

Cultivating a global mindset in leadership preparation: Contextual implications

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We live in a global society with demands to respond to global needs. Many higher educational institutions are attempting to integrate international components in their curricula. However, in this endeavor, some institutions are more successful than others. This paper presentation will explain how global mindsets can be cultivated through innovative international preparation programs that benefit both domestic and international students, as well as other stakeholders in the international community.

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Educational globalization is a popular topic. Many higher educational institutions are attempting to integrate international components in their curricula. In this endeavor, some institutions are more successful than others (Rennie, Venville, & Wallace, 2011). As leadership preparation programs continue to evolve and innovate, program faculty must examine not only how we prepare leaders for local school systems, but also how we prepare leaders for a globalized world. At Oklahoma State University, faculty take particular interest in the preparation of school leaders at both domestic and international levels as a way to broaden program outreach and to share valuable knowledge of high quality leadership with developing education systems. Through the cohort model, OSU school administration faculty have successfully prepared education leaders across the globe for the past two decades and, through the process, helped to internationalize our faculty and domestic students. This training not only fits within the service mission of a land-grant university, but also broadens our scope in the field of school leadership preparation and expands our role in international service. We have collected and analyzed information from cohorts members in an effort to understand how the international cohort models reflect the characteristics of high-quality leadership preparation. To provide quality instruction for leadership preparation, OSU faculty frequently examine delivery models to ensure that instruction, content, and practice is of the highest quality.

The world is our campus

Oklahoma State University emerged as a leader in international education during the Truman administration. In 1949, President Truman outlined a plan for exporting American technology and scientific knowledge to emerging nations. An advocate of helping other countries “realize their aspirations for a better life” (Gill, 1991), Truman supported making the benefits of American scientific advances and industrial progress available for the improvement and growth of underdeveloped areas.

Land-grant colleges were among the first to respond to Truman’s challenge. According to Gill (1991), “Many land-grant college presidents and executives recognized the unique educational resources that their institutions could provide for international technical assistance programs” (p.7). Oklahoma State played a role in this challenge, and by 1965, the university was deeply committed to international education in Ethiopia, Pakistan, Brazil, Guatemala, El Salvador, Honduras, Costa Rica, and Japan (Fite, 1988). During the 1970s, Oklahoma State became

interested in diversity, the interchange between domestic students and international students, and the ability to grow international enrollment (Witter & Payne, 1991).

In addition to large contract programs, Oklahoma State continued to commit key personnel and important resources to the field of international service in developing countries. The College of Education became very active in this role in the early 1970s. In 1974, the college developed a unique academic relationship with The University of Carabobo in Valencia, Venezuela, fostering a program for Oklahoma State faculty to teach courses in educational leadership. Also in 1975, Oklahoma State faculty began multiple administrative internship programs in Indonesia. These programs were beneficial to many Indonesians who did not have access to training in educational leadership at the college level (Gill, 1991). The success of these programs led to the establishment of cohort leadership preparation models specifically aimed at training for international graduate students in the field of educational leadership. Many of these cohort students became school administrators as well as educational leaders within their countries.

In 1994, the Department of Educational Leadership offered international cohorts for students in Thailand and Belize. These cohorts and all subsequent cohorts offered graduate level training in educational leadership, focusing on school leadership in a variety of settings. The success of the cohorts in these developing countries resulted in additional cohorts for Belize in 2000 and Thailand in 2002. Additionally, an England cohort was established in 1997. These cohorts provided individuals an opportunity to earn an OSU graduate degree, masters or doctorate, in educational leadership. Each cohort was facilitated through educational leadership faculty traveling to the countries to deliver coursework as well as the students traveling to the Oklahoma State campus. Faculty members were also responsible for continued advising of the students as well as dissertation and/or thesis supervision. In sum, throughout the previous two decades, a variety of school administration services have been offered to citizens of Belize, Thailand, Brazil, Costa Rica, Tanzania, Kenya, and Sudan.

Theoretical Framework

Two frameworks are used to frame this study. Leadership principals and preparation is presented through Sternberg's (2005) WICS model. The contextualization of this model is explained through Douglas's (1985) typology of grid and group. When evaluating the quality of our leadership preparation program, particularly within the international cohort model, we have sought to identify the criteria of high quality leadership programs and whether or not our program exemplifies those determined criteria. Sternberg's (2005) WICS model of positive educational leadership guides authentic evaluation of our leadership preparation program within the context of an international cohort model.

As a concept, leadership has multiple meanings. Bennis and Nanus (1985) prefaced their treatise on leadership by asserting, "Decades of academic analysis have given us more than 350 definitions of leadership, but no clear and unequivocal understanding exists as to what distinguishes leaders from non leaders, and perhaps more important, what distinguishes *effective* leaders from *ineffective* leaders" (p. 4). Furman (2003) claimed that leadership in education focuses more on what leadership is *for*. Northouse (2007) described leadership as a process of influencing individuals within a group context toward the attainment of a goal. Clawson (2012) wrote, "Leadership is about managing energy, first in yourself and then in those around you" (p. 3). Yukl (2006) concluded there is no consensus as to the exact meaning of leadership.

