BUSINESS AS USUAL?
FACULTY UNDERSTANDING
OF
CULTURAL COMPETENCE
AND ITS IMPACT ON
PRACTICE

A thesis presented
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Abstract

The aim of this study was to understand the development of cultural competence among three U.S. business school faculty members and how this process has impacted their academic practice. As business becomes increasingly more international, corporations seek to recruit graduates adept at navigating complex cross-cultural situations. Only a few scholars have examined the business school faculty experience with internationalization and faculty roles in cultivating cultural competence among college and university students. Through experience-centered narrative inquiry, this study illustrated specific behavioral techniques employed by the participants as they navigated cross-cultural situations throughout their lifetime. Four themes and eight subthemes emerged: (a) Cognitive Development; (b) Metacognitive Development; (c) Experiential Teaching; and (d) Classroom Culture. Each theme involved subthemes that further detailed specific behavioral traits which engineered the participant’s techniques for developing cultural competence. A set of culturally competent behaviors was also identified and presented as useful for teaching within a multicultural environment. The conclusions drawn by the researcher include facets critical to the participant’s human development and adaptive teaching styles. This study contributes to the idea that faculty who value a culturally competent approach to teaching can influence future global leaders by preparing fresh graduates for the diverse workforce.

Teacher’s voices are often absent from the literature on cultural competence. Therefore, this study is valuable for both higher education and corporate audiences. The use of narrative inquiry as a research methodology honors the voice of the participants and provides valuable new knowledge that can help shape educational reform.

Keywords: internationalization, cultural competence, cultural intelligence, international students, business education, global workforce
Dedication

I dedicate this thesis to my parents, George and Margo.

To my father, my guardian angel, for teaching me about love, integrity, and the power of knowledge. You loved education and encouraged me to become a lifelong student. I miss you every day and dedicate this work to you.

To my mother, my rock, for your consistent love. Your continued unconditional support means everything to me. I love you and this work is dedicated to you.

With love,

Your daughter.
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“Progress lies not in enhancing what is, but in advancing toward what will be.” – Kahlil Gibran
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Chapter 1: Introduction

Statement of the Problem

Globalization has resulted in an intensification of borderless transactions between businesses causing “increasing requirements to staff employees overseas” (Palthe, 2004, p. 38), yet culturally competent individuals remain “in short supply” (Palthe, 2004, p. 38). In response to this demand, institutions of higher education are embracing internationalization in an effort to prepare students for the global market. The Association to Advance Collegiate Schools of Business (2015) accreditation standards require business schools to “foster sensitivity toward and greater understanding of cultural differences and global perspectives … [and] graduates should be prepared to pursue business or management careers in the global context” (p. 8). Evidence from the literature suggests that colleges as a whole are committed to internationalizing their curriculum. In addition, faculty members are considered “central actors in curriculum transformation” (Niehaus & Williams, 2016). Yet several factors block faculty members from taking initiatives to internationalize curriculum, including already heavy workloads and lack of incentives (Niehaus & Williams, 2016; Schuerholz-Lehr, et al., 2007).

Knight (2015) defines internationalization as “the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education” (p. 2). The internationalization of higher education has appeared in many forms including language studies, study abroad, overseas internships, branch campuses, research collaborations and more (Llurda, Cots, & Armengol, 2014; Medina-Lopez-Portillo, 2004; O’Connor, Farnsworth, & Utley, 2013; Parsons & Fidler, 2005). These programs are designed to prepare graduates for the global workforce by developing employable skills as antecedents to cultural competence. An overview of the literature reveals a variety of conceptualizations of
cultural competence (Johnson, Lenartowicz, & Apud, 2006). For example, the study abroad experience is perceived to impact the development of interpersonal and communication skills as well as teamwork and problem-solving skills (Potts, 2015). Other characteristics attributed to cultural competence include adaptability and flexibility (Earley & Ang, 2003; Thomas & Inkson, 2009), creativity (Schultz & Searleman, 1998), leadership (Kossek, Lobel, & Brown, 2005), tolerance, and trust (Koles & Nagy, 2014).

Today, researchers are focusing on cultural competence as a critical factor for business success in a global context and “a bottom-line issue when dealing with real people in real situations” (Livermore, Van Dyne, & Ang, 2012, p. 18). Management researchers have explored cultural competence through the lens of motivation (Earley & Ang, 2003); profitability (Childs, 2005; Chen, Wu, & Bian, 2014), and training and retention (Kossek et al., 2005). IBM’s former vice president of global workforce diversity has argued that global companies, like IBM, have a commitment to conduct business from various perspectives (Childs, 2005); workplace diversity and cultural competence can achieve this. Skills development through adequate training programs is seen as a panacea to “stressful cross-cultural encounters” (Bucker & Korzilius, 2015, p. 2000). Nevertheless, there exists a “gap between the global industry demand for skills and the higher education system’s ability to supply that demand” (Milhauser & Rahschulte, 2010, p. 82).

Business schools are being held accountable for producing graduates with employable skills through internationalized curricula (Potts, 2015). Obtaining a business degree is considered a stepping stone for career advancement (Braunton, 2010), and business education will increasingly become a means to differentiating oneself “in the global job market, thus addressing the needs of employers” (Milhauser & Rahschulte, p. 81, 2010). A recent Graduate Management Admissions Council (GMAC) report of corporate recruiters shows that 80% of companies
worldwide plan to hire fresh business graduates in 2015 (GMAC, 2014), and 92% of U.S. companies plan to recruit business graduates in 2015 (GMAC 2014). As Mak and Kennedy (2012) suggest, “an internationalized classroom and university experience is … vital for preparing … students for working in multicultural work teams and with clients from culturally diverse backgrounds” (p. 330). According to a report by the American Council on Education (2002), “internationalizing the curriculum is the most important strategy institutions can use to ensure that all students acquire the knowledge, skills, and attitudes they will need as workers in a rapidly changing and globalized world” (p. 2). Although a plethora of literature exists on this subject, a review of the extant literature shows few studies address business school faculty, especially their understanding of internationalization’s impact on their practice. Therefore, this study examines how U.S. business school faculty members understand the development of their cultural competence historically; it also documents the adaptive strategies they have employed and the impact of those on their cultural competence and practice within the context of globalization. Furthermore, qualitative peer-reviewed studies that utilize narrative research methods to achieve this understanding are absent from the literature. By using a narrative approach to study this phenomenon, this study contributes to understanding the development of cultural competence over time and its origins in historical perspective, thus providing insights into the fluidity of identity, especially within a global context.

Two terms used throughout the chapter warrant explanation: cultural competence and cultural intelligence. Cultural competence is broadly defined as an individual’s understanding of the importance of cultural influences (Betancourt et al., 2003) and their ability to function effectively in another culture (Johnson et al., 2006). Cultural intelligence (CQ), on the other hand, is a framework conceptualized by Earley and Ang (2003). Although CQ as understood by
these authors also refers to an individual’s ability to adapt in new cultural contexts, the theory involves four developmental facets. The four facets are cognitive, metacognitive, motivation and behavior. The metacognitive factor is uniquely defined as one’s intentionality and conscious desire to evolve as a culturally competent individual, a key aspect which will be discussed in greater length below.

**Purpose Statement & Research Questions**

Although internationalization is becoming widely understood by organizational scholars, very little research focuses on the individual experience of how U.S. business school faculty members understand their own cultural competence. The purpose of this qualitative inductive narrative is to explore how three U.S. business school faculty members have adapted to demands to internationalize through their development of cultural competence and, consequently, their practice. Key to this phenomenon is how faculty members understand the impact cultural competence has on their practice, especially because they are central agents through whom skills of cultural competence are transmitted to students (Niehaus & Williams, 2016; VanZanten, 2015). Clandinin and Connelly (2000) wrote that “problems carry with them qualities of clear definability and the expectation of solutions” (p. 124). Although the researcher intends for this study to inform practice, the researcher held no pre-conceived notions or expectations of what the research produced.

Methodologically, research questions are developed to guide a study and to “provide structure for presenting the results of research” (Roberts, 2010, p. 136). The research questions framing this study use the verb “understand” because it is “useful in [conducting] narrative studies” (Creswell, 2013, p. 135) of individuals’ experiences. The following research questions guided the researcher:
1. How do three U.S. business school faculty members understand cultural competence?
2. How does the understanding of cultural competence by three U.S. business school faculty members impact their practice?

**Theoretical Framework**

Unlike formalist methods of research, narrative inquiry is not directed by theory (Clandinin & Connolly, 2000). Rather, narrative inquiry begins with the “experience as expressed in lived and told stories” (Clandinin & Connolly, 2000, p. 40). The analysis of data is, therefore, not bound by the confines of a structured framework. Committed to the true nature of inductive narrative inquiry (Clandinin & Connolly, 2000; Reissman, 2008), the researcher did not apply preconceived facets from CQ to the data analysis process (Josselson & Lieblich, 2001); however, some of the facets described below may very well have emerged through the data analysis process. While the theoretical framework of CQ is discussed, its primary purpose is to explain the researcher’s theoretical perspective, not to provide an interpretive framework through which the data was analyzed. Empirical theoretical knowledge tends to reveal “what works on average rather than what will work for each individual” (Polkinghorne, 2010, p. 393). Josselson and Lieblich (2001) contend narrative inquiry should be “free of authoritative paradigms” (p. 278). Through narrative inquiry, this study explores the unique individual experience especially as it relates to “time, place, person, and consequence” (Polkinghorne, 2010, p. 393). Narrative methods allowed the researcher to cut into the evidence in new ways by treating each participant uniquely to understand their own personal development and decision-making processes through time.

The concept of CQ has become common nomenclature within the field of cultural studies and represents a comprehensive model for intercultural studies. Often viewed as a soft skill, CQ
was conceptualized by Earley and Ang (2003) as a method for understanding “why some people are more adept at adjusting to new cultural surroundings than others” (p. 59). Earley and Ang’s framework has been utilized to train expat managers and leaders of diverse teams. Facets of CQ are considered as a “set of malleable capabilities” (Leung, Ang, & Tan, 2014, p. 494) and have been used to predict both psychological and job performance outcomes (Leung et al., 2014). CQ is claimed to be one of the more comprehensive models for measuring and predicting cultural competence, especially because it incorporates metacognitive and motivational facets, which will be discussed in greater detail below. The metacognitive facet is unique to CQ in comparison to other similar frameworks in that it takes into consideration an individual’s ability to take control over their cognitive process (Groves, Feyerherm, & Gu, 2015; Ang, Van Dyne, & Koh, 2006; Lopes-Murphy, 2014). The metacognitive facet of CQ suggests that intelligence may be learned and developed along a continuum. It is worth noting that the sequential presentation of the CQ framework aligns well with a narrative approach which typically explores temporal themes of human development in historical time.

**Cognitive/Metacognitive facet.** Earley and Ang’s (2003) model for CQ involves three facets; the cognitive and metacognitive facets are often paired together followed by motivational, and behavioral factors. Cognitive CQ refers to cultural knowledge, specifically an individual’s knowledge of “structures about cultural institutions, norms, practices, and conventions in different cultural settings” (Van Dyne et al., 2012, p. 300). This cultural understanding should precede metacognition. Similar to most studies on cross-cultural competence, Earley and Ang asserted that self-awareness can lead to greater cultural intelligence. Thomas (2006) defined awareness as “the continuous monitoring of one’s internal state and the external environment” (p, 84). As Triandis (2006) suggested, individuals with high metacognitive CQ are capable of
understanding how their own culture influences their behavior. Unlike other theories of cultural competence, Earley and Ang’s framework takes into consideration metacognitive variables.

Metacognition is defined as one’s “high-order mental process” (Chen et al., 2014). The practice of mindfulness is one identified method through which an individual may tap into their mental process. Self-awareness is essential to metacognitive behavior. Van Dyne et al. (2012) described awareness as “the degree to which people have real-time consciousness of how culture influences their own mental processes and behaviors” (p. 299). Awareness can be achieved through the practice of mindfulness, resulting in the development of new mental categories (Thomas, 2006) that would allow an individual to navigate culturally different scenarios. Mindfulness has been defined by Thomas (2006) as a “specific metacognitive strategy that regulates cognition” (p. 86). It is believed that the practice of mindfulness may result in empathy and, consequently, in greater tolerance of differences, resulting in more satisfying social interactions (Thomas, 2006).

Beyond self-awareness, it is equally important for an individual to assess cultural dynamics, including culture-specific social cues, social hierarchy, and role identities in order to successfully re-organize their own mental models and outward behavior (Earley & Ang, 2003; Rafieyan, Golerazeghi, & Orang, 2015). It is important to note that dismantling one’s mental models requires openness and adaptability which are “key skill elements in cultural intelligence” (Thomas & Inkson, 2009, p. 61); this occurs if an individual is motivated towards that specific goal.

**Motivational facet.** Motivation, the second major facet of Earley and Ang’s CQ model, is comprised of three self-motives: enhancement, efficacy, and consistency. In this context, motivation relates to an individual’s desire to become culturally intelligent; it is critical to
individual development. Leung et al. (2014) claimed that “motivation affects whether and to what extent an individual directs energy to learn about cultural differences” (p. 495). Motivation is thought to be fueled by: (a) relatable information (how does this relate to me? Or how does this concern me?); (b) confidence; and (c) the ability to consistently maintain universal values while weaving in and out of culturally different environments. It is important to note that many cross-cultural frameworks do not discuss motivation as a developmental component, but Earley and Ang clearly attributed self-enhancement to motivational factors.

**Behavioral facet.** Finally, the behavioral facet, understood as a “product of the cognitive and motivational facets of CQ” (Earley & Ang, 2003, p. 83), involves “persistence to acquire new skills and an aptitude to determine these new skills” (Earley & Ang, 2003, p. 83). Metacognitive behavior heightens one’s awareness and knowledge of different cultural behaviors. Thus, metacognition is essential in controlling behavior for adaptation and requires sharp perception of how varying behaviors differ. The illustration below depicts Earley and Ang’s components of CQ as an iterative developmental process.

![Earley and Ang's Cultural Intelligence](image)

*Figure 1.1 Earley and Ang’s Cultural Intelligence.*
**Cultural intelligence by Thomas and Inkson.** Thomas and Inkson (2009) also explored cultural intelligence from a managerial perspective; similar to Earley and Ang’s seminal work, they identified three core elements of cultural intelligence: knowledge, mindfulness, and skills. Mindfulness is a concept unique to Thomas and Inkson’s theory of CQ, but it has similarities to the metacognitive facet of Earley and Ang’s framework. For example, Thomas and Inkson (2009) described “Cultural Cruise Control” (p. 46) as a mode that allows one’s own cultural assumptions to control thinking processes. The metacognitive practice of mindfulness is one way in which an individual can suspend cultural cruise control to become aware of the surrounding environment (Thomas & Inkson, 2009). The process of mindfulness may result in a shift of biases and pre-conceptions. One desired outcome of the practice of mindfulness is the individual becoming thoughtful and intentional in ambiguous situations. Both theoretical frameworks have been applied to studies which explore cultural competence at an individual level; both present a comprehensive sequence through which an individual may achieve CQ.

![Diagram](adapted-from-thomas-2006)

*Figure 1.2* Thomas & Inkson’s components of Cultural Intelligence.

In summary, it is clear that knowledge (a cognitive process through which self-awareness may be achieved), mindfulness, and the development of certain skills including adaptability, are
imperative facets of cultural intelligence. Taking the time to understand culturally different clients, students, and colleagues and showing an interest in learning about the differences can lead an individual to achieve great satisfaction through “improved interactions” (Thomas, 2006, p.80) and an opportunity to improve “cross-cultural decision making, [and] leadership” (Thomas, 2006, p. 93).

**Significance Statement**

The subject of cultural competence has been researched extensively, particularly from a managerial perspective, and empirical evidence has revealed that individuals with limited CQ are challenged in cross-cultural situations (Schultz & Searleman, 1998; Earley & Ang, 2003; Thomas & Inkson, 2009). These authors search have suggested that individuals with low cultural intelligence (Earley & Ang, 2003) face underlying culture shock, confusion, discomfort, and a sense of threat when dealing with people who are different (Bucker & Korzilius, 2015; Elenkov & Manev, 2009; Townsend, Regan, & Li, 2014; Triandis, 2006). Ultimately, low CQ, they have claimed, has a negative impact on business performance. Leung et al. (2014) found that “the effect of motivational cultural intelligence on intercultural sales performance was stronger when a firm valued cultural diversity” (p. 499).

For the purposes of this study, narrative inquiry allows the researcher to share the story of those experiencing a phenomenon of social significance. Furthermore, narrative inquiry in general permits the opportunity to analyze past events and behaviors in order to plan for future action (Polkinghorne, 2010, p. 395). The research goal for this study is to provide a clearer understanding of the choices and life events that have impacted business school faculty members’ own cultural competence, and consequently, their practice as instructors. The process of human development as understood through narrative analysis can reveal ways in which
participants have remained dynamic in their practice to continuously address the exigencies of the global market. This study addresses the research problem by revealing themes that may inform practice. Additionally, this work is intended to contribute to the growing body of research on this topic by providing insight into the often overlooked attitudes of faculty regarding the phenomenon. One possible outcome of this study may be the design of professional development and training models for business schools.

The researcher believes research in this area is timely and important for several reasons. It can help address: (a) the need for faculty to connect with a diverse student body, especially as U.S. institutions of higher education continue to experience a growing population of international students (Chow & Marcus, 2015); (b) the requirements of meeting business school accreditation standards to produce cultural competent graduates; (c) the opportunity for business schools to distinguish themselves as champions of cultural competence in a competitive higher education market; and (d) the need for presenting data that can lead to social change. Each of these reasons will be discussed in greater detail.

**International students in the U.S.** According to Open Doors, a reporting arm of the Institution of International Education, the percentage of international students entering the United States for graduate degrees rose by 11% in 2013 (Open Doors, 2013/2014) and business management ranks as the top field of study they choose to pursue (Open Doors, 2013/2014). Additionally, according to the GMAC, over 400,000 non-U.S. citizens sent Graduate Management Assessment Test (GMAT) test scores to U.S. business schools in 2015 (GMAC, personal communication, September 30, 2015). The total number of international students in the United States is close to 900,000 representing 20% of the entire population of students
worldwide pursuing studies outside of their home country (Open Doors, 2015) with a majority coming from Asia and India (Milhauser & Rahschulte, 2015).

Several studies address the topic of international students in the United States, specifically examining learning styles and challenges related to cultural adjustment. For example, Hung (2006) found that the educational experience of Asian students in the United States was often lonely and confusing especially when students felt pressure to assimilate to a new teaching style. Understanding the learning needs of international students and making slight adjustments to teaching methods produces higher acculturation (Ladd & Ruby, 1999). As Chuang (2012) posited, “educators’ characteristics appear to have a significant impact on learners’ reaction to learning” (p. 482). That said, there is insufficient literature on how business school faculty members understand their own cultural development and its impact on the dynamics of learning in increasingly diverse classrooms.

**Preparing business students for the global workforce.** According to a recent U.S. Census report, one in eight U.S. residents is foreign-born, with the majority of immigrants coming from Latin America and Asia (U.S. Census Bureau, 2010). As such, we increasingly live global lives. Close to 200,000 international students travelled to the United States in 2013 for some level of business studies (Open Doors, 2013/2014). Globally diverse U.S. business schools provide a foundation for students where cultural competence may be modeled, taught, and applied. Global businesses benefit from culturally competent leaders because failure to do so can be costly due to lost business (Chen et al., 2014). As a result, businesses are holding schools accountable for training global leaders who are prepared to make decisions based on their cross-cultural experiences.
As Thomas and Inkson (2009) described, “now, business extends across all manner of porous boundaries…even very small firms have the capability to be global” (p. 8). This shift means the factors contributing to global entrepreneurial success have also necessarily changed. Kossek et al. (2005) asserted that “firms with greater cultural diversity will be better able to mirror increasingly diverse product markets and have more complex inimitable social resources” (p. 61). Childs (2005) of IBM, meanwhile, advocated that businesses should “look like [their] customer at all levels” (p. 73) in order to achieve global success. Additionally, studies show that heterogeneous workplace teams result in greater creativity and innovation (Cox & Blake, 1991; Earley & Mosakowski, 2000; Kossek et al., 2005).

**Differentiator for competing business schools.** Globalization has been defined by Nayyar (2008) as the flow of information, ideas, finances and services across national boundaries. The phenomenon of globalization has led universities to realize the importance of internationalizing, and some universities have accomplished this task more easily than others. In contrast, economic openness and the borderless nature of globalization has resulted in the “emergence of higher education as a business” (Nayyar, 2008, p. 7), creating weightier competition within the industry.

Researchers of organizational culture have claimed that “tightly unified cultures can provide a key to profitability” (Martin, 2002, p. 181). Organizations that adapt to internationalization by embracing cultural intelligence will secure highly marketable features. The process of storytelling through narrative inquiry to reveal ways in which faculty understand cultural competence is important to the study of human development; it can provide valuable information to help colleges achieve their collective goal of adapting pedagogy and practice to meet changes in, and the challenges of, the global marketplace. In turn, business schools may
distinguish themselves in the marketplace. Finally, demonstrating that cultural competence is valued and implemented at business schools could help institutions prioritize aligning learning outcomes with corporate objectives.

**Social change.** Thomas and Inkson (2009) cited “tolerance for uncertainty” (p. 60) as an essential skill in achieving cultural competence. Research has revealed that feelings of uncertainty may evolve into prejudice (Thomas & Inkson, 2009; Martinez Mateo et al., 2013); Blubaugh and Pennington’s (1976) seminal study, for example, likened *ethnocentrism*, or the human tendency to judge others “using our own group and our own customs as the standard” (Bennett, 1998, p. 195), to racism. In contrast, research on cultural competence has contributed to scholarship by offering insight into a topic considered “an antidote to racism and prejudice and a way of teaching respect for all people” (Hampden-Turner & Trompenaars, 2006).

Much of the language used in cross-cultural literature lends to a dualistic perspective creating what Martinez Mateo et al. (2013) have referred to as a hierarchy of cultural beliefs. In their neuroscientific study, Martinez Mateo et al. (2013) described the scholarly language used to label behavioral differences as damaging. For example, historically literature on culture divided groups into camps of “us” versus “them,” signifying a colonialist world view of one culture (typically the western) as superior over the other. Martinez Mateo et al. (2013) discussed how such studies have created “binarized and Eurocentric ways of thinking and acting which follow a postcolonial and orientalist tradition” (p. 1). Much of the research on cultural competence is conducted from a western paradigm, therefore, limiting research to the perspective of what is considered a dominant culture.

Several of the studies discussed in Chapter 2 present cultural frameworks that explore the complexities of identity and behavior. Becoming aware of difference can lend to greater
understanding and more positive interactions (Hampden-Turner & Trompenaars, 2006; Rafieyan et al., 2015; Thomas, 2006). Many scholars have argued for a new approach to cultural studies that would disregard typical “stereotypes and racist implications” (Martinez Mateo et al., 2013, p. 4) that arise through the identification of universal traits. Thus, it is important that cross-cultural literature identify first the perspective through which the topic is being studied and then take into account the affirmation that one cultural perspective may limit the study.

**Positionality**

Carlton Parsons (2008) provided a definition of *positionality* as “a concept that acknowledges the complex and relational roles of race, class, gender, and other socially constructed identifiers in being” (p. 1128). Key principles of positionality include “the ideas that individuals construct an understanding of the world and perceive themselves to occupy a particular location within the reality they construe” (Carlton Parsons, 2008, p. 1129). The researcher’s positionality may provide a glimpse into reasons why this research topic is important to her.

Identity is complex, and placing oneself into a category for the purposes of simplification can be difficult; however, categorization often helps when explaining positionality and its relationship to passion. Having grown up in a tri-cultural household, a daughter to immigrants who came to the United States as adults from Europe and the Middle East, the researcher has experienced challenges related to acculturation. Throughout her lifetime, the researcher has become well-versed in the exercise of foregrounding certain aspects of her cultural upbringing while backgrounding others when appropriate. As a higher education professional, the researcher has had the opportunity to work across cultures in a variety of settings including in the classroom, as an MBA Career Management instructor; as an advisor to international MBA
students; and as a relationship manager for corporate recruiters and hiring managers worldwide. Thus, the researcher not only understands international education as a valuable experience but also believes it a crucial element of effective professional development.

Museus and Quaye (2009) emphasized the importance of “the voices of students of color to examine and revise cultural perspectives … to generate a new intercultural framework that can inform future research on and understandings of minority student persistence” (p. 69). Similar to the minority experience, understanding the perspective of international students may result in the creation of “relevant pedagogies and learning activities” at colleges and universities (Museus & Quaye, 2009, p. 70). Programs which highlight and celebrate cultural differences can facilitate a well-rounded understanding of the world and can enhance cross-cultural relations and social justice. Additionally, faculty with minimal cultural competence who face the pressures of internationalization could benefit from the culturally diverse classroom, taking advantage of the opportunity to develop their own cultural competence.

The researcher’s upbringing and personal experiences have allowed her to recognize the importance of appropriate and culturally sensitive behavior when interacting with people who are different. Yet the development of this skill is iterative and evolutionary and requires constant refining through practice. As a practitioner in the field of education, the researcher is in contact on a daily basis with partners from all parts of the world; thus, making a conscious effort to utilize facets of cultural intelligence during these interactions is critical for her success.

Design Rationale

Qualitative research is useful for understanding factors that affect choice and behavior. Rooted in hermeneutics and phenomenology, the study of people through narrative inquiry allows for an understanding of lives “in context rather than through a prefigured and narrow
lens” (Josselson & Lieblich, 2001, p. 276). Reissman (2008) asserted that “narratives are strategic, functional, and purposeful” (p. 8). Various types of narrative research exist; this particular study uses the life story approach to reveal choices that have impacted the development of individual identity around a timely topic in higher education. A narrative life story approach demands “the consequential linking of events or ideas…imposing a meaningful pattern on what would otherwise be random and disconnected” (Reissman, 2008, p. 5). Labov’s (1967) seminal work defined the life story as a series of stories framed through interaction. Furthermore, Reissman (2008) wrote, “many investigators are now turning to narrative because the stories reveal truths about human experiences” (p. 10). Leung et al (2014) revealed a gap in intercultural literature and suggested that future studies “should explore forms of matching between intercultural competencies and outcomes…temporal matching, such as using attitudes or moods at time 1 to predict relevant behaviors at time 2, is an interesting direction” (p. 499). As such, the desired outcome of this study is to gain an understanding around events that have impacted the participants’ development of cultural competence as well as the manner in which the participants envision themselves as agents of change, given that they have experienced this development. These insights contribute to an understanding of how events that emerge from the data have shaped each individual and their adaptation to their roles as culturally competent instructors. Polkinghorne (2010) asserted that “capturing the turbulence and flow of a practice process requires narrative thinking” (p. 395).

