



Uluslararası Sosyal Araştırmalar Dergisi

The Journal of International Social Research

Cilt: 8 Sayı: 36 Volume: 8 Issue: 36

Şubat 2015 February 2015

www.sosyalarastirmalar.com Issn: 1307-9581

## EVALUATING THE PSYCHOMETRIC PROPERTIES OF A SCALE TO MEASURE INTERCULTURAL EFFECTIVENESS

Serhat ARSLAN \*

Pedro TADEU\*\*,

Mehmet KAYA\*

Nihan ARSLAN\*

### Abstract

The aim of this research is to examine the validity and reliability of the Turkish version of The Intercultural Effectiveness Scale (IES; Portalla & Chen, 2010). The sample of this study consisted of 352 (199 female and 153 male) students. The results of confirmatory factor analysis demonstrated that the 20 items loaded on five factors and the five-dimensional model was well fit ( $\chi^2= 370.10$ ,  $df= 152$   $p= .00$ ,  $RMSEA= .064$ ,  $NNFI= .94$ ,  $CFI= .95$ ,  $IFI= .95$ ,  $NFI= .92$ ,  $RFI= .90$ ,  $GFI= .91$  and  $SRMR=.066$ ). The overall internal consistency coefficient of the scale was .83. The corrected item-total correlations of IES ranged from .27 to .68. Overall findings demonstrated that this scale had high validity and reliability scores. Nevertheless, further studies that will use IES are important for its measurement force.

**Keywords:** Psychometric Properties, Intercultural Effectiveness.

### Introduction

In political philosophy, a sum of thoughts about appropriate forms of responding to diversities in terms of culture and religion is called multiculturalism. Pure toleration of group differences is believed to be not enough in terms of behaving minority group members as equal citizens; instead, group differences are needed to be recognized and positively accommodated with the help of the term "group-differentiated rights" that was coined by Kymlicka (1995). Individual members of minority groups support any group-differentiated rights, as for individuals who are given some exemptions from general feasible laws by courtesy of their religious beliefs or individuals who ask for language accommodations in schools or in voting. Another group-differentiated rights are supported by the group qua group instead of by its members generally; such rights are appropriately called as group rights, as for inhabitant groups and minority nations that ask for the self- determination right. From the latter point of view, multiculturalism goes along with nationalism (Stanford Encyclopedia of Philosophy, 2010). For ages, although the different cultures and communities have been existed simultaneously in the world to form a plural societal construction, the multiculturalism which enables greater equality has not been appreciated as a concept (Banks, 1997; Nieto, 2001). Throughout the years, multiculturalism has made a promise much and provided with little. Since the multiculturalism became popular in the late 1960s and early 1970s, followers have claimed that multiculturalism, and the related concept of cultural pluralism, can manage successfully all kinds of things. A fundamental claim has been that multiculturalism can

\*Sakarya University Faculty of Education, Sakarya, Turkey.

\*\* IPG-Polytechnic of Guarda, Guarda, Portugal.

promote greater cultural interaction, interchange and harmony, both in schools and other places.

In addition to Banks and Banks (2007), Parekh (2000) considered multiculturalism as useful because it emphasizes various social structures and it aims to carry forward the concept of cultural diversity within a pluralistic society. This multicultural viewpoint lies behind the recognition of gender, ethnicity and race as well as the desirability of cultural diversity and the internal plurality of cultures. Baber suggests an interesting comment of multiculturalism indicating that, ' . . . Most people do not want to live in a plural monoculturalist "salad bowl" '. That salad bowl metaphor – an image to emphasize different ethnic groups in modern society that refers to the ingredients that included in the salad – was originated to produce a multicultural image but had a monocultural effect that did not aim to focus on different cultures. The aim of this study is to examine the validity and reliability of the Turkish version IES developed by Portalla & Chen (2010) in a sample consisting of university students.

**Method**

**Participants**

Participants were 352 university students (199 female and 153 male) who were from different programs of Education Faculty of Sakarya.

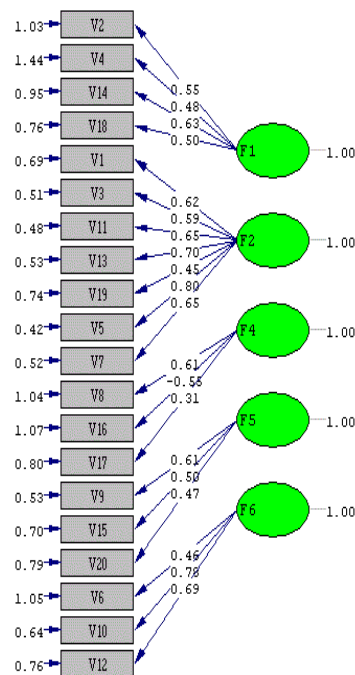
**Procedure and Data Analysis**

Primarily the IES was translated into Turkish by three academicians. After that the Turkish form was back-translated into English and examined the consistency between the Turkish and English forms. Turkish form has reviewed by three academicians from educational sciences department. Finally, they discussed the Turkish form and along with some corrections to this scale was prepared for validity and reliability analyses. In this study confirmatory factor analysis was executed to confirm the original scale's structure in Turkish culture. Data were analyzed by LISREL 8.54 and SPSS 13.0.

**Results**

**Confirmatory factor analysis**

The results of confirmatory factor analysis indicated that the model was well fit ( $\chi^2=370.10$ ,  $df=152$   $p=.00$ ,  $RMSEA=.064$ ,  $NNFI=.94$ ,  $CFI=.95$ ,  $IFI=.95$ ,  $NFI=.92$ ,  $RFI=.90$ ,  $GFI=.91$  and  $SRMR=.066$ .) Factor loadings are presented in Figure 1.1.



Chi-square=370.10, df=152, P-value=0.00000, RMSEA=0.064

### Reliability

The overall internal consistency coefficient of the scale was .83. The corrected item-total correlations of IES ranged from .27 to .68.

### Discussion

The aim of this survey was to translate the Intercultural Effectiveness Scale into Turkish and examine its psychometric properties. Confirmatory factor analysis demonstrated that the factor structure was harmonized with the constituent structure of the original scale. Therefore, it can be stated that the structural model of the IES which consists of five factor was well fit to the Turkish culture (Hu and Bentler, 1999; Schermelleh-Engel and Moosbrugger 2003). The internal consistency reliability coefficients of the scale were high (Büyüköztürk, 2010; Kline, 2000). Overall findings demonstrated that this scale had high validity and reliability scores. But, further written reports that will use IES are important for its measurement force. The current study has some limitations. One of limitation of the current study is its sample size. Future studies should investigate the same research question with a larger sample size. A bigger sample size may clarify some correlations and therefore increase the validity of the findings. In addition, carrying on this field in several rural areas of Turkey may represent whether these effects could be extrapolated to a broader population. Another restriction of the current study is that the sample was composed of university scholars, which restricted the generalizability of the findings. Hence, it could be important to look into the relationship of these variables in other sample groups. As far as the findings of IES's studies on the validity and reliability of the form of the Turkish language are concerned, it could be considered that the scale is ready to be used. The results of the examples studied on university students present that the scale has a considerable level of validity and reliability.

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