment claimed to have received dozens of responses from foreign student advisors who agreed with his positions; sixteen of these responses were included in this posting. In addition, he indicated that he had received number of responses that took “pot-shots” at his Christianity, as well as private emails suggesting he was a bigot and referring to him as a “homophobe.” A rejoinder from the same contributor concluded, “I am no homophobe. I don’t fear any such thing, and I think the fight to stem the AIDS epidemic is paramount (what happened to quarantines to protect the population)?” (INTER-L, 1996).

This public email exchange planted the seeds of what eventually became this study. To the researcher, himself a member of INTER-L at that time, it seemed that neither side was responding in a way that could be described as interculturally sensitive. It appeared that there may be a group of foreign student advisors who felt that gays and lesbians infected with HIV (perhaps even all gays and lesbians) should be quarantined. Furthermore, it appeared that there may be at least some foreign student advisors who, when their personal views were challenged, responded quite defensively—perhaps even ethnocentrically— with *ad hominem* attacks. These exchanges gave rise to the following question for the researcher of this study: as a group, how interculturally sensitive are foreign student advisors? The question lay unanswered for nearly a decade, during which the foreign student advising profession underwent the dramatic changes described earlier in this chapter.

Intercultural Sensitivity and Security Issues

Under the new Student Exchange Visitor Information System (SEVIS), violations of immigration status by students are much more transparent to immigration officials—and the consequences more immediately felt—even in cases where the violation is the result of an error by a foreign student advisor. When the violation is entirely the fault of the student, foreign student advisors are still often blamed by the student for being insufficiently zealous in keeping track of immigration documents and in reminding student of procedures and upcoming deadlines. With such competing obligations, one might be tempted to conclude that intercultural sensitivity, however valuable, has become less important than other considerations, such as ensuring that foreign students maintain legal immigration status. The events of late 2001 and 2002 suggests that the opposite is true; in order to be effective as foreign student advisors in the heightened security climate and with their increased regulatory functions under SEVIS, intercultural sensitivity is still the most essential characteristic of good foreign student advising. Indeed, in the current security climate, intercultural sensitivity may be more important than ever. In order to protect the rights of foreign students in the new security climate, it is essential that foreign student advisors refrain from acting from a position of ethnocentrism.

In late 2001 and 2002, for example, many institutions received unlawful requests (i.e., requests unaccompanied by a subpoena) from various law enforcement agencies (including the Federal Bureau of Investigation and from local police departments) for lists of enrolled foreign students, particularly those from Arab countries. Requested information included foreign contact information, information about financial sponsors' bank account numbers among others. In many cases, these requests could not be lawfully complied with under the Family Education Rights and Privacy Act of 1975 (FERPA),

which prohibits educational institutions from releasing private information about students to third parties. While some foreign student advisors resisted pressure to violate students' privacy, many did not (Arnone, 2002). Complicity with law enforcement agencies' blanket requests for information led to the harassment and even detention of otherwise law-abiding foreign students, such as the raid at the University of Idaho in February 2003 (Hubbell, 2003). This targeting of foreign students was entirely foreseeable, given that immigration official had already begun detaining under-enrolled foreign students who complied with new immigration registration procedures ("Foreign students jailed in Colorado," 2002).

There are several possible explanations for these violations of foreign students' rights. FSA's may have capitulated to political pressure fearing reprisal for refusing, or they may have simply been unaware of FERPA. However, there is no evidence of retaliation against those who refused to comply, and given that their positions entail facility with federal laws, it seems unlikely that foreign student advisors were unaware of FERPA. A third possible explanation, however, is that they may in fact have been responding to the situation from a position of ethnocentrism. Postings on FSA-L, an electronic discussion list for foreign student advisors (the successor of INTER-L and the immediate predecessor of NAFSA's International Student Advising Network electronic forum) included comments from this period that support this third explanation. These postings included, "I wouldn't want to be the school who did not report a student ... and then find out his intentions were not pure" and "...if [the student] commits a crime or something, I think it might be hard to live with that knowledge and know I did nothing with it." Perhaps most telling was the comment, "who would want to be the school that

has one of the students they failed to report ... somehow become involved in terrorism?” (FSA-L, 2002).

Some foreign student advisors reportedly went beyond simply providing lists of students without a court order; some actually have seemed to relish their new enforcement role:

Scare tactics employed by many administrators, by bringing in BCIS³ personnel to threaten students with deportation should they violate even the most miniscule and inane provision of their student visa, hinder the relationship and trust that should exist between foreign students and international student services administrators. These students are left fearful of both BCIS and the school administration (Mantle, 2003, p. 834).

If foreign student advisors believed that foreign students (or a particular category of foreign students, such as those from the Middle East) posed a threat by virtue of their cultural backgrounds, such a belief would represent a form of prejudice, and an arguably less than optimal level of intercultural sensitivity. It is impossible to determine from the current evidence whether the ethnocentrism indicated by the above comments represented a temporary “retreat” from a generally high level of intercultural sensitivity, or whether these events and comments are related to a more pervasive ethnocentric worldview held by some foreign student advisors. Thus the current enforcement role of foreign student advisors has further intensified the need for intercultural sensitivity:

The relationship between administrators and foreign students involves much more than tuition bills...the worthwhile desire to assimilate these students into the student body and benefit from their diversified backgrounds also does not represent the fulfillment of the school’s responsibilities...With the Justice and Homeland Security administrations moving towards heightened enforcement and increased secrecy, the need for openness and trusting relations between school administrators and foreign students has never been greater (Mantle, 2003, p. 834).

³ For a brief time, United States Citizenship and Immigration Service was referred to as the Bureau of Citizenship and Immigration Services.

In order to investigate this topic, this study will investigate the current levels of intercultural sensitivity among a sample of foreign student advisors, as well as examine a number of factors that may be associated with various levels of intercultural sensitivity within a sample of foreign student advisors in the United States.

Statement of the Problem

Despite the long-held assumption that intercultural sensitivity is the foremost qualification of foreign student advisors (Baron, 1975; Charles & Stewart, 1991; Stearns, 2009), and the continuing central role that intercultural sensitivity plays in foreign student advising, the intercultural sensitivity of foreign student advisors has never been empirically studied.

Purpose of Study

Because to date there are no empirical studies that have systematically explored the level of cultural sensitivity within the profession of foreign student advising, there is no clear evidence whether or not foreign student advisors are especially sensitive to cultural differences. This study is intended to investigate the level of intercultural sensitivity of a group of foreign student advisors in the United States. This study is intended to address this deficiency in the literature by establishing a statistical picture of intercultural sensitivity for a sample of practicing U.S.-based foreign student advisors. In addition, this study will explore the association of intercultural sensitivity of foreign student advisors with a number of characteristics, including demographic and institutional characteristics,

prior education & intercultural experiences, attitudes toward immigration and social policy, and opinions about the roles of foreign student advisors.

Research Questions

This researcher will endeavor to answer three broad research questions through this research study:

- 1) What are the educational backgrounds, the types and duration of intercultural experiences, political and religious identification, job satisfaction, attitudes toward the Student Exchange Visitor Information System, idealism, and social attitudes of U.S.-based foreign student advisors?
- 2) What is the level of intercultural sensitivity among of U.S.-based foreign student advisors?
- 3) What is the relative strength of the relationship, if any, between intercultural sensitivity and select demographic characteristics, professional characteristics, educational backgrounds, and intercultural experiences of U.S.-based foreign student advisors?

These research questions are explicated and operationalized into specific hypotheses in Chapter Three, *Methodology*.

Significance of the Study

This research study will contribute to the current state of knowledge about intercultural sensitivity and its relationship to the profession of foreign student advising. In particular, it will add to the understanding of foreign student advisors and the foreign student advising profession in U.S. higher education by providing information about the

educational backgrounds, intercultural experiences, and demographic characteristics of foreign student advisors. Further, this study will contribute to our understanding of how these characteristics are associated with intercultural sensitivity. Accordingly, the findings of this study will have implications for the selection and training for foreign student advisors and will be of interest to those responsible for such hiring and training, including faculty in higher education graduate programs, Chief International Education Administrators, and Chief Academic and Student Affairs Officers, as well as to aspiring foreign student advisors. This study will also add the growing body of literature about intercultural sensitivity more generally by adding to the identification and understanding of the of factors associated with intercultural sensitivity. Finally, this study will contribute to the body of literature using standardized instruments to measure intercultural sensitivity, particularly with respect to our understanding of how the *Intercultural Development Inventory* measures intercultural sensitivity as theorized in the Developmental Model of Intercultural Sensitivity.

Definitions

Working definitions for the key terms used in this study are provided in this section to facilitate a consistent understanding of how they are used in this dissertation. The researcher of this study developed the definitions provided in this dissertation unless accompanied by a citation.

Culture

It would be impossible to develop an understanding of what it means to be sensitive *interculturally*—literally between and among cultures—without first developing a

common understanding of the term *culture*. Although this understanding is often taken for granted, any discussion of intercultural sensitivity relies on a more or less clear understanding of the term *culture*. Kroeber and Kluckhohn (1952) identified more than one hundred-fifty definitions of the word culture. They offered the following description as something of a synthesis of these definitions:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts: the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached value; culture systems may on the one hand, be considered products of action, on the other as conditioning elements of further action (p. 180, cited in Mahon, 2003, p. 24).

This definition is somewhat cumbersome, and yet provides only some of the nuance necessary for a discussion of intercultural sensitivity, namely that culture consists of patterns in value differences and behavior differences. Edward T. Hall (1959, 1966, 1973, 1976) considered by some to be the “father” of the study of intercultural communication, characterized culture simply as “the patterns that make life meaningful and differentiate one group from another” (1976, p. 12). Hall’s definition succinctly captures two additional key elements of culture that relate to intercultural sensitivity, the concepts of *mental* patterns and of group differentiation. More recently, Hofstede (1997) conceptualized culture as the “software of the mind,” suggesting that culture is a type of mental programming. Hofstede’s conceptualization identifies another key component of culture, namely the subconscious level at which culture generally influences individual beliefs, values, and behavior. For the purpose of this study, these conceptual elements will be taken together as an overarching definition of culture, which here is defined as the

conscious and unconscious patterns of beliefs, values and behaviors that differentiate one group from another.

Intercultural Sensitivity

Intercultural sensitivity has been variously termed “intercultural competence” (Deardorff, 2006) “intercultural maturity” (King & Baxter Magolda 2005) and “global competence” (Hunter, White, & Godbey, 2006) among many other terms or phrases. While the precise nature and components of intercultural sensitivity continue to be a popular research topic, they are beyond the scope of this study. As Bhawuk and Brislin (1992) have demonstrated, however, there are certain qualities that are crucial for successful interactions (including professional interactions) with people from cultures other than one’s own. They indicate that the key predictors of success in intercultural contexts include an interest in other cultures, a level of sensitivity sufficient to notice cultural differences, and a willingness to modify behavior as an indication of respect for the people of other cultures. They conclude, “A reasonable term that summarizes these qualities of people is *intercultural sensitivity*” (Bhawuk & Brislin, 1992, p. 416; italics added). This study will use the term *intercultural sensitivity* to refer to this capacity of an individual to engage constructively with people who hold differing cultural values and worldviews, through the conscious self-mediation of one’s own cognitive, affective, and behavioral states.

Foreign Students

Foreign students referred to in this study are those students who hold a student visa (or student immigration status) and are enrolled in post-secondary institutions in the United States. Because the term *foreign student* is considered by some to be pejorative,

international student is often used as a synonym, or perhaps more accurately, as a euphemism. The term *international student*, however, can be confusing, as it encompasses students who are immigrants, as well as those who have other extensive international experience, such as dual nationals. As Althen (1995 p. 1) suggests, the euphemism has done little to change negative attitudes about foreign students. Although the two terms ('international student' and 'foreign student') are often used interchangeably, even among foreign student advisors, the more precise term (foreign student) is preferable and is used throughout this study.

Foreign Student Advisor

For the purpose of this study, foreign student advisors are those professional administrators, employed by institutions of higher education, whose primary duties include the general welfare of foreign students. Such duties include, but are not limited to, pre-arrival communication, arrival assistance (ranging from meeting students at the airport to being the first point of official contact at the institution upon arrival) coordinating services of other offices utilized by foreign students (housing, food service, library, health services/insurance, English as a Second Language programs, Teaching Assistant Training) and as liaison to academic units such as faculty members or other academic advisors, as well as with community groups (such as religious institutions and rental housing associations). In addition, foreign student advisors are charged with interpreting and carrying out federal and state regulations (e.g., immigration regulations) that govern the activities of foreign students. This study uses the term *foreign student advisor* to include all of the professional administrative staff involved in the above activities irrespective of their formal institutional titles, but it does not include clerical

(hourly) staff, unless the FSA at a particular institution is clerical in formal payroll structure only. Foreign student advisors at many, but not all, larger institutions also have responsibilities for foreign faculty and staff as well. Insofar as these are the same individuals, these foreign scholar advisors are included, but where such services are separated they are not.

Theoretical Framework

One of the most useful frameworks for understanding the capacity to interact effectively with individuals from other cultures is Milton Bennett's (1986, 1993) *Developmental Model of Intercultural Sensitivity* (DMIS). This theoretical model is grounded in social constructivism (Berger & Luckmann, 1967) and describes a progression of worldview "orientations toward cultural difference" that delineate the potential for increasingly sophisticated intercultural experiences. This model conceptualizes intercultural sensitivity as a special form of cognitive complexity that develops in response to experiences with cultural differences (King & Baxter Magolda 2005) and provides an "approach to describing the growth of intercultural tolerance" (Chickering & Reisser, 1993, p. 151).

The Developmental Model of Intercultural Sensitivity describes six stages that demarcate the ways in which people experience cultural difference in increasingly complex ways (see Figure 1.1). The first three stages are forms of ethnocentrism; the remaining three stages represent forms of what Bennett has dubbed "ethnorelativism." The three ethnocentric orientations, where one's culture is experienced as central to reality are Denial, Defense, and Minimization; the three ethnorelative orientations, where one's culture is experienced in the context of other cultures, are called Acceptance,

Adaptation, and Integration. Each stage can be characterized by either (or both) of two expressions that represent a particular type of reasoning associated with that stage.

Figure 1.1 Developmental Model of Intercultural Sensitivity (Bennett, 1986; 1993)



In describing the development of intercultural sensitivity, Bennett (1986, p. 30) noted,

Specifically we are interested in the meaning which people attach to cultural difference and to the varying kinds of experience that accompany different meaning attributions. This experience is termed ‘intercultural sensitivity’ and it is assumed that sensitivity will vary systematically with changes in a person’s perceptual relationship to cultural difference.

The first stage of the theoretical model is a **Denial** that cultural differences exist at all. This stage is marked by either unintentional cultural isolation or intentional segregation (cultural insulation) resulting in few (if any) opportunities to interact with others from differing cultural traditions. Thus Denial represents a lack of experience with cultural difference and a consequent lack of cognitive categories for cultural differentiation. The next stage, **Defense**, is marked by recognition that cultural differences exist among groups, but these differences are experienced in strictly evaluative ways. In its more benign form, one is likely to hold that other worldviews are acceptable *for other groups* but that one’s own cultural norms and values are held as inherently superior. This developmental position might be summarized as, “you’re okay, and I’m just better.” In its more pernicious form, other cultures are seen as inherently *inferior*—even unacceptably inferior—to some imagined ‘objective’ standard or value.

In this form, cultural variation is viewed as a threat that must be eliminated. A variant of Defense, called *Reversal*, is identified when one judges one's own culture as bad or inferior to other cultures. Reversal can be seen in neo-colonial guilt, in assimilation strategies of immigrants, or in what some anthropologists have called "going native," whereby visitors or immigrants perceive the host cultural norms and values as superior to one's own. The final ethnocentric stage is the comparatively benign **Minimization**. In this stage, cultural differences are recognized but judged unimportant. Individuals experiencing minimization tend to focus on objective cultural expressions (food, fashion, and fine arts, for example) while ignoring fundamental value differences among cultural groups. Thus, only those cultural differences that do not challenge one's central cultural values are recognized as important. Minimization is an essentially ethnocentric position because it represents a worldview in which everyone is really alike. When those with power in organizations are in minimization, they are likely to develop and implement policies that unintentionally privilege those who are culturally similar to themselves, believing that everyone has the same 'fundamental' values and experiences and are motivated by the same reward system. Minimization is responsible for what has been called the *Golden Mean* fallacy, which suggests that the laudability of treating others the way you would want to be treated necessarily presupposes that everyone really *wants* to be treated the same way you do (M. J. Bennett, 1998).

A paradigmatic shift from an ethnocentric worldview to an ethnorelative one occurs at **Acceptance**, in which one acknowledges that differences in cultural beliefs (and its other expression, even core cultural value differences) are appropriate or even desirable. In **Adaptation**, one's intercultural sensitivity or awareness is sufficiently

complex to permit modification of one's thought process (e.g., to imagine how someone from another culture might want to be treated differently from one's own cultural viewpoint). In behavioral adaptation, one has sufficient intercultural awareness to modify one's own behaviors in such a way as to interact more effectively with people from other cultures. Adaptation, therefore, is marked by *Cultural Empathy*, or the ability to make meaning of an event from another cultural perspective. The final stage of this model, **Integration**, describes an individual who has developed "constructive marginality," which is the capacity to perceive and behave in ways that are not limited to any particular cultural framework (see discussion of cultural marginality beginning on page 43 for further detail).

Since it was first introduced in 1986, the Developmental Model of Intercultural Sensitivity (DMIS) has gained widespread attention in the fields of intercultural communication and training (e.g., Schaetti, Ramsey, & Watanabe, 2009) multicultural education (e.g., Wurzel, 1988) international education (e.g., Paige, 1993) and in student development (e.g., Chickering & Reisser, 1993; King & Baxter Magolda 2005) and in higher education (e.g., J. M. Bennett & Salonen, 2007; Greenholtz, 2000). The DMIS has several distinct advantages for the present study. Unlike other theoretical models of cultural sensitivity (e.g., Adler, 1977, 1998; Kim, 1988, 2001) the DMIS is not constrained by a focus on culture-specific competencies or the process of adaptation to a new culture, or by a particular sociopolitical standpoint, such as social justice (e.g., Pope, 1994). The DMIS conceptualizes intercultural sensitivity in stages and has a body of research that supports the model. Most importantly, it can be measured using the *Intercultural Development Inventory* (Hammer, 1999; Hammer & Bennett, 1998;

Hammer, Bennett, & Wiseman, 2003). More information about the creation and development of *Intercultural Development Inventory (IDI)*, including details about its reliability and validity can be found starting on page 62.

Summary

Milton Bennett's (1986, 1993) *Developmental Model of Intercultural Sensitivity (DMIS)* constitutes a progression of worldview "orientations toward cultural difference" that comprise the potential for increasingly more sophisticated intercultural experiences. Three ethnocentric orientations, where one's culture is experienced as central to reality (Denial, Defense, Minimization), and three ethnorelative orientations, where one's culture is experienced in the context of other cultures (Acceptance, Adaptation, Integration), are identified in the model.

Limitations and Delimitations

This study has several limitations. First, intercultural sensitivity will be measured by the *Intercultural Development Inventory (IDI)*, a proprietary psychometric instrument that relies on respondents' self-reports of their attitudes and behaviors around cultural differences, possibly resulting in an over-estimation of their intercultural sensitivity. Second, the expense of the instrument—\$10.00 per response—limited the number of respondents who could be included in this study. Third, the sampling method allows for a high degree of self-selection, possibly resulting in a disproportionate number of respondents who have a higher interest in the topic of intercultural sensitivity than does the general population from which it is drawn. Fourth, data collection was performed online, possibly resulting in the loss of prospective respondents who do not have access to a

computer with an internet connection at a time convenient for them to participate in the study. Fifth, the study's design necessitates the aggregation of each participant's responses on two different instruments; therefore participants' responses are confidential but the researcher was unable to provide participants any assurance of anonymity, without which participants may not have responded to some items as candidly as they might have if their responses had been anonymous.

Organization of the Study

This chapter has presented the introduction to the research, including the population under consideration, key terms, rationale, and research questions. The remaining chapters will present the following topics: a literature review, methodology, findings and discussion, summary, conclusions, and implications for future research. Chapter Two summarizes the scholarly literature relevant to this study, including research on foreign student advising and prior research into intercultural sensitivity and factors associated with intercultural sensitivity. Chapter Three describes the methods and procedures used in this study, including details on the validation and reliability of the *Intercultural Development Inventory*, the pilot procedures used for the researcher-created survey, participant recruitment and sampling methods, and data transformations and analysis. The findings on the institutional, demographic, educational and experiential backgrounds, and the professional attitudes of the sample of foreign student advisors are presented and discussed in Chapter Four. The findings from the *Intercultural Development Inventory* and the factors associated with intercultural sensitivity are presented and discussed in

Chapter Five. Chapter Six contains a summary and discussion of the study findings, conclusions drawn from the findings, and recommendations for further study.

Conclusion

Intercultural sensitivity consists of the capacity to empathize with other cultural worldviews, and since the advent of the foreign student advising profession, intercultural sensitivity has been believed to be the foremost qualification of effective foreign student advisors. This remains true today, despite numerous recent political, social, and technological challenges to the foreign student advising profession.

This study aims to explore institutional and individual characteristics of a sample of U.S.-based foreign student advisors, to measure their levels of intercultural sensitivity as measured by a standardized instrument, and to identify the possible relationships between these characteristics and scores on the intercultural sensitivity assessment instrument.

This chapter has presented the introduction to the study, an overview of the position of foreign student advisor, background on the origins of the study, a statement of the research problem under investigation, the purpose of the study, definitions, theoretical framework, and the limitations and delimitations of the study. The following chapter will provide a review of the relevant literature on foreign student advisors and on the development and assessment of intercultural sensitivity.

Chapter 2. Literature Review

Cultural sensitivity is a fundamental element in advising international students. It demands that advisors shun ethnocentric ways of perceiving differences in behaviors and opinions...Cultural sensitivity is not acquired by reading a book or taking a course on the subject, as helpful as these may be. Cultural sensitivity takes time and effort to develop. It involves an opening of the mind to different worldviews, as well as seeking a deeper understanding of one's own worldview. Indeed, cultural sensitivity is a commitment (Charles & Stewart, 1991).

This chapter provides an overview of the literature associated with a study of intercultural sensitivity among foreign student advisors. It begins with a brief introduction to the history of the foreign student advising profession, and then proceeds to an exploration of the frameworks and theories that contribute to an understanding of intercultural sensitivity. This chapter summarizes the relevant theoretical and empirical research literature on intercultural sensitivity, competence, and effectiveness, drawing on related research from the fields of intercultural communication, international education, and college student development, among others. Finally, the review concludes with a summary of findings related to the measurement of intercultural sensitivity.

Advising Foreign Students

The literature about the field of foreign student advising generally falls into the following categories: literature on the history of international education, the structural framework of foreign student advising, the characteristics of foreign student advisors, the functions of foreign student advisors, and research on the job satisfaction of foreign student advisors following the changes to foreign student immigration policies after September 11, 2001. In addition, a comparatively small number of published academic studies about the

history or state of international education includes mentions of foreign student advisors (e.g., Altbach & Lulat, 1985; Altbach & Wang, 1989; Bu, 2003; Goodwin & Nacht, 1983, 1991). Combined with the professional literature, a picture of the development of the foreign student advising profession has emerged.

History of the Foreign Student Advising Profession

The historical development of the foreign student advising profession is necessarily intertwined with the history of international exchange in higher education. This section explores the history of international student exchange in U.S. higher education as it relates to the development of the position of foreign student advisor.

Foreign students have been found on American college campuses since as early as 1784, just two years after the end of the American Revolution (Glazier & Kenschaft, 2002 p. 9) but the next documented foreign student did not arrive for nearly 70 years. The president of Harvard College reported enrollment of students from eight foreign countries by the mid-1880s (Reichard & Fletcher, 1998). While the numbers remained small in the 19th century (as did college enrollments of U.S. students) the foreign student population rose steadily to the point that some colleges saw the need to appoint an official “Advisor to Foreign Students,” as did Oberlin College in 1910 (Du Bois, 1956; Wheeler, et al., 1925). In 1911, there were 4,826 foreign students in the United States, and the Young Men’s Christian Association (YMCA) established the Committee on Friendly relations with Foreign Students. This was followed by the Committee on Friendly Relations With Foreign Women Students by the Young Women’s Christian Association (YWCA) in 1914 (Baron, 1998). In 1920, there were nearly 7,000 foreign students registered at U.S. colleges and universities, and a special visa for foreign students was implemented in

1922. By 1925 there were calls for all colleges to have “foreign student counselors” on staff, and that same year the Rockefeller Foundation established the International House of New York, an independent nonprofit residential facility that houses and provides programmatic activity for foreign student students and scholars who are affiliated with any university in New York City (Baron, 1998). A grant of less than \$13,000 from the Carnegie Foundation helped establish the National Association of Foreign Student Advisors (NAFSA), with 250 members, in 1948, and Columbia University offered a summer practicum for foreign student advisors that same year (Baron, 1998).

Despite NAFSA’s reported membership figure of 290 in 1952, NAFSA’s then-executive secretary Ben Schmoker estimated only twenty of these were full-time foreign student advisors in the United States (Reichard & Fletcher, 1998). Thus, the vast majority of foreign student advisors appear to have been either volunteers or university employees (either faculty or staff) whose foreign student advising duties comprised only part of their responsibilities, whether with or without additional compensation. This may help to explain an earlier study in which Touchstone (1949) found that although foreign students considered the work of the foreign student advisor to be very important, foreign student advisors lacked the time to adequately fulfill their duties (cited in Westcott, 1967, pp. 15–16).

Foreign Student Advising as a Cold War Artifact.

International education policy and priorities in the United States are artifacts of the Cold War (Bollag, 1994) and foreign student advising must also be seen in terms of its Cold War heritage. The importance of the political dimension of the position was demonstrated when, during the era of the McCarthy hearings, a man who had been “promised the job of

counselor to foreign students” at Harvard University had the job offer withdrawn when the dean of arts and sciences learned of the man’s former connections to communists (Lawless, 1980, pp. 69-70). One of the biggest challenges to foreign student education in the United States in recent years has been the lack of a post-Cold War paradigm for international educational exchange (Mestenhauser, 1998).

Role of Immigration Regulations in Foreign Student Advising

Westcott (1967) conducted a study comparing the ideal versus real roles of the foreign student advisor as reported by advisors and by their supervisors. Although the one hundred nineteen categories (e.g., orientation of foreign students, immigration advising, etc.) presented in her questionnaire appear to be inclusive, she did not allow for respondents to provide additional information or to rank these functions. As a result, this study failed to reveal the relative importance of these various roles. Thus the role of “providing immigration information” may have taken nearly all of the advisors’ time, half the time, or very little time. Nonetheless, there has been a continuous increase in the amount of time that foreign student advisors spend on immigration and visa-related matters. “Immigration regulations regarding international students have become more complex and difficult to administer. In addition, government reporting requirements have increased, requiring much closer monitoring of student activities and progress” (Wood & Kia, 2000, p. 57).

Impact of the Student Exchange Visitor Information System (SEVIS).

Recent research (e.g., Frazier, 2004; Rosser, et al., 2007) on (or about) foreign student advisors has focused on job satisfaction of advisors following the implementation of the Student Exchange Visitor Information System (SEVIS). Focusing on job satisfaction of

foreign student advisors, Rosser and her colleagues collected data in the months soon after SEVIS was implemented on most college campuses. Their major finding, that SEVIS has a negative impact on morale and satisfaction, which will motivate a small but significant number of foreign student advisors to leave the profession, has not been tested. These results were likely skewed by the newness of SEVIS and the concomitant “bugs” that inevitably accompany new technical systems, resistance to change (especially imposed change) and the fresh memories of the countless hours and reduced professional effectiveness that were necessary in order to meet the SEVIS readiness requirements, as well as possible resentment of the transition deadlines. As noted earlier, Frazier (2004) found that fully forty percent of international educators have contemplated early retirement or leaving the field. Neither study, however, included any data on social attitudes of foreign student advisors, nor did they examine intercultural sensitivity, which is the dominant theme of this study.

Foreign Student Advising and Campus International Education Policy

There has been some attention in both academic and professional literature to foreign student advisors’ perceptions of campus international education policy (e.g., Chow, 1963; Higbee, 1984), and the influence they exert on such policy. A number of researchers have observed that the FSA position lacks policy-level authority and is not highly paid (Goodwin & Nacht, 1983; Rosser, et al., 2007). Accordingly, foreign student advisors are typically positioned organizationally far from provosts, presidents, and other key decision-makers who set or influence institutional policy. As Goodwin and Nacht (1983, p. 19) noted, “With respect to foreign students, those who care the most influence the policy the least.” Despite this, most foreign student advisors historically have seemed

satisfied with their jobs (Higbee, 1984) —at least that was considered to be the case until Frazier’s recent (2004) finding that forty percent of them have contemplated early retirement or leaving the field, as described above.

Whereas foreign student advisors were once by and large members of the faculty themselves (Chow, 1963) by the mid-1970’s, the faculty began to “see the foreign student advisor as simply an expediter of routine, technical matters” rather than bona fide educators (Baron & Goode, 1975, p. 18). In addition to research on the missions of foreign student offices (Hammer, 1992) described in Chapter One, several studies have looked at the roles and functions of foreign student advisors (Tabdili-Azar, 1984; Touchstone, 1949; Westcott, 1967) which, along with a few surveys of and about the profession (Chow, 1963; Higbee, 1961, 1984) are quite dated. As noted above, recent academic literature on foreign student has focused on the impact of SEVIS on job satisfaction of foreign student advisors.