As a research method often tied to “questions of social significance” (Clandinin & Connolly, 2000, p. 121), narrative inquiry can support the promotion of cross-cultural understanding and social change (Reissman, 2001). Unlike other qualitative methods, such as the case study or the Interpretive Phenomenological Analysis (IPA), the narrative approach “offers a
strong alternative to the tired dogmas” (McAdams, 2008, p. 242) and takes into consideration the historical universe of the person under study and their personal development. The experience of faculty members is largely absent from scholarly literature (Clandinin & Connolly, 2000).

Exploring how instructors in the business school setting understand the development of their identity in the context of internationalization, and how that understanding impacts practice, will help address this lacuna. Furthermore, themes beyond those presented in the framework have emerged and may help guide the direction of future studies on this topic. Ultimately, this study has the potential to generate further studies revealing factors which influence faculty development; it could thus enhance the field of cultural competence.

**Definition of Key terms**

For the purpose of this study the following terms are defined.

**Cultural competence**: This term denotes an individual’s understanding of the importance of cultural influences (Betancourt et al., 2003) and their ability to function effectively in another culture (Johnson et al., 2006).

**Cultural intelligence**: From Earley & Ang’s (2003) framework, cultural intelligence is broadly defined as a person’s intentionality to perform effectively in culturally diverse situations. It is commonly known by the acronym CQ.

**Expatriate**: A business professional who has been relocated from the home office to an international location. Also called “*expat*.”

**Global Workforce**: This term refers to today’s interconnected labor market where individuals are “most likely to encounter persons of different cultural backgrounds” (Martin & Nakayama, 2015, p. 14).
Globalization: The flow of information, ideas, finances and services across national boundaries (Nayyar, 2008).

Internationalization: Knight (2015) defined internationalization as “the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education” (p. 2).

Transnational: McBurnie & Ziguras (2007) defined transnational education as “any education delivered by an institution based in one country to students located in another” (p.1). Often times this education is in the form of on-line coursework or occurs in-person in the form of universities that set up “satellite” campuses (usually small brick and mortar buildings) in other countries.
Chapter 2: Literature Review

The purpose of this qualitative life story narrative is to explore how three U.S. business school faculty members understand their personal cultural competence and its impact on their practice. This was achieved by capturing how the faculty members describe their own personal development including career choices and large, impactful life events. Business school faculty must be conscious of their own cultural competence in order to promote said skills in the classroom and to align pedagogy with accreditation standards and market needs.

The following chapter presents a review of the literature with the purpose of building a case for the study, based on previous research (Machi & McEvoy, 2012). Creswell (2012) asserted that in qualitative research, the literature review helps to “document or justify the importance of the research problem” (p. 80). However, for a narrative study “the literature review plays a minor role, especially in directing the research questions” (Creswell, 2012, p. 505). Data acquired outside of the narrative does not typically serve the purpose of a life story (Clandinin & Connolly, 2000) but is useful in “positioning the work relative to other streams of thought” (Clandinin & Connolly, 2000, p. 136). This chapter is used to reveal what is already known about cultural competence in higher education and workplace contexts. The first section of this literature review describes various cultural frameworks that complement the topic. This literature review will aid U.S. business schools committed to promoting cultural competence by aligning the curriculum with global corporate demands for skill development.

A review of the literature revealed substantial material on cross-cultural studies including several works on the concept of CQ. An EBSCO search using “cultural intelligence” resulted in just over 200 peer-reviewed texts from the last twenty-five years; these span disciplines
including management, organizational behavior, and education. In their literature review of intercultural competence, Leung et al. (2014) found more than 30 intercultural competence models and “more than 300 related constructs” (p. 490). Very few studies explored cultural intelligence within higher education and even fewer addressed cultural competence among faculty members and university staff. Narrative research on faculty understanding of cultural competence and their adaptive strategies was also not identified. Leung et al. (2014) called for future research to consider “temporal matching” (p. 499) to identify specific events that have impacted individual cultural competence. In general, the literature on cross-cultural studies is extensive. Searches using the following keywords generated hundreds of texts: “global competence,” “global skills,” “international education,” “globalization,” “intercultural,” “internationalization” and “multiculturalism.” Furthermore, several intercultural tools exist for measuring individual development and have been widely studied and applied to similar research topics; the most prominent intercultural tools are depicted in figure 2.2.

This literature review is organized into the following sections: Defining Cultural Competence; Cultural Competence within Higher Education; Diversity in the Workplace; and Identity: Construction of the Self.

**Defining Cultural Competence**

Intercultural studies within higher education began to gain popularity with the advent of student exchange programs shortly after World War II (Walton, 2015). Interestingly, earlier studies on cross-cultural activity, and what defines it, focused on the acculturation and assimilation processes experienced by immigrants and minorities (Leong & Fischer, 2011, p. 262). The focus appears to have recently shifted again. Today, the literature on cross-cultural education is varied and includes discussions on faculty qualifications, institutional strategies for
internationalization, and even online education and the use of the internet to facilitate cross-cultural interaction across digital generations (Li, 2013; Koles & Nagy, 2014). Several ideologies around what defines a culturally competent individual can be identified. One common theme represented is the relevance between competency and sensitivity, where an individual must achieve sensitivity towards cultural difference in order to successfully lead as a cross-cultural individual (Bennett, 1986; Medina-Lopez-Portillo, 2004; Schuerholz-Lehr et al., 2007). It is evident from the literature that the development of cultural competence is a dynamic and iterative process. One major successful outcome of cultural development identified is the ability for an individual to use skills acquired naturally, instead of forcefully (Medina-Lopez-Portillo, 2004).

This dissertation encourages faculty participants to consider their personal cultural competence as it relates to their practice. Schuerholz-Lehr et al. (2007) argued that “it is still contested how levels of intercultural competence and world-mindedness among faculty translate or fail to translate into a more culturally sensitive and interculturally appropriate teaching approach for global literacy in higher education” (p. 188). Furthermore, Schuerholz-Lehr et al.’s (2007) study emphasized human ability to “interact effectively in cross-cultural situations” (p. 183), a theme found throughout related texts. The table in figure 2.1 includes definitions of cultural competence as described in the work of various intercultural researchers.
Table 2.1
Definitions of Cultural Competence

<table>
<thead>
<tr>
<th>Source</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Earley &amp; Ang (2003)</td>
<td>&quot;a person's capability to adapt effectively to new cultural contexts&quot;</td>
</tr>
<tr>
<td>Earley &amp; Mosakowski (2000)</td>
<td>&quot;a seemingly natural ability to interpret someone's unfamiliar and</td>
</tr>
<tr>
<td></td>
<td>ambiguous gestures in just the way that person's compatriots and</td>
</tr>
<tr>
<td></td>
<td>colleagues would&quot;</td>
</tr>
<tr>
<td>Thomas (2006)</td>
<td>the ability to adapt and to shape the context of cross-cultural</td>
</tr>
<tr>
<td></td>
<td>interaction (p. 80)</td>
</tr>
<tr>
<td>Thomas &amp; Inkson (2009)</td>
<td>being flexible enough to adapt to new cultural situations with</td>
</tr>
<tr>
<td></td>
<td>knowledge and sensitivity (p. 16)</td>
</tr>
<tr>
<td>Van Dyne et al. (2012)</td>
<td>&quot;an individual's capability to detect, assimilate, reason, and act on</td>
</tr>
<tr>
<td></td>
<td>cultural cues appropriately in situations characterized by cultural</td>
</tr>
<tr>
<td></td>
<td>diversity&quot; (p. 297)</td>
</tr>
<tr>
<td>Rafieyan et al. (2015)</td>
<td>a person who &quot;can easily navigate and understand unfamiliar cultures and</td>
</tr>
<tr>
<td></td>
<td>adjust their behaviors to perform effectively in culturally diverse</td>
</tr>
<tr>
<td></td>
<td>situations&quot; (p. 560)</td>
</tr>
</tbody>
</table>

As shown in Table 2.1, common themes found between six definitions of cultural competence include an individual’s ability to perceive, inquire and adapt. Personal traits that facilitate the process of adaptation include sensitivity and flexibility. For the purposes of this dissertation, cultural competence is defined as an individual’s understanding of the importance of cultural influences (Betancourt et al., 2003) and their ability to function effectively in another culture (Johnson et al., 2006).

**Cultural competence within higher education.** The phenomenon of the growth of international student populations at U.S. brick and mortar institutions has been examined from several angles, including social assimilation, and language barriers. However, today, more universities are becoming “transnational” entities through partnerships with schools abroad and by offering on-line programs for students around the world. As such, "one of the most commonly raised issues across the transnational education literature is experience and the effectiveness of
cross-cultural teaching and learning, especially where this involves teachers with little experience of the new cultural context” (Djerasimovic, 2014, p. 205). Faculty buy-in appears to be a major challenge for the internationalizing institution. Dewey and Duff’s (2009) research on faculty views on internationalization in higher education “reveals surprisingly little insight into faculty roles and responsibilities” (p. 492). They claim that some universities design their mission statements around a commitment to “the development of faculty and student body that are capable of participating effectively in a global society” (Dewey & Duff, 2009, p. 492). In contrast, many faculty members have considered curricular internationalization a burden and do not understand its relevance to their teaching practice (Schuerholz-Lehr et al., 2007; Dewey & Duff, 2009).

Schuerholz-Lehr et al.’s (2007) study on faculty preparedness for internationalization proposed methods through which to inculcate cultural competencies among faculty members. These methods include empowering faculty who possess and value international experience as champions of the university’s internationalization mission (Schuerholz-Lehr et al., 2007; Medina-Lopez-Portillo, 2004; VanZanten, 2015). Schuerholz-Lehr et al. (2007) suggested that “sensitivity to difference [among faculty] is not enough to constitute intercultural preparation” (p. 181). Rather, they proposed a model that would design new courses and restructure existing ones “from a methodological viewpoint” (p. 181). Similar to other texts (VanZanten, 2015; Medina-Lopez-Portillo, 2004), Schuerholz-Lehr et al.’s model emphasizes teacher experience and the relevance between the international experience of faculty members and their teaching practice. A survey included in the study determined “the extent to which faculty believe they infuse their curricula with culturally diverse concepts and strategies” (Schuerholz-Lehr et al., 2007, p. 188). The length of an individual’s own experience abroad was found to impact their
level of cultural competence; experiences exceeding eight weeks were found to result in higher levels of individual cultural development (Feast, Collyer-Braham, & Bretag, 2011; Konopaske & Werner, 2005; Schuerholz-Lehr et al., 2007; Medina-Lopez-Portillo, 2004).

Conclusively, the literature on cultural competence among faculty presented a central theme around the individual’s desire to develop said skills. The desire to improve one’s capacity to actually embrace cultural differences, and to move beyond simply tolerate them has been identified as essential because mere tolerance “represents the lowest level of multicultural education in a school setting” (Lebnibe, 2009, p. 348). This concept relates to the motivational facet of the CQ framework as well as Thomas and Inkson’s (2009) work on mindfulness in the developmental process. It is particularly important as it relates to effective styles of interaction within the diverse workplace.

**Diversity in the Workplace**

Several researchers have explored the experiences of international students in the United States, making suggestions regarding ways to engage with and effectively counsel them (Bucker & Korzilius, 2015; Chuang, 2012; Hung, 2006; Kim, 2006). However, research examining ways in which business school faculty can employ cultural competence to prepare all students for a culturally diverse and global workforce is scarce. Furthermore, as U.S. business schools become increasingly challenged with distinguishing themselves in a competitive marketplace, it is more important that these institutions adopt cultures of adaptability.

Johnson et al. (2006) asserted that “despite the mounting volume of academic research on cultural issues, firms appear not to be doing enough to prepare managers for the international business environment” (p. 526). Early studies on cultural competence among professionals emphasized the importance of obtaining relevant skills for expatriate success. The number of
expat assignments has historically dropped during times of economic hardship, and according to a recent Brookfield study on Global Relocation Trends (2012), expat assignments appear to have jumpstarted since a decline from 2006-2009. As one Merck Inc. executive said, “it is three times more expensive to have an expatriate than a local national in any given job” (Roberts, Kossek, & Ozeki, 1998, p. 94). In the beginning of the twenty-first century, the expat failure rate was estimated at between 40% and 55% annually (Johnson et al., 2006), costing U.S. firms anywhere between $250,000 to $1 million (Johnson et al., 2006, p. 526).

Table 2.2 reveals five predominant cross-cultural tools cited extensively throughout the literature that have been used for the development of cultural competence among expats and international business professionals alike. In a discussion on “competence scholarship,” Martin and Nakayama (2015) asserted that “most models/theories … reflect the ABC (Affect, Behaviors, Cognition/Knowledge) triumvirate” (p. 16). This is apparent in the table below.

Table 2.2

<table>
<thead>
<tr>
<th>Developmental Tool</th>
<th>Theorist</th>
<th>Discipline</th>
<th>Dimensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Developmental Model of Intercultural Sensitivity (DMIS)</td>
<td>Bennett (1986)</td>
<td>Psychology</td>
<td>Ethnocentric orientations; Denial, Defense, Minimization; Ethno-relative orientations; Acceptance, Adaptation, Integration</td>
</tr>
<tr>
<td>Intercultural Development Inventory (IDI)</td>
<td>Hammer, Bennett &amp; Wiseman (2003)</td>
<td>Psychology</td>
<td>Denial, Polarization, Minimization, Acceptance, Adaptation</td>
</tr>
<tr>
<td>Cultural Intelligence Scale</td>
<td>Ang et al. (2006)</td>
<td>Management</td>
<td>Cognition, Metacognition, Behavior and Motivation</td>
</tr>
<tr>
<td>Multicultural Personality Questionnaire (MPQ)</td>
<td>Van der Zee &amp; Van Oudenhoven et al. (2013)</td>
<td>Psychology</td>
<td>Cultural Empathy; Open-mindedness; Emotional Stability; Social Initiative; Flexibility</td>
</tr>
</tbody>
</table>

**Homogeneous vs. heterogeneous workplace teams.** The diverse makeup of teams and the impact they have on business practices has been addressed to some extent in scholarly studies
and continues to draw attention. Interestingly, there are vast differences between studies postulating that diverse work teams are generators of innovation versus research that claims the opposite. However, the literature points to evidence around the demand for business schools to develop skills that would facilitate congenial, diverse teamwork resulting in creativity and innovation. Intercultural communication is addressed throughout the literature on global work teams.

In a study on diverse work teams, Nouri et al. (2013) found that heterogeneous teams that did not strive to clarify task requirements produced major team conflict, suggesting that failure to develop intercultural communication skills prior to entering the global workforce can have major repercussions on job performance and profitability. Table 2.3 depicts the major themes derived from relevant texts. For example, Schultz & Searleman (1998) connected low cultural intelligence with stressful cross-cultural interaction, again, demonstrating the need for an individual to develop facets of CQ early in life. Nouri et al. (2013) discovered that a lack of cross-cultural understanding may lead to distrust; however, the researchers claimed that diversity in thought and knowledge can contribute to highly effective teamwork. Finally, in a study on human group behavior, Chartrand and Bargh (1999) introduced their chameleon concept regarding human interaction, where human behavior often mimics that of peers to facilitate social harmony (p. 901). Chartrand and Bargh’s (1999) findings suggested that mimicking occurs more often in collectivist cultures where the notion of group belonging is dominant. As businesses begin “to have a global mindset by sourcing, producing, importing or exporting their products” (Washington, Okoro, & Thomas, 2012, p. 218), adapting to diverse workplace situations presents an opportunity to succeed in business transactions, negotiations and international business practices.
Table 2.3

Themes on Workplace Diversity

<table>
<thead>
<tr>
<th>Source</th>
<th>Concept(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schultz &amp; Searleman (1998)</td>
<td>Diversity of a team may prohibit creativity due to stress associated with cross-cultural interaction.</td>
</tr>
<tr>
<td>Chartrand &amp; Bargh (1999)</td>
<td>Mimicking is a human tendency that results in group harmony.</td>
</tr>
<tr>
<td>Earley &amp; Mosakowski (2004)</td>
<td>Highly homogeneous and highly heterogeneous teams will experience greater satisfaction with team performance while moderately homogeneous &amp; moderately heterogeneous teams tend to be low performing.</td>
</tr>
<tr>
<td>Kossek et al. (2006)</td>
<td>HRM strategies for conflict resolution within diverse work group includes training and availability of affinity groups; leadership must commit to diversity initiatives; proven reduction in turnover within organizations that are committed.</td>
</tr>
<tr>
<td>Nouri et al. (2013)</td>
<td>&quot;Heterogeneous teams can outperform homogenous groups because their team members rely on a large pool of knowledge and perspectives&quot; (p. 741).</td>
</tr>
<tr>
<td>Koles &amp; Nagy (2014)</td>
<td>Misunderstanding may exist in heterogeneous groups resulting in a lack of trust and information sharing (p. 743).</td>
</tr>
</tbody>
</table>

Cultural Values and the Workplace

Schwartz’ (1999) early study on business culture values linked national culture to work culture (p. 24) and found that “a culture that emphasizes Hierarchy Values also encourages people to devote themselves to the world of work through which such goals can be attained” (p. 40). Research on cultural values and the workplace provides a glimpse into what is referred to as “culture-general learning” (Hofstede, 1984), or frameworks that depict differences in perceptions of power and status.

Earley and Mosakowski’s (2000) experiment on national culture and its influence on diverse teamwork found that heterogeneous groups are more harmonious and are, therefore, more effective than homogenous groups (p. 46). The researchers justified their findings by
arguing that heterogeneous teams do not have a shared national identity and, thus, the creation of a hybrid culture among team members contributes to a mellifluous dynamic resulting in “team effectiveness” (Earley & Mosakowski, 2000, p. 27). These findings differed from Schwartz’s (1999) work and introduced the new concept of a culture void where heterogeneous teams lack a shared national-culture, and thus heighten the need to build a sense of compatriotism among team members to fill that vacuum. Nisbett et al. (2001) posited that since cultural behaviors can be learned (p. 293), one may adopt said behaviors to create a viable working environment. According to Chen et al. (2014), “when people have a high level of CQ, they may have the desire to accept and the drive to continually translate knowledge in order to generate strategies, and thus, they are willing to exhibit verbal and nonverbal actions in culturally diverse interactions” (p. 274).

**Identity: Construction of the Self**

One common theme found in the literature on cultural competence relates to the development of personal identity. Identity is especially relevant to narrative studies where the research purpose is linked to how individuals contextualize their place in society. For example, narrative studies often reveal turning points in people’s lives which expose conscious and unconscious choices that contribute to identity construction. As McAdams (2008) posited, “the self comes to terms with society through narrative identity” (p. 243). The concept of the self and self-awareness is also critical to the development of cultural competence. Thomas (2006) wrote that “awareness is a fundamental aspect of consciousness and is the continuous monitoring of one’s internal state and the external environment” (p. 84).

Early foundational studies on culture applied culture-general and culture-specific frameworks to draw behavioral comparisons between various culture groups. The 1990s brought
a plethora of studies on cultural differences between the East and West, especially as business interaction between Japan and the United States, and then China and the United States, spiked. The literature from this era includes quantitative studies on identity and the construction of the self in relation to others, exposing vast generalizations on cognitive processes. Some studies within this school attempted to identify universal behaviors of identity construction (Brewer and Gardner, 1996; House and Aditya, 1997; Markus & Kitayama 1991; DiMaggio, 1997). In contrast, studies by Triandis and Gelfand (1998) and Schwartz (1999) explored marked differences separating cultural values based on geographical region. The literature at this time contributed to marked generalizations about “collectivist” Eastern society where group belonging was claimed to be highly valued over individual contributions (a Western phenomenon). For example, Nisbett et al.’s (2001) research on cognitive processes compared American and Chinese participants and claimed that the Chinese are “holistic” (p.291) in their logical approach while Americans tend to be more “analytical” (p. 291).

Schwartz’s (1999) study on work culture and cultural values is worth noting because of its use of an instrument to detect cultural values from within each group sampling. Schwartz (1999) asserted that his work would facilitate a better understanding of “work culture” (p. 24). Today’s literature on cultural competence has shifted from this frame. For example, Martin and Nakayama (2015) have employed a dialectic study to expose the Eurocentric and ethnocentric perspectives of several of the intercultural frameworks discussed in this chapter. Martinez Mateo et al (2013) similarly identified some of the earlier works discussed thus far as harbingers to racism. Furthermore, Martin and Nakayama (2015) succinctly describe the majority of intercultural competence (ICC) models as “limiting in their application” (p. 14) and, therefore, not adequate for the study of international business and cultural competence.
Identity: “I” vs. “we.” Literature from the end of the twentieth to beginning of the twenty-first century created a dichotomy between the concepts of “us” versus “them.” Categorizing the world into two camps framed the field by providing western dominant models that have since been applied to studies of cultural competence. There is reason to criticize the aforementioned frameworks. For example, several studies discussed the “distinction between interpersonal and collective identities” (Brewer & Gardner, 1996, p. 83). For example, Brewer and Gardner (1996) claimed that both cultures “involve affective and cognitive categorization processes” (p. 83); but, “the difference is a matter of level of inclusiveness” (Brewer & Gardner, 1996, p. 83). The researchers claimed that “we and us carry positive emotional significance that is activated automatically and unconsciously” (Brewer & Gardner, 1996, p. 87). Some scholars have argued that the “we vs. them” phenomenon is highly influenced by shared motives and common goals; it is not necessarily defined on a national or ethnic basis (Earley & Mosakowski, 2000).

Cognition and self-identity. DiMaggio’s (1997) early study on cognition and culture also addressed psychological processes among differing cultural groups. DiMaggio (1997) contended that “people behave as if they use culture strategically” (p. 265). DiMaggio (1997) affirmed general differences between regional cultures, for example, citing research that revealed that eastern leaders approach self-identity quite differently from their western counterparts. However, the researcher investigated processes used by members of different cultures to justify differences in thinking. In other words, DiMaggio (1997) attempted to explain why these differences exist and presented certain justifications including “logics of action” (DiMaggio, 1997, p. 276). He outlined how cognitive processes lead to logical thinking and “cultural memory” (DiMaggio, 1997, p. 274). That particular study also explored an individual’s ability to
shift between cultural behaviors depending on the environment (p. 279) and through perception of “environmental cues” (p. 279).

Similar to DiMaggio’s (1997) work, Markus and Kitayama (1991) studied self-enhancement, focusing on cognitive self-enhancement processes between American and Japanese participants. Their study outlined vast differences in self-identity between the two cultures. Markus and Kitayama (1991) described the process of socialization as having a major impact on how people function in various situations (p. 1245). The research conducted for this study revealed that adaptation to cultural setting requires awareness, suggesting opportunities arise to develop one’s “psychological systems to be attuned with the cultural system” (Markus & Kitayama, 1991, p. 1246). More importantly, Markus and Kitayama (1991) built on their earlier findings on collectivism in Asia and explored the Japanese cultural system. This study’s findings aligned with their previous hypotheses that American or Western cultures are contrastingly different from Japanese or Eastern cultures in that leaders in the West tend to promote themselves while, in Japanese culture they “promote the fundamental connectedness among individuals within a significant relationship” (Markus & Kitayama, 1991, p. 1247).

Overall, literature from the 1990s by western researchers focused on cultural differences related to group interaction, self-affirmation, and identity construction. Triandis and Gelfand (1998) took a more detailed look into the many factors shaping collectivist and individualist societies. For example, four studies among Korean and American respondents found that both groups demonstrated different tendencies depending on the situation (Triandis & Gelfand, 1998, p. 125). The researchers claimed that certain situations contribute to collectivist and individualistic behavior. Thus, both individual and collective societies were described as sharing
moments of “horizontal (emphasizing equality) or vertical (emphasizing hierarchy) [situations] and that this is a viable and important distinction” (Triandis & Gelfand, 1998, p. 118).

**Observations on the Extant Literature**

It is important to note that the researcher is exploring how three U.S. business school faculty members understand cultural competence and the affect this understanding has on their practice, through an American lens. As Martin and Nakayama (2015) argued, for the most part, intercultural tools have been designed by westerners, for westerners, and they may not provide appropriate frameworks for all studies. In addition, Wang and Conway’s (2004) research on narratives in American culture revealed that Americans provide more memories of individual experiences than other cultures; thus, interviews that are used to reveal certain behaviors must take into consideration “the environmental and contextual factors that facilitate/impede cultural competence” (Martin & Nakayama, 2015, p. 17).

Language used to explore cultural competence appears to create a dualistic pattern of inquiry and, inevitably, a hierarchy of cultural beliefs. Although much of the literature appears to focus on cultural differences as markers for further comparative work, Martinez Mateo et al. (2013) argued in their neuroscientific study that a focus on behavioral differences can actually be damaging because these studies reaffirm a colonialist world view of one culture (typically the western one) as superior over the others. Several of the articles reviewed offered a Eurocentric view touting “structures [that] remain unchallenged” (Martinez Mateo et al., 2013, p. 2). Furthermore, research on the complexity of identity addresses the reality that “intercultural workplace encounters are complicated and dynamic and involve multiple identities simultaneously… [furthermore] structural hierarchies often mitigate against arriving at shared meaning and mutual relational satisfaction” (Martin & Nakayama, 2015, p. 18).
Clearly, the literature review offers several frameworks through which additional researchers have explored the complexities of identity and behavior between Eastern and Western cultures. The explanations provided within any given study may contribute to a better understanding of differences in work culture/behavior and leadership style. Perhaps a new approach to the topic that would disregard the typical “stereotypes and racist implications” (Martinez Mateo et al., 2013, p. 4) inherent in the identification of universal traits is long overdue. A large selection of the literature implied a need for identifying and promoting universal traits. Although pinpointing shared values could lend to easier work and teaching environments, embracing and understanding the differences could also make for dynamic and cutting edge leadership and, ultimately, modern and internationalized organizations. Martinez Mateo et al. (2013) shed light on boundaries within which such studies should reside. Thus, it is important that cross-cultural literature identify the perspective through which the topic is being studied, as well as the affirmation that one cultural perspective limits the study and its findings to a remarkable extent.

Conclusion

The literature stresses that the first step towards cultural competence involves an individual’s desire to become more aware of cultural differences and nuances. How the individual chooses to depict and understand these differences may very well be a reflection of personal life experiences, which leads to the creation of a mosaic of perspectives. Thus, pinpointing similarities and identifying traits that may make one individual more “competent” than another is challenging and risks being overly subjective. With this in mind, any study on cultural competence must exist within the specific environment in which it is being investigated. For example, this dissertation explores how business school faculty members employed in the
East Coast institutions of the United States understand their own competencies. For this reason, the history and culture of the region of the East Coast, as well as the students and people this area attracts for work and study, will be taken into consideration. In conclusion, the literature reviewed for this study shows that cultural sensitivity, self-awareness, curiosity, and international experience -- and recognizing the meaning of “dominant culture” -- are all very important factors in an individual’s cultural development.