Sternberg's (2005) WICS model of positive educational leadership focuses on a synthesis of three attributes: wisdom, intelligence, and creativity. Although different, the three attributes involve fundamental similarities. Narrowly defined, the basis of intelligence "is the analytical aspect of successful intelligence. The basis for creativity is the creative aspect of successful intelligence. And the basis for wisdom is the practical aspect of successful intelligence, and, in

particular, tacit knowledge. Thus, successful intelligence lies at the basis of conventional intelligence, creativity, and wisdom” (p. 247).

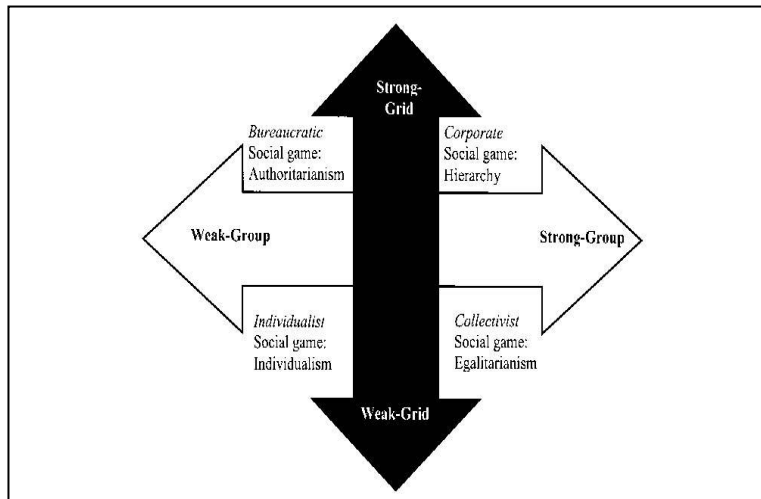
According to Sternberg (2005), this model can be applied to various kinds of leadership, and involves three basic elements. “Creativity is used to generate ideas for leadership. Academic, or analytical intelligence is used to analyze the value of these ideas; practical intelligence is used to implement the ideas and to persuade other people of their value. Wisdom is used to ensure the ideas represent a common good for all (p. 249).

WICS supports the belief that anyone can develop leadership skills and attitude; the critical aspect is making that decision. “One has to *decide* to approach a problem creatively, analytically, practically, and wisely” (Sternberg, 2005, p. 250). Thus, in a leadership development program, course content, assignments, and activities are designed to engender these attributes; students are encouraged to develop and utilize their skills. The cohort model provides the framework to promote, practice, and support individual as well as group development.

The contextualization of Sternberg’s model is explained through Douglas’s (1985) typology of grid and group. Douglas’s typology, also referred to as cultural theory, states that there are not enumerable cultural settings, but rather four—and only four—distinctive social contexts in which one may find him or herself, and only two dimensions, grid and group, that define each of those four prototypes as well as explain contextual meanings.

In Douglas’s frame, grid refers to the degree to which an individual’s choices and actions are constrained within a social system by imposed prescriptions such as role expectations and cultural conventions (Harris, 2005). Group refers to the holistic aspect of social incorporation and the extent to which cultural members are committed to the larger social unit. Both grid and group can be plotted on a continuum from weak to strong. Through the dynamic interaction of grid and group, the following four cultural contexts emerge, each having a unique prevailing mindset, referred to as social game: Individualist/Individualism, Bureaucratic/Authoritarian, Corporate/Hierarchy, and Collectivist/Egalitarian. These four contexts are illustrated in Figure 1.

Figure 1: Four environments and their social games



Methodology

Since the inception of the first international cohort taught by educational leadership faculty at Oklahoma State, a robust set of data has accumulated. This qualitative data ranges from individual interviews to survey data. We examined each of the cohorts from a case study perspective, while

simultaneously examining all international cohorts as a whole. By analyzing the qualitative data generated by cohort students, we utilize international “voices” that provide an authentic assessment of our leadership preparation program, its value, and its impact on their lives. Using the framework of Sternberg’s (2005) WICS model, we analyzed our cohort members’ responses through a lens that helped determine whether our leadership preparation program demonstrates the qualities of a synthesis of wisdom, intelligence, and creativity. We believe these qualities exhibited in the WICS model are an appropriate way to measure the effectiveness and quality of our educational leadership preparation model within the context of international cohorts.

In utilizing grid and group assessment, we used the above-mentioned strategies of observation, interviews and document analysis as well as the Grid and Group Assessment Tool developed by Harris (2005). This tool is designed to help educators contextualize particular strategies, principals, and practices to distinct settings. Thus, we demonstrate how Sternberg’s model can be uniquely adapted to specific educational cultures. All of the above methods were analyzed inductively to provide rich descriptive narrative and arrive at modes of application that may be transferable to other settings, depending on the likeness of the receiving contexts.