Training of Foreign Student Advisors

The 1948 Columbia University summer practicum in foreign student advising led to graduate seminar in the field in 1959 (Baron, 1998). Although countless programs in intercultural communication, international education, higher education, counseling, counselor education, and student affairs administration have at least a course related to dealing with foreign students, there are only a handful of graduate programs that offer something that could be considered a ‘major’ in foreign student advising. The best-known of these include the SIT Graduate Institute (formerly the School for International Training) in Brattleboro, Vermont; the intercultural relations program at Lesley University in Cambridge, Massachusetts; and more recently the master’s program in

intercultural communication offered by the Intercultural Communication Institute in Portland, Oregon, which was offered first in collaboration with Antioch University and later with the University of the Pacific in Stockton, California. Although one survey suggests that just eighteen percent of foreign student advisors have degrees in student affairs administration, student affairs is the most common field of study for foreign student advisors (Burak, Idzior, & Young, 1998). Foreign student advisors also have graduate degrees in education, international (area) studies, foreign languages, and anthropology (Burak, et al., 1998; Higbee, 1984). As noted earlier, the position of foreign student advisor was at one time largely occupied by faculty members (Chow, 1963), and it is reasonable to speculate that foreign student advisors who are either concurrently members of the faculty or former faculty members may have academic backgrounds with little relevance to foreign student advising, but this has not been clearly demonstrated. Nonetheless, academic rank was once considered to be an important qualification for the position of foreign student advisor:

In general, the academic background attested to by the Ph.D. degree or its equivalent is a desirable qualification for the person holding the post of foreign student adviser, and that his holding faculty status in an academic department is highly desirable. The foreign student adviser works with the faculty, and he [sic] must be one of them. And his role, no less than that of the faculty, is to educate the foreign students (Colligan, et al., 1963, p. 21).

Despite this assertion, there has been a marked change from faculty/foreign student advisors to professional foreign student advisors. Accordingly, the number of foreign student advisors with a doctoral degree has fallen sharply over the decades. In 1961, forty-seven percent of foreign student advisors had a doctoral degree and forty-two percent had a master's degree; only eight percent reported that their highest degrees were at the baccalaureate level. By 1984, those percentages had shifted to just ten percent of

foreign student advisors holding the doctoral degree and nineteen percent holding a master's degree; the percentage of foreign student advisors whose highest earned degree was a bachelor's had risen to sixty-five percent (Higbee, 1984).

The Characteristics of Foreign Student Advisors

Foreign student advising has gone from a predominantly male occupation to one in which a large majority are women. Higbee (1961) found that in 1961 just over one-fourth of foreign student advisors were women, and Chow (1963) noted that "...the foreign student advisor is, in by far the majority of colleges and universities surveyed, a man." By 1984, the percentage of foreign student advisors who were women had risen to more than half of those surveyed (Higbee, 1984). By 2002, NAFSA reported that its female membership was approaching two-thirds of the total membership (NAFSA, 2002). Even more recently, Frazier (2004) found that seventy-five percent of his respondents were women. This parallels feminization of the academic profession more generally (Lomperis, 1990) as well as the feminization of the student affairs profession more specifically (e.g., Hughes, 1989; McEwen, Williams, & Engstrom, 1991).

In addition to being a largely female group, U.S.-based Foreign Student Advisors are overwhelmingly white; the most recent study of NAFSA members indicated that eighty-three percent of the membership (across all NAFSA-related job functions) is primarily of European origin. Similarly, Frazier's (2004) respondents reported that they were nearly eighty-two percent white, with less than three percent reporting that they were African American or Hispanic–Latino/a American, and less than five percent indicated that they were Asian American. Nearly eight percent reported "other" for their

ethnicity, possibly reflecting a large number of foreign-born foreign student advisors, who may not identify with any of the U.S.-born population categories.

Using Hammer's (1992) categories of mission statements described in Chapter One, the characteristics of those who are likely to be successful foreign student advisors can be inferred. For example, one would expect that a foreign student advisor should have a strong desire to be helpful, have counseling (or counseling-like) abilities, be an able presenter/trainer, be skilled at planning social and educational activities, and most importantly, a foreign student advisor should have some formal knowledge about cultural differences and be skilled in working with those differences. In addition, later research has shown that s/he must be knowledgeable about federal and state regulations that affect foreign students (Wood & Kia, 2000).

Forty years ago Albert Sims observed, "We aim for an education free of the preemptive demands of nationalism and the structure of national power" (1969, p. 242). There is indeed a strong sense of idealism projected by the profession. NAFSA's introductory pamphlet "The Profession of Foreign Student Advising" contained a quote by Martin Limbird, a long-time foreign student advisor and later president of NAFSA, "My job is to change the world," (Althen, 1995, p. 41). More recently, at a national NAFSA conference session entitled "The Profession after 9/11" a former president of that organization stated that, "our job is to create the conditions for peace" (Pusch, 2004). Clearly, at least some foreign student advisors have a view of their work as something more than a bureaucratic necessity.

Intercultural Sensitivity

The research on understanding intercultural sensitivity includes theoretical conceptualizations of intercultural sensitivity and intercultural competence, including marginality, knowledge, skills, aptitudes, attitudes, and capacities that mark interculturally sensitive persons. Despite the widely held consensus that sensitivity to other cultures is an essential characteristic of effective foreign student advisors, there is relatively little agreement about what it is, how it is developed, and how it can be measured. Various models have been posited, exploring both its characteristics and the conditions for developing it. This section will explore the major themes of intercultural sensitivity found in the literature.

Intercultural sensitivity has been variously referred to as “intercultural competence” (e.g., Byram, 1997; Deardorff, 2004a; Deardorff, 2004b, 2006) “intercultural maturity” (e.g., King & Baxter Magolda 2005) “global competence” (e.g., Hunter, et al., 2006) among many others, and the precise nature and components of intercultural sensitivity continue to be a popular research topic, but are beyond the scope of this study. As Landreman observed, the multitude of definitions of intercultural competence are “theoretically and empirically inconsistent, and do not address the application of one’s understanding and skills to intergroup relationships” (cited in King & Baxter Magolda 2005, p. 572).

Despite the inconsistent (and sometimes contradictory) lists of the ‘essential ingredients’ of intercultural sensitivity, there appears to be a general agreement of the role of cognitive complexity as a precursor to intercultural competence. These foundational cognitive skills were summarized to include rational thinking, value

thinking, comparative thinking, analogical reasoning, systems thinking, reflective thinking, and meta-thinking (Yershova, DeJaeghere, & Mestenhauser, 2000). The cognitive competencies described earlier by Mestenhauser (1993) include the ability to recognize [cultural] differences (and presumably to appropriately categorize those differences), the ability to make cognitive shifts, the ability to recognize knowledge gaps, the ability to communicate cross-culturally, the ability to understand a variety of learning styles, the ability to think comparatively, the ability to understand process (versus product) learning, and the ability understand cognitive complexity. Intercultural competence has been described as the ability “to see relationships between different cultures - both internal and external to a society - and to mediate, that is interpret each in terms of the other, either for themselves or for other people...It also encompasses the ability to critically or analytically understand that one’s own —and other cultures’— perspective is culturally determined rather than natural” (Byram, 1997).

As noted in Chapter One, intercultural sensitivity is, in its general sense, the capacity of an individual to engage constructively with people who hold differing cultural values and worldviews, through conscious self-mediation of one’s own cognitive, affective, and behavioral states. This general definition implicitly embraces cultural difference as a creative resource while eschewing automatic or “mindless” (Ting-Toomey, 1998) stereotypical thinking (Yershova, et al., 2000).

Becoming Intercultural: The Development of Intercultural Sensitivity

Conceptually, intercultural sensitivity rests on the constructs of culture and cultural groups. The term “culture,” as used here, refers to the sum of values, beliefs and behaviors of a group, as well as the identity (whether ascribed or avowed) of the group

members themselves. Accordingly, the cultural labels of Chinese, Mexicans, Americans, African Americans, gays and lesbians, etc. refers to identifiable aspects of those groups—whether descriptive, interpretive, or evaluative (including stereotypical or prejudicial observations) or to individuals who self-identify (or are identified) as belonging to such a group.

Intercultural Experience.

The overwhelming assumption behind the literature is that one must first *experience* another culture in a sufficiently in-depth manner (so as to become culturally competent in a second culture) before one can advance to a more generalized level of intercultural sensitivity. While the *Contact Hypothesis* (Allport, 1954) has been extensively researched, and a meta-analysis of more than five hundred studies has confirmed that intergroup contact indeed reduces prejudice (Pettigrew & Tropp, 2006), intercultural sensitivity refers to something more than the reduction (or even elimination) of negative prejudice toward certain other groups. As noted in Chapter One, intercultural sensitivity refers to the generalized ability to engage effectively with people from other cultures. It is often presumed that one can become sufficiently culturally self-aware to properly mediate interactions through an intercultural lens only by first becoming bicultural. In contrast Fahim (2002) identified characteristics of culturally sensitive persons that do assume a stage of bi-culturalism. These characteristics are increased self-awareness, awareness of one's own culture and worldview, awareness of one's own biases and prejudices, interest in other cultures and different worldviews, fascination with new people, situations and events, high tolerance for ambiguity, humility, adaptability, spontaneity, willingness to engage cultural differences, willingness to refrain from

imposing their own worldviews, and an understanding that people from different cultures often experience a situation differently. According to Fahim's findings, someone who is not fully competent in a second culture can acquire these characteristics, but developing these characteristics does require significant contact with people from other cultures. Frequent contact with people from many different cultures (e.g., hosting foreign visitors, or being a foreign student advisor) may provide a sufficiently rich set of experiences from which to make meaningful development toward intercultural sensitivity without having actually lived in another culture.

Marginality.

A recurring theme in the literature is that a central component of intercultural sensitivity is significant degree of marginality from one's cultural environment. For example, one of the earliest characterizations of a culturally sensitive person was the "marginal man," conceived by University of Chicago sociologist Robert Park and advanced by sociologist Everett Stonequist, who saw a marginal person as "the individual who through migration, education, marriage, or some other influence leaves one social group or culture without making a satisfactory adjustment to another." Just as culture "shock" was originally presented by Kalvero Oberg (cited in Pedersen, 1995) as an inevitable form of mental illness for those trying to function in a new culture, "Marginal Man" was conceived as a pathological condition brought about by trying to live in, as Peter Adler described, "two not only different, but paradoxical, cultures," and "an incidental product of a process of acculturation, such as inevitably ensues when peoples of different cultures come together to carry on a common life." Janet Bennett (1993) extended the conceptualization of cultural marginality to delineate two distinct forms: encapsulated marginality and

constructive marginality. *Encapsulated marginality*, is largely consistent with Stonequist and Park, and describes someone who, as a result of cultural dislocation, is unable or unwilling to participate fully in either a new culture or his or her culture of origin; although s/he may be able to ‘pass’ in either culture, s/he does not integrate foreign cultural values into his or her personal frame of reference. The other form of marginality, *constructive marginality*, describes those who are able to actively participate in multiple cultural reference groups. Constructive marginality is the positive incarnation of marginality—what Adler (1977) called the “multicultural man” and later (1998) a “multicultural person.” Constructive marginals can synthesize multiple cultural frames of reference as well as participate in multiple cultures. In the most extreme form, constructive marginals can appear to be free of cultural restraints entirely. These people are perhaps rare in the world, but may very well be becoming more common, primarily as a result of greater numbers of people living cross-cultural experiences. The clearest examples of cultural marginality (either encapsulated or constructive) can be found among those whom anthropologist and educator Ruth Hill Useem (1993) referred to as *Third Culture Kids* (TCKs). Also called *global nomads* in the literature (e.g., Schaetti, 2001), TCKs are those individuals who spend their developmental years in two or more cultures other than their own. For example, children of diplomats, missionaries, members of the armed forces, and corporate expatriates are likely to develop multiple frames of reference if they are engaged in substantial interaction with the host cultures throughout their expatriate experiences. Some studies have identified cultural similarities among various global nomads, despite the participants’ lack of common cultural influences. For example, an individual from Thailand who was raised in Senegal and Spain shares

cultural characteristics with another person, who is from Australia but lived in Japan and Brazil while growing up. This shared identity is a result of the experience of living in a *third* culture—one that is neither the host culture nor the culture of origin. Because culturally constructive marginal identities are not limited to the particular frames of reference within their lived experience, they can be described as *transcultural identities*. Only a person with such a transcultural identity can become a “mediating person,” defined as one who goes beyond a personal ability to code-shift, to one who can help others to “bridge” a cultural divide (Bochner, 1981). The mediating person is one who is able to use his or her culturally pluralistic identity to assist others in acculturation, adaptation, and synergy. As noted above, global nomads are also likely to exhibit the encapsulated form of marginality, as was described by philosopher and global nomad George Santayana, who was educated and raised in Britain and the United States in addition to his native Spain. According to Santayana, “I felt like a foreigner in Spain, more acutely so than in America” (cited by Robert Park in his Introduction to Stonequist, 1937, p. xvi).

Culture-Specific Knowledge.

Much of the research equates intercultural competence with cultural competence, or the ability to behave appropriately in a particular cultural context. As early as the late 1950’s, Tewksbury identified twenty-one characteristics of what he termed a *Mature International Person*, including a “lived knowledge” of at least one other culture. More recently, Fantini (Fantini, 2000, p. 4) noted that there are four dimensions to intercultural competence: culture-specific knowledge, skills, attitudes, and awareness with respect to the “language-culture ability individuals develop for use in their native societies.”

Aptitudes, Attitudes and Capacities.

In addition to culture-specific knowledge and skills, more elusive personal traits are believed to be essential components of intercultural sensitivity. Lustig and Koester (2003) emphasize that intercultural competence is dependent on “the relationships and situations within which the communication occurs” and conclude that “there is no prescriptive set of characteristics that inevitably guarantees competence in all intercultural relationships and situations.” In addition to “lived knowledge,” Tewksbury’s twenty-one items “...were broadly categorized into cultural self-awareness, cross-cultural awareness, state of the world awareness, willingness to learn, commitment toward making the world a better place, in addition to having international friendships and membership in an international organization” (cited in Deardorff, 2004).

Hammer, Gudykunst, and Wiseman (Hammer, Gudykunst, & Wiseman, 1978) suggest that the ability to manage psychological stress, the ability to communicate effectively, and the ability to establish interpersonal relationships are essential, and Gudykunst (1998) further argued that the most important components of effective intercultural competence are mindfulness, cognitive flexibility, tolerance for ambiguity, behavioral flexibility, and cross-cultural empathy. While *mindfulness* is the primary building block by some researchers (e.g., Ting-Toomey & Kurogi, 1998), *empathy* (as distinct from *sympathy*) is considered to be the essential cornerstone of intercultural sensitivity by others (Broome, 1991, 1993). While sympathy is the capacity to understand how one would feel in another’s circumstances, intercultural empathy is the ability to understand how another person feels *from his or her own cultural point of view*. Thus, the *Golden Mean* (do unto others as you would have them do unto you) is not an

interculturally sensitive response, because it assumes that everyone, irrespective of culture, wishes to be treated in essentially the same way (M. J. Bennett, 1998).

Intercultural Behavior and Practice.

Various constructs of intercultural sensitivity generally posit an explicit behavioral component. As Ruben and Kealy (1979, pp. 19–20) observed, “It is not uncommon for an individual to be exceptionally well-versed on the theories of cross-cultural effectiveness, possess the best of motives, and be sincerely concerned about enacting his role accordingly, yet be unable to demonstrate those understandings in his own behavior.” Schaetti, Ramsey and Watanabe (2009) address this gap between intercultural knowledge and intercultural behavior by construing the progression of intercultural sensitivity as comprising three distinct concentric spheres. The first sphere is “culture specific,” which focuses on developing a thorough understanding of the communication styles, values, beliefs, etc. of a particular culture. The second sphere is the “culture-general” approach, which refers to generalizing various conceptual categories, or cultural dimensions (e.g., individualism versus collectivism, high context versus low context, etc.)—that allow cultures to be compared and contrasted. To Schaetti, et. al, the gap between intercultural knowledge and action is addressed in the third sphere of intercultural competence. The third sphere is intercultural “practice,” and emphasizes “moment to moment choice” concerning the application of the first two spheres—the culture-specific and the culture-general—to the daily practice of intercultural experience. Their approach demands calling into awareness one’s own cultural programming through an intensive process of self-monitoring that includes attending to the physical sensations of cultural dislocation, attending to judgment and emotion, and making time to fully consider one’s own

response to cultural discomfort as a self-teaching tool. From this perspective, cultivating intercultural practice means that uncomfortable reactions to culturally unfamiliar experiences has the potential to teach more about the cultural self than about the cultural other.

Measurement of Intercultural Sensitivity

There is considerable debate concerning the most effective research methodology for assessment of intercultural sensitivity. Ethnographic and or other qualitative methods are often employed (e.g., Fahim, 2002; Schaetti, 2001) and are well-suited for building new theory from empirical evidence. Less commonly, mixed-methods approaches (e.g., Mahon, 2009) have been employed, and are best suited when a combination of theory-building and testing are part of the same study design. Gathering information about a large group of people however, including the testing of hypotheses through statistical analysis, however, requires a quantitative approach (Cresswell, 2003). Despite the limitations of relying on self-reports (including the veracity of the responses and the accuracy of self-assessment), there is evidence to support a relationship between self-reported intercultural behavior and intercultural effectiveness (Herfst, van Oudenhoven, & Timmerman, 2008) and numerous psychometric instruments that purport to measure intercultural sensitivity are available. Some of the most commonly used of these instruments are described in the next section.

Psychometric Instruments.

For gathering information about a large group of people, including the testing of hypotheses through statistical analysis, a quantitative approach is most appropriate. Accordingly, numerous psychometric instruments are available that claim to measure one

or another aspect of intercultural sensitivity have been developed. This section provides a brief review of some of the most commonly used intercultural assessment instruments in education.

The *CCAI: Cross-cultural Adaptability Inventory* (Kelley & Meyers, 1995) is purported to measure certain aspects of intercultural sensitivity, but it is primarily designed to assess the potential effectiveness of would-be expatriates, and focuses significantly on the respondent's coping skills with unfamiliar environments. The instrument is also intended for use as part of a larger training program, and has little research available to support its use as a survey instrument. Moreover, there is only one large-scale study available to report on the reliability of the instrument, which found that the reliability (as low as $\alpha = .54$ on one scale) was unacceptable and that there was a significant degree of inter-correlation among the scales, suggesting that they were measuring the same phenomena (Sinicrope, Norris, & Watanabe, 2007).

Another instrument, the *Intercultural Sensitivity Inventory* (Bhawuk & Brislin, 1992) also addresses the hypothetical adaptability of respondent, focusing on the cultural dimension of individualism and collectivism continuum (Hofstede, 1996, 1997; Triandis, 1995) as expressed in Japan and the United States. Because the instrument is designed to capture information on that particular dimension of culture, it is not clear that the instrument can be considered to provide a culture-general measure of intercultural sensitivity.

A number of instruments have been developed to measure a more general form of intercultural sensitivity. These include, among many others, the *Inventory of Cross-Cultural Sensitivity* (Cushner, 2006) the *Global Competency and Intercultural Sensitivity*

Index (Olson & Kroeger, 2001) and the *Intercultural Development Inventory (IDI)*. The ICCS identifies and measures five scales thought to be associated with intercultural sensitivity. These include Cultural Integration (C), Behavior (B), Intellectual Interaction (I), Attitude toward Others (A), and Empathy (E). Unfortunately, the reliability for three of these scales is less than optimal. Although the Cultural Integration and Intellectual Interaction scales show impressive reliability scores (Cronbaugh alpha scores were .94 and .89 respectively) (Cushner, 2006) and the Attitude scale (alpha=.79) was marginally acceptable, the Behavior scale (alpha=.70) and the Empathy scale (alpha=.52) have an unacceptably low level of reliability. The two remaining instruments under discussion both claim to measure intercultural sensitivity in terms of theoretical constructs that are based on the same well-established theoretical developmental model. Thus, in addition to being able to compare the results within the group (and sub-groups) and with published findings from other studies, the results allows the responses to be compared to positions on a well-established theoretical continuum. Unfortunately, the *Global Competency and Intercultural Sensitivity Index* has been used in just one large study (Williams, 2005) and thus needs further study before its reliability can be confirmed (Sinicrope, et al., 2007).

Fortunately, however, the *Intercultural Development Inventory* has a substantial amount of published research to verify its reliability and validity. The *Intercultural Development Inventory Version 2* is statistically reliable (.80 – .91 Cronbaugh alpha coefficient for the five subscales) with “strong evidence” (Paige, 2004) of its construct validity, which was established through correlation with the World-mindedness Scale (Sampson & Smith, 1957) and the Intercultural Anxiety Scale (Hammer, Wiseman, Rasmussen, & Bruschke, 1998). Possible social desirability bias effects were examined

using a modified version of the Marlowe-Crown Social Desirability Scale and found to be undetectable for IDI items to each of the scales except for those related to minimization, but this effect was found to be not statistically significant (Paige, Jacobs-Cassuto, Yershova, & Dejaeghere, 2003). *The Intercultural Development Inventory* was found to differentiate groups as hypothesized (i.e., along the continuum of the Developmental Model of Intercultural Sensitivity).

Use of the Intercultural Development Inventory in Prior Research.

Research studies using the *Intercultural Development Inventory* have shown that developmental scores on the instrument are stable over time, probably to the dismay of researchers. A number of experimental and quasi-experimental designs attempting to show a change in Intercultural Development Inventory scores following some intervention such as a training program have shown relatively small changes in pre- and post- test scores on the *Intercultural Development Inventory*. Prior studies using the *Intercultural Development Inventory* have included a training program for physician trainees (Altshuler, Sussman, & Kachur, 2003), an intercultural awareness activity (Klak & Martin, 2003) a semester-long course about global perspectives (Romano, Cummings, Coraggio, & Kromrey, 2007) and U.S. college students studying abroad, including semester-long study abroad programs (Paige, Cohen, & Shively, 2004) and a short-term study abroad program (Anderson, Lawton, Rexeisen, & Hubbard, 2006). Nearly all studies involving U.S. university students studying abroad have shown relatively small changes in pre- and post- test scores on the *Intercultural Development Inventory*, although some of these studies have shown statistical significant changes in overall IDI developmental scores and/or the individual scales (note that some these studies utilized

the IDIV.1, which did not calculate an overall developmental score as does the IDIV.2). The *Intercultural Development Inventory* has also been used to descriptively assess the intercultural sensitivity of groups and to identify significant differences in scores of subgroups based on hypothesized attributes. For example, an assessment of students at an international high school (Straffon, 2003) found that the length of time spent studying at an international high school was positively correlated with intercultural sensitivity as measured by the *Intercultural Development Inventory* (Version 1). Because the student population in this study largely comprised individuals who were in the process of *living* an intercultural immersion experience, the correlation between developmental intercultural sensitivity scores and length of time studying in an international high school may have represented a mutually correlated third variable such as age, the relative length of time participants lived in a culture foreign to their own, or the number of countries in which the participants had lived, among others. One shortcoming of this study's approach was the apparent lack of control for possible intervening variables such as age (although not a measure of cognitive maturation, the Intercultural Development Inventory scores might be influenced by seemingly small differences in age during the high school years, a time of important changes in the development of cognitive complexity) or other intercultural experiences. In another study, the long-term effects of high school study abroad were examined using a control group rather than using a pre-test and post-test (Hammer, 2008; Hansel & Chen, 2008a, 2008b). It found that twenty years after a year-long high school international immersion program, the research group scored significantly higher on the *Intercultural Development Inventory* than did a control group made up of a peer group that did not participate in the high school exchange program.

This research supported previous findings (Hammer, Bennett, & Wiseman, 2003; Paige, et al., 2003) that gender does not correlate to developmental *Intercultural Development Inventory* score, although they did note that males scored higher on the Denial/Defense Scale. In addition, Hansel and Chen found that intercultural sensitivity as measured by the *Intercultural Development Inventory* was significantly correlated with level of education, in contrast to previous findings (Hammer, 1999).

Scores on the Intercultural Development Inventory have been shown to correlate strongly with scores on the *Defining Issues Test-2* a measure of justice-based moral reasoning, and with responses on the *Multicultural Experiences Questionnaire* (Endicott, Bock, & Narvaez, 2003). A summary of studies using the intercultural development inventory is presented in Table 2.1.

Table 2.1 Summary of IDIV.2 Developmental Scores in Recent Research

Researcher	Participants	Sample Size	Mean		
Mahon (2009)	K-12 Teachers	88	96.6		
Hansel and Chen (2007)*	Adults over the age of 40 from 15 countries	2,431	No Study Abroad (n=450)	HS Study Abroad/No College Study Abroad (n=1286)	College Study Abroad (with or without HS Study Abroad) (n=745)
<i>*Note: Figures in this row were read from a graph and/or calculated from reported figures, and are therefore approximate.</i>			90.25	93.25	96.5
			Pre-test	Post-test	
Anderson, Lawton, Rexeisen, and Hubbard (2006)	Private Midwestern university seniors	23	93.78	98	
Lopez-Portillo (2004)	U.S. College students	10	103.27	104.88	
	Mexico City				
	College Students Taxo	18	92.94	93.39	
Paige, Cohen and Shively (2004)	College Study Abroad Students	86	99.07	103.54	
Westrick (2004)	International High School Students in Hong Kong	733	92.24	91.71	

Conclusion

The position of Foreign Student Advisor (FSA) was first developed more than seventy-five years ago and has evolved from a faculty responsibility to a professional managerial one. FSAs are responsible for assisting foreign students in the cross-cultural challenges inherent in undertaking academic study in a new culture. In addition, FSAs are charged with monitoring these students with respect to immigration regulations pertaining to their status. In recent years, FSAs responsibilities have been enlarged to encompass certain

aspects of enforcement of immigration regulations. The tensions inherent in these competing responsibilities are well-documented in the literature.

Despite changes to the position, intercultural sensitivity continues to be a central characteristic of effective foreign student advisors, as it has been since the advent of the profession, yet researchers have not studied intercultural sensitivity in this group. The relatively recent introduction of the *Intercultural Development Inventory* has created the opportunity to empirically study intercultural sensitivity in individuals and in groups within the theoretical framework of the Developmental Model of Intercultural Sensitivity.

In addition to previously researched attributes associated with intercultural sensitivity (such as length of time spent living outside one's culture of origin), this study examined the relationships of other characteristics hypothesized to have a relationship with intercultural sensitivity, such as political and religious identification, experience with other representatives from other cultures within one's own cultural framework, and attitudes toward immigration policies.

Chapter 3. Methodology

This chapter describes the methodology, instrumentation, and statistical procedures, including data-coding and transformation procedures that were used to address the research questions and hypotheses identified for investigation in this study.

Overview

This study explores the levels of intercultural sensitivity among a sample of foreign student advisors working in the United States. The research design entails a correlational design, employing a cross-sectional survey methodology utilizing two instruments: an original on-line survey developed by the researcher and the on-line version of the *Intercultural Development Inventory* (Hammer, 1999; Hammer & Bennett, 1998; Hammer, et al., 2003).

Population and Sampling

The total number of foreign student advisors is unknown. In addition to foreign student advisors, the nearly 10,000 members of NAFSA: Association of International Educators (the primary professional association for U.S.-based foreign students advisors) include many other professional engaged in international higher education activities, such as study abroad advisors, English as a Second Language (ESL) administrators, international admission specialists, foreign scholar advisors, chief international education administrators, faculty members and resident directors of study abroad programs. Also

included are overseas educational advisors who assist prospective international students in identifying and applying to U.S. colleges and universities), secondary school personnel, providers of services for foreign students (e.g., health insurance) representatives and operators of study abroad programs for U.S. students, community volunteers, foreign embassy officials, and non-profit program sponsors, as well as graduate students and other aspiring international education administrators. To ensure the appropriateness of the sample population, participants in NAFSA's International Student Advising Network (N=1,362) were determined to be the most appropriate group to invite to participate in this study. The International Student Advising Network is an on-line forum that "supports the efforts of those who assist international students with immigration regulations, orientation and adjustment to U.S. college study, cultural adjustments, and personal concerns" (NAFSA, 2008). Its participants primarily include foreign student advisors who deal with the complexities of administering services for foreign students. Although it is not an exhaustive listing for foreign student advisors, it represents those who are most likely to seriously engage the FSA's roles and responsibilities; this group arguably represents the U.S. based foreign student advisors who are most committed to their positions and the profession.

Sample Frame

Due to the expense associated with administering the *proprietary Intercultural Development Inventory* (currently \$10.00 per response), it was decided to include only the minimum number of participants necessary to carry out the statistical analyses. An on-line sample size calculator, *G Power 3* (Faul, Erdfelder, Lang, & Buchner, 2007) was employed to determine the minimum sample size required for this study. Using a

conventional threshold for statistical power of .80 and a 95% level of confidence (Miles & Shelvin, 2001, p. 121) and the threshold of .13 for a moderate effect size (Cohen, 1988, cited in Miles and Shelvin, 2001, p. 120) a minimum sample size of 212 was identified for multiple regression analysis with thirty independent variables and a population size of 1,362. It has been recommended, however, that a minimum of five observations for each variable be employed in multiple regression analysis to avoid the possibility of over-generalizing the sample; a more conservative estimate of ten observations per variable is considered optimal (Bartlett, Kotrlik, & Higgins, 2001). Because the research design included up to 30 variables for multiple regression, a minimum of three hundred respondents were sought; for the reason of expense mentioned above, participation was limited to the first three hundred individuals who completed both instruments. Thus this study relied on a response rate of 22%.

Response rates for surveys, including electronic surveys, are difficult to predict; response rates can vary from as low as 24% to as high as 72% (Sheehan, 2001). There are, however, four influences on response rates, and over which the research can exert influence: the survey's length, pre-survey notifications, the number of follow-up contacts, and survey topic salience (Sheehan, 2001). Given the unusually high salience that this study's topic has for prospective participants, the required 22% response rate was deemed to be highly probable. Both pre-survey notification and multiple follow-up contacts were employed to maximize this probability.

