Glocalization in Education for Community Colleges: Intercultural Competency Skills for Local

and International Student Global Workforce Readiness

by

Annique Petit

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Graduate Supervisory Committee:

Eugene Judson, Chair
Maria Hesse
Nora Reyes

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ABSTRACT

College graduates are expected to acquire certain skill sets that are necessary and sought after by potential employers, as many industries in the United States continue to grow a global footprint. Employers also value good communication skills, and communication classes are a staple of most general education curricula, including those taught on community college campuses. The diversity of the student populations on community college campuses in the United States is vast, as is the cultural wealth accompanying this diversity. Diverse and internationalized student populations at community colleges include local students living in communities surrounding community colleges and international students studying abroad in the United States. This action research study infused intercultural intelligence activities into a third culture Communication 100 classroom using the prescribed course objectives to prepare both local and international students to enter a global, or a glocal-local (glocal) workforce. This was done by having local and international students communicate, share, and teach each other and their instructor via their cultural capital in a third culture classroom. Mixed methods were employed by collecting student reflection journals after completing four class activities that introduced them to the principles of cultural intelligence. Students in an experimental class and two control classes completed the Global Perspectives Inventory (GPI) as a pre- and post-assessment. The experimental students' GPI scores indicated they perceived themselves to have grown more on all seven variables in the study and felt more prepared to enter a global workforce. In the experimental class, results from both qualitative and quantitative data indicated that the international and local Latine students had comparable cultural intelligence skills upon

entering the class and that they felt they learned more about the world by working with

each other. Their perceptions changed in a positive direction regarding their intercultural

intelligence growth, and they felt more prepared to enter a global and glocal workforce

due to their participation in the Communication 100 third culture classroom.

DEDICATION

I dedicate this dissertation to seven people. First and foremost, my husband, Chris Johnson. Chris, you are my rock, and I would not have considered or completed this monumental undertaking without your constant encouragement and belief in me. To my kids, Alex Nestmann and Ava Nestmann, thank you for understanding why your mom had to work so many hours and why it was important. Hearing you say that I inspire you kept me going. To my dad, Dr. Bernard Petit, I have always aspired to your example, and I hope I have made you proud. To my stepmother, Christine O'Brien Petit, thank you for supporting me, especially during such a difficult time for our family. To my brother Dan, thank you for being my cheerleader; I can feel you cheering me on from the other side. To my mom, Jeannine Bouvier Petit, I would not be the woman, the student, or the mother I am today, nor would I have had the confidence to contemplate a Master's degree, let alone a doctoral degree, without your belief in me when you were here with me on this earth. You always inspired me, and you continue to do so spiritually.

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Chapter 1: Introduction and Purpose of the Study

Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.

—Paulo Freire, Pedagogy of the Oppressed

Larger Context

College graduates are expected to have acquired certain skill sets that are necessary and sought after by potential employers as many industries in the United States continue to grow a global footprint. *Forbes*, for example, lists cultural intelligence among its top ten skill sets that employers consider essential, along with skills such as familiarity with technology and collaboration (Marr, 2019). *The Handbook of Cultural Intelligence: Theory, Measurement and Applications* defines cultural sensitivity as an individual's ability to function effectively in situations characterized by cultural diversity (Ang & Van Dyne, 2015). The ability to *function* in a global workforce must also include an ability to *communicate,* as communication is necessary for social interaction to share concepts, intentions, and feelings (De Stefani & De Marco, 2019). The diversity of the student populations on community college campuses in the United States is vast, as is the cultural wealth accompanying this diversity. The tools necessary to prepare community college students to enter the global workforce with cultural competency skills lies in the richness of the student body itself. That sentiment led to the focus of this action research study.

Traditionally, community colleges and community college systems were developed to provide low-cost, workforce/technical, and lower-division college instruction at convenient urban and rural locations (Hagedorn, 2020). Thus, they have

concentrated on preparing students with the skills to enter the local workforce and providing students with the knowledge that equates to the first two years of a bachelor's degree, then transferring to a four-year institution. Many local students choose community colleges, with 66% enrolled at a community college at some point (Think Impact, 2023). For the purpose of this research study, local students are students born in the United States and/or who reside there permanently. Students in this category, for the purpose of this dissertation, also include students that are DACA/Dreamer students who entered the United States when they were young with undocumented parents, as well as permanent residents of the United States. The population of students who choose community colleges is diverse. According to the American Association of Community Colleges (2021), the average age of community college students is 28 years, 29% identified as first-generation students (i.e., children of parents who did not pursue higher education), and 15% identified as single parents. Additionally, 65% of students worked part-time, 35% worked full-time (Penrod et al., 2022), and 44% identified as non-White (National Center for Education Statistics, 2021).

International Students and Community Colleges

Interestingly, though community colleges typically do not focus on serving international populations of students, out of the 948,519 F-1 international students who studied in the United States at all levels of education during the 2021-2022 academic year, 49,099 (Open Doors, 2022), or five percent of the overall population of F-1 international students, attended community colleges (Open Doors, 2022). An F-1 student is an international student who acquires a nonimmigrant visa to enter the United States to study full-time. Full-time status is required for F-1 students to maintain legal immigration

status in the United States; thus, this population adds a layer of diversity to community college campuses nationwide. In addition to this five percent, other populations of students who are international students also study at community colleges in the United States, like au pairs or nannies on a J-1 visa, or refugees. It should also be noted that some international students, regardless of their immigration status in the United States, come from marginalized communities within their home countries. An example is the Community College Initiative Program, sponsored by the U.S. Department of State. This program provides international student participants who hail from underrepresented and underserved areas in their home countries the opportunity to study in the United States for one year on a scholarship (U.S. Department of State, 2022).

The draw for international students is the same as for many local students: attending a community college is a way to complete the first two years of their bachelor's degree at a lower cost than attending a four-year institution. Many international students have also been attracted to community colleges that provide English as a Second Language instruction (ESL), as well as for workforce development programs for work opportunities in their home countries. When these students achieve proficiency in English, they may attend community colleges at the college-level and take transferrable courses. It also allows them to continue to improve their English with professors and other students in the classroom while preparing to transfer to a university in the U.S. Their presence on community college campuses nationwide has infused the community college student body with an international populace bringing the *global* to the *local* campus and community.

For this dissertation, it is essential to differentiate between *internationalization of education* and *diversity in education* that can sometimes be interpreted incorrectly when used interchangeably. For the purpose of this dissertation, internationalization refers to pedagogy created for students from outside the United States. Diversity education refers to pedagogy created for students to learn about the cultures of historically marginalized communities within the United States. When considering the internationalization and the diversity of the student populations at U.S. community colleges, it is most certainly *local* and *global.* Students from the local geographical area, and students who at some point came to the United States from abroad, attend community colleges in large numbers. The Maricopa County Community College District (MCCCD) in Arizona is an example of a system diverse with local and international students. Both populations bring cultural wealth to the classroom. In this action research, this cultural wealth was used as building blocks, upon which global curricular techniques were introduced to the classroom to improve students' cultural intelligence skills and prepare them to work in a global workforce.

Local Context

MCCCD comprises ten colleges throughout the metropolitan Phoenix area and is one of the largest community college systems in the nation, as it serves over 170,000 students every academic year (MCCCD, 2022), and has positioned itself to play a crucial role in workforce development for its communities. MCCCD has concentrated heavily on developing curriculum aligned with objectives that meet the industry-specific skills students need. The MCCCD Guided Pathways program, now referred to as Fields of Interest (FOIs) or meta majors, ensures all degrees are aligned with industry and career

objectives, as do many community colleges nationwide. For example, to meet the workforce needs for Intel and the Taiwan Semiconductor Manufacturing Company (TSMC), two global companies building large semiconductor plants in the Phoenix area, MCCCD has created the Quick Start program to expedite the workforce development to become a semiconductor manufacturing technician (AZEdNews, 2022).

Companies continue to flock to the Phoenix area and hail the metropolitan area as the next Silicon Valley (Zayo, 2021). Mesa, Arizona, a suburb east of Phoenix houses industry powerhouses such as Meta, Apple, and Amazon. Mesa Community College (MCC) is one of the largest in MCCCD and serves over 15,000 students every semester, with 52% of its population identifying as first-generation students, 71% are part-time students, and 54% come from historically marginalized communities (MCCCD, 2022). A Hispanic Serving Institution, MCC also hosts MCCCD's largest number of F-1 international students that comprises just under one percent of the overall student population (J. Vinca, personal communication, January 20, 2023).

Internationalizing the Curriculum

At community colleges, a global perspective is rarely brought into the equation when considering the skill sets that students must develop for industry or how those skills must be developed, even though companies like IKEA, Coca-Cola, and the Bank of America list cultural intelligence as a necessary skill (Society for Human Resource Management, 2015). MCCCD, like most community colleges, has general education curricular tags of *C* for cultural diversity in the United States and *G* for global awareness that encourages awareness and appreciation of cultural diversity outside of the United

States (AzTransfer, 2023). These tags are given to courses to denote the competencies to complete Arizona's General Education Curriculum (AzTransfer, 2023).

However, like many schools, these tags do not indicate how the courses are taught nor the skill sets students should develop from the courses to work effectively in a global workforce. Taking one or two G- or C-tagged classes is a small part of an overall associate degree. How courses are taught, or skills that students might acquire, has always been the realm of the faculty and their academic freedom in how they decide to teach their courses. More could be done within the coursework leading to an associate degree, particularly embracing and leveraging the incredible diversity in each classroom and using that cultural wealth to prepare students for the global workforce.

