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## Nurturing global leaders: The influence of global education culture at international house

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NURTURING GLOBAL LEADERS: THE INFLUENCE OF  
GLOBAL EDUCATION CULTURE AT INTERNATIONAL HOUSE

by

Leslie A. Weigl

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NURTURING GLOBAL LEADERS: THE INFLUENCE OF  
GLOBAL EDUCATION CULTURE AT INTERNATIONAL HOUSE

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by

Leslie A. Weigl

## DEDICATION

This thesis is dedicated to the generations of International House residents who open their hearts to the world and teach the true meaning of compassion.

## ACKNOWLEDGMENTS

My gratitude goes first to the residents of International House Alberta who have taught me how to live more completely in the world. I am grateful to Nancy Hannemann and the Global Education Program of University of Alberta International for allowing me the privilege of doing such honourable work and to the family of International Houses Worldwide who have helped to make it all possible over the years. I thank my loved ones who have supported me and loved me in the difficult times, my family and friends, most importantly my biggest supporter and mentor, “Baba” Olga Rosadiuk, my parents, Marj and Jerry Weigl, Auntie Andrea Klingspohn, my dear friend Solanna Anderson and my beloved partner Serhat (and Zirka) Alagöz. This journey would not have been possible but for the support of Cohort 25 of the MAIR Program, my supervisors Chris Cartwright and Franki Trujillo-Dalbey and most importantly, Kent Warren, without whom I would be lost. Thank you to Janet Bennett and the Intercultural Communication Institute for providing the opportunity to understand and see before our eyes the deep power of intercultural phenomena. And, to the team at the University of the Pacific for facilitating the experience. And finally, to teachers who have changed my life along the way: George Renwick, Jack Condon, Joyce Osland, Lee Gardenswartz, Lee Knefelkamp, Peggy Pusch, Andy Knight, Doug Aoki, Fred Judson, Mike Jones, Scott Jeffries, Wanda McKay, and Heather Waldie. As some of my favourite teachers and professors, I am eternally grateful for your kind and creative inspiration. Thanks everyone!

Nurturing Global Leaders:  
The Influence of Global Education Culture at International House

Abstract

by Leslie Anne Weigl

University of the Pacific  
2015

International House at the University of Alberta (I-House) is a living-learning campus residence that aims to build a strong community from an intentionally diverse population of international and Canadian students. With global education programming that focuses on leadership through community building, I-House creates opportunities for new leaders to emerge in a culturally complex environment that is thought to foster global leadership development. Eighteen I-House alumni and residents who were recognized for their leadership contributions were interviewed in-depth to determine whether and how their experiences at I-House contributed to developing their global leadership capacities and to offer insight into best practice leadership behaviors for an intensive multicultural environment. It was found that the global education culture at I-House created a nurturing environment where diverse perspectives were actively valued; I-House leaders perpetuated mechanisms of active inclusion and support, and global leadership practices that were developed in I-House continued into leaders' personal and professional lives.

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## **Chapter 1: Introduction**

International House at the University of Alberta (I-House) is a campus residence with a unique mandate. Integrated with a Residence Life program that aims to create a healthy living environment for residents from Canada and over 40 different countries, the Global Education Program at I-House aims to develop leaders who are able to engage residents in building an active and inclusive I-House community. The institutional hope is that after residents practice leadership in the global community of I-House, they will be able to apply what they learned to building a just and sustainable world more broadly in their future endeavours.

This hope originates in a century-old tradition of International Houses Worldwide (IHWW). The first I-Houses opened in 1910 and 1924; IHWW is now a network that unites sixteen residences in Australia, Canada, the United Kingdom, and the United States. The mission of IHWW is “to provide students of different nationalities and diverse cultures with the opportunity to live and learn together in a community of mutual respect, understanding and international friendship” (International Houses Worldwide, n.d., para. 2). I-House at the University of Alberta adds another element to this mission: a global education mandate. Because of the intensive multicultural environment at I-House and its unique global education philosophy, it is thought that these I-House student leaders develop and practice not only leadership competencies, but also global leadership competencies.

## **Important Concepts and Theoretical Foundations**

Many concepts and their theoretical underpinnings are important to this study: global education, culture, global, nurturing, development, global leadership development, and global leadership. While all of these terms may be and have been defined in various ways over the years (Mendenhall, 2013; Mendenhall, Reiche, Bird, & Osland, 2012; Pike, 2008), the following descriptions were synthesized to best suit I-House and the context of this study. All of the following concepts and their interrelationships are explored further in Chapter 2. Review of Literature.

**Global education.** According to the Global Education Program at I-House, global education “inspires and cultivates students as the next generation of leaders prepared to tackle critical issues facing the globe” (Global Education Program, n.d., para. 1). In I-House, the practice of global education has meant that students are involved not only in formal learning opportunities like workshops or lectures, they are intentionally involved in creating the environment or “culture” of their community in a way that is consistent with global education values: practicing systems consciousness, perspective consciousness, health of planet awareness, involvement consciousness and preparedness, and process mindedness (Pike & Selby, 1988, pp. 34–35). Global education refers to the learning environment at I-House that encourages residents to build a culture that is inclusive, just and sustainable.

**Culture.** When I say that I-House residents are involved in creating their own culture based on global education values, the concept of culture that I call upon is from a constructivist perspective. In this view, culture “is simply our description of patterns of behavior generated through human interaction within some boundary condition”

(Bennett, 2012, p. 100). In other words, as Bennett said, “culture is a result of the lived experience (praxis) of participating in social action” (p. 101). In the case of I-House, the global education ethic is one of its boundary conditions. Another key condition is that I-House includes individuals from over 40 different countries each year. Therefore, because I-House culture is reflexively created by its members (as one could argue that all cultures are), one feature of the culture is a set of mechanisms for handling the complexity of cultural inclusiveness. This is one of the “global” features that led me to believe that I-House was a site for global leadership development.

**Global.** Although there is a “lack of clear consensus concerning what global means” (Mendenhall, Reiche, Bird, & Osland, 2012, p. 496), in their focus on global leaders specifically, Mendenhall and his colleagues emphasized among many factors that “it is the level of complexity inherent in the leader’s international responsibilities that determines the degree to which the term global should be applied to that leader” (p. 497). Therefore, for the purposes of this study, “global” refers to the degree of complexity in a situation and the ability of a leader to handle increasing complexity. As such, global can refer to the intercultural complexity of I-House and the behaviors required to be an effective I-House leader and, in alignment with developmental theories (Stewart, 2012), it can also refer to the cognitive complexity required to take the broad context of the global education perspective into account.

**Nurturing.** In this study, “nurturing” refers to any action that supports people through situations that bring forth negative emotions, and fosters positive emotions. According to Fredrickson (1998), joy, interest, contentment, and love are particularly important positive emotions. Normally, negative emotions are attended to first, because

problems “demand attention” (p. 301). For example, “culture shock” (J. Bennett, 1977, p. 45), a sub-category of “transition shock” (p. 45) can bring forth challenging development related emotions like “grief, disorientation, and the necessity for adjustment” (p. 45) or symptoms like “frustration, anxiety, and paranoia” (p. 124). Moreover, negative emotions can grow in alarming ways. For example, “sadness and grief may swell into unipolar depression” (Fredrickson, 1998, p. 301). However, tending to negative emotions is not enough. Cultivating positive emotions can both counteract the effects of negative emotions (p. 313), protect health (p. 314), and build physical, intellectual, and social resources (pp. 309–311). In addition, and most importantly for this study, “positive emotions broaden the scope of cognition” (p. 309), thus permitting more inclusive, interconnected, flexible, broad, and creative forms of thought and action that are necessary for adapting to diverse communication patterns and developing increasingly complex worldviews (Fredrickson, 1998).

**Development.** Many developmental approaches are based on a similar assumption offered by Stewart (2012) “that progress . . . occurs in relatively discrete and measurable stages and that the stages unfold in a particular order, each apprehending greater complexity than the last” (pp. 62–63). As present in the explanations above, it is the recurring theme of increasing complexity that is at the centre of this study.

**Global leadership development.** In a similar vein, in reviewing global leadership development approaches, Oddou and Mendenhall (2013) described the underlying process of global leadership development as transformational learning (pp. 219–220). Highly complex situations present contexts whereby it is necessary for individuals to develop new ways of understanding the conditions that provide “too much

incontestable meaning” (Mezirow, 2000, p. 3), thus forcing the individual to either retreat or craft a new perception of the world. The greater the complex elements are, the greater the “transformative potential” (Osland & Bird, 2013, p. 101) (or transformational *imperative*) is in a situation. So, in simple terms, the key to development is the provision of a complex experience with appropriate “enabling competencies” (Oddou & Mendenhall, 2013, p. 223) and supports (Osland & Bird, 2013, pp. 109–110) that help to guide individuals’ effective reconstruction of meaning. Osland and Bird (2013) explained that:

Individuals cannot be forced to develop, and they themselves bear the ultimate responsibility for their development. Organizations, however, establish an organizational culture and policies that either enhance or impede development . . . [and they] can be the source of intended and unintended lessons. Therefore, these authors recommend that organizations be both intentional and collaborative about development. (p. 106)

This study sought to understand whether the I-House context presents an “intentional and collaborative” (Osland & Bird, 2013, p. 106) context with strong enough supports for leaders to develop new, global perspectives and practices.

**Global leadership.** Finally, in an effort to unify definitions in the field of global leadership, Mendenhall and his colleagues Reiche, Bird, and Osland (2012) defined global leadership as:

The process of influencing others to adopt a shared vision through structures and methods that facilitate positive change while fostering individual and collective growth in a context characterized by significant levels of complexity, flow and presence. (p. 500)

**Summary of important concepts and theoretical foundations.** The cognitively complex aims of global education and the intentionally global cultural environment at I-House are thought to create a complex enough environment that, with appropriate



supports, leaders develop unique practices that can be described as global leadership behaviors. Leaders are thought to learn, create, and practice behaviors that are effective in I-House and apply their abilities long after they leave the I-House community as lasting global leaders.

### **Research Questions**

Students at I-House receive global education programming through some content-based programs, but principally through guided opportunities for them to be involved in creating their own community reality. They create meaningful experiences for one another, and modify and develop policies that support these growing community practices. It is speculated that the behaviors that are promoted and created actually lead to both leadership development and global leadership development. In I-House, student leaders are not only effecting change, they are doing so by community building through trust in a complex intercultural environment, one “in which differences in cultures play a role in the creation of meaning” (Bennett, 2012, p. 91). Considering I-House as a site of global leadership development then, the following are the questions of the study:

1. How has the global education environment at I-House contributed to the development of global leadership competencies in student leaders?
2. What global leadership traits and leader behaviors are effective in the I-House environment and typical of I-House leaders?
3. How do these traits and behaviors persist after leaders leave I-House?
4. What can be learned about global leadership development and behaviors from the I-House environment and I-House leaders?

### **Framework for Analysis**

Accordingly, interview data was analyzed for the following:

1. Descriptions of the intended global education environment at I-House; indicators of high complexity and examples of how leaders handled it; evidence of a developmental process and factors leading to development in I-House leaders.
2. Examples of global leadership traits and leader behaviors that were shown to be effective in the I-House environment;
3. Examples of how global leadership behaviors that were developed at I-House have been applied in different contexts after leaders have left the I-House community.
4. Contributions that participating I-House leaders can offer to the body of work on best practices for global leadership and global leadership development as explored in the literature described in this study.

### **Value of the Study**

If I-House successfully creates an environment that fosters global leadership development, practices used at I-House could be applied to other contexts and contribute to a body of best practices in global leadership development. This is important not only to I-House, other residences and residence life programs, the University of Alberta and International Houses Worldwide, but any group with an interest in helping global leaders develop and emerge, especially in the awareness of a global education ethic. Effective strategies and lessons shared by successful I-House leaders can be added to the creative repertoire of leaders working in multicultural contexts “for a better world” (Global Education Program, 2014).

## **Chapter 2: Review of Literature**

### **Introduction to Literature Reviewed**

The literature review is organized into two phases. First is a review of prior research conducted at I-House and other studies pertaining to global leadership development that took place at International Houses Worldwide and in other post-secondary residential environments. Second follows an overview of the theories related to global education and global leadership, an examination of how they overlap in developmental learning and global leadership development and how these concepts relate to I-House.

### **Prior Research Findings**

No prior research was discovered that addressed leadership or global leadership development at any International Houses. The studies instead highlighted related aspects like global citizenship, community building, and general benefits of shared living environments.

**Research conducted at I-House.** Although no studies have been conducted to date at I-House concerning emerging leadership and global leadership development, I-House has been a previous research site for scholars interested in global citizenship, intercultural relations, and creation of organizational culture in a multicultural context. In 2008, 2010, and 2013, three studies took place that touched on these topics respectively. First, The University of Alberta Global Citizenship Curriculum Development (GCCD) project conducted 15 interviews in I-House as one site to “explore how global citizenship

is understood across the University of Alberta campus” (Global Citizenship Curriculum Development Project, n.d., para 1). “Questions asked were centered on participant’s understanding of global citizenship as well as their experience and identity as global citizens” (para. 1). Second, I-House alumna, Uli Ng, gathered information from six questionnaire responses and two follow-up interviews to look at how contact theory manifested itself in a multicultural student residence (2010). Finally, a recent study this author conducted involved eighteen I-House residents and alumni in a workshop and discussion aimed at discovering the “culture” and process of culture at International House Alberta (Weigl, 2013). The third study was the direct inspiration for this research, as it discovered a strong culture in I-House and that I-House leaders play a particular role in maintaining and renewing I-House culture.

*Global citizenship at International House Alberta.* The GCCD interviews, all conducted by researchers who were unfamiliar with the I-House community, were summarized in five key findings: (a) informal living spaces like the kitchens in I-House were productive sites for developing global citizenship; (b) residents’ learning in informal spaces was applied to formal learning in University classes and vice versa; (c) researchers thought that the I-House approach was limited in that they found its focus to be mostly intercultural awareness and communication rather than structural analysis of global inequalities; (d) many opportunities were present for global citizenship development, and though interviewees often identified as being or becoming global citizens, living at I-House did not mean that a person would automatically become or identify as a global citizen; (e) living at I-House did often lead to a reflective process indicating a level of transformative learning that was shown in the examples of expanded

perspective and application of learning (Global Citizenship Curriculum Development Project, n.d., para. 3–7).

Among other insights, these findings indicated that the informal (subjective) aspects of I-House culture might actually help residents develop global citizenship capacities. Something as simple as spending time in the kitchen at I-House, then, could lead to transformative learning. This seemed to indicate that the experience of an I-House kitchen is different from what one might experience in an “ordinary” kitchen. The findings stated that although formal programming appeared to focus predominantly on intercultural communication, respondents still had a sense of what global citizenship is and how they interface with the concept (not a simple one at that). This indicated that the culture of I-House created a climate where transformative learning may have been possible and showed that people were exposed to global concepts whether it was formally programmed or not. Transformative learning can be seen in Mezirow’s terms as “a deep shift in frame of reference” (Daloz, 2000, p. 104). It would seem, then, that the combination of shifting frames of reference in light of global concepts indicated something about the learning culture of I-House and the potential for it to contribute to the development of globally minded leaders.

*Contact Theory at I-House.* Ng (2010) found that “the learning that takes place in the [I-House] community—both formal and casual—has profound influence on the future interactions that residents will have long after they physically leave the community” (p. 38). She explained that “benefits . . . are [made] possible through the existence of the building itself, the carefully considered programs that serve as the foundation for the community, [and] willing residents who make the active decision to

engage in [the] journey [to] develop global citizenship” (p. 38). Ng’s findings were of particular interest because of her position as an I-House alumna and a former leader in the community. Though each year is somewhat different at I-House, her impressions were rooted in an insider’s understanding and some of her findings echo those of the GCCD research. This thesis aims to further explore the nature of the “profound influence on the future interactions that residents . . . have long after they physically leave the community” (Ng, 2010, p. 38). It also takes notice of the “active decision” that Ng referred to when residents “engage in [the] journey [to] develop global citizenship” (p. 38).

*Culture of I-House.* In a study this author conducted in 2013, it was found that four elements interacted in I-House to perpetuate a strong and evolving I-House culture, as illustrated in the following “International House Culture as Process Model” (Weigl, 2013, p. 39).

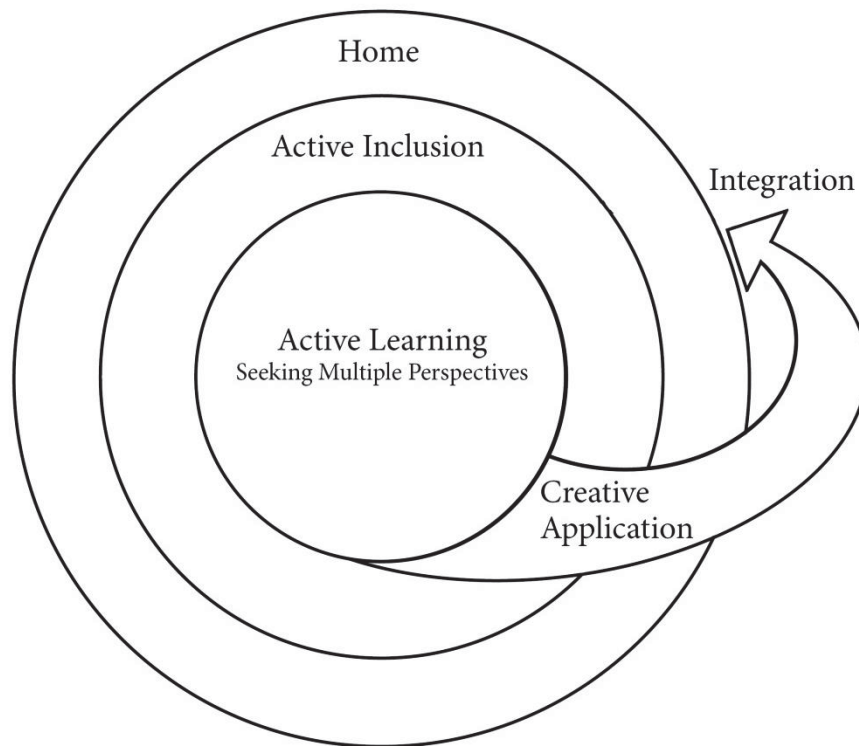


Figure 1. International House Culture as Process Model (Weigl, 2013, p. 39)

Figure 1 illustrates the findings of the study, where it was described that the I-House culture was developed and reinforced in a continual process. The context of the model was presented as I-House’s foundations, history, vision, mission, and intentions. Before moving into I-House, it was stated that residents were chosen based on attitudes of openness and curiosity. When they entered I-House, the cultural process as described in the study would begin as they created a sense of “Home” (p. 40) through acceptance, sharing, and a sense of safety. Once people began to feel relaxed and accepted, the process of “Active Inclusion” (p. 40) helped them to engage in the community by *doing* things and thereby developing a sense of belonging and ownership. When people felt included, it was described that relationships were “deepened through the core desire of I-

House residents to learn and explore as a group—to know more about each other and themselves” (p. 40). In this phase of “Active Learning,” it was indicated that the sense of trust would have to be strong between residents as “learning and exploration [became] riskier” since “areas that [would] normally [be] off-limits for debate, like religion, for example, [could] become late-night conversation topics” (p. 40). It was described that in this phase, residents would “actively seek alternative perspectives” (p. 40). The final pattern that was noticed was the phase of “Creative Application” (p. 40) where learning was fed back into building the sense of “Home” (p. 40) in the I-House community. The study suggested that that creative application phase indicated leadership in I-House and that it ultimately led to a cycle of inclusion as depicted above. Weigl (2013) said:

Although not all residents of I-House engage in leadership, the leaders who do engage tend to operate at the cusp of learning deeply about people and then reflexively applying their learning back into the community. These efforts feed into building the foundational sense of home and bolster the community’s ability to include others who might not otherwise be.