Researcher Access

The researcher of this study is a member of NAFSA and of the International Student Advising Network Electronic Forum and was therefore free to invite participants directly

to participate in this study by sending an announcement over the electronic forum. This approach, however, would have created difficulties in the automated response tracking necessary to ensure that each respondent's scores on the *Intercultural Development Inventory* would be linked to his or her responses on the survey instrument. Moreover, it was felt that participation would be higher if the research had the support of NAFSA. Therefore, the researcher approached the staff of NAFSA and requested assistance in obtaining the contact information (email addresses) of the members of NAFSA's International Student Advising Network Electronic Forum to allow a personalized email to be sent to each prospective participant. NAFSA staff provided names and email addresses of all members of the association's International Student Advising Network. In addition, a member of NAFSA's senior staff leadership sent an email in December 2008, to all prospective participants encouraging them to participate in this study.

Instrumentation

As noted in Chapter Two, research that involves the gathering information about a large group of people, including the testing of hypotheses through statistical analysis, is best approached through a quantitative methodology (Cresswell, 2003). Despite the limitations of relying on self-reports noted in Chapter Two (including the veracity of the responses and the accuracy of self-assessment), there is evidence to support a relationship between self-reported intercultural behavior and intercultural effectiveness (Herfst, et al., 2008) and there are numerous psychometric instruments available that purport to measure one or another aspect of intercultural sensitivity. Several such instruments were

considered for this study (see Chapter Two for a more in-depth discussion of other instruments).

Considerations in Selecting a Standardized Assessment Instrument

There were three important characteristics that were deemed to be desirable in a quantitative instrument measuring intercultural sensitivity. First, the instrument should measure intercultural sensitivity in a general way, i.e., it should not focus largely or exclusively on a particular culture, nor on a particular etic category (i.e., a conceptual category that can be compared between and among cultures) or a particular dimension of culture, such as individualism/collectivism (Triandis, 1995). Second, the instrument should measure some concept or concepts that are readily definable, the measurement of which could be interpreted as representing some definable ‘quantity’ of the capacity it was measuring. It would be little use, for example, to learn that the sample scored an average of x on dimension y of instrument z , if there were no way to know whether x represents enough of y to indicate some level of effectiveness in working with other cultures. With many instruments, it appears impossible to discern whether x represents a lot, a little, or even enough of the capacity it is supposed to measure. Finally, and perhaps most important, there should be a body of evidence supporting the validity and reliability of the instrument.

On a standardized instrument, reliability is a measure of the consistency of items in repeated measures (Gray, Williamson, Karp, & Dalphin, 2007) or a measure of the internal consistency of items that measure the same latent construct. Repeated measures reliability is calculated using the Pearson product-moment correlation coefficient, which ranges from -1 (perfect negative correlation) to 0 (no correlation) to +1 (perfect positive

correlation). Reliability of internal consistency is measured using a statistic called Cronbach's Alpha (α). Alpha values between .50 and .75 show “moderate reliability” and those higher than .75 suggest good reliability (Portney & Watkins, 1993, p. 58, cited in Mahon, 2004). As was described in greater detail in Chapter Two, there are a number of instruments that claim to measure a general form of intercultural sensitivity. These include, among many others, the *Inventory of Cross-Cultural Sensitivity* (ICCS) (Cushner, 2006) the *Global Competency and Intercultural Sensitivity Index* (Olson & Kroeger, 2001) and the *Intercultural Development Inventory* (IDI). As previously discussed, the ICCS failed to show sufficient reliability on two of its five scales: the Behavior scale ($\alpha=.70$) and the Empathy scale ($\alpha=.52$). The ICCS was therefore excluded from further consideration, especially given that the least acceptable Cronbach's alpha score was found in the subscale that measures empathy, a construct that has particular theoretical relevance to the development of intercultural sensitivity (M. J. Bennett, 1998; Broome, 1991, 1993).

The other two instruments under discussion both claim to measure intercultural sensitivity in terms of theoretical constructs based on the same theoretical developmental model, Milton Bennett's Developmental Model of Intercultural Sensitivity (M. J. Bennett, 1986, 1993). Thus, in addition to being able to compare the results within the group (and sub-groups) and with published findings from other studies, the results allows the responses to be compared to positions on a well-established theoretical continuum. While the *Global Competency and Intercultural Sensitivity Index* has been used in only one large study (Williams, 2005) and thus needs further study (Sinicrope, et al., 2007) to establish its reliability, the *Intercultural Development Inventory* has a substantial amount

of published research to verify its reliability and validity (Paige, et al., 2003). It was therefore determined that of the general instruments described in the previous chapter, both the *Global Competency and Intercultural Sensitivity Index* and the *Inventory of Cross-Cultural Sensitivity* (ICCS) lack the necessary support for their statistical reliability proposed analysis. Consequently, the *Intercultural Development Inventory* was chosen for its reported construct validity, reliability on the subscales, and the body of research utilizing this instrument (Paige, et al., 2003).

The Intercultural Development Inventory

The *Intercultural Development Inventory* (Hammer, 1999) is a valid, reliable questionnaire that uses an individual's responses on fifty Likert-type items to generate an overall developmental score. This developmental score can be interpreted in terms of Bennett's (1986, 1993) Developmental Model of Intercultural Sensitivity, which has gained considerable acceptance in a number of fields of study. The researcher is a certified administrator of the Intercultural Development Inventory.

Initial Construction and Validation of the Intercultural Development Inventory.

Hammer and Bennett began by developing a qualitative interview designed to elicit how respondents made sense out of their experiences with cultural difference, and interviewed forty individuals from diverse cultural backgrounds and experiences. The interviews comprised six questions about cultural differences, which were designed to generate discussion related to the stages of the Developmental Model of Intercultural Sensitivity (DMIS). Three hundred fifty statements relevant to intercultural sensitivity were generated from the interviews. Four independent raters evaluated 200 of the statements found to represent the six stages and 13 forms of the DMIS, with inter-rater reliability

greater than 0.66 for stage ratings. A seven-member panel familiar with the theoretical model reexamined the statements. The IDI was then constructed from among those items that satisfied the inter-rater agreement criterion 0.60 or greater (Hammer & Bennett, 1998; Hammer, et al., 2003).

The first version of the *Intercultural Development Inventory* was subjected to a multi-layered statistical analysis (Paige, et al., 2003). *The Intercultural Development Inventory* was found to differentiate groups as hypothesized using mean scores for each scale that were weighted as follows: -3, -2, -1, 1, 2, 3. This weighting produces a more pronounced differentiation of the theorized paradigmatic shift between ethnocentric and ethnorelative stages; and this shift represent the “theoretical hump” of the Developmental Model of Intercultural Sensitivity (Paige, et al., 2003).

Based on these findings, the instrument was modified from a sixty-item questionnaire to a fifty-item version that rates each respondent’s developmental level of intercultural sensitivity according to the first five stages (Denial, Defense, Minimization, Acceptance, and Adaptation) of the Developmental Model of Intercultural Sensitivity with scales representing Denial/Defense, Reversal, Minimization, Acceptance/Adaptation, and Encapsulated Marginality. *The Intercultural Development Inventory Version 2* is statistically reliable (.80 – .91 Cronbaugh alpha coefficient for the five subscales) with “strong evidence” (Paige, 2004) of its construct validity, which was established through correlation with the World-mindedness Scale (Sampson & Smith, 1957) and the Intercultural Anxiety Scale (Hammer, et al., 1998). Possible social desirability bias effects were examined using a modified version of the Marlowe-Crown Social Desirability Scale and found to be undetectable for IDI items to each of the scales

except for those related to minimization, but this effect was not statistically significant (Paige, et al., 2003).

Validity of the Instrument Across Cultures.

The *Intercultural Development Inventory* was developed using a culturally diverse population (albeit within the United States) and was initially believed to be valid cross-culturally, provided the respondent is fluent in English (Hammer, et al., 2003; Paige, et al., 2003). Although efforts to translate the instrument into other languages have raised questions about its cross-cultural validity (Greenholtz, 2005), statistical tests in subsequent research using a much larger (N=4,763) and more culturally diverse population comprising eleven distinct cross-cultural sample groups “clearly demonstrate that the IDI is a robust measure of the core orientations of the intercultural development continuum...and that the assessment is generalizable across cultures” (Hammer, 2009b, p. 211). Notwithstanding the question of cross-cultural generalizability outside the United States, the instrument has considerable research to support its reliability and validity with culturally diverse populations living within the borders of the United States. Because the population under consideration in this dissertation consists entirely of professionals living and working in the United States, the instrument’s established cross-cultural validity is satisfactory.

Table 3.1 Sample Items from the Intercultural Development Inventory

Developmental Stage	Item
Denial	Society would be better off if culturally different groups kept to themselves.
Defense	People from other cultures are not as open-minded as people from my own culture.
Minimization	People are the same despite outward differences in appearance.
Acceptance	It is appropriate that people from other cultures do not necessarily have the same values and goals as people from my culture.
Adaptation	When I come in contact with people from a different culture, I find I change my behavior to adapt to theirs.

IDI Scales and Overall Scores.

The Intercultural Development Inventory generates two distinct categories of data: *scores* from 1–5 on each conceptual cluster, and *scales*, which are averages of the individual scores within a developmental cluster. The Denial/Defense Scale provides a numerical score by combining the scores on the Denial and Defense Clusters, the Reversal Scale represents the Reversal Cluster; the Minimization scale combines scores on similarity and universalism clusters, the Acceptance/Adaptation Scale combines the Acceptance score with the two Adaptation sub-scores (cognitive frame-shifting and behaviors code-shifting) and the Encapsulated Marginality scale represents the EM score.

Despite the high reliability of the instrument, research on the first version of the *Intercultural Development Inventory* showed that respondents often score highly on the ethnorelative subscale of Acceptance/Adaptation despite also showing tendencies toward the ethnocentric positions of Denial, Defense, and Minimization. This is believed to be because the *Intercultural Development Inventory* relies on self-reporting and as a result of a falsely inflated belief in the respondents' levels of self-awareness of and accommodation toward cultural differences. Therefore version 2 of the IDI calculates two distinct overall scores. Scores on all of the scales are combined and a Perceived Score is

calculated using an unweighted formula, which does not take into account respondents' scores on the ethnocentric scales. In addition an overall Developmental Score is calculated using a weighted formula to indicate the effects of ethnocentrism on the overall development of intercultural sensitivity. This weighting formula is proprietary, but it is consistent with the parsimonious solution suggested by Paige et. al . (2003) to place greater weight on items representing the polar extremes of the Developmental Model of Intercultural Sensitivity (Hammer, 2009a). Both Perceived and Developmental scores range from 55–145.

Researcher-created Survey

Because of the proprietary nature of the *Intercultural Development Inventory*, it was not possible to modify the instrument to allow respondents to complete a single combined survey. The researcher therefore undertook to create an original on-line survey via SurveyMonkey.com, a private American company based in Portland, Oregon, that enables users to create their own Web-based surveys. The researcher-developed survey instrument identified variables of interest to this study (a paper version of the complete survey is presented in Appendix B beginning on page 160). The demographic variables surveyed via Survey Monkey included religious preference, perceived ascribed ethnicity, intercultural experiences, academic and professional preparation, age, institutional type/structure, longevity in the profession, and social attitudes (e.g., religiosity, political affiliation, opinions about immigration reform). Items that solicit opinions about the profession were designed to collect descriptive information about foreign student advisors' job responsibilities, job satisfaction, morale, and beliefs about their roles under

the relatively new regulations brought about by the implementation of the Student Exchange Visitor Information Systems (SEVIS).

Pilot Procedures.

Twenty-nine experienced current or former foreign student advisors were asked to participate in a pilot of this instrument, nine of whom agreed to participate. Pilot participants were asked to answer the survey questions and to provide feedback on the wording of questions, the ease of use of the on-line instrument, and the time it took to complete. Based on that feedback, a number of questions were deemed to be redundant and were eliminated; other questions were edited for clarity. Based on the feedback, certain additional items, including salary and religious preference, were made optional.

Procedures

All U.S.-based participants in the International Student Advising Network Electronic Forum of NAFSA: Association of International Educators received an email inviting them to participate in the study by clicking on a unique hyperlink to an on-line survey via SurveyMonkey.com (see Appendix B) focusing on individual and institutional characteristics and on opinions about various issues affecting the profession. The original email also contained a unique username and password to the on-line version of the *Intercultural Development Inventory*. Only those respondents who completed the Survey Monkey survey, however, were provided a link to the on-line version of the *Intercultural Development Inventory*. This procedure, although somewhat cumbersome, was necessary to ensure that the researcher would be able to match each respondent's survey responses

to his or her *Intercultural Development Inventory* results. All data were collected during a period of approximately five-weeks, between December 13, 2008 and January 19, 2009.

Data Analysis

Statistical analyses were performed using SPSS (v.16). Descriptive statistics were used to analyze the results of the survey item responses and the scores on the *Intercultural Development Inventory*. Specifically, descriptive statistics were employed to determine the range, median, mean and standard deviations of the Perceived Scores, Developmental Scores, and the sub-scores on each subscale, (e.g. Denial/Defense, Reversal, Minimization, and Acceptance/Adaptation).

Procedures Used to Examine Factors Associated with Intercultural Sensitivity

In order to understand the relationships between the various factors hypothesized to be associated with intercultural sensitivity, several statistical methods were considered: correlation, analysis of variance (ANOVA) and regression analysis. The merits and liabilities of each of these are discussed below.

First, each of the independent variables could be correlated with the developmental scores on the *Intercultural Development Inventory*. Correlation would identify the relationships between the independent variables and developmental scores, and (in cases where the independent variables are either ordinal or scale) correlation would provide information about the direction of the relationship (i.e., whether developmental scores increased or decreased with respect to the independent variable). Correlation alone, however, does not reveal information about the relative variance of the

dependent variable (in this study, developmental IDI scores) with respect to the independent variables.

Analysis of Variance (ANOVA) is another common method of examining the relationship between variables. While ANOVA can provide more detailed information about the relationship in variance of the dependent variable and each of the independent variables, ANOVA does not “control for” the variance that is shared by two or more of the independent variables.

It was therefore determined that the research questions and hypotheses could best be answered by employing multiple linear regression analysis. Linear regression is a means of modeling the linear relationships between an independent variable and a single continuous dependent variable; multiple linear regression is employed to create a “model” of the relationships of multiple independent variables to a single continuous dependent variable. Multiple linear regression has several advantages over ANOVA for the present study. First, regression can incorporate both categorical and continuous independent variables, avoiding the need to split continuous independent variables into categories as necessary (e.g., high, medium, and low) for use in ANOVA, a process that amounts to “throwing away information” contained in the “hard-earned data” (Miles & Shelvin, 2001, p. 41). Second, regression provides a means of “controlling for” the unique (i.e., unshared) association of each successive independent variable with the dependent variable.

Therefore multiple linear regression was used to examine the relationships (if any) of the dependent variable (the overall developmental score on the *Intercultural Development Inventory*) to the independent variables generated by the responses on the

survey instrument. In regression, the independent variables can be entered into the equation in any of a number of ways. Stepwise multiple regression was determined to be best suited to this study. In stepwise entry, the order in which the variables are entered is determined by computation of the correlation between each independent variable and the dependent variable. The independent variable with the highest correlation is entered first, followed by the independent variable with the next highest correlation, and so on. At each step, the newly entered independent variable is analyzed for how much *additional* variance (of the dependent variable) it contributes to the equation. For an exploratory analysis—in which the researcher wished to understand the relationships of numerous independent variables to the dependent variable but does not have enough information to predict the order in which the independent variables should be entered into the equation—stepwise entry is the most appropriate (Mertler and Vannatta, 2005).

As noted above, regression tests whether there is a significant *linear* relationship between an independent variable and a dependent variable Y . The formula is expressed as: $Y = a + \beta X$, where a is a constant, β is the slope (also called the regression coefficient), X is the value of the independent variable, and Y is the value of the dependent variable. To test for a linear relationship between a dependent variable and multiple independent variables, multiple linear regression, a special form of linear regression, is used. The formula for multiple regression is an extension of the linear regression formula, with the inclusion of additional independent variables: $(Y = a + \beta_1 X_1 + \beta_2 X_2 + \dots + \beta_k X_k)$ where a is a constant, β_1 is the slope (also called the regression coefficient), X_1 is the value of the first independent variable, X_2 is the value of the second independent variables, X_k is the value of the k^{th} (last) independent variable, and Y is the value of the dependent variable.

Types of Variables in Regression Analysis.

Variables in statistical analysis can be, interval, scale, or categorical. Scale variables measure something quantitative, such as age or salary. An important feature of scale variables is that the quantities are relative to one another; ten dollars is twice as much as five dollars and half as much as twenty dollars. Interval variables also represent a quantity, but in a progression or hierarchy rather than a scale. While responses on an interval variable are logically ordered quantitatively, that is the extent of their mathematical relationship to one another. For example, level of education is an interval variable. While a doctorate represents more education than a master's degree, which in turn represents more education than a bachelor's degree, a master's degree is not twice as much education as a bachelor's degree or half as much education as a doctorate.

The final type of variable is categorical. Categorical variables have no order or rank to them; gender is a categorical variable, because neither males nor females have "more" gender than the other. Similarly, ethnicity and religious preference are categorical variables.

All three types of variables can be used in regression analysis; in order for categorical variables to be included in regression analysis, however, they cannot contain more than two categories per variable (Miles & Shelvin, 2001, p. 45).

Data Transformations and Recoding

Because categorical variables in regression cannot contain more than two categories, those variables with three or more categories must be "dummy coded" prior to running regression analysis (Miles & Shelvin, 2001, p. 45). "Dummy" coding is the process for converting a single categorical variable with three or more categories into several

dichotomous variables. Some categorical variables can be included in regression without any recoding, because they only contain two categories; gender, as it is commonly conceived, contains just two categories. In this study, several categorical variables had multiple categories, which subsequently needed to be reduced for further statistical analysis. This was accomplished by collapsing some categories into broader ones. For example, a very large majority of respondents indicated that their ethnicity was European or European American. However, there were so few respondents in the other categories of ethnicity that all response categories of ethnicity could not be used in statistical analysis. As a consequence, this variable was recoded dichotomously, i.e., African American, Asian American, etc. were recoded into a single category of ethnicity named *All Other Ethnicities*.

There was a similar finding with respect to religious preference, which had a sufficient number of respondents in each of three categories (*Protestant, Catholic, or None*) to be used for statistical analysis. All other religions were recoded as *Other Religion*. This left four remaining categories of the variable *Religion* to be analyzed: *Protestant, Catholic, Other Religion* or *None* (meaning that they professed no religion). Therefore, each of the categories under religion was subsequently “dummy” coded into its own dichotomous variable. Thus, for the variable of religious preference, four variables (*Protestant, Catholic, Other Religion* and *None*) were created. This means that for each newly created variable, respondents were coded either as “yes” or “no” for the purpose of regression analysis.

Finally, respondents were permitted to choose “other” if their major fields of study did not fall into one of the pre-determined categories; a mandatory open text field

was provided to obtain a descriptor of the major. The researcher then used these open text fields to assist in categorizing the fields of study into the following eleven categories: *International Studies, Intercultural Relations, Foreign Languages, Humanities, Social Sciences, STEM (science, technology, engineering, and math), Student Affairs/Higher Education, Other Education, Counseling, Business, and All Other Majors*. These eleven majors were combined across educational levels and "dummy" coded into eleven dichotomous variables (whether one had studied a particular subject for any degree, irrespective of whether that subject was studied at the undergraduate, master's or doctoral level).

Dummy coding has the unfortunate effect of greatly increasing the number of variables in the analysis. For example a single variable (religion) became four new separate variables (*Protestant, Catholic, Other Religion or None*); another variable (major) became eleven new variable: *International Studies, Intercultural Relations, Foreign Languages, Humanities, Social Sciences, STEM (science, technology, engineering, and math) Student Affairs/Higher Education, Other Education, Counseling, Business, and All Other Majors*. This increased the number of variables in the study from twenty-two variables to thirty-five variables. Due to the associated loss of statistical power, this was deemed to be an unacceptably large number of variables to use in regression analysis with this sample size of three hundred participants.

Variable Reduction.

There are several ways to increase statistical power, the two most obvious being to increase sample size and to reduce the number of variables. As noted earlier, it was not possible to increase the sample size, due to the expense (\$10.00 per response) of

administering the *Intercultural Development Inventory*. Therefore, further steps were taken to reduce the number of variables to be entered into the regression equation. First, the two multiple dichotomy variables (religion and major) were correlated with the dependent variable (developmental IDI score); those categories without significant correlations were dropped prior to running regression. Only one major (*Intercultural Relations*) and two religious categories (*Protestant* and *None*) showed a significant correlation to developmental scores on the Intercultural Development Inventory; all other dummy variables were then excluded from the regression analysis. This reduced the number of variables to an acceptable twenty-two variables.

Research Questions

Chapter One introduced three over-arching research questions for this study:

- 1) What are the educational backgrounds, the types and duration of intercultural experiences, political and religious identification, job satisfaction, attitudes toward the Student Exchange Visitor Information System, idealism, and social attitudes of U.S.-based foreign student advisors?
- 2) What is the level of intercultural sensitivity among of U.S.-based foreign student advisors?
- 3) What is the relative strength of the relationship, if any, between intercultural sensitivity and select demographic characteristics, professional characteristics, educational backgrounds, and intercultural experiences of U.S.-based foreign student advisors?

Research Questions 1 and 2 were addressed using descriptive statistical measures.

The first research question was answered by examining the responses on the on-line survey developed by the researcher of this dissertation. The second research question

was answered by analyzing the scores provided by the *Intercultural Development Inventory*. Although research questions can be answered, they cannot be tested.

Therefore, in order to answer the third and final research question, it was necessary to first operationalize it into specific, testable hypotheses. These hypotheses are identified in the following section.

Hypotheses

The null hypothesis states that there is no relationship between the dependent variable (developmental scores on the *Intercultural Development Inventory*) and the independent variables (educational backgrounds, the types and duration of intercultural experiences, political and religious identification, job satisfaction, attitudes toward the Student Exchange Visitor Information System, idealism, and social attitudes); in multiple regression, the null hypothesis is expressed as $H_0: (\beta_1 = \beta_2 = \dots \beta_k = 0)$.

The alternative hypothesis states that a relationship exists between the dependent variable and at least one of the independent variables. The alternative hypothesis for regression analysis is expressed as $H_1: (\beta_1 \dots \beta_k \neq 0)$ for at least one variable.

The independent variables used in the regression analysis for predicting Developmental Scores on the Intercultural Development Inventory were as follows:

1) total intercultural experience as reported on the Intercultural Development Inventory [ICEXPERIENCEIDI]

$H_0: (\beta_1 = 0)$.

$H_1: (\beta_1 \neq 0)$.

2) years of experience in foreign student advising [FSAYRSEXP]

$H_0: (\beta_2 = 0)$.

$H_1: (\beta_2 \neq 0)$.

- 3) gender [GENDER]
H₀: ($\beta_3 = 0$).
H₁: ($\beta_3 \neq 0$).
- 4) level of education completed [EDUCATION]
H₀: ($\beta_4 = 0$)
H₁: ($\beta_4 \neq 0$)
- 5) political orientation [RECPOLITICALORIENT]
H₀: ($\beta_5 = 0$).
H₁: ($\beta_5 \neq 0$)
- 6) ethnicity [RECETHNICITY]
H₀: ($\beta_6 = 0$)
H₁: ($\beta_6 \neq 0$)
- 7) completion of at least one degree in intercultural relations [INTERCULTRELMAJ]
H₀: ($\beta_7 = 0$)
H₁: ($\beta_7 \neq 0$)
- 8) No Religion [REL5]
H₀: ($\beta_8 = 0$)
H₁: ($\beta_8 \neq 0$)
- 9) support for gay marriage [GAYMARRIAGE]
H₀: ($\beta_9 = 0$)
H₁: ($\beta_9 \neq 0$)
- 10) idealism [FSAPEACE]
H₀: ($\beta_{10} = 0$)
H₁: ($\beta_{10} \neq 0$)

11) importance of personal religious faith in foreign student advising [FAITHWORK]

$$H_0: (\beta_{11} = 0)$$

$$H_1: (\beta_{11} \neq 0)$$

12) religiosity [RELIGIOSITY]

$$H_0: (\beta_{12} = 0)$$

$$H_1: (\beta_{12} \neq 0)$$

13) importance of personal political beliefs in foreign student advising
[POLITICSWORK]

$$H_0: (\beta_{13} = 0)$$

$$H_1: (\beta_{13} \neq 0)$$

14) job satisfaction [JOBSATISFACTION]

$$H_0: (\beta_{14} = 0)$$

$$H_1: (\beta_{14} \neq 0)$$

15) Protestant [REL2]

$$H_0: (\beta_{15} = 0)$$

$$H_1: (\beta_{15} \neq 0)$$

16) length of time studying abroad in high school [HSSTUDYABROAD]

$$H_0: (\beta_{16} = 0)$$

$$H_1: (\beta_{16} \neq 0)$$

17) length of time studying abroad in college [COLLEGESTUDYABROAD]

$$H_0: (\beta_{17} = 0)$$

$$H_1: (\beta_{17} \neq 0)$$

18) length of time spent as an international student in the U.S. [INTLSTUDENTUS]

$$H_0: (\beta_{18} = 0)$$

$$H_1: (\beta_{18} \neq 0)$$

19) length of time spent working outside the U.S. [FOREIGNEMPLOYMENT]

H₀: ($\beta_{19} = 0$)

H₁: ($\beta_{19} \neq 0$)

20) length of time spent in an intercultural marriage or domestic partnership
[ICMARRIAGE]

H₀: ($\beta_{20} = 0$)

H₁: ($\beta_{20} \neq 0$)

21) length of time spent as a host family to international students in the U.S.
[HOSTFAMILY]

H₀: ($\beta_{21} = 0$)

H₁: ($\beta_{21} \neq 0$)

22) length of time spent living outside home country during childhood [TCK]

H₀: ($\beta_{22} = 0$)

H₁: ($\beta_{22} \neq 0$)

Conclusion

This chapter describes the methodology, instrumentation, and statistical procedures, including data-coding, data transformation, and variable reduction procedures that were used to address the research questions and hypotheses identified for investigation in this study.

As suggested by Greenholtz (2000) the intercultural sensitivity of a sample of foreign student advisors was measured using the *Intercultural Development Inventory Version 2 (IDIV.2)*, a proprietary, 50-item instrument that measures intercultural sensitivity as conceptualized by the Developmental Model of Intercultural Sensitivity (Hammer, 1999; Hammer & Bennett, 1998). Along with the instrument's scores,

information about educational attainment, gender, and world region of origin was obtained through the Intercultural Development Inventory. In addition to the standardized instrument, the researcher created an on-line survey to obtain information about the educational backgrounds, types and duration of intercultural experiences, political and religious identification, job satisfaction, attitudes toward the Student Exchange Visitor Information System, idealism, and social attitudes of a sample of three hundred U.S.-based foreign student advisors. Descriptive statistics were employed to analyze the results of both instruments. In addition, multiple regression analysis was used to analyze the relationships between the independent variables of interest to this study to the developmental scores of intercultural sensitivity as measured by the *Intercultural Development Inventory*.

The next chapter will summarize and discuss findings related to the demographic characteristics, institutional characteristics, and position characteristics identified in this study. Where appropriate, connections will be made to previous research findings discussed in the review of literature (Chapter Two). The summary and discussion continue in Chapter Five with findings on intercultural sensitivity of foreign student advisors and the factors associated with intercultural sensitivity. A summary of the research study, conclusions, and implications for further research are presented in Chapter Six.

Chapter 4. Profile of the Foreign Student Advising Profession

Findings related to the institutional and position characteristics of the participants in this study are summarized and discussed in this chapter. The geographic distribution of respondents, institutional characteristics (including enrollment, staffing, Carnegie classification, religious control, and reporting lines) are presented, followed by presentation and discussion of the demographic characteristics, education backgrounds and intercultural experiences, professional characteristics, and professional opinions of the sample of foreign student advisors in this study. Wherever appropriate, connections will be made to previous research findings discussed in the review of literature in Chapter Two.

Chapter Five will present and discuss the findings on intercultural sensitivity of foreign student advisors and factors associated with intercultural sensitivity, again making connections (where appropriate) to the previous research identified in Chapter Two.

Research Study Participants

All subscribers (N=1,362) from the International Student Advising Network of NAFSA were invited to participate. The first three hundred prospective participants to complete both instruments were included in the sample; none were rejected.

Geographic Distribution

The sample in this study (n=300) included respondents from all eleven regions of NAFSA: Association of International Educators. Institutional Characteristics

Participation rates varied, with the smallest number ($n=15$; 5.0%) hailing from Region X (New York and New Jersey) and the highest number ($n=38$; 12.7%) from Region VIII (Delaware, District of Columbia, Maryland, Pennsylvania, Virginia, and West Virginia). Participation from the other regions were as follows: Region I ($n=18$; 6.0%); Region II ($n=27$; 9.0%); Region III ($n=25$; 8.3%); Region IV (29; 9.7%); Region V (30; 10.0%); Region VI (37; 12.3%); Region VII (30; 10.0%); Region XI (28; 9.3%); and Region XII (23; 7.7%). This distribution of respondents closely matched the distribution of all NAFSA members (i.e., including the non-Foreign Student Advisors) found in the most recently available membership survey (NAFSA, 2002) with the exception of Region VI (Ohio, Indiana, and Kentucky) whose participation was nearly twice its share of NAFSA members and Region X (New York and New Jersey) where the participation rate was about half its share of NAFSA members. The distribution of respondents by region, along with the share of NAFSA members and the share of total foreign student enrollment in the United States is presented in Table 4.1.

Institution Type

Carnegie Classification.

The self-reported Carnegie classifications of respondents' institutions are summarized in Table 4.2, along with a breakdown of the share of foreign student enrollment for each type of institution. The institutions reported by the sample population is largely consistent with the distribution of U.S. foreign student enrollment by Carnegie Institutional type with two exceptions: the percentage of respondents from Associate's institutions were smaller than those institutions' share of foreign student enrollment, and the percentage of

respondents from Bachelor’s institutions was four times higher than those institutions’ share of international student enrollment.