The historic panacea in education regarding a more global curriculum has often pointed to *internationalizing the curriculum*. A ubiquitous term, internationalization in higher education has meant something different to different countries and educational systems and is used for purposes from economic imperatives to knowledge exchange. It can even mean something different within the same university and its various departments. It has also been considered "innately hegemonic" (Welikala, 2011, p. 13) as curricula have often been based on westernized standards. Internationalizing the curriculum is considered "the incorporation of international, intercultural, and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods, and support services of a program of study" (de Wit & Leask, 2015, p. 11). When referring to international students in a classroom, Welikala (2011) pointed out that internationalizing the curriculum could also be considered a deficit model of teaching based on the "stereotypical assumptions about the

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learners who represent cultures of learning different from the, typical, host university cultures of learning" (p. 15). Internationalizing the curriculum can be applied by instructors in many disciplines in different ways. However, it does not combine all that is necessary to prepare students for global industry skill set standards. Students' goals during their educational journey often concentrate on professional possibilities and align with hopes for upward social mobility. The students' unique perspectives and cultural wealth, which could enrich learning, might be advantageous to add to an instructor's repertoire to help fulfill these global workforce skill sets to assist students with their professional goals.

Community colleges have an opportunity to prepare students for the global (outside the United States), and a glocal (multinational and inside the United States) workforce by connecting local and international students in classrooms and by infusing course objectives with opportunities for these students to cross-pollinate their perspectives and ideas to allow them to learn from each other. This opportunity would also allow the instructors to learn from the students *and* to have the students learn from the instructors to avoid the *banking* model of teaching so aptly described by Paolo Freire (1970). Freire described the banking model as one where learning extends only as far as receiving information from the narrator, or teacher, as opposed to knowledge emerging through "inquiry to pursue in the world, with the work and with each other" (Freire, 1970, p. 53). While understanding systemic biases, shared learning should lead *all* classroom experiences, with shared student learning at its nexus to prepare students for global challenges in their future professional lives.

Culturally Responsive Pedagogy and Diversity Education

An alternative to internationalizing curriculum could be Culturally Responsive Pedagogy (CRP), as it explores students' experiences and their communities and the importance of weaving it into pedagogy from a diversity perspective. Historically, as Gutiérrez and Rogoff (2003) discuss, the first attempt at a more diverse view of teaching was born out of a need to move away from the deficit-teaching styles, hence the nascent "cultural styles" of the 1960s in the United States (p. 19). These cultural styles were created as a part of Lyndon Johnson's "War on Poverty" due to the critical need to ameliorate inequitable schooling experiences of poor, working-class students in U.S. public schools (Gutiérrez & Rogoff, 2003) and were based on cross-cultural comparisons, or compared certain cultural traits. However, they focused on why these students' differences caused them to fail, or their deficits, instead of formulating a better understanding of the individual students, their communities, the cultural wealth they brought to the classroom, and how and why students should succeed (Gutiérrez & Rogoff, 2003).

To rectify this deficiency, CRP was introduced in 1995 by Gloria Ladson-Billings, and it countered the approach of deficit-teaching, as its approach better recognized students' backgrounds and identities and how their experiences with community engagement were influential in teaching and learning and were used in curricula of diversity education (Ladson-Billings, 1995). CRP gave students from historically marginalized communities a way to maintain their cultural integrity while succeeding academically in an environment built on an unjust and biased hierarchical structure.

Though culturally responsive teaching continues to be essential when working with diverse student bodies, CRP does not address what needs to be taught at community colleges regarding internationalizing curricula to prepare students for a global society and workforce, nor does it answer the question of how to teach a classroom of students effectively that includes both diverse students from the United States, and international students from abroad.

Therefore, I examined whether CRP could give community college practitioners tools to work with and build upon, particularly when instructing first-generation students who are often from historically marginalized communities, and international students in the same classroom. I reasoned that these tools via CRP could equitably, partially prepare students with the skill sets necessary to work in a diverse and global environment, whether in the United States or abroad.

Thus, there are two notable pedagogical models. One, CRP, is a model built to address inequities in the U.S. education system with U.S. populations of students. The other is a deficit model of internationalization, though they both value having multiple cultures in a learning space. Neither of these, however, specifically prepare students at a community college for a global workforce in our local communities or worldwide. All students need to build these skills, regardless of ethnicity or nationality. Creating more complexity, local and international students have not intermingled on college campuses as much as they could unless explicitly orchestrated for that purpose by an institution's staff and faculty. International and local students typically remain siloed on college campuses, as they gravitate socially towards other students studying from their country to maintain a sense of familiarity, creating missed opportunities for learning by building

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mutual respect for other cultures and enhancing cultural intelligence. These silos could be rectified by intentionally introducing opportunities for local and international students to share their experiences and shared wisdom via classroom activities and by reflecting on them. These opportunities would encourage familiarity among populations of students and also enhance their social lives outside of the classroom.

Glocalization and "In-Between" Third Spaces for Learning

The framework of *glocalization* in education could be considered a way to bring these two populations of students together for shared learning by "blending and connecting local and global contexts while maintaining the significant contributions of the different cultural communities and contexts" (Khondker, 2004, as cited in Patel & Lynch, 2013, p. 223). Originating from Japanese business practices in the 1980s, its literal translation from the Japanese word *Dochakuka* is *melding the global inside the local* (Kettaneh & Handford, 2019). Glocalization could encourage teachers and learners to discover local and global perspectives that enrich learning experiences. Considering industry needs, glocalization could also continue to be used in educational settings, as the educational setting is often the foreground for a globalized economy and society. Molding this idea into pedagogy to allow students to share their cultural wealth to build upon skills for workforce preparation could be based on the principles of CRP. One way to allow sharing is to create an intercultural community within classrooms by creating a *third space* as described in Bhabha's seminal work, *The Location of Culture* (1994):

> The pact of interpretation is never simply an act of communication between the I and the You designated in the statement. The production of meaning requires that these two places be mobilized in the passage through a Third Space, representing

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both the general conditions of language and the specific implication of the

utterance in a performative and institutional strategy of which it cannot 'in itself'

be conscious. What this unconscious relation introduces is an ambivalence in the

act of interpretation. (p. 53)

Within these third spaces, Bhabha (1994) also describes cultural *in-between*

spaces within and among individuals and cultures that form identities in an ongoing

process. When considering students in community college classrooms in MCCCD,

hailing from all corners of Arizona and the globe, it is interesting to contemplate what in-

between cultural spaces exist that could be spun into a safe third culture space of

learning. An in-between space of shared culture, based on equity, mutual respect and

appreciation, could be woven into lessons of self-awareness, knowledge about other

cultures, and communicating interculturally with a potential outcome of developing the

sought-after industry skills of cultural intelligence. This exchange could be accomplished

by introducing local and international students to ideas and cultural norms created and

deemed appropriate and respectful by all students, thereby building an environment ripe

for developing an in-between third culture space classroom community and, ultimately,

cultural intelligence. The purpose of this third culture space classroom community would

be to nurture an environment that would encourage cultural sharing and respect, allowing

local students to learn from students from around the world and vice versa while enabling

international students to integrate more purposefully into the local classroom

culture. This exchange could also benefit global companies that are part of the local

industry by ensuring that the trained workforce graduating from community colleges or

transferring to universities have the skills associated with cultural intelligence.

Theories of Intercultural Communication Competency and Cultural

Development/Intercultural Maturity

Intercultural communication competence (ICC) examines human communication and interactions between people of different cultures and their environments (Chen, 1997). To study the effects of culture on one's ability to communicate in an intercultural milieu, intercultural communication scholars recognize the cognitive, affective, and behavioral domains as essential to successful communication in intercultural contexts with intercultural sensitivity (Chen & Starosta, 1996). Another theory critical to this topic is the theory of cultural development. This theory studies the interrelationship between intercultural communication's cognitive, intrapersonal, and interpersonal domains and how intercultural maturity is reached (King & Magdola, 2005). Both theories were relevant to my study as I examined these variables in a classroom setting to evaluate international and local students' abilities to potentially grow their intercultural communication skills in these domains to better prepare for a global workforce.

My Positionality, Professional Context, and the Purpose of this Study

In 2012, I worked at MCC as its Director of International Education. In that role, I was part of the school's push to increase the number of F-1 international students making it the fourth largest international student program in Arizona, fourth only to the three state universities. With this influx of international students to MCC came many English language learners and a need to have late-start classes to accommodate the needs of F-1 visa students who were unable to obtain their F-1 visa in time to enter the United States

before the start of classes. This influx of more F-1 international students to MCC's classrooms created more diverse classrooms throughout the MCC campus.

To help serve the needs of these international and local students, a Communication (COM) 100 class was created that would stay closed to local students until two weeks before its start date so that F-1 students would have time to register for it upon arrival to MCC to ensure a full load of in-person classes that is federally required to maintain their immigration status as a full-time student. However, other sections of the Communication 100 class were still accessible to local students, thereby serving the local population, as many sections of this class were needed overall. As I had a Master of Arts in Intercultural Communication and was overseeing the International Education department, the chair of the Communication Department at MCC approached me to teach this class as an adjunct faculty member. By design, this Communication 100 class comprised half international and half local students. I began teaching this class in 2015 each fall and spring semester, and at the time of this writing, I still teach this class twice per academic year.

Personally, I never attended a community college as a student as part of my undergraduate studies. I grew up in a middle-class White family of educators in Western New York. My mother was a high school teacher who taught French, and my father was a professor at a state university in New York who also taught French. I share this because it is important to understand one's personal identities, and how they may affect a teacher's, and a researcher's perspective. I share in the Methods chapter how I ensured that my own biases were kept in check.