Notably, the study of I-House culture in 2013 set the stage for this thesis research. Some of the remaining questions and recommended areas of research at the completion of the study were: “if the I-House culture has these features, what effect does living in such a cultural system have on its residents?” Also, the author stated: “I would like to know more about the transformative learning process that was said to take place in I-House,” whether “the culture of I-House exists beyond the walls of the residence, and how I-House culture might be changing the world through the lives of its alumni” ” (pp. 45-46). These queries led to the development of this thesis research.

#### **Prior studies on global leadership at International Houses Worldwide.**

I-House is one of the newest members of International Houses Worldwide (IHWW), a



network of sixteen International Houses. Although some of these I-Houses are over a century old and report residents' stories and experiences, no research studies were found concerning emerging leadership or global leadership traits and behaviors in an International House. While no formal research projects were discovered, other types of documentation offered insight into the International House experience.

***International House New York.*** Though not a formal research study, a remarkable book was written by Schütze (2003) that profiled residents who lived at I-House New York. Schütze lived at I-House New York and in her spare time conducted in-depth interviews of her neighbours. In her introduction, an interview itself, she was asked: "How did you get these people to tell you about their most private thoughts and moments?" (p. 5). With a spirit that would be familiar to those who have spent time in an I-House environment, she replied: "I served them tea and cookies, asked and listened. That was it" (p. 5). She went on to say: "in I-House I see the human face of Globalization. It's like traveling through centuries. I was born under a lucky star" (p. 6). She entitled her book *We're Global Citizens* and it documents the lives and stories of 12 students from countries around the world.

***International House Berkeley.*** Similar to Schütze's volume, International House Berkeley published two books that feature perspectives from International House residents and alumni. One chronicles seventy-five years at I-House Berkeley (Lurie & Freeman, 2004), the other is a collection of essays meant to "address prejudice and stereotyping in the wake of 9/11" (Dumas, 2006). In both cases, the aim of the books was to "further mutual understanding" (Introduction). In the preamble of *Close Encounters of a Cross-Cultural Kind* (Lurie & Freeman, 2004), Lurie described how:

In spite of, or perhaps even because of wars, depression, racism and ideological conflicts, the encounters at International House among residents from very different cultural and political backgrounds often produced dramatic and unexpected new friendships. Those, in turn, frequently brought about transformations in attitude, growth of perspective and understanding that helped shape the ways many of our alumni viewed the world and lived their lives. (p. 1)

Lurie further explained that the collection of essays “reconfirms [I-House’s] mission of fostering fellowship, understanding, and mutual respect across cultural lines” (p. 1).

**Prior studies on global leadership at other “I-Houses.”** Only one study was found that was conducted at a residential site called “International House” (Haugen, 2011) though it was not a member of International Houses Worldwide.

*An I-House ethnography.* In 2011, Haugen carried out an ethnographic study of a Living-Learning Program. The program was also called International House even though it was not an official member of International Houses Worldwide. The program featured formal classes in addition to the residence environment. Her findings suggested that “International House’s culture is shaped by three main values: openness, cross-cultural appreciation, and a strong sense of community” (Abstract). Similar to the findings of the GCCD research at I-House, Haugen found that “the intersection of the formal and non-formal learning experiences is most meaningful to [students]” (Abstract). She called it the “take it upstairs” phenomenon, meaning that “when students learn practical, concrete skills and then are given the opportunity to apply them in cross-cultural settings, their experience is more meaningful” (Abstract). She attributed strong evidence of developing global competency skills to “relevant, experiential activities intentionally designed to develop those skills in a multi-cultural environment with a strong community connection” (Abstract). While the I-House that Haugen documented

involved formal coursework along with the residential experience, many of these findings appeared to be similar to the stories and previous data found in I-House at the University of Alberta.

**Prior studies on global leadership in dormitories and “Living Learning Communities.”**

*Social climate in dormitories.* According to Gerst and Sweetwood (1973) “a dormitory is a semi-independent social system with mores, normative behavior patterns, and rules for acceptable and proscribed conduct” (pp. 461–462). These descriptors echoed language often used to describe culture. In a study regarding “correlates of dormitory social climate” (p. 440), they said that “the pattern which emerges from [their] results clearly highlights the important role played by the social environment” (p. 462).

They found that:

High Involvement, Support, Intellectuality, Innovation, and Student influence with low Independence and Competition, form an environmental constellation. This group of dimensions is predictive of positive affectual states, a more extended and intimate friendship network, more positive evaluation of the dormitory characteristics, and overall satisfaction. (p. 462)

Consistent with I-House’s intent to nurture global leaders, Gerst and Sweetwood said that it is possible to create a climate that has particular impacts on its residents.

Students who live in environments which are more supportive, innovative, and so on, feel better and perceive some segments of their world in a more positive manner. Thus, social environments could be constructed which increase these qualities and minimize the more discordant elements. (p. 463)

At I-House, opportunity exists for residents to influence their own social environment—having a hand in constructing the culture and handling discordant elements. With this in mind, it can further be assumed that the cultural climate at I-House likely influences its

residents. This thesis sets out to discover how the I-House climate influences residents' development as leaders.

*Findings from other dormitories and Living Learning Communities.* Stassen showed that intentional learning communities (LCs) “have a long history in higher education, dating from the 1920’s” (p. 581), much like International Houses. And, “even in the least coordinated, most basic learning community model, students show more positive outcomes” (Stassen, 2003, p. 581). Stassen explained that Meiklejohn’s “Experimental College” at the University of Wisconsin in the 1920’s has been seen as a founding example. It “had an integrated curriculum designed to help students actively explore the values and idea of democracy and was intentionally designed to facilitate faculty-student interaction” (p. 581). The Experimental College also aimed to “build community and create a seamless interface between the living and learning environment” (p. 581–582). After many decades of variations on the concept, the most “recent renaissance” (p. 582) was in the 1980s when the quality of undergraduate programs was under attack in conjunction with financial constraints (p. 582). As such, intentional learning communities were seen as a way to “[improve] student retention and persistence” (p. 582). Now nearly a century old concept still receives reviews with “consistent and positive results” (p. 583).

The variety of available studies and numerous reviews of these studies report consistently positive results from LC involvement. These positive student outcomes include improved student performance, persistence, and increased academic engagement, general satisfaction and personal development. (Stassen, 2003, p. 584)

Some studies also showed that students in LC’s showed “greater tolerance for difference and appreciation for pluralism” (Stassen, 2003, p. 583). Stassen described a

great variety of LCs and acknowledged that they had different outcomes. Even with variation, Stassen's results "clearly suggest that a variety of fairly humble LC models can have a number of positive effects" (p. 609).

Inkelas, Soldner, Longerbeam, and Leonard (2008) analysed data from "nearly 300 living-learning programs at 34 U.S. postsecondary institutions" (p. 495). They identified three "structural types of programs: (a) small, limited resourced, primarily residential life programs; (b) medium, moderately resourced student affairs/academic affairs combination programs; and (c) large, comprehensively resourced, student affairs/academic affairs collaboration programs" (p. 495). They reported that "students in the large academic affairs/student affairs collaborations and small residential life-based living-learning program types exhibited stronger self-reported learning outcomes than those in the medium combination programs" (p. 495). I-House would most likely be seen as belonging to the first structural category because, as of yet, no formal academic component is part of the community, although students can gain credit towards a certificate by being involved (Global Education Program University of Alberta International, 2013). Inkelas et al. mentioned that the larger collaborative models were rare and that in general "values-driven differences in culture, issues of territory and power, lack of opportunity for faculty to learn about student affairs roles and vice versa, and finite resources could inhibit collaboration" (p. 497). In absence of this collaboration, it seems a possibility to me that student leadership might have more space and motivation to grow strong and flourish.

Over all, the studies acknowledged that even "simple structures that facilitate student interaction around academic work . . . can have a positive effect for students of all

preparation levels” (Stassen, 2003, p. 609). This thesis aims to find out what the implications are for structures that facilitate student interaction around *leadership* in the context of multicultural/intercultural community-building and global education.

**Summary of prior research findings.** While living-learning communities showed positive correlates for global education related values and behaviors, no studies were found that focused specifically on leadership or global leadership development in a living-learning community or an International House. Studies on I-House specifically showed indicators that the I-House environment does contribute to students’ learning, even in informal settings like the kitchens or common areas, and that the learning that happens in I-House may contribute to continued learning and development of alumni. It was also found that cultural mechanisms in I-House perpetuate an inclusive environment where a sense of home leads to deeper learning that is then creatively applied by leaders back into the I-House community culture.

### **Theoretical Overview**

This study brings together the concepts of global that are rooted in an educational context (Pike, 2008) with the concepts of global leadership that are rooted in a business context (Mendenhall, 2013, p. 18). Both areas of concern arose as attempts to “respond to the increasing interdependence and rapid change that characterizes the contemporary world” (Pike, 2008, p. 468). In other words, they arose in response to increased globalization: a “manifestation of complexity” (Lane, Maznevski, & Mendenhall, 2004, p. 23). Even though global education (and its outgrowth “global citizenship education”) (Pike, 2008, p. 472) and global leadership originated in different fields, they overlap not only because they respond to globalization, but because they are also affected by

individuals' cognitive development: their ability to handle increased complexity (Stewart, 2012, p. 63). This overlap is an intriguing undercurrent of this study since each field may be aiming to develop the same kind of leader, albeit in different contexts and by different means. The unity between these two fields that might appear to have opposing goals, global education and global leadership, drives the theoretical developmental underpinnings of the study.

**Global Education.** According to the Global Education Program at I-House, global education “inspires and cultivates students as the next generation of leaders prepared to tackle critical issues facing the globe” (Global Education Program, n.d., para. 1). Global education also relates to many other practices that aim to prepare students for active engagement in the world. For example, global citizenship, cosmopolitanism, cosmopolitan citizenship, intercultural competence, and global competence are all related ideas (Stead, 2012, pp. 8-9). In I-House, the practice of global education has meant that students are involved not only in formal learning opportunities like workshops or lectures, they are intentionally involved in creating the environment or “culture” of their community in a way that is consistent with global education values. For instance, the vision of I-House has been that it will be “an intentional community built upon respect and openness that fosters global citizenship, socially responsible leadership, and enduring friendships” (see Appendix A for definitions) (International House Management Committee, 2015). The vision was expanded in the “Roots of the I-House Community” document (Weigl, 2013), formerly named the I-House Pledge (see Appendix B). The Roots of I-House represent desired global education learning outcomes for students to

acquire global consciousness, awareness, and preparedness, based on Pike and Selby's 1988 work: *Global Teacher Global Learner*. These are:

1. Systems consciousness: an ability to understand the interconnectedness of the world and one's place in it;
2. Perspective consciousness: an ability to see from multiple perspectives and understand one's own perspective and its origins;
3. Health of planet awareness: a consciousness of the interrelatedness of life on Earth and the impact of interconnected players;
4. Involvement consciousness and preparedness: the capacity to take action rooted in these principles; and
5. Process mindedness: the awareness that learning is ongoing and that acquiring new ways to see the world can be both risky and revitalizing. (pp. 34-35)

With some familiarity, it is not difficult to see how these aims might complement aspects of global leadership development like "cultural intelligence, global mind-set, . . . and community building" (Osland & Bird, 2013, p. 105).

The global education field is rooted in the "interwar movements of the 1920s that sought to use formal education as a vehicle to promote a more sustained peace" (Pike, 2008, p. 468). After 1945, it "flourished under the banner of 'education for international understanding'" (p. 468). These roots can be felt in the global education programming at I-House now, not surprisingly since the first I-Houses opened in the early century (International Houses Worldwide, n.d.). Later, through the Cold War era, efforts were made by educators to expand what was perceived as a Eurocentric curriculum to include perspectives from other parts of the world. The final quarter of the century brought with



it an increasing awareness of globalization and along with it a shocking realisation of students' "lack of preparedness to face the realities of an interdependent global system" (p. 468). At this point, starkly different faces of the field emerged. On one hand, educators were found to explore themes based on a "global interdependence" paradigm (p. 469) such as interdependence, connectedness, global perspective, and multiple perspective taking (p. 469). On the other hand, a "global economic competitiveness" paradigm arose in parallel (p. 469). Seen as ironic and contentious, schooling was sometimes contrastingly positioned for "the promotion of nationalism" (p. 469) or of a "relatively superficial understanding of other cultures, an uncritical and self-centred acceptance of the nature of interdependence and a belief in progress through unbridled economic growth" (p. 469). Described as an "ideological schism" in the field (p. 469), it is this schism that makes the pairing of global education (from an interdependence perspective) and global leadership (from a business imperative) (Mendenhall, 2013, p. 18) particularly poignant in this study. The same tension carries through to the strongly related and debated concept of global citizenship.

***Global education and global citizenship at I-House.*** At I-House, the term global citizenship has appeared in both the I-House vision statement and the Roots of I-House. The vision of I-House was to be "an intentional community built upon respect and openness that fosters global citizenship, socially responsible leadership, and enduring friendships" (see Appendix A for definitions) (International House Management Committee, 2015). The Roots document (see Appendix B) is summarized by its final stanza, "We embrace the world as global citizens" (Weigl, 2013), implying that the stanzas above (based on aims of global education) are embodied in the concept of global

citizenship. The University's academic plan (2011) also has put global citizenship at the center of the institution. In this summary paragraph, it was expressed that:

The University will continue to evolve as a microcosm of local and global citizenship, thriving in the mutual respect and understanding between and among cultures while fostering a passionate and abiding curiosity about ourselves and the world around us. In this way, we will proceed together towards the uplifting of the whole people. (University of Alberta, 2011, p. 14)

Another University player, the Global Citizenship Curriculum Development Project also aimed for "University of Alberta students to become responsible citizens, engaged in the democratic process and aware of their capacity to effect change in their communities, society and the world." (Global Citizenship Curriculum Development Project, n.d., para. 1).

While it has been used often, the term "global citizenship" has also been highly contested. Although the examples above appear consistent with the values of global education at I-House, the term global citizenship has been used to portray other meanings as well. University of Alberta scholar, Shultz (2007), explained that global citizenship could refer to a traveller who "strives to create a place beyond traditional boundaries . . . where he or she can access the . . . rewards of participation in a global society" with little regard to underlying systems of inequality (p. 251). At the same time, it could be used to describe the opposite, a person who challenges the "global structures that serve to create global inequalities" (p.252). A third way to use the term has been that a global citizen

[builds] relationships [by] embracing diversity and finding shared purpose . . . seeks to include and engage others based on their shared common humanity, . . . [works to] "create social justice through deep compassion, . . . [nurtures] democratic spaces for building inclusive community, . . . [and takes] action that links the local experience with the shared global experience. (p. 255)

It may be obvious that this third framework is most aligned with the aims of global education at I-House and consistent with definitions of global leadership like Adler's (1997) where she synthesized perspectives from three authors and stated that global leadership can be described as "a process by which members of . . . [the world community] are empowered to work together synergistically toward a common vision and common goals" resulting in an improvement in "the quality of life" on and for the planet (p. 174).

Another perspective on global citizenship at the University of Alberta was shown in a recent study. Researchers organized a series of deliberative dialogues to build understanding around what global citizenship education meant on the University campus. The data was mapped in four quadrants based on two dimensions: structural analysis and intercultural focus. From the perspective of strong structural analysis and strong intercultural focus, Shultz (2011) found that "students need to learn how to engage in the relations that are surfaced in a globalized world" (p. 18). In other words, students needed to learn to interact in culturally sensitive ways because they are exposed to increasingly diverse and complex contexts. Not only that, students must "[recognize] that it is not enough just to humanize the structures and institutions of globalization but in fact, it is necessary to transform these structures" (p. 18). It was proposed that students need to both be able to make changes to organizations that account for the people involved, and they further need to be able to generate radically different, just alternatives to existing systems. It is easy once again to notice a similarity between this description of global citizenship and elements of global leadership such as "effecting significant positive change in organizations" (Mendenhall, 2013, p. 20). In I-House, leaders have been called

upon to effect such change in the organization in a manner “nothing less than the generation of culture” (Rathje, 2007, p. 263).

**Culture.** As mentioned, I-House residents are involved in creating their own culture, and according to Bennett (2012), culture “is simply our description of patterns of behavior generated through human interaction within some boundary condition” (p. 100) and “a result of the lived experience (praxis) of participating in social action” (p. 101). The boundary conditions imposed in I-House have been the codes of ethics of the University and all residences on campus, the global education values, and the physical context of being in I-House in Edmonton, Canada. Bennett also refers to Maturana and Varela’s 1992 work where they defined cultural behaviors as “those behavioral patterns which have been acquired ontogenically in the communicative dynamics of a social environment and which have been stable through generations” (as cited in Bennett, p. 100). In the I-House context, the metaphor of family and generations has often been used to describe the residents who live in (and influence) I-House during different school years. In a sense, this has created a small-scale generational dynamic that has included the influence of alumni who continue to be involved and carry the culture of I-House beyond the residence environment. The key feature of I-House culture has been that it includes individuals from over 40 different countries each year and many complex culture carriers like Global Nomads and Third Culture Kids, people who “spent a significant part of [their] developmental years outside the parents’ culture” (Pollock & Van Reken, 2001, p. 19).

Wierlacher (2003) said that intercultural competence is a “creative ability that seems to promote and facilitate a new system of orientation among people of different

cultures” (as cited in Rathje, 2007, p. 263). As such, Wierlacher continued, “the outcome of intercultural competence is itself culture” (p. 263). I-House leaders are charged with creating culture, and I-House culture features a set of built-in mechanisms for cultural inclusiveness, one of the “global” features that led me to believe that I-House could be a site for global leadership development.

Another way to look at culture is to look back to the roots of the intercultural field. In his seminal book, *The Silent Language* (1959), Hall treated “culture in its entirety as a form of communication” (p. 28). Some implications of this were expressed by Adler. She said, “as society goes global, the audience of a leader also goes global. . . . [Global leaders] therefore must communicate in the most fundamental terms of humanity” (pp. 176-177). For example, “the Secretary General of the United Nations cannot change his message for each of the U.N.’s more than 100 member states” (p. 175). Gardner and Laskin (1995) explained that such transnational leadership “that goes beyond the nation-state and seeks to address all human beings” has been “the most important but rarest and most elusive, variety of leadership” (p. 20). On the much smaller scale of I-House, messages delivered by I-House leaders, just like those delivered by the Secretary General of the United Nations, must at times communicate with people from at least 40 different cultures simultaneously and at other times address individuals from different cultures as neighbours and friends. I-House leaders have been charged with building community, effecting change, and recruiting new community leaders in a context of intentional diversity: an arguably complex “global” context. It required them to be not only leaders, practicing leadership in one environment, but to be leaders practicing leadership in multiple conceptual environments at once. The practices that

follow the communication provided must also take an approach that continually includes as many styles as possible, an arguably “global” approach.

**Global.** As with all of the concepts referred to in this paper, there is a “lack of clear consensus concerning what global means” (Mendenhall, Reiche, Bird & Osland, 2012, p. 496). However, Mendenhall and his colleagues proposed to resolve this by drawing upon three dimensions to address the concept of what is and is not considered to be global: high complexity (of context), flow (flowing through boundaries to build relationships), and presence (in different locations) (pp. 496-498). While each of these dimensions are important, these scholars emphasized that “it is the level of complexity inherent in the leader’s international responsibilities that determines the degree to which the term global should be applied to that leader” (p. 497).