If the function of a narrative story is to “bring order to our experience” (Atkinson, 1998, p. 10) by exploring deep into one phenomenon, then this literature review serves the purpose of situating the reader by detecting dominant streams of thought and themes around cultural competence. Atkinson (1998) claimed that “stories help us understand the established order around us” (p. 10). Although, the researcher’s interpretation of the literature may be subjective, it is evident that the topic, in general, is well-researched and, therefore, pertinent.
Chapter 3: Methodology

While ample scholarship exists on the topic of internationalization in higher education, this study aims to contribute to an area not covered extensively in the literature. The purpose of this qualitative inductive narrative is to explore how three U.S. business school faculty members have adapted to demands to internationalize through their development of cultural competence and, consequently, their practice. Through a life story narrative, the researcher hopes to reach some understanding as to why faculty have made certain choices including career choices, and how they derive meaning from their profession while adapting to new demands to train global business leaders (McAdams, 2008). Within the life story narrative, a personal experience story allows the researcher to “focus on a single or multiple episodes…. [a stance which is] the essence of the experiences reported about [educators]” (Creswell, 2012, p. 504). Josselson and Lieblich (2001) contends that unlike autobiography, narrative research “may be short descriptive statements or narratives formed in the teller’s personal language or style in response to researchers’ open-ended questions” (p.280). A narrative study can provide insight into how faculty members define their roles as educators and how their practice may be influenced by the ever-changing global market. This qualitative study is designed to address the research questions: (a) How do three U.S. business school faculty members understand cultural competence? And (b) How does this understanding impact their practice? This chapter describes the methodology used for the research.

Research Paradigm

Denzin and Lincoln (2003) argued that paradigms “contain the researchers’ premises….that guide [their] actions.” Similarly, Lincoln and Guba (1985) described theories as “emerging from naturalistic inquiry.” The interpretive constructionist school, within the
naturalistic paradigm, has long been concerned with “how people view an object or event and the meaning they attribute to it” (Rubin & Rubin, 2012, p. 19). The researcher will employ an interpretive constructivist lens to understand the experiences of each participant.

According to Burrell and Morgan (1979), the interpretive constructivist paradigm allows the researcher “to understand and explain the social world primarily from the point of view of the actors involved” (p. 226). Interpretive constructivist studies commonly showcase the existence of complex views towards a phenomenon or personal experience; therefore, the “participants’ views of the situation” (Creswell, 2013, p. 25) sit at the heart of these studies. To best understand the participants’ perspective, broad and open-ended questions are asked so that the researcher may employ inductive reasoning from which themes are developed (Creswell, 2013). Through inductive reasoning, the researcher does not wish to “produce a particular outcome supported [by a] technique” (Polkinghorne, 2010, p. 394) or framework through which to “bring about a desired result” (Polkinghorne, 2010, p. 394). Inductive reasoning values self-awareness; the researcher in the case of this study has, therefore, thoroughly examined her own assumptions and positionality. The researcher was also intentional about suspending judgment during the data collection process and keeping separate notes about her own assumptions when they surfaced.

**Qualitative Research**

The majority of research on cultural competence has used quantitative methods to measure competency among individuals. Very few studies exploring cultural competence and its importance among faculty members in general were found. Recently, however, qualitative research on cultural competence has begun to emerge. For example, Ersoy (2014) employed qualitative methods to identify cultural intelligence among hotel managers in Turkey revealing three telling themes including cultural awareness, motivational adaptation and behavioral
adaptation. Qualitative research is most notably appropriate for studies that involve personal experience, especially research that requires a great level of participation on the part of the researcher (Creswell, 2012). As Creswell (2013) contended, qualitative research is used for “the collection of data in a natural setting sensitive to the people and places under study, data analysis that is inductive…and establishes patterns or themes” (p. 44). Creswell (2012) further noted that “research adds to our knowledge” (p. 4); qualitative research allows for in-depth inquiry into a phenomenon with explanatory benefits linked to purposeful sampling.

**Narrative Life Stories**

Narrative research is continuing to gain popularity (Reissman, 2008), especially among researchers concerned with the essence of individual experiences. Various forms of narrative inquiry exist (Atkinson, 1998; Clandinin & Connelly, 2000; Creswell, 2013; McAdams, 2008). Narrative life stories help to achieve understandings of the lived experiences of individuals (Creswell, 2013). McAdams (2008) described narrative life stories as a means to “reconcile who we imagine we were, are, and might be in our heads and bodies with who we were, are, and might be in the social contexts of … the workplace” (p. 242). As an interdisciplinary form of research, the narrative life story may be used to answer questions regarding human development and how human interaction relates to a whole (Atkinson, 1998). Cortazzi (2002) described narrative research as imperative “to [understanding] aspects of teachers’ lives” (p. 5); as a critical step towards educational reform; and as a research approach that may inform practice, especially the process of practice (Polkinghorne, 2010).

Storytelling is a form of inquiry that helps to reveal intentionality, ultimately answering questions about why individuals make certain choices and how important events have impacted their own development (Atkinson, 1998). According to Cain, Estefan, and Clandinin (2013)
“story is how people make sense of their existence” (p. 576). Intentionality sits at the heart of narrative research (McAdams, 2008). Atkinson (1998) described the narrative study of lives as a way “to gain a subjective perspective on and understanding of whatever the scope of topic or issue is under consideration” (p. 13). Most notably, the life story “can help the researcher define an individual’s place in the social order of things and the process used to achieve that fit” (Atkinson, 1998, p. 13). Furthermore, Reissman (1993) argued that “because the [narrative] approach gives prominence to human agency and imagination, it is well suited to studies of subjectivity” (p. 5). This narrative study is focused on personal experiences. The data collection process concentrates on the narrator’s description of their experience as it relates to the phenomenon, in an attempt to understand how a personal understanding of the phenomenon has developed over time and how it has influenced practice (Andrews, Squire, & Tamboukou, 2013).

A life story narrative approach often reveals “single lives in detail and how the individual plays various roles in society” (Atkinson, 1998, p. 3), such as the role assumed in the workplace. Exploring participants’ life cycles to depict how certain choices have impacted their professions as business faculty in a globally diverse environment also exposed how each individual understands the part they play within this context and how their practice fits into internationalization strategies. Therefore, the life stories analyzed for this study are about “an individual’s personal experience found in [one] single or multiple episodes” (Creswell, 2013, p. 73) which contribute to the fluidity of each participant’s identity. Atkinson (1998) contended that “there can be many reasons for studying individual lives, all of which could benefit from the life story approach” (p. 4). Narrative inquiry “is especially useful and practical for the actual practice of education” (Polkinghorne, 2010, p. 392); it has the potential to improve educational practice by serving as “a model for practitioners and researchers … [while answering] questions that
identify influences toward career choices” (Atkinson, 1998, p. 17). The researcher’s goal is that this life story narrative will facilitate education around a timely and important topic, ultimately influencing practitioners to adapt practices to meet changing global marketplace demands. Finally, Livermore et al. (2012) recommended “assessing the CQ of associates who have the most interaction with culturally diverse contexts” (Livermore et al., 2012, p. 21). Thus, an exploration of the experiences of faculty who are living in the midst of a dynamic global environment is an appropriate and important research agenda that can help to advance knowledge around a topic – cultural development – that has rarely been studied through the exploration in great depth of individual experiences.

**Site and Participants**

The participants for this study, three business school faculty at U.S. institutions of higher education, were chosen using purposeful sampling. Some scholars (Patton, 1990; Sandelowski, Holditch-Davis, & Harris, 1992; Sandelowski, 1995) have contended that all qualitative sampling is purposeful. Creswell (2013) describes purposeful sampling for narrative research as a selection of individuals who are both “convenient to the study [and able to demonstrate] a critical case to illustrate [the questions being asked]” (p. 155). For this reason, selection criteria was determined to ensure participants have, indeed, experienced the phenomenon of cross-cultural interaction. This method of sampling is also known as criterion sampling (Coyne, 1997).

Creswell (2012) has described the narrative life story as an exploration into the lives of one or two individuals. The researcher determined that three participants are appropriate for this study to allow her to compare findings and extract themes. Atkinson validated this approach confirming that three participants would allow this researcher to dive deep into each participant’s experience (personal communication, October 30, 2015). Participants were selected by the
researcher based on pre-determined criteria. These criteria include the stipulations that the participants must have at least five years of professional experience at the business school at which they teach; the business school must also exemplify a globally diverse student body to ensure the participant engages in regular cross-cultural interaction. Five years seemed like an appropriate amount of time to allow each participant to reflect on the different phases of internationalization and facets of the ever-changing global economy. This set of criteria assured that the individual had ample capacity to reflect on an array of personal cross-cultural experiences. It also meant that each participant would have had firsthand experience working, full-time, in globally diverse environments and long enough to experience changes within the global market.

**Recruitment.** The researcher contacted members of a business school consortium which consists of ten Boston-based graduate business schools, and of which she is a member, to identify prospective participants. A recruiting email sent to the consortium members can be found in Appendix A. Once the researcher received candidates for her study, she briefly explored their backgrounds to ensure they were employed at their institution for at least five years. She also investigated the percentage of international students at each institution to ensure that the participants possessed experience teaching in a globally diverse classroom. Experience living abroad was not required, however, all three participants had lived abroad. This information was only revealed during the interview, which contributed interesting perspective and new directions for the study.

Prior to the interviews, the researcher provided each potential participant with an e-mail explaining the purpose of the study. Those who agreed to participate were asked to meet personally with the researcher so she could provide them with further information about the
study and with a copy of the interview protocol, including a consent form stating that pseudonyms will be used to protect participants’ identities. Furthermore, the participants were informed that all digital recordings and transcripts of the interviews would be kept in a safe and secure place.

**Data Collection**

**Interviews.** Creswell (2013) has suggested that life story narratives very often involve a small number of participants. Narrative interviews are minimally structured, and the structure of the interview is “applied in the researcher’s own way” (Atkinson, 1998, p. 21). The researcher will create open-ended interview questions, guided by Atkinson’s (1998) life story interview questions. Atkinson (1998) has suggested that “the less structure a life story interview has, the more effective it will be” (p. 41). Three face-to-face interviews (one with each participant) took place at a quiet place chosen by the participant, in a professional or social setting. One telephone interview took place with a participant who was traveling and preferred to communicate via phone. Creswell (2014) confers that telephone interviews are a good alternative to face-to-face if the participant is “geographically dispersed and unable to come to a central location for an interview” (p. 219). In this case, the researcher ensured that the appropriate technology was used for clear communication. For example, the researcher conducted the interview in a quiet and private space where she used speaker phone in order to utilize a tape recorder (Creswell, 2014, p. 219). Three participants were selected because the researcher wanted to invest her time in learning about each individual’s experience in great detail to ultimately draw themes from each individual interview and between the three stories. According to Reissman (2008), “narratives come in many forms and sizes” (p. 23), and interviews range from “brief tightly bounded stories
told in answer to a single question” (Reissman, 2008, p. 23) to entire lives told over the course of several interviews.

Reissman’s (2001) guidelines support informal interviewing for narrative inquiry as a “less dominating and more relational mode of interviewing which reflects (and respects) participants ways of organizing meaning in their lives” (p. 368). The researcher kept this in mind while conducting each interview. At the same time, the researcher focused on what was being said rather than how, demonstrating a thematic analytical approach to the data (Reissman, 2003).

Finally, the researcher transcribed the interviews on her own. The process of transcription allowed the researcher to hear content that may have been overlooked during the interview. It also allowed the researcher to assess tone and volume of voice and whether or not these change, depending on the topic of the conversation.

Documents. The researcher identified one type of document that provided useful information to the study -- publicly written information about each participant (for example, LinkedIn professional profiles and publications by the participant and publications that referenced the participant). These texts may also serve as memory triggers; they are not meant to compromise the identity or the anonymity of the participants (Atkinson, 1998). Publicly available documents concerning the participant were read by the researcher in preparation for the interview. Atkinson (1998) strongly recommended preparing for interviews by researching the participant’s life to understand their experiences and the context related to the research topic.

Ethical issues. As with any study that involves human subjects, the moral implications of this study sit at the forefront. For example, the preferences of the participant regarding their part in and the details of the study always had priority. Creswell (2012) defines member checking as “a process in which the researcher asks one or more participants in the study to check the
accuracy of the account” (p. 259). Upon complete transcription of the interviews, the participants were given copies to review to ensure the descriptions are “fair and representative” (Creswell, 2012, p. 259), and the researcher honored any changes they requested. Furthermore, as previously mentioned, the identity of each participant was kept anonymous; any information that may hint at the identity of the participant was either deleted or re-written to fully assure protection of the privacy of the participants. Finally, as Atkinson (1998) has recommended, the researcher’s intentions were made very clear to the participants from the beginning of the data collection, with the researcher providing a written explanation detailing the study, its purpose, and reasons why the participant was selected for the study. Additional contextual information regarding the research topic was provided through a phone conversation or an in-person meeting prior to the interview. Prior to the start of the interview, each participant was told that their participation is entirely voluntary and that they had the right to refuse to answer any questions (Atkinson, 1998). This was also made clear in the release form that each participant was asked to review and sign prior to the interview. The data collection process followed the procedures outlined in the Northeastern University IRB protocol. The following table outlines the timeline for the data collection and data analysis process.

Table 3.1
Timeline for Data Collection & Analysis

<table>
<thead>
<tr>
<th>What</th>
<th>When</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obtain IRB Approval</td>
<td>May 2016</td>
<td>2 weeks</td>
</tr>
<tr>
<td>Recruit Participants</td>
<td>May-June 2016</td>
<td>3 weeks</td>
</tr>
<tr>
<td>Conduct Interviews</td>
<td>June-August 2016</td>
<td>3 months</td>
</tr>
<tr>
<td>Transcribe Data</td>
<td>June-August 2016</td>
<td>within 48 hours after each interview</td>
</tr>
<tr>
<td>Data Analysis</td>
<td>August-September 2016</td>
<td>2 months</td>
</tr>
</tbody>
</table>
Data Analysis

The data analysis process in narrative research involves both analytical and interpretive facets through which the researcher aims to extract meaningful and significant themes (Clandinin & Connelly, 2000). Narrative inquiry is unbounded, therefore, narrative researchers must “be mindful of how we position our work” (Clandinin & Connelly, 2000, p. 136). Different streams of thought have been presented by the researcher in Chapter 1, with an explanation of the theoretical framework of cultural intelligence, and in Chapter 2, through a comprehensive literature review. However, these considerations “fade to the background as we begin to work in the field and compose field texts” (Clandinin & Connelly, 2000, p. 136). Once field texts transition into research texts, the researcher positioned herself according to other inquiries, thus, comparing other streams of thought during the data analysis process.

Chronological ordering. Prior to coding, the researcher organized the data chronologically. Since “experience grows out of other experiences” (Clandinin & Connelly, 2000, p. 2), organizing pieces of a story in a chronological fashion makes sense for the analytical purposes of this study. Interview questions were also asked in a manner that allowed for the unfolding of the information chronologically, with allowances for the participant to move back and forth in time if necessary for clarification or because of memory.

Coding the data. As an initial step in the analytical process, the researcher favored a more structured approach to analyzing interview transcripts than that commonly used in narrative analysis; for example, motif coding was not utilized (Saldana, 2013). Andrews et al. (2013) have asserted that “narrative research offers no overall rules about suitable materials or modes of investigation” (p. 1); thus, the researcher utilized a two cycle coding process with a blended
approach applied to the first cycle. As an inductive study, the process of coding was done “on the basis of salient issues that arise from the text itself” (Attride-Sterling, 2001, p. 390).

The researcher began her analysis with holistic coding “to grasp basic themes or issues in the data by absorbing them as a whole rather than by analyzing them line by line” (Saldana, 2013, p. 142). This initial step reduced the data into “meaningful and manageable text segments” (Attride-Sterling, 2001, p. 390). Within these larger themes, the researcher pulled direct, impactful, quotations that demonstrate significant aspects of the study. In vivo coding was applied to these quotations to capture the essence of the phenomenon as well as the narrator’s true feelings towards the topic. Saldana (2013) explained in vivo coding as an appropriate method for inductive reasoning; Atkinson (1998), meanwhile, emphasized the importance of using the narrator’s own words to tell the life story. Furthermore, no pre-coding took place as the research methodology is inductive; therefore, it is data-driven. The second coding cycle employed axial coding methods through which the researcher developed categories based on “contexts, conditions, interactions, and consequences of a process” (Saldana, 2013, p. 261). The axial coding process allowed the researcher to identify relationships between different categories. Atkinson has suggested conducting key term searches of the manuscript to “identify places in the text” where they emerge (personal communication, October 30, 2015). The data analysis process allowed for different themes to emerge from the interviews with each participant, however, the researcher contextually sought, across the three narratives, similarities between themes to build categorical relationships. A set of themes were created in the final analytical stage. All coding was performed using ATLAS.ti software.

**Thematic analysis.** Thematic analysis, or creating conceptual groupings from the data, represents one form of analyzing the narrative life story. Reissman (2001) has posited that an
“analysis of personal narratives can illuminate individual and collective action and meanings” (p. 370). Thus, narrative analysis can promote empathy and can even lead to social change (Reissman, 2001). Narrative analysis provides a systematic study of personal experience (Reissman, 2001); therefore, it was chosen as the mode to analyze the findings of this study. More specifically, thematic analysis was used to analyze the data once interviews were transcribed and coded. Reissman (2003) describes thematic analysis as a process of collecting stories, conceptualizing categories from the data, and representing themes. A process of inductive reasoning was used to extract themes and, ultimately, to interpret meanings. Attridge-Sterling (2001) suggests “re-reading the text segments within the context of the codes” (p. 392) to extract “salient, common, or significant themes” (p. 392). Interviews were analyzed for “turning points” where the participant “signified a radical shift in the expected course of life” (Reissman, 2001, p. 20) related to the research question. As mentioned in the previous section, these turning points were assigned codes and later interpreted in the stage of theme creation. The following figure illustrates the data collection and analysis process that has been described.

Figure 3.1 Data Analysis Process
Researcher’s Role: Interpreting Meaning

As Atkinson (1998) has described, “it can be difficult, if not impossible, to leave out or ignore one’s own subjective experience or feeling in regard to the ‘data’ that are being collected” (p. 65). For this reason, narrative interpretation is inherently subjective, and the researcher’s positionality may have impacted the analysis of the data, including what gets coded and the themes chosen. The researcher’s job in interpreting the data in narrative analysis is “to identify the meaning or understanding that is already implied in the story by the teller” (Atkinson, 1998, p. 65). Furthermore, the researcher has discussed her understanding of cultural intelligence as a theory that plays a secondary role to the research which requires an evaluation of her own personal assumptions. As the researcher seeks to understand lives in context, her role is to derive meaning which “is generated by the linkages a participant makes between aspects of the life [they are] living and by explicit linkages that the researcher makes between this understanding and interpretation” (Josselson & Lieblich, 2001, p. 276).

The role of the researcher during the data collection process involved a backgrounding of the streams of thought that have been identified through the literature review (Clandinin & Connelly, 2000). Only during the analysis process did these streams of thought reemerge (Clandinin & Connelly, 2000) to allow the researcher to “interpret the interpretations” (Josselson & Lieblich, 2001, p. 279). Throughout the study, the narrative researcher privileges the voice of each participant (Josselson & Lieblich, 2001) while being mindful of what the narrator “says about their experience and the researcher’s own interpretation of it” (Josselson & Lieblich, 2001, p. 281).
Limitations

One limitation of this study involves the theoretical framework discussed in Chapter One: Cultural Intelligence. Although the framework was not used to guide the research, the researcher’s understanding of cultural intelligence may have influenced her interpretation of the narrators’ experiences. To minimize what may be interpreted as researcher bias, the researcher made mindful efforts to suspend judgment during the data collection process. Other limitations involve the nature of data collection through interviews. For example, McAdams (2008) warned that memory is “unstable” (p. 246) explaining that “as time passes, [people] often misremember the details [of an important life event]” (p. 246). This applies in general to qualitative studies that depend on human memory for data collection.

Conclusion

The purpose of this study was to explore how three U.S. business school faculty members understand cultural competence and the impact this understanding has on their practice. Globalization has impacted the manner in which business is conducted. As a result, business schools are shifting pedagogy and practice to develop students as culturally competent business leaders (Weber & Duderstadt, 2008), yet, “there is still concern regarding the gaps between what students learn and what is needed to be successful in international business careers” (Milhauser & Rahschulte, 2010, p. 84). While the phenomenon of internationalization in higher education has been researched from several perspectives, there is little written on the phenomenon through the experiences of U.S. business school faculty. Furthermore, narrative methods have hardly been utilized as a means of understanding the development of cultural competence among faculty members who are experiencing the phenomenon. This chapter described the research
methods that were utilized to explore this phenomenon. The researcher has explained her role as a narrative inquirer, and the methods that were used to collect and interpret the data.
Chapter 4: Research Findings

The purpose of this chapter is to present the findings related to the research questions: How do three U.S. business school faculty members understand cultural competence? And, how does the understanding of cultural competence by three U.S. business school faculty members impact their practice? Through narrative inquiry, the researcher attempted to understand the lived experience of the three individuals interviewed. Research was conducted via in-depth and semi-structured interviews with three business school faculty members at globally diverse institutions within the Boston area. Each participant had more than five years of professional experience teaching at their institutions which allowed for deep individual reflection on the development of cultural competence from a professional and a personal perspective. As is recommended in narrative scholarship, the findings are presented through first-person storytelling to make sense of the lived experiences of each participant (Bochner, 2012). Preceding each story is a summary of the participant’s history and positionality, written by the researcher.

Study Context

Although this study does not explore the historical events taking place during the time of the participant’s upbringing, it is important to briefly address what was happening in the world during the participant’s early lives. It has been argued that history can impact an entire generation’s outlook on politics, society and the world (Delli Carpini, 1989). When discussing generational identity, Delli Carpini (1989) observed that “issues, events, and social and economic developments [impact] the pattern of attitudes and behaviors” (p. 15). Qualitative studies concerned with individual understanding of a phenomenon benefit from considering the bearing of history on identity. Liu et al. (2005) argued:
History provides us with narratives that tell us who we are, where we came from and where we should be going. It defines a trajectory which helps construct the essence of a group’s identity, how it relates to other groups, and ascertains what its options are for facing present challenges (p. 537).

In this context, each participant for this study experienced at least four of the same major historical events during their upbringing. Most of the significant events happening in their lifetime involved compelling events in both domestic and foreign politics which may have contributed to the individual’s understanding of the global world. Through their own understanding, and as will be shared in the portraits, the participants evolved as tolerant and culturally sensitive individuals capable of succeeding in complex cross-cultural situations. Table 4.1 illustrates the participant’s ages, ethnicities, and select historical events that took place in their early years.

Table 4.1

Participant Demographics & Historical Events

<table>
<thead>
<tr>
<th>Participant</th>
<th>Age</th>
<th>Ethnicity</th>
<th>Historical Events During Upbringing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jim</td>
<td>55</td>
<td>White</td>
<td>Civil Rights Movement; Cold War; JFK's assassination; Vietnam War; Creation of Peace Corps; Watergate</td>
</tr>
<tr>
<td>Samuel</td>
<td>48</td>
<td>White</td>
<td>Cold War; Watergate; Vietnam War; Iran Hostage Crisis</td>
</tr>
<tr>
<td>Karen</td>
<td>66</td>
<td>White</td>
<td>Suburban boom; Civil Rights Movement; Cold War; JFK's assassination; Vietnam War; Creation of Peace Corps; Watergate</td>
</tr>
</tbody>
</table>
**Study abroad as a catalyst.** Understanding the history of study abroad in America sheds light on the shifting attitudes of the general public towards foreign travel. The Institute for International Education (IIE) was founded in 1919 to encourage cross-cultural understanding (IIE, 2016); however, study abroad did not begin to gain momentum until the 1960s when it was seen as a “means of diplomacy [and] national security” (Twombly et al., 2012, p.18). The Peace Corps was also established in 1961 to help promote cross-cultural understanding through long-term volunteer work in developing countries. These initiatives began to shape and take force during the participants’ early childhood years.

It was not until after the Cold War that the number of U.S. students studying abroad began to climb dramatically due to the U.S. government’s “promotion of several acts and initiatives that encouraged study abroad” (Twombly et al., 2012, p. 17). During this time, there was “greater access” (Twombly et al., 2012, p. 19) to study abroad programs in addition to an emergence of “academic legitimation” (Twombly et al., 2012, p. 19) of study abroad programs. By the 1970s and 1980s, international travel was more accessible and it was, therefore, not unlikely that individuals would interact with people who had spent some time abroad. This phenomenon, however, is drastically different for the earlier generations to which the participants’ parents belong. Since all three participants did not travel much in their early years, and were not necessarily encouraged to do so by their parents, they appear to be part of the community of early pioneers in foreign travel for tourism, study, and work.

As will be discussed in the findings, all three participants mentioned an early fascination for international travel and foreign culture. These interests took shape during a time when the idea of working or studying abroad was a novelty. It was each participant’s ability to make a cognitive shift from their parents’ generation which allowed them to embrace difference and
develop their cultural competence. Two out of the three participants belong to the baby boomer generation, a generation whose parents grew up during a time when international travel was rare.

**Methodological Organization of the Findings**

Inductive reasoning was employed to identify themes from the data. This method is critical for narrative inquiry which privileges the voice of the participant and aims to be unbound by “authoritative paradigms” (Josselson & Lieblich, 2001, p. 278). Theme creation was completed after the researcher read and re-read the interview transcripts, performed chronological ordering of events told by each participant, and employed rigorous cycles of coding. Coding was conducted via ATLAS.ti software in order to link the data to the research phenomenon (Saldana, 2013). The researcher began by creating holistic codes to segments of text where basic themes emerged (Saldana, 2013). Within those texts, in vivo coding was prescribed to impactful quotes “judged necessary for particular analysis” (Attride-Sterling, 2001, p. 391). Finally, axial coding was employed in order for the researcher to interpret the data and relate codes. This process directed the creation of themes.

**Revisiting the role of the narrative researcher.** Prior to presenting the findings, it is important to reiterate the role of the researcher during the data collection and analysis process. As Clandinin and Connelly (2000) contend, narrative inquirers background streams of consciousness as data is collected; however, as field texts are analyzed the researcher “positions the work relative to other streams of thought” (p. 136). This method allowed the researcher to “interpret the interpretations” (Josselson & Lieblich, 2001, p. 279) especially while linking events into meaningful patterns (Reissman, 2008, p. 5). The goal of the analysis was to understand the phenomenon through the lived experience of the participants (Bochner, 2012). As narrative researchers, we ground what we know in people’s lives and not on assumptions.
Each participant’s profile includes a summary of their professional background followed by the first person narratives of significant life events presented in chronological order. Josselson and Lieblich (2001) contend that narrative research may be presented as “narratives formed in the teller’s personal language or style in response to researchers’ open-ended questions” (p.280). Bruner (2002) also encourages sharing narrative transcripts firsthand calling this approach an “astonishing thing. We are a species whose main purpose is to tell each other about the expected and the surprises that upset the expected, and we do that through the stories we tell” (p. 8).