Grid and Group Assessment

On societal or contextual levels, preferences and practices about education are couched in “cultural relationships and value systems of people belonging to the distinctive groups” (Tansey & O’Riordan, 1999, p. 71). Social anthropologist Mary Douglas (1982; 2011) has developed a typology that helps consider the cultural constructs of particular social groups. Her typology of grid and group, also referred to as cultural theory (Thompson, Ellis, & Wildavsky, 1990), brings order to experience and provides a common language to explain behaviors and interactions in social settings. As an added benefit, since education has become a global concern, Douglas’s theory has been used extensively in international contexts (Douglas, 1996; Ellis, 1996; Fardon, 1999;).

In previous publications, one of the authors explained the salient features of cultural theory as well as examined its usefulness in a variety of domestic and international educational contexts (Harris, 1995; 2005; 2006; 2012). As clarified in these publications, Douglas’s thoughts on the theory gradually altered over the years, moving from a decisive structuralist to ethnomethodologist tone, which is a more integrated attempt to understand how people carry out day-to-day life (Patton, 2002).

Cultural theory offers explanations of fairness, justice, and other values in specific social contexts (Thompson, Ellis, & Wildavsky, 1990). According to the typology, one does not have to be intimately familiar with a myriad of cultural norms to be effective cross-culturally. Rather, there are four, and only four, distinctive social contexts in which one may find him or herself, and only two dimensions, grid and group, that define each of those four prototypes as well as explain contextual meanings (Harris, 2005; 2006).

Grid Dynamics. In Douglas’s frame, grid refers to the degree to which individual autonomy and actions are constrained within a social system by compulsory role and role prescriptions. For instance, in some schools, prescribed bureaucratic rules restrain personal freedoms, and in other schools, nominal regulations allow for autonomy in most educational processes. Also, in any setting, ideas and practices of fairness related to compensation, distribution of goods, and perks of the job are often related to implicit or explicit rules, individual roles, and relative status in the organization (Harris, 2005; 2006).

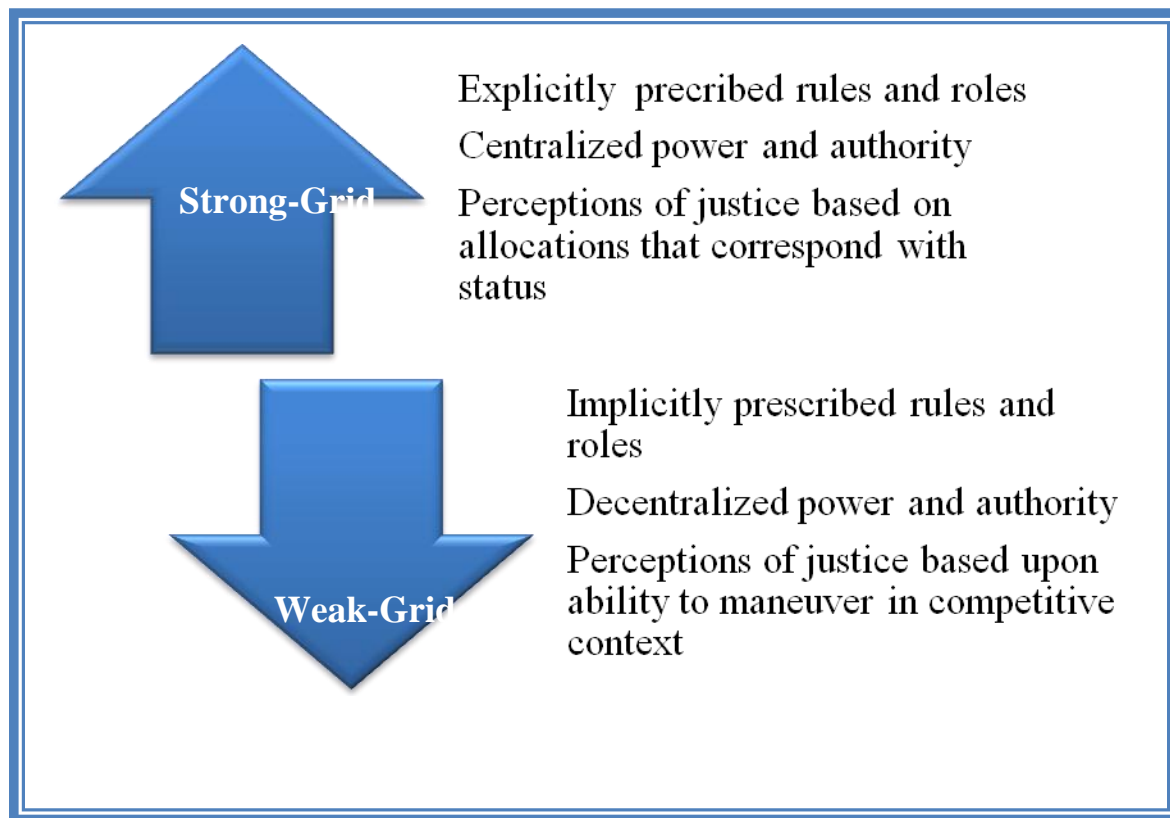
Grid strength can be plotted on a continuum of weak to strong. At the weak end of the continuum, few role distinctions exist and few institutional rules are in place. In weak-grid contexts, members are neither isolated nor insulated from each other by respective job responsibilities or departmental units. In these environments, leadership status is not considered superior to other roles. Rather, he or she is regarded as one whose skills, abilities, and personal

history are more in tune with administration or organizational leadership than with other roles. In many cases in weak-grid schools, the school leader will emerge from the midst of the teaching ranks as one considered the best leader among equals.