Therefore, while acknowledging the complexity of “complexity,” (Lane et al., 2004) for the purposes of this study, “global” will refer chiefly to the relative degree of complexity in a situation (compared to what the person is used to) and the ability of the person to handle the increasing complexity. As such, global can refer to the intercultural complexity of the I-House environment and the behaviors and cognitive complexity required to be an effective I-House communicator and leader. In alignment with developmental theories (Stewart, 2012), it can also refer to the advanced cognitive complexity required to take the broad context of the global education perspective into account.

**Nurturing.** In a challenging campus environment, “supporting student mental health is foundational to the academic success, satisfaction, and well-being of our students,” said Robin Everall, interim Vice-Provost and Dean of Students at the

University of Alberta (Brown, 2015, p. 1). The University was ranked among the top five universities in Canada and student surveys placed the U of A second in the country for mental health in 2015 (p. 1). Many resources are provided for students to access help (Dean of Students, 2015), and many opportunities are available for students to “get involved” (University of Alberta Students’ Union, 2015). Nevertheless, the reality is that students still struggle. An *involved* student is said to enrich her/his experience by meeting and connecting with others, gaining a sense of direction and real world experiences, accessing opportunities, and having fun (University of Alberta Students’ Union, 2015). This study considers how involvement might contribute even more to well-being if it is linked to deeper experiences of joy or love, as one might imagine in a *nurturing* environment like the one I-House aims to create.

While negative emotions tend to be more strongly linked with particular action tendencies, like “withdrawal”, for example, “positive emotions could be said to yield “*nonspecific action tendencies*” like “free activation” linked with joy (Fredrickson, 1998, p. 303). While negative emotions “function to narrow a person’s momentary thought-action repertoire” (p. 304), positive emotions can broaden a person’s thought-action-repertoire and serve to build personal, intellectual, and social resources.

In her 1998 study, Fredrickson focused on four emotions in particular: joy, interest, contentment, and love. Joy was said to create “the urge to play” that leads to “skill acquisition” (pp. 304-305). Interest was said to arise “in contexts appraised as safe and as offering novelty, change, and a sense of possibility” (p. 305), thus prompting exploration and increased knowledge base (p. 305). She said that “interest is the primary instigator of personal growth, creative endeavour, and the development of intelligence”

(p. 306). Contentment was said to arise “in situations appraised as safe and as having a high degree of certainty and a low degree of effort” (p. 306), creating “the urge to savor and integrate recent events and experiences creating a new sense of self and a new world view” (p. 306). Finally, love was described as experiences “made up of many positive emotions including interest, joy, and contentment” (p. 306). Over time, love was described as an endless cycle of positive emotions generated through renewed interest in loved ones that “build[s] and strengthen[s] social bonds and attachment” (p. 307). In Fredrickson’s “broaden and build model of positive emotions” (p. 307), it becomes clear that the benefits of positive emotions correlate with the resources required for global leadership and weathering the stresses of developmental learning. “People experiencing positive affect (a) offer more unusual cognitive associations, (b) create and use more inclusive cognitive categories, and (c) perform better on standard tests of creative thinking” (p. 308). All in all, “positive emotions broaden the scope of cognition” (p. 309), exactly what is required for handling increasing complexity. In this study, therefore, *nurturing* is used to indicate actions or conditions that support people as they handle negative emotions and build a strong foundation of conditions that foster the positive emotions necessary for global leadership and cognitive development.

**Development.** According to Stewart (2012), different developmental approaches have been based on similar assumptions “that progress . . . occurs in relatively discrete and measurable stages and that the stages unfold in a particular order, each apprehending greater complexity than the last” (p. 63). Developmental changes have been described as learning that results in “looking at the same world but suddenly seeing it differently” (p. 63) or becoming “a different person”(p. 63). Stewart summarized that in the



constructivist developmental perspective, “as our interactions with [our] reality become more complex, we are gradually pressed to construct more comprehensive worldviews” (p. 64). As acknowledged in the discussion of “global” and global education above, it is the common ground of increasing complexity that anchors the theoretical base of this study. The following frameworks help to inform what development might mean in I-House.

***Forms of intellectual and ethical development in the college years: A scheme.***

Perry uncovered a formative “scheme of cognitive and ethical development” in college students, though useful for wide application. The scheme looked at “the evolving ways of seeing the world, knowledge and education, values, and oneself” (p. 78). As a developmental stage model, “each Position both includes and transcends the earlier ones” (p. 78). Perry’s model contains much more nuance and complexity that can be mentioned here. In a simplified form, however, a person is said to transition from:

1. Dualism: a stage where meaning is divided into “two realms—Good versus Bad, Right versus Wrong, We versus They” (p. 79); to
2. Multiplicity: a stage where “diversity of opinion and values is recognized as legitimate in areas where right answers are not yet known” (p. 79), and “everyone has a right to his own opinion; none can be called wrong” (p. 80); to
3. Relativism: a stage where “diversity of opinion, values, and judgment” (p. 80) is permitted, and “knowledge is qualitative, dependent on contexts” (p. 80); and finally to

4. Commitment: a stage where “an affirmation, choice, or decision . . . [can be] made in the awareness of Relativism” (p. 80) and “agency is experienced as within the individual” (p. 80).

The final stage of Commitment is a stage that can apprehend the complexity of many perspectives and still act for positive change, what the ethical global education mindset (and subsequently competent I-House leader) requires. Because development can be uncomfortable and difficult, Perry also included stages or tendencies of “temporizing,” “escape,” and “retreat” in the scheme (p. 80). Those kinds of escape tendencies were also mentioned as a possibility in global leadership development if the intercultural experience was too much to handle and the appropriate supports and enabling competencies were missing (Oddou & Mendenhall, 2013; Osland & Bird, 2013).

As intercultural experience is such a rich site of increasing complexity, Perry’s Scheme relates to the following theory dealing with the development of intercultural sensitivity specifically.

***The Developmental Model of Intercultural Sensitivity (DMIS).*** Given circumstances for development, according to this model, people progress from a perspective where the self is central to reality, towards one where the different reality of the “other” can also be seen as valid and central. Through six stages, Bennett’s Developmental Model of Intercultural Sensitivity described the development required “to enable successful communication in a multicultural environment” (Bennett, 2012, p. 102) and “the constructivist paradigm allows us to see that ethnocentrism is simply the inability to experience reality differently than we were originally taught” (p. 102). The

DMIS assumes that “expertise in certain kinds of communication is a function of differentiating and integrating constructs in more complex ways” (p. 103), consistent with the theme of handling increasing complexity in this study. The first three stages are ethnocentric: “ways of avoiding cultural difference” (J.M. Bennett & M.J. Bennett, 2004, p. 153), and the final three are ethnorelative: “ways of seeking cultural difference” (p. 153). In other words, the ethnorelative stages increasingly seek complexity. J. M. Bennett and M. J. Bennett presented the stages as follows:

1. Denial: “cultural difference is either not experienced at all, or it is experienced as associated with a kind of undifferentiated *other* such as ‘foreigner’ or ‘immigrant’” (p. 153);
2. Defense: “other cultures may be discriminated in more complex ways, but they still do not appear to be as complicated as one’s own. . . . The defense worldview is polarized into us-them distinctions, so the prevailing attitude is one of being under siege” (p. 154);
3. Minimization: “superficial cultural differences . . . are acknowledged, but the assumption is that ‘we are all the same’” (p. 155);
4. Acceptance: “what is being accepted at this stage is the equal *but different* complexity of others” (p. 155);
5. Adaptation: “when the simple recognition of cultural contexts is insufficient to guide behavior” (p. 156), “cognitive frame shifting . . . cultural empathy . . . and [beginning to] ‘walk the talk’” (p. 156) of the new culture begins;

6. Integration: because of the need to reconcile high levels of cultural complexity, the integration stage is centred around negotiating “cultural identity . . . [to provide] a sense of coherence to one’s experience” (p. 157).

According to J. M. Bennett and M. J. Bennett (2004), the six stages of the DMIS encompass two main themes: difference (or complexity) avoidance, and difference (or complexity) seeking behaviors. Throughout all of the developmental models, the core issue of complexity remains. The stage of Adaptation in this case best describes the competencies of a global leader, global citizen, or I-House leader embedded in a global education environment. Adaptation for J. M. Bennett and M. J. Bennett placed emphasis on “cognitive frame shifting . . . cultural empathy . . . and [the initial steps to] ‘walk the talk’” of the new culture (p. 156).

***Kegan’s Evolving Self.*** Although not often used in the intercultural field specifically, another prominent development model consistent with the interplay of global education and global leadership is Kegan’s “Evolving Self” (Kegan, 1982). Stewart (2012) provided a synthesized overview of Kegan’s work, and described how our stage of development “provides our worldview” (p. 69) in the sense that “the greater our object awareness, the smaller we become” (p. 69). So, the more we are aware of complexity in the world (for example bring forth the awareness of entirely different cultural realities), our consciousness is called upon to handle conceptions that are increasingly greater than the self. Kegan’s thought emphasized that “changes in the way we create meaning are not just linear accretions of more information . . . [but] qualitative changes in our lens on the world” (p. 71). At the highest level (S-5) of Kegan’s model, peoples’ organizational perspective shifts into that of a “leader” with a “very high” “level

of self-insight,” who values “humanity,” views others as “contributors” to personal integrity and balance, has a low “need to control,” views their needs “in connection with [their] own obligations and limitations,” and communicates in a “true communication” style (Stewart, 2012, p. 72). These elements echo the values of global education and practices of global leadership integral to the broader picture of global leadership development. Similarly, the highest stage of Perry’s (1981) model results in ethical choice-making (p. 80) and in Bennett’s DMIS model, the final stages of adaptation and integration provide cultural frame shifting, cultural empathy, and identity negotiation (J. M. Bennett & Bennett, 2004, p. 157), all important for successfully navigating complexity in global leadership roles.

In this thesis, the focus is less about which stage of development or development theory best describes I-House leaders, and more about the baseline theme of individuals’ responses to and outcomes of having to handle an environment of intentionally increased complexity that may lead to particular changes in worldview and leadership practices. Development, and global leadership development, does not happen in a vacuum, and these themes are reinforced in the following process models specifically designed to understand global leadership development.

**Global leadership development.** In reviewing global leadership development approaches, Oddou and Mendenhall (2013) described the underlying assumption of global leadership development as transformational learning.

*Mezirow’s Transformational Learning.* Transformational learning for Mezirow (2000) referred to the process by which:

We transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open,

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

Rooted in Mezirow's work of the late 1970s, the process of transformation as described by Oddou and Mendenhall (2013) included:

Exposure to a disorienting dilemma (contrast), self-examination and exploration of options (confrontation), and provisional trying of new roles and building competence and self-competence in those roles in order to arrive at a stage of reintegration based on one's new perspective (replacement or remapping). (p. 220)

They continued, noting that essentially "for us to learn, we must acquire new information and become able to see the same thing from a different perspective. . . . Without . . . contrasts that lead to confronting our traditional way of seeing or doing, there can be no change" (p. 220).

Considering transformative (or developmental) learning alone, though, is not enough. Along with a context that can lead to a change of perspective, Oddou and Mendenhall commented that "in order for there to be a transformation, the individual needs to have certain competencies that enable this process" (p. 223). Examples of enabling competencies they noted included the ability to "tolerate ambiguity," "curiosity or openness," "interpersonal initiation," and relationship development" (p. 223). "Enabling competencies help ensure appropriate transformations, and transformations lead to better global managers and leaders" (p. 223). So, according to Oddou and Mendenhall, "a complete GLD program needs to include a diagnosis of the leader's enabling competencies as well as experiences that can more easily lead to meaningful transformations" (p. 223). Since positive emotions facilitate cognitive transformations (Fredrickson, 1998), I would argue that a nurturing environment is also required.

***The Kozai learning and transformation model.*** This model illustrated a transformation process that, with optimum outcomes has led to high performance (Oddou & Mendenhall, 2013, p. 224). Like Mezirow’s (2000) model, the process proceeds from contrast, to confrontation, and then transformation. Starting with trigger events like Mezirow’s disorienting dilemma, individuals might choose to disengage from the learning process thus “abort[ing] the sense-making process” (p. 224), or to engage and proceed through a process of sense-making, improving competencies, and then transforming in a manner that results in high performance. In any case, individuals need to be put “into situations where this transformation process of contrast—confrontation—replacement can happen” (p. 224). Caliguri and Tarique (2012) studied 420 global leaders and, among other findings, reported that “high contact organization-initiated cross-cultural experiences are positively related to cultural flexibility and tolerance of ambiguity,” important “dynamic cross-cultural competencies in predicting global leadership effectiveness” (p. 619).

I-House is a living environment that necessitates high contact experiences and thus may hold “high potential for remapping” (Oddou & Mendenhall, 2013, p. 230), something that this study aims to discover. Similarly, the three Global Leadership Development process models outlined later each feature what can be described as a “crucible experience” (Osland & Bird, 2013, p. 101).

***Bennis and Thomas’s crucible experience.*** Osland and Bird (2008) described three process models of global leadership development that integrate leader competencies with the transformational process of becoming a global leader. In these process models, the transformational elements are further described as the presence of a “crucible”

experience, “a transformative experience through which an individual comes to a new or an altered sense of identity” (Bennis & Thomas, 2002, p. 39). “We can think of a crucible as a transformative experience from which a person extracts his or her ‘gold’: a new or an altered sense of identity” (Thomas, 2008, p. 5). In the context of global leadership development, Osland and Bird presented the crucible as a situation “characterized by the confluence of powerful intellectual, social, economic, or political forces that severely test one’s patience, and one’s beliefs, and that produce a transformation in the individual, leaving him/her deeply different in terms of who they were before the crucible experience” (2008, p. 101). They said that the critical factor in development is “access to high-level challenges” (p. 84). Success, however, is not guaranteed. For example, they commented that “managers may be given the right kind of experiences but find they are unable to handle them or learn from them because the challenges are overwhelming” (p. 84) without the proper supports.

In summary, it is not difficult to see the similarity between the *crucible experience* of Bennis and Thomas, *trigger events* of the Kozai group *disorienting dilemma* of Mezirow, and the handling of increasing *complexity* that is described in the developmental theories. Mezirow (2000) explained that “a defining condition of being human is our urgent need to understand and order the meaning of our experience” (p. 3). He noted that “If there were too much incontestable meaning in the world we would succumb under its weight” (p. 3). In other words, as explained by Marris (1975), our beliefs and perceptions form a “thread of continuity” (p. 89) which, if we lose, or if these beliefs are threatened, a person can experience the “irretrievable loss of the familiar” (p. 26) and need to first “[detach] familiar meanings in life” (p. 37) and then “[retrieve] and



[reformulate]” (p. 49). The crucible experience presents a situation whereby it is necessary for individuals to develop new ways of understanding the conditions that provide “too much incontestable meaning” (Mezirow, 2000, p. 3), thus forcing the individual to either retreat or craft a new perception of the world.

***Process models of global leadership development.***

*The Chattanooga model of global leadership development.* Consistent with the developmental and transformational models, the Chattanooga model, according to Osland and Bird (2013), was “based on the assumption that global leadership development in an individual [is] a nonlinear, emergent process that is moderated by a variety of key variables, across time” (p. 99). First, they noted that an individual enters the challenging context armed with their personality traits: immutable competencies and cognitive processes (p. 100). Then, with their unique package of variables, a person faces a myriad of different experiences that she or he must make meaning of that will either be consistent with former ways of seeing the world or that will demand changes to his or her worldview (challenging “crucible” situations) (p. 101). These experiences, Osland and Bird said, can feature varying degrees of complexity, intensity, emotional affect, and relevance to the individual. The greater these elements, the greater the “transformational potential” (p. 101) (or, as I would contend, transformational *imperative*). Each of these factors, they commented, might be “buffered” (intentionally or unintentionally), thus reducing their transformational impact. For example, a person or company might limit her/his own or their employees’ access to challenging situations. As mentioned above, they identified that the “critical factor [in GLD and it seems any developmental process] . . . is access to high-level challenges” that are mediated to prevent avoidance, overwhelm,

or the mental reconstruction of dysfunctional models like stereotypes, for example (p. 102).

If a manager's immutable personality traits, access to powerful challenges, etc., are consistent with what is required to work and learn in the global context, a functional global leadership process will ensue, and the manager will develop global leadership competencies. (p. 103)

However, Osland and Bird cautioned that “other outcomes ranging from ‘status quo’ to ‘dysfunctional’ can result,” depending on the “unique constellation of forces that impinge upon any given experience” (p. 103). The key to development in this model is the provision of a crucible-like experience, with supports that help to guide individuals’ effective reconstruction of meaning in order for them to function at higher levels.

*The global expertise development model.* This model further expanded upon the Chattanooga model. It included three detailed phases: antecedents, transformational process (the series of crucible experiences), and resulting levels of global leadership expertise. As in the Chattanooga model, Osland and Bird (2013) stated, “the global leadership development process is not based on independent experiences; rather, each experience is tied to past, multiple experiences and constitutes a sense-making process of learning and acquiring global leadership expertise” (p. 105).

*A model for developing global executives.* This third process model for global leadership development was devised by McCall and Hollenbeck by interviewing global leaders who worked overseas (2002). The model assumed that “individuals cannot be forced to develop, and they themselves bear the ultimate responsibility for their development. Organizations, however, establish an organizational culture and policies that either enhance or impede development” (Osland & Bird, 2013, p. 106). And, the organizational context can “be the source of intended and unintended lessons” (p. 106).

The authors recommended that “organizations be both intentional and collaborative about development [because] . . . the company strategy determines what qualities are required in its leaders, and then talented people are hired and given appropriate experiences and support in order to develop those qualities” (p. 106). Once again, the model was built on three phases. The model starts with Talent (like antecedents) and Context and Experience (like the transformational experiences or crucible phase). As Hollenbeck and McCall described it, the first two phases are modified by Mechanisms that aim to get “the right people into the right experience” (McCall & Hollenbeck, 2002, p. 188). The final stage is called The Right Stuff (what leaders have learned). The transition between the experience that executives have and the Right Stuff that they come out with is mediated by the business strategy so as to ensure that the personnel outcomes are appropriate to the needs of the company.

All three of the models accept the high variability of experiences and factors that might arise in “a complex and ambiguous setting” (Osland & Bird, 2013, p. 111). Therefore, no matter what development is sought, “the ability to learn and learn continuously is critical” (pp. 111–112) and “development is best achieved through an experiential approach [that puts] people into work situations that reflect the capabilities they need to develop” (p. 112).

**Global leadership.** In 2008, Osland explained that while many models and frameworks exist, “there is no consensus on the construct definition of global leadership” (p. 61). Subsequently, in 2011, she and her colleagues once again made efforts to synthesize definitions in the global leadership field.

***Global leader and global leadership.*** Coming out of their multifaceted definitions of “global,” “leader” and “leadership” above, Mendenhall et al. (2012) synthesized two definitions: “one for global leadership and one for the global leader, which very few of the existing definitions [addressed]” (p. 500). According to them, a global leader is:

An individual who inspires a group of people to willingly pursue a positive vision in an effectively organized fashion while fostering individual and collective growth in a context characterized by significant levels of complexity, flow and presence. (p. 500)

And, global leadership is:

The process of influencing others to adopt a shared vision through structures and methods that facilitate positive change while fostering individual and collective growth in a context characterized by significant levels of complexity, flow and presence. (p. 500)

In a later work, continuing their intention to unify definitions in the field, Mendenhall and his colleagues (2013) generated a third definition of a global leader:

Global leaders are individuals who effect significant positive change in organizations by building communities through the development of trust and the arrangement of organizational structures and processes in a context involving multiple cross-boundary stakeholders, multiple sources of external cross-boundary authority, and multiple cultures under conditions of temporal, geographical, and cultural complexity. (p. 20)

Although I-House leaders may not be under the same demanding conditions as global executives, by understanding emerging community leaders at the post-secondary level this study may shed light on early patterns in the development of global leaders in ever more complex environments.