Religious Control.

There were two hundred sixty one (87%) respondents from secular institutions (including both public and private secular) and twenty-three (7%) respondents from faith-based institutions.

Table 4.1 Geographic Distribution for Foreign Student Advisors

NAFSA Region ¹	Sample		% of U.S. Foreign Student Enrollment 2007-2008 ²	2002 NAFSA Member Survey	
	<i>n</i>	%	%	<i>n</i>	%
Region I	18	6.0%	3.96%	399	5.1%
Region II	27	9.0%	5.51%	550	7.0%
Region III	25	8.3%	12.15%	650	8.2%
Region IV	29	9.7%	4.97%	450	5.7%
Region V	30	10.0%	9.82%	750	9.5%
Region VI	37	12.3%	6.49%	500	6.3%
Region VII	30	10.0%	11.21%	900	11.4%
Region VIII	38	12.7%	10.22%	1,000	12.7%
Region X	15	5.0%	12.39%	810	10.3%
Region XI	28	9.3%	7.98%	790	10.0%
Region XII	23	7.7%	15.29%	1,100	13.9%
Total	300	100%	—	7,899	100%

¹ 1 NAFSA’s membership in the United States is organized into eleven geographic regions: Region I—Alaska, Idaho, Oregon, Washington; Region II—Arizona, Colorado, Kansas, Montana, Nebraska, New Mexico, Wyoming, Utah; Region III—Arkansas, Louisiana, Oklahoma, Texas; Region IV—Iowa, Minnesota, Missouri, North Dakota, South Dakota; Region V—Illinois, Michigan, Wisconsin; Region VI—Indiana, Kentucky, Ohio; Region VII—Alabama, Georgia, Florida, Mississippi, North Carolina, South Carolina, Tennessee, Puerto Rico, U.S. Virgin Islands; Region VIII—Delaware, District of Columbia, Maryland, Pennsylvania, Virginia, West Virginia; Region X—New York, New Jersey; Region XI—Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont; Region XII—California, Hawai’i, Nevada, US Affiliated Pacific Islands. Region IX was incorporated into neighboring regions during a reorganization in the early 1990’s.

² Extrapolated from *IIE Open Doors* <http://opendoors.iienetwork.org/?p=131547>; institutions reporting ten or fewer foreign students were not included in these figures.

Table 4.2 Respondents and Foreign Student Enrollment by Institution Type

	<i>n</i>	%
Associate's	22	7.3%
Doctoral	143	47.7%
Master's	67	22.3%
Baccalaureate	49	16.3%
Special Focus	10	3.3%
Other	9	3.0%

Enrollment and Staffing

The total institutional enrollment, foreign student enrollment, the number of foreign student advisors, the ratio of foreign students to foreign student advisors, and the percentage of foreign students enrolled at all institutions in the United States are detailed by Carnegie institution-type in Table 4.3. The average foreign student enrollment was eight hundred six, with a low of two hundred thirty-two at special focus institutions to one thousand, nine hundred-two at doctoral institutions. Foreign students represent a range from three percent of the full-time enrollment at Bachelor's institutions to nearly eleven and a half percent at Special Focus Institutions, for an average of seven percent across all institutions.

On a full-time basis, each respondent is responsible for advising an average of two hundred-eighteen foreign students. This ratio ranged from a low of one hundred ten at special focus institutions to a high of three hundred sixty-five foreign students per foreign student advisor at doctoral institutions.

Fifty-four (18.0%) of respondents reported that they devote less than one-fourth of their time to foreign student advising activities, forty-eight (16.0%) spend between one-fourth and one-half of their time on foreign student advising activities, sixty-seven (22.3%) spend between half and three-quarters of their time on foreign student advising

activities, and 131 (43.7%) devote at least three quarters of their time to foreign student advising.

Table 4.3 Enrollment and Staffing by Institution Type

	A	D	M	B	S	O	Total
Total Enrollment (FTE)	13,543	23,721	10,454	5,183	2,038	13,387	11,388
Foreign Student Enrollment (FTE)	408	1902	558	311	232	1424	806
Foreign student enrollment %FTE	3.0%	8.0%	5.3%	6.0%	11.4%	10.6%	7.1%
FSA's (FTE)	3	5	2	2	2	4	3
Ratio of Foreign Students to FSA's	100:1	365:1	204:1	132:1	110:1	262:1	218
% of Foreign Student Enrollment in the U.S. 2007-2008 ²	14.9%	58.0%	18.6%	4.5%	4.0%	—	—

Note: A=Associate's; D=Doctoral (including Research Intensive); M=Master's Comprehensive; B=Baccalaureate; S=Special Focus; O=All Others

²Source: IIE *Open Doors* <http://opendoors.iienetwork.org/?p=131547>

Other Duties

As implied by the above percentages of time devoted to foreign student advising, foreign student advisors often have other job responsibilities. Including those with responsibilities for management and administration of the foreign student program, two hundred twenty-seven respondents (75.7%) indicated that their duties went beyond foreign student advising. One hundred twenty-five respondents (41.7%) indicated that they had additional responsibilities beyond foreign student advising and/or management and administration of the foreign student program. These other responsibilities (note that multiple responses were allowed) were in the areas of Student Affairs (28.7%); Admissions (21%); Recruitment (20%); Study Abroad (17.7%); and ESL Teaching/Administration (2.7%). Just twenty respondents (6.7%) indicated that they were members of the faculty, further verifying that over the last fifty years, foreign student

advising has gone from essentially an enterprise of the professoriate to a “managerial professional” occupation in higher education.

Position Characteristics

Job Titles

More than three quarters of respondents reported having one of the following job titles or its functional equivalent: Foreign Student Advisor ($n= 101$; 33.7%), Assistant or Associate Director ($n= 46$; 15.3%), Director ($n= 63$; 21.0%), or Coordinator ($n= 22$; 7.3%) of Foreign Student Programs. Chief International Education Administrators ($n= 23$; 7.7%) and Admissions Staff ($n= 10$; 3.3%) comprised an additional eleven percent of the sample. Other job titles included Foreign Scholar Advisor ($n=3$; 1%), Graduate Assistant or Intern ($n=3$; 1.0%), and ESL Program Staff ($n=3$; 1.0%), Academic Program Staff ($n=4$; 1.3%) and Information Technology Support Staff ($n=2$; .7%). The remainder ($n=20$; 6.7%) had job classifications that did not fit into the above categories. A breakdown of job titles by institution type is presented in Table 4.4.

Reporting Line

There is no standard or dominant pattern of reporting lines of foreign student program offices. The largest share of respondents ($n=98$; 32.7%) report to the Chief Student Affairs Officer, with a similar number of respondents ($n=91$; 30.3%) reporting to the Chief Academic Officer. A much smaller number ($n=48$; 16%) report to a Chief International Education Administrator followed by those who report to a Chief Enrollment Officer ($n=21$; 7%). A complete listing of reporting lines by Carnegie Institution type is reported in Table 4.5.

Table 4.4 Job Title by Institution Type

	A	D	M	B	S	O	Total <i>n</i>	Total %
FSA	9	48	16	18	5	5	101	33.7%
Ass't. or Assoc. Director	0	27	13	5	0	1	46	15.3%
Director	3	31	15	11	1	2	63	21.0%
Coordinator	3	6	5	8	0	0	22	7.3%
Chief Int'l Ed. Administrator	0	6	11	3	3	0	23	7.7%
Other	1	12	6	1	0	0	20	6.7%
Not Reported	0	0	0	0	0	0	0	0.0%
Admissions Staff	4	3	1	1	1	0	10	3.3%
Scholar Advisor	0	2	0	0	0	1	3	1.0%
Graduate Asst./Intern	0	3	0	0	0	0	3	1.0%
Academic Program Staff	1	1	0	2	0	0	4	1.3%
ESL Program Staff	1	2	0	0	0	0	3	1.0%
IT Support Staff	0	2	0	0	0	0	2	0.7%
Total	22	143	67	49	10	9	300	100%

Note: A=Associate's; D=Doctoral (including Research Intensive); M=Master's Comprehensive; B=Baccalaureate; S=Special Focus; O=All Others

Table 4.5 Reporting Line by Institution Type

	A	D	M	B	S	O	Total <i>n</i>	Total %
Chief Student Affairs Officer	11	42	23	14	3	5	98	32.7%
Director of Multicultural Student Affairs	0	0	1	1	0	0	2	0.7%
Chief Enrollment Officer	7	4	7	1	2	0	21	7.0%
Chief Academic Affairs Officer or Provost	1	45	22	20	2	1	91	30.3%
Chief International Education Administrator	0	35	6	4	1	2	48	16.0%
Dean of Graduate Studies	0	4	1	0	1	0	6	2.0%
Continuing Education	0	1	0	0	0	0	1	0.3%
Both Student and Academic Affairs	0	0	3	1	0	0	4	1.3%
President	0	1	0	1	0	0	2	0.7%
General Counsel	0	0	0	1	0	0	1	0.3%
Human Resources	0	1	0	0	0	0	1	0.3%
Other Academic Affairs	2	2	1	0	0	0	5	1.7%
Other Student Affairs	0	1	2	0	0	0	3	1.0%
Other or Not Reported	1	7	1	6	1	1	17	5.7%
	22	143	67	49	10	9	300	100%

Note: A=Associate's; D=Doctoral (including Research Intensive); M=Master's Comprehensive; B=Baccalaureate; S=Special Focus; O=All Others

Salaries

One hundred seventy-six respondents (58.7%) volunteered their salary information.

Respondents were requested to report their full-time equivalent salary information for

their foreign student advising duties if they were part-time or if their positions entailed multiple responsibilities (e.g., faculty). The median full-time equivalent salary for all those who responded was \$42,375. Not surprisingly, median salaries were higher for Assistant/Associate Directors (\$44,086), Directors (\$57,750) and Chief International Education Administrators (\$62,500).

Table 4.6 Median Salary (in \$1,000's) by Position and Institution Type

	A		D		M		B		S		O	
	Median	n	Median	n	Median	n	Median	n	Median	n	Median	n
FSA	43	5	38	31	40	15	40	8	41.5	3	46.5	2
Assistant or Associate Director	.	0	49.5	18	40.5	8	42.5	5	.	0	67.4	1
Director	50	1	64.5	14	56	11	46	7	64	1	.	0
Coordinator	50.75	2	36	4	39	2	37.3	8	.	0	.	0
Chief International Education Administrator	.	0	32.5	1	62.5	4	125	1	.	0	.	0
Other	52	1	46.22	13	36.25	2	32	1	.	0	40	1
Admissions Staff	43	4	39.75	1		0	30	1	.	0	.	0
Total	50	13	42.5	82	44.5	42	40	31	43.25	4	47.2	4

Note: A=Associate's; D=Doctoral (including Research Intensive); M=Master's Comprehensive; B=Baccalaureate; S=Special Focus; O=All Others

What is most striking is that the median salaries in nearly every job category were higher for men than for women. Comparing the median salaries for each group reveals that women across all position categories make eighty-eight percent of salaries earned by men. A comparison of mean salaries for the two groups suggests that the discrepancy is even larger; mean salaries for women are less than eighty-two percent of salaries for men over all job categories. The only job category to deviate from this pattern was Assistant (or Associate) Directors; the median salary for men in this category is just over ninety percent of the median salary of women, while the mean salary for men in this category is just over eighty-two percent of the mean salaries earned by women.

This discrepancy in salaries for men and women was most acute at the highest level—Chief International Education Administrator— where women in this sample reported earning just thirty-seven percent of their male counterparts’ salaries.

Table 4.7 Median Full-time Salary by Job Title and Gender

	Male		Female		Total	
	Median	<i>n</i>	Median	<i>n</i>	Median	<i>n</i>
FSA	\$41,600	10	\$40,000	54	\$40,000	64
Assistant or Associate Director	\$40,000	5	\$44,172	27	\$44,086	32
Director	\$64,000	7	\$56,000	27	\$57,750	34
Coordinator	\$45,500	2	\$37,000	14	\$37,300	16
Chief International Education Administrator	\$118,000	3	\$44,000	3	\$62,500	6
Other	\$50,750	2	\$40,500	16	\$46,215	18
Admissions Staff	–	0	\$37,375	6	\$37,375	6
Total	\$47,800	29	\$42,000	147		176

To examine the relative strength of the association of gender and salary, other factors (e.g., years of experience, educational level, etc.) that may be associated with earnings were examined using stepwise multiple regression. Data were screened for outliers and two salaries (over \$100,000) at the upper end of the spectrum were filtered from the analysis, as was one case at the low end (less than \$20,000) of the range of responses. In addition, the job titles were recoded to provide an ordinal variable that could be used to control for the influence of that variable on salaries. This resulted in the removal of approximately twenty additional cases whose job titles did not fit into a hierarchy (e.g., academic program staff).

It is important to note that after removing outliers, the small number of respondents in chief international education administrator category (*male=1; female =3*) make it impossible to generate meaningful conclusions or to generalize from this study. Nonetheless, these results clearly suggest that salary equity is potentially a significant

issue for future studies about foreign student advising. Regression analysis suggests (not surprisingly) that directors earn higher salaries and assistant directors or foreign student advisors, and that higher salaries are associated with more years of experience. The third best predictor of salary, however, is gender, and although gender only accounts for two percent of the variance in salaries, it is a better predictor than educational attainment. Age group, which was also examined, was not a significant predictor of salary.

Table 4.8 Regression Analysis on Salaries

	Model 1	Model 2	Model 3	Model 4	
	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	95% Confidence Interval
Constant	30935.58**	29252.43**	38155.674**	25265.522**	-8404.064, -1057.39
Job Level	8638.112**	7038.43**	6896.252**	6521.37**	12928.221, 37602.823
Years of Experience		504.651**	511.992**	539.885**	4793.567, 8249.174
Gender			-4730.727	-4787.083*	335.007, 740.762
Level of Education				3511.739*	827.55, 6195.928
R ²	0.398	0.481	0.503		.526
R ² <i>adj.</i>	0.394	0.473	0.493		.512
<i>F</i>	94.47**	65.68**	47.638**		38.843
Change Statistics					
Δ R ²	0.398	0.083	0.023		.023
Δ <i>F</i>	22.11	22.615	6.482		6.69
df1	1	1	1		1
df2	143	142	141		140
Sig. F Change	<.001	<.001	0.012		.011
Dependent Variable: Salary					
*p<.05. **p<.01					

Demographic, Education, and Experiential Characteristics

Consistent with other recent studies, this sample was overwhelmingly white and female, with women representing eighty-two percent of the respondents and individuals of European descent comprising eighty-six percent of the sample; individuals of African descent and Asian descent each comprise eight percent of the sample. Forty-four percent identify as Protestant, seventeen percent as Catholic; five percent indicated “other religions,” just under three percent indicated that they are Buddhist, two percent indicated Jewish and less than one percent indicated that they are Muslim. Just over twenty-four percent indicated no religious affiliation, and four percent indicated that they preferred not to respond.

Gender

As noted in Chapter Two, foreign student advising has gone from a predominantly male occupation to one in which a large majority are women. Higbee (1961) found that in 1961 just over one-fourth of foreign student advisors were women, and Chow (1963) noted that “...the foreign student advisor is, in by far the majority of colleges and universities surveyed, a man.” By 1984, the percentage of foreign student advisors who were women had risen to more than half of those surveyed (Higbee, 1984). By 2002, NAFSA reported that its female membership was approaching two-thirds of the total membership (NAFSA, 2002). More recently, Frazier (2004) found that seventy-five percent of his respondents were women. This parallels the feminization of the academic profession more generally (Lomperis, 1990) as well as the student affairs profession more specifically (e.g., Hughes, 1989; McEwen, et al., 1991) identified in earlier research.

Whereas gender inclusivity was at one time a serious issue in foreign student advising, this feminization of the profession—which the data indicate seems to be accelerating to the point of near-exclusion of men in the very near future—is in fact cause for concern. It has been posited that feminized occupations are regarded as inferior (Hughes, 1989) considered to be less culturally valuable (Johnson, 2000). The feminization of the foreign student advising profession suggests that foreign student advisors in the future will a decline of influence on campus international education policy.

It should be noted that women represent more than eighty percent of respondents in all job categories except that of Chief International Education Administrator, in which women represent just over half ($n=13$; 56.5%) of respondents.

Table 4.9 Gender of Foreign Student Advisors 1961–2008

	Current Sample		Rosser et. al. (2006)	Frazier (2004)	2002 NAFSA Member Survey	Higbee (1984)	Higbee (1961)
	<i>n</i>	%	%	%	%	%	%
Male	53	17.7%	24.1%	25%	36%	48%	73.6%
Female	246	82.3%	76.9%	75%	64%	52%	26.4%

Table 4.10 Ethnicity

	Current Sample		2002 NAFSA Member Survey
	<i>n</i>	%	%
European Descent	258	86.0	83%
African Descent	8	2.7	—
East Asian Descent	8	2.7	—
South Asian Descent	2	.7	—
Middle Eastern Descent	4	1.3	—
Latino or Latina Descent	5	1.7	—
Native American Descent	2	.7	—
Prefer Not to Respond	5	1.7	—
Other or Multiethnic Descent	5	1.7	—
Southeast Asian Descent	3	1.0	—

Age

Because this study relied on the broad age categories reported on the *Intercultural Development Inventory*, an exact mean age was not calculated. More than one third of respondents (37.3%) reported that they were between the ages of thirty-one and forty, and slightly less than one-fifth reported each of the following categories: ages twenty-one through thirty (19%) ages 41–50 (19.3%) and ages 51–60 (19%). Only five percent reported that they were age 61 or older, less than half the percentage found in the NAFSA 2002 survey, which had identified a ‘bubble’ in this age group, many of whom have presumably since retired. This would also account for the discrepancy in the percentage of respondents who reported belonging to the youngest age group (between the ages of twenty-two and thirty), which was more than double in this sample as compared to the 2002 Survey. As Althen (2003) predicted, there appears to have been noticeable increase in retirements since the implementation of SEVIS, resulting in a corresponding increase in younger members of the profession. A comparison of the ages of this sample with the 2002 NAFSA membership data is provided in Table 4.11.

Table 4.11 Age

	Current Sample		2002 NAFSA Member Survey	
	<i>n</i>	%	<i>n</i>	%
Age 22-30	57	19.0	36	9.4%
Age 31-40	112	37.3	104	27.3%
41-50	58	19.3	92	24.1%
51-60	57	19.0	104	27.3%
61 and over	15	5.0	45	11.8%

Political Identification

A large majority of respondents reported that they are either politically liberal (43.7%) or very liberal (21%). Conservatives are also represented, with seventeen percent reporting that they are either somewhat or very conservative. Moderates comprise just over thirteen

percent of the sample, and five percent indicated either “other” or that they preferred not to respond.

Of those who identified as very liberal ($n=63$), eleven percent felt that their political beliefs are either not important, or not at all important/irrelevant to their work in foreign student advising, compared with zero percent of those who identified themselves as very conservative ($n=8$), forty percent of those who identified themselves as somewhat conservative ($n=43$), and seventeen percent of those who identified as somewhat liberal ($n=131$). About half of those who identified with either extreme of the political spectrum felt that their person political beliefs were either important or very important to their work in foreign student advising, compared with forty percent of those who identified as somewhat conservative and seventeen percent of those who identified themselves as somewhat liberal.

Table 4.12 Political Identification

	<i>n</i>	%
Very Conservative	8	2.7
Somewhat Conservative	43	14.3
Moderate	40	13.3
Liberal	131	43.7
Very Liberal	63	21.0
Prefer Not To Respond	10	3.3
Other	5	1.7
Total	300	100

Table 4.13 Importance of Personal Political Beliefs to Foreign Student Advising

	Important/ Very Important	Neither Important Nor Unimportant	Not Important/Not At All Important or Irrelevant	Prefer Not to Respond	Total
Very Conservative	4	4	0	0	8
Somewhat Conservative	8	18	17	0	43
Moderate	11	14	15	0	40
Somewhat Liberal	56	52	22	1	131
Very Liberal	40	16	7	0	63
Total	119	104	61	1	285

Religion

One hundred thirty two of respondents (44.0%) indicated that they are Protestant fifty one (17.0%) indicated Catholic ($n=51$), one person (.3%) identified as belonging to one of the Orthodox branches of Christianity, eight (2.7%) identified as Buddhist, six respondents (2.0%) identified as Jewish, fifteen people (5.0%) indicated “Other Religion,” two respondents (.7%) identified as Muslim and seventy three people (24.3%) identified with no religion. Twelve individuals indicated that they preferred not to respond.

Table 4.14 Religion

	n	%
Protestant	132	44.0
Catholic	51	17.0
Orthodox	1	.3
Jewish	6	2.0
Muslim	2	.7
Buddhist	8	2.7
None	73	24.3
Prefer Not to Respond	12	4.0
Other	15	5.0
Total	300	100

Twenty-five respondents (18.9%) who identified as Protestant ($n=132$) indicated that their religious views are conservative, compared with four (7.8%) of Catholics

($n=51$) and one person (2.3%) who identified as “other religion” ($n=43$) and zero percent of those who indicated “no religion” ($n=73$). Those who identified as religiously moderate included forty-five (34.1%) of Protestants, eighteen (35.3%) of Catholics, and four each reporting “No Religion” (5.5%) and “Other religion” (9.3%). Religiously liberal respondents included fifty-four (40.9%) Protestants, twenty-seven (52.9%) of Catholics, fifteen (20.5%) of those who reported “no religion”, and twenty-seven (62.8%) of those who indicated “other religion.”

The percentage of Protestants (43.2%) who said that their faith was very important in their personal lives was roughly double that of Catholics (21.6%), which in turn was nearly double the percentage of “other religions” (13.6%). The percentages of each religious group who said that faith is important to their personal lives were as follows: Catholic (37.3%) Protestant (25.8%), No Religion (8.2%) and other religions (25%). Just one Protestant (.8%) said that his or her faith was “not important or irrelevant” in his or her personal life, compared with four (7.8%) of Catholics, and three (6.8%) of other religions. In contrast, more than half (53.4%) of those who indicated no religion said that their faith (or, more accurately, their lack of a faith) was important in their personal lives.

Finally, the percentage of Protestants (39.4%) who said that their faith was important or very important in their work as foreign students advisors was nearly triple that of Catholics (13.7%), and was nearly double the percentage of “other religions” (23.4%). Just one Protestant (.8%) said that his or her faith was “not important or irrelevant” in his or her personal life, compared with four (7.8%) of Catholics, and three (6.8%) of other religions. In contrast, more than half (53.4%) of those who indicated no

religion said that their faith (or, more accurately, their lack of a faith) was important in their personal lives.

Table 4.15 Religiosity and Importance of Religion

		Protestant		Catholic		No Religion		All Others	
		<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Religiosity	Conservative	25	18.9%	4	7.8%	0	.0%	1	2.3%
	Moderate	45	34.1%	18	35.3%	4	5.5%	4	9.3%
	Liberal	54	40.9%	27	52.9%	15	20.5%	27	62.8%
	Prefer Not to Respond	3	2.3%	0	.0%	0	.0%	6	14.0%
	Not Applicable	5	3.8%	2	3.9%	54	74.0%	5	11.6%
	Total	132	100.0%	51	100.0%	73	100.0%	43	100.0%
Importance of Faith in Personal Life	Very Important	57	43.2%	11	21.6%	0	.0%	6	13.6%
	Important	34	25.8%	19	37.3%	6	8.2%	11	25.0%
	Neither Important Nor Unimportant	27	20.5%	14	27.5%	11	15.1%	12	27.3%
	Not Important	11	8.3%	2	3.9%	13	17.8%	8	18.2%
	Not At All Important OR Irrelevant	1	.8%	4	7.8%	39	53.4%	3	6.8%
	Prefer Not to Respond	2	1.5%	1	2.0%	4	5.5%	4	9.1%
	Total	132	100.0%	51	100.0%	73	100.0%	44	100.0%
Importance of Faith in Practice of Foreign Student Advising	Very Important	17	12.9%	2	3.9%	0	.0%	3	6.8%
	Important	35	26.5%	5	9.8%	1	1.4%	6	13.6%
	Neither Important Nor Unimportant	40	30.3%	20	39.2%	12	16.4%	11	25.0%
	Not Important	19	14.4%	5	9.8%	15	20.5%	10	22.7%
	Not At All Important OR Irrelevant	19	14.4%	19	37.3%	44	60.3%	11	25.0%
	Prefer Not to Respond	2	1.5%	0	.0%	1	1.4%	3	6.8%
	Total	132	100.0%	51	100.0%	73	100.0%	44	100.0%

Education

All of the respondents reported that they have completed a bachelor's degree and, three-fourths (66.3%) of respondents have completed at least a master's degree, and more than eight percent have completed a doctoral degree. For the purposes of further analysis, the major fields of study were aggregated across educational levels; Table 4.17 summarizes the subject fields reportedly studied at least one educational level by the respondents. The fields of study at each level are reported in Table 4.18.

The percentage of doctoral degree holders was about half than was the percentage in NAFSA's 2002 membership survey, very possibly due to a higher rate of doctoral degree holders among NAFSA's other professional sections, particularly in study abroad. Foreign languages and international (or area) studies were the most common undergraduate majors (21.3% and 19.7% respectively), followed by social sciences majors with 15.7%. At the master's level, college student affairs administration/higher education was by far the most common major (21.7%) followed by intercultural relations (13.3%) and international studies (11%).

Table 4.16 Level of Education

	Sample		2002 NAFSA Survey	
	<i>n</i>	%		%
College Graduate	73	24.3		27%
M.A. or equivalent	199	66.3		55%
Ph.D. or equivalent	25	8.3		16%
Total	297	99.0		98%

Table 4.17 Fields of Study At All Levels

	<i>n</i>	%
Languages	83	27.67%
International Studies	76	25.33%
Student Affairs	76	25.33%
Other Majors	56	18.67%
Social Sciences	51	17.00%
Intercultural Relations	50	16.67%
Humanities	35	11.67%
Business	25	8.33%
Counseling	22	7.33%
Other Education	17	5.67%
Sciences Technology Engineering and Math	11	3.67%

Table 4.18 Major Fields of Study by Degree

	Undergraduate		Master's		Doctoral	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
International Studies	59	19.7	33	11	2	0.7
Intercultural Relations	11	3.7	40	13.3	4	1.3
Languages	64	21.3	27	9	0	0
Student Affairs	1	0.3	65	21.7	17	5.7
Counseling	6	2	16	5.3	0	0
Other	37	12.3	30	10	1	0.3
Business	22	7.3	6	2	12	4
Sciences Technology Engineering and Math	11	3.7	1	0.3	0	0
Humanities	32	10.7	6	2	1	0.3
Other Education	10	3.3	6	2	1	0.3
Social Sciences	47	15.7	7	2.3	0	0
Total	300	100	237	78.9	38	12.6

Experience in Foreign Student Advising

Respondents in this sample reported an average of 9.5 years of experience in foreign student advising. The range of reported experience was from less than one year to thirty-nine years.

Because the Student Exchange Visitor Information System was implemented in 2003, respondents with more than six years of experience were characterized as having “Pre-SEVIS Experience” and those with six or fewer years of experience were

characterized as “No Pre-SEVIS Experience” for the purpose of further analysis. These two groups were then compared with respect to professional attitudes, opinions, and satisfaction, which are described in the following section. Although a majority of respondents had worked in foreign student advising prior to the implementation of SEVIS, a surprising number ($n=135$, 45%) reported having worked in the field for six years or less, meaning that they began working in the field either during the implementation of SEVIS or following its implementation.

The findings from this study reveal that in most ways, demographically speaking, newer foreign student advisors in this sample are statistically indistinguishable from their colleagues who are veterans. There was no statistically significant difference between these two groups in terms of gender, ethnicity, overall intercultural experience, or (perhaps somewhat surprisingly) level of education. The only exception was found with respect to age: not surprisingly, those with pre-SEVIS experience tend to be older than those without pre-SEVIS experience. The two groups were also statistically indistinguishable from one another with respect to the types and durations of intercultural experiences, again with just one exception; the only difference between the two groups with respect to specific types of intercultural experiences was in the length of time that respondents reported participating in an intercultural marriage or domestic partnership; again, because foreign student advisors with pre-SEVIS experience tend to be older, they tend to have spent more time in marriages or domestic partnerships, irrespective of whether those relationships were intercultural or within their own cultures.

In terms of their professional opinions, there was no statistically significant difference between the two groups on their overall satisfaction with (or enjoyment of) the

foreign student advising profession, their difficulty in reconciling their obligations to assist foreign students or to report those who violate their immigration status. There was also no statistically significant difference between the two groups in terms of their opinions on any of the items concerning immigration reform, including the recognition of gay marriage.

There were, however, several key differences to how these two groups view the profession, which are detailed in Table 4.20.

The pre-SEVIS experience group was less likely to view tracking of foreign students as an appropriate role for foreign student advisors, and was more likely to believe that SEVIS unfairly targets foreign students. More experienced foreign student advisors were also more likely to agree with the statement, “Foreign student advising is my way of contributing to world peace.” Those without pre-SEVIS experience were more likely to contemplate leaving the profession of foreign student advising (both within higher education and outside of higher education) within the next two years.

Table 4.19 Experience in Foreign Student Advising Before and After SEVIS

	<i>n</i>	%
No Pre-SEVIS Experience	135	45.0
Pre-SEVIS Experience	165	55.0
Total	300	100.0

Table 4.20 ANOVA of Significant differences between FSAs with Pre-SEVIS Experience and with No Pre-SEVIS Experience

		Sum of Squares	df	Mean Square	F	Sig.
Likelihood of leave Foreign Student Advising for another profession OUTSIDE OF higher education within 2 years.	Between Groups	3.448	1	3.448	6.735	.010
	Within Groups	152.552	298	.512		
	Total	156.000	299			
Likelihood of leaving Foreign Student Advising for another profession WITHIN higher education within 2 years.	Between Groups	3.299	1	3.299	5.537	.019
	Within Groups	177.538	298	.596		
	Total	180.837	299			
Keeping track of foreign students is an appropriate role for FSAs.	Between Groups	15.452	1	15.452	12.837	.000
	Within Groups	356.280	296	1.204		
	Total	371.732	297			
SEVIS unfairly targets foreign students.	Between Groups	25.630	1	25.630	18.461	.000
	Within Groups	410.934	296	1.388		
	Total	436.564	297			
Foreign Student Advising is my way of contributing to world peace.	Between Groups	9.728	1	9.728	7.884	.005
	Within Groups	365.215	296	1.234		
	Total	374.943	297			

Professional Attitudes, Opinions, Satisfaction and Intercultural Experiences

The survey instrument also explored foreign student advisors' opinions about immigration policy in general and the student immigration regulations in particular. A summary of these items is presented in Table 4.21.