At the strong end of the grid continuum, role and rule dominate patterns of labor, and an explicit set of institutional regulations order personal interactions. In strong-grid schools, teachers typically are not at liberty to select their own curriculum and textbooks, and many decisions are made by upper administration. Strong-grid environments also contain many role distinctions at the teaching and staff levels, with proportionately fewer, yet more prestigious, distinctions further up the organizational ladder.

Grid is closely akin to notions of power and authority. In strong-grid environments, authority structures are highly centralized and power is typically positional. School leaders are granted more administrative power than teachers because of the position they hold in the school. In weak-grid schools, authority is decentralized and administrative power is typically personal, earned over time, and based on how they are viewed in relationship with other school members. Some of the salient features of grid can be seen in the figure 1.

Figure 1: Grid Dynamics

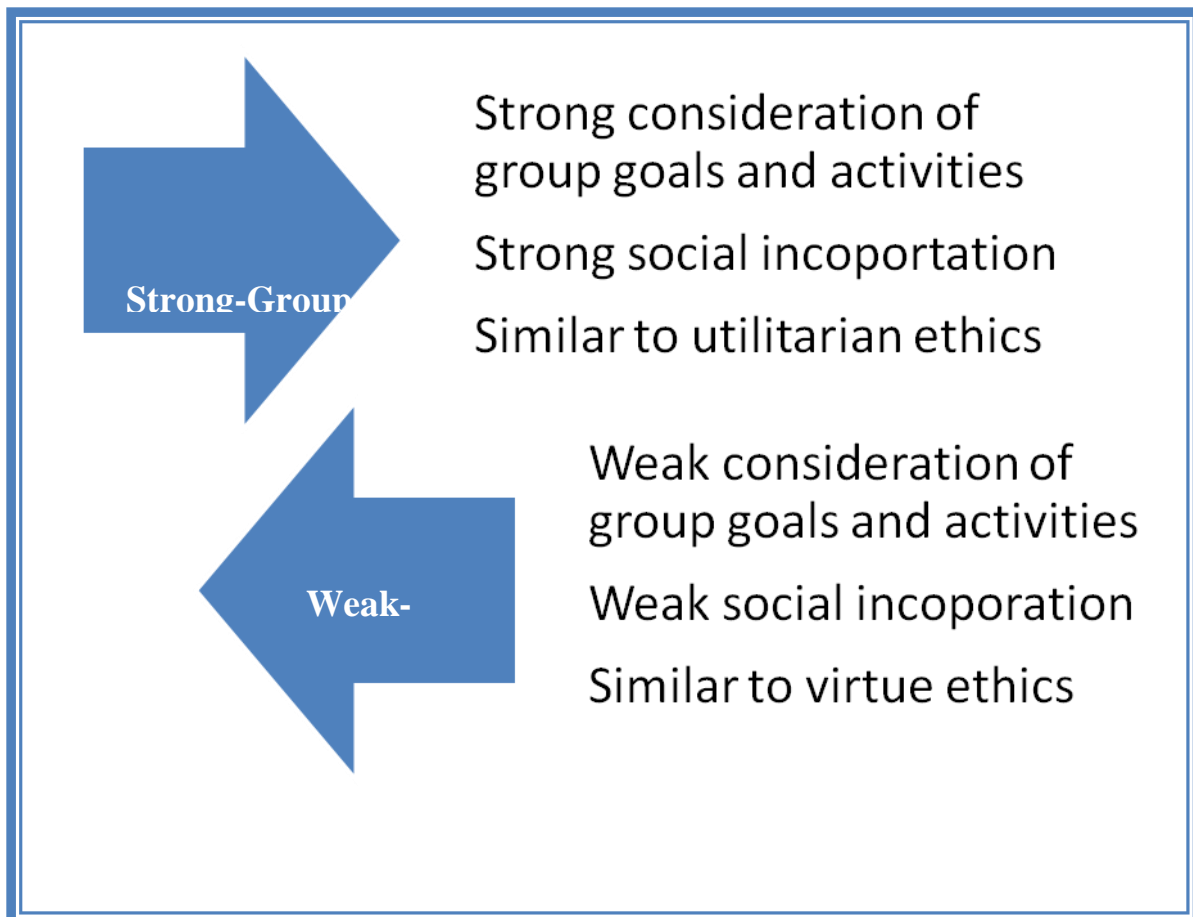


Group Dynamics. In cultural theory, the notion of group refers to the holistic social incorporation and degree of commitment to the larger social unit. Like grid, group can be plotted on a continuum from weak to strong. Weak-group environments place little emphasis on group-focused activities and relationships. Members of social and working subgroups tend to focus on short-term activities rather than long-term corporate objectives, and group allegiance is minimal. The ethical system most embodied in these contexts is virtue ethics, which emphasizes internal moral codes and strength of character over traditional norms. An example of weak-group can be

seen in schools that do not have entrenched traditions or where the social system is in constant flux due to recurring teacher or administrator turnover. In these settings, individual interests override what few corporate goals exist.