***Global leadership competencies.*** After “cultivating, weeding, sorting and organizing the global leadership competency garden” (Bird, 2013, p. 95), Bird and colleagues synthesized 160 global leadership competencies into three categories of fifteen

nested competencies (p. 96). The three categories of business and organizational acumen, managing people and relationships, and managing self are presented in the following table with the competencies that are related to them.

Table 1 <i>A Framework of Nested Global Leadership Competencies</i>		
Business and Organizational Acumen	Managing People and Relationships	Managing Self
Vision and strategic thinking Leading change Business savvy Organizational savvy Managing communities	Valuing people Cross-cultural communication Interpersonal skills Teaming skills Empowering others	Inquisitiveness Global mindset Flexibility Character Resilience

**Theoretical summary.** In reviewing relevant literature, the thread of handling increasing complexity wove throughout the discussion of global education, global leadership, and the development of global leaders. These areas overlapped in terms of responding to the demands of globalization, being impacted by global interdependence or global competition paradigms, and the ultimate aim of producing leaders at high levels of development who can make nuanced, ethical, and effective choices. As Osland (2008) summarized:

Leaders in the business world should aspire to be true planetary citizens. They have global responsibilities since their decisions affect not just the world of business, but world problems of poverty, national security and the environment. Many, sad to say, [have] duck[ed] these responsibilities, because their vision is material rather than moral. (pp. 43-44)

All in all, as leaders are able to render increasing levels of complexity, it may become apparent that understanding the interdependent nature of humans, culture, and environment, may ultimately be good for business, too. Hall (1976) explained:

There are two related crises in today's world. The first and most visible is the population/environment crisis. The second and more subtle but equally lethal, is humankind's relationships to its extensions, institutions, ideas, as well as the relationships among the many individuals and groups that inhabit the globe. If both crises are not resolved, neither will be. (p. 1)

He went on to say that:

The answer lies not in restricting human endeavours, but in evolving new alternatives, new possibilities, new dimensions, new options, and new avenues for creative uses of human beings based on the recognition of the multiple and unusual talents so manifest in the diversity of the human race. (p. 3)

I believe that it is the developed, global leaders who are able to access the richness and creative necessity of the people they encounter, to bring diversity to action “for a better world” (Global Education Program, 2014).

### **Chapter 3: Method**

To complete this study, I collected views of residents and alumni on what changes they perceived to have happened to them through their experience at I-House that helped them develop as leaders both in I-House and in broader life. This is a qualitative interview study that involved eighteen “intensive interviews” (Rubin, Rubin, & Piele, 2005, p. 229), since “interviews allow one-on-one time . . . and flexibility to follow up and probe reasons for certain attitudes and responses” (p. 229). The interviews were “less structured” (Bailey, 1994, p. 188) and were comprised of “open-ended questions” (p. 189) with the possibility of using “probes” (pp. 189–190) to learn more as the interviews progressed (see Appendix E). In this way, the research aimed for a deep and nuanced understanding of participants’ perceptions of their experiences.

#### **Research Participants**

Since this study focused only on I-House Alberta, a non-probability sampling method was used (Rubin et al., 2005). Research participants were selected in a “purposive” sample (p. 201). Residents and alumni who had made significant contributions to the I-House community and who were still in communication with I-House were asked if they would be willing to participate. One way to determine “significant contributions” was to invite residents and alumni who had received an I-House Award. Awards are granted annually to I-House residents who make significant contributions to the I-House community whether or not they are in formal leadership positions, so asking those who received awards proved to be a good way to select

residents from all years of I-House who truly made a difference in the community and who would likely have something to say about leadership before, during, and after their time at I-House. The majority of the sample was chosen from this population but a few other non-awards winners were also contacted who were involved in I-House by coordinating or supporting events and projects, contributing to discussions concerning I-House processes and policies, or by actively creating an intentional, welcoming atmosphere in I-House. A message was sent on Facebook to seventy-two potential residents and alumni (see Appendix C to read the message). Within four days, twenty interview spots were filled on a first-come, first-served basis, and a thank-you message was sent to notify the group that a sufficient number of participants had agreed to take part in the research project (see Appendix D). Eighteen participants each completed a single interview that lasted between 0:36 and 2:18 hours.

**Diverse participants.** Participants in this study were very diverse in multiple respects: gender, national culture and ethnicity, levels and areas of study, dates of residency in I-House, length of time lived in I-House, and roles taken on in I-House.

**Gender.** Research participants included twelve women and six men.

**National culture and ethnicity.** Participants included eight Canadians and ten internationals; seven respondents identified as being *Global Nomads* or *Third Culture Kids* (Pollock & Van Reken, 2001). National identities were affiliated with a total of nineteen countries from six continents including Argentina, Canada, China, Colombia, Egypt, Guinea, Iceland, India, Ireland, Ivory Coast, Netherlands, Panama, Philippines, Saudi Arabia, Senegal, South Korea, Spain, United Kingdom and United States. Two



Canadians born in Canada also expressed great complexity in their identity. One woman described her identity this way:

So you know how you can have Asian-Canadian and you can have Asian? I feel like I'm South Asian Canadian. I don't even like the term Indo-Canadian because I still feel like it means that I'm from India, because my ancestry is from India but I don't feel that I am Indian. If I have to say . . . ancestry, I would say South Asian or South East Asia but when I say country of origin I would probably say Canada.

***Levels and areas of study while in I-House.*** The group included twelve undergraduate students and six graduate students. Areas of study included Business, Drama, Earth and Atmospheric Sciences, Economics, Education, Engineering, Environmental Conservation, Law, Middle Eastern and African Studies, Nursing, Physics, Political Science, Public Health, Sociology, and Women's Studies.

***Dates of residency in I-House.*** Respondents lived in I-House between September 2005 and December 2013.

***Length of time lived in I-House.*** Participants' stay in I-House ranged from eight months to four years. The mean time stayed in I-House was two years, and the average time was 24.7 months (approximately two years).

***Roles taken on in I-House.*** Three ways were available for I-House residents to take on formal roles in I-House: they could be selected by their peers to serve in volunteer positions on the I-House Community Council (formerly the SpokesCouncil), they could be hired by the Residence Life Program to be Resident Assistants (RAs), and occasionally they could be hired as Global Education Program staff. Residents could also be involved informally in I-House by volunteering or working through the Community Council to plan events. In their time with I-House, one person served in all three formal roles; seven participants served as both Council members and RAs, three served as

Council members only, one person was a Global Education staff member only, and five were general volunteers.

### **Interview Questions**

The interview (see Appendix E) was designed to promote a free-flow conversation that intended to bring out the story of the participants' experiences before, during and after their time at I-House, and their perception of the changes and growth that happened in this process. The interview questions were developed and tested with an involved "friend of I-House," a person who had participated in I-House but had never lived in I-House. Some of the questions were changed as a result of this test interview. During the interviews, I offered "neutral probes" (Bailey, 1994, p. 189) like "tell me more," or "how do you mean that?" (p. 190) in an effort to come out with as complete a picture as possible.

### **Data Analysis**

In analyzing the data, I first transcribed the interview recordings and then reviewed them, noting tendencies or patterns that were common, as well as unique perspectives that stood out from each interview participant. After printing and reviewing all of the transcripts manually, I used a qualitative research and mixed methods data analysis software called Dedoose to code and cluster the data according to each research question (see Table 1) (Lieber, Weisner, & Taylor, n.d.). I also included codes related to global leadership definitions, and I added codes as I noticed new patterns that emerged from the data. Since the interview questions were sequenced with the purpose of providing as complete a picture of peoples' experiences at I-House as possible, the data also could be patterned on a before, during, and after sequence (though many times

participants talked about their current activities as a way to “catch up” at the beginning of each interview). After coding the data as such, I reviewed the clustered data once again. While the data coding was useful, it was not precise enough to be used for a quantitative text analysis.

The following table shows the codes and sub-codes that I used in coding the data. It should be noted that I focused mostly on pulling general patterns from the data, but that the data pool is still incredibly rich when it comes to insights and leadership strategies from each participant.

Table 2 <i>Codes and Sub-Codes used to Cluster Interview Data in Dedoose</i>	
Codes	Sub-Codes
<ul style="list-style-type: none"> <li>• The Person</li> </ul>	<ul style="list-style-type: none"> <li>• Doing now</li> <li>• Complexity</li> <li>• Precursors</li> <li>• How long</li> <li>• Permission</li> <li>• Where from</li> </ul>
<ul style="list-style-type: none"> <li>• How has the Global Education culture at I-House contributed to the development of Global Leadership competencies?</li> </ul>	<ul style="list-style-type: none"> <li>• Global education culture at I-House</li> <li>• High complexity and handling it</li> <li>• Development factors &amp; process</li> <li>• Person attitude</li> <li>• Quality of life</li> </ul>
<ul style="list-style-type: none"> <li>• What global leadership traits and behaviors are effective and typical?</li> </ul>	<ul style="list-style-type: none"> <li>• Significant positive change</li> <li>• Community through trust</li> <li>• Foster growth</li> <li>• Organizational structures &amp; processes</li> <li>• Others to shared vision</li> <li>• Synergistically</li> </ul>
<ul style="list-style-type: none"> <li>• "Leader"(reaction to the term</li> </ul>	<ul style="list-style-type: none"> <li>• Effective leader behaviors &amp; traits</li> </ul>

"leader")	
<ul style="list-style-type: none"> <li>• How do leadership traits and behaviors persist after I-House?</li> </ul>	<ul style="list-style-type: none"> <li>• Behaviors after I-House</li> </ul>
<ul style="list-style-type: none"> <li>• What can be learned about global leadership development and behaviors from I-House leaders?</li> </ul>	<ul style="list-style-type: none"> <li>• Quotes</li> <li>• Best practices</li> </ul>
<ul style="list-style-type: none"> <li>• I got from I-House</li> </ul>	
<ul style="list-style-type: none"> <li>• Special</li> </ul>	
<ul style="list-style-type: none"> <li>• Love and care</li> </ul>	
<ul style="list-style-type: none"> <li>• Supporting and admiring other leaders</li> </ul>	
<ul style="list-style-type: none"> <li>• Leadership style switching: communication leadership tactic</li> </ul>	
<ul style="list-style-type: none"> <li>• *Nurturing* global leaders</li> </ul>	

### **Research Process: Ideal and Actual**

In terms of gathering data and carrying out the interviews, the process went better than planned. Participants were enthusiastic and forthcoming, and offered to help in any additional ways that they could. It was in the data analysis and presentation that I would have liked to include more person-specific data. I found each participants' contributions to be extremely valuable but the purpose of this thesis was more so to take note of the common patterns in the data in order to gain and offer general knowledge that could be used both at I-House and potentially applied to other contexts. With their permission, my intention is to continue to share the specific stories of the I-House leaders interviewed in different media after the completion of this project.

### **Limitations**

**Researcher.** This research may have been both strengthened and weakened by my role in interviewing I-House leaders. Months before I-House opened in 2004, I was

employed as the Global Education Coordinator. As such, I had been the only full-time employee of University of Alberta International stationed in International House, and have been a member of the I-House Management Team since its inception. Over the years, I have seen my role as helping to create a “culture of global citizenship” in International House. My approach has been to work with students and help them to engage in the creation of their own experiences. Collaborating to develop an active student governance structure and working alongside resident leaders as colleague, coach, trainer, advisor, and supporter has been a privilege and has allowed me to see patterns in the community, understand some of the common stories of residents, grapple with community dynamics, and help to shape student development.

This role may have strengthened the project in that the research was guided by a deep, long-term perspective; it might also have weakened the objectivity of the research because I am a subjective player who has been deeply invested in the community for many years. The research might have been strengthened because I believe that I am in a high-trust relationship with I-House leaders, but it may have been weakened if I-House leaders felt the need to edit or modify what they said in my presence. The research might have been strengthened by my perception of nuances that could be missed by an outsider; it may also have been weakened by assumptions that I might have internalized unquestioned. While I aimed to keep clear the differences between observations cited and my interpretations thereof, I should be seen as both an observer and an active player in the community.

According to Rubin et al. (2005), “researchers must constantly respect the rights of research participants” and need to “adhere to a basic rule: do no harm” (p. 212). In

this study, the potential for harm was minimal. I encouraged participants to say what was true for them, as the integrity of the research depended on it. I also had and have no formal authority over any participants, and I continued to stress that participation was entirely voluntary.

**Research participants.** Another limitation of the study might have been if participants felt that they needed to participate because I asked them to or if they thought they needed to respond in a particular way to me as the interviewer. To prevent this feeling of obligation, pressure, or anxiety, I made efforts to frame the invitation to participate so that it was easy to not participate. I also did not follow up aggressively with participants if it seemed to be difficult to find a time to meet—this might have been an indirect message to me that they would rather not. Interestingly, I noticed that this might be a “Canadian” thing to do. In some cases, I was aware that potential participants or their friends might have been offended if I did not ask them to take part or follow up to ensure that they could. So, I used my knowledge of participants to attempt the most appropriate course of action with the least pressure applied. If at any point I noticed that something might have been awry in the process of either inviting or interviewing, I checked in with participants and made efforts to help them understand that participation was optional at any point.

The application of this research to participants in other contexts might be limited by the particular situation of being at an institution with a large pool of international and domestic students, a facility where the I-House program can be adequately housed, and with organizations that are able to fund and support the particular I-House program. However, I believe that if a diverse pool of students were housed in a residence

environment with adequate resources, the I-House model could be applied, possibly anywhere in the world. It should be noted that this project focused specifically on students who became I-House *leaders*. Therefore, the results should not be generalized to all residents of I-House, though they would all have had similar opportunities and their experiences would have been impacted by the work of the I-House leaders.

**Consent and confidentiality.** Interviewees were provided with a consent form that outlined the confidentiality of the interviews and the purpose of the research (see Appendix F). Participants were also provided with a short questionnaire entitled *Permission to be Identified in the Thesis* (see Appendix G). This form asked for the participants' preference and permission as to what demographic information they would like to have revealed in the report. Upon completing the form, I transcribed the data accordingly, in a manner that contained only the demographics that the participant was comfortable with. In a tight-knit community like I-House it may not be difficult to determine the identity of members even based only on country of origin, for example. Unless explicit consent was given, my assumption was that participants would remain anonymous, including their demographics. My original intention was to include participants' names in the study. Before linking any participants' identity with any statements, I intended to ask participants on a case by case basis what their preference would be in order to link identity to statements if it seemed appropriate or beneficial to the participant. Sixteen participants granted permission for me to use their names, one allowed initials, and the final one provided an alias. In the end, for the most part, I chose to maintain anonymity, though would have preferred to credit participants more fully for their contributions.

**Potential Benefits to I-House**

The benefits of this research to the I-House community might be far reaching. This study was anticipated to bring forth information that might be valuable to the I-House project, something that these alumni likely care about. Justifying resources for intangible benefits can sometimes be a difficult task, so bringing about a greater understanding of how residents learn and grow in I-House could help to both provide clear reasons for continuing institutional support for I-House, serve as a model for other I-Houses or similar community initiatives, and help I-House Alberta do what it does well even better and re-evaluate what might not be working. Participants' statements might also further the study of global leadership development, thereby contributing to the growth of a more peaceful and collaborative world.



## **Chapter 4: Results**

### **Introduction**

The purpose of this Chapter is to reveal what the interview data showed about the culture of I-House and how it influenced the participants, how participants developed as leaders, and what the longer-term impacts of leadership involvement in I-House are.

What came clear from the data is that I-House was not simply a facility; it was a way of life where caring people contributed their unique approaches to a common purpose. The chapter will unfold to illustrate 1) a framework that emerged from the data to highlight the patterns of leadership and community development in I-House; and 2) real examples, stories, and hard-won leadership strategies from the participants.

### **Patterns of Leadership and Community Development in I-House**

While the research participants were unique and they developed their own unique leadership strategies, common patterns of experience emerged from the data. The following I-House leadership and community development framework responds to the core purpose of this study: to consider how I-House nurtures global leaders. The framework both echoes and advances the 2013 I-House Culture as Process Model (Weigl, p. 39).

The themes that carried through all stages of I-House leaders' experiences and made the other stages possible were active inclusion and support, fuelled by strong care for improvement and growth. In the context of inclusion and support, leaders were faced with and took on high-level challenges that led to the creation of learning and leading

strategies and mechanisms. I-House leaders were defined by their roles in perpetuating informal and formal structures and processes of inclusion and support. After leaving I-House, they tended to continue to practice inclusive and supportive behaviors consistent with a global education ethic and were committed to continued personal growth and development.

The framework is not a linear one, as many of the elements provided feedback and reinforced one another; elements were experienced at different speeds and with different weights for different leaders. The following, however, is a portrayal of a general pattern of I-House leadership and community development.

1. **Diverse antecedents:** I-House leaders arrived as diverse residents with very different experiences and intentions.
2. **Arrival and welcoming:** Participants arrived to what they perceived to be a welcoming environment at I-House. This welcoming sense was created through two mechanisms: active inclusion and support. Active inclusion and support were experienced through both informal (interpersonal) and formal (structured) means.
3. **Relax and reveal:** The intentionally inclusive and supportive I-House environment helped research participants (and others they described) to feel comfortable at I-House, enough that they could “be themselves,” something that was positively reinforced when people valued their contributions. As I-House residents revealed more of themselves, the environment became more diverse and complex because people were revealing, rather than muting, their complex identities. At the same time, participants began to identify with I-House; negative aspects of their

experience were largely not attributed to the sense of “I-House” that they valued and identified with.

4. Getting involved: Participants reported, at times surprisingly, that they felt a sense of home and this was a powerful motivator for involvement. The nature of the I-House environment made it easy to become increasingly involved in the community, often in a gradual process that showed up as a pattern between participants.
5. Challenges: At the same time, as participants contributed more, they also faced and took on increasing challenges that led to the development of new ways of seeing and being. For example, participants were confronted with others’ differences that were revealed as residents felt they could relax in I-House, they also were faced with their own identity challenges, and challenges of taking on greater contributions in such a diverse community. Through challenging situations, participants developed new perspectives and strategies to handle the complex situations they were faced with.
6. Leadership: While they continued to contribute, take on new challenges and develop strategies to handle the complex environment, they became leaders in I-House. This meant that they were the ones actively including and supporting others (informally and formally) to foster both individual and community growth, and setting the example of an I-House role model.
7. After I-House: When leaders left I-House, many continued inclusive and supportive practices in their personal and professional lives. All participants indicated growth-oriented practices in alignment with global education values,

and all cited new strategies or perspectives that they employ outside of I-House, because of their I-House experiences.

**Diverse antecedents.** Before moving into I-House, four respondents had prior experience or exposure to the I-House community. One Canadian respondent indicated she “fell in love with I-House” when she stayed for two months one summer. Others “had made some friends in the building” prior to moving in. One Canadian from out of province said that he knew about I-House two years before he moved in, “and it was actually a draw for [him] to go to Edmonton.” Another Global Nomad said “actually it was funny, I walked past International House before I was even studying. It was summer and there were people around . . . you know it just seemed like a very happy place to be . . . and I was like yeah, I can see myself living here.”

Many of the research participants were very intentional about applying to I-House. One graduate student said: “what was quite important for me was sort of to do residence *properly*.” Another undergrad said “I thought it was really cool that they asked you questions as to why you wanted to live there because . . . the people who live there want to be there—and that always creates cool things.” Another said, “I wanted to go to university to learn, to also be alive, and . . . explore new things. . . . I wanted it to be fun but I also wanted it to be something where I could grow.” Or, “it sounded like the best idea in doing the exchange because the point of that was meeting people and new cultures so International House seemed perfect.” One Canadian graduate student at the time said that he had found the dream supervisor and “wanted the dream living environment”; when he “looked at the website, I-House fit the bill totally.” He told me: “International House was perfect, in that bringing people from various backgrounds into a world of

peace is kind of what I'm all about. . . . I'm very interested in social justice and being a global citizen . . . so when I saw I-House it was awesome.”