Over the years, I have intentionally developed the curriculum for this class with an intercultural framework to increase cultural intelligence based on my students' needs and to have students benefit from the opportunity to learn from each other. The local students in my classes from the local population have mirrored the overall population of MCC. My diverse classroom is always full of local and international students from all socio-economic statuses, ages, and religious backgrounds, and many local students also have children and jobs. The international students in my classes have come from both privileged and non-privileged backgrounds—ranging, for example, from Kuwaiti royalty to those from the lowest caste in India. It should also be noted that understanding and recognizing my White privilege and biases when teaching in a community college setting is critical and was essential for this research.

Shared Classroom of Respect Exercise

An example of this intercultural framework is an activity I facilitate on each class's first day. During this research period, as with every class, we create what I call our *third culture classroom of respect* that creates a safe in-between space for learning. I facilitate a cultural awareness activity for the students in my classroom to understand that they all come from very different backgrounds and cultures but that we all will learn together by creating our own *third culture space* of mutual respect and trust. We create our culture of respect by first drawing one large circle on the whiteboard labeled *Home Country & Languages Spoken*. In this circle, I write the countries represented in the classroom, and the ethnicities that students identify with, as well as languages spoken as the students call them out to me (Figure 1). Then, leaving a space in the middle, I draw another circle and label it *What is Culture*, and the students call out everything the

word culture means to them. Words called out include *religion*, *food*, *music*, and *family traditions*. I then draw a third circle between the two circles, crossing over/touching the

Figure 1

Shared Classroom Culture of Respect.

other circles, and label it *Shared Classroom Culture of Respect*. In this circle, as students call out, I write what they perceived as respectful in their cultures. That third circle represents an in-between space of mutual respect, learning, and trust as they witness all three circles representing a global community in our small classroom.

In Communication 100, across all 10 Maricopa Community Colleges that comprise the MCCCD, course objectives include students' abilities to relate principles of human communication to practical issues in communication by exploring the impact of perception and self-awareness. They do this in the contexts of personal and group communication by identifying strengths and weaknesses of language in our communication. The learning objectives include identifying all the parts and modes of communication, like effective listening, empathy, conflict management, and non-verbal communication. In my class, these objectives are explored in this in-between third culture

classroom, and I have seen how it can improve students' skill sets and curiosity about the world.

Over the years, I have had local students who never left Arizona or visited the Grand Canyon. Nevertheless, after taking my class, they attended a district-wide Global Leadership weekend retreat or embarked on a study abroad summer program organized by MCC. I remember one first-generation local student who had never left the Phoenix area, who then went abroad during the summer to Namibia via MCC to experience more of the world. She shared with me later that meeting students from around the world in my class and getting to know them helped to give her the confidence to consider this an option, whereas she would never have done so otherwise.

I have also experienced international students terrified of speaking English in front of local students or communicating with them. They evolved into self-assured students who could give a presentation at the end of the semester with poise and confidence. They told me this was due to meeting the local students in my class and feeling comfortable with them. However, I have never measured the impact of my Communication 100 course regarding students' cultural intelligence, nor have I formally assessed how the class affects their preparation for a global workforce. The purpose of this study was to measure the impact that my class had on students' perceptions of their cultural intelligence skills and their perceptions of feeling prepared to enter a global or glocal workforce. I did this by purposely introducing opportunities for the local and international students to interact and learn about each other's cultures in an ongoing, meaningful and equitable way.

Research Questions

The purpose of my action research study was to measure any impact that my class had on local and international students' perceptions of their Intercultural Communication Competence with the following seven variables: a) considering cultural context when weighing decisions; b) knowledge and awareness of other cultures; c) personal identity self-acceptance; d) being emotionally aware of other cultures; e) social responsibility; f) interpersonal cultural interactions; and Q2) how this relates to their perceptions of their abilities to work in a global workforce. My specific research questions related to the variables were the following:

RQ1. In relation to the development of intercultural intelligence, to what degree does participating in a third culture classroom community in an introductory Communication class at a community college affect students' perceived development of their:

> a. ability to consider cultural context when weighing decisions?

> b. understanding and awareness of various cultures?

> c. confidence in personal identity?

> d. respect of different cultural perspectives?

> e. social concern for others?

> f. level of interaction with people who are culturally different from themselves?

RQ2. To what extent does participating in a third culture classroom community affect students' perceptions of their ability to work successfully in a global workforce?

Summary

Chapter 1 summarized the context and purpose of my research. I described my larger and local contexts as they relate to international and local students who study at community colleges in the United States and our need to better prepare them to enter a global workforce. I also discussed the pedagogical frameworks used in classrooms with these populations, such as internationalizing the curriculum, CRP, diversity education, and glocalization in education with third culture spaces for learning. The theories of intercultural communication competency and cultural development were also introduced, along with my positionality and the purpose of this study.

Chapter 2 introduces the theoretical perspectives that guided my study and prior research and studies that used the frameworks and relevant classroom strategies I introduced to my Communication 100 class at MCC. Chapter 3 explains the methods I used, including quantitative and qualitative strategies, to triangulate the collected data for my action research study. Chapter 4 explicates the collected quantitative and qualitative data and results of my study. Finally, in Chapter 5, I reflect on the meaning of my findings and provide implications for future practice and research.

Chapter 2: Theoretical Perspectives and Research Guiding the Study

Chapter 1 summarized the context and purpose of this research. I described the larger and local contexts as they relate to international and local students who study at community colleges in the United States and our need to better prepare them to enter a global workforce. I also discussed the pedagogical frameworks used in classrooms with these populations, such as internationalizing the curriculum, culturally responsive pedagogy (CRP), diversity education, and glocalization in education with third culture spaces for learning. The theories of intercultural communication competency and intercultural development were also introduced, along with my positionality and the purpose of this study. In chapter 2, I expound on these theories and pedagogical frameworks, including classroom strategies, by reviewing past and current research on these topics. Additionally, I discuss how they relate to my study's purpose and its relationship in preparing international and local community college students for a global, or glocal, workforce.

Theoretical Perspectives

Two predominant theories provided the perspectives for this action research study. The theoretical perspectives of Intercultural Communication Competence (ICC) and the Theory of Human Development using a Model of Intercultural Maturity (ICM) provided lenses to study students' perceptions of their cultural intelligence within a third culture classroom space. Students' intercultural maturity, or their capability to act in interculturally aware ways (King & Baxter Magolda, 2005), could assist students in a better understanding of the skills to work in a global workforce. There are other well-known theories and models to research and study intercultural competence, sensitivity,

and development, such as Bennett's (1993) model of intercultural sensitivity and

Deardorff's (2006) identification and assessment of intercultural competence as a student

outcome of internationalization. However, I chose ICC and ICM because they combined

human, cultural, and student development theories. ICC and ICM have proven to work

well when studying participants in an educational setting, specifically students. The

creators of these theories and models also emphasized the importance of intercultural

skill attainment from a global perspective for students to participate in the workforce

successfully.

Theory of Intercultural Communication Competence

In Chapter 1, ICC examined human communication and interactions between

people of different cultures and their environments (Chen, 1997). When considering

culture and its effect on communication, it has been described as a cognitive process, a

filter, and an analytical tool to assess communication, thereby adding to the complexity

of an individual's competency to communicate interculturally (Stewart, 1972). However,

as Chen and Starosta identify (1996, 1998), there is often confusion between ICC,

intercultural awareness, and intercultural sensitivity.

Intercultural Communication Competence comprises three dimensions of

interactants' abilities while communicating interculturally: cognitive, affective, and

behavioral (Chen & Starosta, 2000). The cognitive dimension describes how one

constructs and understands one's view of the world to create meaning (King & Baxter

Magolda, 2005). This cognitive, or thinking, aspect in ICC is represented by the concept

of intercultural awareness and the understanding of how we think and behave (Chen &

Starosta, 1996). The affective dimension is an emotional reaction to a topic, an event, or a

behavior (Ostrom, 1969). From an ICC perspective, the affective, or feeling domain, represents someone's motivation to understand, appreciate and accept cultural differences (Chen & Starosta, 1998). The behavioral dimension represents supportive or hostile personal actions or statements surrounding a subject (Ostrom, 1969). The behavioral or relating aspect of intercultural sensitivity is defined as the ability to attain communication goals in intercultural interactions successfully (Chen & Starosta, 1998). Intercultural sensitivity relates to the interactant's "active desire to motivate themselves to understand, appreciate, and accept differences among cultures" (Chen & Starosta, 1998, p. 231), otherwise called intercultural adroitness. In summary, "intercultural awareness (cognitive) is the foundation of intercultural sensitivity (affective) which, in turn, leads to intercultural competence (behavioral)" (Chen, 1997, p. 5). According to Chen, these dimensions are essential because the "development of a *global village* strongly demands the ability of intercultural sensitivity between people for survival in the 21st century" (Chen, 1997, p. 1).

Chen describes who and what makes up a global village and the five factors that have precipitated the creation of a global village. The world is becoming more interconnected due to 1) advancements in communication and transportation technology, 2) the globalization of the economy and the necessity of global communication for corporations to remain competitive, and 3) an increase in multiculturalism with diverse populations migrating across national borders. Due to these factors, modern society has never been as culturally diverse as today. The workforce in the United States is becoming increasingly racially, culturally, linguistically, gender, and age-diverse. In addition, nation-states have been de-emphasized as nations form regional alliances, such as the

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European Union and the Arab League, and people assert ethnic and gender differences (Chen, 1997).

For this dissertation, a *global village* refers to the diverse students in my Communication 100 class who communicated with each other to successfully meet their communication goals. Past students have hailed from countries around the world and found their way to Mesa Community College (MCC) in different ways, whether via an F-1 visa, as a refugee, as a DREAMer/DACA student who entered the United States illegally as a child, or a student born in the United States. The students from my class during the Fall 2023 semester were also very diverse, including the students born in the United States who had diverse backgrounds; thus, this class was diverse regarding race, culture, age, gender, and language. I will discuss this in more detail in Chapter 4.