Opinions on Immigration Policy

The majority of foreign student advisors are in favor of liberalizing U.S. immigration regulations with respect to both family-based immigration and skills-based immigration, although there is less consensus than might be expected: the responses were largely split on whether foreign students themselves should benefit from an easing of immigration restrictions targeted at them. Respondents were also split on whether immigration regulations should encourage foreign students to return to their home countries, but the vast majority (84.5%) either somewhat or strongly opposes changing immigration regulations in ways that would make it more difficult for foreign students to immigrate.

More than half of respondents (58.7%) either somewhat or strongly disagreed with the statement that the current foreign student regulations are appropriate given the current security climate, and two-thirds of respondents (68.7%) somewhat or strongly agreed with the statement that the Student-Exchange Visitor tracking system unfairly targets foreign students. Respondents were almost evenly divided on whether tracking foreign students is an appropriate role for foreign student advisors.

A final opinion explored foreign student advisors' opinions about the rights of gay and lesbian individuals. Roughly one-fifth of respondents either somewhat or strongly oppose recognizing gay and lesbian marriages in immigration law, twenty percent were

neutral or ambivalent, and more than half (59.2%) either agreed or strongly agreed with the statement that immigration law should be changed so as to recognize gay marriages.

Table 4.21 Professional Attitudes and Opinions

	Strongly Disagree		Somewhat Disagree		Agree Some/ Disagree Some		Somewhat Agree		Strongly Agree	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Student regulations appropriate	73	24.5%	102	34.2%	69	23.2%	45	15.1%	9	3.0%
Tracking foreign students appropriate role for FSAs.	35	11.7%	73	24.5%	95	31.9%	73	24.5%	22	7.4%
SEVIS unfairly targets foreign students.	15	5.0%	34	11.4%	44	14.8%	80	26.8%	125	41.9%
It should be easier for foreign students to immigrate.	32	10.7%	69	23.2%	123	41.3%	59	19.8%	15	5.0%
Foreign students should be encouraged to return home.	40	13.4%	86	28.9%	130	43.6%	36	12.1%	6	2.0%
It should be easier for immediate family members to immigrate.	7	2.3%	26	8.7%	69	23.2%	109	36.6%	87	29.2%
Skilled workers should be encouraged to immigrate.	2	0.7%	18	6.0%	61	20.5%	112	37.6%	105	35.2%
It should be more difficult for foreign students to immigrate.	147	49.3%	105	35.2%	34	11.4%	11	3.7%	1	0.3%
Immigration policy should recognize gay marriages.	45	15.1%	19	6.4%	58	19.5%	53	17.8%	123	41.3%

Satisfaction

Despite the challenges of the position and the perceived unfairness of the immigration regulations that foreign student advisors implement, a large majority of respondents in this study—more than seventy percent—reported that they agreed with the statement, “I am satisfied with my job.” Over ninety percent either agreed or strongly agreed with the statement “I enjoy foreign student advising.”

Although the largest share of respondents (36.6%) either agreed or strongly agreed with the statement, “Foreign student advising is less rewarding since SEVIS,” the percentage of those either disagreeing or strongly disagreeing with that statement (32.7%) was only slightly smaller, and the percentage who indicated that they were neutral (30%) was only slightly smaller still.

On the matter of salary fairness, respondents split fairly evenly along the five-point continuum. The smallest number of respondents (16.7%, $n=49$) indicated that they disagreed with the statement, “My salary is fair compared with others with similar levels of responsibility on my campus” with the number of respondents indicating increasingly greater levels of agreement rising steadily at each marker to sixty-seven (22.3%) indicating the highest level of agreement.

Table 4.22 Satisfaction with Foreign Student Advising

	I am satisfied with my job		My salary is fair compared to others on my campus	
	<i>n</i>	%	<i>n</i>	%
Disagree	11	3.7	49	16.3
Disagree somewhat more than Agree	27	9	59	19.7
Agree Some and Disagree Some	47	15.7	61	20.3
Agree somewhat more than Disagree	121	40.3	62	20.7
Agree	92	30.7	67	22.3
Total	298	100	298	100

Table 4.23 Enjoyment and Satisfaction in Foreign Student Advising Since SEVIS

	Foreign student advising is less rewarding since SEVIS		I enjoy foreign student advising	
	<i>n</i>	%	<i>n</i>	%
Strongly Disagree	65	21.7	–	–
Somewhat Disagree	33	11.0	2	0.7
Agree Some and Disagree Some	90	30.0	24	8
Somewhat Agree	61	20.3	35	11.7
Strongly Agree	49	16.3	237	79
Total	298	100	298	100

Intention to Leave.

More than two-thirds (70%) of respondents felt that it was unlikely or very unlikely that they would leave foreign student advising for another position in higher education in the next two years, and an even larger percentage (74%) thought it was either unlikely or very unlikely that they would leave foreign student advising for another position outside of higher education in the next two years.

It is even more striking to look at these items from the other end of the response spectrum. A relatively small number of respondents ($n=42$; 14%) reported that it was likely or very likely that they would leave foreign student advising for another position in higher education in the next two years. An even smaller number ($n=35$; 11.6%) indicated that it was either likely or very likely that they would leave foreign student advising for another position outside of higher education in the next two years. This finding contrasts sharply with that of Frazier (2004), who found that forty percent of his sample intended to leave the international education profession. This discrepancy could be due to sample bias in either study (or both studies); Frazier may have recruited a sample who were disproportionately likely to leave, or the sample in the present study may be more satisfied than the general FSA population. There are, however, two additional possible explanations for this discrepancy. Frazier collected data while SEVIS was being implemented, and it is possible that his higher finding was influenced by the frustrations that foreign student advisors felt during the implementation period; now that the system is in place, relatively simple to use, and comparatively reliable, much of that frustration may have dissipated. The alternative explanation is that Frazier's finding, which was bolstered by predictions by Althen (2003) and others (Rosser, et al., 2007) has simply

come true, and those who indicated an intention to leave the field have already done so. There is no evidence to indicate a significant growth in the number of foreign student advising positions in the United States over the past six years. Assuming the number of foreign student advising positions has remained consistent, the large number of relative newcomers to the field the number of years of experience reported in this dissertation would seem to indicate that there has indeed been a significant cycle of exodus and replacement within the profession. Because newer foreign student advisors in this sample reported significantly greater likelihood of leaving the profession in the next two years, it also appears likely that there will continue to be a high rate of turnover in the field.

Table 4.24 Intention to Leave Foreign Student Advising

	Likelihood of leaving Foreign Student Advising for another profession WITHIN higher education in the next two years		Likelihood of leaving Foreign Student Advising for another profession OUTSIDE OF higher education in the next two years	
	<i>n</i>	%	<i>n</i>	%
Very Likely	16	5.3	10	3.3
Likely	26	8.7	25	8.3
Neither Likely nor Unlikely	48	16	43	14.3
Somewhat Unlikely	60	20	34	11.3
Very Unlikely	150	50	188	62.7
Total	300	100	300	100

Intercultural Experience

In response to the *Intercultural Development Inventory* item worded “Amount of previous experience living in another culture,” thirty-six respondents (12%) reported having no lived intercultural experience, and forty-two (14%) reported less than three months. Forty-one respondents (13.7%) reported between three and six months, twenty-nine (9.7%) reported between seven and eleven months, fifty-three (17.7%) indicated

between one and two years, forty-three (14.3%) indicated between three and five years, twenty-one individuals (7%) indicated between six and ten years and thirty-four people (11.3%) claimed more than ten years of lived intercultural experience.

In addition, the survey of foreign student advisors (see Appendix B) elicited responses that established the durations of seven specific types of intercultural experiences, including high school study abroad, college study abroad, foreign student in the USA, foreign employment, intercultural marriage, host family to foreign students, and time spent outside one's home country during developmental years (TCK/Global Nomad). Although more than seventy-five percent indicated that they had not lived outside their own cultures while growing up, more than ten percent had done so for at least three months, including eight individuals (2.7%) who reported living in another culture for more than two of their developmental years and sixteen individuals (5.3%) who had spent more than ten years of their youths in another culture.

Twenty percent ($n=60$) of respondents indicated that they had been a foreign student in the United States themselves. Nearly thirty percent of the sample had studied abroad in high school and more than sixty percent had studied abroad while in college, although the wording of the survey may have resulted in either or both of these numbers being inflated by respondents who had been foreign students in the U.S. Sixty percent of respondents also reported having worked outside the United States, although again the wording of the survey did not differentiate between U.S.-born advisors and foreign-born advisors possibly resulting in an inflation of that number, which may very well include immigrants who had work experience prior to coming to the United States. More than forty percent of respondents (45.3%, $n=136$) had hosted foreign students in their homes;

nearly one-third of respondents (31.3%, $n=94$) reported spending two or more years in an intercultural marriage or domestic partnership. Detailed findings on intercultural experiences are Tables 4.24, 4.25, and 4.26.

Table 4.25 Overall Intercultural Experience reported on IDI

	Intercultural experience	
	n	%
None	36	12.0%
< 3 Months	42	14.0%
3–6 Months	41	13.7%
6 –12 Months	29	9.7%
1–2 Years	53	17.7%
2–5 years	43	14.3%
5–10 Years	21	7.0%
> 10 Years	34	11.3%
Total	299	100%

Table 4.26 Intercultural Experience in Context (Immersion)

	Study Abroad in High School		Study Abroad in College		Foreign Student in U.S.		Employment Outside U.S.		Global Nomad/TCK	
	n	%	n	%	n	%	n	%	n	%
None	212	70.7%	119	39.7%	240	80%	115	38.3%	227	75.7%
< 3 Months	62	20.7%	52	17.3%	41	13.7%	46	15.3%	42	14%
3–6 Months	11	3.7%	44	14.7%	1	0.3%	16	5.3%	1	.3%
6 –12 Months	4	1.3%	48	16.0%	3	1.0%	20	6.7%	2	.7%
1–2 Years	8	2.7%	26	8.7%	2	0.7%	27	9.0%	3	1%
2–5 years	1	0.3%	6	2.0%	4	1.3%	49	16.3%	1	.3%
5–10 Years	0	0.0%	2	0.7%	6	2%	17	5.7%	8	2.7%
> 10 Years	2	0.7%	3	1.0%	3	1%	10	3.3%	16	5.3%
Total	300	100%	300	100%	300	100%	300	100%	300	100%

Table 4.27 Intercultural Experience within Home Culture (Contact)

	Host Family		Intercultural Marriage or Domestic Partnership	
	<i>n</i>	%	<i>n</i>	%
None	164	54.7	173	57.7
< 3 Months	67	22.3	33	11
3–6 Months	14	4.7	–	–
6 –12 Months	21	7	–	–
1–2 Years	13	4.3	5	1.7
2–5 years	16	5.3	24	8
5–10 Years	3	1	25	8.3
> 10 Years	2	0.7	40	13.3
Total	300	100%	300	100%

Conclusion

This chapter has presented an overall profile of the foreign student advising profession as reported by the three hundred participants in this research study. This profile consists of a summary and discussion of findings related to the institutional characteristics and position characteristics, the geographic distribution of respondents, institutional characteristics (including enrollment, staffing, Carnegie classification, religious control, and reporting lines) demographic characteristics, educational backgrounds, intercultural experiences, professional characteristics, and professional opinions of foreign student advisors in this sample.

The “typical” foreign student advisor in this sample is a European American, politically liberal, Protestant woman in her mid 30’s with a bachelor’s degree in either foreign languages or international studies and a master’s degree in student affairs administration or higher education, and she has approximately 2 years of experience in a culture other than her own. She supports gay marriage and believes that the Student Exchange Visitor Information System (SEVIS) unfairly targets foreign students.

She works at a doctoral-granting institution (most likely in California or Texas) with a total enrollment of 11,700 students, 673 of whom are foreign students, in an office that reports to a chief academic officer. She enjoys her position, which entails advising 350 foreign students and for which she earns \$38,000 per year. She has nearly ten years of experience and despite being highly satisfied with the profession, she is contemplating leaving the field in the next two years.

One possible shortcoming of this study is the sample frame from which the sample is drawn. The International Student Advising Network (ISTAN) of NAFSA is most likely to include those individuals with an interest in immigration regulations that affect foreign students. As such, this sampling method may have excluded FSAs who work with smaller populations or spend a fraction of their time on foreign student advising duties. On the other hand, it is possible that the ISTAN list includes a disproportionate number of such individuals, who may be more likely to depend on the list. It is likely that many subscribers do not keep up with the list's messages, and who subscribe to the list primarily in order to have a ready resource to browse whenever questions arise. This limitation was somewhat mitigated by sending invitations directly to each individual's email address, rather than relying on prospective participants to keep up with the daily flow of messages posted on the list itself.

However, a comparison of the responses to this study with prior research confirmed that the sample is very similar in most respects to the samples in prior research studies—indeed, the individuals who participated in this study are very much like those in prior studies of the profession. The educational attainment varies only slightly, and the ethnicity reported by respondents is consistent with those in previous studies. Although

there is a higher percentage of women in this sample than in previous studies, a review of research on foreign student advising reveals that in every successive study, the percentage of women has increased, suggesting that the gender break-down of this sample is reflective of the current membership of the profession as a whole. The only characteristic of this group that appears to be markedly different than those previously studied is age. However, given the percentage of FSAs who indicated that they intended to leave the profession in 2004, it is reasonable to conclude that the profession of today includes a greater number of younger workers, who were hired to replace those who left the field. Therefore, the sample in this study is believed to be reasonably representative of the profession as a whole.

The following chapter presents the findings on intercultural sensitivity of foreign student advisors and factors associated with intercultural sensitivity, and discusses these findings in the context of prior research on intercultural sensitivity.

Chapter 5. Intercultural Sensitivity of Foreign Student Advisors and Factors Associated with Intercultural Sensitivity

This chapter provides a presentation of the findings about the intercultural sensitivity of foreign student advisors who participated in this study. This chapter also presents a discussion of these findings as they relate to previous research. In addition, this chapter explores the factors associated with intercultural sensitivity that were found in this research study, as well as a discussion of factors that were not found to be associated with intercultural sensitivity as measured by the *Intercultural Development Inventory*.

As was detailed in the literature review in Chapter Two and in the background on the *Intercultural Development Inventory* presented in Chapter Three, Developmental Scores (i.e., using a weighted formula) are the standard metric for interpreting the results of the *Intercultural Development Inventory*. Accordingly, most of the discussion in this chapter will be focused on the Developmental Scores of the study participants.

Chapter Six will present conclusions and implications of the findings of this study, including suppositions concerning the interpretation of developmental scores, followed by recommendations for future study with respect to foreign student advisors and intercultural sensitivity.

Results from the Intercultural Development Inventory

As described in Chapters Two and Three, the *Intercultural Development Inventory* generates two types of data. The first type is a score on each of the instrument's subscales. These five subscales are Denial/Defense, Reversal, Minimization, and

Acceptance Adaptation, and Encapsulated Marginality. The second type of data is presented as two distinct categories of overall scores. The first of these is referred to as the Perceived Score, which is calculated from the subscales using an unweighted formula. The second type of overall score is called a Developmental Score, which is derived by a calculation using a formula that is weighted to give greater emphasis to items that reflect the polar extreme positions of the theoretical model.

Intercultural Development Inventory Scale Reliability

The overall developmental scores of this sample on the *Intercultural Development Inventory* were normally distributed, as shown in Figure 5.2. Reliability analysis for each of the subscales (Denial/Defense, Reversal, Minimization, Acceptance/Adaptation, and Encapsulated Marginality) revealed that the reliability of scores (i.e., internal consistency of the subscales) was largely consistent with previous research (Paige, et al., 2003) which found Cronbach's alpha $\geq .80$ on each of the subscales. The only exception was on the Denial/Defense subscale, which in this sample had a Cronbach's alpha of .79, very slightly below that of previous findings of $\geq .80$. The reliability scores for the other subscales were as follows: Reversal (alpha = .85), Minimization (alpha = .83), Acceptance/Adaptation (alpha = .80) and Encapsulated Marginality (alpha = .87). This indicates that the overall reliability of the *Intercultural Development Inventory* scales in this study is satisfactory and remains consistent with previous research findings.

Findings on the Intercultural Development Inventory Scales

Scores on each of the subscales range from 1–5. “The assumption behind the scoring of the five separate stages measured by the IDI is that 5 is an ‘ideal’ score for all stages...stage scores of 1–2.33 indicate that stage's issues are ‘unresolved’ for the survey

participant; scores of 2.34–3.65 indicate the participant’s work to resolve issues is ‘in transition’; and scores of 3.66–5.00 indicate the issues are ‘resolved’” (Westrick, 2004, p. 287). Under this interpretation scheme, the mean subscale scores in Table 5.1 indicate that the foreign student advisors in this sample are resolved with respect to Denial/Defense, Reversal, Acceptance/Adaptation and Encapsulated Marginality as described in Bennett’s (1986; 1993) Developmental Model of Intercultural Sensitivity. With respect to Minimization of cultural differences, however, the scores in this sample indicate that the participants are in transition. The implications of Minimization with respect to the work of foreign student advisors are discussed later in this chapter.

Table 5.1 Scores on *Intercultural Development Inventory* Scales

	\bar{X}	SD	SE
Denial/Defense	4.58	0.39	0.023
Reversal Scale	3.84	0.74	0.04
Minimization	2.87	0.77	0.04
Acceptance/Adaptation	3.92	0.53	0.03
Encapsulated Marginality	4.26	0.85	0.049

Note: \bar{X} =Mean; SD=Standard Deviation; SE=Standard Error of the Mean

Overall Scores of Intercultural Sensitivity

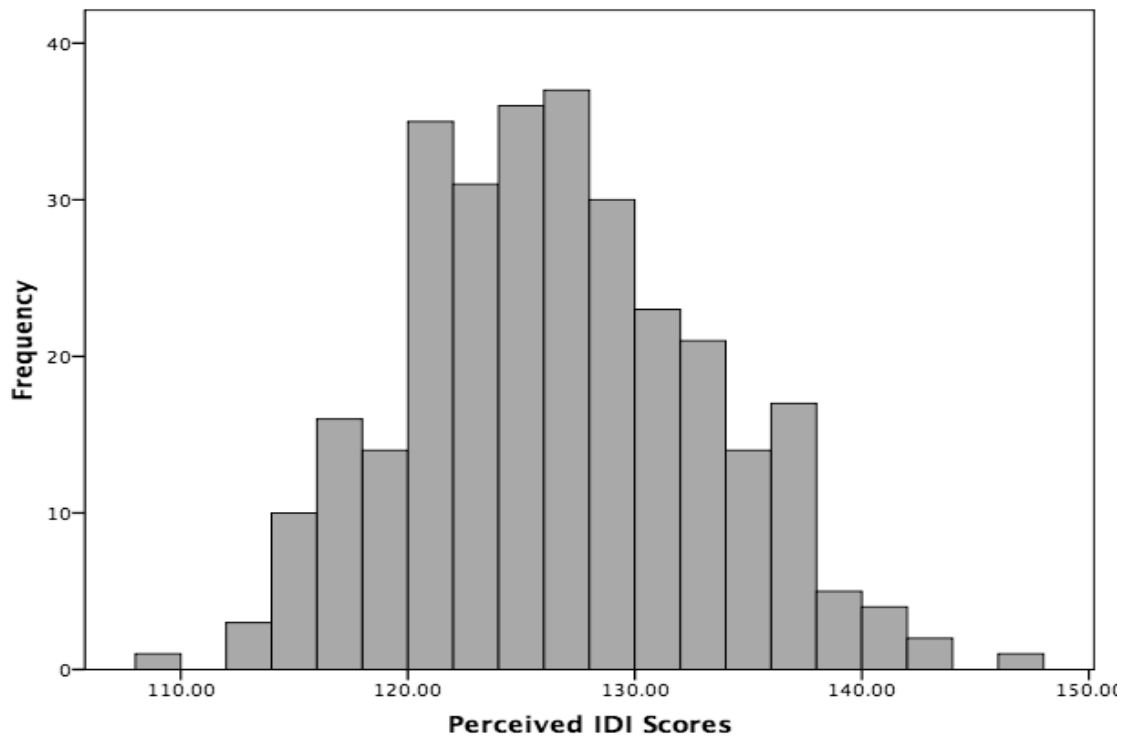
This section presents and discusses the findings of the overall scores generated from the *Intercultural Development Inventory*. The two types of overall scores are the Perceived Score, calculated from the IDI subscales using an unweighted formula, and a Developmental Score, which is derived by a calculation using a weighted formula.

Perceived Scores of Intercultural Sensitivity.

Unweighted scores ranged from 109.01–146.22, with a sample mean of 126.59 and a standard deviation of 6.53. This suggests that the vast majority of respondents ($n=292$; 97%) believe that they are operating from an ethnorelative position, including

Acceptance ($n=205$; 68.3%) and Adaptation ($n=87$; 29%), with the remainder ($n=8$; 3%) who perceive themselves as operating from the ethnocentric position of minimization. There were no respondents whose perceived IDI scores suggest that they see themselves as operating from a position of denial or of defense (or reversal).

Figure 5.1 Perceived IDI Scores



Note: Mean=126.59; SD=6.53

Developmental Scores of Intercultural Sensitivity.

At the beginning of the chapter, it was noted that developmental scores on the *Intercultural Development Inventory* are believed to be a more accurate reflection of the respondent's orientation toward cultural differences as described in the Developmental Model of Intercultural Sensitivity. Recall from Chapter Three that Developmental Scores on the *Intercultural Development Inventory* are calculated using weighted formula based on the one suggested by Davison (1998, cited in Paige, et al., 2003) who recommended

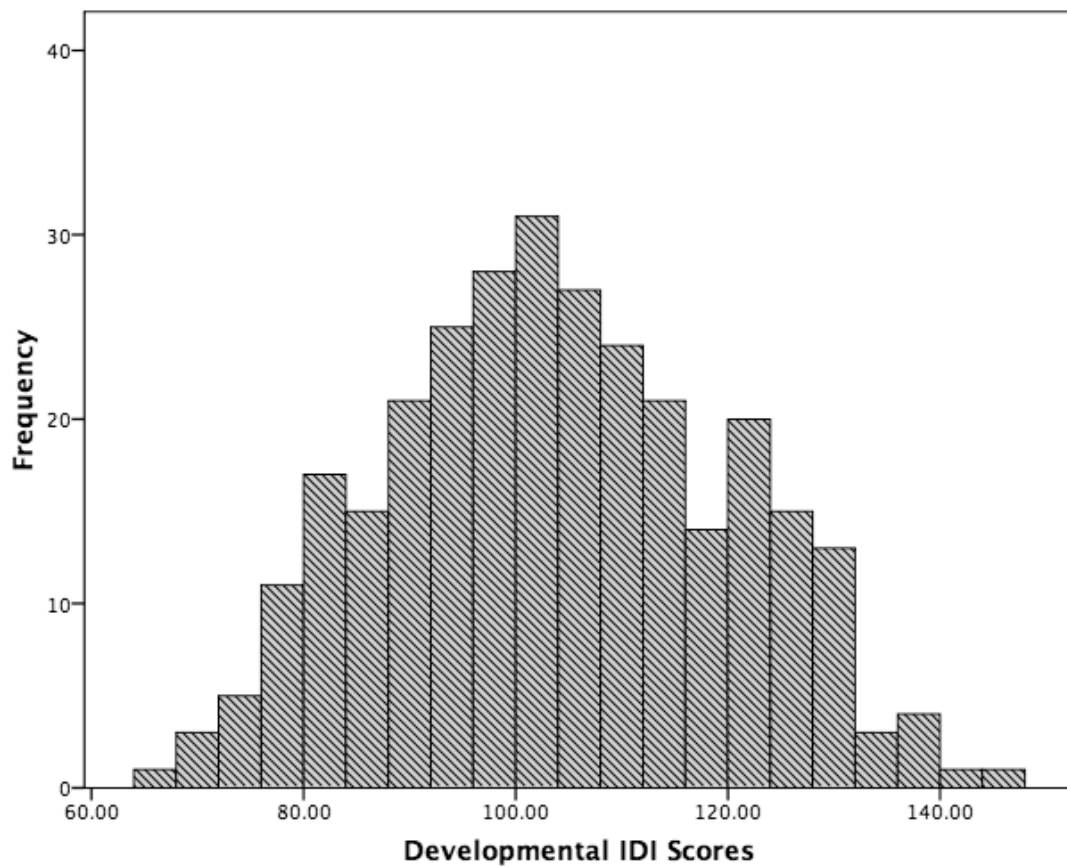
using the weights of -3, -2, -1, +1, +2, +3. This symmetrical weighting system reinforces the paradigm shift from an ethnocentric worldview represented by the position of Minimization to an ethnorelative worldview represented by Acceptance as described in the theoretical framework of the Developmental Model of Intercultural Sensitivity. In addition, this “symmetric positive and negative weighting preserves the pattern of responses but ‘washes away’ some of the effect of person response sets (i.e. individuals who avoid using the endpoints of a Likert scale)” (Paige, et al., 2003, p. 481).

The developmental scores on the *Intercultural Development Inventory* (mean=103.85, sd =16) indicate that the foreign student advisors in this sample are less culturally sensitive than the literature would predict. The confidence interval for the mean was set at .95, giving a lower and upper bound for the mean of 102.3 and 105.7 respectively. The average score was well below the theorized transition point (115) from an ethnocentric worldview to an ethnorelative one.

The overall developmental scores suggest that just one-fourth of foreign student advisors in this sample ($n=77$; 25.7%) are in the Acceptance/Adaptation positions of the Developmental Model of Intercultural Sensitivity. This means that the scores of nearly three-fourths of the respondents in this study fall ($n=223$, 74.3%) into one or another of the ethnocentric ranges. Of those whose primary position according to the Developmental Model of Intercultural Sensitivity is ethnocentric, two individuals (.7%) had scores that suggest an overall position of Denial, meaning that they are not aware of the existence of cultural differences. Scores for thirty-six respondents (12%) suggest that their primary orientation toward cultural differences is Defense, indicating that this group generally views cultural differences negatively. The majority ($n=185$; 61.7%) of developmental

scores in this sample of foreign student advisors that their primary orientation toward cultural differences is the minimization of those differences. **Error! Reference source not found.** provides a graphical representation of the score distributions along with their associated developmental positions and overall theoretical paradigm, and summarizes the developmental positions represented by these scores.

Figure 5.2 Distribution of Overall Developmental IDI Scores



Note: Mean=103.85; SD=15.96

Comparisons with Previous Research

The average developmental scores (Mean=103.9) of this sample of foreign student advisors suggest that this group of respondents scores are in fact higher than those found

in nearly all previously studied populations, with the exception of one post-test of U.S. college students who studied in Mexico City (Medina–López–Portillo, 2004). The foreign student advisors in this study showed a mean developmental score that that was higher than both pre-and post-test administrations of high school and college students in five separate studies.

Compared with the findings of the only studies available using the *Intercultural Development Inventory* with adults, the foreign student advisors in this study obtained markedly higher developmental scores. The adults in one study, who had studied abroad while in high school or in college, showed a mean developmental score on the *Intercultural Development Inventory* of 96.5 (Hansel & Chen, 2008b). The mean score reported for K–12 teachers in the other study with adults was 96.6 (Mahon, 2003). Based on these limited findings, the overall intercultural sensitivity of foreign student advisors appears to be higher than other populations of adults. A comparison of developmental scores in this study with those reported in previous research is presented in Table 5.2.

Despite the fact that the mean score of this sample is *comparatively* high, the results do suggest that seventy-five percent of the sample has a worldview toward cultural differences that is primarily ethnocentric. This finding will be explored in greater detail in the following section.

Table 5.2 Developmental Scores Reported in Recent Research

Researcher	Participants	Sample Size	Mean		
Davis (2009)	U.S.-based Foreign Student Advisors	300	103.9		
Mahon (2009)	K-12 Teachers	88	96.6		
Hansel and Chen (2007) ¹	Adults over the age of 40 from 15 countries	2,431	No Study Abroad (n=450)	HS Study Abroad/No College Study Abroad (n=1286)	College Study Abroad (with or without HS Study Abroad) (n=745)
			90.25	93.25	96.5
			Pre-test	Post-test	
Anderson, Lawton, Rexeisen, and Hubbard (2006)	Private Midwestern university seniors	23	93.78	98	
Lopez-Portillo (2004)	U.S. College students	10	103.27	104.88	
	Mexico City College Students Taxo, Mexico	18	92.94	93.39	
Paige, Cohen and Shively (2004)	College Study Abroad Students	86	99.07	103.54	
Westrick (2004)	International High School Students in Hon Kong	733	92.24	91.71	

¹Note: Figures in this row were read from a graph and/or calculated from reported figures, and are therefore approximate.

The Problematic Nature of Minimization for Foreign Student Advisors

These findings suggest that the dominant developmental position of the respondents is Minimization. Recall from Chapter Three that Minimization represents worldview in which cultural differences are recognized to exist, but are understood in primarily superficial ways. Such a worldview is problematic for foreign student advisors in that it suggests that differences among cultures—especially differences in cultural values—are not important. The implications of minimization in foreign student advising are discussed in this section.