Two people were recommended to live in I-House by their professor and dean. One of them, a Third Culture Kid, related:

I was looking for [an] intercultural environment and . . . the idea that I could live in a residence that included people from around the world was very exciting for me . . . I just really wanted that intercultural experience because my plans for the future all revolved around international work.

She wasn't the only one seeking this kind of home. Another Global Nomad said:

I knew that I needed to be in an environment where I was challenged and I could interact. . . with people who had experienced . . . different parts of the world . . . were more open-minded and . . . understood the challenges of immigrating to another country or living abroad, and the struggles that come with those.

Although many of the research participants were very purposeful about applying to I-House, a few were not. One of the exchange students had applied very late. He said:

At the time it was just to get a good place to stay on campus and be close to where I was going to study. I didn't know what I-House was about when I was applying. I had no idea what the concept was and that it was a worldwide thing. I had no idea.

Another Canadian said that he chose I-House for “practical reasons,” as none of the places he was looking for were available. He said:

They mentioned they had some spots in International House and . . . I just pretty much on the spot sort of said yes because it was obviously a great location . . . and a reasonable price and . . . it would sort of solve my housing situation. I did not come into I-House the standard way and it even took me awhile to figure out that there was . . . a questionnaire and a process. I got in by luck.

Respondents also had very different levels of transition that they were dealing with. Many of the respondents, notably several of the Canadians, talked about how they were going through a major life transition at the time they applied to live in I-House and about how they thought I-House could contribute to a fresh start or new learning. One

Canadian participant from another city described this feeling before she came to the U of A and I-House: “you know how you can just feel it in your soul that you need to be somewhere? And for me like it was just every single day I would wake up and my heart would just be like: when are you leaving? When are you leaving? You need to go.”

Another Canadian talked about the contrast between coming from “a lower point” with many difficulties, to a feeling when she got to I-House of “Oh welcome! Oh let’s do things together! Let’s just be wonderful together!” She said “It was just really cool . . . right away feeling like it didn’t even take much at all [to adjust].”

Several of the respondents, particularly the Global Nomads, were poised to feel at home in an international environment. One Third Culture Kid explained that to him “it seemed like I was a shoo-in for [I-House]. . . . Having the background that I have . . . make[s] it easy for me to . . . navigate [intercultural] topic[s] that other people seem to find difficult.” Another Global Nomad described her similar experience: Ever since sixth grade,” she said, “I’ve been in an international community. . . . Then I came to I-House, it’s people from all over the world. And so in my head, when I say *people*, it’s always . . . all kinds of cultures.”

For others, the transition was more dramatic. One of the international students who was coming for her graduate degree expressed that her “first experience . . . was panicking. . . . I had packed my life in two suitcases and [was] going away for a new life.” Another international undergraduate explained vividly that the step to moving to I-House “was very overwhelming.” “I [didn’t] have any friends . . . I [didn’t] know how I [was] going to survive.”

***Summary of diverse antecedents.*** Research participants entered I-House with different backgrounds, different experiences, and different intentions. As described in Chapter 3, they reflected a broad range of diversity in gender and cultural diversity and complexity, differences in when and how long they lived in I-House, differences in the roles that they took on, levels and areas of study, and as described, their circumstances upon entering I-House. Regardless of all of these differences, they also shared several important similarities. After their time at I-House, they all were recognized as leaders in I-House; they all described very similar features of I-House and progression of their I-House involvement; they expressed similar understandings of leadership in I-House; they continued to practice personal and professional leadership in ways consistent with global education values after leaving I-House; and through their stories, a common pattern of I-House leadership and community development emerged, as follows.

***Arrival and welcoming.*** Participants described I-House as “an open environment . . . different from any other experience I’ve ever had.” It was called “a legit international community . . . [where] you could . . . feel the [excitement].” It was generally thought that “people in I-House are [helpful]”; and the consensus among respondents regardless of which years they lived in I-House was that it was a “really warm, . . . really welcoming place.” The sense of welcome was shown to be created through informal and formal mechanisms of active inclusion and support.

***Informal inclusion and support.*** Informal mechanisms of inclusion and support were described as interpersonal interactions in which people invited others to participate or eat together. Conversations were held where other residents expressed understanding or helped each other with moving in or getting groceries, for example. One Canadian

explained that “when you passed someone in the hall, they would say hello and connect with you and acknowledge you as a person” and one of her “most powerful first memor[ies] of I-House was when someone had . . . cooked something in the kitchen and [offered] ‘oh do you want some? . . . In the end there [were around] 12 people in the kitchen just hanging out and eating.” Later, she talked about cooking more in I-House than she had in her whole life.

***Formal inclusion and support.*** Formal mechanisms of inclusion were events, meetings, and purposeful actions of staff and volunteers to encourage participation and help new community members feel comfortable. Formal mechanisms of support included help during difficult times as well as resources for creative growth. During difficult times, I-House residents had access to staff like Resident Assistants (RAs) who could mediate conflict or guide residents through difficult times. During creative times of growth, residents were equally supported to plan and deliver innovative projects and events through the I-House Community Council or Global Education Program. Oftentimes, a deliberate (formal) action by a community leader would open the pathway for informal interactions. This description of a first day at I-House by one of the Third Culture Kids seemed typical:

I was going to end up just sitting in my room all night . . . and then [my RA] came in and knocked on my door. . . . I shyly went into the lounge and . . . started to get to know people and I just remember feeling like I was in the right place. . . . I felt [a] natural connection with the people.

In this case, a formal action (a staff person knocking on the door) led to a formal event (a welcome event in the lounge) where the new arrival was able to enjoy very easy informal interactions (getting to know people) that could lead to friendships and comfort.



Another Global Nomad described a similar pattern of how meetings and small events helped her to make smooth and easy friendships.

At first I was very shy to do anything. . . but later people [were] so friendly . . . friendships just started . . . coming in . . . so smoothly and easily . . . the Council meetings and introductions . . . made things go so much better. . . . Conversations just started coming out easier that way and that's how it progressed in an easy pattern.

So, formal and informal efforts combined to include and support new residents and help them feel at ease and at home in I-House. Small events helped people to interact with one another, and larger events like the annual “Soirée of Welcome,” for example, left “quite an impression” on two international participants in particular. One mentioned that “that definitely shocked me, positively” into understanding the bigger vision and purpose of I-House. The other said to herself, “this is big. I could miss something.” These experiences motivated the students’ participation, identification, and connection to the community.

Creating a welcoming atmosphere that could be generated formally and experienced informally was deliberate. One Canadian who had served formally as Welcome Coordinator of the I-House Community Council said:

We tried to make [the Welcome events] really engaging . . . for different tastes as well. . . . We wanted to meet every single person in I-House so they had one person they knew face to face. . . . [It] is something that leaders forget – it's not just about them respecting you . . . [and] knowing who you are, but it's really a mutual thing.

All of the research participants found the I-House environment to be friendly and welcoming. And they all later contributed to creating that atmosphere as I-House leaders.

**Relax and reveal.** This process included both a sense of home and belonging coupled with a feeling that it was okay to reveal your authentic self in the community,

creating “a really high quality of life.” Many participants mentioned a sense that I-House became a “family” even though (and perhaps because) it was such a diverse context.

Sometimes this happened very quickly. One woman who came from small-town Alberta talked about how the atmosphere felt like home very quickly:

I clicked with my floor right away. . . like we were family, like we had always been. . . . One thing I clearly remember was Arabic people because I had never met a Muslim. In [my town] it just didn't exist, so that was a big culture shock. . . . I just fell in love with the culture. . . . We did everything together . . . everyone had everyone else's back. If you were sick, people would take care of you—things like that.

The benefits of a sense of home at I-House were not only having a caring environment, it also made it possible for people to feel that they could “be themselves” and so opened opportunities for deeper learning and contributions. One Canadian graduate student who talked about being shy previously, expressed that:

You didn't need to self-censor all the time. . . . Everybody was very open about things from culture to race to history . . . I did not expect that openness and that was perhaps partly due to the very international aspect and people felt they could just be open about everything. . . . The international aspect was certainly key.

Another Canadian undergraduate believed that because of its diversity,

I-House is a place for you to reinvent . . . and it's also a place for you to just be who you want to be, period. . . . When we're in an environment where everyone is so different, whose expectations are you meeting? And so it's . . . a safe space for you to be your own person and set your own expectations.

Similarly, one of the Global Nomads said that “[I-House] really really really let my personality come out. . . . I did not have to . . . shut up in meetings or . . . feel awkward or anything. . . . It was a really comfortable feeling.” She elaborated:

In I-House there is this understanding that people are different from different cultures and there is no right or wrong. . . . So the rules are basically to be respectful to everyone, whether they are similar to you or whether they are different. That is the key rule in I-House.

These dynamics, where diversity was allowed to show itself were extremely important to the I-House leaders. One of the longer-term international undergrads furthered this line of thought when she said:

There is a very general, very mutual understanding and principle in . . . I-House: no matter what you do, there's . . . nothing wasteful about it . . . Even [with] people who you probably wouldn't talk to . . . if you met them outside of I-House. . . . No matter what you can contribute to that community, they take it and they try to make use of it. And that was the global community from the beginning until I left.

Including every voice and employing whatever strategies it would take to do so was a key feature that showed up when participants spoke of leadership in I-House. It seemed to be generally understood that the benefits of inclusion were too great to lose.

**Getting involved.** Getting involved in I-House formally was described as “not hard at all.” Even though one of the exchange students was in I-House for only eight months, he said that “everything is there for you to succeed and get involved—it's so easy.” His statement makes sense when we recall that other I-House leaders were practicing active inclusion and support to help new residents join in. Respondents tended to follow this pattern of involvement: first participating in events, helping out by volunteering or including others, and then taking on leadership roles.

***From participation to contribution.*** Participation was the first stage of getting involved. It was very normal for the respondents to mention showing up for different events as their first interactions with the more formal aspects of I-House. Later, participation turned into contribution in order to satisfy a need of the community, because of recognition of special talents or abilities, because they were recommended by one of their peers, to give back to the community, or out of the sheer pleasure of creating experiences for others. One international undergraduate recounted a moment where she

had been participating and then starting to gain the consciousness of further involvement that came later. She said

I never thought of being involved in I-House in my first year at all. . . . I just went there, just to enjoy, but then in the end, [a few people] were cleaning everything and [my friend] [suggested] why don't we help out? So [we] collected all the dishes. . . . I was never really thinking of organizing, I was more of a participant, an active participant.

Participation could happen at events, or it could happen at I-House Community Council meetings that were open to everyone and used a consensus model to maximize participation. One exchange student talked about how he got involved:

It was from the very beginning. . . . I think it was kind of easy . . . because . . . everyone facilitates it . . . actually people are . . . asking you to get involved. . . . In I-House everything is supposed to help people get involved and participate. It's not exclusive at all so we were very inclusive. . . . Every single idea that you have is really taken into account and everyone helping is very welcome to join the Council and . . . you would never feel that your ideas are going to be turned down.

It is easy to notice the theme of inclusion coming out of his statement.

***Helping out.*** Helping out with events was often the first more conscious, active step to more formal involvement. It showed up in two patterns. First, participants helped by volunteering at events, for example, setting up or cleaning up afterwards. Second, participants helped out by including other people and bringing more and more people to the events, consistent with the tendency for inclusion. One Canadian grad student remembered his own pattern of involvement:

The building to me was based on the premise that the people would be engaged, coming to these events, and interacting . . . and so I felt there was this . . . commitment to your fellow residents to come out and be involved. . . . I viewed my role as to participate in that and encourage friends to go to events who might be on the fence about attending. . . . I started seeing all of these events, going to them having a lot of fun and then slowly contributing more . . . helping clean up after the potlucks . . . volunteering for random small things, just trying to be a presence at events—to make those a priority.

One leader who had lived in another residence previously talked about the important difference between volunteering at I-House and volunteering in other places. The key for her was that in I-House, volunteering meant learning and being involved whereas in other settings it was just supporting someone else's vision with tasks like "pouring drinks" or "standing at the door and saying hi" rather than being "involved first-handedly in the organization of the events." At I-House, she said, "the amount of learning that is involved in just volunteering is amazing."

*Encouraged into leadership.* After participating and helping out, research participants talked about how they were encouraged to get involved more deeply by the inclusive and supportive environment and culture at I-House, and to take on formal roles for many different reasons. People cited that at times, it was because the Council was "looking for someone" that they needed to fill a particular role. For one Global Nomad, when he said he could help out, "it was kind of just a quick conversation and all of a sudden . . . I was catapulted right into the centre of the community." At other times, respondents were recommended into leadership roles by their peers. One Canadian graduate student "wanted to get more involved" but he said that he "didn't want to just apply to be an Resident Assistant." He saw his own RA as a "community-builder extraordinaire" and at the point she recommended that he apply to be an RA, he decided to "go for it." Several respondents talked about how others had encouraged them into leadership in similar ways.

Another motivating factor for these leaders was for both personal development and to "give back" to the community. One Canadian graduate student shared his perspective:

I felt that having been somebody who had been . . . much shyer in the past . . . I understood . . . more what some of the students were going through who were in that same boat and that maybe I would be able to . . . contribute back a little bit through the role. . . . I felt as an RA . . . I might be able to do some small amount to . . . help them along in the same way that people . . . helped me in the past.

A third pattern also appeared where some leaders took on roles for the pleasure of creating experiences to include others. One Third Culture Kid who held several leadership positions over the years enthusiastically said:

I love to plan! I absolutely love to plan events. . . . I like getting people involved, I like it when people can have a good time and I know that some people need that programming in order to get involved. . . . I was trying to reach out to the groups who maybe needed a bit more of a boost.

**Challenge.** From dealing with the difficulties of day to day living in a shared environment, conflict, balancing different roles and relationships, enforcing rules, understanding systems of oppression, negotiating personal identity, coordinating large-scale events, introducing new initiatives, crafting policy, facing personal biases and taking on deep level personal development, these I-House leaders were faced with or took on high level challenges. They had sufficient support and resources around them to grow through them positively, and the lessons they gained from them stayed with them in the form of new perspectives and strategies.

**“Worst” aspects.** Several respondents expressed that they could not think of any “worst times.” One Global Nomad said that “even if something tiny happened . . . there were so many other good times that really really really overshadow it.” Another international student said:

To be honest I can’t think of anything [bad]. . . . Living in I-House is the first time ever since I came to Canada that I felt like every day when I finish school I’m going home. . . . I’m serious. It’s just so warm. . . . So I can’t say any bad things about it at all.

This did not mean that residents had “perfect” experiences, but often, negative experiences were either not attributed to their sense of I-House but to other factors, or they valued the growth that came out of difficult situations.

***Challenges of a shared living environment.*** Although participants’ talked overwhelmingly about positive experiences, it was agreed that I-House “is . . . not such a bubble that it’s immune to what happens as problems in the outside world.” Negative aspects of I-House were almost always attributed to problems that arise normally in shared living spaces: administrative issues, gossip, noise, cliques, and other common living problems like “using other peoples’ food and leaving the freezer open so everybody’s food spoils, leaving dirty dishes and dirty food—things like that. Common living problems.” In short, “nothing outside of what you’d have in sort of normal interaction between students.” It was also expressed, though, that although some problems were not special to I-House, even stricter standards could be applied to I-House when it came to more serious matters. One Canadian said:

The ultimate worst was when you delve into the areas that are not cool no matter what culture you’re in . . . physical assault . . . sexual assault. . . . Even though that is reflecting what is going on in the real world, I don’t think that should be tolerated because of . . . the opportunity of [I-House] and what it provides. Because it’s a privilege.

Participants also expressed disappointment in “people [who] did not get involved” and who were “missing out on the opportunity in front of them.” Specifically, it was “disappointing because they were taking over other peoples’ place,” whereas others could benefit from the “privilege” of being in I-House.

***Conflict and emerging wisdom.*** Several participants talked about conflicts that stayed with them to this day. At times, respondents made reference to the same conflict,

which was so complex and involved so many people that even in this limited pool of people, more than one was affected by it. In all cases, the heart of the serious I-House conflicts that were cited involved intercultural misunderstanding. In one case, the core issue was the inclusion of under-represented voices; in another, the meaning of a particular action meant one thing in several cultures, and something very different in North America; and in a third conflict, deep streams of internalized oppression and opposing conflict styles made it impossible to reconcile a communication misunderstanding. As challenging as these conflicts were, at the time of the interviews, respondents indicated that deep learning resulted from these situations. Here is a one Canadian woman's story of a conflict and the learning that resulted from it for her

It was . . . one of my first big lessons in . . . intercultural decision making. I . . . ended up being like [a] moderator and . . . held space for . . . the decision-making to happen. I honestly didn't know that I had . . . capacity to do something like that. I learned that if you're only looking at one approach, you only get one story for the most part. But the more approaches that you throw in there, the more gems you find and you end up with a bag of jewels as opposed to one diamond. The real gem for me is being open to all these other pieces because you might miss something really big.

The benefit of high levels of inclusion was a key theme that carried throughout this study. The concept of the value and therefore practice of inclusion carried through to many of the leaders' perception of best practices. Another metaphor for a closely related idea also emerged from conflict in I-House. I asked another Canadian leader why it was important to include other people or ensure that every project was a group effort. She told me:

Because it . . . makes it everyone's baby. . . . It gives everyone responsibility for it being done well and it makes it more valuable to people. . . . The whole point of I-House is for community, but when you don't have that, then it's not really I-House anymore. I think about I-House as a village. If there's an event going on, say a new baby is born . . . you don't want just the mother to coordinate it all . . . you would want that baby [to] become the whole village's baby. You become



protective of it, and that baby eventually grows up to be maybe the leader of that community.

**Communication challenges.** Communication was also a challenge in I-House.

One Third Culture Kid shared several strategies for helping to include others' voices.

Here is one of her many examples:

If there are personality differences, or people feel threatened by others in the group, or [if] they're not going to voice their opinion in the group . . . I like to talk to everybody individually and see . . . how [they] feel about [the situation] and if they're not comfortable raising those issues in the group. Then I might [ask if I] can . . . raise those issues and then bring that into discussion.

Throughout her statement, the practices of support (for those who may not feel comfortable voicing their opinions) and inclusion (finding ways for them to voice their opinions) are at the forefront of her leadership and the dilemma that she faced. At the heart of the communication challenges brought up was how do you include people and support them to be able to participate.

**Role challenges.** Several respondents talked about the difficulties of balancing various roles: being a Resident Assistant, a staff member, or a Council member, and being a friend and neighbour at the same time. One Canadian who was an RA offered his perspective:

I think you have to step up and manage your reputation and I think you have to bring your integrity beyond. . . . You just have to be generally awesome 24-7. I don't mean that in an egotistical way but . . . even if it's the most terrible day, you just have a slightly better than your most terrible day. [It] takes energy and effort and it takes . . . [a] level of consciousness to do that.

The struggle of being a role model and leading by example came up several times.

**Personal development.** Every participant dealt with challenging situations and experienced changes in perspective because of it. One of the types of challenges, though, was the challenge of personal development itself. One Global Nomad illustrated this very

vividly with his example of how one habit he formed in I-House was to become very self-aware of his own biases. He said:

I'm pretty sure that my reaction before having lived in I-House would have been to . . . just tell them to suck it up and deal with it kind of thing. . . . It would have immediately triggered [a] negative reaction in me. . . . When I realised it, I was like, hey, this is my problem, this is not something with them, this is a deficiency in myself. When I realise that I still have certain biases . . . I recognize it and I try to . . . catch myself now. . . it has something to do with my own insecurities, and my own growth that I have to undertake as a person.