In strong-group social settings, explicit pressures influence group relationships, and members rely on the larger unit for social support. Collective survival is more important than individual survival, and insider-outsider norms regulate group membership. Private schools provide good illustrations of insider-outsider membership criteria with their explicit admission requirements. However, there are also many public schools with implicit criteria for group membership through such features as exclusive neighborhood locations. In strong-group contexts, group goals override individual goals, activities and actions are directed toward a common purpose, and whatever is best for the group is ultimately best for all (Harris, 2005). Figure 2 depicts some pertinent features on the group continuum.

Figure 2: Group Dynamics



Social Preferences in Grid and Group Theory. Grid and group dynamics are simultaneously at work in any social setting. When grid and group coalesce over time, certain themes and dominant patterns of thought and behavior tend to define a particular setting. These patterns are, in effect, prevailing mindsets that influence the entire cultural environment.

While Douglas referred to these mindsets as cultural bias (Douglas, 1982/2011), others who use the theory dub them social games (Lingenfelter, 1996) or cultural preferences (Harris, 2005; 2006). In organizational theory literature, these cultural preferences are similar to Deal and Kennedy's (2000) "rules of the game, the way things are done around here" (p. 4). In Douglas's typology, there are four prototypes, defined by the four possible ways of grid-and-group life.

Individualist (Weak-Grid, Weak-Group) Environments and Individualism. Due to lack of imposed formal rules and traditions, individualist environments promote unconstrained relationships and individual experiences. Role status and rewards are competitive and contingent upon temporal standards, few insider-outsider screens exist, and little value is placed on group goals or social incorporation. The predominant social preference in this environment is “individualism,” which encourages members to make the most of individual opportunities, seek risks that result in personal gain, as well as be competitive and proactive in securing resources and charting their life goals.

Bureaucratic (Strong-Grid, Weak-Group) Environments and Authoritarianism. Bureaucratic contexts offer minimal individual autonomy due to explicit classifying criteria, which emphasize such factors as division of labor and specialization, ethnicity, gender, or family heritage. Roles are fully defined and without ambiguity. Meaningful relationships and life-support networks are often found outside of the group, and like weak-group individualism, minimal value is placed on group goals and incorporation. Social preferences in this environment focus on “authoritarianism,” which often promotes compliance to procedures, lack of control of group goals and rewards, and autocratic rule by administrators.

Corporate (Strong-Grid, Strong-Group) Environments and Hierarchy. In corporate contexts, group goals take priority over individual goals. Labor and interpersonal relationships are influenced by social incorporation. Roles and responsibilities are fixed within a stratified chain of command. Upper management roles are limited to a small number of experts, and numerous role distinctions are dispersed throughout the middle and bottom rungs of the pecking order. In this environment, the social game or preference is “hierarchy,” because group members understand that in a hierarchical system, what is good for the corporation is good for the individual. In hierarchical schools, central-office administration, site administration, teachers, students, and parents work cohesively in an integrated system for the benefit of the whole. Opportunities and risks are shared by all, but levels of reward and resource allocation are dependent upon placement in the hierarchy.

Collectivist (Weak-Grid, Strong-Group) Environments and Egalitarianism. Collectivist contexts have many of the strong group features of corporate hierarchy. However, the weak-grid aspect allows for more equitable and many fewer role distinctions. Weak-grid also makes role status competitive, yet due to strong-group influences, rules for status are more stable than in individualist societies. The social preference of collectivists is “egalitarianism,” which places a high value on unity, equal distribution of resources, suspicion of those outside the community who may want to help, conformity to collective norms, as well as rejection of mindsets associated with strong-grid authoritarianism and hierarchy. Figure 3 categorizes the four social games with their respective grid and group environments.

Figure 3: The four environments and social games.



Cultural Preference and Educational Practice in Belize

In the case of the Belizean cohort, all preferred a strong group environment in which to work. Specifically, all but two preferred the strong group/weak grid egalitarian workplace. Those that fell in this category emphasized a desire to work in an integrated system where cooperation, participation and collaboration were the modus operandi. The Belizean education system has actually moved to more from a bureaucratic to a more egalitarian mode. For instance, instead of separate and distinct educational systems for diverse classes, the new system is designed to provide one public establishment open to everyone. The position of egalitarian education is not to promote mediocrity or maintain the status quo. Rather, the goal is to provide a structural degree of equality in reference to access, control, influence, and direction over the public school system.

The ideals of educational egalitarianism encourage a degree of similarity of rights, duties, responsibilities, treatment, protection, and rewards for all members of society. However, this similarity of rights and rewards does not mean sameness. Equitable opportunity and equitable results are two different concepts. In the reality of public schools, individuals are unique and bring specific skills as well as limitations to the educational arena. While all individuals may enjoy comparable opportunities, they do not all produce the same outcomes, nor should they receive equivalent rewards. Egalitarian educators have a similar mind-set. They often distrust the larger

system and the outside world, and they band together to make their school an ideal learning environment through combining individual autonomy with community.