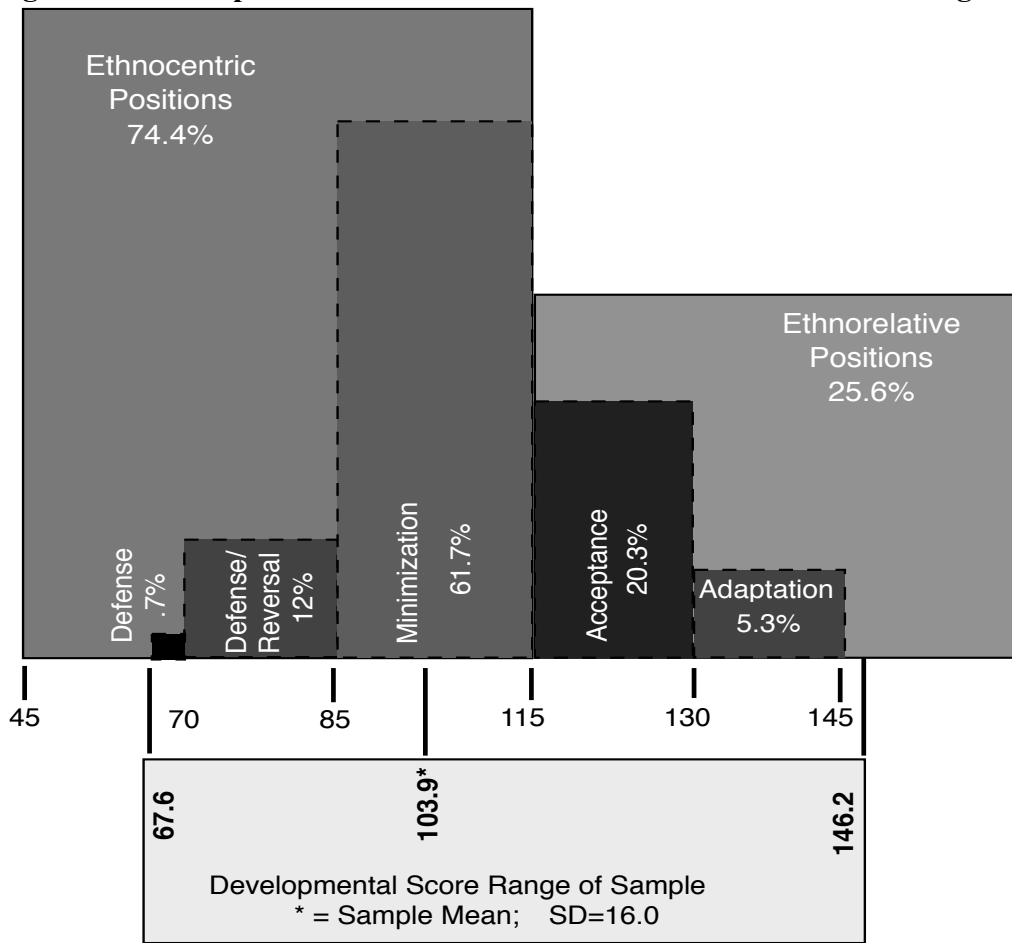
All cultures include both objective and subjective elements. Objective aspects of culture encompass those elements that are observable using the five senses, i.e., aspects of culture that can be seen, felt, smelled, tasted, and heard. Objective cultural differences include languages, nonverbal communication behaviors, fine and performing arts, clothing, food, architecture, etc. Subjective aspects of culture include concepts, values, and beliefs, including those about relationships, hierarchies, time, modesty, obligation, etc.

Minimization of cultural differences reflects a recognition of variations in objective aspects of culture that are understood by filtering that recognition through one's own subjective cultural worldview. For example, minimization in the United States may be expressed through a recognition that Jewish people celebrate Chanukah and that the holiday generally falls in December on the Gregorian calendar. The interpretation of that holiday, however, will likely be expressed through the framework of the dominant cultural group. Through this filtered interpretation, Chanukah may be thought of as "the Jewish Christmas." Thus an individual in Minimization would be likely to fail to appreciate the internal conflict that many observant Jews in the United States experience over the disproportionate prominence that Chanukah has among Jewish holidays as a result of its proximity to Christmas, as well as the adornment of the holiday with Christmas-like symbols such as greeting cards, gift exchanges, and decorations. This example illustrates how recognition of certain group differences does not necessarily imply an appreciation for how that group's members experience those differences, and why Minimization (as theorized in Bennett's Developmental Model of Intercultural Sensitivity), is an ethnocentric position.

Minimization of differing cultural values often results in organizations that insist that everyone be treated alike, with the underlying assumption that people are really the same. Foreign student advisors who operate from a position of minimization will likely project their own cultural assumptions onto others who do not share those assumptions. For example, students from cultures that place a higher value on group success than on individual achievement—the dominant value in U.S. culture—may encounter foreign student advisors who fail to appreciate the importance that the student’s family expectations has for the student. Thus, a student who aspires to be a doctor (or engineer, or architect) because that’s what his or her family expects may find advising structures designed less suitable for helping a student achieve those goals, instead encouraging the student to explore his or her passions, “follow his or her bliss,” or change his or her major to something that will better satisfy the student’s individual desires.

In short, as Douglas Stuart (2009, p. 182) observed, “intercultural competence minimally requires development into the acceptance/adaption stage of intercultural sensitivity.” The prominence of Minimization in this sample of foreign student advisors, as indicated by their developmental scores on the *Intercultural Development Inventory*, suggests that the profession, as a whole, is not sufficiently interculturally sensitive to be entirely effective in working with students who come from the variety of cultural backgrounds that foreign students in the United States bring to our campuses.

Figure 5.3 Developmental Scores and Theoretical Positions and Paradigms



Retrosession of Intercultural Sensitivity

It has been argued (Sanford, 1966) that development of higher levels of cognitive complexity along any continuum of development requires a balance of challenge and support. As was described in Chapter Two, intercultural sensitivity is a special form of cognitive complexity. Like other theoretical models of psychological development, including intellectual and ethical development (e.g., Perry, 1970) Bennett’s model of

intercultural sensitivity predicts that an individual can be expected to retrogress⁴ when encountering new situations that ‘over-challenge’ his or her ability to make sense of the novel experience, unless adequate support is available to assist in the formation of increasingly complex frameworks. Therefore, when confronted with cultural contexts that do not fit into an individual’s developmental position, an individual without adequate support can be expected to retreat to a position of lesser development in order to avoid the cognitive dissonance brought about by the inadequacy of one’s current developmental position to accommodate the new situation.

Because the possibility of retrogression is equally applicable to the development of intercultural sensitivity, an individual whose primary orientation to cultural differences is Minimization may very well retreat into a Defense orientation when confronted with cultural differences that cannot be adequately coped with by Minimization. The dominance of Minimization in this sample, along with the number of respondents whose scores suggest an overall developmental position of Denial/Defense, offers a possible explanation of the apparently ethnocentric responses of some foreign student advisors described in Chapter One. In response to the 2001 attacks on the World Trade Center and the Pentagon, those foreign student advisors whose position on the developmental continuum of intercultural sensitivity was Minimization may very well have retreated into a position of Defense. Developmental retrogression theory supports the supposition that some foreign student advisors perceived foreign students in general and Arab students in particular as a threat in the months following the attacks.

⁴ Although this phenomenon is generally referred to as “regression,” the synonym “retrogression” is used here to avoid confusion with statistical regression, which is described throughout this dissertation.

Change of Paradigms.

The paradigm shift from an ethnocentric worldview to an ethnorelative worldview is critical for another reason. According to Bennett, a key component of the paradigmatic divide is that retrogression does not occur beyond the paradigm shift; in other words, once an individual has progressed beyond ethnocentrism into the ethnorelative positions of Acceptance, Adaptation, and Integration, he or she is not expected to regress to an ethnocentric position when confronted with unfamiliar cultural experiences. In other words, once ethnorelative, always ethnorelative (Personal Communication, 2005).

Minimization as a Strategy for Multicultural Environments

When viewed another way, however, minimization of cultural differences may represent a logical strategy for foreign student advisors. The cultural mix of foreign students on a typical campus includes students from dozens of nations, including many from such heterogeneous societies as India and Malaysia, which cannot arguably be categorized as having a monoculture, or even a single dominant culture. An ethnorelative orientation to cultural differences begins at Acceptance, which is characterized by cognitive frameshifting to interpret intercultural experiences from a different cultural worldview. The cognitive frameshifting required to employ a strategy of acceptance may simply be too overwhelming in the cultural milieu of the foreign student programs environment.

Moreover, working effectively with such a diverse student population is arguably not possible by employing a strategy of Adaptation, which would demand a more or less constant self-monitoring and behavioral adjustment according to the myriad of cultural norms, code-shifting from one student encounter to the next. In addition, it stretches credulity to imagine any single foreign student advisor who is competent with more than

a handful of cultures. Moreover, foreign students are always in the process of adapting to the dominant culture of the United States, and there is a very real possibility that extreme attempts on the part of foreign student advisors to adapt to the students' cultures would result in mutual accommodation to the point of each party compensating for the other's cultural differences to the extent that even further cultural misunderstandings would occur. Finally, Adaptation is really possible only between and among individuals from no more than two cultures. In working with multi-cultural student organizations or groups, for example, foreign student advisors cannot truly function effectively using a strategy of Adaptation. If an organization includes Chinese students, American students, Mexican students, and Indian students, a foreign students advisor would likely find it impossible to determine which culture to adapt to.

Factors Associated with Intercultural Sensitivity

This chapter has thus far focused on the description, interpretation and discussion of the findings from the scores on the *Intercultural Development Inventory*. Drawing on the material from the first part of this chapter and the findings from the first research question presented in Chapter Four, the remainder of this chapter will address the third research and final question in this dissertation: Which factors are associated with intercultural sensitivity?

Factors Associated with Developmental Scores of Intercultural Sensitivity

To answer this question, developmental scores on the *Intercultural Development Inventory* were analyzed for association with the following items: length of time spent as

a foreign student advisor, education (level and field of study) type and duration of intercultural experiences, gender, ethnicity, religion, and political orientation.

This study aimed to explore the various relationships between intercultural sensitivity and intercultural experiences as well as the relationships between ICS and a number of other factors. Political and religious identification, religion and religiosity, heterosexism, idealism, and academic preparation had not been previously studied and were included in the analysis. As noted earlier, both theoretical and empirical studies have shown a strong correlation between the amount of intercultural experience and level of intercultural sensitivity but have not shown whether different types of intercultural experiences are more strongly correlated with intercultural sensitivity than others. In addition, previous research has shown that gender and ethnicity are not correlated with intercultural sensitivity, and different studies have shown conflicting results with respect to the association of intercultural sensitivity with educational attainment.

Stepwise multiple regression was conducted to determine the accuracy of the hypothesized independent variables in predicting Developmental Scores on the Intercultural Development Inventory. The variables were examined: total intercultural experience as reported on the Intercultural Development Inventory [ICEXPERIENCEIDI]; years of experience in foreign student advising [FSAYRSEXP]; gender [GENDER]; level of education completed [EDUCATION]; political orientation [RECPOLITICALORIENT]; ethnicity [RECETHNICITY]; completion of at least one degree in intercultural relations [INTERCULTRELMAJ]; no religion [REL5]; support for gay marriage [GAYMARRIAGE]; idealism [FSAPEACE]; importance of personal religious faith in foreign student advising [FAITHWORK]; religiosity [RELIGIOSITY];

importance of personal political beliefs in foreign student advising [POLITICSWORK]; job satisfaction [JOBSATISFACTION]; Protestant [REL2]; length of time studying abroad in high school [HSSTUDYABROAD]; length of time studying abroad in college [COLLEGESTUDYABROAD]; length of time spent as an international student in the U.S. [INTLSTUDENTUS]; length of time spent working outside the U.S. [FOREIGNEMPLOYMENT]; length of time spent in an intercultural marriage or domestic partnership [ICMARRIAGE]; length of time spent as a host family to international students in the U.S. [HOSTFAMILY]; length of time spent as a ‘Third Culture Kid’ living outside home country during childhood [TCK]).

The final model includes five variables (RECPOLITICALORIENT, FSAYRSEXP, INTERCULTRELMAJ, GAYMARRIAGE, EDUCATION) and reflects fourteen percent of the variance in *Intercultural Development Inventory* developmental scores. Regression resulting in an R^2 between .13 and .26 indicates a moderate effect (Cohen, 1988). The effect size of the final model ($R^2 = 15.5$, $R^2_{adj} = 14.0$, $p < .05$) satisfies this threshold in predicting developmental scores on the *Intercultural Development Inventory*.

Each of the variables in the final model merit an individual examination of how they relate to previous findings and will be discussed below. In addition, there are particular variables that were dropped from the final model by the stepwise regression analysis. These variables will be discussed later in this chapter.

Table 5.3 Summary Regression Model IDI Scores

	<u>Model 1</u>	<u>Model 2</u>	<u>Model 3</u>	<u>Model 4</u>	<u>Model 5</u>	
	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	<i>B</i>	95% Confidence Interval
Constant	88.83**	86.03**	84.46**	83.28**	71.92**	58.86, 84.98
Political Orientation	4.06**	3.88**	4.007**	2.50*	2.36*	0.294, 4.42
Years of Experience		0.36**	0.37**	0.39**	0.37**	0.147, 0.60
Intercultural Relations Degree			6.22**	6.0*	5.58*	0.89, 10.27
Immigration policy should recognize gay marriages.				1.83*	1.74*	0.24, 3.25
Level of Education					3.24*	0.04, 6.44
R ²	0.073	0.104	0.125	0.143	0.155	
R ² <i>adj.</i>	0.070	0.098	0.116	0.131	0.140	
<i>F</i>	22.11**	16.24**	13.29**	11.56**	10.14**	
Change Statistics						
Δ R ²	0.073	0.031	0.021	0.018	0.01	
Δ <i>F</i>	22.11	9.69	6.70	5.69	3.98	
df1	1	1	1	1	1	
df2	280	279	278	276	275	
Sig. F Change	<.001	0.002	0.010	0.018	0.047	

Dependent Variable: Developmental IDI Score

*p<.05. **p<.01

Variables in the Final Regression Model of Developmental Scores

This section will explore the relationship of intercultural sensitivity with those variables found to be most closely associated with the developmental scores on the *Intercultural Development Inventory*.

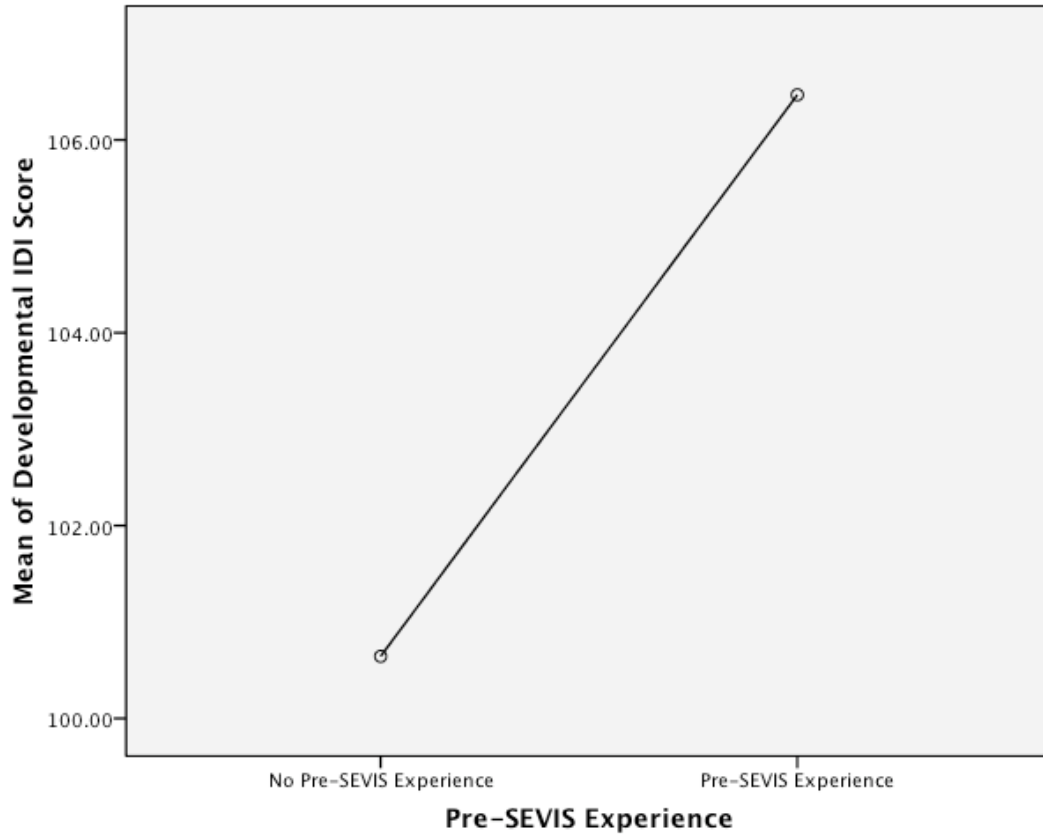
Years of Experience in Foreign Student Advising.

It should not be surprising to learn that intercultural sensitivity is related to the length of time that one has been working as a foreign student advisor; daily opportunities to interact with students from many different cultures provides a rich set of experiences from which to develop increasingly sophisticated ways to think about other cultures and to interact with people from those cultures. This finding is consistent with Fahim's (2002) finding (described in Chapter Two) that intercultural sensitivity is not dependent on an intercultural immersion experience, provided a person has a sufficiently rich set of interactions with individuals from other cultures from which to make meaning.

Pre-SEVIS Experience.

The difference in mean developmental IDI scores between those who began foreign student advising before the implementation of the Student Exchange Visitor Information System (SEVIS) versus those who began their foreign student advising careers during or following the implementation of SEVIS is quite striking, as can be seen in Figure 5.4.

Figure 5.4 Pre-SEVIS and Post-SEVIS Experience IDI Scores



It should be emphasized, however, that this finding does not mean long-time foreign student advisors will necessarily develop higher levels of intercultural sensitivity, for two reasons. First, it may be that those who are less intercultural sensitive are simply less likely to persist in the profession; a longitudinal study would be necessary to examine this possibility. Second, the results themselves indicate that longevity in the field accounts for less than three percent of the variance in *Intercultural Development Inventory* developmental scores (note the change in adjusted R^2 between Model 1 and Model 2 in Table 5.3).

In addition to the mean developmental scores of intercultural sensitivity, the differences between these two groups can be seen in the developmental positions suggested by those scores. There was no meaningful difference between the two groups

on the developmental position of Denial, which described just one participant from each group. Those with pre-SEVIS experience were half as likely to score in the range of Defense (8.5% versus 16.3%) and slightly less likely to score in Minimization (59.4% versus 64.4%) than those without pre-SEVIS experience, and were nearly twice as likely (25.5% versus 14%) to score in the range of Acceptance, but this difference was not significant at the .05 level. The developmental positions suggested by the mean scores of these two groups can be seen in Table 5.4 and the results of ANOVA are presented in Table 5.5.

Table 5.4 Developmental Position by Pre-SEVIS Experience

	Denial		Defense		Minimization		Acceptance		Adaptation		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Pre-SEVIS Experience	1	.6%	14	8.5%	98	59.4%	42	25.5%	10	6.1%	165	100.0%
No Pre-SEVIS Experience	1	.7%	22	16.3%	87	64.4%	19	14.1%	6	4.4%	135	100.0%

Table 5.5 ANOVA for Pre-SEVIS Experience and IDI Scores

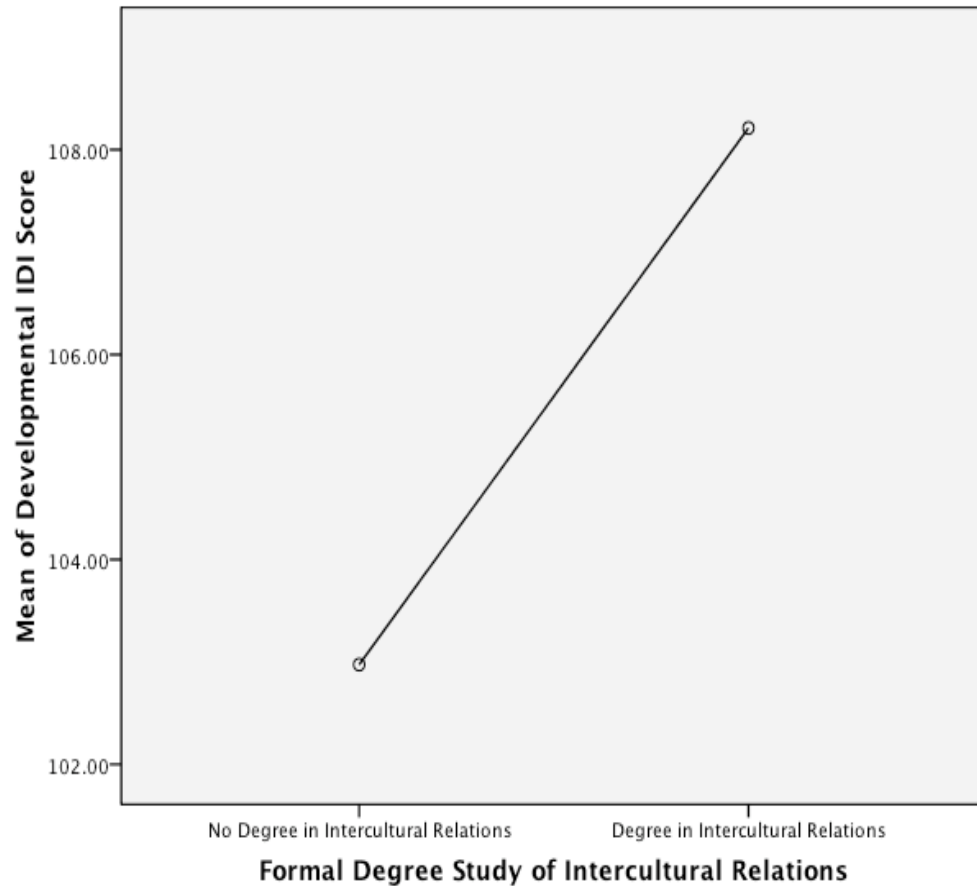
		Sum of Squares	df	Mean Square	F	Sig.
Developmental IDI Score	Between Groups	2518.882	1	2518.882	10.199	.002
	Within Groups	73594.946	298	246.963		
	Total	76113.828	299			
DD_Denial_Cluster	Between Groups	1.067	1	1.067	7.157	.008
	Within Groups	44.422	298	.149		
	Total	45.489	299			
DD_Defense_Cluster	Between Groups	1.148	1	1.148	4.501	.035
	Within Groups	76.013	298	.255		
	Total	77.161	299			
DD_Scale	Between Groups	1.104	1	1.104	7.321	.007
	Within Groups	44.937	298	.151		
	Total	46.041	299			
R_Scale	Between Groups	5.709	1	5.709	10.808	.001
	Within Groups	157.414	298	.528		
	Total	163.123	299			
M_Scale	Between Groups	.264	1	.264	.444	.506
	Within Groups	177.238	298	.595		
	Total	177.502	299			
AA_Scale	Between Groups	.132	1	.132	.469	.494
	Within Groups	83.608	298	.281		
	Total	83.739	299			
AA_Acceptance_Cluster	Between Groups	.257	1	.257	.615	.433
	Within Groups	124.550	298	.418		
	Total	124.807	299			
AA_Adaptation_Cluster	Between Groups	.080	1	.080	.257	.613
	Within Groups	92.607	298	.311		
	Total	92.686	299			

Academic Study in the Field of Intercultural Relations.

Academic study in the field of intercultural relations accounts for an additional roughly two percent of the variance in developmental *Intercultural Development Inventory* scores. This finding suggests that education (and/or training) about cultural differences may assist some learners in developing more complex ways of understanding and interacting with people from different cultures. However, it may simply mean that individuals with this type of education are somewhat better trained to take the *Intercultural Development Inventory*, or even that the field of intercultural relations is

more likely to attract individuals who either already have higher levels of intercultural sensitivity, or a greater potential for developing this capacity; additional research into this question will be required to determine the nature of the association between intercultural sensitivity and academic study of intercultural relations.

Figure 5.5 Developmental IDI Scores and Study of Intercultural Relations

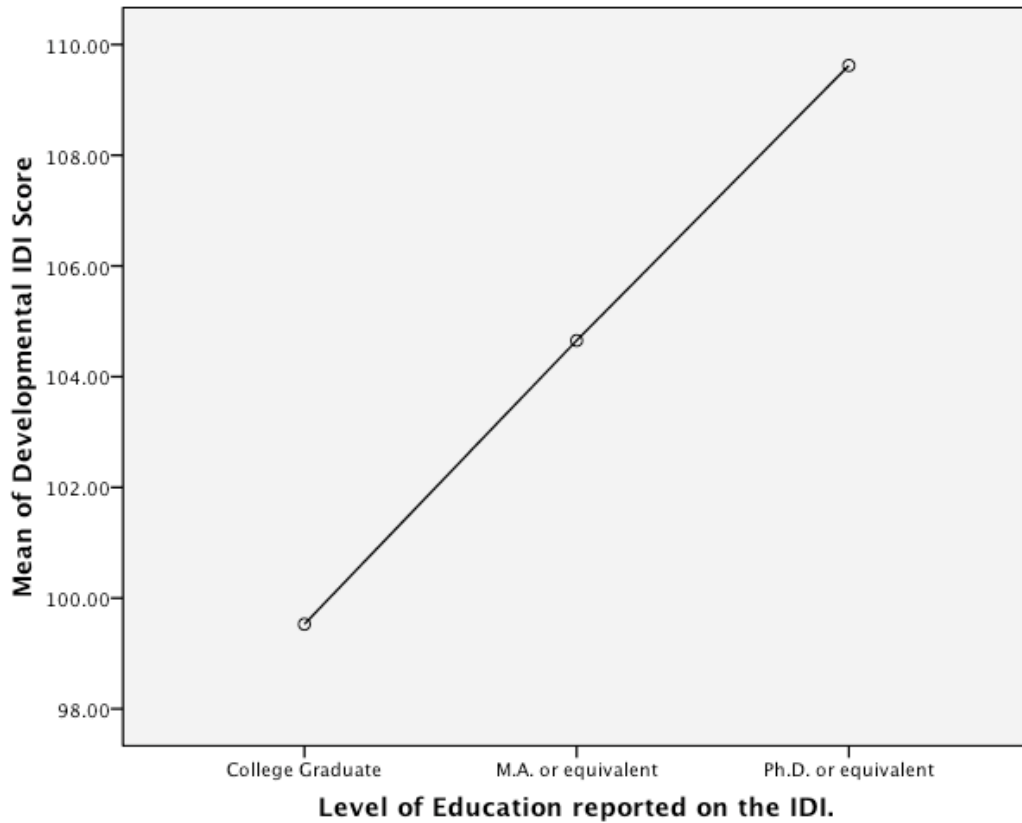


Level of Education.

The level of education of the participants contributed an additional one percent of the variance. This finding supports recent findings and adds to the body of literature contradicting the original research using the *Intercultural Development Inventory*, which reported no association between level of education and the *Intercultural Development*

Inventory. This finding, however appears to fit theory underlying the Developmental Model of Intercultural Sensitivity. Because the model conceptualizes intercultural sensitivity as a special form of cognitive complexity, it is reasonable to expect that advanced graduate study, when combined with other factors, would be consistent with the formation of more complex responses to cultural differences. Additional research is needed to explore why, both in the sample and in Hansel and Chen's (2008a) research, education and intercultural sensitivity are associated, while in other research studies (Hammer, et al., 2003) they were not.

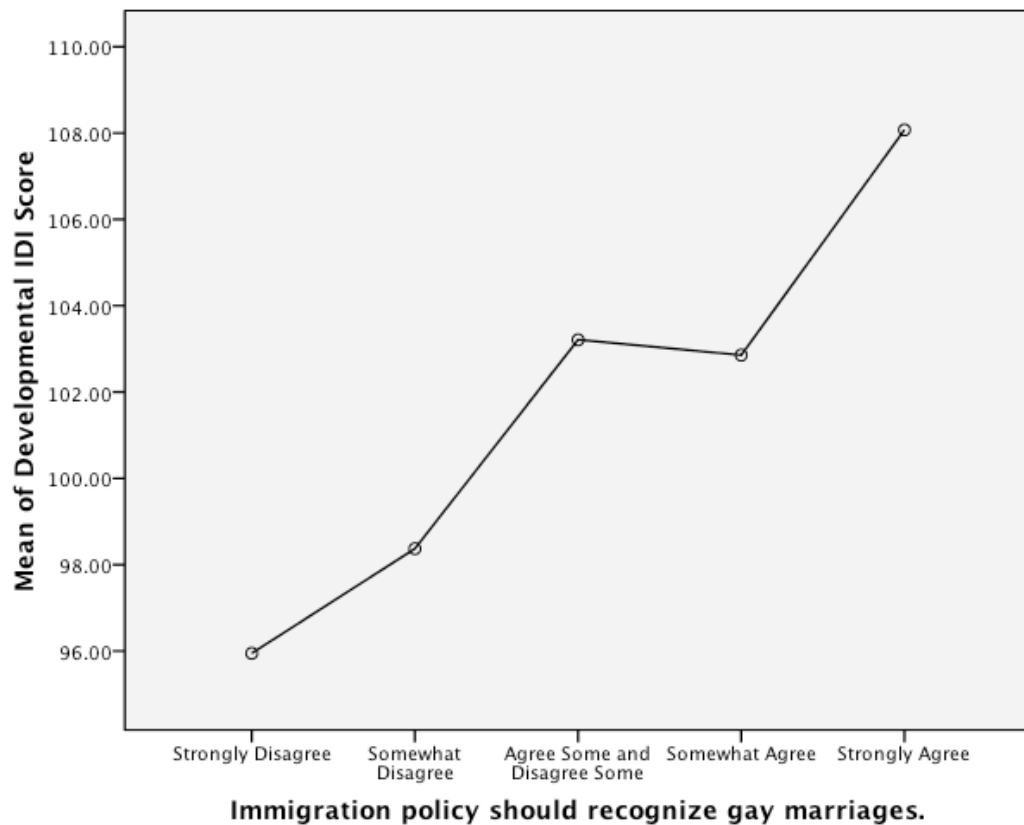
Figure 5.6 Developmental Scores by Level of Education



Support for Gay Marriage.