*Challenge by choice.* While some challenges were confronting, like conflicts or situations where a new perspective or personal changes were required, other challenges were taken up by choice. This often included unprecedented large-scale events that required complex coordination and high participation to succeed. It also showed up as efforts to make higher-level policy changes.

*Events (and coordinating roles).* Events were a key form of challenge that I-House leaders took on.

The scope and the scale of I-House events is huge [and] we have to look at like the littlest details to the biggest details. And so it's challenging but the good kind of challenge because you would never think that this scope of event can be put up by a group of students living in a residence and all volunteering their time and efforts.

When I mentioned that some people underestimate the scale of events that take place in I-House, another interviewee quickly responded: "Tell them about [the] Middle Eastern Feast—we had 30 chefs from 6 or 7 different . . . countries!" The Middle Eastern Feast she referred to was not the first of its kind. Years earlier, the first Feast Coordinator at I-House worked with a similar group to start a tradition that would be carried on in I-House for years to come. He recalled:

What I really liked . . . about I-House was the fact that you could get an idea and if you had the right contacts . . . you could make it happen quite quickly if it was

in line with the goals of this international community and the International House. The thing is though I never actually thought of myself as [a] kind of a leader until we actually started organizing the whole Middle Eastern potluck thing. . . . People actually trusted me to do these things and actually be the host. . . . It made me realise that I could do this. I didn't know I could do [it] before. It gives you more confidence of course, when dealing with people. Obviously it's not enough, just one moment. . . . It takes time to build up confidence like that, but . . . if you've done something before, you can do it again.

When he talked about the *right contacts*, he was referring to mechanisms of support (funding, staff support) that made it possible for large-scale creative projects to get off the ground.

*Policy change.* Policy change was another key challenge that particular I-House leaders took on. One Global Nomad recalled a time when she effected policy change in I-House while in her position on the I-House Community Council.

I brought [up another issue] . . . in the Management Meeting—and that was changed immediately—a big policy that was present. So that's another amazing thing about I-House. It's not that everything is set and the rules are made and that's it. . . . You're going to be heard, you're going to be listened to. At least that much you can count on. The important thing is [that] it [was] not about saying I want this to be changed, it [was] about bringing valid arguments, bringing valid points up that [were] going to make everyone's life better. . . . It's about . . . *bringing light to . . . issues that from a different perspective they probably hadn't seen.*

Later, she applied her experience in her professional life.

Now, even at work, if there is something that is . . . not working . . . I actually always try to go and bring out the perspective that they might not have looked at. That was highly reinforced in I-House and that was highly rewarded in I-House. . . . Now I have the confidence to do it in my everyday life.

Positive reinforcement (support) during challenging situations led to confidence and the gumption to continue to take on similar challenges.

**Leadership in I-House.** Sixteen of eighteen respondents did not identify with or like the term leader when I asked them to describe themselves as leaders in I-House.

Some said, “I don’t really like that title.” The term leader, to many, implied a top-down, dictatorial, authoritative approach that was considered arrogant. To identify as a leader, particularly in I-House, “would seem a very uninformed thing to do” because “the older you get, the more you realise the less you know.” This feeling also had something to do with not wanting to take credit for things happening as an individual although “taking credit for things as a community” would be a good thing. “By living [in I-House],” one Globa Nomad explained, “you are conditioned to become more about the we, the collective, than about the individual.”

Several also said comments like: “I didn’t feel like I was being a leader” or “I don’t think I did enough. . . . I feel like I could have done more.” And remember, these comments were coming from people who were award-winners for their contributions and leadership in I-House. One exchange student explained:

I don’t think my contribution was . . . deeper [than] any other person. . . . What we were all doing was sharing our ideas and points of view. . . . I wouldn’t say mine was special or very different . . . every idea was special . . . that’s why mine weren’t more special or deeper to other people.

Instead of talking about leadership, these particular leaders preferred to talk about themselves as facilitator, mediator, program driver, mentor, cultural bridge, good listener, and role model, someone who can “hold space and facilitate discussion and facilitate problem solving” and who “facilitates growth . . . and understanding.” They remembered “just having fun,” “knocking [on] people’s doors” and “run[ning] around I-House!” Leadership was seen as valuable both in informal and formal roles. In both cases, good leadership centered around inclusion, support, and being a role model for others.

It was very important for some to acknowledge the power of informal leadership. One Global Nomad said: “It’s important to know that in I-House a leader is not always

someone who has the title . . . a leader is just someone . . . who takes initiative, who helps people out, who makes plans and if something needs to be done, does something about it.” Another Canadian said,

It’s all those kinds of little [things] . . . being a good community member, a good neighbour. In those efforts and in that . . . role modeling, that is in itself . . . [the] foundations of what leadership requires. It’ll take effort, it’ll take energy, it’ll take initiative. . . . It might not be the entire package of what leadership is . . . but as far as a community perspective, it is a lot of it.

Those in formal leadership positions had to attend to the dynamics of support and inclusion. One Global Nomad explained:

If I was the kind of Co-Facilitator who would go into a meeting and say . . . “okay, stop talking; this is what’s going to happen,” no one would attend the meetings and there would need to be a change very soon. It’s . . . all about . . . letting people breathe, letting the room breathe, letting people feel comfortable to show ideas, share ideas, and . . . to remember that you’re a student there and you all are there for the same purpose.

A Canadian said:

I don’t see myself as . . . being a leader in the traditional senses of . . . the person at the front, giving the speech and so on. So if there’s a leadership aspect to me then I would say that’s in . . . being that person to discuss many sides of an issue or help people come to a deeper understanding of what’s involved. That’s . . . the leadership that I try and take away out of I-House.

One international graduate student talked about how “power is okay if you’re doing for good.” So to be in a formal leadership role for her was:

An opportunity that I have to create for others an environment that is welcoming and that will facilitate something that was difficult for me at some point. . . . If someone would be against whatever I was proposing without letting me know or without coming to discuss [it] with me, I would feel . . . sad somehow because I would be very open. This is not working for us? Let’s change it! But let’s change it in a way that we are both involved and that we are honest and we’re open about the situation.

Prioritizing transparent communication and an open process for involvement came through strongly, as gathering multiple perspectives and creating space for sharing was a key practice for these leaders. One Canadian shared:

I think the skill of being able to take a step back and be humble in your approach and recognize that you may not have all of the pieces is . . . one of the most important pieces to being a leader in I-House.

Another shared a similar view. She said:

I was always trying to get everyone's perspective. . . . We just wanted to facilitate support, facilitate creativity, [and] facilitate other people taking on leadership roles as well, not just us.

Leaders talked about the importance of “trying to get to know as many people as possible” and “networking between the people [and] in between the different groups of people as well.” A Global Nomad elaborated that:

[In I-House] it's about talking to people and just going up to them . . . and at the same time giving them their own place and letting them know . . . how much you appreciate them and how much you appreciate being their leader. . . . Calling yourself a leader does not make you call the shots, it just makes you . . . guide topics or lead the path but that's it. . . . When anybody would do something, everybody would come in and pick them up and build on anything that they had done. So that was amazing—that was my top skill that I learned.

Another added that

Leadership is more about just taking initiative, it's more about . . . providing a platform for people that is needed. Or facilitating an event or a discussion or . . . seeing what could be helping yourself or others and taking people, leading people towards that direction. Taking the initiative and motivating people and kind of bringing a good energy, a good spirit, while doing so.

In I-House, every person had the potential to practice leadership; every person could help others feel included and supported, as long as they had the motivation to do so, and had accessed the mechanisms of inclusion and support that are such strong

features of the I-House culture. The motivation behind seeing this happen was fierce.

One Canadian leader put it this way:

We need strong leaders that are willing to stand up for people that can't be heard and if we push down leaders that might have a new perspective or a new idea that could make our society a better place, we're losing out. Obviously, I-House is a microcosm . . . of what's happening in the real world [and] if we can empower leaders in an international community, imagine what we can do worldwide.

In empowering other leaders, another international leader emphasized how important the caring aspect of leadership was in I-House, and elaborated:

The I-House people who came to contribute to the community are the ones with a good heart. The ones that want to contribute, who want to share, who want to help other people. . . . I think [the] I-House community makes people feel very special. . . . Nobody's really wrong in this community and that's why everybody's so special! And that way everybody can contribute. In the end of the day it doesn't matter, the differences, because we elevate together. We don't go back together, we don't slow 'em down in this community, we kind of elevate and we raise, we grow up together.

The overall themes that emerged strongly were, most importantly, creating conditions and practices to include multiple perspectives. It was an accepted truth that more and different perspectives created a better result and that everyone's experience was valuable, so "no talent goes wasted" in I-House. Some of the mechanisms for bringing out peoples' voices or creating safe space for expression were: being humble to be able to see the value in what everyone had to offer, drawing others into leadership, setting a good example, being a good neighbour, being genuine to encourage others to also show themselves, caring for others and practicing compassion and empathy, reaching out to include and support especially those who might be struggling, make the space for one-on-one conversations, be flexible, and no matter what, if it does not work, try something new, again and again. The motivation behind all of these strategies was a strong sense of

care: wanting to help others and wanting to improve. That feeling was not limited to I-House.

*Expansive, global perspective.* A significant part of feeling at home in such a global environment was that the comfort and intimacy that resulted gave participants a strong sense of being connected with not only their friends, but also the whole world. One graduate student said, “international community like [I-House] expands peoples’ horizons of a greater world.” Another international grad student described how “you end up being very very sensitive about world problems and realities that maybe before you didn’t used to. You heard about [it], but to actually [be] aware of that problem from people who lived it or saw it in their own country, that’s different.” A Canadian undergrad felt that “the world was a lot bigger but you’re not alone” it helped her to feel “more connected internationally . . . because for the first time when events happened around the world, I was impacted directly.”

Many other participants also described how their I-House experiences expanded their global understanding or complimented their studies. One international undergraduate student recalled a moment where she connected her experience to her studies and life experience.

The global education really hit me. I was studying political science and that was the year that I really got into international politics. . . . I realised how little we know about the world! I’m not talking about knowledge that [is] from the media and the textbook, because each language the textbook is written [in is] in a certain way and the media is delivered in a certain way in each language, culture, each country. But just to *feel*, you know? [Had] I ever known that I would discover the wonder of [the] Middle East this much? Never! The wonder of East Europe? Never!

Even though one Third Culture Kid already had significant experience seeing the world from different perspectives, he explained that “the best thing about living in



International House . . . ultimately [was] just exposure and immersion” because as he met people from so many different places, “there [were] lots of chances for them to *flip the script*.” He explained that “there’s a certain set role that you assign to people from certain cultures that you don’t have any real . . . interaction with and so ‘flip the script’ [is] . . . a way of saying defy expectations or stereotypes” and in that way you can see the world from a different perspective.

**Leadership after I-House.** The strong convictions and values from their experiences in I-House carried through clearly to participants’ leadership after I-House. From mentors and coaches who worked with newcomers, to leaders who ran complex business meetings using imperfect consensus to ensure that the minority was never oppressed by the majority, to innovators in community development, comedy, or green energy, and to those who implemented inclusive and supportive practices in the workplace—all of the participants showed gratitude for leadership practices and activities consistent with the I-House leadership ethic. Some participants had not had a chance to work with groups yet, but were excited to put their I-House learning into action. All were involved in or anticipating activities consistent with global education values, or putting I-House style leadership into practice in their workplaces. Even when one exchange student had been out of I-House just for a short time he was “dying to start working with a lot of people again and see how [he had] changed.”

I really wanted to try to teach [the children in Scouts] how different people are and teach them that our reality and our culture might not be the right one or might not be a right one right so it’s just a matter of interpretation and culture. . . . I really wanted to work on that and then try to make the Councils and the groups more open-minded and more inclusive.

Another international alumna was in an environment where she had “customer conversations every day” and also managed and trained others. She used her wisdom and position to build understanding between colleagues and combat discrimination. One of her colleagues “really appreciated” what the I-House leader had done “because she felt like somebody [understood] what [was] going on. So [she] [didn’t] feel . . . isolated in the society.” She said her I-House experience:

Definitely helped me in my leadership skills and helped me in my career . . . because when I was living in I-House . . . I developed my social skills you know and public speaking skills and just [understood] cultural difference. . . . Different groups and different kinds of thinking, it doesn’t bother me at all. I think it definitely brings the work relationship closer and then they do trust you and then you bring people together.

She projected further, that her I-House experience would also affect her hiring and coaching practices.

If I’m . . . working the University district area, then I will hire more multicultural staff so that they can provide better service to the customer or the clientele around the district and . . . approach them in a different way so they can bring their best out, because the way that you coach them is different. . . . You need to use a different approach to try to bring the best out of an employee.

In a parallel experience, another international alumna told me about her approach to a situation in her workplace.

I start[ed] to realise . . . why don’t I just approach them, just like how they approached me in I-House? . . . That little [action] really really opened up their heart. When someone who has a lot of barriers—cultural, ethnic, and language barriers—when they open up their heart, then you make a link as a human, not as a Canadian or the worker at all. Just as a human. . . . When you make the link, this [person] tries to show me the best as well . . . he would do it to the perfection for me just because we became friends, you know what I mean? That kind of thing really happened to me a lot of times and I do believe what we have as a principle in the I-House community is something that everybody should learn.

The examples were touching and numerous, both unique in their application and consistent in their ethic. One international alumni summarized the purpose of this study when he said:

I feel that if everyone had this ability to think globally and take over new different points of view it would really show the world. It has been proven that people from very different cultures or religions can work together and everything turns out even better than working alone—[there's] no doubt about it—then why can't we work that way in real life, outside [of] the small I-House community? Because it really works and it's awesome and everyone loves it and so it feels that this kind of training and creating these kinds of leaders and people with such global perspectives . . . really improves the world. You just need a couple of million people like that instead of one hundred and fifty per year.

### **Best Practices of Global Leadership: Development and Strategies**

The heart of all of the findings centered around the importance of inclusion. When participants felt included, they wanted to include others. They cared deeply and experienced the value of knowing people from different cultures and integrating different perspectives. Challenges that people faced were often related to the difficulties of including others coupled with a strong desire to do so better and better. Therefore, leadership strategies that participants developed as a result of their experiences were designed to ensure that as many voices as possible were included fairly.

In order to facilitate development, creating a nurturing space where motivated people are able to reveal their complexity to others, and where all have the support it takes to cognitively handle increasing complexity, seems to create a feedback loop for perpetual development. Just as participants entered I-House with incredible diversity among them, so too did they emerge with diverse global leadership strategies: all tested and true, all hard-won through complex challenges, all complementary, and all enduringly useful after time at I-House.

**Meet the I-House leaders.** One of the greatest challenges in completing this thesis was striving to bring forward the voices of the I-House leaders, what I see to be the sources of true wisdom in the study. It was possible, however, only to convey a tiny slice of the rich contributions that these leaders shared at I-House and that they continue to offer in their professional and personal lives. Although unconventional, I would like to introduce you to the I-House leaders who participated along with another small glimpse into their unique stories and wisdom. It is clear that even though the leaders are similar in some ways, the strategies and wisdom that they developed is both as diverse and united as they are.

Table 3			
<i>Introducing Participating I-House Global Leaders</i>			
I-House's Global Leaders	Countries of Origin	Years at I-House	Wisdom to Share
Alastair Fraser	Canada	2 years	Two things that I keep in mind are de-escalating situations and also focusing on what you have in common. When you see a conflict develop, you can see when people are ramping up with the conflict as opposed to trying to slow it down and stop it. Being aware of that process allows you, if you have an opportunity, to step in and help de-escalate the conflict. It can be an argument; it can just be a disagreement. It can be quite minor things, but it's still useful. And the other thing is focusing on what you have in common. When you take that as your mindset to many problems, you realise how much you share with many people and the conflicts seem a lot smaller and much easier to smooth over. That can go from very minor conflicts with roommates to, I think, whole countries, societal style conflicts.

Aliza Dadani	Canada	2 years	<p>I would consider myself an activist and I would have to say that my favourite method of activism is not rallying in the streets or writing petitions. My favourite form of activism is being able to sit down with someone who is of a different opinion than me or maybe not too far off from me and really connecting and sharing stories so as to understand each other.</p> <p>If you're only looking at one approach, you only get one story for the most part. But the more approaches that you throw in there, the more gems you find and you end up with a bag of jewels as opposed to one diamond. The real gem for me is being open to all these other pieces because you might miss something really big.</p>
Alvaro Sanchez Cuervo	Spain	8 months	<p>You still try to defend your thesis and what you're thinking, but also take into account that what the other person says might be right, too. Inviting both ideas you might find a better solution: what if I include this part into mine or what if I change mine a little bit—that will make a better idea or better activity. By thinking and mixing the ideas we can come up with a very nice solution—like building an idea little by little from small different ideas, and taking every single idea into account in the process of building that solution.</p>
Amanda Gabster	United States (Panama after 17 years of age)	8 months	<p>People get sick of me asking questions— I mean the cultures are so different so you just kind of ask and see what works. And you try a lot, and you fail a lot and you try to get something that works. You have to be resilient in what you want to happen and what the overall outcome will be; and when you fail then you just try something different.</p>
Amandeep Kaur Singh	Canada	2 years and 2 months	<p>The way I see it is that if you exclude people, it makes them not want to engage later on. But if you say that yes, we are coordinating this but you are also leaders, it becomes such an empowering act. Because if we don't have leaders then we're not going to have a world that's progressing in a positive way. I feel like if we didn't have leaders that are willing to</p>

			stand up for themselves or if leaders are pushed down, what are we missing out in the world?
Caitlin Cobb	Canada, Guinea, Ivory Coast, Senegal	4 years	I generally don't polarize myself on issues. I have very strong values and beliefs but I'm always interested in what that other side is. I try and mediate and focus on the core issues. You have to be careful about who you're aligning yourself with, so I often find I'm caught in the middle. I'll say both sides and I will bring in the other side and argue that side just as fiercely just so that they're aware. Because you can't justify what you believe without knowing—you can't understand fully why you believe something without understanding what the other side believes or what the other arguments are. If you can evaluate the other side and then still say this is what I believe, that to me is a stronger stance.
Dadi Sverrison	Iceland, United Kingdom	1 year and 10 months	I'm a big fan of consensus the way I understand consensus now. I don't feel the majority should oppress the minority, if possible. And I think it's always possible. It might take more effort sometimes, then less effort another time, but reaching consensus should always be possible, as long as you can get everyone to understand what has to be compromised and do the compromising.
Douglas Friesen	Canada	3 years and 2 months	It all comes down to how we avoid World War III and the total destruction of the environment. And the way to do that is to have friends in every country in the world so that when your country says let's invade them, the people rise up and say No.
Jaclyn Angotti	Canada	2 years and 8 months	Being very compassionate about people and empathetic, wanting to learn about them and their culture and their point of view, and just really seeing where they're coming from is important when you're being a leader. You can't just lead for what you would want, but you have to take in the culture of the community. Listening is a very important skill and taking time to think about everybody's needs. The feeling of getting to know people from very different cultures can enrich your

			experience, enrich your understanding of world events and of the human experience.
James Koizumi	Canada	3 years	<p>There's no value in being right. Nobody knows who's right and if you start believing "I am right," you don't have that curiosity and inquisitiveness, you don't have that energy to learn and understand and you don't take that open mind to the next complication. I don't want to hear you tell me I'm right. I want to hear what you have to say.</p> <p>I feel like I'm living better the more that I am a small fish in a giant ocean as opposed to a big fish in a small pond. When we talk about effort, maybe it's a little bit easier to be that big fish in a small pond. But there's a lot more swimming being a small fish in a big ocean.</p>
Li Ma	China	1 year and 4 months	<p>Since people from Asia are often not very outgoing, I contributed by making friends with different people and shared my cultural background so that they could get a better understanding of how the majority of Asian culture probably works and to let them know that it's not that we don't want to talk to people, it's that there is a cultural difference . . . It goes both ways but at least they will understand this is how it works with the majority of Asians . . . eventually if you do get [to] . . . communicate . . . it brings everybody together—to break the stereotype. . . . In my career right now . . . when I approach different people I am able to talk to them about what happened in their country and then I get them involved. And if something happened, I [am] able to smooth it a little bit so that there are no conflicts.</p>
Luke Janssen	Netherlands, Ireland, Canada	8 months	<p>Sport is an ideal method for . . . connecting on a more personal level . . . because [after] two hours of squash . . . [you can have] deep conversations about life and politics and religion and everything, society and culture. Definitely for me it was and still is . . . my preferred way of getting to know somebody. . . . You will always gravitate towards somebody who you think has the most understanding of</p>