The two participants who were not egalitarian fell into the other strong group category, corporate. They desired more structure than their collectivist cohort members. Examples of the corporate mind-set can be seen in the numerous books and workshops on “team building” and are often heard in everyday conversation: “climbing the corporate ladder” and “all for one and one for all.”

Hierarchical roles and rules play a big part in this system of organization. The value of chain of command in corporate schools is similar to authoritarianism in bureaucratic schools, discussed in chapter 5. Both bureaucratic and corporate schools are influenced by strong-grid pressures, which affect rules, procedures, and tight control. Role and rule, position and authority, are vital components of both bureaucratic and corporate schools.

The primary distinction between bureaucratic and corporate environments is group influence. In weak-group, bureaucratic schools, educators separate their private and professional lives and have little or no collective identity. In strong-group contexts, all activities are directed toward a common purpose. Educators view their professional identity largely with the school or district. Organizational goals and norms are parochial and envelop members’ behavior. The unique combination of strong grid and strong group in a corporate context unites hierarchical structure with group accountability.

The social game of corporate schools is referred to as “hierarchy.” Hierarchy fosters an integrated system for holistic progress. Positions, rules, and regulations are vital to operation. Teachers, students, administrators, and community work together in sequential interdependence.

Implications for Research, Theory, and Practice

Implications for Theory

Douglas’s typology helps in understanding contextual meanings and manifestations. It provides a classifying matrix that allows for explaining contextual values, beliefs, and behaviors as well as explains the interrelationship among these variables and social justice. Further, it offers a vocabulary to discuss and explain contextual nuances.

However, while grid and group typology is extremely useful, it is not the String Theory or Holy Grail of frameworks. Categorizing can be misleading. Grid and group analysis should not be viewed as a rigid schema for classification, but rather one means to explain the dynamics and interdependence of social interaction. A theoretical frame, *any* theoretical frame, should not be viewed as a panacea for all predicaments, but rather, to provide a lens to view the world and bring multifaceted concepts into focus. As with any lens, a theoretical frame magnifies as well as alters sensory perceptions.

Nonetheless, as Douglas reminds, theories like grid and group are extremely useful in explaining social justice. Cultural theory has parallels and offers a complementary addition to other useful theories for understanding human behavior with which educators may be familiar.

Implications for Practice

On international, national, and institutional levels, cultural theory can help educators appropriately adapt leadership practices to varied environments as well as contextualize pertinent social justice strategies to those environments. Rather than passively conforming to existing circumstances or aggressively imposing principles that are contextually incompatible, adaptive leadership strategies can proactively and positively make needed societal changes.

For instance, one important leadership task of the 21st century is to promote safe, orderly and equitable learning environments. It is useful to know that there are not enumerable social environments in which one must be aware in order to effectively contextualize social justice

values. Knowledge of the different social games can help educators resolve conflicts and promote safe and fair learning environments. In essence, in understanding prevailing social mindsets, educators can:

- Identify roles and relationships in a particular setting,
- Understand how those roles and relationships effect social justice mindsets, and
- Explain how and why members prefer and engage in particular activities.

Implications for Research

In cultural theory, the unit of analysis can be exceedingly broad or extremely narrow. Grid and group analysis has been used to explain a wide variety of perspectives – from American political cultures to primitive communities, from internationally based university departments to individual preferences (Ellis, 1993; Fardon, 1999; Harris, 2005). In sum, it has the versatility to aid researchers in understanding:

- an expansive collection of individuals (e.g., a Ministry of Education or the University Counsel of Educational Administration),
- a single unit (e.g., school site, department, or task force), or
- one individual's social preference.

Cultural theory allows leaders to understand how contextual meanings are uniquely constructed and transformed, as well as comprehend the interrelationships among cultural members and their environment. As mentioned above, by formulating the basic question, “What are the constructions of social justice in particular environments?” the concept of social justice can be suitably considered as a subject of inquiry.

WICS Assessment

Wisdom. The questions designed to assess the dimension of wisdom focused on philosophy of education. A philosophy that grows and evolves because of educational attainment is one that could represent ideas for the common good. We looked at the evolution of students' philosophies of education and how those philosophies were implemented into practice in order to better understand if our cohort model was successful in imparting wisdom to our students.

When asked about their philosophy before entering the program students most frequently responded their philosophy was based on the premise that **every student can learn**. Cohort students said they believed in educating the “whole person,” and “using various approaches to educate students.” One student described his philosophy as “vague, not clear”; another admitted to being “limited” in the way he saw educational issues in Belize.

The students were then asked about their philosophy upon completion of the program. Although two students stated their philosophy was much the same, others wrote that their philosophies were more “firmly grounded” with “more focus.” One student wrote, “I am now convinced that all students can learn and that teachers play a vital role in the success or failure of students. Teachers make the difference.” Another student directly stated, “What the program did was to strengthen my philosophy.” Yet another wrote, “I have been grounded and strengthened in a student centered philosophy. The program has also strengthened my philosophy of shared governance.”