The finding that support for gay marriage is associated with intercultural sensitivity may indicate that those who are more interculturally sensitive may have a greater tendency to view gay and lesbian issues in cultural terms rather than in moral or religious terms. This finding supports a generalized theory of intercultural sensitivity such as Bennett's Developmental Model of Intercultural Sensitivity.

Figure 5.7 Relationship of Intercultural Sensitivity to Support for Gay Marriage

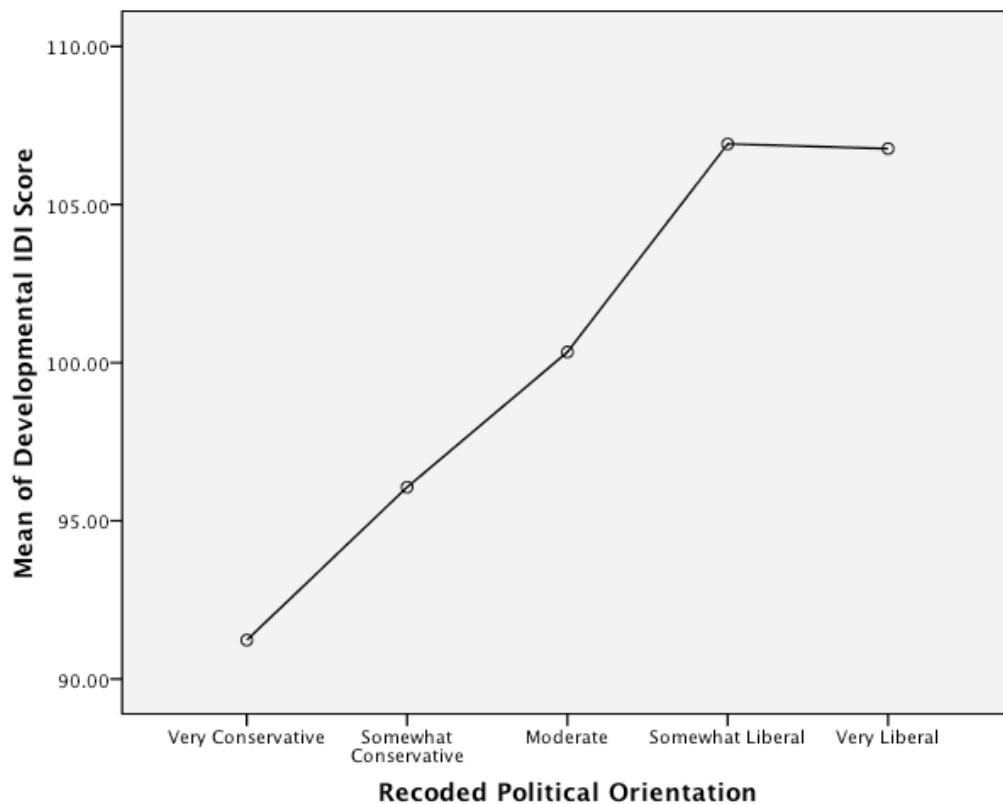


Political Orientation.

By far the most interesting finding is that political orientation accounts for the largest percentage (7%) of the variance in developmental scores on the *Intercultural*

Development Inventory. It should be confessed here that political orientation *per se* was not hypothesized to be associated with intercultural sensitivity—rather, it was felt that a number of other variables (support for gay marriage, a belief that foreign student advising is a form of peacemaking, or a belief that SEVIS is unfair) might be related to political orientation, and by including this variable explicitly it was thought that it could be controlled for.

Figure 5.8 Relationship of Intercultural Sensitivity to Political Orientation



A number of studies in the fields of political science, psychology, and more recently, in neuroscience, help explain the finding that political orientation is strongly associated with intercultural sensitivity. “Across dozens of behavioral studies, conservatives have been found to be more structured and persistent in their judgments”

while political liberals “report higher tolerance of ambiguity and complexity” (Amodio, Jost, Master, & Yee, 2007). Moreover, a meta-analysis of eighty-eight studies over twelve countries and more than twenty thousand participants confirmed that a number of psychological variables are associated with political conservatism (Jost, Glaser, Kruglanski, & Sulloway, 2003). Among these are several variables that are believed to have a strong negative association with intercultural sensitivity, including dogmatism (Yershova, et al., 2000), uncertainty avoidance (Gudykunst, 1998; Hammer, et al., 1998), and intolerance for ambiguity (Deardorff, 2004). In addition, political conservatism has a strong negative correlation with several variables that are believed to be positively associated with intercultural sensitivity, including integrative complexity (Yershova, et al., 2000) and openness to new experiences (Fahim, 2002).

Recent findings in the field of neuroscience also suggest that “a more conservative orientation is related to greater persistence in a habitual response pattern, despite signals that this response pattern should change” and that “liberalism (versus conservatism) is associated with greater neurocognitive sensitivity to cognitive conflict, beyond what was observed from behavioral performance alone” (Amodio, et al., 2007, p. 1247).

It is therefore possible or even likely that the variable political orientation, as measured in this dissertation study, was in fact capturing differing levels of these variables, particularly uncertainty avoidance and/or ambiguity tolerance. These variables, which appear to be common to liberal thinking and to higher levels of intercultural sensitivity, were not explicitly controlled for in the present study. Further study is needed

to partial out the influence that these variables may have on the relationship between political orientation and intercultural sensitivity.

Variables in the Final Regression Model of Perceived Scores

This section will explore the relationship of intercultural sensitivity with those variables found to be most closely associated with the perceived scores on the *Intercultural Development Inventory*.

Factors Associated with Perceived Scores of Intercultural Sensitivity

In order to test whether the system of score weighting that is employed to calculate developmental scores on the *Intercultural Development Inventory* affected the results of the regression analysis, the regression procedure was also run using the perceived (i.e., unweighted) scores reported on the instrument. Regression analysis using the Perceived (unweighted) IDI scores resulted in a regression model that is very similar to the regression model based on Developmental (weighted) IDI scores. The key differences between the findings on factors associated with these two measurements of intercultural sensitivity are as follows:

1. The regression on perceived scores is a slightly better predictor of intercultural sensitivity than the regression on developmental scores (adjusted R^2 14.4% versus adjusted R^2 14.0%).
2. Support for gay marriage is a predictor of developmental scores but not of perceived scores.
3. Study abroad in high school is a predictor of perceived scores but not of developmental scores.

Variables not Associated with Intercultural Sensitivity

Because only five of the hypothesized twenty-three variables were associated with intercultural sensitivity in this study, it is appropriate to examine some of those variables that were not found to have a significant association. In some ways, the variables that were excluded from the final regression model are even more interesting than the variables that were included. Among the most intriguing finding is that not a single variable describing the various types of intercultural experience was found to have an association with intercultural sensitivity as measured by developmental scores on the *Intercultural Development Inventory*. This finding is in sharp contrast with previous findings using the *Intercultural Development Inventory*. If intercultural sensitivity is not related to intercultural experience, the foundations of international educational exchange can be called into question. The primary rationale for promoting study abroad experiences among college students is the unfailing belief that such experiences will ultimately produce students who are better able to understand the multicultural world in which we live. The findings presented here strongly challenge that assumption.

Other findings of note include the finding that gender is not associated with developmental scores on the *Intercultural Development Inventory* after the other variables are taken into account through regression analysis. This finding supports earlier findings (Hammer, 1999) but does not support the later contradictory findings that women tend to score higher on the *Intercultural Development Inventory* (Altshuler, et al., 2003; Hansel & Chen, 2008b). Additional research will be needed to explore this discrepancy of findings with respect to gender.

As was described in Chapter Three, in order to reduce the number of variables to be examined through regression analysis, certain variables were eliminated because they showed no correlation to developmental scores on the *Intercultural Development Inventory*. Although participants were not asked specifically about their fluency in a second language, the finding that an academic major in a foreign language was not correlated with intercultural sensitivity suggests that second language fluency also may not be correlated with intercultural sensitivity. Future studies will be needed to explore this question.

Conclusion

This chapter has summarized and discussed the findings related to intercultural sensitivity of the sample of foreign student advisors in this study, as well as the factors associated with intercultural sensitivity, as measured by the *Intercultural Development Inventory*. The major findings are that seventy-five percent of foreign student advisors who participated in this study view cultural differences ethnocentrically. In addition, it was found that a liberal political orientation, longevity in the profession, the study of intercultural relations, support for gay marriage, and level of education are significantly associated with intercultural sensitivity as measured by the *Intercultural Development Inventory*. Finally, the research identified no association between intercultural sensitivity and the type or duration of intercultural experience.

The final chapter will present a summary of this dissertation research, conclusions, and recommendations for future studies.

Chapter 6. Summary, Conclusions, and Implications

This research had three distinct purposes. The first purpose was to provide an update on the state of the profession of foreign student advising. The second purpose was to assess the level of intercultural sensitivity in a sample of foreign student advisors. The third purpose was to identify factors that are associated with intercultural sensitivity. These three purposes were addressed in the research questions set forth in Chapter One of this dissertation:

- 1) What are the educational backgrounds, the types and duration of intercultural experiences, political and religious identification, job satisfaction, attitudes toward the Student Exchange Visitor Information System, idealism, and social attitudes of a sample of U.S.-based foreign student advisors?
- 2) What is the level of intercultural sensitivity among of a sample of U.S.-based foreign student advisors?
- 3) What is the relative strength of the relationship, if any, between intercultural sensitivity and select demographic characteristics, professional characteristics, educational backgrounds, and intercultural experiences of U.S.-based foreign student advisors?

Research Procedures

The research methodology entailed a correlational design, employing a cross-sectional survey methodology utilizing two instruments. The first instrument was an original online survey developed by the researcher administered through SurveyMonkey.com to obtain the geographic distribution of respondents, institutional characteristics (including enrollment, staffing, Carnegie classification, religious control, and reporting lines),

demographic characteristics, education backgrounds and intercultural experiences, professional characteristics, and professional opinions of the sample of foreign student advisors in this study. The second instrument used in this dissertation study was the on-line version of the *Intercultural Development Inventory (IDI)* (Hammer, 1999; Hammer & Bennett, 1998; Hammer, et al., 2003).

Email invitations were sent to all U.S.-based participants in NAFSA's International Student Advising Network (N=1,362). Due to the expense involved in administering the proprietary *Intercultural Development Inventory* (currently \$10.00 per response) participation was limited to three hundred respondents, resulting in a twenty-two percent response rate. Responses were collected during a five-week period from mid-December 2008 through mid-January, 2009.

Statistical analyses were performed using SPSS (v.16). Descriptive statistics were used to analyze the results of the survey item responses and the scores on the *Intercultural Development Inventory*. Specifically, descriptive statistics were employed to determine the range, median, mean and standard deviations of the Perceived Scores, Developmental Scores, and the sub-scores on each subscale, (e.g. Denial/Defense, Reversal, Minimization, Acceptance/Adaptation, and Encapsulated Marginality). Multiple linear regression using stepwise entry was employed to examine the associations between developmental scores on the *Intercultural Development Inventory* and the independent variables generated by the responses on the survey instrument.

Findings

Based on the data collected and analyzed in this research study, the following key findings were identified.

Finding One: Foreign Student Advisors in this Sample are Highly Satisfied

The findings in this study do not support a long-term trend of dissatisfaction with the foreign student advising profession initially identified after the implementation of the Student Exchange Visitor Information System (SEVIS). More than two-thirds of respondents indicated that they are highly satisfied with their positions.

Finding Two: Recent High Turnover in Foreign Student Advising

There has been a large turnover in foreign student advising during the past six years, with nearly half of the respondents reporting entry into the field during that timeframe. This time period was identified to differentiate between those who began foreign student advising prior to the implementation of the Student Exchange Visitor information System and those who entered the field following its implementation. Nearly one-third of respondents indicated an intention to leave the field, and newer foreign student advisors are more likely to contemplate leaving than are veteran FSAs, indicating that there may continue to be a high rate of turnover.

Finding Three: Foreign Student Advising is Increasingly Feminized

This study suggests that the field of foreign student advising has shifted from a male-dominated one to a field in which the vast majority of its members are women. However, women are paid significantly less than men at nearly every level, and women are disproportionately underrepresented in the highest position in the field, the chief international education administrator.

Finding Four: Ethnocentrism is the Dominant Paradigm of Foreign Student Advisors
More than three quarters of the sample population view cultural differences from an ethnocentric worldview. Developmental scores on the *Intercultural Development Inventory* indicate that while less than one percent of the sample are in the theoretical position of Denial, twelve percent are in Defense and more than sixty percent are in Minimization, meaning that they view cultural differences primarily as unimportant. Just over twenty-five percent view cultural differences ethnorelatively, including twenty percent who are in Acceptance and five percent in the developmental position of Adaptation.

Finding Six: Political Orientation is Significantly Associated with Intercultural Sensitivity
Political conservatives are much more likely to have both lower developmental scores on the Intercultural Development Inventory, and they tend to have a larger gap between their developmental and perceived scores than were respondents who identified themselves as liberal.

Finding Seven: Longevity in the Foreign Student Advising Profession is Significantly Associated with Intercultural Sensitivity
Working as a foreign student advisor provides daily opportunities to interact with students from many different cultures, and provides a rich set of experiences from which to develop increasingly sophisticated ways to think about other cultures and to interact with people from those cultures.

Finding Eight: Academic Preparation in the Field(s) of Intercultural Relations is Significantly Associated with Higher Intercultural Sensitivity

Academic study in the field of intercultural relations accounts for an additional roughly two percent of the variance in developmental *Intercultural Development Inventory* scores. This finding suggests that education (and/or training) about cultural differences may assist some learners in developing more complex ways of understanding and interacting with people from different cultures.

Finding Nine: Higher Degree Attainment is Significantly Associated with Higher Levels of Intercultural Sensitivity

Advanced graduate study appears to be consistent with the formation of more complex responses to cultural differences. This finding supports the theory underlying the Developmental Model of Intercultural Sensitivity, which conceptualizes intercultural sensitivity as a special form of cognitive complexity.

Finding Ten: Support for Gay Marriage is Significantly Associated with Increased Intercultural Sensitivity

This finding supports a generalized theory of intercultural sensitivity, such as Bennett's Developmental Model of Intercultural Sensitivity. In addition, this finding may indicate that those who are more interculturally sensitive tend to view gay and lesbian issues in cultural terms rather than in moral or religious terms. This finding further reinforces the conceptualization of intercultural sensitivity as a form of cognitive complexity; a more complex cognitive framework is consistent with the acceptance of variations of traditional family structures, including gay and lesbian marriages.

Finding Eleven: There is no Significant Association Between the Types and Duration of Intercultural Experiences and Intercultural Sensitivity

The findings presented here strongly challenge the assumption that intercultural experiences results in a greater ability to interact effectively with other cultures. This finding lends support to arguments that facilitation of intercultural experiences and not the experiences themselves may be more critical to the development of an intercultural perspective.

Finding Twelve: Religion and Religiosity are not Significantly Associated with Intercultural Sensitivity

Despite correlations in the data between certain religious categories and intercultural sensitivity, regression analysis clearly demonstrated that this correlation is nonsignificant once the effects of other variables are partialled out.

Finding Thirteen: Gender is not Significantly Associated with Intercultural Sensitivity

This finding further supports previous research showing that there is no significant relationship between gender and intercultural sensitivity.

Finding Fourteen: Ethnicity is not significantly associated with intercultural sensitivity

This finding further supports previous research showing that there is no significant relationship between ethnicity and intercultural sensitivity.

Implications

The findings of this research study will have several implications, which are discussed in this section.

Turnover in Foreign Student Advising Poses Serious Challenges

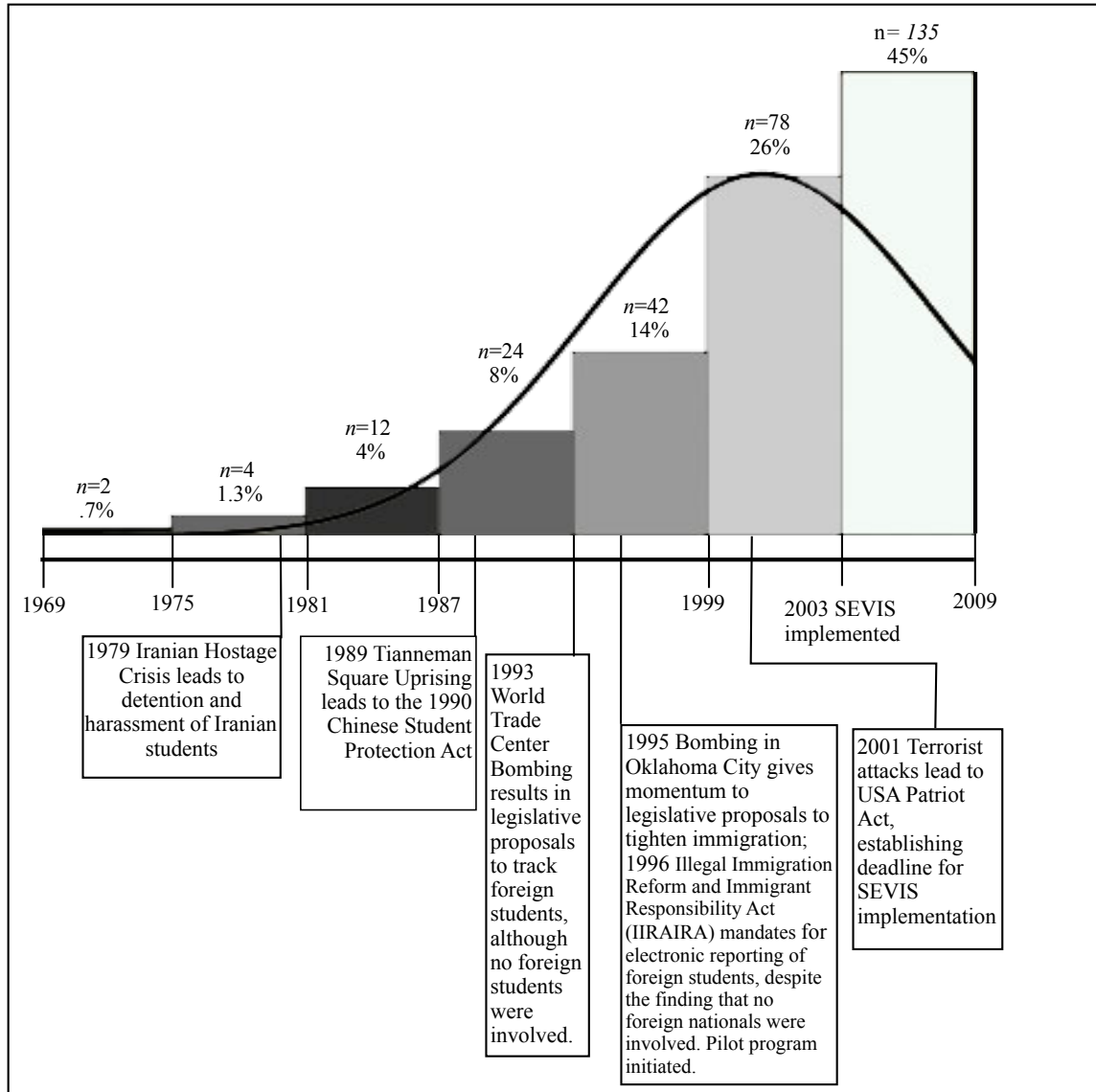
Despite the reported high rate of satisfaction, nearly a third of respondents in this study indicated that they are likely to leave the profession of foreign student advising. More significantly, recent high turnover has had a dramatic impact on the collective memory of the profession.

Figure 6.1 illustrates the years of experience of the sample of foreign student advisors and positions their calculated dates of entry into the profession in six-year increments, along a timeline of foreign policy events that had significant impacts on the profession of foreign student advising, which was introduced in Chapter One. As the figure illustrates, the vast majority ($n=255$; 85.9%) of foreign student advisors in this sample entered the field in 1993 or later. This means that most foreign student advisors in the sample had no experience in the profession prior to first major terrorist attack inside the United States.

As those foreign student advisors who remember the profession before SEVIS continue to leave the field, the profession will lose more than just experience and historical context. The findings in Chapter Four suggested that newer foreign student advisors are significantly less idealistic than those who began prior to 2003. Although this may be developmental, in which case it could be expected that younger FSAs will become more idealistic as they age, it seems more likely that there is a generational difference—either younger people in general are less idealistic or, perhaps more likely, foreign student advising is attracting less idealistic people than it used to. If this is indeed the case, it will likely change the nature of foreign student advising. As those foreign student advisors with no experience of the profession before it became part of immigration enforcement advance to leadership positions, a mentality of enforcement

may very well come to dominate the field. Steps should be taken, therefore, to retain experienced foreign student advisors and to establish a dialogue on the values of the profession.

Figure 6.1 Years of Experience and Foreign Policy Crises



The Need to Establish Minimum Education Requirements

As was noted in Chapter Two, there is no common curriculum to prepare foreign student advisors. Althen (1998) noted that despite many efforts to professionalize the field, the increasing role of immigration regulations in the work of foreign student advisors has

slowed the recognition of foreign student advising as a profession. He observed that, “anyone can become a foreign student adviser without having to demonstrate any competence or skills.” The research findings illustrate this statement. Fewer than one-fifth of foreign student advisors who participated in this study had a degree in intercultural relations, which was the only academic major found to be significantly associated with intercultural sensitivity. In addition, the finding that holding an advanced degree is also significantly associated with intercultural sensitivity, suggests that a graduate degree in intercultural relations should become the standard credential for entry into the field. Because this is unlikely for the foreseeable future, graduate programs in student affairs (the most common field of study in the sample), should include one or more intercultural relations courses. This is especially fitting and important, as student affairs administrators have long considered foreign student advising to be a subspecialty within the student affairs profession.

This finding highlights also the fact that foreign student advising has not yet reached the status of a full profession; in particular, there is no clear path for entry into the field, no continuing education requirements, and most significantly, the members themselves do not define the minimum qualifications for entry into the field and advancement within it. The profession, through its professional association, should advance toward that goal by requiring that its Professional Development Program become mandatory, particularly with respect to its intercultural workshops. In addition, NAFSA should review its curricula for intercultural training programs, and refine them to explicitly address the developmental needs of the membership.

NAFSA and the profession must go even further to ensure that senior campus administrators who oversee foreign student services understand the importance of intercultural sensitivity. If those administrators do not understand what it is and why it is important, prospective foreign student advisors will neither be recruited nor screened effectively.

Gender Discrimination in Foreign Student Advising Must Be Addressed

Foreign student advising has gone from a male occupation to one that is overwhelmingly female, yet the data suggest that women are underrepresented in the highest leadership positions and lag behind men in pay at nearly every level. There is a clear need for an examination of hiring and compensation practices in the profession.

Intercultural Experiences Cannot be Used as a Proxy for Intercultural Sensitivity

Advertised minimum qualifications for foreign student advisors position often include foreign language fluency and international experience either as requirements or preferred qualifications. This research suggests that neither should be used as a proxy for a sufficient level of intercultural sensitivity.

Assumptions and Limitations of Findings on Intercultural Sensitivity

The findings and discussion from this study about intercultural sensitivity have rested on two significant assumptions. The first assumption is that the Developmental Model of Intercultural Sensitivity reasonably describes the progression that people make from comparatively simple frameworks for understanding cultural differences to increasingly sophisticated cognitive structures for interpreting and effectively interacting with other people with differing cultural backgrounds. The second assumption is that the

Intercultural Development Inventory developmental scores accurately represent the primary theoretical positions posited by the Developmental Model of Intercultural Sensitivity. These assumptions are well supported by both theoretical and empirical research, but nonetheless it is prudent to consider the data from the perspective that these assumptions are not definitively proven. This section will examine key findings from this research study with a more critical view toward the theoretical model and the instrument.

Limitations in Interpretation of Results

No single research study can examine every aspect of its topic; research necessarily involves certain trade-offs, including methodology, choices, sampling, measurement, and scope. This section will explore the effect of some of those decisions on the outcomes from this dissertation.

Although it has been argued in this dissertation that there is evidence that *some* foreign student advisors have at times acted in ways that appear to reflect an ethnocentric worldview, there does not seem to be evidence to suggest that ethnocentrism is as prevalent as this study's findings suggest. The appropriateness of the weighting scheme used in the IDIv.2 described above may have resulted in an underestimation of the intercultural sensitivity of foreign student advisors. The major finding in this study, based on the *Intercultural Development Inventory* developmental scores—that seventy-five percent of foreign student advisors who participated in this study are ethnocentric in their primary orientation toward cultural differences—will need to be studied further, using other methods and instruments, before a definitive conclusion can be reached.

The response rate for this study was pre-determined to be just twenty-two percent, as a result of the sample size limitation imposed by the expense involved in administering

the proprietary *Intercultural Development Inventory*. Therefore caution should be used in generalizing the findings of this study.

This study identified a combination of factors that are collectively associated with intercultural sensitivity as measured by the *Intercultural Development Inventory*. Taken together, these factors—political orientation, longevity in foreign student advising, study of intercultural relations, advanced graduate study, and support for gay marriage—account for just fourteen percent of the variance in developmental scores. As such, caution must be applied in using any or all of these factors as proxies for intercultural sensitivity.

Finally, this research strongly suggests that duration of intercultural experience is not directly associated with intercultural sensitivity, and furthermore, none of seven distinct types of intercultural experience (high school study abroad, college student abroad, host family experience, intercultural marriage, living abroad during childhood, being a foreign student in the U.S., and employment in a foreign country) were associated with intercultural sensitivity. Nonetheless, these categories of intercultural experience may still have been too crude to identify any association between a particular type of experience and intercultural sensitivity—for example, not all study abroad experiences provide similar levels of cultural immersion or support for the facilitation of learning based upon the intercultural experiences.

Suggestions for Future Research

As noted above, the developmental scores on the *Intercultural Development Inventory* may reflect an underestimation of intercultural sensitivity. A more comprehensive study with multiple measures would be able to address this question. In particular, it has been

argued (Deardorff, 2004) that quantitative assessment instruments such as the *Intercultural Development Inventory* cannot capture the full range of competencies associated with intercultural sensitivity. In addition to other quantitative instruments, future research should involve qualitative elements, whether case-method, ethnographic observation, or structured interviews to further investigate intercultural sensitivity of foreign student advisors.

Second, a large-scale study should examine the issues of gender stratification and pay equity in foreign student advising. Because this study relied on optional reporting of salary information, the number of cases did not warrant a fuller statistical examination of salary inequity. Because the vast majority of colleges and universities in the United States are nonprofit, salaries of their employees are technically a matter of public record. It is therefore possible to design a study that does not rely on self-disclosure of salary information.

Third, a careful examination should be made of the range of intercultural experiences people may have had. It is possible to develop more refined taxonomy of such experiences. In particular, study abroad experiences may be categorized for the degree of cultural immersion and the types of facilitation (pre-departure orientation, during the experience, and re-entry orientation) to identify whether variations in these experiences are associated with intercultural sensitivity. In addition, future quantitative inquiries into intercultural sensitivity of foreign student advisors should take advantage of the helpful inclinations of foreign student advisors, many of whom are willing to participate in such research studies. Therefore future studies should use larger sample sizes in order to assure adequate generalizability.

Conclusions

This dissertation study has explored the current state of foreign student advising in the United States, the levels of intercultural sensitivity of U.S.-based foreign student advisors, and factors associated with intercultural sensitivity.

The major findings of this study are as follows:

1. A large majority of foreign student advisors in the sample operate from an ethnocentric worldview.
2. Intercultural sensitivity is most significantly associated with political orientation, longevity in foreign student advising, study of intercultural relations, educational attainment, and support for gay marriage.
3. Intercultural sensitivity is not associated with intercultural experience, foreign language study, religious beliefs, ethnicity, or gender.
4. There has been a recent high rate of turnover in foreign student advising.
5. The vast majority of foreign student advisors in the sample are European American and female.
6. Women are underpaid compared with men and women are proportionately underrepresented at the highest levels of the profession.

Despite the findings of this dissertation with respect to factors associated with intercultural sensitivity, more than eighty-five percent of the variance was unexplained. To a large degree, intercultural sensitivity remains a certain *je ne sais quoi*—“I don’t know what,” but this research has brought us closer to an understanding of this critical component of effective foreign student advising.

Appendix A - RECRUITMENT MATERIAL

Survey Announcement

From: ISTAnetwork@nafsa.org
Date: December 10, 2008 3:15:52 PM EST
To: Network Subscribers <ISTAnetwork@nafsa.org>
Subject: **Participate in Landmark ISTA Survey**

Dear ISTA Network Subscriber,

In the next few days, you will be receiving an e-mail from Jef Davis (jef.davis@bc.edu), inviting you to participate in a survey to learn about the attitudes and other characteristics of foreign student advisors and to gain insight into those characteristics associated with intercultural sensitivity.

Jef is currently the Director of the Center for International Studies and Programs at Youngstown State University, and is doing his Ph.D. work at Boston College under the auspices of Dr. Phil Altbach, one of the most respected academic researchers in international higher education. NAFSA's International Student and Scholar Services Knowledge Community leadership is very interested in the results of this survey, and the survey results will be incorporated into new practice resources later this year.

We urge you to participate in this landmark survey. To be statistically valid, the survey will require a high return rate among this Network's subscribers. You need not be a NAFSA member to take the survey.

On behalf of your colleagues throughout the field of student and scholar advising, thanks in advance for setting aside time to respond to Jef Davis' survey.

Sincerely,

Robert Stableski
Senior Adviser, Planning and Service Development
NAFSA: Association of International Educators
roberts@nafsa.org

This message was sent by NAFSA's International Student Advising (ISTA) Professional Network. To unsubscribe, go to <http://www.nafsa.org/ISTAnetwork>.