			<p>where you've come from and where you're going but if you're doing sport you . . . suspend that natural tendency for a little bit because . . . it's . . . a bonding experience unlike a social event because there's a bit of sweat involved. . . . People let their guard down . . . and they don't put up a façade . . . you can see their true personality a lot of the time.</p>
Mariam Ali	Egypt (and several other places)	1 year	<p>Part of building a leader is that you appreciate what everybody does, and so in a way that's how I'm building myself now. I wouldn't consider myself a leader yet . . . I think that for me, the definition of a leader is to connect with people and even at the smallest scale, to change something for someone. If I am able to help at least one person, it still counts as mending a part of the community because help never stops at one individual.</p>
Marvic Adecer	Philippines, Canada	1 year and 4 months	<p>Flip the script . . . is a way of saying defy expectations or stereotypes. . . . Experiences like I-House immerse you in extraordinary. It's made me more susceptible to the extraordinary but it also helped keep me un-phased by the extraordinary. And so that stuff becomes normalized. And how awesome is your life when you've normalized awesomeness?</p>
Nadia Kreimer	Argentina	1 year and 8 months	<p>What I said before about trying to help people, that always came naturally. I don't know why but I noticed that since I was very little. Whenever I see someone in distress, I am drawn to that person and I am very often drawn to the person that nobody is speaking to for some reason. When there is someone alone, there is something in me that tells me this person cannot be alone. So I go.</p>
Namrita Amarnani	India, Ivory Coast, China, Canada	2 years	<p>I feel very comfortable connecting with people . . . having met so many different types of people and all these different cultures in I-House, I feel like I have more . . . intercultural sensitivity . . . where I can relate to people more . . . and I have this personality and attitude that's more welcoming towards them, and all of this could not have been possible by reading about</p>



			<p>someone's culture. It's interacting with these people, living with these people, living in this kind of fostering community, that's the only time you can really learn these kinds of things . . . and it's not even learning . . . you get an attitude change . . . . You realise that you learn about cultures, you challenge cultures, you challenge each other's point of view and the only thing you get out of it is a bigger understanding . . . . you become a different person.</p>
Tatiana Duque Valencia	Colombia	3 years and 2 months	<p>It gives me more confidence to embrace what I have that is particular, that is coming from my country, that is coming from my culture: to embrace that in an environment where you can see the other things as exactly as valuable as yours. You realise, oh man, everything around is so special! So there's nothing special about me—we all are so . . . special!</p>
Y.L.K.	South Korea	4 years	<p>Whenever I work on a team, I tend to go deeper into an individual level and try to see their potential. Everyone has something to contribute. And I think a great leader is to find the potential and not to find the role, you know – not to define a role for people so that they can fit in – it's not that, it's that you need to see the potential in every human being and you need to figure out a way to just bring them all together and make a team. You know, it's bottom up, right? It's not top down.</p> <p>It's so hard to find common ground, but you know what the common ground is? It's that you're a human being and you have a good heart. And that's the common ground and everybody has something to contribute. And you as a leader should know—should be able to see that beyond the language, beyond the culture, beyond the ethnic group, beyond the color, beyond the gender, whatever that is.</p>

## **Chapter 5: Analysis and Discussion**

The purpose of this chapter is respond to the four key research questions and thereby contextualize the findings of the study in light of prior research, theories employed, and implications for I-House and future research.

### **Response to Research Questions**

The four key research questions of the study are as follows:

1. How has the global education environment at I-House contributed to the development of global leadership competencies in student leaders?
2. What global leadership traits and leader behaviors are effective in the I-House environment and typical of I-House leaders?
3. How do these traits and behaviors persist after leaders leave I-House?
4. What can be learned about global leadership development and behaviors from the I-House environment?

### **How has the global education environment at I-House contributed to the development of global leadership competencies in student leaders?**

*Global education environment.* The global education environment is intentionally diverse and welcoming, creating a *nurturing* atmosphere that both helps to alleviate difficulties and promote the positive affect necessary for broadening perspective and building personal, intellectual, and social resources (Fredrickson, 1998). The nurturing environment helps community members to relax in order to reveal their diversity and thereby increase the experienced cultural complexity in I-House. It also

helps emerging leaders to both handle and seek the “high-level” challenges (Osland & Bird, 2008, p. 84) that are available to them in the forms of interpersonal issues, conflicts, role challenges, communication challenges, or projects and policy changes they could take on.

Formal and informal mechanisms of inclusion and support ensure that any member of I-House who makes “the active decision to engage in [the] journey” (Ng, 2010, p. 38) can get involved more deeply in the community. In such a way, students who did not consider themselves leaders, developed strategies and techniques to deal with the complexity of the I-House environment and became leaders who were recognized by their community. Their leadership styles are global in nature as they center around the inclusion of the maximum number of perspectives, seeking complexity rather than conformity.

***Global leadership development.*** The Global Leadership Development models presented in Chapter 2 are each built on the same three-phase development cycle, and are easy to apply to the I-House context. For example, the I-House vision and culture could be seen as McCall and Hollenbeck’s “company strategy” (as cited in Osland & Bird, 2013, p. 106), where students would be selected for appropriate attitudes and past experiences (“talent” or “antecedents”), and then intentionally drawn into opportunities for involvement and leadership (that could lead to “high performance” or “the right stuff”) (McCall & Hollenbeck, 2002, p. 188). In I-House, the mechanism and strategy for development is a structure and set of mechanisms to perpetuate inclusivity. There is no limit on the number of students who can be involved in contributing to I-House and

practicing leadership therein, and students are actively scouted, involved, and recruited for involvement based on their interests and skills.

The most critical factor in development was described as “access to high-level challenges” (Osland & Bird, 2008, p. 84) or “high contact organization-initiated cross-cultural experiences” (Caligiuri & Tarique, 2009, p. 619). Two of the eighteen interviewees referred to the I-House environment as “forcing” them to deal with complexity. One Global Nomad said: “you’re thrust into this environment where you . . . have to integrate—you know what I mean? You have no choice. . . . There is that forced assimilation” I asked what he was forced to assimilate into and he said:

The global citizenship idea, right? If you want to call it that. The idea that the world is a small place, we’re all human, and that we share this one planet and that we should get along and that we should try to understand each other instead of fighting and having world wars, you know.

For the most part, though, leaders were *inviting in* high level challenges. Not everyone becomes a leader in I-House; it was described that some people “stay in their rooms” or are “too busy with school” to get involved in the community. One factor influencing involvement, then, could be that some residents are already taking on as much challenge as they can handle, but further study is needed in this area. The leaders are the ones who immerse themselves in the experience and embrace the challenges that are present, and create new levels of challenge if they are not challenged enough; they take on the role of culture creators.

Even if high-level challenges are present, success is still not guaranteed. Osland and Bird (2008) commented that “managers may be given the right kind of experiences but find they are unable to handle them or learn from them because the challenges are overwhelming” (p. 84) without the proper supports. They talked about the importance of

varying degrees of complexity, intensity, emotional affect, and relevance to the individual and that the greater these elements are, the greater the “transformational potential” of the situation (Osland & Bird, 2013, p. 101). They explained that these factors might be “buffered” (intentionally or unintentionally), thus reducing their transformational impact or mediated to prevent avoidance, overwhelm, or the mental reconstruction of dysfunctional models like stereotypes, for example (p. 102). I think that the ability to “opt out” of the I-House experience could serve as a buffer, as for the most part, people are not “forced” to do anything in I-House. I think that the nurturing environment can be seen as a mediator that helped developing leaders and non-leaders access supports they needed to take on and develop their competencies through new experiences and challenges, even the challenge of knowing themselves and others more deeply.

***Global leadership competencies.*** Of the fifteen competencies that Bird (2013) synthesized, those that stood out the most from the results were as follows:

***Business and organizational acumen.*** The vision of I-House is to be “an intentional community built upon respect and openness that fosters global citizenship, socially responsible leadership and enduring friendships” (International House Management Committee, 2015). It follows, then, that the element of “managing communities” was the strongest in this cluster. Coupled with a strong sense of what I-House was and was not, the emphasis of the I-House leaders was on community building and including as many voices as possible in the community, a key to the integrity of the I-House vision and values. After all, as one Canadian said, “the whole point of I-House is for community.”

*Managing people and relationships.* All of the elements in this cluster showed to be very strong: valuing people, cross-cultural communication, interpersonal skills, teaming, and empowering others—these were all demonstrated consistently in the data for all of the interviewees. As one Global Nomad said, to help people feel comfortable,

[First], you get a sense of what everyone is doing. [Then] you just read people when you are interacting with them. . . . You're not going to get it right and there is no right or wrong you just try to be more incorporating— try to be comfortable yourself but at the same time not making someone else feel uncomfortable.

And another Canadian talked about including others in leadership, for example:

If you exclude people, it makes them not want to engage later on. But if you say that yes, we are coordinating this but you are also leaders, it becomes an empowering act. If we don't have leaders, then we're not going to have a world that's progressing in a positive way. . . . If leaders are pushed down, what are we missing out in the world?

*Managing self.* Once again, the qualities of inquisitiveness, global mindset, flexibility, character, and resilience came up strongly in examples from the data. One international participant spoke of handling the challenges she faces in her community health work after I-House that demonstrates all of these qualities:

The cultures are so different so you just kind of ask and see what works. And you try a lot, and you fail a lot and you try to get something that works. You have to be resilient in what you want to happen and when you fail then you just try something different.

*Evidence of global citizenship.* While global leadership is the main focus of the study, global citizenship is also important to I-House, and global citizenship qualities were also demonstrated. Shultz portrays a global citizen as a person who:

[builds] relationships [by] embracing diversity and finding shared purpose . . . seeks to include and engage others based on their shared common humanity, . . . [works to] create social justice through deep compassion, . . . [nurtures] democratic spaces for building inclusive community, . . . [and takes] action that links the local experience with the shared global experience. (Shultz, 2007, p. 255)

The following section looks at comments made by students in terms of how Shultz describes a global citizen.

*Builds relationships by embracing diversity and finding shared purpose.* Here, one international participant imagined the kind of company she would want to create, based on her I-House experiences. She says:

I-House community was based on free agents . . . whoever came along [had] something to contribute. In the end, [it made us] family. It doesn't matter what language you speak, what color you are, and what cultural background you are, as long as you're supportive and willing. I want to do that for a company . . . if I ever become a leader. All that experience, I-House gave it to me—I can say that!

*Seeks to include and engage others based on their shared common humanity.*

One Canadian leader describes I-House in this way to explain the freeing nature of the community that allowed the diverse residents to reveal themselves and show themselves more completely, engaging even themselves in more “human” ways:

All of us in this society are forced to conform to different pressures, appear in different ways, conform to different expectations that we're all constantly striving [for]. But when we're in an environment where everyone is so different, whose expectations are you meeting? [I-House] is a safe space for you to be your own person and set your own expectations.

Another international leader shares her approach:

It's so hard to find common ground, but you know what the common ground is? Is that you're a human being and you have a good heart. And that's the common ground and everybody has something to contribute. And you as a leader should know—should be able to see that beyond the language, beyond the culture, beyond the ethnic group, beyond the color, beyond the gender, whatever that is.

*Works to create social justice through deep compassion.* One Canadian participant summed this effect up nicely. He says:

It all comes down to how we avoid World War III and the total destruction of the environment. And the way to do that is to have friends in every country in the

world so that when your country says let's invade them, the people rise up and say No.

*Nurtures democratic spaces for building inclusive community.* I-House uses consensus-based meeting and organizing that is designed to potentially include all of the community in decision-making. This international leader talks about using consensus professionally after I-House:

I'm a big fan of consensus the way I understand consensus now. I don't feel the majority should oppress the minority, if possible. And I think it's always possible. It might take more effort sometimes, then less effort another time, but reaching consensus should always be possible, as long as you can get everyone to understand what has to be compromised and do the compromising.

*Takes action that links the local experience with the shared global experience.*

One Canadian leader told me that after his two-year I-House experience, he became a "volunteer assistant for a refugee from Iran," not something he "would have ever done without having lived in I-House." He also clearly links the local and global when he talks about conflict management. He says:

Two things that I keep in mind are de-escalating situations and focusing on what you have in common. . . . That can go from very minor conflicts with roommates to, I think whole countries, societal style conflicts.

Clearly, the pursuit of global citizenship, global leadership, and global education are entwined.

### **What global leadership traits and leader behaviors are effective in the I-House environment and typical of I-House leaders?**

*Effective global leadership traits.* These traits are centered around being humble, curious, and flexible people who care about improving situations for everyone. Humility is important because it makes space for the inclusion of multiple worldviews. Leader behaviors center around both being a role model and being as inclusive as possible



because it is widely understood among these leaders that including many perspectives make better outcomes. As one Canadian said,

The skill of being able to take a step back and be humble in your approach is . . . one of the most important pieces to being a leader in I-House. Because people come from so many different backgrounds, . . . approaches and . . . worldviews that . . . you can't always hold space for everyone. The key would be in the approach: being open to other pieces and other ideas.

***Effective global leadership behaviors.*** In Chapter 1, Mendenhall, et al. (2012) offer definitions of global leadership. They say that global leadership is:

The process of influencing others to adopt a shared vision through structures and methods that facilitate positive change while fostering individual and collective growth in a context characterized by significant levels of complexity, flow and presence. (p. 500)

And that:

Global leaders are individuals who effect significant positive change in organizations by building communities through the development of trust and the arrangement of organizational structures and processes in a context involving multiple cross-boundary stakeholders, multiple sources of external cross-boundary authority, and multiple cultures under conditions of temporal, geographical, and cultural complexity. (Mendenhall, 2013, p. 20)

The study found that I-House leaders satisfy nearly all of the conditions of global leadership.

***I-House leaders influence others to adopt a shared vision through structures and methods that effect significant positive change.*** By including and supporting others, pulling them into participation and leadership, I-House leaders share a common vision of a better world built on the foundations of multiple perspectives and striving to include every voice. One international leader who became an advocate for consensus-based processes talked about effective projects:

The best projects that I have ever done are with people that are not totally alike but they have the ability to reach compromise, they're flexible, and they know

how to argue without being personal about it or being angry inside and . . . that's the best results you get.

***I-House leaders foster individual and collective growth.*** By taking a learning orientation as a general position, positively framing challenging situations and both growing from them and applying their learning that resulted to new situations, I-House leaders were constantly working to include others. “The way I see it,” one Canadian participant says:

If you exclude people, it makes them not want to engage later on. But if you say: we are coordinating this but you are also leaders, it becomes such an empowering act. If we don't have leaders then we're not going to have a world that's progressing in a positive way. . . . If leaders are pushed down, what are we missing out [on] in the world?

Am omnipresent value for learning permeated the data. Another Canadian leader says:

There's no value in being right. Nobody knows who's right and if you start believing “I am right,” you don't have that curiosity and inquisitiveness—you don't have that energy to learn and understand and you don't take that open mind to the next complication. I don't want to hear you tell me I'm right. I want to hear what you have to say.

These are the kinds of leaders who identify their learning with I-House.

***I-House is a context characterized by significant levels of complexity, flow, and presence.***

*Complexity.* One surprising finding for me is that the I-House environment is complex enough to challenge even leaders who have grown up in international settings, to see the world differently and be constantly open to new possibilities and worldviews.

One of the Third Culture Kids says:

Experiences like I-House immerse you in extraordinary. It's made me more susceptible to the extraordinary but it also helped keep me un-phased by the extraordinary. And so that stuff becomes normalized. And how awesome is your life when you've normalized awesomeness?

*Flow.* Flow is the label for “the relational or boundary spanning dimension of the global construct” (Mendenhall et al., 2012, p. 498), that considers “information exchange through multiple and various types of channels” (p. 498). Since I-House is made up of only 154 people from over forty different countries, boundary-spanning is a normal occurrence in I-House; it becomes one of the “‘out-of-awareness’ aspects of communication” (Hall, 1959, p. 29) in I-House, at the heart of the active and inclusion and support practices. This international I-House leader recalls instances of decision making in I-House as he talks about the process of including multiple perspectives:

You still try to defend your thesis and what you’re thinking, but also take into account that what the other person says might be right, too. Inviting both ideas you might find a better solution. By thinking and mixing the ideas we can come up with a very nice solution—like building an idea little by little from small different ideas, and taking every single idea into account in the process of building that solution.

Another Third Culture Kid describes her approach to handling complex conflict, boundary spanning by occupying a middle-ground:

I generally don’t polarize myself on issues. I have very strong values and beliefs but I’m always interested in what that other side is. I try and mediate and focus on the core issues. I’ll say both sides and I will bring in the other side and argue that side just as fiercely just so that they’re aware.

*Presence.* Presence refers to “the degree to which an individual is required to physically move across geographical, cultural, and national boundaries, and not just communicate across them via virtual technologies” (Mendenhall et al., 2012, p. 498). Apart from traveling to visit family and I-House friends around the world, and seeing culturally different others face-to-face on a daily basis, the element of presence in multiple locations is not a factor that came up in the data of this study.

*I-House leaders effect significant positive change through the development of trust and the arrangement of organizational structures and processes [in a complex context].* I-House leaders make significant positive change by devoting themselves to contributing and helping others contribute to creating the I-House culture. I-House culture, as any culture, does not exist without its people. All of the leaders care for the community, pass on traditions, create new community events and practices, and make changes to policy because they choose to. Renwick (2004) explains that “if we trust our participants, they will tend to trust us. If we do not trust them, they will probably not trust us. We get what we give” (p. 438). Perhaps this is why organizational structures and processes in I-House emphasize a bottom-up approach that seeks to empower others. Here, an international leader describes how she applies the same technique outside of I-House:

Whenever I work on a team, I tend to go deeper into an individual level and try to see their potential. Everyone has something to contribute. And I think a great leader is to find the potential and not to find the role, you know – not to define a role for people so that they can fit in – it’s not that, it’s that you need to see the potential in every human being and you need to figure out a way to just bring them all together and make a team. You know, it’s bottom up, right? It’s not top down.

**How do these traits and behaviors persist after leaders leave I-House?** After leaders leave I-House, they continue to put into practice and deepen their practice of techniques and lessons they learned at I-House. They increase confidence and versatility to include others and practice using consensus, relationship building with people from all over the world, handling complex problems, and bringing projects to life. Leaders are grateful and attribute their developmental growth and learning particularly to their time at

I-House. One Canadian participant who travelled extensively after his time at I-House, shares his wise complexity-seeking perspective about his on-going growth and learning:

I feel like I'm living better the more that I am a small fish in a giant ocean as opposed to a big fish in a small pond. When we talk about effort, maybe it's a little bit easier to be that big fish in a small pond. But there's a lot more swimming being a small fish in a big ocean.