These factors have implications in the workplace and have helped to create and maintain our *global workplace* filled with a *global workforce*. Whether communicating digitally or in-person within our borders or with those outside our borders, ICC, intercultural awareness, and intercultural sensitivity are all critical skills to have in one's competency toolbox to remain current and valuable as an employee.

Intercultural sensitivity is the affective precursor to successful intercultural competence (Chen, 1997). When considering the components of ICC, "six affective elements must be present to be interculturally sensitive: self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and suspending judgment" (Chen & Starosta, 2000, p. 6). These elements were introduced in an Intercultural Sensitivity Scale created by Chen and Starosta (2000) and given to 414 college students enrolled in introductory communication courses in the United States. Exploratory factor analysis

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reduced the ISS from 44 to 24 items grouped into five dimensions: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness. Results from the college students participating in the study indicated that interculturally sensitive individuals were more attentive and empathic and possessed higher self-esteem and self-monitoring skills. It was noted, however, that most students in the study were White college students, which could have limited the validity of their findings, as responses may have differed with a more diverse participant base (Chen & Starosta, 2000).

Another study, by Chen and Hu (2023), at a multicultural university in Macao suggested that the Intercultural Sensitivity Scale could be useful in higher education to assess students from various ethnic backgrounds. The researchers explored the intercultural sensitivity (IS) levels of university students and whether there were significant differences in the levels of IS among student groups regarding gender, grade, major, and course-taking related to intercultural communication (IC), overseas experience, and foreign language proficiency. Their 375 student participants ranged in gender, age, ethnic background, and experience with classes related to IC. Overall, students were shown to have relatively high IS scores.

Two interesting findings emerged when analyzing the results based on the five dimensions of the ISS. The first was related to the interaction of gender and interaction confidence. Example items from the assessment related to interaction confidence included respondents indicating their level of agreement with the statements, "I am pretty sure of myself when interacting with people from different cultures" and "I find it very hard to talk in front of people from different cultures" (Chen & Hu, 2023, p. 4). There

was a significant difference between the interaction confidence of the male and female students; male respondents rated their interaction confidence significantly higher than female students. The researchers did not have an explanation for this outcome but suggested further research.

Significant differences were also noted in the dimensions of interaction confidence and interaction attentiveness when comparing students who had taken IC-related coursework with students who had not completed such classes. Example items representing the interaction attentiveness dimension include, "I am very observant when interacting with people from different cultures" and "I am pretty sure of myself in interacting with people from different cultures" (Chen & Hu, 2023, p. 4). Students who had taken IC-related coursework rated their interaction confidence and interaction attentiveness significantly higher than students who had not completed IC-related courses.

The Chen and Hu (2023) study was helpful to review, as it was given to a multicultural population of students. This population of students are similar to what is found on a diverse community college campus. Given the results, I incorporated an assessment with similar dimensions and collected similar biographical information, and I paid close attention to the results and how they differed between male and female participants. As in their study, I also assessed students at the beginning and end of my course to ascertain if their participation in my IC-related course made a difference in their IC skills.

Chocce (2014) also used the ISS in a study that compared first-year students' levels of IS at Mahidol University International College (MUIC) in Thailand. The study

was conducted due to the concerns expressed by scholars worldwide regarding the low level of interaction between local and international students in a higher education context (Chocce, 2014). Chocce noted that this low interaction was hampering students from preparing to function in an international and intercultural context and hindering successful goal attainment for universities to provide opportunities for their students to attain IS skills.

Students' IS levels were measured based on seven factors: gender, nationality, field of study, foreign language abilities, international travels, study abroad, and having foreign friends. Analysis indicated a statistically significant difference in the first-year students' IS level based on two factors: nationality and international friendships. The students studying abroad in the host country of Thailand demonstrated significantly higher levels of IS than the local Thai students considered to be *mono-culture* (Chocce, 2014, p. 8) or of one culture, as they did not need to learn new sets of values or beliefs in their home culture, as opposed to the students studying in Thailand who were immersed in a foreign culture. The students studying abroad in Thailand needed to learn these new values and beliefs to succeed in a foreign country, thereby becoming more interculturally sensitive than the local Thai students. However, all MUIC students who had established international friendships also demonstrated significantly higher levels of IS.

The researcher recommended providing courses with an intercultural curriculum for local Thai students to widen their worldview and create opportunities for local and international students to interact more meaningfully (Chocce, 2014). I integrated these recommended strategies into my Communication 100 class, as some local students studying in community colleges could also be considered mono-culture students.

Historically, in my classes, some students from the local population in Mesa, AZ are often White, mono-culture, first-generation students born in Arizona or have lived most of their lives in Arizona, or they are of Latine descent. The mono-culture students could benefit from an intercultural curriculum and from making bi-cultural or poly-cultural friends in the classroom to improve their IS skills. The international students and some of the local students in my classroom are often poly-cultural. These are typically F-1 international students or students with other immigration statuses, permanent residents of the U.S., DREAMer/DACA students, other locals originally from other countries or the children and/or descendants of those from other countries.

Theory of Human Development and the Intercultural Maturity (ICM) Model

Robert Kegan (1994) introduced a holistic constructivist theory of human development that revolved around three primary developmental domains: cognitive, intrapersonal, and interpersonal. His work was based on the seminal works of constructivist theorist Jean Piaget (1964) regarding human development, who posited that learning is modeled, transformed, and understood through interactions with our environment. In Kegan's theory, the cognitive dimension focuses on how a person constructs their view and creates meaning based on understanding knowledge. The intrapersonal dimension focuses on how one understands one's own beliefs, values, and sense of self. Lastly, the interpersonal domain focuses on one's perception of themselves and their perception of themselves in relation to others (King & Baxter Magolda, 2005). Figure 2 represents these three domains.

Figure 2

The Three Domains of Human Development
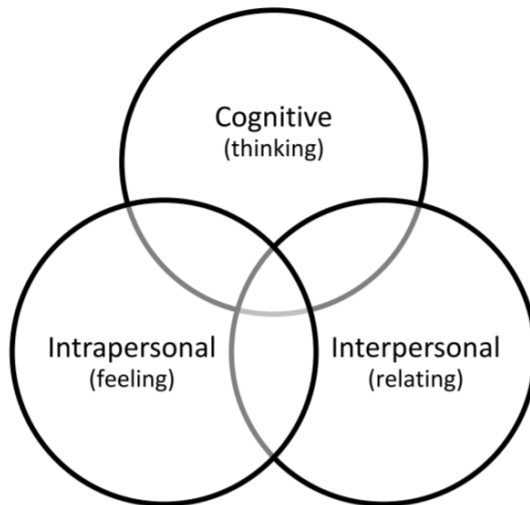
Note: According to Robert Kegan (1994), this figure represents the three domains of human development (Research Institute for Studies in Education, 2017).

Grounded in Piagetian tradition and student development theory, King and Baxter Magolda (2005) refined Kegan's (1994) theory to describe college students' social-cultural development, specifically in intercultural competence. The researchers created a grounded constructivist cultural development theory based on Kegan's multidimensional framework of cognitive, interpersonal, and intrapersonal dimensions "describe how people become increasingly capable of understanding and acting in ways that are interculturally aware and appropriate; we call this capacity intercultural maturity" (King & Baxter Magolda, 2005, p. 573). They adjusted his theory by evaluating the three dimensions (cognitive, interpersonal, and intrapersonal) in an educational setting and studied students' capacity to attain ICM to become culturally competent citizens.

King and Baxter Magolda (2005) included such attributes as being understanding as a part of the cognitive dimension, sensitivity to others as a part of the interpersonal dimension, and the ability to listen and learn from others as a part of the intrapersonal dimension. Second, they acknowledged that students must take a series of steps to learn and that these steps lead to achieving outcomes. The researchers created benchmarks for the desired outcomes along a developmental continuum to measure the progress of the steps taken. For example, if the first step is to become aware of cultural differences, a second step might be to respectfully demonstrate awareness of these differences in a conversation with a coworker or community member, thereby showing a progression towards ICM. The cognitive, intrapersonal, and interpersonal domains each have a series of steps of development: an initial level, an intermediate level, and a mature level. Criteria describe each step's behavior; Figure 3 depicts the steps to ICM for each domain. These steps were developed and informed by interviews that Baxter Magolda (1992, 2001) and Torres (2003) conducted with White and Latine students in prior studies. What was created was an integrated development model for understanding better how students develop ICM and the capacity to succeed with collegiate outcomes revolving around diversity.