**Chronological organization of data.** It is important to discuss the importance of chronological ordering when collecting narrative data and when employing narrative research methods. Narrative inquiry is the “study of experience as a story” (Clandinin & Connelly, 2006, p. 479). As the reader becomes engrossed in each participant’s unique experience, they will notice “each point has a past experiential base and leads to an experiential future” (Clandinin & Connelly, 2000, p. 2). For this reason, the researcher has presented the data chronologically within Clandinin and Connelly’s (2000) three-dimensional space model. The three-dimensional space model aims to situate the reader in the context of social interaction, time, and place and is used to “understand the experience as told by the participants…along temporal dimensions” (Clandinin & Connelly, 2000, p. 128). The presentation of findings follows Clandinin and Connelly’s (2000) recommendations to situate the field texts within the three-dimensional narrative inquiry space. Pseudonyms were used in place of actual names of people, institutions, and places of work.

**Portrait I: Jim**

Jim, age 55, grew up on a farm in a small town of 600 residents located on the east coast of the United States. Jim has fond memories of his childhood on the farm and considers his
parents to be great role models, in addition, his five older siblings contributed to his personal
development. Today, Jim teaches business at a large metropolitan university in Boston, where
the international student population is 20%-30% in one program and over 90% in another. He
has been teaching business for university students for 12 years. His career began in the fast food
industry as a marketing professional.

Jim did not possess a global upbringing and developed a love for travel later in his life
when he and his partner began to travel to meet friends abroad. After having developed a
fascination for India, Jim had the opportunity to move there with his partner and began teaching
at a local business school. After two and half years in India, Jim moved back to the United States
where he continues to teach and conduct cross-cultural consulting. He describes his career
trajectory as serendipitous and the evolution of his cultural competence as ongoing. Jim’s story is
organized chronologically into the following categories which emerged from the data and were
shaped by the three-dimensional space model (Clandinin & Connelly, 2000): (a) early childhood
influences: developing passions; (b) career choice and nurturing passion; (c) learning global:
observing local behavior to adapt; (d) adapting strategy: accommodating diverse learning styles;
and (e) defining cultural competence and reflections on internationalization. Categories are
chronological and represent relationships between each of the three dimensions of social
interaction, time, and place.

Jim’s Story

Early childhood influences: Developing passions. I grew up in a very small town in
Massachusetts, 600 residents, not very international. I grew up in a farm family, so it was a
pretty homogenous group. Ironically, for a town of 600, the first grade teacher and the principal
of the school, was an African-American woman in the early, mid 1960s which was … [different].
I have five older siblings so my oldest brother is fifteen years older than myself. He was an engineering student at East University actually in the 1960s, so I had some exposure. My older sister who is ten years older than me went to college in New York. They were always bringing friends home from Boston and New York so maybe that was a little bit of an early exposure. But not particularly a global upbringing.

My father’s side of the family is French Canadian, my grandfather spoke French but, I think [like] a lot of people in their generation, my parents never wanted French at home, they wanted the conversion to [be in] English. I was pretty close to my grandfather, Pepe, we used to play dominoes and cards, but he died when I was a teenager. I know where we are from in Canada, but I’ve never been there. My mother’s side of the family always described themselves as Yankee. So not a lot of ethnic stuff when I was growing up.

My dad was a renaissance man. Up until the age of nine we had a working dairy farm, about thirty cows, he sold out in 1969 and then we still worked the land, we still hayed in the summer, but he was also an accountant by training so he did tax returns mainly, which is a winter thing, so it balanced farming well. He also ran and operated one of the school buses for the town. I don’t remember the year but after, actually it was about the time we sold out the active part of the farm, he won the contract for the other three buses in town, there were only four. So that became the financial mainstay, and he did the tax returns. He missed the farming part of it, so we ended up buying calves and raising them to milking age and selling it as a business, but there was a sort of morning-night milking cycle and then busy summers with hay. It was a great place to grow up. My mom was a registered nurse, and she paused, stopped, to raise the family. I’m the youngest of six kids. When I was in grade school she started working nights. Sort of another interesting role model in the early 1970s.
Career choice and nurturing passion. I went to Business College, in the Northeast, which in the 1970s/1980s wasn’t particularly diverse either. I was heavily involved with the campus radio station. I was actually General Manager of the radio station for two of my four years. When I was there, I used to hang out with the counter-culture crowd. I was a marketing major, so it tied into that. I think I was involved with the Marketing Club a little, but most of my extracurricular time, I was involved with the radio station. I sort of went to college firmly decided on business, I think because my dad had his own business. I kind of never thought of another option. It was college where I fell in love with marketing.

In high school, I worked at McDonald’s in the neighboring town and I went to my franchise owner to see if I could get an internship working with his marketing person and he said “quite frankly she doesn’t do that much, most of our marketing work is handled by our regional advertising agencies.” I was fortunate, our franchisee owned fifty restaurants. He had a lot of clout. He sent a note to the advertising agencies in Hartford, Albany, and Boston and said “do you have an internship program? This is kid is interested.” So I ended up with an unpaid internship working on the McDonald’s account in Hartford, which was the Connecticut and Western Massachusetts account, and that was probably the chapter that locked me into marketing and actually fast food was my career for twenty years.

After college I ended up at a small advertising agency in [the tri-state area]. Basically, business to business accounts. Very sharp, entrepreneurial owner, amazing salesman. Could sell snow to the Eskimos kind of guy. So the agency doubled each of the four years that I was there. So I was picking up more and more responsibility. But I still sort of had that hunger for the consumer stuff, you know the McDonald’s kind of stuff. We brought in a couple of small consumer accounts that I managed, but then I was recruited to Boston to run the New England
portion of another fast food chain account. And then I was with that agency for two years and then I went to the client side with another fast food chain. I was the marketing manager and then promoted to regional marketing director for the Northeast. There was five of us that covered the country so I covered Virginia to Maine. And then in 1990 I was recruited to Sweet Foods. Mr. Sweet Foods was one of the pioneers of franchising. He built a significant chain but it was starting to falter so he sold it to an investment bank, which specialized in turning around retail. So when Mr. Sweet Foods sold the company, most of the management team were his golf buddies and family so the private equity firm brought in the chairman of [another large fast food company] ABC Foods. And he recruited his head of marketing from ABC Foods, and that became my boss. So we essentially had one of the most amazing, loved brands, it was in terrible shape from an infrastructure perspective and when they were reinventing it. I was there for four years originally as Director of Field Marketing and then promoted to Director of Marketing. Probably the most fun job of my life. It had the feel of a startup because it was sort of a re-startup. A reinvention. I was working with really smart, fun, people. I had a reputation as the office prankster.

As I think back, I’m an adventurous person. So in 1990 when we moved to NY when I joined Sweet Foods, I read an article on this thing called Global Pen Pal and it paid $20, you got to write three sentences about yourself and you were part of the mimeographed newsletter that came out once a quarter. So I start corresponding with some folks in South Africa, Germany, in England and probably some other countries that I’ve forgotten and kind of discovered, and I was partnered at the time with the guy who is now my husband since 1984. What I realized was there were many, 20-25 gay couples, we kind of found each other and it turned into a network, and over time we found out that ‘oh! You’re writing to those guys in London? Oh! You write to
those guys in Ohio?’ To this day, those are sort of our anchor friendships in Cape Town, in London, in Cambridge, and Germany.

Learning global: Observing local behavior to adapt. Our first passports were in 1993. So you know we visited Germany, we visited South Africa we visited UK many times to meet up with these friends. The guys from South Africa were just here a couple of weeks ago but we met up with them in Italy, in Morocco, we went on a Baltic capitals cruise with them. Very, very dear friends. The guys in London visited India several times, fascinated, loved it, told crazy amazing stories about it, made me want to go. That’s where my fascination with India started, and where my taste of international travel started. So I always wanted to go to India and my husband always said “we are not going to that third world country take it off the list.” And then in 2004, in April he came home from work, and asked if I would consider moving to India. He had worked at Finvest since 1992, they were opening operations in India and they needed someone to build physical risk security functions over there, and that’s what he was doing for Finvest-Boston. The next thing I know we are headed to India for apartment hunting and we are headed to India to live for two years!

I always thought of teaching as a retirement career. I always thought of doing radio and voice work, and consulting, and I ended up doing all three [in India]. There was a lot of demand in Bangalore, a software city, for American and British accented voices to do voiceovers for software trainings. A friend, we were talking about, and maybe “oh maybe teaching.” And he said you should talk to one of these three colleges they don’t require a Ph.D. to teach, they would love that you have a City University MBA and the first one I went to hired me! So I started teaching in January of 2005 at India British College, it’s sort of the franchise of a British college. So we offered the equivalent of an MBA and we gave the students both a British degree and an
Indian degree. When I joined we had seven campuses, when I left we had fifteen at one point it got up to forty. We had a front page ad on the Time of India, which was the US Today of India, every week on Thursday. So we were doing really well. The head of academics in Bangalore said I had a professorial demeanor. I said I don’t know if I know how to be a professor he said “yea you’ll figure it out.” So I was teaching multiple classes of Indian students and that was sort of my first brush with working globally.

It certainly was an adjustment. Asian students, India is the one that invented the guru model so you were supposed to talk and convey knowledge. That first semester was probably really rocky but they loved having an American lecturer so they cut me all sorts of slack. I got the highest ratings that term because I was Mr. Jim from Boston. Many of them remain Facebook friends. Two, three years ago I took classes of East University students over and we spent five weeks traveling India and one of the things we do in Bangalore, I do a reunion of my students there and bring in the East University students because at this point my former students are mid-level managers and if you want to know how to do business in India, don’t ask me, ask them. So we put the two groups together which was interesting. So they still like me.

At first, I was fascinated by [the Indian students’] ability to memorize textbooks. There was never cultural angst because they’re very deferential to white western people, which is one of the most uncomfortable parts of the experience. In Southern India the three southern states, English tends to be the common language whereas when I was in Delhi people would speak Hindi in the faculty room. So I learned a lot from my colleagues because they would mostly speak English. The kind of acting Dean, not his real title, was a marketing professor who sat across from me, we had cubicles, and I learned so much from him. He had a couple of students come in who had missed an assignment or done poorly so they were coming in to present their
papers and they were both taking their papers out ready to kind of recap and he said “no, don’t read your papers, put them away just tell me” and it was clear that one of them had done the assignment because she knew what was going on, kind of clumsy but covered the basic content of the paper and what the conclusion was. The other one was just helpless without having the paper to refer to, so little things like that that I learned from him and some other colleagues.

The other thing that happened while I was in India, this would trigger the next chapter, is the company that had done our expat training, Cross Culture, kind of the 900 pound gorilla in the cross-cultural consulting space, I started working for them mid-2005. India was hot at that time, everyone was doing outsourcing so they brought me on and put me through their training program and I started doing cross-cultural corporate training with them. The two experiences definitely reinforced each other and that was my big opportunity to learn the structural part of the cross-cultural stuff, the models which then informed my teaching: “Oh that’s why the students won’t do this!” So in 2007 we moved back and that next year I did a ton of work for Cross Culture here. I did ten offices of Boston Bank, the American side of the training helping them understand what was going on in India. India was hot. I had great depth of experience because of my teaching, my training work over there, many times I worked with software engineers that they were frustrated with and I sort of knew the story from the India side. And then I started teaching at City University in the summer of 2008 so we had been back about a year. I still do some training work with Cross Culture. India has cooled off. Everyone who’s outsourced is sort of done so there’s not a lot of India training, and then, with my academic schedule, I often times don’t have the flexibility.

My career has been sort of serendipitous but I guess I’m adventurous, curious, and I’m a novelty junky. Travel and live music are my two passions, and I don’t like going a place a
second time, I don’t like seeing a band a second time, so that’s part of what’s driven the map, every New Year’s is someplace new. Needing to do something led to teaching and teaching led to cultural training and then when I returned to the United States it led [to this]. I lead a richer more interesting life. It’s just great having friends around the world. I guess its additive. I know more about more kinds of food, more kinds of dance, more kinds of clothing, more kinds of festivals. It doesn’t make me less American it just gives me more fun stuff to focus on. So it’s very enriching. And I also think as business and the world gets more global that it’s nice to have some sort of competence in dealing with people from different cultures. I think it’s a skill that our students need.

**Adapting strategy: Accommodating diverse learning styles.** India invented the guru model so [as a professor] you were supposed to talk and convey knowledge. [My students in India] had never done case studies, they had never done interactive stuff before. They weren’t used to engaging with the instructor. They would not raise their hands pretty much. So I learned to always ask if there were questions after the break because they would go outside and get tea and talk and if all twelve of them didn’t understand, they would be willing to ask a question after the break. If one of the twelve didn’t get it the other eleven would bring them up to speed so there was no loss of face with asking the question if they first confirmed with their cohort. One of the discoveries I made is that if I phrased a question “XYZ company is in this situation what should they do?” I got awful answers. But if I made it more of a role play I would get much better answers: “You are the Vice President of Marketing at XYZ company if this is the situation you find yourself in, what would you do?” Another pivotal moment, a student was doing a project, and it was some sort of a marketing class, as I recall, and absolutely awful job like internet copied stuff, didn’t make sense, wasn’t answering the questions so I gave him a second
go around and he came in and said “Sir, I don’t know what to do, I’ve Googled, I’ve Yahooed, I can’t find what this company is going to do with marketing.” And I said “well the assignment is not to google what the company is doing it is coming up with the plan yourself” and he said “you want me to make it up?” And I said “that is the assignment.” And I think that was an epiphany for both of us that that’s what I wanted and that’s how he thought about it and that tied into the phrase or the test question of “what would you do?”

Today, I try to blend content discussion and exam to give both sides of the cultural spectrum a shot. So a typical exam is six questions of multiple choice and four short essay questions. Even domestic students, some people just don’t do well on multiple choice. Some people are awful at essays and some are quite good at them but they both get their shot. And you can tell when you look at the two sections this person didn’t understand or didn’t study and this person is not good at multiple choice questions and they got all the possible points on the essay questions. In terms of class participation I like to do some discussion board, blackboard, because that lets both international students and more introverted domestic students think through the questions, it’s a better environment for them. But I also do sort of very engaging in-class discussions. The other program that I teach a lot in is heavily weighted towards Asian students. Those classes will typically be 80% Chinese and Korean. So with those classes the first couple of weeks I will ask silly questions, in class discussions to kind of create the vibe and the relationship. I’ll ask them questions where there’s no way they’re going to know the answers so they get used to answering questions and then I’ll ramp up and start working into more serious questions. I tend to, on my course evaluations, be credited with creating a friendly, casual environment where they don’t feel intimidated so that’s something I work at given my India experience. I will often times use the pair, share, square [method] [sic]. For example, if you are
uncomfortable and I ask a question and I just ask anyone to raise their hand you won’t raise your hand. If I say “get together with the person sitting next to you and think about these two questions” and then give them whatever the appropriate block of time is and then join a group next to you or two groups near you and narrow it down to what you think is the best answer that the three groups came up with and then “who thinks they’ve got the best idea for this marketing campaign for this strategy question?” At that point they’ve shared their thinking with a friend or neighbor then it’s gone up a level, squared, and then you ask them to share. So the idea has been vetted so it builds confidence, it eliminates bad ideas, so it’s a technique that I learned in a book. It’s called paired, squared, share. Early in the semester it’s a good technique because people feel like they’re contributing their ideas and they’re vetted and they’re more confident presenting them to the class, they’re not embarrassed because the three people around them thought it was a decent idea, too.

**Defining cultural competence and reflections on internationalization.** Cultural competence is knowing that there’s other ways to do it, being at least a little bit familiar with those styles, and having the instinct to pause long enough to consider them before you react, speak, do. At East University, the faculty there are pretty good, a lot of us have international experience. They do a pretty good job at faculty workshops. The Global Connect program is touted as diverse but it’s really not, it’s really Chinese. So you don’t get a lot of diversity. It’s non-domestic. I think the program tries to do faculty workshops but because we are so adjunct heavy….Global Connect the day time classes I think are largely handled by folks like me who have experience but if you’re taking a night class with the guy who’s been doing the market research class for twenty years and he’s a domestic marketing guy and he’s probably retired
now...they’re the ones who tend to complain at the workshops and it’s clear that their frustration comes from a lack of exposure and training in working with international students.

Portrait II: Samuel

Samuel, age 48, grew up in a predominantly white suburban town on the east coast of the United States. He describes the town as homogeneous but remembers his first interactions with foreign colleagues of his father’s. In addition, Samuel grew up with grandparents who had immigrated to the United States from Europe. He remembers his great grandfather who spoke limited English, and the many stories about their journey to safety in the United States.

Samuel has been teaching organizational behavior to university students for 17 years, including 15 at his current institution in the greater Boston area where the international student population is close to 90%. When reflecting on his upbringing, college years and, ultimately career, Samuel reveals several moments that may have contributed to his cultural competence. In addition, he pieces his experiences of living abroad together with his approach to teaching in a diverse classroom. Samuel’s story is organized chronologically into the following temporal categories which emerged from the data and were guided by the three-dimensional space model (Clandinin & Connelly, 2000): (a) early childhood influences: curiosity fuels passion for learning; (b) intellectual development: feeding interest through discovery; (c) towards a meaningful career path: the journey to academia; (d) stretching comfort zones to develop cultural competence; and (e) creating a friendly environment: bringing empathy into the classroom.

Samuel’s Story

Early childhood influences: Curiosity fuels passion for learning. I was brought up in a suburb outside of Boston, it was a pretty homogenous suburb. I would say upper middle class, white family. I think my story is very typical of lots of people from the United States of my
generation. A lot of freedom to roam the neighborhoods and do stuff on our own. Not a ton of supervision from the parents, which is very different form today. Every kid on my street was white, native speaker of English. Both my parents were born in the United States. My father’s father was born in Europe, in the Ukraine. He escaped along with his family from the pogroms, he was Jewish. My father’s mother was born in the United States but her parents both also escaped slash left Eastern Europe, Jewish. My mother’s father was born in the United States and my mother’s father’s father was born in the United States so that side goes way back but I heard stories about my grandfather living in the Ukraine, Poland area, because the borders always shifted, as a kid. I remember going to hear them, well my grandfather spoke English but my great grandfather, my father’s mother’s father, spoke Yiddish only. I remember visiting them occasionally on Sundays and he wasn’t able to speak much with us, he spoke Yiddish. He was young [when he came] he must have been I don’t know ten, he had three or four sisters. They came because the conditions, sort of fiddler on the roof situation, the conditions were not good and they wanted to try to make a better life in the United States. Typical immigrant story. Occasionally, when we went to their house, I would look at some of the documents like his identity card or a few other old school trinkets that would sort of give us a reminder of the old country but nothing major. I remember in graduate school, and this was when I was in my twenties, I went to the map center at the school and they had Soviet military maps. And this was before the internet. And I looked on the Soviet military maps, because I had studied some Russian in college, to try to find the name of the town where he was from and locate it. I did that, so I was curious.

I didn’t have a lot of exposure to ethnic, global things. I didn’t consider that ethnic or global I sort of consider that family history. My father had a friend who liked Asian food and I
remember he brought some to our house as a kid. My father used to train teachers on how to teach English as a second language and he used to have parties at the end of the semester and people who were in his courses were from different countries and they would bring different foods from different countries. As a kid I remember staying up a little late to see these parties and see the foods that I had never experienced before. Back then, where I was growing up, the only ethnic food we had was Chinese, that was it, pizza, but that’s not really ethnic. Nothing else. So I think he brought Vietnamese food or something and in those days that was incredibly exotic, very exotic. I remember some of the foods at this party and I thought that was pretty interesting. I didn’t have much experience to foreign cultures or foreign languages growing up. I spoke English, never traveled abroad until I was, I guess, 18. I took required foreign languages in high school but nothing unusual.

**Intellectual development: Feeding interest through discovery.** I went to IRU [for college] because I liked the atmosphere there. As an 18-year-old I thought people seemed to be having fun, I liked the look of the campus. That was pretty much it. I really didn’t know much about the curriculum. I didn’t know what I was going to study I didn’t even have a thought about what I wanted to study, I just thought it seemed like a pleasant place. Pure instinct.

I studied international relations and I liked languages. I learned French in high school but it was a terrible teacher so I didn’t really do much with it. But I started studying Russian in college my freshman year because I thought it was interesting. My dad had studied Russian as well. I think I was curious to learn about it, it seemed cool because it was a different language … different alphabet and I thought that would be interesting to do. I studied Latin in high school. I sort of liked languages. I didn’t really know what else I liked. I took some politics classes and they were alright. I honestly didn’t know what to major in and international relations at the time
was a bit of a catch all, it was the easiest thing to do where I could already do some of the things that I liked and then fill in the rest. It was an easy major to do without having to be really focused on some discipline or something, and I didn’t have much interest in any particular discipline at the time.

Learning a language, learning about foreign cultures I started to become interested in that. I had this sense that I wanted to go abroad. I thought I wanted to go to Russia but it was very hard to go to Russia in those days. You had to have very high language skills and most people who went to Russia in those days, this is before the wall came down, most people went to Russia in those days had taken Russian in high school as well and I had just started in college so I didn’t really have enough and I sort of didn’t learn that until it was too late. So I had to kind of quickly regroup if I wanted to go abroad and I did and I took some Spanish for the first time ever, one year of Spanish, and it was easy to go to Spain or a Spanish speaking country. You didn’t have to have a ton of Spanish, so I went to Spain instead. I loved it. I had a really interesting time and that is what opened my eyes to a lot of the stuff that now I’m interested in. But the experience of living with a family in Spain, the experience of taking classes in Spanish, the experience of interacting across cultures and just being in a different world I thought was so interesting. That I think was more of the seminal moment for me that right there.

Towards a meaningful career path: The Journey to academia. After [college] I didn’t know what to do. There was no job particularly…I applied to a bunch of jobs randomly, things that seemed sort of interesting but I mean really remotely interesting. Mostly having to do with some foreign component. I applied to work for the Olympic Committee, I applied for an internship at the European Commission. All these random things, that anything that had to do with foreign I thought was cool, mostly European. I also applied to graduate schools because I
knew that I like studying and I like learning stuff and I like culture and language and I didn’t know where to go with it. So I applied to some graduate schools for international relations and I decided to go to UOB School of International Affairs because I thought it was a cool school. It sort of gave you a chance to focus your work on some area and I figured maybe business because I didn’t have any business experience and I thought it could be interesting. So I went there and I liked UOB, I thought it was an interesting place. Very shortly after having entered I regretted that one of the other programs I didn’t go to had the option of going abroad as part of your program, and I didn’t have that at UOB but I wanted to build that in. Very soon after starting, I realized I wanted to build that in, so I looked for an internship in New York with a company with the idea that they might be able to then send me abroad. And that’s what I did. It turned out to be a French company, a very small French company but they had an office in France and so I worked for this guy in New York City (NYC) it was almost like a one-man band in NYC, I worked as an intern for him, and then he sent me to Paris to their main office which is maybe about 15 people. So I spent a year in Paris. In between the two years of the program so I took a leave of absence officially and then I went to Paris and I came back and finished my degree at UOB.

[The firm in Paris] was a marketing research firm, business to business marketing research. To be honest I thought the work was totally boring. I wasn’t interested in the content of the work at all. But I was fascinated by the experience of living and working in a different place. And I had a fun time. All the cross-cultural moments and dynamics of living there, establishing relationships with people and friendships and meeting new people and even the business side too, all that was really interesting to me and when I came back to UOB I thought that this is really cool and that maybe I actually wanted to study it. I started to have interest in academics.
Which I never had before like studying things, really understanding and getting to the heart of things and I looked into academic disciplines and what sort of this might be. People were saying it was psychology, it’s sort of social psychology it’s sort of organizational behavior, cross-cultural and so I found some courses my second year at UOB in this general realm of organizational behavior. I loved the courses and I met a professor at UOB who I still know to this day who gave me a lot of advice and that really was a key turning point for me to go into academics.

I decided I want to consider academics so instead of getting a job I decided to, inspired by this mentor at UOB, I decided to spend a year doing research to see what research was like, to get a taste for what academic was like, so I worked as a Research Assistant for a year. I started out with two professors but then I quickly shifted just to one because I liked him and his work much more. Half way through that year I realized this is great, I love this, and I started to apply to PhD programs. I went to a program at ASU, it was joint with the business school so it was a joint Graduate School of Arts & Sciences and Business School. After the PhD I started working at West Coast College (WC) which had tons of diversity, tons of Asian students.

**Stretching comfort zones to develop cultural competence.** [I grappled with many challenges living abroad]. From small to large. Homesickness. Interpersonal like miscommunication, misperception. Not knowing the language. Sitting in a class and not knowing the language. Not knowing whether to laugh at a joke and pretend I know what’s going on or not laugh and feel like I’m out of it. Frustrating at your inability to fully understand everything even though you get most of it. Feeling like an outsider. I felt less of an outsider in Spain and France. I also spent a decent amount of time in Denmark, following France. I felt much more like an outsider there because I really didn’t speak the language. I mean in France and Spain at least my
language got to be pretty good in both after a while. Not 100% but pretty good. Denmark was very hard and I didn’t even make a huge effort and that was harder in terms of feeling like an outsider. So I’ve had lots of experiences with adversity in all different ways.

My first host family in Spain was very unfriendly. I had to switch. That’s another example of adversity. How did I overcome it? Well, I think I tried to come up with strategies or make concrete changes. When the host family in Spain wasn’t good, we moved, I had a roommate. When I didn’t know language or was frustrated with not knowing the language, I worked on learning it. If I didn’t understand something I would try to figure it out. If I felt homesick I would try to involve myself more in the culture and try to build friendships and stuff. One key thing though is that in both those places, I was with a friend from home so when I went to France I was living with an American friend and he was a good friend so that was an anchor in some ways. Same thing in Spain. I went not knowing anyone in Spain but ultimately there are all these Americans and I became friends with a few of them and even though I was stretching outside, well less so in Spain as a student and that’s part of the reason why I went to France is to try to have an experience where I would really be able to stretch outside of my comfort zone and meet French people and speak French all the time. The Spanish program, I tried to speak a lot of Spanish but it was hard because you end up defaulting to English so I think that’s how I overcame. I don’t know if I overcame it but how I grappled with it. I’m a fairly proactive problem-solving type of person I think. I do get anxious about situations, I can imagine that I was worried in some of these situations but I tend to default to take action and figure out stuff as opposed to laying back and wallowing in it. So I suspect that’s what I did, but it was definitely not, you know, I didn’t have the sense of “this is bothering me I should…” I know now but not back then.
I think that part of cultural competence has to do with motivation, caring about it in the first place. Being willing to put in the work, the time, the attention, the care, the effort in to sort of becoming more aware and better at it. So I think motivation is important. I think awareness is important. Understanding differences, understanding yourself, understanding you with respect to your own culture and how you fit in on various dimensions. So I think awareness and motivation are important. I think that there’s also a big element of skill and it’s something that’s learned and it’s not rocket science you can learn how to act outside your cultural comfort zone but it has to do with all these things. It has to do with motivation, it has to do with knowledge and awareness but it also has to do with your own ability to learn to manage your feelings as you’re acting against the grain perhaps of your cultural tendencies, your personality, to adjust your behavior. A lot of people have a difficult time at adjusting behavior and a lot of cultural competence involves adjusting behavior or at least adjusting expectations. Or potentially your own behavior too. So I think that the flexibility that is required is both cognitive flexibility, emotional flexibility, behavioral flexibility and flexibility in terms of your awareness and ability to make sense and perceive situations. So I’d say that cultural competence is a multifaceted concept.