Sample Invitation

To: FirstName LastName

From: Jef Davis, Director of International Studies & Programs
Youngstown State University

Dear FirstName,

Earlier this week, you were sent an email from Bob Stableski, Senior Adviser at NAFSA: Association of International Educators, regarding a research project I am conducting about the profession of foreign student advising in the United States. I am writing to request your participation in this research study, which I am conducting in connection with my doctoral dissertation for the Ph.D. degree from Boston College under the supervision Dr. Philip Altbach, director of the Center for International Higher Education at BC.

As a long-time member of NAFSA and the foreign student advising community, I have long been curious about how colleagues in the profession develop the intercultural sensitivity necessary to be successful FSAs. The purpose of this study is to learn about the attitudes and other characteristics of foreign student advisors, and to gain insight into those characteristics associated with intercultural sensitivity. Because of the statistical procedures involved, a very high response rate is critical to the successful completion of the study.

By agreeing to participate in this study, you will consent to doing the following things:

- Complete an online survey.
- Complete the online version of the Intercultural Development Inventory (IDI).

Each instrument is expected to take approximately 15–20 minutes; they do not need to be completed at the same time. All participants who complete the study will receive a summary of the research findings, and should they so desire, their Individual Intercultural Development Inventory profiles. There is no cost to you to participate in this research study.

Confidentiality:

Your responses will be kept in the strictest confidence. No publication of the results of this study will include any information that will make it possible to identify the participants.

Contacts and Questions:

For questions or more information concerning this research you may contact me at [REDACTED]-[REDACTED] or by e-mail at jef.davis@bc.edu.

This research study has been approved by the Boston College Institutional Review Board. If you have any questions about your rights as a research subject, you may contact the Director of the Boston College Office for Human Research Participant Protection at (617) 552-4778, or by e-mail at irb@bc.edu.

Sincerely,

Jef Davis

Here is a link to the survey:

[http://www.surveymonkey.com/s.aspx?sm=\[uniquesurveyid\]](http://www.surveymonkey.com/s.aspx?sm=[uniquesurveyid])

This link is uniquely tied to this survey and your email address. Please do not forward this message.

At the end of the survey you will find a link to the online version of the *Intercultural Development Inventory*. Your Username and password for the IDI will be activated automatically upon completion of the first survey;

Username: 0254-FSA [REDACTED];

Password: [REDACTED]

Thank you for your participation!

Please note: If you do not wish to receive further emails from us, please click the link below, and you will be automatically removed from our mailing list.

[http://www.surveymonkey.com/optout.aspx?sm=\[unique_opt-out-link\]](http://www.surveymonkey.com/optout.aspx?sm=[unique_opt-out-link])

Informed Consent

[SURVEY PREVIEW MODE] Foreign Student Advising Survey

http://www.surveymonkey.com/s.aspx?PREVIEW_MODE=DO_NOT_USE_THIS_LINK_FOR_COLLECTION&sm=y\☆

Foreign Student Advising Survey

1. Informed Consent for Participation in Research Study

8%

Informed Consent for Participation in the Research Study Characteristics and Intercultural Sensitivity of U.S.-based Foreign Student Advisors

Boston College Lynch School of Education
Introduction
You are being asked to be in a research study of intercultural sensitivity of U.S. Foreign Student Advisors. You were selected as a possible participant because you are a member of NAFSA's International Student Advising Network. We ask that you read this form and ask any questions that you may have before agreeing to be in the study.

Purpose of Study:
The purpose of this study is to learn about the attitudes and other characteristics of levels of foreign student advisors, and to gain insight into intercultural sensitivity as measured by the Intercultural Development Inventory examine the characteristics associated with intercultural sensitivity of foreign student advisors in the United States. Participants in this study are members of NAFSA's International Student Advising Network.

Description of the Study Procedures:
If you agree to be in this study, you will be asked to do the following things:
• Complete and on-line survey.
• Complete the online version of the Intercultural Development Inventory (IDI).
Each instrument is expected to take approximately 20 minutes; they do not need to be completed at the same time, or even on the same day.

Risks/Discomforts of Being in the Study:
There are no reasonable foreseeable (or expected) risks associated with participating in this study.

Benefits of Being in the Study:
• All participants will receive a summary of the research findings.
• Participants will receive, should they so desire, their Individual IDI profiles.

Voluntary Participation/Withdrawal:
Your participation is voluntary, and you will not receive any monetary compensation for participating. You are free to withdraw at any time, for whatever reason. There is no penalty or loss of benefits for not taking part or for stopping your participation. There is no cost to you to participate in this research study.

Confidentiality:
• The records of this study will be kept private. In any sort of report that may be published will not include any information that will make it possible to identify a participant. Research records will be kept in a locked file.
• All electronic information will be coded and secured using a password protected file.
• Access to the records will be limited to the researcher; however, please note that regulatory agencies, and the Institutional Review Board and internal Boston College auditors may review the research records. In addition, please note if you elect to provide your name (which is optional) while completing the Intercultural Development Inventory, staff of the Intercultural Communication Institute will have access to your responses on that instrument.

Contacts and Questions:
• The researcher conducting this study is Jef Davis. For questions or more information concerning this research you may contact him at 330-651-8772 or by e-mail at jef.davis@bc.edu..
• If you have any questions about your rights as a research subject, you may contact: Director, Office for Human Research Participant Protection, Boston College at (617) 552-4778, or irb@bc.edu

*** 1. After reading the above statement, are you willing to participate in this study?**

Yes, I consent to participate in this study.

Next >>

Done

Appendix B - SURVEY OF FOREIGN STUDENT ADVISORS

Foreign Student Advisor Survey

1. Institutional Characteristics

1. My institution's Carnegie Classification is:

- Associate's College
- Doctoral extensive University
- Master's College or University (awards more than at least 50 master's degrees and fewer than 20 doctoral degrees per year.)
- Baccalaureate College
- Special Focus Institution (Bible College, Vocational, etc.; PLEASE SPECIFY BELOW).
- Tribal College
- Other (PLEASE SPECIFY BELOW).

Special Focus or Other (please specify)

2. I would describe my institution as:

- Public
- Private, with no religious influence
- Having a weak or nominal religious influence
- Having a strong religious influence

Other (please specify)

3. Approximately how many TOTAL students does your institution enroll on a full-time basis?

4. Approximately how many TOTAL foreign (F & J) students does your institution enroll?

Foreign Student Advisor Survey

2. Your Position

1. What is your working TITLE at your institution?

- International Student Advisor or Foreign Student Advisor
- Assistant or Associate Director, International or Foreign Student Programs
- Director, International or Foreign Student Programs
- Coordinator, International or Foreign Student Programs
- Director of International Education or equivalent
- Other (please specify)

2. Which of the following BEST describes the FUNCTIONS of your current position?

- Foreign Student Advisor or International Student Advisor
- Assistant or Associate Director of Foreign Student programs/services or International Student programs/services
- SEVIS Coordinator/Technical support
- Director of Foreign Student programs/services or International Student programs/services
- Chief International Education Administrator
- Other (please specify)

3. What percentage of your employment is devoted to foreign student advising and directly related duties?

- 25% or less
- 26%–49%
- 50%–75%
- 76%–Full-time

How many staff members on your campus are responsible for advising international students and scholars on immigration regulations? (please specify)

Foreign Student Advisor Survey

4. In addition to foreign student advising, please indicate any additional responsibilities of your position (check all that apply)

- Teaching faculty
- Admissions
- Credentials Evaluation
- Study Abroad
- ESL teaching
- administration
- student affairs (please specify below)
- Specify above choices or Other (please specify)

5. To which office does Foreign International Student Services report at your institution?

- Dean or VP of student affairs
- Director of Multicultural Student Affairs
- Director of Admissions or Enrollment
- Provost or chief academic officer
- Chief International Education Administrator
- Dean or Director of Graduate Student Services
- Dean or Director Continuing Education
- Other (please specify)

Foreign Student Advisor Survey

3. Background

*** 1. How many years experience do you have as a Foreign Student Advisor?**

2. Which of the following intercultural experiences have you had? (please check all that apply).

	less than 3 months	3-6 months	6 months- 1 year	1-2 years	2-5 years	5-10 years	more than 10 years
employment outside the U.S.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Host Family for International Exchange Student (s)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
intercultural marriage or domestic partnership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
international student in the U.S.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Spent formative years outside my passport country due to my parents' career (Global Nomad/Third Culture Kid)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
study abroad in College	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
study abroad in High School	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. Which of the following BEST describes the PRIMARY ethnic or racial identity YOU believe others ascribe to you?

- People see me as someone of Latino/Latina descent
- People see me as someone of African descent
- People see me as someone of East Asian descent
- People see me as someone of South Asian descent
- People see me as someone of Middle Eastern descent
- People see me as someone of European descent
- People see me as someone of American Indian, Native American, or Pacific Islander descent
- Other or Multiracial/Multiethnic (Please specify)

Foreign Student Advisor Survey

4. Foreign Student Advising Survey- Politics

1. How would you describe your political beliefs?

- very conservative
- somewhat conservative
- neither conservative nor liberal
- liberal
- very liberal
- prefer not to respond
- Other (please specify)

2. How important are your political beliefs to you in your work as a Foreign Student Advisor?

- Very important
- important
- neither important nor unimportant
- not important
- not at all important or irrelevant
- prefer not to respond

Comment (optional)

Foreign Student Advisor Survey

5. Religion

1. What is your primary religious affiliation?

- Protestant Christian
- Roman Catholic
- Eastern Orthodox
- Jewish
- Muslim
- Hindu
- Sikh
- Buddhist
- None
- Other (please specify)

2. Would you describe your religious faith as conservative, moderate, or liberal?

- Conservative
- Moderate
- Liberal
- Prefer not to respond
- Not applicable

Comment (optional)

Foreign Student Advisor Survey

3. How important is your religious faith in your life in your life?

- Very important
- Important
- Neither important nor unimportant
- Not important
- Not at all important or irrelevant
- Prefer not to respond

Comment (optional)

4. How important is your faith in your work as a Foreign Student Advisor?

- Very important
- Important
- Neither important nor unimportant
- Not important
- Not at all important or irrelevant
- Prefer not to respond

Comment (optional)

Foreign Student Advisor Survey

6. NAFSA

Please indicate the extent to which you agree or disagree with the following s

1. Please indicate the extent to which you agree or disagree with the following statements:

	Disagree	disagree somewhat more than agree	agree some and disagree some	agree somewhat more than disagree	Agree	Prefer not to respond
NAFSA goes too far in pushing for a social political agenda not strictly related to international educational exchange.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Foreign Student Advising is my way of contributing to world peace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment (optional)

2. What is your NAFSA region? (please specify)

- Region I (Alaska, Idaho, Oregon, Washington)
- Region II (Arizona, Colorado, Kansas, Montana, Nebraska, New Mexico, Wyoming, Utah)
- Region III (Arkansas, Louisiana, Oklahoma, Texas)
- Region IV (Iowa, Minnesota, Missouri, North Dakota, South Dakota)
- Region V (Illinois, Michigan, Wisconsin)
- Region VI (Indiana, Kentucky, Ohio)
- Region VII (Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, Puerto Rico , U.S. Virgin Islands)
- Region VIII (Delaware, District of Columbia, Maryland, Pennsylvania, Virginia, West Virginia)
- Region X (New Jersey, New York)
- Region XI (Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont)
- Region XII (California, Hawaii, Nevada)
- OSEAS/Other (please specify)

Foreign Student Advisor Survey

7. F-1 Regulations

Please indicate the extent to which you agree or disagree with the following statements:

1. Please indicate the extent to which you agree or disagree with the following statements:

	Disagree	disagree somewhat more than agree	agree some and disagree some	agree somewhat more than disagree	Agree	Prefer Not to Respond
Given the current security climate, the immigration regulations affecting international students and scholars are appropriate.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Given the current security climate, keeping track of foreign students and reporting those who violate their enrollment requirements is an appropriate role for foreign student advisors.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
SEVIS unfairly targets international students and scholars for greater scrutiny than other nonimmigrants.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have difficulty reconciling my obligation to report students who under-enroll with my obligation to assist foreign students.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Comment (optional)	<input type="text"/>					

Foreign Student Advisor Survey

8. Opinions

To what extent do you agree or disagree with the following statements?

1. Please indicate the extent to which you agree or disagree with the following statements.

	Disagree	Disagree somewhat more than agree	Agree some and disagree some	Agree somewhat more than disagree	Agree	Prefer not to respond
Immigration policy should be changed to encourage international students to remain in the U.S. permanently after they complete their educational objectives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immigration policy should be changed to encourage international students to return to their home countries after they complete their educational objectives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immigration policy should be changed to make it easier for relatives of immigrants and citizens to immigrate to the United States.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immigration policy should be changed to make it easier for skilled workers to come to the United States.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immigration policy should be changed to discourage international students to remain in the United States after graduation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Immigration policy should be changed to accord gays and lesbians equal rights, including the right to marry a same-sex partner and to have that marriage recognized under immigration law.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment (optional)

Foreign Student Advisor Survey

9. Satisfaction

Please indicate the extent to which you agree or disagree with the following statements:

1. Please indicate the extent to which you agree or disagree with the following statements:

	Disagree	disagree somewhat more than agree	agree some and disagree some	agree somewhat more than disagree	Agree
I enjoy working in foreign student advising.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Foreign student advising is less rewarding as a profession since the implementation of SEVIS.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am committed to the profession of foreign student advising.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment (optional)

2. By 2010 (two years from today) how likely are you to:

	Very Likely				Very Unlikely	N/A
leave Foreign Student Advising for another profession within higher education?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
leave Foreign Student Advising for another profession outside of higher education?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment (optional)

3. Job Satisfaction

	Low Satisfaction				High Satisfaction
Please indicate your level of satisfaction with respect to your job on campus.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment (optional)

Foreign Student Advisor Survey

4. Compared to my peers of similar experience and skills, my salary compensation is fair.

- Disagree
- disagree somewhat more than agree
- agree some and disagree some
- agree somewhat more than disagree
- Agree

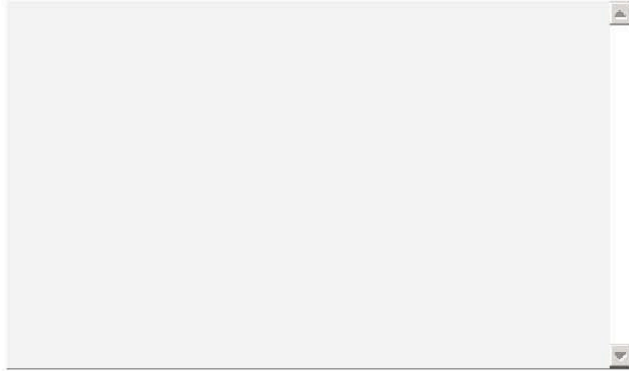
Other (please specify)

5. What is your current annual salary (or full-time equivalent, if part-time) for your foreign student advising duties?

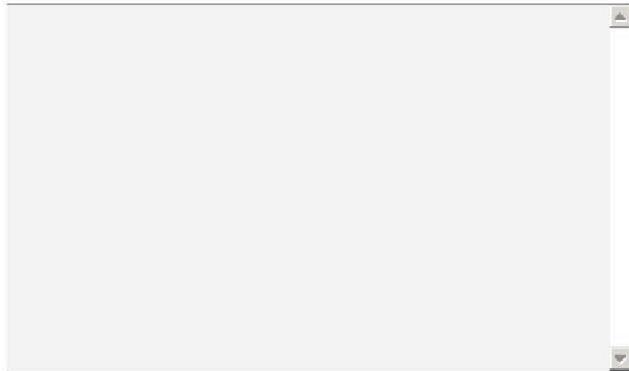
Foreign Student Advisor Survey

10. Additional Comments

1. What initially attracted you to international education, and specifically international student/scholar advising, as a career?

A large, empty rectangular text input field with a vertical scrollbar on the right side, intended for the respondent to provide their answer to question 1.

2. Please feel free to provide any additional comments concerning your experience as a Foreign Student Advisor.

A large, empty rectangular text input field with a vertical scrollbar on the right side, intended for the respondent to provide their answer to question 2.

Appendix C - CORRELATIONS

Spearman's Rho Correlations

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
Developmental IDI Score	Correlation Coefficient	1	.968**	-.988**
	Sig. (2-tailed)	.	0	0
	N	300	300	300
Perceived IDI Score	Correlation Coefficient	.968**	1	-.919**
	Sig. (2-tailed)	0	.	0
	N	300	300	300
Perceived vs. Developmental Score Gap	Correlation Coefficient	-.988**	-.919**	1
	Sig. (2-tailed)	0	0	.
	Correlation Coefficient	-0.085	-0.084	0.087
Institutional Religious Type	Sig. (2-tailed)	0.144	0.145	0.131
	N	300	300	300
	Correlation Coefficient	.226**	.216**	-.224**
FSA Years Experience	Sig. (2-tailed)	0	0	0
	N	297	297	297
	Correlation Coefficient	0.087	0.128	-0.051
High School Study Abroad	Sig. (2-tailed)	0.422	0.235	0.635
	N	88	88	88
	Correlation Coefficient	0.079	0.119	-0.05
College Study Abroad	Sig. (2-tailed)	0.288	0.11	0.504
	N	181	181	181
	Correlation Coefficient	0.107	0.153	-0.074
Foreign Student In The USA	Sig. (2-tailed)	0.414	0.242	0.575
	N	60	60	60
	Correlation Coefficient	0.084	0.098	-0.064
	Sig. (2-tailed)	0.253	0.184	0.388

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
Foreign Employment	N	185	185	185
	Correlation Coefficient	.188*	.207*	-.189*
	Sig. (2-tailed)	0.034	0.02	0.033
Intercultural Marriage	N	127	127	127
	Correlation Coefficient	0.066	0.09	-0.053
	Sig. (2-tailed)	0.443	0.297	0.537
Host Family	N	136	136	136
	Correlation Coefficient	0.054	0.137	0
	Sig. (2-tailed)	0.649	0.246	0.995
TCK Global Nomad	N	73	73	73
	Correlation Coefficient	.156**	.152**	-.155**
	Sig. (2-tailed)	0.007	0.008	0.007
Religion	N	300	300	300
	Correlation Coefficient	.237**	.224**	-.232**
	Sig. (2-tailed)	0	0	0
Religiosity	N	299	299	299
	Correlation Coefficient	-0.024	-0.049	0.01
	Sig. (2-tailed)	0.674	0.396	0.864
My Politics are Important in My Work	N	300	300	300
	Correlation Coefficient	.195**	.171**	-.199**
	Sig. (2-tailed)	0.001	0.003	0.001
Faith is Important in My Life	N	300	300	300
	Correlation Coefficient	-.276**	-.254**	.276**
	Sig. (2-tailed)	0	0	0
NAFSA goes too far in promoting a social agenda	N	298	298	298
	Correlation Coefficient	0.097	0.105	-0.081
	Sig. (2-tailed)	0.094	0.07	0.165
Foreign Student Advising is My Way of Contributing to World Peace	N	298	298	298
	Correlation Coefficient	-.208**	-.241**	.181**
	Sig. (2-tailed)	0	0	0.002
Foreign Student Regulations Are Appropriate	N	298	298	298
	Correlation Coefficient	-.234**	-.225**	.236**
	Sig. (2-tailed)			

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
	Sig. (2-tailed)	0	0	0
Tracking Foreign Students Appropriate For Fsas	N	298	298	298
	Correlation Coefficient	0.095	.117*	-0.073
	Sig. (2-tailed)	0.1	0.043	0.209
Sevis Unfairly Targets Foreign Students	N	298	298	298
	Correlation Coefficient	0.065	0.067	-0.056
	Sig. (2-tailed)	0.265	0.246	0.335
Fsa Role Conflict	N	298	298	298
	Correlation Coefficient	0.062	0.096	-0.035
	Sig. (2-tailed)	0.285	0.098	0.551
Pro Student Immigration	N	298	298	298
	Correlation Coefficient	-.199**	-.199**	.191**
	Sig. (2-tailed)	0.001	0.001	0.001
Pro Repatriation	N	298	298	298
	Correlation Coefficient	0.062	0.058	-0.068
	Sig. (2-tailed)	0.289	0.317	0.245
Pro Family-Based Immigration	N	298	298	298
	Correlation Coefficient	.162**	.202**	-.129*
	Sig. (2-tailed)	0.005	0	0.026
Pro Skilled Worker Immigration	N	298	298	298
	Correlation Coefficient	-.223**	-.236**	.204**
	Sig. (2-tailed)	0	0	0
Anti Student Immigration	N	298	298	298
	Correlation Coefficient	.250**	.232**	-.249**
	Sig. (2-tailed)	0	0	0
Pro Gay Marriage	N	298	298	298
	Correlation Coefficient	-0.022	-0.016	0.031
	Sig. (2-tailed)	0.7	0.786	0.591
Enjoy Foreign Student Advising	N	298	298	298

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
Foreign Student Advising Is Less Rewarding Since SEVIS	Correlation Coefficient	0.088	.116*	-0.066
	Sig. (2-tailed)	0.132	0.045	0.258
	N	298	298	298
Leave FSA Within Higher Ed In 2 Years	Correlation Coefficient	-0.069	-0.052	0.074
	Sig. (2-tailed)	0.236	0.376	0.202
	N	296	296	296
Leave FSA Outside Higher Ed In 2 Years	Correlation Coefficient	0.002	0.012	0.001
	Sig. (2-tailed)	0.968	0.833	0.981
	N	298	298	298
Job Satisfaction	Correlation Coefficient	0.054	0.073	-0.041
	Sig. (2-tailed)	0.354	0.208	0.477
	N	298	298	298
My Salary Is Fair	Correlation Coefficient	.170**	.138*	-.181**
	Sig. (2-tailed)	0.003	0.017	0.002
	N	298	298	298
Salary	Correlation Coefficient	0.084	0.069	-0.079
	Sig. (2-tailed)	0.266	0.358	0.295
	N	178	178	178
Gender	Correlation Coefficient	0.099	0.099	-0.099
	Sig. (2-tailed)	0.088	0.087	0.089
	N	299	299	299
Age	Correlation Coefficient	0.072	0.063	-0.079
	Sig. (2-tailed)	0.215	0.28	0.172
	N	299	299	299
Intercultural Experience Reported On IDI	Correlation Coefficient	0.08	.139*	-0.037
	Sig. (2-tailed)	0.169	0.016	0.527
	N	299	299	299
Education	Correlation Coefficient	.172**	.188**	-.156**
	Sig. (2-tailed)	0.003	0.001	0.007
	N	297	297	297
	Correlation Coefficient	0.109	.158**	-0.075
	Sig. (2-tailed)	0.06	0.006	0.198

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
Intercultural Experience	N	300	300	300
	Correlation Coefficient	.116*	.152**	-0.097
	Sig. (2-tailed)	0.045	0.008	0.094
Domestic Intercultural Experience	N	300	300	300
	Correlation Coefficient	.223**	.207**	-.224**
	Sig. (2-tailed)	0	0	0
Recoded FSA Years Experience	N	291	291	291
	Correlation Coefficient	.168**	.193**	-.152**
	Sig. (2-tailed)	0.004	0.001	0.008
Total Domestic Intercultural Experience Including FSA	N	300	300	300

****.** Correlation is significant at the 0.01 level (2-tailed).

*****. Correlation is significant at the 0.05 level (2-tailed).

Pearson's Correlations

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
Developmental IDI Score	Pearson Correlation		1 .970**	-.987**
	Sig. (2-tailed)			0
	N		300	300
Perceived IDI Score	Pearson Correlation	.970**		1 -.918**
	Sig. (2-tailed)			0
	N		300	300
Perceived vs. Developmental Score Gap	Pearson Correlation	-.987**	-.918**	1
	Sig. (2-tailed)			0
	N			300
	N			300
Institutional Religious Type	Pearson Correlation	-0.086	-0.079	0.088
	Sig. (2-tailed)			0.128
	N			300
FSA Years Experience	Pearson Correlation	.193**	.191**	-.188**
	Sig. (2-tailed)			0.001
	N			297
High School Study Abroad	Pearson Correlation	0.143	0.201	-0.099
	Sig. (2-tailed)			0.359
	N			88
College Study Abroad	Pearson Correlation	0.086	0.132	-0.053
	Sig. (2-tailed)			0.482
	N			181
Foreign Student In The USA	Pearson Correlation	0.135	0.188	-0.097
	Sig. (2-tailed)			0.463
	N			60
Foreign Employment	Pearson Correlation	0.084	0.111	-0.064
	Sig. (2-tailed)			0.39

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
	N		185	185
Intercultural Marriage	Pearson Correlation	.210*	.231**	-.191*
	Sig. (2-tailed)		0.018	0.009
	N		127	127
Host Family	Pearson Correlation	0.059	0.08	-0.043
	Sig. (2-tailed)		0.499	0.355
	N		136	136
TCK Global Nomad	Pearson Correlation	0.055	0.119	-0.011
	Sig. (2-tailed)		0.644	0.315
	N		73	73
Religion	Pearson Correlation	.178**	.175**	-.175**
	Sig. (2-tailed)		0.002	0.002
	N		300	300
Religiosity	Pearson Correlation	.233**	.224**	-.232**
	Sig. (2-tailed)		0	0
	N		299	299
My Politics are Important in My Work	Pearson Correlation	-0.041	-0.058	0.028
	Sig. (2-tailed)		0.479	0.318
	N		300	300
Faith is Important in My Life	Pearson Correlation	.192**	.173**	-.198**
	Sig. (2-tailed)		0.001	0.003
	N		300	300
NAFSA goes too far in promoting a social agenda	Pearson Correlation	-.260**	-.242**	.264**
	Sig. (2-tailed)		0	0
	N		298	298
Foreign Student Advising is My Way of Contributing to World Peace	Pearson Correlation	0.057	0.076	-0.042
	Sig. (2-tailed)		0.327	0.19
	N		298	298
Foreign Student Regulations Are Appropriate	Pearson Correlation	-.178**	-.205**	.154**
	Sig. (2-tailed)		0.002	0
	N		298	298

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
Tracking Foreign Students Appropriate For Fsas	Pearson Correlation	-.234**	-.226**	.231**
	Sig. (2-tailed)		0	0
	N		298	298
Sevis Unfairly Targets Foreign Students	Pearson Correlation		0.068	0.091
	Sig. (2-tailed)		0.241	0.117
	N		298	298
Fsa Role Conflict	Pearson Correlation		0.053	0.055
	Sig. (2-tailed)		0.36	0.346
	N		298	298
Pro Student Immigration	Pearson Correlation		0.054	0.094
	Sig. (2-tailed)		0.352	0.107
	N		298	298
Pro Repatriation	Pearson Correlation	-.174**	-.177**	.167**
	Sig. (2-tailed)		0.003	0.002
	N		298	298
Pro Family-Based Immigration	Pearson Correlation		0.051	0.045
	Sig. (2-tailed)		0.384	0.443
	N		298	298
Pro Skilled Worker Immigration	Pearson Correlation	.138*	.175**	-0.109
	Sig. (2-tailed)		0.017	0.002
	N		298	298
Anti Student Immigration	Pearson Correlation	-.217**	-.228**	.203**
	Sig. (2-tailed)		0	0
	N		298	298
Pro Gay Marriage	Pearson Correlation	.266**	.257**	-.263**
	Sig. (2-tailed)		0	0

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
	N	298	298	298
Enjoy Foreign Student Advising	Pearson Correlation	0.011	0.018	-0.005
	Sig. (2-tailed)	0.855	0.759	0.926
	N	298	298	298
Foreign Student Advising Is Less Rewarding Since SEVIS	Pearson Correlation	0.07	0.097	-0.05
	Sig. (2-tailed)	0.227	0.094	0.391
	N	298	298	298
Leave FSA Within Higher Ed In 2 Years	Pearson Correlation	-0.056	-0.052	0.057
	Sig. (2-tailed)	0.333	0.372	0.324
	N	296	296	296
Leave FSA Outside Higher Ed In 2 Years	Pearson Correlation	0.038	0.045	-0.033
	Sig. (2-tailed)	0.508	0.444	0.569
	N	298	298	298
Job Satisfaction	Pearson Correlation	0.053	0.068	-0.042
	Sig. (2-tailed)	0.358	0.239	0.475
	N	298	298	298
My Salary Is Fair	Pearson Correlation	.172**	.140*	-.188**
	Sig. (2-tailed)	0.003	0.015	0.001
	N	298	298	298
Salary	Pearson Correlation	0.003	0.007	0.001
	Sig. (2-tailed)	0.972	0.923	0.994
	N	178	178	178
Gender	Pearson Correlation	0.107	0.108	-0.104
	Sig. (2-tailed)	0.064	0.063	0.074
	N	299	299	299
Age	Pearson Correlation	0.06	0.046	-0.068
	Sig. (2-tailed)	0.3	0.428	0.243
	N	299	299	299

		Developmental IDI Score	Perceived IDI Score	Perceived vs. Developmental Score Gap
Intercultural Experience Reported On IDI	Pearson Correlation	0.074	.144*	-0.025
	Sig. (2-tailed)	0.2	0.013	0.664
	N	299	299	299
Education	Pearson Correlation	.175**	.188**	-.161**
	Sig. (2-tailed)	0.002	0.001	0.005
	N	297	297	297
Intercultural Experience	Pearson Correlation	0.094	.153**	-0.051
	Sig. (2-tailed)	0.105	0.008	0.38
	N	300	300	300
Domestic Intercultural Experience	Pearson Correlation	.132*	.164**	-0.105
	Sig. (2-tailed)	0.023	0.004	0.068
	N	300	300	300
Recoded FSA Years Experience	Pearson Correlation	.216**	.199**	-.220**
	Sig. (2-tailed)	0	0.001	0
	N	291	291	291
Total Domestic Intercultural Experience Including FSA	Pearson Correlation	.174**	.197**	-.152**
	Sig. (2-tailed)	0.003	0.001	0.008
	N	300	300	300

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

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