After several years, another Canadian still talks with her close I-House friends *every day*.

She says:

They're my lifeline . . . they're my support network . . . they are what I would call my family, my international family.

**What can be learned about global leadership development and behaviors from the I-House environment and I-House leaders?** Two significant factors emerge for me in this study that were not emphasized as strongly in the literature. First, is the very key importance of *nurturing* in any kind of developmental process. While authors do talk about having necessary supports to facilitate development (Osland & Bird, 2013, pp. 109–110), the importance that the softer and more comprehensive “family” characteristics more typical of the atmosphere found in I-House are critical to consider. Perhaps it is time to be able to speak seriously, even in boardrooms, about emotional well-being that includes Fredrickson’s key emotions of joy, interest, contentment, and even love (1998). Related to this, on campus, when talking about “supports,” it is critical to continually emphasize supports for difficult times as well as good times: very intentionally and sensitively cultivating contexts that bring about positive emotions, as both are necessary for development. The second significant factor to me that came out very strongly in the I-House case is understanding leaders as community builders who both contribute to and benefit from the organizational contexts they create. When we talk

about leadership development it is increasingly vital to talk about the feedback mechanisms that happen when leaders contribute to their communities of practice. We need to recognize that they are affected by the changes that their contributions make, and as such can learn and contribute even more, while they are supported by the very environments that they contributed to building. This potentiality is very exciting to me since I believe that leadership and community building can be very energizing and “life-affirming” (Madsen & Hammond, 2005).

In an interview by Madsen and Hammond (2005), Wheatley states, “I think we start in the wrong place if we ask, “What are the traits that I have to acquire?” The place to start is, “What are the things I care about that I’m willing to step forward to figure out how to be a leader?” (p. 75). Leaders do not need to identify as “leaders” actually. The I-House style of leadership is about caring enough to improve situations, and then employing flexible, deliberate techniques to be able to work with as many other perspectives as possible for a shared outcome. For example, one Canadian participant shares that:

Being very compassionate about people and empathetic, wanting to learn about them and their culture and their point of view, and just really seeing where they’re coming from is important when you’re being a leader.

Again, the importance of caring and compassion shows strongly in the data. Wheatley proposes a “life-affirming” approach to leadership, meaning:

Those leaders who know how to bring out the creativity, caring, and commitment of others. Life-affirming leaders work with those wonderfully positive dynamics of life. These leaders are already out there. We need to find them and support them. (p. 72)

She goes on to say:

The community they belong to is a community of practice, not of place. The community forms among people acting from the same values and visions. Their practices are varied and unique, but each practice develops from a shared set of values. In this way, the community is very diverse in its expression and united in its purpose. (p. 72)

To me, her statement speaks to the I-House community exactly. Osland (2008), a prominent leadership scholar, linked Wheatley's thinking to the Global Leadership discipline. She says:

The passion to make a difference and the willingness to allow others to participate in creating it is more likely to result in leadership success than simply acquiring and checking off a list of competencies. (p. 77)

In I-House, leaders are culture carriers, they are mentors who help ensure that the inclusive and supportive mechanisms that keep the culture generating new leaders will be intact and serve a greater purpose. Above all, they care. I firmly believe that prosperous cultural environments like this can be created by opening up a nurturing space wherein caring leaders can emerge.

### **Important Learning for I-House**

Some of the most important learning for I-House from this study is that the day-to-day activities that start to feel normal or mundane in the I-House community are actually sources of development, wisdom, and practice that have proven to be helpful in future endeavours. What might seem like a "long meeting" or a "silly event" could actually be the gateway into deep intercultural learning. In a way, this study can reinvigorate the energy for leaders to try many things and anything to help I-House people feel supported and included, to come together, combine ideas, and bring their ideas to life as a community.

For I-House members who might feel that they do not have the time or motivation for involvement, representing the value of the I-House experience to them through the stories of alumni who struggle or might also not have intended to become community leaders could be very powerful in motivating broader participation and deeper involvement. The process of leaders' involvement could also be made explicit in the community to help residents find an appropriate path to making the most of their I-House experiences.

Another key message that was reinforced is that institutionally, resources must be very intentionally devoted to both supporting students through difficult times as well as carefully supporting students in times of creative growth. Both are equally important to maintaining the well being of a thriving community, which in turn provides support within itself.

Naturally, no matter how valuable the I-House experience might be for some, global leadership development in I-House is limited by several factors: the number of students, students' motivation and availability for involvement, the level of support and interplay from various University administrative units, staff and monetary resources, and a building structure that may not be seen as conducive to maximizing interaction.

Despite all of these limitations, I strongly believe that amplifying the inclusive and supportive mechanisms in I-House could increase the developmental potential of all residents in the building. I also believe that cultivating similar such mechanisms could potentially yield similar results anywhere in the world. Taking local culture into account, the outcomes would naturally look different, but I believe if the essential driving motivation is to create a fully inclusive community, it would be possible. This study has



increased my confidence in the impact that I-House has made and my desire to continue to foster this kind of growth and development wherever possible.

### **Limitations of This Study**

This study is limited intentionally and unintentionally. Because it was aiming to discover how leaders developed in I-House and to determine the nature of their leadership, only leaders who had received awards or were seen to have contributed significantly to I-House were invited to be interviewed. Less visible forms of leadership or the general student experience could be the topics of further study. It may be difficult to replicate a study like this at other institutions with a shorter life-span, where relationships with alumni are not cultivated, or where there may not be similar pathways for student leadership to take root. This study is both limited and strengthened in ways that cannot be measured by the bias inherent in my perspective as a person who has passionately contributed over a decade of work to the institution that I am studying, and by interviewing participants who were also dedicated to the institution and were in a relationship with me. It is my hope that this was tempered by my genuine commitment to discovering the true legitimacy of the work and by constantly striving to come to a more effective way of helping students to become leaders who are able to serve the planet for generations to come.

Regardless of its limitations, the results of the study confirmed and strengthened hypotheses that I held prior, that something “special” was happening with I-House leaders that made them effective in the diverse intercultural environment of I-House and that was different than the leaders I observed in other contexts. While not perfect, this

study has fuelled a more deliberate and unwavering passion in me for this kind of imperfect work of creating “the future that we want to see” (Weigl, n.d.).

### **Research Insights and Recommendations**

Although this study is anchored in previous findings about the Culture of I-House, many of the outcomes are surprising. Most of all, I was surprised to find out the great extent to which the leaders attributed their wisdom and strategies to I-House. Also, deepening my understanding of what it means to create a “nurturing” environment is very important to me in this study. Because my role in I-House is to help facilitate a vibrant global environment, these findings give me a great degree of confidence in the processes that exist already and in strengthening the important life-affirming aspects of the residence.

In terms of the research, I believe that the interview process in this project was very effective in being able to deeply bear witness to the stories and wisdom that the participants shared. In fact, I feel that I could not fully honour participants responses because they were so rich and require further, more nuanced treatment. The general patterns pulled from the research might be strengthened by hosting a focus group with these and other I-Houses to refine them and add or adjust the results according to a consensus of all participants. Conducting on-going interviews like the ones represented in this study could serve as a valuable resource for I-House, to provide mentorship and help guide new community members into effective leadership.

### **Future Research**

The results of this study provide new insights and raise questions about what leaders will look like, what they will do, and how they will identify themselves. Many

questions have emerged as a result of this study, which lead to different goals and directions for future research. In looking at possible research, one might:

- compare I-House leadership with other residence leadership programs and leader traits/behaviors at the University of Alberta;
- compare leadership development patterns in I-House to patterns of leadership development in other residences that are members of International Houses Worldwide;
- compare I-House global leadership development processes and outcomes with those in a business context;
- conduct a comparative study of leaders and non-leaders using measurement tools like the Intercultural Effectiveness Scale (IES) or the Global Competency Inventory (GCI) (Intercultural Communication Institute, 2015) or Intercultural Development Inventory (IDI) (Hammer Holdings Incorporated, 2015) to quantify changes in intercultural effectiveness and sensitivity;
- analyse this data more deeply for global leadership competencies specifically;
- study I-House as a “Home for the Marginal Mainstream,” a project that looks at places where Global Nomads, Third Culture Kids, and those who think along the same lines feel at home;
- study those who were not leaders or who had difficulties at I-House;
- analyse leadership at I-House through a cultural dimensions lens;
- adapt I-House practices to another context, and consider effectiveness;

- compare the capacities of I-House leaders with those of successful global leaders working multi-nationally, in particular those world leaders working to create a more peaceful and just global society.

## **Conclusions**

Through formal inputs and a strong vision, I-House at the University of Alberta has created a strong, functioning culture that has the potential to perpetuate the development of global leadership capacities in its members. These global leadership approaches, strategies, and skills are carried with alumni after they leave I-House, perpetuating creative inclusive practices in a myriad of contexts. It is possible to create culture that, at its core, works to better the world through multiple perspective taking. I believe that elements of the I-House model can be emulated with the proper supports and personnel, for the greater global good.

**Final words.** Years ago, I became aware of what was presented to me as a Shona proverb. It says: “If we keep talking, there won’t be a last word.” I am not sure whether this was a proverb or not, but I am sure that there should be no last word. This thesis was intended to give voice to and honour the deep wisdom that I-House leaders developed in their experiences and that they share freely to create a better world. Their creative drive and deep caring motivates me every day. And, every day, I have the opportunity for one of them to open their worldview to me and *flip the script* again. I am convinced that lifelong learning is not only a practice, it is life itself. I am deeply grateful for the stories and memories and to have an opportunity to share them and to keep these life-giving practices alive for generations to come.

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## APPENDIX A. DEFINITIONS PERTAINING TO THE I-HOUSE VISION

### **Intentional Community**

A planned residential community designed to have a high degree of social cohesion and teamwork based on a common vision.

### **Global citizenship**

Patterns of behavior/action based in high intercultural competency and global issues awareness.

### **A Global Citizen**

- Understands she or he shares a common humanity with all others.
- Understands diversity to be essential for life.
- Understands the rights and responsibilities of citizenship and the local and global implications of these rights and responsibilities.
- Recognizes the connection between local and global events and actions.
- Views himself or herself as involved and able to participate in the world.
- Understands the importance of multiple perspectives, and can access and reflect critically on a diverse range of views and information.
- Interacts appropriately and effectively in an intercultural environment.
- Accepts the responsibility to take action for the common good with regard for local and global consequences.

### **Socially Responsible Leadership**

Effecting positive change in a community through inclusive and therefore creative means in order to synthesize best community practices that take a global perspective into account.

### **Enduring Friendships**

Friendships that last beyond residency at I-House.

(International House Management Committee, 2015)

## APPENDIX B. ROOTS OF THE I-HOUSE COMMUNITY

We . . .

Share our time, heart, and energy to nurture our global community;

Respect our own stories and value diverse perspectives and worldviews;

Recognize the interconnectedness of our lives and actions in the past, present, and future;

Explore our potential in mind, body, spirit and emotion, and support growth in those around us;

Make choices with the awareness that each of our actions has global repercussions;

Honor the interdependence of all living beings;

Develop the skills we need to create the future that we want to see;

Trust the strength of our community to support collective success, peace building, and enduring friendships;

Commit ourselves to life-long learning and personal development;

Embrace the world as global citizens.

(Weigl, n.d.)

## APPENDIX C. INVITATION TO PARTICIPATE IN INTERVIEWS

Dear I-House Leaders and Alumni,

You are invited to participate in a research study that aims to better understand leadership development at I-House. You were selected as a possible participant in this study because of your involvement and commitment to the International House community.

In completing my MA degree in Intercultural Relations, I want to better understand how the I-House experience, and specifically the experience of leadership at I-House affects those involved. You have given a lot to the I-House community, now what have you learned? How have your experiences changed you and influenced the way that you interact in the world?

I am hoping to complete these interviews sometime this coming week. We could meet in person at I-House, or I can come to you. We can also meet over the phone or Skype if that makes more sense.

If you choose to participate, you will be asked to answer 15 questions in a one-on-one interview format. Your participation in this study will last approximately 60-90 minutes, not to exceed 120 minutes. You can also decide not to participate at any time.

If you would like to and can be a part of this project, please let me know! You can either email me ([leslie.weigl@ualberta.ca](mailto:leslie.weigl@ualberta.ca)), message me on Facebook (Leslie Weigl), text me (780-850-6939) or complete this Doodle Poll at <http://tinyurl.com/IHouseInterview> (Edmonton time - GMT).

It will be so nice to re-connect with you and listen to your reflections, stories, and updates.

Warmly,  
Leslie

APPENDIX D. NOTICE TO INDICATE SUFFICIENT INTERVIEWEES

Hello everyone!

It looks like I have just the perfect number of interview participants now. Thank you so much for your help! It is a real honour to hear some of your perspectives and so lovely to see your faces after so long!

I will make the study available when it is complete if anyone is interested.

Hope you all have a beautiful summer.

Leslie

## APPENDIX E. INTERVIEW QUESTIONS

### Introduction

This study is meant to look at how being involved in and contributing to I-House affects its leaders. Since I-House leaders give so much to the community, I want to see what the I-House experience “gives back,” specifically in terms of global education values (that appear in the I-House Roots), and global leadership capabilities. I’m also keeping an eye on other patterns that might appear after the interviews.

The interview questions are designed to help me understand your story in five phases:

- 1) Before you moved to I-House
- 2) Your first moments
- 3) When you got involved in the community
- 4) When you became more deeply involved in I-House, and
- 5) Where you are now.

Does this make sense to you?

Do you have any questions or comments before we begin?

### Questions

- 1) Why did you choose to move into I-House?
- 2) What was happening in your life that led you to I-House?
- 3) Can you describe to me your first moments?
  - a. What were your first impressions?
  - b. How did you feel?
  - c. What were you thinking?
- 4) Then in your first days, weeks, months . . .
- 5) Do you remember when you first got involved in the community?
  - a. How did that happen?
  - b. Why did you get involved?
  - c. What was the experience like for you?
- 6) Can you tell me about your role in the community? (What was your place in the community? Who were you in I-House?)
- 7) What were the most memorable aspects?
  - a. Best things?
  - b. Worst things?

- 8) As you became more deeply involved in the community, can you describe what it was like for you?
  - a. How did it happen?
  - b. What came naturally?
  - c. What was difficult?
  - d. How did you overcome the difficulties?
- 9) Describe yourself as a leader in I-House.
- 10) What have you contributed specifically to the I-House community?
- 11) What do you think I-House gave you in return?
- 12) What did you learn from your experience at I-House? How is that significant to you?
- 13) Now, is there anything about yourself that you can say “yes, I am different in this way because of I-House”?
  - a. Does this quality/aspect of you show up outside of I-House?
  - b. What do you do?
  - c. How do you do that?
- 14) Describe yourself as a leader outside of I-House. (How would you describe yourself as a leader now?)
  - a. Can you give me some examples?
- 15) Is there anything else you would like to tell me? Anything you would like to ask?



## APPENDIX F. INFORMED CONSENT

You are invited to participate in a research study that will involve a series of interviews to better understand leadership development at the University of Alberta International House (I-House). My name is Leslie Weigl, and I am a graduate student at the University of the Pacific, in the Masters' of Intercultural Relations program. You were selected as a possible participant in this study because of your past involvement in the International House community.

The purpose of this research is to find out how I-House has affected its leaders. If you decide to participate, you will be asked to answer questions in a one-on-one interview format and to fill out a short questionnaire about how you might like to be identified in the thesis. Your participation in this study will last 60 to 120 minutes. With your permission, the entire interview will be digitally audio recorded.

There are some possible minimal risks involved for participants. For example, you might feel some anxiety around expressing your honest opinions. It is important to remember that your participation is completely voluntary and you may withdraw at any time. Collecting data also brings a minor risk of a loss of confidentiality and a subsequent sociological risk of damage to your reputation if interview recordings or notes are accessed by a third party. This may cause some discomfort for you while interacting with others who may become aware of your identity in the study. In order to protect your confidentiality, all data will be kept in a locked office, separate from this permission form, also locked in a different office. All digital information will be password protected and deleted after being transferred to DVD and stored in a locked office for three years following the completion of the study.

In the questionnaire that follows, I am also presenting the opportunity for you benefit from the study, by your choice and on a case by case basis, by choosing to be associated with particular statements that you may make in the interview that you may wish to be identified with. To ensure your clear consent in any such case, I will contact you to inform you and ask for your preference and consent. I will never associate your name or identifiable markers without your explicit preference and consent; this aspect of the reporting is intended for your benefit but will not change the outcomes of the study.

If you decide to identify yourself at any point in the thesis, others will be able to identify you as a participant in the study, and so you will lose a degree of confidentiality. If you wish to participate but you do not wish others to know that you were a part of the study, please do not grant permission to be identified in the thesis. However, if you may wish your name, nationality, or other identifiers to be associated with statements you

make that you consent to, you may indicate your level of consent on the “Permission to be Identified in the Thesis” form attached. Since I will check in with you in any instance that you might be identified with a statement, you will have an opportunity to withdraw your permission to be identified in the thesis on a case by case basis.

There are also some benefits to participating in this research, particularly that you will be making meaningful contributions to how others understand I-House and how it affects its residents, as well as possible practical contributions to the field of global leadership development. Being identified in the thesis may provide additional social, personal and professional benefits to you as well. For example, you may have the opportunity to combat stereotypes or be recognized publicly as a leader if you are associated with insightful statements linked to global leadership or peace-building.

If you have any questions about the research at any time, please call me at phone: 780-492-1604, text: 780-850-6939, email: [leslie.weigl@ualberta.ca](mailto:leslie.weigl@ualberta.ca), send me a message on Facebook, or if you would like to, you can speak with the Chair of my committee, Kent Warren, phone 503-297-4622. If you have any questions about your rights as a participant in a research project please call the Research & Graduate Studies Office, University of the Pacific (209) 946-3903. In the event of a research-related injury, please contact your regular medical provider and bill through your normal insurance carrier, then contact the Office of Research & Graduate Studies.

By default, any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed on a case by case basis and only with your permission (please see attached permission form). All electronic data will be password protected. Your consent form will be kept separately from the data in a locked office. You will have the opportunity to receive a copy of your own data if you wish, and raw data will be destroyed after a period of three years after the study is completed.

Your participation is entirely voluntary and your decision whether or not to participate will involve no penalty or loss of benefits to which you are otherwise entitled. If you decide to participate, you are free to discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled.

Your signature below indicates that you have read and understand the information provided above, that you willingly agree to participate, that you may withdraw your consent at any time and discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled, that you will receive a copy of this form, and that you are not waiving any legal claims, rights or remedies.

Please contact me at any time to obtain updates and the results of the study. You will be offered a copy of this signed form to keep.

Signature

Date

\_\_\_\_\_

\_\_\_\_\_

APPENDIX G. PERMISSION TO BE IDENTIFIED IN THE THESIS

Please indicate what personal information, if any, you would be comfortable sharing in relation to this study.

What region(s) of the world do you come from originally? \_\_\_\_\_

Country(s) of origin \_\_\_\_\_

Global Nomad? (grew up moving between several cultures) \_\_\_\_\_

First name(s) \_\_\_\_\_

Last name(s) \_\_\_\_\_

Initials \_\_\_\_\_

If you do not want your name to be used, is there another name that you would like me to use? No  Yes  Please refer to me as \_\_\_\_\_ Or \_\_\_\_\_

Number of years you lived at I-House \_\_\_\_\_ .

Please check all semesters/years you lived in I-House:

School Year	Fall	Winter	Spring	Summer
2004-2005				
2005-2006				
2006-2007				
2007-2008				
2008-2009				
2009-2010				
2010-2011				
2011-2012				
2012-2013				

2013-2014				
2014-2015				

*Thank you for your kind participation!*