Figure 3

The Three-Dimensional Developmental Trajectory of Intercultural Maturity

Domain of Development and Related Theories	Initial Level of Development	Intermediate Level of Development	Mature Level of Development
Cognitive (Baxter Magolda, 1992, 2001; Belenky et al., 1986; M. Bennett, 1993; Fischer, 1980; Kegan, 1994; King & Kitchener, 1994, 2004; Perry, 1968)	Assumes knowledge is certain and categorizes knowledge claims as right or wrong; is naïve about different cultural practices and values; resists challenges to one's own beliefs and views differing cultural perspectives as wrong	Evolving awareness and acceptance of uncertainty and multiple perspectives; ability to shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims	Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames
Intrapersonal (Cass, 1984; Chickering & Reisser, 1993; Cross, 1991; D'Augelli, 1994; Helms, 1995; Josselson, 1987, 1996; Kegan, 1994; Marcia, 1980; Parks, 2000; Phinney, 1990; Torres, 2003)	Lack of awareness of one's own values and intersection of social (racial, class, ethnicity, sexual orientation) identity; lack of understanding of other cultures; externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices; difference is viewed as a threat to identity	Evolving sense of identity as distinct from external others' perceptions; tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs; immersion in own culture; recognizes legitimacy of other cultures	Capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context; integrates aspects of self into one's identity
Interpersonal (M. Bennett, 1993; Chickering & Reisser, 1993; Gilligan, 1982; Kegan, 1994; Kohlberg, 1984; Noddings, 1984)	Dependent relations with similar others is a primary source of identity and social affirmation; perspectives of different others are viewed as wrong; awareness of how social systems affect group norms and intergroup differences is lacking; view social problems egocentrically, no recognition of society as an organized entity	Willingness to interact with diverse others and refrain from judgment; relies on independent relations in which multiple perspectives exist (but are not coordinated); self is often overshadowed by need for others' approval. Begins to explore how social systems affect group norms and intergroup relations	Capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences; understanding of ways individual and community practices affect social systems; willing to work for the rights of others

Note: This figure represents the three domains of human development according to

Robert Kegan (1994), refined by Patricia King and Marcia Baxter Magolda (2005).

Much like King and Baxter Magolda's work, a study using the ICM model was

conducted in 2015 when 82 student interviews were analyzed from six colleges and

universities (Perez et al., 2015). The researchers examined 110 intercultural experiences

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to ascertain the students' interpretations of their experiences and how this related to developmental capacities for ICM. However, this study expanded and refined King and Baxter Magolda's (2005) ICM model by adding developmental features within the model's initial, intermediate, and mature levels and identified transitional phases between the levels. Using a grounded theory approach, they analyzed the interviews and affirmed the overall developmental trajectory theorized by King and Baxter Magolda (2005). They also identified developmental shifts in two transitional phases between the levels as students continued on the path to ICM. These shifts between levels were helpful as I reviewed the developmental trajectory of my students toward ICM.

Rooted in the constructivist development tradition, the ICM was used again by Perez and Shim (2020). They sought to examine how college students made meaning of their intercultural experiences when the authors examined their development along the ICM continuum. Noting that the Perez et al. (2015) study did not use empirical data, they examined the trajectory of ICM of 23 college students throughout their college experiences by analyzing interviews via a constant comparative method. Perez and Shim (2020) found that most students increased their capacities for ICM. Those who made the most gains were students with at least one immersion experience that "put them in sustained contact with people across cultural differences" (Perez & Shim, 2020, p. 414). I found this study insightful, as it related directly to college students and their intercultural development via sustained contact with people from other cultures.

A study conducted by Custer and Tuominen (2017), specifically with community colleges, assessed introductory sociology students' intercultural competency development via a virtual exchange activity between community college students in the United States

and university students in Japan (Custer & Tuominen, 2017). Thirty-one students were invited to an online discussion forum where they would reply to questions posted by the professors regarding cultural differences between the two countries. Custer and Tuominen found that the one activity did enhance students' intercultural competency skills. The assessment tool used for this study was the Global Perspective Inventory (GPI) (Research Institute for the Studies of Education, 2017) which measured both the development and acquisition of intercultural outcomes within three dimensions: cognitive, intrapersonal, and interpersonal (Perez & Shim, 2020).

Grounded in holistic human development, the GPI encompasses two theoretical perspectives: cultural development and Intercultural Competence (Research Institute for Studies in Education, 2017). The cultural development theory for the GPI was based on the work of Kegan (1994) and King and Baxter Magolda (2005). The IC theory for the GPI was based on Chen and Starosta's work (1996). I found the results to be encouraging when considering attempting to affect the ICM development of community college students with solely one class activity. In my class, I hoped to make a genuine difference in students' lives with multiple activities that I developed around ICM development to assist my students to prepare to work in a global environment.

Pedagogical Frameworks and Their Implications for This Study

In Chapter 1, I introduced the idea that a framework of glocalization with a third culture space in the classroom could be a combination of internationalizing the curriculum and Culturally Responsive Pedagogy (CRP) to nurture ICM development with students attending community colleges. The framework of glocalization in education has

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been studied and Patel and Lynch (2013) stated the following in their article on glocalization as an alternative to internationalization:

Glocalization advocates a positive learning experience and encourages enhancing learners' *glocal* experience through a critical academic and cultural exchange of global and local socio-economic and political issues. Glocalization is underpinned by third culture building in which culturally different communities draw on their strength to form a respectful, engaging, and inspiring third culture space. (p. 223-224)

Overall, Patel and Lynch posited that glocalization is a practical alternative to internationalization because it responds critically to the ethnocentric and Western-centered approaches of internationalization and "promotes third culture building, thereby respecting the cultural contributions of diverse cultures" (Patel & Lynch, 2013, p. 224). The idea of cultural wealth is also introduced with glocalization, as Radjuni (2021) discussed in his article regarding glocalization in education when he stated, "Learners bring to the third culture space their diverse cultural worldviews, but it is through the respectful exchange of their cultural wealth that they will map their shared futures" (p. 418).

The ideas from CRP that could be maintained in glocalization as a pedagogical framework include avoiding deficit-teaching, by assuming students have a deficit in learning, and recognizing all students' backgrounds and identities while encouraging community engagement related to teaching and learning (Ladson-Billings, 1995). In addition, by combining the practices of CRP and internationalizing the curriculum via

glocalization, I ensured that the diverse perspectives of all of my students were recognized and respected.

Third culture space building is also considered helpful in creating a space where no one culture dominates (Lee, 2003). Within a glocalized educational setting, students have the opportunity to reflect upon the global perspectives in communication from their respective viewpoints as local and international students and how they all belong to a global community on an equitable plane without one population of students overshadowing the other (Patel & Lynch, 2013). This global perspective could safeguard against hegemonic tendencies of the educational setting at an American community college by creating a safe and equitable space for all cultures represented in the classroom, whether from within or outside the United States, regardless of immigration status. Through a glocal equity lens, curriculum-building retains students and increases their employability as they would be prepared to become globally competent citizens (Yang, 2001).

Efficacy of Relevant Classroom Strategies

The following are classroom strategies aligned with the theories described and related to the course objectives for Communication 100 at MCC, such as exploring the essentials of human communication, the impact of perception and self-concept in communication, conflict management, non-verbal communication, and demonstrating principles of delivering effective speeches. The classroom strategies reviewed have the potential to allow students to obtain skills in cultural intelligence that may prepare them for a global, or glocal, workforce.

Students' Personal Identities in a Third Culture Space

As part of the curriculum for my Communication 100 class, when the topic of self-concept was covered, I introduced students to an activity I called the *self-identity pie chart*, which I discovered while completing my M.A. in IC at the University of Denver. Students were encouraged to explore the self-identities that composed their *self* and created a pie chart representing their identities, as they gave larger slices to the *pieces* of the pie that held more importance for the student. Self-identity is the identity one expresses with their relationship with the world and how one defines themselves (University of Connecticut, 2023). The University of Michigan (2023) also listed this activity as an example of inclusive teaching. If students understand their identities and perspectives and the lens through which they see the world, they better understand and are open to others' perspectives. This understanding prepared them to enter and feel comfortable in a third culture space. The importance of this self-reflection on the self and intercultural situations was vital to intercultural competence development (Andenoro et al., 2012).

Student Interviews in a Third Culture Space

During the Fall 2023 semester, students in my class were paired up with a partner in the class who had a different cultural background than their own, and they interviewed each other. Interestingly, two studies used this activity in their curriculum in modified versions. The first study I reviewed was at San Diego State University (Bateman, 2002) where 35 college students studying Spanish at a second-year level were assigned to conduct an ethnographic interview with a native speaker of Spanish to promote openness toward cultural learning for the students. The ethnographic tactic of having the student

describe the interviewee's culture from the interviewee's perspective was used to promote cross-cultural understanding by seeking a deeper comprehension of the questions answered. The students also completed assessments before and after they conducted their interviews regarding attitudes about culture and if they intended to continue to study Spanish. The project positively affected students' attitudes about and respect for Spanish speakers even though the interviewing process did not impact their intentions to take further Spanish courses. Aspects of this study assisted me in deciding to implement an interviewing activity, as students in the study thought this assignment was worthwhile and their attitudes changed to being more interculturally open.

Another interviewing-related study involved a college-level international marketing course at Gonzaga University (Kurpis & Hunter, 2017). Marketing students were paired with English as a Second Language students who had reached the language program's higher language level. The students interviewed each other about consumer behavior differences to encourage all students to develop cultural intelligence. Using Earley and Ang's (2003) Cultural Intelligence (C.Q.) model, the researchers assessed students' cognitive, metacognitive, motivational, and behavioral components related to C.Q. They also measured the effectiveness of experiential activities for cultural intelligence. They did not assess the students with pre- and post-interviews, as they posited that achieving a measurable change in C.Q. would require more than one cross-cultural event. Instead, they conducted one post-activity survey to get a "snapshot of students' C.Q." (Kurpis & Hunter, 2017, p. 36). Students also wrote reflection papers for this assignment, which were reviewed as qualitative data. A total of 69 students participated, 35 American (local) students and 34 international students. Of particular

interest regarding their quantitative data results was both academic studies and experiential learning might be effective in increasing an individual's C.Q., and 94% of international and 80% of local students reported feeling either more confident or significantly more confident in their ability to interact with people from other cultures after conducting their interviews. From the qualitative data, three major findings emerged: an increase in confidence and motivation, an increase in specific knowledge of another culture, and a broadening of intercultural perspectives with an emergence of ethno-relative attitudes. Students self-reported increased intercultural confidence and motivation and an increase in factual knowledge about other cultures. The researchers also reported that the perceived benefits were equivalent for local and international students. These results encouraged me to incorporate two cross-cultural interviews into my class, as part of a series of activities.