I think it’s made me more empathic. The ability to take someone’s, I mean I try to do it and I’m not always prefect at it but I try to step inside the shoes of someone else’s experience and I think a lot of us see the world through our own lens and I think that having lived abroad, studied abroad, worked abroad and having worked with foreign students in the United States and foreign professionals for years, I think that I am very attune to how other people experience situations where most Americans wouldn’t think twice about or even think about other’s experiences of those situations. And then it’s expanded to, not just foreigners, but to other situations that are outside people’s comfort zones even in the United States. So if I walk into a
networking event and I feel comfortable talking about myself or making small talk I’m now extremely attuned to the fact that many people dread these events. If you walk into a room and if you could put those little thought bubbles above everyone’s heads, not everyone is going to have the same thought bubble as you. I think that the experience of working with, living abroad and having experience with foreign students and professionals sort of trains your mind to sort of have that perspective, taking an empathic thinking and perceiving. I think that would be the most basic contribution.

**Creating a friendly environment: Bringing empathy into the classroom.** I find it easy and fun to work with foreign students because I can empathize with their experience because I like them, I have lived it. I study it, it’s a major topic of my scholarly interest. I find it interesting. Another experience I had was during my Ph.D. I worked as a volunteer in a resettlement agency for immigrants in Boston, helping people to learn to interview, to learn to network, write resumes, speak English better so I’ve always been interested in helping people learn to adapt to different cultures so when I teach foreign students I love doing it. It’s easy, it’s fun. It’s not true for most people, most faculty members struggle with it. I don’t.

I think the biggest problem that people face immediately is encouraging people to speak up in class when they come from a culture where that, either a cultural background where that is not the norm or they have a personality that’s also bumps up against that norm. My strategy was and still is to get know my students. I think that’s the best strategy. I meet with them. I talk with them. Either before class, you can find moments or in my office or whatever. I remember back at WC I would have meetings with students just to ask them you know “I noticed you haven’t spoken in class but I have read your stuff and I know you have really great things to say, can you tell me what it’s like for you to be in class? Do you have stuff to say and don’t want to say it?”
Really try to be inquisitive and try to understand from their mind, from their point of view and then occasionally that leads to accommodations sometimes. It might lead me to ask that person a question because I know that they’re going to have a good answer. It might lead me to phrase things in certain ways, that I know might make them be more apt to answer the questions. It might make me realize that they’re not really at the point where they might be capable of participating in class but is there a workaround that we can create. For instance, can they send me an email with some ideas that they have that they would have said if they felt comfortable could we set some goals? All sorts of things but to try to figure that out.

I think early on I realized the importance of creating a classroom that is sort of like a comfortable setting for people. I have, I think I have an informal, friendly, approachable style. It doesn’t mean that I don’t have high expectations but I try to use that to my advantage because I think it encourages people to feel less intimidated. For me to admit my own flaws, or my own mistakes, etcetera. I think that, and to be able to be good at managing the discussion in class so that you don’t let people dominate. Those are skills, sort of classroom management skills, that you need to learn as you go on. Early on it’s hard to do all that stuff, especially when you’re learning to teach, you get cognitive load, you have too many things on your agenda, but once the actual teaching part becomes easier then you can attend to this stuff a little bit more. For me I kind of did both at the same time.

My class this year, I have a ton of Asian students most of whom are from mainland China, non-native speakers of English. To be honest the hardest part for me is learning people’s names. But I try to learn their names. They tell me that a lot of people blow it off and don’t learn it. I really actually try to learn their names and I admit, I tell them it’s not easy for me but I’m trying and I think it’s important because you want to know them as individual people. A lot of
people might say “oh they’re just Chinese students” but each student is very different, they’ve
got a different story. So many different stories. I learn their stories; I learn where they come
from. There are so many differences among them, even among the students from mainland
China, there are so many differences, obviously. But I don’t think a lot of people really think that
or they would think they would realize it if they were asked but they don’t immediately think it.

If you’re going to get a group of forty students, there are going to be one or two for some
odd reason that hate you or something. You’re always going to get something but I think by and
large the students appreciate the time and attention that I put into it. I keep in touch with a lot of
my students. I have a very active LinkedIn profile and Facebook page. I have twitter I do all this
social media and I keep in touch with a lot of students that way.

**Portrait III: Karen**

Karen, age 66, grew up in the post-World War II and Cold War era in a suburban town
outside of New York City. As Karen tells her life story, she reveals her passion for reading and
attributes her desire to become a global person to the curiosity she developed through literature.
A successful global corporate executive, Karen had lived in London for fourteen years before she
returned to the United States. Currently Karen teaches MBA students at a Boston based business
school where the international student population has reached over 90%. Karen describes her
love for learning and intention to continue building her cultural competencies through interaction
with her students. Karen’s story is organized into five temporal categories which emerged from
the data and were guided by the three-dimensional space model (Clandinin & Connelly, 2000):
(a) early childhood: a new world through literature; (b) late adolescence: in pursuit of living
abroad; (c) dream deferred: towards a global career; (d) developing cultural competence: an
Adaptable American abroad, and (e) openness, listening, and respect: strategies for teaching across cultures.

Karen’s Story

Early childhood: A New world through literature. I’m a child of the 1950s. There was a lot going on in the 1950s because that’s really the start of the Cold War, a plus and a minus, because it was also post-WWII so very optimistic era in the United States. If I compare it to today, a more innocent, naïve time where children really do leave in the morning to play outside and don’t come home until the evening. My neighborhood was a typical post-WWII neighborhood, small homes. My dad worked in New York City and our neighborhood at that time was a suburb, a growing suburb. When I got to high school we moved to Connecticut. I grew up in a suburb although always had access to New York City. So you went to events in New York, you saw the Empire State Building.

I do remember hiding under desks in case of a nuclear attack. What I remember is, probably more the late 1950s and then the 1960s, is this whole idea of communism and the red threat and nuclear war and that sort of background juxtaposed against a very innocent time as far as feeling safe and secure. On one level you’re talking about nuclear war but on another your neighborhoods are still safe. When I think about it, and compare it to today, it is quite interesting.

I have all brothers. I am the second oldest and only girl. I am the most adventuresome. I read, I read a lot as a kid. As a result, I remember writing at age twelve I wanted to be a world person and I don’t really know where it came from but it was an essay that I won a contest for, which is why I probably still remember it, but very early on, that’s what I wanted to be. Don’t ask me about a specific book but I read a book a day probably, so very avid reader. I went through Catholic schools so very exposed to reading. If you want to say awareness of the world,
I always thought this was interesting, because I was brought up Catholic and as a Catholic child, you learn about the missionaries and all the places they went, so I can remember I wanted to be a missionary for a little while. I also wanted to be a truck driver! In both cases, I think it was because they each got to travel. I have no idea where this desire to travel came from! My dad was an auditor for a while, and I remember the first time he went to Canada – a different country! --and I was like “what was it like? Was it really different?” So this interest in all things global started at a very, very early age but I honestly don’t know what the spark was. All I can think is possibly books, possibly being exposed to New York. I wanted to live in London ever since I was 15. I loved to read and it had to be literature that influenced me but this whole idea of living in London, I don’t know if that burned into my brain when I was still in high school so every college I looked at I looked at the idea that it would expose me to more.

**Late adolescence: In Pursuit of living abroad.** We all went through Catholic colleges as well so I went to Jesuit College (JC). I identified four different schools. The first place I wanted to go to was Colorado and my parents weren’t buying that. JC offered at that time the oldest junior year abroad program for women in the country and that’s why I selected that. JC had a campus in London. My dad insisted that it had to be an all women catholic college, so I identified the one I eventually went to because they had the oldest junior year abroad program.

I ended up studying English literature because I wanted to write. I was a very good writer and so the original dream was to be a journalist or, when I was in College it was the years of Woodward and Bernstein, investigative reporting. I wanted to travel and write. But I also got married right out of college and settled in suburbia. At that time, the two didn’t go together. I was accepted in the program, I convinced my college roommate to go and then in the end I ended up not going because I didn’t want to leave the boyfriend who became the husband who we got
divorced at age 30 anyway. It was his senior year in college and I was very conscious about not ruining his last year because at that time you didn’t have Skype, you didn’t have any of that stuff, so if you went abroad you were pretty much away. There wasn’t going to be a lot of going back and forth or phone calls because everything was so expensive. That was the turning point and I find it interesting because once we did get divorced, about five years after that I moved to London. So it never really went away!

**Dream deferred: Towards a global career.** Soon after getting divorced (age 32) my company was acquired. So it was like everything dissolved at the same time. So then I was like ok ‘dream deferred’- let’s go back to it. I decided to literally identify companies that had offices in London or were very international so I deliberately backtracked to get back on track. …After the company got acquired, I took a job with X Co. which at that time was the most international company in the world and they were headquartered right near where I lived in Connecticut so I joined them. I soon realized they were so big there was no way I was ever going to get sent abroad so I then moved on to a smaller company in NYC that did international investor relations. I ended up going to Frankfurt, Geneva, Zurich, London, representing companies who were trying to entice investors in these different places. That consulting company was also going to send me to London. My client was an Australian company that was trying to sell their shares in the United States, a British company that was trying to sell its shares in the United States and then American companies that were trying to sell shares in Europe. In the end, one of my clients, which was a British company, and I had worked for the CEO several years earlier, who had been an American, invited me to apply for a job in London with them. So that’s finally how I got to London in 1987 - I was a local hire, so not an ex-pat, and I stayed for 14 years. I always felt I was in a unique situation because I joined a British company and the only other American was a
CEO and I was also a woman so I was an American woman working for a British company. All of that was unusual because any Americans in London at that time worked for banks and law firms, very few actually worked for companies. In fact, I was named one of the top 20 women in Britain at that time; there were few women in industry. I’d still be there because I have permanent residency but I came back because I am the only girl and my parents were getting older and in fact both passed away. That’s the only thing that brought me back, I would still be there if it wasn’t for that. I found London to be a true world city. A good place for a world person!

In my last job, which was in London, I was part of a team that did this transatlantic merger that was extremely successful. So the British company that I was part of merged with an American company. It was extremely successful. I wrote a book with the CEO, an American, and head of HR, a British person, and a professor at Global University (GU) wrote a case study about it that became a bestselling case study. As a result of that case study they invited me to speak in their mergers and acquisitions program which I did for ten years, it was an executive management program. Then I proposed an MBA elective based on what I had done in this internal/external investor communications area and I developed it as a course for GU. Very international school. And then when I did move back to the U.S. I stayed teaching there twice a year and I ran my own consulting company from London. When I came back to the U.S. I was trying to find additional teaching work because by now, I was trying to do something closer to home because my dad had since passed away and my mom was ill. It was very hard because I was very international and quite honestly I couldn’t find an American school that I thought was quite as international which is how I eventually found Boston International College (BIC), it’s always serendipity, someone on a tennis court who knew about it. But it was my background in
international and the school was really looking for people that were comfortable in this environment because not everybody is, that I learned, too. And not everybody can teach in a truly international environment; I’ve also seen that.

**Developing cultural competence: An Adaptable American abroad.** When I started working in London, I was an Anglophile and totally loved it I realized that people either loved Americans or didn’t so that was very obvious to me. I learned that the ones who didn’t like us were never going to like us so don’t bother. I guess most people consider me pretty mid-Atlantic because I can also see what’s wrong here. I think another difference was that the people I worked with knew I chose to go live in London, I wasn’t sent to work there. So they knew right away I liked them. What I found interesting was this idea that the British and the Americans were supposedly similar. I found we were very, very different. The things that I learned were more about style I guess. So you would go to lunch with somebody from France or from Britain for example and I was doing investor relations which meant meeting with financial analysts, etcetera. I can still remember you don’t get to the business until you get to dessert whereas when you sit down with an American it’s business right from the beginning, it’s very direct. So dealing within these cultures I learned -- and now I’m looking back on I realize this even more -- is that they establish some polite relationship first and then you start talking about what it is you’re there to talk about. So it’s more civilized, and more courteous. It’s a lot of the things we’ve forgotten in the U.S. So I picked that up and you learn. I had numerous instances where I did misinterpret language, but at one point I realized I had actually picked up the British way of speaking.

After living there about two years, my British company merged with an American company. I’ve been in Britain a while so I now write like the British. The British won’t say
something too directly, it’s always as a question, very polite. For example, while they can put people down, they’ll do it in the nicest possible way because they’re very polite. I found I was starting to write more like the British so at the end of a memo you don’t say “do this” you’d say “if you don’t mind perhaps you could…” Well, if you write that way to an American they don’t do anything, because you’re not telling them what to do! So they’re like “ok, we don’t have to do it.” So here I am, I’m working for the new CEO of the merged company, and I’m not getting anything done and it’s because the Americans who are sitting in Philadelphia don’t know that they have to do anything! So that part was quite interesting about my own adjustment. But that’s why I say it was more style. I had to deal with the press and I remember trying to deal with a reporter in Scotland and at that point I recognized that if I answered that call I wasn’t credible. So I gave it to a deputy, somebody that works for me who was a guy and I said “you know they’re not going to accept me answering this question, I’m an American, I’m a woman, it’s not going to fly.” So I passed the call to him. Some of that, it might have been being an American but it was also being a woman. So I have two things going on at the same time whereas maybe if I were a guy it would have been different.

I guess because I started out wanting to be a global person I think that’s what I’ve become. That’s the way I like to think of myself because I am very adaptable I am very comfortable in multiple environments … nothing seems to surprise me, I guess. It’s affected my identity because I do identify as a global person and I do feel very much Mid-Atlantic. Even though I am back living in the U.S., I’m very comfortable going back to London. Everybody’s got a soul place – a place they feel the most comfortable. For me, it is London. Maybe because it was a dream, maybe it’s the value system, maybe because it feels more global. The only thing I don’t have as a global person is languages; I’ve tried but it’s not one of my skills. I tell my
students you need a vision for yourself. My vision for myself was that I wanted to be a global person so every decision I made reinforced that or developed that. Or the other way around I decided what I wanted to be and then created that identity by the decisions I made.

There was an advertisement years ago, I think from British Airways, that said there are more things that connect us then set us apart and I do really believe that. I think fundamental to all of us is humanity and that we care about the same things, our families, a nice home, safety, health so we all share, except for the wide ranging exceptions, a similar value system. how we express or implement those values, the ways in which we live, those are more traditions for me. They’re more things just ourselves expressing things differently. I find that with my students now because I try to create an environment in my classroom, because there are so many different nationalities, I encourage them to be open because that’s why they’re at the school, clearly they want to be global, so be open to each other, don’t judge and try to learn.

**Openness, listening, and respect: Strategies for teaching across cultures.** I am so open to the diversity – indeed I embrace it. I say this to [my students] and I always mean it, I say at the end of the class that I learned as much from them as I hope they learned from me and it’s true. Every time we’re in that class there will be an insight they share that gives me an ah-ha. It’s a different world they live in – they have more exposure to a lot more than we did or even to students ten years ago, because I’ve seen them change. So that’s been interesting. I try to create a safe environment so if they do have questions and they do find something really odd they feel comfortable asking the questions because otherwise they won’t learn.

I truly respect where they’re coming from because there’s a history, there’s a reason why every culture is different. In fact, if you ask me what do I wish I could learn? I want to learn why are all the languages so different? Why do we look so different? There’s still so much to learn
about what has made the expression of us so different at the same time we are all fundamentally connected by humanity. I guess I’m still curious -- maybe that’s what it is! Because I’m curious and open, I listen. I know I talk a lot in class but I hope I listen as well.

I think the only difference I would say in some ways when you’re dealing with a whole bunch of Europeans they have a very similar educational system in that they are good students, they certainly work, and many understand English very well, having often had it in school. When you’re in this unusually highly multicultural environment they have a lot of different backgrounds as far as their own educational system. African students might have been educated more on what the French system was, students from India had the British system, Chinese students something else. So there’s a lot more diversity and range of abilities or knowledge or skills and English proficiency is varied. when I taught at our Shanghai campus it was interesting to me because Shanghai attracted most of the Europeans so class almost reminded me more of GU. But if I’m teaching in Boston they’re usually very diverse -- and I think it’s because Boston, known worldwide as an academic hub -- attracts students that tend to be more academic, and choose Boston because they’ll see that being close to Harvard or MIT or different schools will give them greater exposure to more ideas.

I do have different systems so for example let’s talk about class participation, that’s a very American thing and while there’s a value to it because it teaches people how to speak up it’s not as comfortable for people, not just culturally which is true like Asian students do not speak up but you might be shy! So what I will do with is that I will set up systems where I have an on-line discussion forum so students can post a question but if they participate they get credit for participation so it doesn’t have to be in the classroom it can be on-line and I often find that the Asian students are articulate writers. If they are in a program they tend to be the more highly
educated or the better with English than maybe somebody else might be from that country so yes, I do come up with different ways. That’s why also you diversify the assignments so you might have quizzes but then you also have papers. I try to have a number of different types and divide them between individual and team so that this way students that are good at something, each class has a different case and students sign up for which case they want to do the analysis of. That also means that for that particular class they are speaking a lot because they’re doing the case and somebody else did it as in depth. I would imagine that most professors do that because whether it’s culture or not you always have students that are different in how they approach things.

I am mindful of certain cultures just to make sure and it often happens with China but to make sure that you’re not overemphasizing any particular country more than another and recognize that those students might have certain sensitivities. Some joke, when we talk about bribery and corruption -- the students from Venezuela are hysterical, they’re very open but if you talk about censorship and human rights there are some students from some other countries that may feel like they’re being attacked. But because of how much is said often in the media of that particular country they may sometimes take it personally. So when I see that happening I try to balance it. I want students to come to it themselves rather than me because otherwise they’re not learning and it’s me imposing my view and I don’t want to do that. I want them to ask the right questions. I tell them they may find this course frustrating, I teach Business and Global Society, so the issues are huge. So I’m like you’re not always going to find a clear answer, this is not finance or accounting where you’re going to find an absolute right answer. These are tough questions but I want you to be able to ask the tough questions because you can’t ignore it. You can’t ignore people being treated poorly because they’re a different ethnic group or not being
paid properly, you can’t ignore this if you want to be a global leader, this is part of being a global leader.

You have to be very patient. I remember this student from Ghana at the end of the class he said that one thing he was so impressed with the professors and with his fellow students was how patient everybody was. When you’re a student trying to get an MBA in a second language the English word isn’t always coming very quickly. They falter or they’re embarrassed and if the professor standing up there isn’t patient and doesn’t give them a chance you’ve destroyed the whole learning environment so that’s why I would say listen and be patient. There’s an empathy involved as well so try to see where there are commonalities so not always “you” and “me” it could be “us.” I think it’s openness. It’s a real genuine openness and curiosity that enables you to accept them, to accept different cultures and respect. The competency comes from this mutual respect and this is where when I was first working abroad I thought Americans were horrible, that’s where they were talking about “the ugly Americans” the “ugly American” doesn’t realize the other cultures are as valid as their own. Maybe the competency is recognizing that every culture is valid. There is not one that is better than another.

Prominent Themes

This section presents the prominent themes among the participants which emerged as a result of the coding and thematic analysis process. Each participant’s story provided unique personal experiences associated with the phenomenon. Interview questions were asked in a manner that allowed for the unfolding of the information chronologically, and specific events were linked to create a “meaningful pattern on what would otherwise be random and disconnected” (Reissman, 2008, p. 5). The prominent themes demonstrate a solid interconnection between the participants’ developmental stages and how their cultural competence evolved over
time. Life events are not disjointed, and findings were driven by the information given at hand and interpreted by the researcher in her own way, and in relation to the research questions.

Organizing the data chronologically allowed for temporal matching between codes to create categories. Leung et al. (2014) called for future cross-cultural research to use meaningful patterns to predict behaviors through a process of temporal matching. The process of refining themes from codes is presented in Appendix F.

The four major themes that emerged through the data are: (a) Cognitive Development; (b) Metacognitive Development; (c) Experiential Teaching; and (d) Classroom Culture. The eight subthemes are: (a1) curiosity, (a2) strategic planning, (b1) intentionality, (b2) empathic learning, (c1) accessibility, (c2) perceiving, (d1) informal environment, and (d2) accommodations. Each theme includes two subthemes which represent a behavior and a technique that further detail the participants’ development of cultural competence, or their methods for adapting teaching practice. Themes in Group 1 are linked to the first research question: How do three U.S. business school faculty members understand cultural competence? Group 2 includes themes that are linked to the second research question: How does the understanding of cultural competence by three U.S. business school faculty members impact their practice?

Table 4.2

Group 1: Themes and Subthemes

<table>
<thead>
<tr>
<th>Themes</th>
<th>Subthemes</th>
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<tbody>
<tr>
<td></td>
<td>A2. Strategic planning</td>
</tr>
<tr>
<td>B. Metacognitive Development</td>
<td>B1. Intentionality</td>
</tr>
<tr>
<td></td>
<td>B2. Empathic learning</td>
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Table 4.3

Group 2: Themes and Subthemes

<table>
<thead>
<tr>
<th>Themes</th>
<th>Subthemes</th>
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<tbody>
<tr>
<td>C. Experiential Teaching</td>
<td>C1. Accessibility</td>
</tr>
<tr>
<td></td>
<td>C2. Perceiving</td>
</tr>
<tr>
<td>D. Classroom Culture</td>
<td>D1. Informal environment</td>
</tr>
<tr>
<td></td>
<td>D2. Accommodations</td>
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The sections below explore each subtheme as components of the prominent theme followed by illustrative quotes from the participants.

**Group 1: Understanding Cultural Competence**

This section presents the two prominent themes included in Group 1: (a) Cognitive Development and (b) Metacognitive Development. These themes are linked to the first research question and are significant as they illustrate the participant’s understanding of cultural competence during their life cycle. Specific behaviors were detected within the narratives, which aided the process of learning and shaped the participants’ personal and career interests. Cognitive development and metacognitive development include behaviors which would guide specific techniques employed by the participant in an effort to develop their cultural competence.

![Figure 4.1 Themes Linked to Research Question 1: Understanding Cultural Competence](image)

*Figure 4.1* Themes Linked to Research Question 1: Understanding Cultural Competence
Cognitive development. Cognitive development refers to the participant’s learning process. The subthemes, (a1) curiosity and (a2) strategic planning, reinforce the participants’ cognitive development and illustrate a specific behavior and technique that guides them through methods of learning. For example, curiosity appeared to be a driving force for acquiring knowledge while strategic planning served as a technique for accomplishing a learning goal. The following section describes the two subthemes, along with illustrative quotes by the participants.

Curiosity. Among all three participants the terms “curious,” “curiosity,” and “adventurous” appeared multiple times, especially when describing their temperament as children. All participants credited their curious behavior with their ability to learn. Interestingly, each participant described growing up in a secure and “safe neighborhood” denoting that such an environment allowed them to nurture their tendency for adventure. When describing their childhood years, participants revealed identities rooted in their ability to explore. This experience appears to have shaped the participants’ secure sense of self which, in turn, initiated their evolution into successful global professionals.

When asked about their early childhood years, each participant seemed surprised that such a “white, homogeneous” upbringing would evolve into a passion for international travel and ultimately, their global careers. However, all three mentioned being raised during a safer time in history where children played in the streets, and would not return home until dark. In addition to experiencing a childhood grounded in a secure foundation, reading and a desire to learn were discussed as a correlation to curiosity. Therefore, curiosity was a significant driving force in the acquisition of knowledge and would aid in the participant’s cognitive growth and the construction of their identities.
Jim reflected very fondly on his childhood years and developed a strong work ethic working on a farm in a small town of six hundred inhabitants. As an adventurous person, it appears that this upbringing allowed him to satisfy an adventurous and curious side. Jim stated: “I’ve always had a fascination with global I’m not sure where it came from. As I think back, I’m an adventurous person.” However, he referred to his early childhood as being “not particularly global” and credits a job he would take shortly after college as his “first exposure to international marketing” which reignited his fascination with the outside world.

Samuel and Karen, on the other hand, vividly remember developing a curiosity for different cultures and language at an early age. For example, Samuel recalled a time when his curiosity led him to observe a multicultural party at home, a key turning point which allotted Samuel the opportunity to acquire some knowledge on foreign culture. Samuel explained:

My father used to train teachers on how to teach English as a second language and he used to have parties at the end of the semester and people who were in his courses were from different countries and they would bring different foods from different countries and as a kid I remember staying up a little late to see these parties and see the foods and I had never experienced some of these foods before.

Altogether, the three participants reminisced about their upbringing in safe environments conducive for their cognitive development which was triggered by curiosity. As baby boomers, Jim and Karen’s passion for the global world occurred at a time when international travel, especially the concept of working abroad as an expat, was very rare.
Table 4.4

Illustrative Quotes: Curiosity

<table>
<thead>
<tr>
<th>Participant</th>
<th>Illustrative Quote</th>
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<tbody>
<tr>
<td>Jim</td>
<td>• Up until the age of 9 we had a working dairy farm, about 30 cows, [my father] sold out in 1969 and then we still worked the land, we still hayed in the summer. It was a great place to grow up.</td>
</tr>
<tr>
<td>Samuel</td>
<td>• A lot of freedom to roam the neighborhoods and do stuff on our own. Not a ton of supervision from the parents which is very different from today.</td>
</tr>
<tr>
<td>Karen</td>
<td>• If I compare it to today, a more innocent, naïve time where children really do leave in the morning to play outside and don’t come home until the evening.</td>
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</table>

**Strategic planning.** Late adolescence, most notably college years, was a time where all three participants began to employ strategic planning methods to further a goal. For Karen and Samuel, college meant stimulating their passion for international travel through study abroad. Both selected colleges around a set of criteria, one of which was the opportunity to study abroad. Having the option to study abroad influenced Karen’s decision to attend Jesuit College as demonstrated in Table 4.5. Samuel decided to study international relations because it allowed him to explore topics that interested him. Samuel stated:

> International Relations was a bit of a catch all it was the easiest thing to do where I could already do some of the things that I liked and then fill in the rest. It was an easy major to do without having to be really focused on some discipline or something and I didn’t have much interest in any particular discipline at the time.

Unlike Karen and Samuel, Jim did not have much global exposure in college. Rather, Jim discussed his passion for business and marketing, a discipline he went into because he was influenced by his father’s and sister’s careers. Jim stated:

> I sort of went to college firmly decided on business, I think because my dad had his own business. I kind of never thought of another option. My sister was working in the
advertising business. So I had a little bit of exposure to marketing from that perspective, too. But it was college where I fell in love with marketing.

Jim’s passion in marketing led him to return to his high school boss, determined to create a marketing internship which would expose him to a career he would continue to pursue for many years thereafter. Table 4.5 includes illustrative quotes from each participant which demonstrates how each accomplished goals through the use of strategic planning.