Cohort students identified the importance of teamwork and collaboration as well as using “different approaches to facilitate learning.” One asserted, “I found it better to work collaboratively. I now see the value of collective team work. Pooling expertise makes sense as we

can support each other in achieving our goals.” Another wrote he was “more able to tap into the expertise of my colleagues, fellow workers, and other stakeholders to make my institution even better.”

When asked about the role of research and inquiry in their philosophical formation students cited their abilities to “listen more effectively,” to “engage more in reflection,” to “guide other educators,” and to be “more research grounded.” One listed the ability to be “more pro-active and have additional tools that can help me find solutions to issues and problems in education.” One student wrote, “Research has now become an important asset to me and as I carry out my daily responsibilities I always try to find ways of incorporating this into practice.” Another student summarized his belief: “I now believe research is the medium through which I can be instrumental in changing the lot and lives of the less fortunate in our society.”

Students were then asked about how they have changed as a scholarly-practitioner/steward of the practice as a result of their involvement in the program. Student responses to this question centered on their leadership abilities, development as “reflective leader . . . good leader, [and] visionary,” with the ability to make “data-driven decisions,” “write articles,” and “guide other educators.” One stated the program “helped me to understand how to run institutions of higher learning.” Another cited the knowledge and experience to “implement programs and training in order to make a difference in the education system both at the district level and nationally.” One student focused on development as a practitioner through foundation in research: “I feel that I am more research grounded and in short I strive to do more for my students.” Another wrote, “I had professors who taught us that as educators we have the power to ensure that students with whom we come in contact are successful, and we have to pass on that message to our teachers.”

The students were asked how the program prepared them to continue to grow as an educational leader. Research was mentioned repeatedly as the primary opportunity to expand knowledge and expertise in the field of education. Most students referred to the research aspect of their programs as a significant growth vehicle and suggested that they will continue to engage in meaningful research even after completion of the OSU program. One respondent stated, “I am already thinking about doing another research (project) as a follow up to the one I am presently doing.” Another stated, “Having now gotten into research, I have become an avid reader, hungry for information, new research, new technology, new skills, and eager to explore modern leadership techniques at work.” Students suggested that their involvement in research through OSU has encouraged them to involve others in the research process as well. For example, one respondent stated, “I continue to work with my students in the area of research in education.” Students also mentioned the importance of maintaining relationships with other educational leaders and suggested that their involvement in the program helped them to develop confidence in themselves to more effectively fulfill their current roles. For example, one student suggested that his expertise and influence in his country have expanded because of the “confidence that I have gained because of the program at OSU.” One student explained a transformation when he stated, “I believe that I am very confident as an educational leader now. This was not the case before I entered the program.” Another suggested that, as a result of his involvement in the OSU cohort, he will “help influence change in decision-making, policy and practices at this level in Belizean education.”

Students also suggested that the program at OSU enhanced their problem-solving skills and developed within them the ability to approach situations with a new openness to continued learning. When describing the influence of the OSU program on leadership practices, one respondent stated, “I am open to change - changes that are meaningful and timely. I now have an urge to continue to study and research in the area of college success.” Another student stated, “It has introduced me to multiple ways of reaching a goal and has allowed me to understand that educational principles are fluid based on the circumstances, environment, students as well as a multitude of other factors.” This student emphasized a desire for continual growth by stating, “As

a result, *it is important to be a student at all times* so that as a leader, I can also grow.” Other students displayed enthusiasm for continued learning in statements such as, “I continue to crave for new information, theories and practices that will help to improve or enhance leadership in the workplace,” and “I am eager to explore modern leadership techniques at work.” Another stated, “Being a part of the solution is of utmost importance, and this program has created the avenue for thinking of things differently and approaching situations with an open mind.” Students also stated that the program helped them develop personal reflection skills so that they can evaluate their own actions and adjust their responses when they “don’t get it quite right.”

Intelligence. We looked at the dimension of intelligence from the WICS perspective by assessing whether our students could analyze the value of ideas as well as implement ideas and persuade others of their value.

We first asked how the program prepared students as educational leaders to believe in the value of what they were doing and their own competency to serve in this role. As students reflected upon the influence that the OSU program had on their own capacity to serve in the role of educational leader, they repeatedly stated that the OSU program helped to develop the expertise and skills that they need to more effectively serve in those roles. One student stated, “This program has developed in me the skills I need to ensure that I can effectively serve in the capacity in my role in the Ministry of Education.” Another stated, “I believe that the studies, sessions, research and experiences have helped to make me a better leader in my district.” Another student was more specific about development of skills in the program. This student stated, “Because I am equipped with more educational tools, (involvement in the program) has improved my perception of my ability to solve educational problems and has allowed me to trust my know-how.” Another stated, “I know that I am well prepared as an educational leader.” One student summarized the sentiments of the other students well when he stated, “I believe what I have gotten from OSU is an education which definitely will enable me to be a better educator in Belize.” Another stated, “I can say that the program has prepared me to be better, to know the ins and outs of research, and to be ready to take on any task no matter how great. This program has definitely equipped me with the knowledge and skills to be competent in my role as an educational leader.”