Intercultural Films to Understand Intercultural Perspectives

Chen and Starosta's (2000) ISS was also used in a study by Sachin Jain (2013) to evaluate the effectiveness of experiential multicultural training for enhancing intercultural sensitivity through film. There were two small groups of participants aged 23 to 78. One was the treatment group of eight females and one male, and the control group consisted of seven females and two males. Adult participants in the treatment group were encouraged to take the ISS as an assessment before starting an intercultural training program. The training program consisted of a series of discussions, including an ice breaker and a discussion after watching seven movies, all representing different cultures, over eight weeks. Participants were encouraged to take notes as they watched the films reflecting on cross-cultural differences and their reactions to the cultures

depicted in the movie. When the group reconvened to discuss the film, the researcher facilitated a discussion and included an invited couple representing the culture reflected in the movie. Some movies chosen were *Smoke Signals* (Native American Culture), *Bend It Like Beckham* (Indian Culture), and *A Day without a Mexican* (Mexican Culture). Once all films were watched and discussions completed, the participants were asked to take the ISS as a post-assessment. The difference between the pre-assessments and the post-assessment results indicated a significant difference in the participants' overall intercultural sensitivity, mainly in the dimensions of interaction engagement and interaction enjoyment. The control group's pre- and post-assessments of the ISS indicated no significant difference in their scores on intercultural sensitivity and its dimensions.

This study was beneficial to review due to its use of the ISS as a pre- and post-assessment tool to measure intercultural sensitivity growth with participants of many ages to gauge the effect of an intervention. I decided to incorporate a similar activity in my class regarding watching a film and writing an essay discussing intercultural differences. I also decided to incorporate using a control group as a part of my study.

Student Storytelling to Build Intercultural Maturity

One curriculum-building technique suggested in the research I reviewed for cultural intelligence is storytelling, considered a powerful medium for engaging learners in community-building (Radjuni, 2021). This technique would be a natural fit for a communication class. Specifically, to be embedded into the curriculum with the speeches, students must prepare for their final projects. Andenoro et al. (2012) suggest incorporating storytelling into the curriculum can increase students' self-awareness and provide a pathway to cultural competence. What intrigued me most about their work was

the researchers' focus on *the self* (Andenoro et al., 2012, p. 104). Though the intercultural competence models I have reviewed focus on self-awareness, starting with one's perspective as the starting point to a journey of cultural intelligence is not well considered in the literature that I reviewed. I have always felt this to be an essential component of cultural competence, hence the pie chart activity I conducted with my students.

The authors suggested developing the self through storytelling as narrative, as it encouraged an individual's understanding of themselves. They explained that storytelling is grounded in the constructivist view that helps the storyteller to contextualize and culturally shape a manageable framework for understanding who they are. The storyteller's heightened self-awareness creates a foundation for more authentic and open dialogue with diverse populations (Andenoro et al., 2012).

The authors also mention the need for educators to hold a critical eye toward language, nonverbals, and rhetoric communicated via a narrative. These communication types are all critical components of communication taught as a part of my class. Though I ultimately did not incorporate a storytelling activity as a part of this research, I did include elements of the study and its focus on one's personal identities, and the importance of using a critical eye.

Summary of Theories, Frameworks, and Practices Guiding this Study

This chapter summarized the theories, pedagogical frameworks, and the efficacy of relevant classroom strategies related to this action research study. I used a critical lens and framework that glocalization provides to build a third culture learning space in my Communication 100 class at MCC, which comprised local and international students. My study's theoretical perspectives were grounded in constructivist theories of human

development, ICC, and intercultural maturity. The activities that I facilitated as a part of my curriculum, and this study, were all directly related to the course objectives for Communication 100 at MCC, such as exploring the essentials of human communication, the impact of perception and self-concept in communication, conflict management, and non-verbal communication. In chapter 3, I expound on the research methods I used for this study.

Chapter 3: Method

I conducted action research for my research study, as it is considered a systemic inquiry conducted by educators to gather information. This methodology allows teachers to study their classrooms to gain a better understanding of their students and classes and improve their teaching quality and effectiveness (Mertler, 2020). Action research also posits that iterative research cycles allow the researcher to improve the outcomes with each cycle. Action research was appropriate for my study as I worked to find more effective ways to teach and embed assignments and activities into the Mesa Community College (MCC) Communication 100 class curriculum to help students develop intercultural intelligence. The activities conducted during my study were directly connected to the Maricopa County Community College District's **(**MCCCD**)** course objectives for Communication 100.

Action research revolves around resolving a problem by introducing an innovation in a particular setting. In my study, my innovation involved finding new ways to increase intercultural intelligence development via class activities for students in my MCC Communication 100 class to prepare students for a global or glocal workforce. As is standard with action research, more iterations of this study will be needed. However, this first iteration took place during Fall 2023. I used both quantitative and qualitative data collection strategies as a part of this action research.

This chapter is organized into three sections, in the first, I provide information about the setting and participants. Next, I offer information on my innovation, including the activities and assignments I built into the curriculum. Then, I discuss the quantitative and qualitative procedures and measures I used and the timeline I implemented for my

study. The methods of this research address these research questions also outlined in Chapter 1:

RQ1.   In relation to the development of intercultural intelligence, to what degree does participating in a third culture classroom community in an introductory Communication class at a community college affect students' perceived development of their:

> a. ability to consider cultural context when weighing decisions?
>
> b. understanding and awareness of various cultures?
>
> c. confidence in personal identity?
>
> d. respect of different cultural perspectives?
>
> e. social concern for others?
>
> f. level of interaction with people who are culturally different from themselves?

RQ2.   To what extent does participating in a third culture classroom community affect students' perceptions of their ability to work successfully in a global workforce?

Research Setting

The setting for my action research study was at MCC in Mesa, Arizona, in an in-person Communication 100 class that I taught during the Fall 2023 semester. As discussed in Chapter 1, I teach one Introduction to Human Communication section as an adjunct faculty member at MCC every fall and spring semester. The student body at MCC is diverse, as it qualifies and identifies as a Hispanic Serving Institution, and it has the largest population of F-1 international students in the MCCCD. My classroom is

approximately 900 square feet and has modular classroom furniture allowing for various configurations depending on the interactional needs of the lesson and planned communication activities.

Study Participants

The participants in my research were the students in my class who chose to participate. If they did not choose to participate, nothing for the class changed for them, my teaching of them, nor the engagement opportunities afforded to them. My class was purposely designed to comprise approximately half F-1 international students and the other half students from the local population of Mesa. My class had a total enrollment of 17 students. International students were the only students able to register for my class until two to three weeks before the semester began, and they filled 11 spaces. Registration was then opened to all other students from the local Mesa population, who registered for the remaining six spaces. All participants in my class were given the option to participate in a pre- and post-assessment to measure any changes in their cultural intelligence development due to their participation in my class. Students were also given the option to opt out and do a different writing activity during the time that students who opted in took the assessment. Fifteen students chose to be a part of my action research study overall. Ten of the students were international students, and five were local students. These fifteen students participated in the qualitative portion of my study. Eleven of those 15 students also participated in the pre and post assessment portion of my study.

In addition to my class, I invited another Communication professor to administer the same pre- and post-assessment to 15 students in their two classes who chose to participate, to measure the students' cultural intelligence development. The participants

in this class were from any background, as all other Communication 100 classes are open for registration with no restrictions for different categories of students. This group of students was considered my control group, and consisted of two Communication 100 classes taught by the same instructor. The activities for these classes were not purposely planned for the development of cultural intelligence and were built to serve the same course competencies.

Course Innovation

In Chapter 1, I discussed potential opportunities for instructors to prepare students for a global workforce by deliberately infusing cross-cultural activities in their diverse classrooms to improve students' cultural intelligence. An example was creating "in-between spaces" (Bhabha, 1994, p. 2) to develop a third-cultural classroom emphasizing respect. In Chapter 2, I reviewed research and theoretical perspectives to facilitate the creation of these activities. My innovation combined these ideas into a curriculum built around a framework of educational glocalization to encourage me, the teacher, and the learners to discover local and global perspectives together via an equity lens to enrich shared praxis. This helped to safeguard what Freire (2000) described as a liberation of education when an educator intentionally avoids a banking or deposit method of educating students. Instead, shared learning between students and instructor encourages authentic thinking that can only be accomplished in communication. Freire stated, "Without dialogue there is no communication, and without communication, there can be no true education" (Freire, 2000, p. 93). In addition, it is the researcher's opinion that the students can learn as much from each other as they can from the instructor.

The innovation I facilitated wove intercultural activities into my class to address the existing course competencies for Communication 100 in a glocalization model. All activities were directly tied to the first three competencies for Introduction to Human Communication delineated for all MCCCD community colleges and to my research questions. Regarding the first three competencies, by the end of Communication 100, students are expected to demonstrate proficiency in:

I.   Identifying human communication principles, models, and elements.

II.   Describing the influence of verbal/non-verbal messages, individual and social perception, cultural/gender variables, and technology in the human communication process.

III.   Practicing interpersonal communication skills related to perception, self-concept, active listening, language choice, self-disclosure, and relationships.

The fourth and fifth core competencies that cover leadership and presenting skills were covered in the course, though they were not part of this research study.

Typically, only one unit, or segment of the course (Unit 3 on Cultural and Communication), covers intercultural communication (IC). Therefore, I wove it into the following ten of fourteen-course units from the textbook adopted by the MCC Communication Department *Essential Communication* (Adler et al., 2021).