Table 4.5

Illustrative Quotes: Strategic Planning

<table>
<thead>
<tr>
<th>Participant</th>
<th>Illustrative Quote</th>
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</thead>
<tbody>
<tr>
<td>Jim</td>
<td>• It was college where I fell in love with marketing. In high school, I worked at McDonald’s in the neighboring town and I went to my franchise owner to see if I could get an internship working with his marketing person. So I ended up with an unpaid internship working on the McDonald’s account for the northeast region.</td>
</tr>
<tr>
<td>Samuel</td>
<td>• Learning a language, learning about foreign cultures I started to become interested in that. I had this sense that I wanted to go abroad and I did.</td>
</tr>
</tbody>
</table>
| Karen       | • I was a very good writer and so the original dream was to be a journalist. When I was in College it was the years of Woodward and Bernstein and investigative reporting. I wanted to travel and write.  
• Jesuit College offered at that time the oldest junior year abroad program for women in the country and that’s why I selected that. I had wanted to live in London ever since I was fifteen. JC had a campus in London. |

Metacognitive development. Metacognition refers to the proactive and mindful behavior evidenced by the participant’s actions. All three participants reveal moments in which they experimented with metacognitive behaviors and techniques in order to adapt in foreign countries. The subthemes, (b1) intentionality and (b2) empathic learning, are contiguous and prove to be critical facets of metacognitive development.

Intentionality. All three participants conducted purposeful behavior in order to adapt in foreign environments. Intentionality, a metacognitive behavior, refers to the deliberate actions each participant took on their journey towards achieving cultural competence.
Living in India was a novelty for Jim. His fascination for India came about when he was introduced to the culture through a friends’ stories about travel to the country. Jim stated, “[friends] in London visited India several times, fascinated, loved it, told crazy amazing stories about it, made me want to go. That’s where my fascination with India started.” Jim was determined to get to India somehow. It was a serendipitous moment, however, that brought him there when his partner had the option of relocating to India for work.

While in India, Jim was motivated to learn as much of the culture as he could. The opportunity to teach at an Indian business school presented itself and he happily accepted the job. He was determined to become the best teacher he could be in a foreign environment. It took time for Jim to understand the teaching and learning styles but he was determined to learn and adjust. Inspired by this goal, Jim would intentionally observe other student-teacher interactions and adjust his practice accordingly. He refers to the first few months as “bumpy” especially as he discovered what would and would not resonate with his students. Jim stated:

I learned a lot from my colleagues because they would mostly speak English. The kind of acting Dean was a marketing professor who sat across from me, we had cubicles, and I learned so much from him.

In graduate school, Samuel was driven by a goal to live and work abroad. As a result, Samuel decided to take a leave of absence to pursue an internship in Paris. Samuel discussed the journey he took to get there:

Very shortly after having entered [graduate school] I regretted that one of the other programs I didn’t go to had the option of going abroad as part of your program and I didn’t have that at UOB but I wanted to build that in so very soon after starting I looked
for an internship with a company with the idea that they might be able to then send me abroad. And that’s what I did.

Samuel described that he intentionally sought an experience in Paris so that he could “learn how to act outside your cultural comfort zone.” This action ultimately led to his ability to adapt and is reflected in the illustrative quote in table 4.6.

Like Samuel, Karen’s desire to experience living and working abroad developed at a young age. However, it was after a divorce that Karen decided to act on her dream of moving to London. Karen stated, “I decided to literally identify companies that had offices in London or were very international so I deliberately backtracked to get back on track.” Like Jim, Karen describes a period of intentional experimentation driven by a motivation to adapt. This is reflected in Karen’s quote in table 4.6.

Table 4.6
Illustrative Quotes: Intentionality

<table>
<thead>
<tr>
<th>Participant</th>
<th>Illustrative Quote</th>
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<tbody>
<tr>
<td>Jim</td>
<td>• One of the discoveries I made is that if I phrased a question “XYZ company is in this situation what should they do?” I got awful answers. But if I made it more of a role play I would get much better answers: “You are the Vice President of Marketing at XYZ company if this is the situation you find yourself in, what would you do?”</td>
</tr>
<tr>
<td>Samuel</td>
<td>• Part of the reason why I went to France is to try to have an experience where I would really be able to stretch outside of my comfort zone and meet French people and speak French all the time.</td>
</tr>
<tr>
<td>Karen</td>
<td>• The things that I learned were more about style I guess. So you would go to lunch with somebody from France or from Britain for example and I was doing investor relations which meant meeting with financial analysts. I can still remember you don’t get to the business until you get to dessert whereas when you sit down with an American it’s business right from the beginning, it’s very direct. So dealing within these cultures I picked that up and you learn.</td>
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**Empathic learning.** Empathy, a metacognitive behavior, occurs when an individual is able to understand and sense another person’s experience. Empathic learning is a technique used
by each of the participant’s while living abroad. With empathy, the participants were able to take into consideration multiple perspectives aiding them in the adjustment of their own behavior. Furthermore, each participant’s story confirmed that empathy played a key role in their ability to achieve high quality intercultural interaction. This technique emerged most prominently when participants reflected on moments of cultural adversity. Thus, learning through empathy is both a strategic and useful tactic for acclimating in cross-cultural situations. The following words were used to describe one’s development of empathy: “understanding,” “patience,” “respect,” and “inquisitiveness.”

For Jim, the opportunity to develop his cultural competence peaked during his time teaching in India. He recalled observing Indian colleagues’ interactions with students and adjusting his style of communication accordingly. In addition, his inquisitive nature allowed him to ask the students questions about their learning process. This proved helpful when trying to understand his students’ approach to problem-solving. Jim stated:

I was fascinated by their ability to memorize textbooks. They pretty much read the book at the end of the term and I said to a student one time “So you just memorize the textbook?” And he said “well we memorize the three textbooks.”

As will be discussed in a later theme, the participant’s ability to empathize with students is closely linked to a commitment towards creating an inclusive learning environment.

Samuel demonstrated his ability to relate to his students because, as he stated, “I can empathize with their experience because I, like them, have lived it.” Having experienced challenging situations abroad himself, Samuel intentionally gets to know his students so that he can try to keep their frustrations at a minimum. He described an empathic approach to this
process. Similarly, Karen’s empathic approach allowed her to understand the fact that her students possess various educational backgrounds. Karen stated:

When you’re in this unusually highly multicultural environment they have a lot of different backgrounds as far as their own educational system. African students might have been educated more on what the French system was, students from India had the British system, Chinese students something else. So there’s a lot more diversity and range of abilities or knowledge or skills and English proficiency is varied.

In addition, both Karen and Samuel discussed empathy’s role when teaching in a globally diverse classroom. Karen stated:

When you’re a student trying to get an MBA in a second language the English word isn’t always coming very quickly. They falter or they’re embarrassed and if the professor standing up there isn’t patient and doesn’t give them a chance you’ve destroyed the whole learning environment.

All three participants demonstrated that through empathic learning methods, they were intentional about how to adjust their own behavior. Eventually, this effort contributed to their success in various cross-cultural endeavors.

Table 4.7
Illustrative Quotes: Empathic Learning

<table>
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<tr>
<th>Participant</th>
<th>Illustrative Quote</th>
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<tbody>
<tr>
<td>Jim</td>
<td>• A student was doing a project and wasn’t answering the questions so I gave him a second go around and he came in and said “sir, I don’t know what to do, I’ve Googled I’ve Yahooed I can’t find what this company is going to do with marketing.” I said “well the assignment is not to google what the company is doing it is coming up with the plan yourself” and he said “you want me to make it up?” And I said “that is the assignment.” And I think that was an epiphany for both of us that that’s what I wanted and that’s how he thought about it and that tied into the phrase or the test question of “what would you do?”</td>
</tr>
</tbody>
</table>
- Knowing that there’s other ways to do it, being at least a little bit familiar with those styles, and having the instinct to pause long enough to consider them before you react, speak, do.

Samuel
- Try to be inquisitive and try to understand from their mind from their point of view.
- Understanding differences, understanding yourself, understanding you with respect to your own culture and how you fit in on various dimensions.
- Learn to manage your feelings as you’re acting against the grain perhaps of your cultural tendencies, your personality, to adjust your behavior and a lot of people have a difficult time at adjusting behavior and a lot of cultural competence involves adjusting behavior or at least adjusting expectations.

Karen
- I am mindful of certain cultures just to make sure and it often happens with China but to make sure that you’re not overemphasizing any particular country more than another and recognize that those students might have certain sensitivities.
- There’s an empathy involved as well so try to see where there are commonalities so not always “you” and “me” it could be “us.”

### Group 2: Impact on Practice

The themes that emerged in Group 2 are linked with the second research question: How does the understanding of cultural competence impact practice? The participants’ development of specific cognitive and metacognitive facets has impacted the way in which they approach their practice. When reflecting on their role as faculty, each participant demonstrated initiative to understanding their students first, and creating a classroom culture based on that understanding. Each participant appears to value the process of relationship-building with their students. The two subthemes, (c1) accessibility and (c2) perceiving, refer to two critical components of Experiential Teaching. Finally, this section will also explain the impact that the practice of experiential teaching has on creating a classroom culture that is both informal and accommodating.
Figure 4.2 Themes linked to Research Question 2: Impact on Practice

**Experiential teaching.** Experiential teaching was the first major theme, linked to the second research question, that arose from the data. This theme refers to the participant’s active experimentation with relationship-building and the knowledge obtained through those interactions that would shape their teaching style. The following terms were used when the participant’s described their approach to building relationships with their students: “patience,” “empathy,” “respectful,” “open,” and “nonjudgmental.”

**Accessibility.** The first subtheme is accessibility and details the initial step in each participant’s experiential approach to teaching. Being accessible granted the participants an opportunity to perceive classroom dynamics by creating a space where they could receive useful information. Two of the three participants referred to being accessible when they mentioned office hours, one-on-one meetings, staying connected with students through social media, or their teaching style in general.

Unlike Samuel, Jim does not go into detail about his accessibility in terms of meeting with students outside of the classroom; however, he alludes to the importance of creating relationships. For Karen, showing that she is nonjudgmental, respects her students, and tries to understand their history also establishes the impression that she is open and accessible. Karen
stated, “I truly respect where they’re coming from because there’s a history, there’s a reason why every culture is different.”

Table 4.8

Illustrative Quotes: Accessibility

<table>
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<tr>
<th>Participant</th>
<th>Illustrative Quote</th>
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</table>
| Jim         | • Content and platform skills are the two building blocks so do you know what you’re talking about in marketing and international strategy and are you engaging in a classroom? Are you able to build relationships?  
              • Many of my students remain Facebook friends. |
| Samuel      | • I meet with them. I talk with him. Either before class … you can find moments or in my office or whatever.  
              • I keep in touch with a lot of my students. I have a very active LinkedIn profile and Facebook page. I have twitter I do all this social media and I keep in touch with a lot of students that way. |

For the participants, being accessible allowed their students to understand that the space for inquiry and learning exists. Accessibility is critical for the next subtheme, perceiving, as it allows the participant a chance to learn through students’ stories.

**Perceiving.** The subtheme perceiving illustrates a specific behavior, utilized by the participant’s when getting to know their students. Perceiving refers to the participant’s ability to ask questions, receive information and, based on that information, develop meaningful relationships. This process impacts the participant’s teaching style. The quotes included in table 4.9 illustrate each participant’s perceptive behavior and demonstrate a style of teaching that values inquiry and experimentation.
Illustrative Quotes: Perceiving

<table>
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<tr>
<th>Participant</th>
<th>Illustrative Quote</th>
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| Jim         | • Some people are awful at essays and some are quite good at them but they both get their shot. And you can tell when you look at the two sections this person didn’t understand or didn’t study and this person is not good at multiple choice questions.  
• I pay attention to the audience to read tired eyes and body language so when I lecture, I do vary so I’ll do a little in class exercise that takes 15 minutes. I have the luxury of teaching marketing a lot so I show videos of ads and marketing programs. Sometimes it’s just silly content. Just to break up the class. |
| Samuel      | • My strategy was and still is to get know my students. I think that’s the best strategy.  
• Sometimes I ask them “I noticed you haven’t spoken in class but I have read your stuff and I know you have really great things to say, can you tell me what it’s like for you to be in class? Do you have stuff to say and don’t want to say it?”  
• To be able to be good at managing the discussion in class so that you don’t let people dominate. Those are skills sort of classroom management skills that you need to learn as you go on.  
• They’ve got a different story. So many different stories. I learn their stories; I learn where they come from. There are so many differences among them, even among the students from mainland China, there are so many differences obviously. |
| Karen       | • Every time we’re in that class there will be an insight they share that gives me an “a-ha.” It’s a different world they live in – they have more exposure to a lot more than we did or even to students ten years ago, because I’ve seen them change.  
• But teaching, if you allow yourself to learn from your students, it can also be very humbling.  
• I make sure that I’m not overemphasizing any particular country more than another and recognize that those students might have certain sensitivities. |

Each participant created the space needed to develop relationships with their students. Within this space, perception is critical for understanding their student’s needs and learning styles and provided each participant with the tools necessary for adjusting their teaching practice.

**Classroom culture.** The final theme within Group 2, Classroom Culture, encompasses methods used by the participants to design a unique and customized learning environment,
inclusive of various global perspectives and tolerant towards different learning styles. The teaching methods described show how each participant has integrated their own cultural competence into their practice. In several examples given by the participants, the process of creating a unique classroom culture involved two phases: first, exhibiting traits that reflect an informal environment and, second, making accommodations to facilitate diverse learning. Upon receiving knowledge about their student’s backgrounds, the participant is then empowered to make accommodations. The two subthemes, (d1) informal environment and (d2) accommodations, permeated the participant’s stories and are explained below.

**Informal environment.** Having experienced the ups and downs of cultural adjustment, themselves, each participant showed a commitment to creating a friendly and informal environment. Through the experiential teaching methods discussed above, the participants were able to understand cultural nuances that would guide them in creating a specific classroom culture, and one which was custom to the makeup of their class. Setting the tone for a casual, and informal learning space occurred at the very beginning of class in order to set the tone and remove any fears or reservations the students have. The illustrative quotes in Table 4.10 demonstrate each participant’s rationale behind this strategy. Participants used the following words to describe their classroom environment: “casual,” “friendly,” “informal,” “approachable,” “comfortable,” and “safe.” Each participant demonstrates aspects of an informal environment during the first stages of classroom culture design. Traits of an informal environment serve as the catalyst towards receiving feedback that helps to inform specific accommodations.
Table 4.10
Illustrative Quotes: Informal Environment

<table>
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<tr>
<th>Participant</th>
<th>Illustrative Quote</th>
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</table>
| Jim         | • The first couple of weeks I will ask silly questions, in class discussions to kind of create the vibe and the relationship I’ll ask them questions where there’s no way they’re going to know the answers so they get used to answering questions and then I’ll ramp up and start working into more serious questions.  
• I tend to, on my course evaluations, be credited with creating a friendly, casual environment where they don’t feel intimidated so that’s something I work at given my India experience. |
| Samuel      | • I think early on I realized the importance of creating a classroom culture that is sort of like a comfortable setting for people. I have, I think I have an informal, friendly, approachable style and I try to make, it doesn’t mean that I don’t have high expectations but I try to use that to my advantage because I think it encourages people to feel less intimidated. |
| Karen       | • I try to create a safe environment so if they do have questions and they do find something really odd they feel comfortable asking the questions because otherwise they won’t learn. |

*Accommodations.* This subtheme describes the actual adjustments the participants made to address the challenge of appeasing various learning styles. The quotes portrayed in 4.11 exemplify the participant’s commitment to accommodating diversity and, hence, facilitating the creation of a customized learning environment. Each participant touched on their ability to observe and perceive their students’ styles in order to adjust their practice accordingly. An empathic approach is also evident, for example, Jim described a method he uses called “paired, squared, shared” to encourage participation and ease situations that could be considered embarrassing for some students.
Table 4.11

Illustrative Quotes: Accommodations

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<tr>
<th>Participant</th>
<th>Illustrative Quote</th>
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| Jim         | • I learned to always ask if there were questions after the break because they would go outside and get tea and talk and if all 12 of them didn’t understand they would be willing to ask a question after the break. If 1 of the 12 didn’t get it the other 11 would bring them up to speed so there was no loss of face with asking the question if they first confirmed with their cohort.  
• I try to blend content discussion and exam to give both sides of the cultural spectrum a shot. So a typical exam is 6 questions of multiple choice and 4 short essay questions.  
• In terms of class participation I like to do some discussion board, blackboard, because that lets both international students and more introverted domestic students think through the questions, it’s a better environment for them.  
• I will often times do the pair, share, square. If you are uncomfortable and I ask a question and I ask anyone to raise their hand you won’t raise your hand. If I say “get together with the person sitting next to you and think about these two questions,” and then give them a block of time and then “ok join a group next to you or two groups near you and narrow it down to what you think is the best answer that the three groups came up with” and then “ok who thinks they’ve got the best idea for this marketing campaign for this strategy question?” At that point they’ve shared their thinking with a friend or neighbor then it’s gone up a level, squared, and then you ask them to share. So the idea has been vetted so it builds confidence. Early in the semester it’s a good technique because people feel like they’re contributing their ideas and they’re vetted and they’re more confident presenting them to the class, they’re not embarrassed because the three people around them thought it was a decent idea, too. |
| Samuel      | • Sometimes I’ll phrase things in certain ways that I know might make them be more apt to answer the questions it might make me realize that they’re not really at the point where they might be capable of participating in class but is there a workaround that we can create. For instance, can they send me an email with some ideas that they have that they would have said if they felt comfortable could we set some goals? |
| Karen       | • I do have different systems so for example let’s talk about class participation. That’s a very American thing and while there’s a value to it because it teaches people how to speak up it’s not as comfortable for people. So what I will do with that is I will set up systems where I have an on-line discussion forum so students can post a question but if they participate they get credit for participation so it doesn’t have to be in the classroom it can be on-line and I often find that the Asian students are articulate writers. That’s why also you diversify the assignments so you might have quizzes but then you also have papers. |
As is evidenced by the illustrative quotes, each participant understands the pivotal role they play in creating a cohesive learning environment.

**Conclusion**

Several themes emerged from the participants’ narratives that explained their understanding of cultural competence and its impact on their practice. Through a careful coding and thematic analysis process, four prominent themes and eight subthemes emerged: (a) Cognitive Development; (b) Metacognitive Development; (c) Experiential Teaching; and (d) Classroom Culture. Themes were organized into two groups: Themes within Group 1 related to the first research question on understanding cultural competence: (a) Cognitive Development and (b) Metacognitive Development; and themes within Group 2 related to the second research question regarding cultural competence’s impact on practice: (c) Experiential Teaching and (d) Classroom Culture. Each life story narrative reported in this chapter, along with the participant’s illustrative quotes, expanded on the themes. Chapter five will explore each theme as they relate to the current literature and the selected methodology and present ideas for future research.
Chapter 5: Discussion of the Research Findings

The purpose of this life story narrative was to examine how three U.S. business school faculty members understood cultural competence and how this understanding impacted their practice. The following research questions guided the study: How do three U.S. business school faculty members understand cultural competence? And, how does the understanding of cultural competence by three U.S. business school faculty members impact their practice? Analyzing the phenomenon through past events and behaviors employed by the faculty can help practitioners “plan for future action” (Polkinghorne, 2010, p. 395).

The findings from this study help to inform practice among business school faculty tasked with teaching in globally diverse classrooms. This study also contributes to the growing literature on internationalization on U.S. campuses and provides a unique research approach through narrative inquiry to understand the phenomenon through firsthand life story accounts.

Revisiting the Study

Problem of practice. As U.S. campuses become more globally diverse, educators are expected to adapt their practice within the context of globalization. Borderless business transactions have resulted in a need for corporations to recruit business school graduates with intercultural skills including cultural competence (Livermore et al., 2012). In response to this growing trend, business school accreditation standards require preparing graduates for the global workforce (AACSB, 2015), yet there remains a “gap between the global industry demand for skills and the higher education system’s ability to supply that demand” (Milhauser & Rahschulte, 2010, p. 82).

As change agents, faculty members are seen as one panacea to shrinking the skills gap by integrating cultural competence into their practice. The extant literature, however, reveals that
few academic studies have addressed the understanding of business school faculty in the area of
cultural competence. Through firsthand personal accounts, this study explored how three U.S.
business school faculty members have experienced the development of their own cultural
competence over time and the ways in which this understanding has impacted their practice.

**Background.** This inductive life story narrative employed a thorough coding and
analysis process which involved holistic coding, in vivo coding, and axial coding. Andrews et al.
(2013) have asserted that “narrative research offers no overall rules about suitable materials or
modes of investigation” (p. 1). As an inductive study, the process of coding was done “on the
basis of salient issues that arise from the text itself” (Attride-Sterling, 2001, p. 390). In addition,
temporal ordering of the data was completed which helped the thematic analysis process. Four
prominent themes emerged from the data: (a) Cognitive Development, (b) Metacognitive
Development, (c) Experiential Teaching, and (d) Classroom Culture.

**Methodology.** Josselson and Lieblich (2001) contended that narrative research involves
“narratives formed in the teller’s personal language or style in response to researchers’ open-
ended questions” (p. 280). Therefore, the researcher presented the data in the format of first-
person storytelling. This format values reflection and respects the participant’s voice (Atkinson,
1998). In addition, each narrative is presented in a temporal fashion, within the three-
dimensional inquiry space, to showcase the unfolding of the individuals’ understanding of the
phenomenon over time. The three-dimensional inquiry method was useful for “reminding us to
be aware of where we and our participants are placed at any particular moment” (Clandinin &
Connelly, 2000, p. 133). A life story narrative approach gave the researcher a holistic overview
of the participants’ lives and choices, with an opportunity to dive more deeply into relevant life
events.
Conclusions

This section presents conclusions made by the researcher after the data analysis process was completed. The findings for this study present new ways in which to understand human development of cultural competence over a lifetime as well as adaptive strategies for business school faculty faced with the demands of internationalization. Based on the prominent themes, four conclusions were made by the researcher and will be discussed below: (a) Curiosity is a foundation for cultural competence; (b) Intentional behavior supports metacognitive development; (c) Creating a space for dialog influences cross-cultural teaching methods, and (d) Cohesive classroom culture encourages learning. The four prominent themes and eight subthemes are depicted in figure 5.1.

Figure 5.1 Participant Understanding of Cultural Competence and its Impact on Practice

Conclusion #1: Curiosity is a foundation for cultural competence. The first theme that emerged, cognitive development, involves foundational elements of the participants’ development of cultural competence. The participants discussed engaging specific behaviors that
contributed to their cognitive development from early childhood to late adolescence. This era was understood by the researcher and participants alike as a time when the participants would acquire knowledge that shaped their interest in foreign culture. As these interests evolved over time, they impacted the choices each participant made, most notably career choices.

Two subthemes further detailed behaviors and techniques that supported the participants’ cognitive development: (a1) curiosity; and (a2) strategic planning. Subtheme A1 signified a specific behavioral trait which motivated and drove the participant’s process of learning and development. Subtheme A2 denoted a technique that is guided by the behavioral trait. Strategic planning was employed as a means to achieve the participant’s goals and was guided by their curiosity. All three participants shared stories that demonstrated their strategic planning to achieve cultural competence.

The data showed that curiosity was a behavioral driving force that enabled the participants to accomplish their learning and development objectives through strategic planning. Development is hindered if an individual does not possess the drive nor platform for experimentation, therefore curiosity is a necessary foundational element of growth. Each individual described the freedom to explore and experiment from early childhood onwards. The two subthemes are contingent and contribute to the overall cognitive development of the participants. In sum, the participant’s understood curiosity as a specific behavior that drove strategic planning and influenced their cultural competence. Thus, the participant’s cultural competence was reinforced by the two subthemes as depicted in figure 5.2, beginning with curiosity.
Figure 5.2 Cognitive Development is Reinforced by the Two Subthemes

**Conclusion #2: Intentional behavior supports metacognitive development.** The researcher postulated that achieving some level of cognitive development would trigger the next phase into metacognitive development. The participants understood the development of their metacognitive capabilities as having a direct impact on the development of their cultural competence. The act of being intentional and employing empathic learning were both a behavior and technique that facilitated this development. Each participant described engaging intentional behavior when they made efforts to adapt in foreign environments. With intentionality, the participants were able to observe how local people interacted and conducted business. Intentionality empowered each participant to recognize cultural differences and make mindful adjustments in order to adapt.

Empathy is also a metacognitive behavior closely linked to self-awareness. Through intentional empathic techniques, the participants were able to learn from new perspectives, resulting in the creation of new mental categories. These new mental categories allowed the participants to navigate culturally diverse scenarios. Each participant credited their intentional empathic learning techniques to the development of their cultural competence. In addition, the
intention to learn and adapt continued to guide each participant through their lives as business school faculty tackling vast differences in learning styles among their students. The development of the participant’s metacognition is depicted in figure 5.3 and illustrates the key elements associated with the developmental process.

Figure 5.3 Metacognitive Development is Reinforced by the Two Subthemes

Conclusion #3: Creating a space for dialog influences cross-cultural teaching methods. When discussing the impact of their cultural competence on practice, each participant noted the importance of considering what they know, and adjusting their practice based on that knowledge. Receiving useful information from their audience helped each participant shape their teaching practices. Creating the space to develop relationships with students allowed each participant to receive information that would contribute to the adjustment of their teaching style. Each participant commented on the importance of learning from their students, denoting a mutually beneficial learning relationship. Being perceptive was a behavioral trait that each participant said profoundly enhanced their ability to teach across cultures. In addition to this behavior, being accessible gave students the understanding that their instructor was committed to understanding them. Perceptive behavior allowed the participants to build upon and modify their
practice as needed. Creating space, being accessible, and having the capacity to receive new knowledge were all key factors that facilitated the process of learning. Consequently, a commitment to adjusting one’s practice to align with the exigencies of internationalization evolved. Figure 5.4 depicts the experiential teaching process. Creating space to understand and perceive guided the participants’ teaching methods.

![Figure 5.4 Experiential Teaching Process](image)

**Conclusion #4: Designing a customized culture encourages learning.** Two important subthemes emerged addressing how each individual adjusted their practice to accommodate the different cultural backgrounds among their students: (d1) creating an informal environment and (d2) making accommodations. There was a clear emphasis within each participant’s narrative on creating a cohesive learning environment that was custom-made according to the composition of their class. Shaped by what the participants learned from their experiential teaching methods, each participant discussed the importance of understanding their audience through relationship-building. Relationship-building would award the participants an opportunity to learn and understand their audience before making decisions about how to shape their classroom culture. Since all three participants dealt with a globally diverse classroom, accommodations had to be made to appease different educational backgrounds, thus, facilitating learning for all.
Creating an informal environment was important to all three participants who were mindful in designing a classroom culture that was open, friendly, and casual. The process of audience analysis played a significant role in this process. Producing a classroom culture relied heavily on student feedback. One recommendation from the researcher is to create a classroom charter in collaboration with the students. A written charter can solidify the feeling of community, provide shared ownership over a process, and warrant accountability.

Each participant touched on the idea of minimizing embarrassment and intimidation among students who did not feel comfortable speaking up in class. For students who were not used to speaking up in class, different assignments were given, and participation in on-line discussion boards were equally weighted to in regards to in-class participation. Faculty made accommodations based on what they learned about their students through experiential teaching methods. Furthermore, these efforts were commended by students on all three participants’ teaching evaluations. The process of creating a classroom culture based on the subthemes discussed is depicted in figure 5.5.