Although they reflected confidence in their abilities, students did not assume that they know all that they need to know. For example, one student stated, “I have so much to learn, but I believe if I was not a part of this experience, I would not be doing anything right.” Students also believed that their increased capacity could be used to develop skills and abilities of others in their buildings. For example, one student stated, “I believe that I have contributed to a school culture change as far as seeing the value and potential in our students. Our teachers now understand clearly that we are all collectively and individually responsible for the success of our students.”

Not only did students express their belief in enhanced capacity to serve as educational leaders, they also suggested that involvement in the program at OSU enhanced their perceptions of the value of education and the value of their own involvement in education. One student stated, “I now believe that education helps to shape the future of a nation.” Another stated, “Education aids in social, economic, and personal development of a human being, and by extension, the development of a nation. The type of education one receives helps either to liberate or imprison.” Another student expressed his enthusiasm about his role as an educational leader by stating, “I am first of all passionate about what I do, and I have the personal conviction that what I am doing is good and that I am competent enough to continue doing what I am doing. I truly believe in the value of my work for the betterment of humanity.” Another stated, “The courses taken through this program over the years have given me an opportunity to reflect on issues in Belizean educational system, and thus, I have come to value my role as a leader in this system.”

Students repeatedly expressed satisfaction with the OSU program and their gratitude for the opportunity to be involved. One student stated, “I also believe that I am competent to carry out this role as the doctoral process has taught me to be determined and self-disciplined. It was an

experience worth the while.” Another stated, “I am grateful for the experiences that I had with OSU, the environment, the programs, the people and the educational mileage that I have gained because of the commitment of my professors and all who were involved in this journey. To you all I say thank you, and I will forever be an ambassador for OSU.”

Students were then asked how the program had prepared them as an educational leader to question and analyze assumptions. Many of the students focused on quality reflection as an element of analysis. One stated, “I have learned to be reflective, even critical of my own biases. I think before I act. I try to understand before I comment.”

In addition to reflection, critical thinking was a common theme. Many students spoke of learning to think more critically and to question assumptions. One student spoke of a transformation: “Personally before I did this program I can remember clearly thinking of things in one way and now I see things differently.” Another way students questioned assumptions was through thorough research. Using data-driven decision-making was also cited as an important way to deal with assumptions.

Creativity. Leaders use creativity to generate ideas for leadership. We assessed the creativity dimension by asking how students solved problems and dealt with obstacles. Training educational leaders to respond to problems and obstacles in creative ways should be a goal of any quality leadership preparation program.

We asked students how the program prepared them to identify problems and to locate relevant information to assist with problem solving. The primary response from students centered on how research helped them solve problems. Before students understood the role of research in their capacities as educational leaders they focused on just what they knew. Learning how to use research to understand a problem and perhaps find a solution demonstrated that they had the capacity to find creative, new ways to confront problems.

From a global perspective, the students found that research and case studies from other countries helped them develop a global mindset when it came to problem solving. One student remarked, “It has given me the tools and the network necessary both locally as well as internationally that can let me get the relevant information needed to solve problems.” This type of research informed our students as they once again alluded to using data-driven decision-making to help them confront issues and solve problems.

When asked how the program prepared our students how to persevere in the face of obstacles many students felt that they had become stronger at dealing with obstacles because they had developed new skills. One student who is working in a failing district boldly stated that he planned “to change the status quo.” Several students cited the resistance to change from staff and the idea of “doing it alone” as obstacles they faced when trying to lead an educational organization.

The skills that our students state that they developed centered on the training they received through their coursework and their instruction. They cited cases and real world examples that demonstrated different ways that educational leaders can face challenging obstacles and noted the confidence that they received by just learning about other leaders facing adversity.

Implications for the WICS model

In using the three dimensions of the WICS model to assess our leadership preparation program, we developed a framework that allows us to understand how our students become better at demonstrating wisdom, intelligence, and creativity as educational leaders. The use of this framework helps illuminate the strengths and weaknesses of our program so that we can improve. The WICS model also allows us to understand if we have framed our training from a global perspective because of the inherent global nature of the framework. Wisdom, intelligence, and creativity are global because these three dimensions are useful in application in any educational leadership position in any country.

Conclusion

Cultivating a global mindset in leadership preparation is a multifaceted endeavor. Our goal has been to explain how global mindsets can be cultivated by both student and instructor through innovative international preparation programs that benefit the students served, domestic students, faculty as well as other stakeholders in the international community. We believe that our leadership preparation program cultivates a global mindset by incorporating views, instruction, leadership, coursework, theories, practices, and case studies from a global perspective. We believe that further analysis of our international cohorts using the WICS model and Douglas' Grid and Group Typology will help us enhance our leadership preparation program in cultivating global mindsets in our students and enhancing our role internationally within the framework of a land grant university.

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