- The Importance of Communication (Unit 1)
- The Self, Perception, and Communication (Unit 2)
- Culture and Communication (Unit 3)

- Language (Unit 4)

- Listening (Unit 5)

- Non-verbal Communication (Unit 6)

- Communicating in Interpersonal Relationships (Unit 7)

- Communicating with Friends and Family (Unit 8)

- Communicating to Land a Job (Unit 10)

- Communicating in the Workplace (Unit 11)

This course enhancement was meant to assist students to develop their cultural intelligence to better prepare them to enter local and global (glocal) workforces, as there are many multinational companies now in Mesa, Arizona, and the surrounding metropolitan Phoenix cities.

The participants in my class were given both a pre- and post-assessments to measure their perceived cultural intelligence development, and the students participated in intercultural activities tied to journal entries throughout the semester. I expounded on these strategies in the quantitative and qualitative sections of this chapter. In addition, as discussed in Chapter 1, I facilitated the *third-cultural classroom of respect* activity on the first day of class after administering the pre-assessment. This activity helped establish an equitable common ground for students to get to know one another and introduce them to our class's diverse cultures and languages. It was the first of many "in-between space" (Bhabha, 1994, p. 2) activities that students participated in throughout the semester to foster rich intercultural learning opportunities. These activities were all tied to the MCCCD course competencies and my research questions. Specifics determining the effects of students engaging in these activities are explained later in this chapter.

Intercultural Film Review – CCs I and II | RQs 1a and 1b

Students were instructed to watch one of two films: *Bend It Like Beckham* (Chadha, 2002) or *Crash* (Haggis, 2004). Both films have ample content comprising elements of human communication, verbal and non-verbal communication, and interpersonal communication. They were especially facilitative in exemplifying cultural inequity, intercultural sensitivity, and communication. After watching one of the films, the students wrote a one-page reflection journal entry to critically think abou what they know and learned about equity in communication, including IC. For example, they were prompted to reflect on whether what they learned helped them consider cultural contexts when weighing decisions about communicating with others who differ from themselves, and also on what they learned from the film to understand communication between cultures better. This activity differs from what is typically assigned in a Communication 100 course. Though students may be asked to review a film to cover communication principles as an assignment in a Communication 100 class, they would not necessarily be asked to address issues related to understanding and respecting IC comprehensively. This activity also assisted me, the researcher, in understanding my students' perspectives to better understand their voices.

Self-Identity Pie Chart Activity – CC III | RQs 1c and 1d

I conducted a self-identity pie chart activity with the class, followed by a one-page reflection essay that each student wrote. First, I shared my self-identity pie chart (Figure 4) with the students. This pie chart revealed self-identities divided up, displaying larger slices given to the elements representing more important identities. For example, I had larger slices for being a mother and an educator, and my slice depicting being an

animal lover was smaller. I also explained that we all perceive the world through our own self-identities and perspectives unique to us and our backgrounds, that affect our daily thoughts and communication.

Figure 4

Self-Identity Pie Chart Model
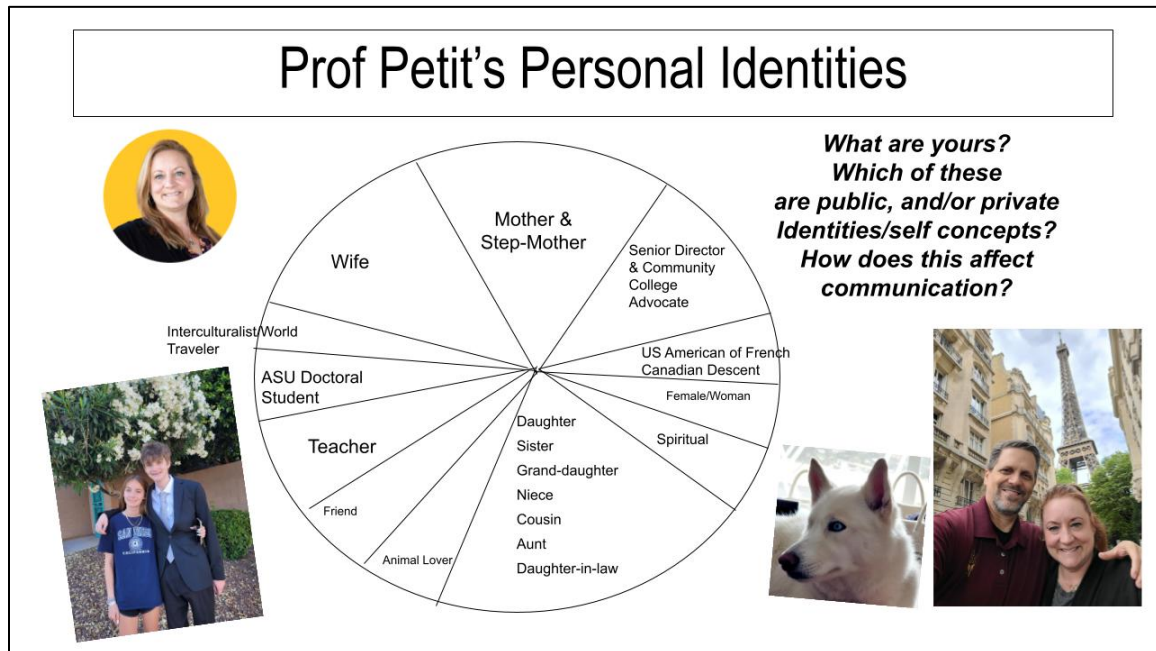
The class then completed their own self-identity pie charts and were asked to present their pie charts to the rest of the class to explain their self-identities if they were comfortable doing so. Finally, after hearing their classmates' presentations, I asked the class if they would change or adjust anything about their self-identity pie charts and why.

As a follow-up to this activity, each student completed a one-page journal entry in which they were encouraged to reflect on their confidence levels in their identities, their respect level for their classmates after learning of their classmates' identities, and the idea of self-concept. Typically, in a Communication 100 class, students learn about self-identities and self-concept but are not asked to consider how their respect level for a

classmate changes after learning of others' self-identities. This activity encouraged students to develop an equity lens and assisted me, the researcher, to learn how my students view themselves in relation to the world.

Student Intercultural Interviews – CCs I, II, and III | RQs 1e and 1f

Each student interviewed a classmate who was culturally different from themselves to learn more about each other and how their communication styles may have differed. As a follow-up to this activity, each student completed a one-page journal entry to reflect on whether they were concerned about the way they were communicating when interviewing and being interviewed and if their feelings reflected the cultural differences between themselves and their partner. They also reflected on if they found it enjoyable to communicate with someone different from themselves and if it would increase the possibility of them seeking more conversations with people different from themselves. Additionally, they reflected on communication principles and identified any influence of verbal and non-verbal messages and individual and social perceptions, as outlined in the course competencies. Though students in many Communication 100 classes interview a classmate to learn more about them, it is atypical for them to be intentionally paired with a student who was culturally different from themselves or to reflect on this. This activity helped students to learn from each other and for me to learn from them to deepen our shared understanding of communication. It also assisted the students in gaining course competencies that refer to I, II, and III.

Professional Mock Role Play Interviews – CCs I, II | RQ2

In Communication 100, we are encouraged to teach about communicating in the workforce. In my class, to prepare students to work in a global workforce, this unit was

explored only after covering the units on the self, perception and communication, culture and communication, and communicating in interpersonal relationships, as these units cover all course competencies identified in I, II, and III. They were introduced to the idea of a global workforce in our local context. Wherever possible, the students were paired up with the same partner with whom they interviewed from a different cultural background from themselves for the first intercultural interview, though in some cases this was not possible due to student absences on that particular day. The students were instructed to conduct mock professional interviews with each other after researching questions to ask in an interview. In most Communication 100 classes, students may be asked to participate in an interviewing activity. Still, they would not necessarily intentionally be paired up with a classmate who is culturally different from themselves nor prompted to pay attention to any communication differences that may have been present due to different personal identities and cultural backgrounds. After acting as an interviewer and an interviewee, students were asked to write a one-page reflective journal entry. They were prompted to discuss how their choices of questions and non-verbal actions may have been affected by whom they were interviewing or vice versa. They also discussed how this interview activity might prepare them to work in a global workforce.

<center>**Data Collection**</center>

Quantitative Data Collection

As a part of my overall data collection, my students took a pre- and a post-assessment survey. Specifically, I used an adapted version of the Global Perspectives Inventory (GPI) (Research Institute for the Studies of Education, 2017) to assess my students' perceptions of the development of their intercultural intelligence and their

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ability to work successfully in a global workforce, as a result of participating in my

Communication 100 class. The GPI was also given to the two control Communication

100 sections at MCC, both taught by a different instructor who did not intentionally

infuse intercultural intelligence throughout their curriculum.

As described in Chapter 2, the GPI (Research Institute for the Studies of

Education, 2017) is based on a combination of cultural development theory established

by Kegan (1994) and by King and Baxter Magolda (2005) and IC theory based on Chen

and Starosta's (1996) work. For this study, I refer to the combination of these theories as

cultural intelligence. The GPI is a survey tool that measures both the development and

acquisition of intercultural outcomes within three developmental domains:

cognitive (thinking), *intrapersonal* (feeling), and *interpersonal* (relating) (Perez & Shim,

2020). Overall, it measured an individual's global perspective.

I used the validated GPI items to address the three domains in the six parts of

RQ1a-f – all related to elements of cultural intelligence. In addition, I added an item to

the GPI to address RQ2 – related to global workforce capacity to create a modified

version of the GPI. I administered the GPI as a pre-assessment survey on the first day of

class on September 8, 2023 to the students who consented to be a part of my research.