![Diagram](image)

Figure 5.5 The Process of Creating a Classroom Culture

In summary, this study identified specific behaviors and techniques employed by all three participants that were considered critical in the development of their cultural competence. A set
of culturally competent behaviors were also identified and presented as useful for teaching within a multicultural environment. The four conclusions made by the researcher include facets critical to the participant’s development of cultural competence and adaptive teaching styles.

**Implications for Theory**

The researcher’s understanding of cultural competence is framed by Earley and Ang’s (2003) cultural intelligence (CQ) framework. Earley and Ang’s CQ model was developed to understand “why some people are more adept at adjusting to new cultural surroundings than others” (p. 59). Facets of CQ are considered to be a “set of malleable capabilities” (Leung, Ang, & Tan, 2014, p. 494) that shift and evolve over time. Therefore, the life story approach is useful for revealing how individuals develop cultural competence over time. As Clandinin and Connelly (2000) contend “narrative inquirers begin with experience as lived and told in stories” (p. 128) and not with a formalist approach of inquiry in theory. Because this study used inductive methods, the framework was not used to guide the research design and facets outside of those presented in the cultural intelligence model did emerge. However, the framework is useful when discussing the researcher’s perspectives on cultural competence and her understanding of the phenomenon.

Cultural intelligence involves four components: (a) cognitive; (b) metacognitive; (c) motivation; and (d) behavior. The researcher identified a set of behaviors and techniques that contributed to the participant’s development of cultural competence starting with the first two prominent themes: (a) Cognitive Development and (b) Metacognitive Development. These themes present some similarities to Earley and Ang’s CQ model, however, each theme included factors not presented in Earley and Ang’s version. Unlike Earley and Ang’s model, the themes that emerged for this study involve specific behavioral traits which engineered the participant’s
techniques for developing cultural competence. This section evaluates the findings in relation to the theoretical framework.

**Cognitive development.** The participants described specific behaviors that contributed to their overall cognitive development. Cognitive development during the participant’s early childhood to late adolescent years involved facets that were influential in the participants’ ability to become culturally competent. Curiosity was a motivating factor for participants to employ strategic planning methods. Earley and Ang’s CQ model describes the cognitive facet as knowledge about “structures about cultural institutions, norms, practices, and conventions in different cultural settings” (Van Dyne et al., 2012, p. 300). Earley and Ang’s CQ model does not take into consideration life events and experiences from early childhood to late adolescence which have influenced the development of an individual’s cognition relevant to their development of cultural competence. The CQ model does also not discuss strategic planning as a vehicle for acquiring knowledge, nor does it look at strategic planning as an antecedent to cognitive development.

**Metacognitive development.** Developing new mental categories is critical when individuals are learning how to adapt in a foreign environment. Through a process of metacognitive development, the participants interviewed in this study were able to create new mental categories to help them evolve as culturally competent individuals. The participants revealed behaviors and techniques that they employed to achieve metacognition and, thus, adapt in cross-cultural situations.

Earley and Ang’s (2003) metacognitive competencies include (a) planning; (b) monitoring; and (c) evaluating. The authors describe these three competencies as necessary when individuals “use conditional knowledge in adjusting their cognition to different cultures” (Earley
Earley and Ang’s model assumes intentionality already exists and does not go into detail about the importance of being intentional throughout one’s developmental process. In addition, the CQ model does not examine the effects of empathy on learning and knowledge acquisition. Unlike the CQ model, this study explored specific intentional behavior employed by the participants which would allow them to evolve their metacognitive abilities, including empathic learning. Empathic learning permitted each participant to step outside of their comfort zone and feel what others were experiencing, and adjust their approach to teaching and learning accordingly. This experience would evolve into the creation of new mental categories, easing instances of cultural adversity for the participants.

**Experiential teaching.** The second research question required participants to reflect on the impact their cultural competence had on their practice. The theme, experiential teaching, encompasses behaviors and techniques used by the participants to teach in a multicultural environment. These behaviors and techniques can be especially useful for future studies that wish to explore internationalization’s impact on practice. The participants engaged certain behaviors in order to cultivate relationships with their students. Relationship-building proved to also be a strategic method employed by the participants because the knowledge acquired through the interactions helped to shape practice.

Perception was discussed by all three participants when discussing their tactics for relationship-building. The subtheme, perceiving, is not discussed in Earley and Ang’s model of CQ but could be considered a cognitive behavior through which people obtain knowledge according to the CQ model. Accessibility is also not discussed in the Earley and Ang model. Accessibility refers to an individual’s openness and availability to learn, which draws some similarities to Earley and Ang’s motivation component.
**Classroom culture.** When describing their methods for teaching cross-culturally, all three participants touched on the importance of creating a customized classroom culture. The data indicated major elements of this resulting in the two subthemes: (d1) informal environment; and (d2) accommodations. This theme has no relevance to the Earley and Ang CQ model. Rather, the themes that have already been discussed as components of the participant’s cultural competence play a part in the participant’s feat of creating a classroom culture that absorbs and values various perspectives. Facets of both CQ and the themes depicted from this study have contributed to the participant’s understanding of cultural competence, and the impact that this understanding has on their practice.

In summary, this research contributes to the extant literature on cultural competence and the internationalization of U.S. higher education. It presents new facets of cultural competence as understood by three U.S. business school faculty members. This understanding was explored through narrative inquiry, a unique method for understanding and managing the internationalization of higher education.

**Implications for Research**

The four prominent themes that were identified in this study are: (a) Cognitive Development; (b) Metacognitive Development; (c) Experiential Teaching; and (d) Classroom Culture. These themes present possibilities for future research concerned with the experiences of business school faculty in the context of globalization. As described in the previous section, the findings from this study shed light on new facets of cultural competence and the adaptive strategies employed by business school faculty at globally diverse institutions. New behavioral traits and techniques employed by the participants were identified to address the research questions. The next section discusses the findings in relation to the extant literature.
The literature review presented in this life story narrative study was useful for “positioning the work relative to other streams of thought” (Clandinin & Connolly, 2000, p. 136). The literature presented in Chapter 2 reveals what is already known about cultural competence in higher education and workplace contexts and addressed the following major topics:

- Cultural competence within Higher Education
- Diversity in the workplace
- The Construction of identity

**Cultural competence within higher education.** The extant literature on cultural competence within higher education focuses on the development of cross-cultural skills among students. This study reinforces research that suggests international experience among faculty contributes to culturally competent teaching (Feast, Collyer-Braham, & Bretag, 2011; Konopaske & Werner, 2005; Schuerholz-Lehr et al., 2007; Medina-Lopez-Portillo, 2004). Researchers have revealed that international programming, including study abroad and language programs, is an effective tool to develop global skills for the workforce. Minimal research reviewed was concerned with faculty understanding of cultural competence and even fewer studies looked at the influence of faculty members on the development of critical intercultural skills among business students. The overall literature around this topic revealed the internationalization of higher education as a trickle down charge with little guidance for faculty to integrate cultural competence into their classroom. Schuerholz-Lehr’s et al (2007) study explored faculty attitudes on internationalization, resulting in the development of training workshops to facilitate more culturally competent teaching styles. Schuerholz-Lehr’s study, however, utilized quantitative methods and, unlike the findings from this study, it did not carefully examine the life stories of faculty to understand the phenomenon within the context of
their life cycle. In addition, a large body of the research focuses on ways in which to engage international students (Bucker & Korzilius, 2015; Chuang, 2012; Hung, 2006; Kim, 2006), yet it does not explore how teachers are choosing to adapt their practice within the context of internationalization. Furthermore, the researcher detected a gap in the literature concerned with how life events have impacted faculty members’ adaptive strategies to internationalization.

**Diversity in the workplace.** Integrating cultural competence into the curriculum can remedy the growing international corporate needs for hiring culturally competent workers. Therefore, this study is closely linked with issues of diversity in the workplace. Studies on diverse work teams reveal challenges among individuals with no experience working cross-culturally. Schultz and Searleman (1998) connected low cultural intelligence with stressful cross-cultural interaction and workplace conflict. In support of Schultz and Searleman’s (1998) research, all of the participants for this study commented briefly on the obvious discomfort among colleagues who were struggling to teach international students. Future research could tackle this subject within higher education.

Other studies on this topic presented methods for coping with stress brought on by working in multicultural and unfamiliar environments. Methods include mimicking behaviors (Chartrand & Bargh, 1999), limiting team makeup to highly homogenous or highly heterogeneous (Earley & Mosakowski, 2004), a commitment from leadership (Kossek et al., 2006), and creating hybrid work cultures (Earley & Mosakowski, 2000). A major finding from this study pointed towards intercultural communication skills as a contributing factor for effective and diverse work place dynamics. The literature reviewed, however, did not explore the effects that an individual’s university experience and learning environment has on the
development of their cultural competence and, consequently, success as a global business professional. This study directly addressed that gap.

This study contributes to the idea that faculty who value a culturally competent approach to teaching can influence future global leaders by preparing fresh graduates for the diverse workforce. It presents specific behaviors and techniques that have contributed to academic practice. Through narrative research methods, faculty were given a platform to share their stories allowing the researcher an opportunity to extract themes that can guide future educational reform. Scholars concerned with culturally competent teaching methods should consider narrative research methods to expound on this topic.

**The Construction of identity.** The concept of identity is inculcated in narrative inquiry, especially in regards to studies concerned with the way in which participants make sense of a phenomenon. The development of personal identity is complex, and several societal factors including cultural context contribute to the shaping of identity. The construction of identity can play a major role in how faculty experience cultural competence and employ adaptive strategies to integrate cultural competence into their classrooms.

In order to situate herself with the phenomenon, the researcher explored literature on the construction of identity within multiple cultural contexts. The research showed studies that proved vast differences among collectivist versus individualist societies. Interestingly, all three participants interviewed for this study were born and raised in Western culture which, in general, values individualistic traits and behaviors. As McAdams (2008) contends, “in individualistic society the narrative is often about ‘I’ while collectivist cultures focus the story on social interaction and other people associated with the experience” (p. 246). As the findings revealed, each participant was encouraged, at an early age, to develop their identity through learning and
experimentation which helped to shape their personal identity and, eventually, career choice. Each participant reflected on their history from an individualist perspective and rarely described the influence of family members when making decisions. Future research on faculty understanding of cultural competence could explore the construction of identity and how the understanding of identity has influenced their practice. In addition, research that explores the development of cultural competence within collectivist societies can present an interesting new direction.

**Implications for Methodology**

The research design for this study resulted in the extrapolation of major facets of faculty understanding of cultural competence and their adaptive strategies for teaching in a globally diverse context. Narrative research is useful for understanding teacher experience and providing information that can promote educational reform (Polkinghorne, 2010). In addition, narrative inquiry is helpful for understanding human development and a means to “reconcile who we imagine we were, are, and might be in our heads and bodies with who we were, are, and might be in the social contexts of … the workplace” (McAdams, 2008, p. 242). Through purposeful sampling, the researcher identified three business school faculty members located in the Northeast region of the United States who are experiencing the phenomenon of internationalization. Although not a criteria for sampling, each participant also possessed experience living and working abroad. Through open-ended, semi-structured interviews, this life story narrative successfully revealed how the participants understood their own development of cultural competence and how this understanding has influenced their practice (Atkinson, 1998).

Qualitative research is subjective, yet narrative researchers privilege the voice of each participant (Josselson & Lieblich, 2001) while being mindful of what the narrator “says about
their experience and the researcher’s own interpretation of it” (Josselson & Lieblich, 2001, p. 281). During the data collection process, the role of the narrative researcher was that of active listener who backgrounded streams of thought, as they emerged. The narrative researcher’s role during the data analysis process was “to identify the meaning or understanding that is already implied in the story by the teller” (Atkinson, 1998, p. 65).

The findings from this study provide a holistic understanding of the lives of each participant. When presenting the findings, the researcher did her best to highlight life events that have impacted each individual’s development and, in turn, their practice. Atkinson contends that the beauty of narrative inquiry is that readers may interpret the data in their own way (personal communication, October 30, 2015); therefore, readers are privileged with a set of possibilities for interpretation. Future research in the field of cross-cultural studies should consider narrative inquiry as an unbound and unconstrained method for understanding the human experience.

Implications for Practice

The results of this study paint a clearer understanding of the development of cultural competence over the course of the life cycle of three individuals. The implications for practice are numerous. The most important practical implications for higher education involve the adaptive teaching strategies identified in this study. Business school faculty at highly diverse institutions can facilitate a positive learning experience for international students in the U.S. by demonstrating the metacognitive behaviors and techniques that were revealed in this study. The participants commented on creating a customized culture including specific methods used to accommodate various learning styles. A training tool that encompasses some of the behaviors and techniques identified in the findings can be utilized to train faculty on how to integrate facets of cultural intelligence into their practice to promote these accommodations.
By modeling the skills and behaviors outlined in the findings, faculty can create social change through their promotion of tolerance and understanding. In addition, faculty and staff with experience living abroad may mentor those who lack global experience and who are seeking to develop their own cultural competence. Finally, institutions of higher education can develop mission and vision statements that embrace culturally competent teaching. As part of their mission, institutions can provide training opportunities for faculty that integrate cultural competence as well as workshops to provide refreshers on the topic. Institutions may also wish to highlight their commitment to cross-cultural learning on job descriptions and call for candidates to demonstrate their interests or any experience possessed within this realm. These initiatives could be folded into the role of the Diversity and Inclusion Officer at the institution.

The findings could also influence cross-cultural business leaders in their pursuit of creating effective multicultural teams. The behaviors and techniques identified by the participants can be learned and applied to a number of disciplines within the business world, especially to help tackle challenges with diverse workplace teams. Onboarding materials, cross-cultural workshops, and mentorship programs that promote cross-cultural learning and understanding may be offered, if not required. These initiatives may be managed by the Chief Diversity and Inclusion Officer in collaboration with human resources.

**Future Research**

Insights gathered from this study invite future researchers to continue to explore facets of cultural competence and its impact on business school faculty practice. There is vast opportunity to explore the phenomenon and corresponding research findings from several disciplinary perspectives. Possibilities for future research include:

- How the development of cultural competence has impacted faculty’s personal identity
• How cultural competence is developed among individuals from different generations
• How cultural competence has been integrated into business school curricula
• How students react to culturally competent teaching environments
• How culturally competent teaching has prepared business school graduates for the global workforce

It is recommended that future research employ qualitative methods to allow for deep exploration into complex phenomena. The unbound nature of inductive narrative inquiry allows for multiple interpretations of the data. Qualitative research “takes time, involves ambitious data collection and analysis, results in lengthy reports and does not have firm guidelines” (Creswell, 2013, p. 65). Therefore, the opportunities for future qualitative studies in this field are plentiful.

Some suggestions for future narrative research include:

• Focusing on specific events where behaviors and techniques emerged to achieve a deeper understanding of behavior triggers within those contexts
• Applying a functional narrative approach (Bruner, 1990) to explore the process of meaning making and how faculty make sense of their role
• A similar study applied within a different cultural context, specifically with participants from collectivist societies to compare/contrast with the findings from this study

Psychology studies could explore triggers that cause the behaviors outlined in this study. For example, identifying psychological factors that trigger curious or intentional behaviors.

DiMaggio (1997) explored the cognitive process of shifting between cultural behaviors depending on the environment. A similar study could be applied and tested on faculty at U.S. business schools to determine whether or not this cognitive shift occurs while teaching. Although not part of the criteria for sampling, each participant for this study had experience living abroad.
Future research on this topic should purposefully seek out faculty who do not possess global backgrounds to explore their experiences and handling of internationalization.

Alternative frameworks and lenses may be applied to future research, as well, in order to add various perspectives to the growing literature around three interrelated issues: internationalization of higher education, faculty experience with internationalization, and the global workforce. Furthermore, future research may employ deductive narrative studies by utilizing Earley and Ang’s (2003) CQ framework to perform scientific measuring of cultural competence among business school faculty. Another line of inquiry for researchers to pursue is the role of technology in developing cultural competence among younger generations, especially those working in virtual and global teams.

In conclusion, this study offers interesting new insights into business school faculty experiences with cultural competence and its impact on the adaptive strategies they have employed for practice. As faculty prepare future business leaders, it is important to keep in mind the ever-changing methods of learning and conducting business. Future research on cultural competence within U.S. business schools may explore the phenomenon through new lenses, frameworks, and disciplines to achieve a holistic perspective on the development of intercultural skills.
References


Van Dyne, L., Ang, S., Ng, K. Y., Rockstuhl, T., Tan, M. L., & Koh, C. (2012). Sub-dimensions of the Four Factor Model of Cultural Intelligence: Expanding the Conceptualization and
Measurement of Cultural Intelligence (CQ). *Social and Personality Psychology Compass*, 6, 295-313.


Appendix A: First Recruitment Email (to consortium members)

Hello [Boston MBA Career Consortium Members],

I am reaching out to ask for your assistance in identifying potential participants for my doctoral thesis research study. I am looking for faculty members at Boston area business schools where the student population is globally diverse. These faculty members should be employed at their current institution for no less than five years.

My research topic is around the development of cultural competence among faculty members at U.S. business schools. Specifically, I would like to explore how each faculty member understands their personal development of cultural competence and the impact this understanding has on their practice as instructors. If you have potential candidates in mind, could you please let me know who they are so that I may research their bio? If they seem appropriate for the study and you agree to connect us, I will provide you with a recruitment email so that we may get introduced. I thank you for your assistance and am happy to answer any questions you may have about this email. Please respond to and send any referrals you have to my student email address: chryssis.l@husky.neu.edu.

Sincerely,

Lily Chryssis Awad

EdD Candidate, Northeastern University
Appendix B: Recruitment Phone Script

Student Researcher: Hello [potential participant name]. I am following-up on the email I sent to the Boston MBA Consortium regarding the research study on cultural competence in U.S. business schools. Thank you for your interest in my study. I was hoping we could talk about your potential participation. Is this still a good time to talk?

If the individual cannot talk: Thank you is there another time during which I can call you to discuss my research?

If the individual is available to talk:

Student Researcher: Thank you. As you read from the introductory email from [person who referred us], the purpose of this study is to explore how U.S. Business School faculty understand the development of their cultural competence historically, and the impact this understanding has on their practice. I am interviewing faculty with similar backgrounds to yours who have been employed for at least five years as a university professor at a Boston area business school with a substantial population of international students. May I ask if you meet this criteria?

If the individual does not meet the criteria: Thank you very much for taking the time to speak with me about my study.

If the individual meets the criteria I will send to them the Interview protocol and the unsigned letter of consent in for their review, and continue with the call:

Student Researcher: Great. This interview would take approximately 60-90 minutes. I want to assure you that you and your organization will remain anonymous throughout this process. I will be using pseudonyms in my writing, and will utilize these same pseudonyms in my written notes, so your identity will be kept confidential. All of my data will be password protected on my personal laptop. I will also share the full transcript of our interview and honor any changes you would like to make. When the study is complete, I would be more than happy to share my findings with you. Your participation is completely voluntary, and you can choose to withdraw at any time we can go over these details and the consent form in person. I will be emailing the forms to you shortly for your review. Do you have any questions?

If the individual has questions, the student researcher will answer it or refer it to the principal investigator prior to ask for schedule the interview.

If the individual does not have questions, the student researcher will ask to schedule the interview:

Student Researcher: Great. Please contact me at [email or phone number] to schedule an interview should you decide to participate in this research, or to discuss any additional questions you may have after you read the consent forms and interview protocol. I look forward to meeting you soon and speaking with you. You may also contact my advisor.
should you have any questions related to my research: [redacted]. Thank you.
[end call]
Appendix C: Second Recruitment Email (to potential participant)

Dear __________

My name is Lily Chryssis Awad. I am a student at Northeastern University, College of Professional Studies, where I am completing requirements for a Doctor of Education degree. I am seeking participants for my qualitative study of business school faculty at culturally diverse institutions. The purpose of my research is to explore faculty understanding of cultural competence historically, and its impact on their practice. My interest in this topic comes from my own background as an international educator with 10 years of professional experience in higher education, four of those years at a business school, as well as experience living in three foreign countries. Therefore, this topic is of personal and professional interest to me.

You are a potential participant because you are a faculty member at a renowned business school in the northeast with a culturally diverse student population. Your contact information was provided to me by [insert name].

I am requesting your participation in this narrative study, which will be in the form of a semi-structured interview. The 60-90 minute interview will take place at any location you choose.

Participation is voluntary, confidential, and there will be no personally identifying information about you in the study. If you agree, a pseudonym will be used. Even if you agree to participate, you may withdraw at any time.

If you would like to volunteer to participate please send an email to me at chryssis.l@husky.neu.edu. If you have any questions about my study, or would like further information, please do not hesitate to contact me. I look forward to hearing from you,

Sincerely,

Lily Chryssis Awad, Doctoral Candidate
Northeastern University, Boston, MA
Email: chryssis.l@husky.neu.edu
Appendix D: Unsigned Consent Form

Northeastern University, College of Professional Studies

Name of Investigator(s): Bryan Patterson, Principal Investigator; Lily Chryssis Awad, Student Researcher

Title of Project: Title: Business as usual? Faculty Understanding of Cultural Competence and its Impact on Practice

Request to Participate in Research
We would like to invite you to take part in a research project. The purpose of this qualitative research study is to explore the life story experiences of three U.S. business school educators to detect the personal development and understanding of cultural competence from each participant, as well as their adaptive strategies around pedagogy and professional practices.

You must be at least 18 years old to be in this research project.

The study will take place at a time and place that is convenient for you and will take about 60-90 minutes.

There are no foreseeable risks or discomforts to you for taking part in this study.

There are no direct benefits to you for participating in the study. However, your answers may help me to learn more about the individual development of cultural competence and how an understanding of this development impacts pedagogical and professional practice.

Your part in this study will be handled in a confidential manner. Only the researcher will know that you participated in this study. You will remain anonymous in any reports or publications based on this research. Pseudonyms will be used if any of your data is represented. We will not identify you or any individual as being of this project.

The decision to participate in this research project is up to you. You do not have to participate and you can refuse to answer any question. Even if you begin the study, you may withdraw at any time.

You will not be paid for your participation in this study.

If you have any questions about this study, please feel free to call Lily Awad at [xxxxxxx] or [xxxxxxx], the person mainly responsible for the research. You can also contact Bryan Patterson at [bpatterson@neu.edu], the Principal Investigator.

If you have any questions about your rights in this research, you may contact Nan C. Regina, Director, Human Subject Research Protection, 960 Renaissance Park, Northeastern University, Boston, MA 02115. Tel: [xxxxxxx], Email: n.regina@neu.edu. You may call anonymously if you wish.
You may keep this form for yourself.

Thank you.

Bryan Patterson and Lily Chryssis Awad

I consent to participate in these interviews. I have read and understand the above information, or have had it explained to me.

____________________________________________  ___________________
Sign                                             Date
Thank you for taking the time to meet with me. Just as a recap, the purpose of this qualitative inductive narrative is to explore how three U.S. business school faculty have adapted to demands to internationalize through their development of cultural competence and, consequently, their practice. Key to this phenomenon is how faculty understand the impact cultural competence has on their practice, especially as central agents through which skills of cultural competence are transmitted to students. All of the interview data will be encoded to protect your confidentiality of the participants. The interview will last between 60-90 minutes and I will stop any time you ask me to. This interview will consist of additional questions regarding your teaching experience.

THE SEMI-STRUCTURED INTERVIEW

The following open-ended questions are used to guide the interviewer.

*Voice recorder will be turned on and tested. Researcher will start recording before consent is discussed.*

**Researcher will begin interview by asking:** “Do I have your permission to record this interview?”

---

**Birth and Family Origin**

1. What was going on in your family, your community, and the world at the time of your birth?
2. What is the ethnic or cultural background of your parents?
3. Were there any stories of family members or ancestors who immigrated to this country?
4. What was growing up in your home or neighborhood like?

**Cultural Setting and Traditions**

5. What are some early memories of cultural influences?
6. What cultural values were passed on to you and by whom?
7. What cultural influences are still important to you today?
8. How much of a factor in your life do you feel your cultural background has been?
9. Can you think of a time where you have dealt with cultural adversity?

**Social Factors**

10. What was the most significant event of your teenage years?
11. What special people have you known in your life?
a. Who shaped and influenced your life the most?
   b. Who are the heroes and heroines, guides and helpers in your life?
   c. Who most helped you develop your current understanding of yourself?

Education

12. What organizations or activities were you involved with in school? In college?
13. What did you learn about yourself during those years? Professional goals?
14. What has been your most important lesson in life, outside of the classroom?
15. What is your view of the role of education in a person’s life?

Work

16. How did you end up in the type of work you do or did?
   a. Has your work been satisfying to you, or has it been something you had to put your time into?
   b. What is important to you in your work?
   c. What comes the easiest in your work?
   d. What is most difficult about your work?
   e. Why do you do this work?
17. How would you describe the internationalization of your institution?
18. As someone who works in a culturally diverse environment are there any intentional strategies you utilize to work more effectively?
19. What does it mean to be culturally competent?
20. Do you ever compromise your style of teaching to accommodate different (cultural) styles of learning?
21. Are you mindful about the way in which you interact across cultures? Does it come naturally?
22. How may this behavior have changed throughout the years, are you more comfortable now than before? Is it fluid?
23. Has the experience of adapting to internationalization impacted your personal identity?
24. Do you have any questions for me?

Thank you very much for your willingness to be interviewed for this research. As I have said, your responses will be held completely confidential. Again, thank you. (End recording)
**Appendix F: From Codes to Themes (Sampling)**

### Appendix F1: Sample list of Codes to Themes linked to Research Question #1

<table>
<thead>
<tr>
<th>Holistic Code</th>
<th>In Vivo Code</th>
<th>Axial Code</th>
<th>Sub-Theme</th>
<th>Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Early Childhood Influences</strong></td>
<td>- very small town</td>
<td>Influenced by family</td>
<td>Curiosity</td>
<td>Cognitive Development</td>
</tr>
<tr>
<td></td>
<td>- Wasn’t diverse</td>
<td>Early inculcation of strong work ethic</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- hang out with the counter-culture</td>
<td>Small homogeneous town, minimal diverse exposure of curious minds</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- renaissance man</td>
<td>Encouraged to learn</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Interesting role model in the early 70s</td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- homogenous group</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Homogeneous suburb</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>- Upper middle class white family</td>
<td>Every kid on my street was white</td>
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<td></td>
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<tr>
<td></td>
<td>- Start of the Cold War</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>- Innocent, naïve time</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Neighborhoods are safe</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Supper was a place of discussion</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Intellectual Development</strong></td>
<td>- I read a lot</td>
<td>Acquiring knowledge</td>
<td>Curiosity</td>
<td>Cognitive Development</td>
</tr>
<tr>
<td></td>
<td>- Literature influenced me</td>
<td></td>
<td>Strategic Planning</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- College would expose me</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- travel and write</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- How do things link together?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
- How do they work together?
- Learning by doing
- Still so much to learn
- liked languages
- curious to learn
- learning about foreign cultures

<table>
<thead>
<tr>
<th>Developing Cultural Competence</th>
<th>- fascination with global</th>
<th>Possessing the appropriate set of attitudes and traits to adapt</th>
<th>Curiosity</th>
<th>Cognitive Development</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Adventurous, curious, and a novelty junky</td>
<td></td>
<td>Strategic Planning</td>
<td></td>
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<tr>
<td>- Want to explore</td>
<td></td>
<td>Intentionality</td>
<td></td>
<td>Metacognitive Development</td>
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<tr>
<td>- Curiosity, adventure</td>
<td></td>
<td>Empathic Learning</td>
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<tr>
<td>- Genuine openness and curiosity</td>
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<tr>
<td>- Having the instinct</td>
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<tr>
<td>- proactive problem-solving type</td>
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<tr>
<td>- take action and figure out stuff</td>
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<tr>
<td>- made me more empathic</td>
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<tr>
<td>- step inside the shoes of someone else</td>
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<td>- attune to how other people experience</td>
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<tr>
<td>- willing to put in the work, the time, the care</td>
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<tr>
<td>- Understanding differences</td>
<td></td>
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<tr>
<td>- becoming more aware</td>
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<tr>
<td>- something that’s learned</td>
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<tr>
<td>- manage feelings</td>
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</tbody>
</table>
- adjust behavior
- acting against the grain
- adjusting expectations
- Open
- Curious
- Nonjudgmental
- Respect for different cultures
- Find commonalities
- Mutual respect

<table>
<thead>
<tr>
<th>Developing Cultural Competence: Learning and Doing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learned from him</td>
</tr>
<tr>
<td>understanding yourself</td>
</tr>
<tr>
<td>There’s other ways to do it</td>
</tr>
</tbody>
</table>

- make sense and perceive situations
- frustration comes from a lack of exposure
- Frustrating at your inability to fully understand
- Feeling like an outsider
- learn how to act outside your cultural comfort zone
- being in a different world was so interesting
- Pause long enough to consider them
before you react, speak, do

- come up with strategies or make concrete changes
- try to figure it out
- stretch outside of my comfort zone
- big element of skill
### Appendix F2: Sample list of Codes to Themes Linked to Research Question #2

<table>
<thead>
<tr>
<th>Holistic Code</th>
<th>In Vivo Code</th>
<th>Axial Code</th>
<th>Sub-Theme</th>
<th>Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adaptive Strategy: Teaching for Diversity</td>
<td>- Learned to ask</td>
<td>Learning audience through inquiry</td>
<td>Perceiving</td>
<td>Experiential Teaching</td>
</tr>
<tr>
<td>-</td>
<td>- Discoveries I made</td>
<td>Teaching approach creates mutually beneficial relationships</td>
<td>Accessibility</td>
<td></td>
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<tr>
<td>-</td>
<td>- Give both sides of the cultural spectrum a shot</td>
<td>Creating cohesive culture to facilitate learning process</td>
<td>Informal Environment</td>
<td>Classroom Culture</td>
</tr>
<tr>
<td>-</td>
<td>- Creating a friendly, casual environment</td>
<td>Accommodate differences to enhance unified classroom culture</td>
<td>Accommodations</td>
<td></td>
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<tr>
<td>-</td>
<td>- get to know my students</td>
<td>- talk with him</td>
<td></td>
<td></td>
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<tr>
<td>-</td>
<td>- their point of view</td>
<td>- try to understand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-</td>
<td>- be inquisitive</td>
<td>- learn where they come from</td>
<td></td>
<td></td>
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<tr>
<td>-</td>
<td>- each student is very different</td>
<td>- Teaching has a ripple effect</td>
<td></td>
<td></td>
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<tr>
<td>-</td>
<td>- Encourage openness</td>
<td>- Create a safe environment</td>
<td></td>
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<tr>
<td>-</td>
<td>- Try to learn</td>
<td>- Feel comfortable asking the questions</td>
<td></td>
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<tr>
<td>-</td>
<td>- Diversify the assignments</td>
<td>- Set up systems</td>
<td></td>
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</tbody>
</table>
Appendix G: Output of Codes From ATLAS.ti (sample)

Codes-quotations list
Code-Filter: All

______________________________________________________________________

HU: Jim’s Interview

______________________________________________________________________

Holistic Code: Adaptive Strategies for Teaching {10-0}

P 1: Jim Interview.docx - 1:48 [I learned to] (46:46) (Super)
Codes: [Adaptive Strategies for Teaching - Family: Teaching Strategy]

I learned to always ask if there were questions after the break because they would go outside and get tea and talk and if all 12 of them didn’t understand they would be willing to ask a question after the break.

P 1: Jim Interview.docx - 1:49 [discoveries I made ..] (46:46) (Super)
Codes: [Adaptive Strategies for Teaching - Family: Teaching Strategy]

discoveries I made

P 1: Jim Interview.docx - 1:52 [that’s how he thought about it ..] (50:50) (Super)
Codes: [Adaptive Strategies for Teaching - Family: Teaching Strategy]

that was an epiphany for both of us that that’s what I wanted and that’s how he thought about it and that tied into the phrase or the test question of “what would you do?”

P 1: Jim Interview.docx - 1:62 [give both sides of the cultural spectrum a shot] (66:66) (Super)
Codes: [Adaptive Strategies for Teaching - Family: Teaching Strategy]

I try to blend content discussion and exam to give both sides of the cultural spectrum a shot. So a typical exam is 6 questions of multiple choice and 4 short essay questions.

P 1: Jim Interview.docx - 1:63 [lets them think through questions] (66:66) (Super)
Codes: [Adaptive Strategies for Teaching - Family: Teaching Strategy]

In terms of class participation I like to do some discussion board, blackboard, because that lets both international students and more introverted domestic students think through the questions, it’s a better environment for them. But I also do sort of very engaging in-class discussions.

P 1: Jim Interview.docx - 1:66 [creating a friendly, casual environment ] (66:66) (Super)
Codes: [Adaptive Strategies for Teaching - Family: Teaching Strategy]

So with those classes the first couple of weeks I will ask silly questions, in class discussions to kind of create the vibe and the relationship I’ll ask them questions where there’s no way they’re going to know the answers so they get used to answering questions and then I’ll ramp up and start working into more serious questions. I tend to, on my course evaluations, be credited with creating a friendly, casual environment where they don’t feel intimidated so that’s something I work at given my India experience.
I will often times do the pair, share, square. If you are uncomfortable and I ask a question and I just ask anyone to raise their hand you won’t raise your hand. If I say “get together with the person sitting next to you and think about these two questions and then give them whatever the appropriate block of time is and then ok join a group next to you or two groups near you and narrow it down to what you think is the best answer that the three groups came up with and then “ok who thinks they’ve got the best idea for this marketing campaign for this strategy question?” and at that point they’ve shared their thinking with a friend or neighbor then it’s gone up a level, squared, and then you ask them to share. So the idea has been vetted so it builds confidence, it eliminates bad ideas, so it’s a technique that I learned in a book. But it’s called paired, squared, share. Early in the semester it’s a good technique because people feel like they’re contributing their ideas and they’re vetted and they’re more confident presenting them to the class, they’re not embarrassed because the three people around them thought it was a decent idea, too.

I do the capstone strategy class in the business school and that has a couple of weeks on internationalization. I bring in the culture part. I bring a great guest speaker who’s a three time expat

So they pull together some brilliant pairs of commercials that really illustrate the culture things.

the week that we did marketing I did that deck because it so brilliantly talks about everything you want to talk about [from] changing the product, changing the pricing, changing the promotion. And I’ve got great, funny stories mostly from India but because India tends to be on the other side of the cultural dimensions it provides a classic Asian kind of thing. So my experience in living there has definitely informed my class content.

Holistic Code: Career Choice (15-0)~

I went into the library one day to get something and I was passing the magazine stacks and I don’t remember what the article was but some headline on an advertising agency caught my eye and I read it and I sat down, an hour and a half later having read 80% of the articles, I put it back. And that was kind of an epiphany that ‘I like this, this is cool.’

In high school, I worked at McD.
In high school, I worked at McDonald’s in the neighboring town and I went to my franchise owner to see if I could get an internship working with his marketing person and he said “quite frankly she doesn’t do that much, most of our marketing work is handled by our regional advertising agencies.” I was fortunate, our franchisee owned 50 restaurants. He had a lot of clout. So he sent a note to the advertising agencies in Hartford, Albany, and Boston and said “do you have an internship program? This is kid is interested.” So I ended up with an unpaid internship working on the McDonald’s account in Hartford. Which was the CT and Western MA account and that was probably the chapter that locked me into marketing and actually fast food was my career for 20 years.

P 1: Jim Interview.docx - 1:22 [I ended up at a small advertis..] (28:28)  (Super)
Codes: [Career Choice - Family: Career Choice]
I ended up at a small advertising agency in [the tri-state area]. Basically, business to business accounts. Very sharp, entrepreneurial owner, amazing salesman. Could sell snow to the Eskimos kind of guy. So the agency doubled each of the four years that I was there. So I was picking up more and more responsibility

P 1: Jim Interview.docx - 1:23 [I still sort of had that hunge..] (28:28)  (Super)
Codes: [Career Choice - Family: Career Choice]
I still sort of had that hunger for the consumer stuff you know the McDonald’s kind of stuff.

P 1: Jim Interview.docx - 1:25 [I went to the client side wi..] (30:30)  (Super)
Codes: [Career Choice - Family: Career Choice]
I went to the client side with another fast food chain, and I was the marketing manager than promoted to regional marketing director for the Northeast. There was 5 of us that covered the country so I covered Virginia to Maine. And then in 1990 I was recruited to Sweet Foods. Mr. Sweet Foods was one of the pioneers of franchising. And he recruited his head of marketing from ABC Foods and that became my boss. So we essentially had one of the most amazing, loved brands, it was in terrible shape from an infrastructure perspective and when they were reinventing it I was there for 4 years originally Director of Field Marketing and then promoted to Director of Marketing. Probably the most fun job of my life.

P 1: Jim Interview.docx - 1:28 [It had the feel of a startup b..] (32:32)  (Super)
Codes: [Career Choice - Family: Career Choice]
It had the feel of a startup because it was sort of a re-startup. A reinvention. I was working with really smart, fun, people. I had a reputation as the office prankster.

P 1: Jim Interview.docx - 1:30 [It was also fascinating from a..] (32:32)  (Super)
Codes: [Career Choice - Family: Career Choice]
It was also fascinating from a career perspective to take a brand that was so loved and reinvigorate it. I left Sweet Foods in 1994 and went to City University and got my MBA.

P 1: Jim Interview.docx - 1:40 [I got out of City University w..] (40:40)  (Super)
Codes: [Career Choice - Family: Career Choice]
I got out of City University with my MBA in 1996, I worked for [fast food chain’s] ad agency for a couple
of years and then I did a couple of internet startups. In 2001 I joined a local baking company, we baked in Boston [MA] but we shipped nationally and I built their e-commerce division. So it was a merger of food and internet. And then when I left that job we moved to India, I did not have a position.

P 1: Jim Interview.docx - 1:41 [I always thought of doing radi..] (40:40) (Super)
Codes: [Career Choice - Family: Career Choice]

I always thought of doing radio and voice work, and consulting, and I ended up doing all three.

P 1: Jim Interview.docx - 1:43 [So a friend, we were talking a..] (40:40) (Super)
Codes: [Career Choice - Family: Career Choice]

So a friend, we were talking about, and maybe “oh maybe teaching.” And he said you should talk to one of these three colleges they don’t require a PhD to teach, they would love that you have a City University MBA and the first one I went to hired me! So I started teaching in January of 2005.

P 1: Jim Interview.docx - 1:44 [So I was teaching multiple cla..] (42:42) (Super)
Codes: [Career Choice - Family: Career Choice]

So I was teaching multiple classes of Indian students and that was sort of my first brush with working globally.

P 1: Jim Interview.docx - 1:56 [The other thing that happened ..] (56:56) (Super)
Codes: [Career Choice - Family: Career Choice]

The other thing that happened while I was in India, this would trigger the next chapter, is the company that had done our expat training, Cross Culture, kind of the 900 pound gorilla in the cross-cultural consulting space, I started working for them mid-2005.

P 1: Jim Interview.docx - 1:60 [India was hot. I had great dep..] (60:60) (Super)
Codes: [Career Choice - Family: Career Choice]

India was hot. I had great depth of experience because of my teaching, my training work over there, many times I worked with software engineers that they were frustrated with and I sort of knew the story from the India side.

P 1: Jim Interview.docx - 1:61 [And then I started teaching at..] (60:60) (Super)
Codes: [Career Choice - Family: Career Choice]

And then I started teaching at City University in the summer of 2008 so we had been back about a year. I had stayed in touch with some of my professors in the MBA program and I had 5 semesters worth of student evaluations from India. So the combination of those two things sort of made me an easy hire for a single class. I think I had taught one class in May, and they asked me if I could do a class in the fall and then a class in the fall led to two in the spring, three in the fall and I’ve largely been teaching full-time since then. I still do some training work with Cross Culture. India has cooled off. Everyone who’s outsourced is sort of done so there’s not a lot of India training and then with my academic schedule I often times don’t have the flexibility. So I still have a relationship with them I’ve also done work for a firm in London so not so much I’m more in the academic side these days.

P 1: Jim Interview.docx - 1:84 [My career has been sort of ser..] (85:85) (Super)
My career has been sort of serendipitous but I guess I’m adventurous, curious and I’m a novelty junky. Travel and live music are my two passions and I don’t like going a place a second time, I don’t like seeing a band a second time, so that’s part of what’s driven the map, every New Year’s is someplace new.

P 1: Jim Interview.docx - 1:29 [the feel of a startup] (32:32) (Super)

the feel of a startup

P 1: Jim Interview.docx - 1:42 [I ended up doing all three.] (40:40) (Super)

I ended up doing all three.

P 1: Jim Interview.docx - 1:94 [India was hot.] (60:60) (Super)

India was hot.

P 1: Jim Interview.docx - 1:26 [Probably the most fun job of m..] (30:30) (Super)

Probably the most fun job of my life

P 1: Jim Interview.docx - 1:32 [I’ve always had a fascination ..] (32:32) (Super)

I’ve always had a fascination with global I’m not sure where it came from.

P 1: Jim Interview.docx - 1:36 [a skill that our ..] (36:36) (Super)
I think it’s a skill that our students need.

they’re very differential to white western people.

a little bit familiar with those styles

I had great depth of experience because of my teaching

having the instinct to pause long enough to consider them before you react, speak, do.

help them understand how to work with their colleagues

I learned from him
I’m adventurous, curious and I’m a novelty junky

made me want to go

models which then informed my teaching.

more of a pause and think

my big opportunity to learn the structural part of the cross-cultural stuff

there’s other ways to do it

our first passports were in ’9.
our first passports were in ’93

Code: Competence: picture of the fut. (1-0)

P 1: Jim Interview.docx - 1:79 [this is the picture of the fut..] (80:80) (Super)
Codes: [Competence: picture of the fut.. - Family: Cultural Competence, Developing]

this is the picture of the future

Code: Competence: richer more interesti.. (1-0)

P 1: Jim Interview.docx - 1:74 [I lead a richer more interesti..] (80:80) (Super)
Codes: [Competence: richer more interesti.. - Family: Cultural Competence, Developing]

I lead a richer more interesting life

Code: Competence: supposed to talk and convey kn.. (1-0)

P 1: Jim Interview.docx - 1:88 [supposed to talk and convey kn..] (46:46) (Super)
Codes: [Competence: supposed to talk and convey kn.. - Family: Cultural Competence, Developing]

supposed to talk and convey knowledge

Code: Competence: two experiences definitely.. (1-0)

P 1: Jim Interview.docx - 1:92 [the two experiences definitely..] (60:60) (Super)
Codes: [Competence: two experiences definitely.. - Family: Cultural Competence, Developing]

the two experiences definitely reinforced each other

Code: Competence: was an adjustment.. (1-0)

P 1: Jim Interview.docx - 1:46 [It certainly was an adjustment..] (46:46) (Super)
Codes: [Competence: was an adjustment.. - Family: Cultural Competence, Developing]

It certainly was an adjustment.

Code: Competence: you were supposed to talk and .. (1-0)

P 1: Jim Interview.docx - 1:47 [you were supposed to talk and ..] (46:46) (Super)
Codes: [Competence: you were supposed to talk and .. - Family: Cultural Competence, Developing]

you were supposed to talk and convey knowledge.

Code: Development of Cultural Competence (21-0)~
I’ve always had a fascination with global I’m not sure where it came from.

So in 1990 when we moved to NY when I joined Sweet Foods, I read an article on this thing called Global Pen Pal and it paid $20 got to write three sentences about yourself and you were part of the miniographed newsletter that came out once a quarter. So I start corresponding with some folks in S. Africa, Germany, in England and probably some other countries that I’ve forgotten and kind of discovered, and I was partnered at the time with the guy who is now my husband since ’84, and we discovered that the singles on the list were sort of looking for love in all the wrong places so what I realized was there were many 20-25 gay couples, we kind of found each other and it turned into a network, and over time we found out that oh! You’re writing to those guys in London? Oh! You write to those guys in Ohio? To this day, those are sort of our anchor friendships in Cape Town, in London, in Cambridge, and Germany.

So in 1992, we went to London to visit two of the couples that we corresponded with. One couple we had met because they had visited us in NY. And we had such an amazing time.

we went back and, right after Christmas, and Simon and Alex cooked up a surprise New Year’s trip to Paris so we took a fairy over and came back with the chunnel and that was our first new year’s abroad and we’ve done every new year’s abroad since then, since 1993.

we visited Germany, we visited S. Africa we visited UK many times to meet up with these friends. The guys from S Africa were just here a couple of weeks ago but we met up with them in Italy, in Morocco, we went on a Baltic capitals cruise with them. So very, very dear friends. The guys in London visited India several times, fascinated, loved it, told crazy amazing stories about it, made me want to go.

I always wanted to go to India and my husband always said “we are not going to that f-ing third world country take it off the list.” And then in 2004, in April he came home from work, and asked if I would consider moving to India. He had worked at Finvest since 1992, they were opening operations in India and they needed someone to build physical risk security functions over there and that’s what he was doing for Finvest-Boston and I snarkily replied I would be happy with a two way trip and the next thing I know we are headed to India for apartment hunting and we are headed to India to live for two years!
It certainly was an adjustment. Asian students, India is the one that invented the guru model so you were supposed to talk and convey knowledge. So they had never done case studies, they had never done interactive stuff before. They weren’t used to engaging with the instructor. They would not raise their hands pretty much. So I learned to always ask if there were questions after the break because they would go outside and get tea and talk and if all 12 of them didn’t understand they would be willing to ask a question after the break. If 1 of the 12 didn’t get it the other 11 would bring them up to speed so there was no loss of face with asking the question if they first confirmed with their cohort. One of the discoveries I made is that if I phrased a question “XYZ company is in this situation what should they do” I got awful answers. But if I made it more of a role play I would get much better answers “you are the Vice President of Marketing at XYZ company if this is the situation you find yourself in, what would you do?”

That first semester was probably really rocky but they loved having an American lecturer so they cut me all sorts of slack I got the highest ratings that term because I was Mr. ACT from Boston.

I was fascinated by their ability to memorize textbooks.

You know I said there was never cultural angst because they’re very differential to white western people. Which is one of the most uncomfortable parts of the experience.

Funny moments of getting used to culture and then the more formal academic stuff. In Southern India the three southern states, English tends to be the common language whereas when I was in Delhi people would speak Hindi in the faculty room. So I learned a lot from my colleagues because they would mostly speak English. The kind of acting Dean, not his real title, was a marketing professor who sat across from me, we had cubicles, and I learned so much from him. He had a couple of students come in who had missed an assignment or done poorly so they were coming in to present their papers and they were both taking their papers out ready to kind of recap and he said “no, don’t read your papers, put them away just tell me” and it was clear that one of them had done the assignment because she knew what was going on, kind of clumsy but covered the basic content of the paper and what the conclusion was and the other one was just helpless without having the paper to refer to so little things like that that I learned from him and some other colleagues.
I would go in and work with the Indian often times IT management and software engineers and help them understand how to work with their colleagues in the United States. Meanwhile Cross Culture was doing that same training with the technology executives in the United States helping them understand the Indian vibe and how to work with them more effectively.

So the two experiences definitely reinforced each other and that was my big opportunity to learn the structural part of the cross-cultural stuff, the models which then informed my teaching. “Oh that’s why the students won’t do this!” So in 2007 we moved back and that next year I did a ton of work for Cross Culture.

The other program that I teach a lot in is heavily weighted towards Asian students.

So those classes will typically be 80% Chinese and Korean.

I think the faculty there are pretty good, a lot of us have international experience. They do a pretty good job at faculty workshops. The Global Connect program is touted as diverse but it’s really not, it’s really Chinese. So you don’t get a lot of diversity. It’s non domestic. I think the program tries to do faculty workshops but because we are so adjunct heavy…Global Connect the day time classes I think are largely handled by folks like me who have experience but if you’re taking a night class with the guy who’s been doing the market research class for 20 years and he’s a domestic marketing guy and he’s probably retired now…they’re the ones who tend to complain at the workshops and it’s clear that their frustration comes from a lack of exposure and training in working with international students so I think it’s a bit all over the map depending on the college, depending on the program.

Knowing that there’s other ways to do it, being at least a little bit familiar with those styles, and having the instinct to pause long enough to consider them before you react, speak, do.

Probably a combination. If I’m dealing with Chinese or German it’s more of a pause and think. India I’m pretty instinctive at this point, just because I have lived there for three years and I have been through enough situations enough times.
I think I lead a richer more interesting life. It’s just great having friends around the world. I guess it’s additive. I know more about more kinds of food more kinds of dance more kinds of clothing more kinds of festivals. It doesn’t make me less American it just gives me more fun stuff to focus on. So it’s very enriching. And I also think as business and the world gets more global that it’s nice to have some sort of competence in dealing with people from different cultures.

You may be going abroad as an expat if you get out of business school, you may be dealing with international people on conference calls, or the person in the next cubicle might be international. So I think it’s a skill that our students need.

the pen pal thing led to international travel which made us more comfortable with going abroad

I grew up in a very small town in MA, 600 residents, not very international. I grew up in a farm family, so it was a pretty homogenous group. Ironically for a town of 600, the first grade teacher and the principal of the school, was an African-American woman in the early, mid 1960s which was...[different]. I have five older siblings so my oldest brother is 15 years older than myself. He was an engineering student at East University actually in the 1960s, so I had some exposure. And my older sister who is 10 years older than me went to college in NY. So they were always bringing friends home from Boston and NY so maybe that was a little bit of an early exposure. But not particularly global upbringing.

We weren’t big enough to have our own high school but even in that town there were 78 people in my graduating class.

I was heavily involved with the campus radio station, I was actually General Manager of the radio station for 2 of my 4 years. When I was there, I used to hang out with the counter-culture crowd, I was a marketing major so it tied into that. I think I was involved with the Marketing Club a little but most of my extracurricular time, I was involved with the radio station.

P 1: Jim Interview.docx - 1:13 [I sort of went to college firm..] (20:20) (Super)
Codes: [Early Influences - Family: Early Influences]

I sort of went to college firmly decided on business, I think because my dad had his own business. I kind of never thought of another option.

P 1: Jim Interview.docx - 1:15 [it was college where I fell in..] (20:20) (Super)
Codes: [Early Influences - Family: Early Influences]

it was college where I fell in love with marketing

P 1: Jim Interview.docx - 1:17 [he was a renaissance man. Up u..] (22:22) (Super)
Codes: [Early Influences - Family: Early Influences]

he was a renaissance man. Up until the age of 9 we had a working dairy farm, about 30 cows, he sold out in 1969 and then we still worked the land, we still hayed in the summer, but he was also an accountant by training so he did tax returns mainly, which is a winter thing, so it balanced farming well and he also ran and operated one of the school buses for the town.

P 1: Jim Interview.docx - 1:18 [unusual. My mom was a register..] (24:24) (Super)
Codes: [Early Influences - Family: Early Influences]

unusual. My mom was a registered nurse and she paused, stopped, to raise the family, I’m the youngest of 6 kids but when I was in grade schools she started working nights. Sort of another interesting role model in the early 70s.

P 1: Jim Interview.docx - 1:27 [Very sharp, entrepreneurial ow..] (28:28) (Super)
Codes: [Early Influences - Family: Early Influences]

Very sharp, entrepreneurial owner, amazing salesman.

P 1: Jim Interview.docx - 1:31 [my boss had come from the inte..] (32:32) (Super)
Codes: [Early Influences - Family: Early Influences]

my boss had come from the international division of ABC Foods so that was probably my first exposure to that...international element of marketing.

Code: Influence: always bringing friends home (1-0)

P 1: Jim Interview.docx - 1:5 [always bringing friends home] (8:8) (Super)
Codes: [Influence: always bringing friends home - Family: Early Influences]

always bringing friends home
I think because my dad had his own business. I kind of never thought of another option

a little bit of an early exposure

I used to hang out with the counter-culture crowd

a pretty homogenous group

in the 1970s/1980s wasn’t particularly diverse either

another interesting role model in the early 70s

not particularly global upbrin..
not particularly global upbringing

Code: Influence: not very international (1-0)

P 1: Jim Interview.docx - 1:3 [not very international] (8:8) (Super)
Codes: [Influence: not very international - Family: Early Influences]

not very international

Code: Influence: renaissance man (1-0)

P 1: Jim Interview.docx - 1:20 [he was a renaissance man] (22:22) (Super)
Codes: [Influence: renaissance man - Family: Early Influences]

he was a renaissance man

Code: Influence: Very sharp, entrepreneurial ow.. (1-0)

P 1: Jim Interview.docx - 1:24 [Very sharp, entrepreneurial ow..] (28:28) (Super)
Codes: [Influence: Very sharp, entrepreneurial ow.. - Family: Early Influences]

Very sharp, entrepreneurial owner,

Code: Influence: very small town (1-0)

P 1: Jim Interview.docx - 1:2 [very small town] (8:8) (Super)
Codes: [Influence: very small town - Family: Early Influences]

very small town

Code: Teaching: pair.. (1-0)

P 1: Jim Interview.docx - 1:99 [I will often times do the pair..] (66:66) (Super)
Codes: [Teaching: pair.. - Family: Teaching Strategy]

I will often times do the pair, share, square

Code: Teaching: a good technique because .. (1-0)

P 1: Jim Interview.docx - 1:100 [it’s a good technique because ..] (66:66) (Super)
Codes: [Teaching: a good technique because .. - Family: Teaching Strategy]

it’s a good technique because people feel like they’re contributing their ideas and they’re vetted and they’re more confident presenting them to the class,
I try to blend content discussion and exam to give both sides of the cultural spectrum a shot.

credited with creating a friendly, casual environment where they don’t feel intimidated so that’s something I work at given my India experience.

my experience in living there has definitely informed my class content.

They weren’t used to engaging with the instructor.

questions after the break

I like to do some discussion board, blackboard