Additionally, the consenting control groups of students took the pre-assessment survey on

their first day of their classes on August 21, 2023. The pre-assessment also collected

biographical information from the students, such as gender, school year level, age,

immigration status, and ethnicity. My students and the control groups of students

completed the GPI as a post-assessment in November 2023. I compared matched data

from the pre- and post-administrations with the students' Maricopa Student Identification

Number of the GPI assessments and assessed changes among my Communication 100 students and gauged differences between them and the students from the control group classes. I also disaggregated the data from my experimental class by local and international student groups. I accessed the results of the GPI only after the grades for all of my students were posted at the end of the semester, as this was required by the IRB at MCC. The following explains the domains and the scales of the GPI.

Each of the three GPI domains (cognitive, intrapersonal, interpersonal) contain two scales: one reflects cultural development theory, and one reflects ICC theory. This study's combination of these two theories equates to cultural intelligence. The resulting six GPI scales (*knowing, knowledge*, *identity*, *affect*, *social interaction*, and *social responsibility*) correlate with the six parts of RQ1. These six scales represent the three domains of cultural intelligence: cognitive, intrapersonal, and interpersonal. When discussing quantitative and qualitative data collection and analysis, I will call both the GPI scales and the *a priori codes* from my qualitative data collection as variables.

The adapted GPI consisted of 69 Likert-scale items, which asked respondents to indicate their dispositions on a five-point scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Seven core items were reverse coded from 1 (*strongly agree*) to 5 (*strongly disagree*) before calculating the GPI variables. Those items were recoded so a high mean score signified more positive levels related to the corresponding dimension (Research Institute for the Studies of Education, 2017). An example of the prompts included in the GPI is provided in Appendix A.

The cognitive domain assessed by the GPI centered on one's knowledge and understanding of the complexity of intercultural perspectives. The GPI measured this

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perspective with the knowing scale (RQ1a) and the knowledge scale (RQ1b). The

knowing scale (RQ1a) reflected cultural development theory and assessed the importance

of cultural context in judging what is important to know and value when weighing

decisions. Examples of knowing scale items[1] included, "When I notice cultural

differences, my culture tends to have a better approach" and "Some cultures have culture,

and others do not." The knowledge scale (RQ1b) reflects IC theory and assessed one's

understanding and awareness of various cultures and their impact on society. Regarding

the knowledge scale, participants responded to such statements as "I understand how

various cultures in this world interact socially" and "I can discuss cultural differences

from an informed perspective." These two variables related to the following MCCCD

course competencies for Communication 100: (I) identifying human communication

principles, models, and elements, and (II) describing the influence of verbal/non-verbal

messages, individual and social perception, cultural variables, and technology in the

human communication process.

The intrapersonal domain of the GPI focused on becoming more self-aware of

strengths, values, and personal characteristics. Developing confidence in one's self-

identity is vital to unlocking one's intercultural capability. This capability assists one in

better incorporating different and conflicting ideas of one's place in a multicultural world

(Research Institute for the Studies of Education, 2017). The GPI measured the

intrapersonal domain with the identity scale (RQ1c) and the affect scale (RQ1d). The

identity scale (RQ1c) assessed being aware of and accepting one's self-identity and a

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[1] All knowing scale items in this section are from the GPI (Research Institute for the Studies of Education, 2017, p. 8)

sense of purpose. To assess self-identity, participants responded to statements such as "I can explain my values to people who are different from me" and "I know who I am as a person." The affect scale reflected IC theory and assessed respecting and accepting cultural differences and being emotionally aware. To assess affect (RQ1d), participants responded to statements such as "I do not feel threatened emotionally when presented with multiple perspectives" and "I enjoy when my friends from other cultures teach me about our cultural differences." These two variables related to the MCCCD course competency for Communication 100: (III) practicing interpersonal communication skills related to perception, self-concept, active listening, language choice, self-disclosure, and relationships.

The interpersonal domain of the GPI focused on one's comfort level and willingness to interact with and accept others from different cultural backgrounds. The GPI measures this with the social responsibility scale (RQ1e) and the social interaction scale (RQ1f). The social responsibility scale reflected cultural development theory and assessed being interdependent and having social concern for others. For example, participants are asked to respond to statements such as "I work for the rights of others" and "I consciously behave in terms of making a difference." The interaction scale (RQ1f) reflected IC theory and assessed engaging with others who differ from oneself and acting in a culturally sensitive manner. For example, participants were asked to respond to statements such as "Most of my friends are from my own ethnic background" and "I frequently interact with people from a different country." These two variables related to the following MCCCD course competencies for Communication 100:

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I. Identifying human communication principles, models, and elements.

II. Describing the influence of verbal/non-verbal messages, individual and social perception, cultural/gender variables, and technology in the human communication process.

III. Practicing interpersonal communication skills related to perception, self-concept, active listening, language choice, self-disclosure, and relationships.

These six variables aligned with the six parts of RQ1a to RQ1f: knowing, knowledge, identity, affect, social interaction, and social responsibility.

To address RQ2, the Global Perspectives Inventory staff at Iowa State University and I modified the GPI to incorporate the following prompt regarding intercultural skill development in relation to preparing to work in a global workforce: *I feel prepared to work in a diverse and global workforce*.

Qualitative Data Collection

The qualitative data collection for my research was tied to the four activities described in my Innovation. Qualitative results provided context for the quantitative data collected via the GPI, and the a *priori codes* used to analyze the artifacts were based on the six GPI variables. The first three activities addressed the three domains and six variables outlined in the GPI, as well as the seventh variable regarding global workforce development. The fourth activity addressed all seven variables. These variables were the following: students' abilities to consider cultural context when weighing decisions (RQ1a); understanding and awareness of various cultures (RQ1b); confidence in personal

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identity (RQ1c); respect of different cultural perspectives (RQ1d); social concern for others (RQ1e); level of interaction with people who were culturally different from themselves and acting with cultural sensitivity (RQ1f); and their feelings regarding their ability to work successfully in a global workforce (RQ2).

After completing each activity, each student created a reflective journal entry that served as artifacts from which valuable data were mined, such as reflecting on the students' intercultural intelligence development via the seven variables. I referred to the *a priori* codes in the qualitative data collection and analysis as variables, as I did for the constructs (variables) of the GPI. I expound upon the process of analysis in the Data Analysis section.

Intercultural Film Review – CCs I, II | RQs 1a, 1b and RQ2

For the intercultural film review activity and reflection journal entry, I assessed students' complexity of thinking with the knowing and knowledge variables to address the cognitive domain. RQ1a addressed students' abilities to consider cultural context when weighing decisions, and RQ1b addressed students' understanding and awareness of various cultures. The first prompt for the student's reflection addressed the knowing construct (RQ1a):

- How did intercultural differences affect the characters' decisions that they made in the film, and how did communication play a part in those decisions?

The second and third prompts addressed the knowledge construct (RQ1b):

- What intercultural differences did you learn about that you were unaware of before watching the film?

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- Did you agree with those decisions? Why or why not?

To address RQ2, students responded to the following prompt:

- How do you think that watching and reflecting on *Crash* or *Bend It Like Beckham* could help prepare you to work in a global workforce?

Self-Identity Pie Chart Activity – CC III | RQs 1c, 1d and RQ2

For the self-identity pie chart activity, I assessed students' reflection journal entries to determine their self-identity in a multicultural context; this activity aligned with the identity and affects variables of the intrapersonal domain. Sequentially, this activity took place first during the semester. RQ1c addressed students' confidence in their identities and self-acceptance, and RQ1d addressed their intrapersonal confidence via their respect for different cultural perspectives. To facilitate this discussion, the first three prompts addressed the identity construct (RQ1c):

- What, if anything, did you learn about yourself and your personal identities that you did not know before the class activity?

- In what ways, if at all, did you adjust your personal identities after hearing what some of your classmates shared regarding their own personal identities?

- How has your confidence level about knowing and understanding your own personal identities changed after completing this activity?

The second set of prompts addressed the affect construct (RQ1d):

- What did you learn about your classmates' personal identities that were the same and different from your own personal identities?

- Do you think you have gained more respect for your classmates'
  differences after completing this activity? If so, why? If not, why
  not?

To address RQ2, students responded to the following prompt:

- In what way, if at all, do you think that understanding your
  personal identities, and others' personal identities, could help
  prepare you to work in a global workforce?"

Student Intercultural Interviews – CCs I, II, and III | RQs 1e, 1f and RQ2

To address the interpersonal domain, I assessed students' reflection journal entries
to determine their willingness and comfort in working with people different from
themselves. This activity aligned with the GPI's social responsibility and interpersonal
interactions variables. RQ1e addressed students' social concern for others, and RQ1f
addressed students' level of interaction with people who are ethnically or culturally
different from themselves. These four prompts addressed the social responsibility for
others construct (RQ1e):

- Did you change your verbal or non-verbal communication when
  talking with your classmate to accommodate cultural differences?

- If you changed any of your communication, why did you change
  your verbal and/or non-verbal communication?

- In what ways did you change your verbal and/or non-verbal
  communication?

- Did you express yourself in a culturally appropriate way? How?

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The next set of prompts addressed interactions with people who were culturally different from one's self (RQ1f):

- What verbal cues did you notice when talking with your classmate that were new to you or different from what you are accustomed to (e.g., new or different words, words pronounced differently)? What were they, and did you adjust your verbal language in any way? If so, how and why?

- What non-verbal cues did you notice when talking with your classmate that were new to you or different from what you are accustomed to (Kinesics, Haptics, Paralanguage, Chronemics, Proxemics)? What were they, and did you adjust your non-verbal language in any way? If so, how and why?

- What cultural differences did you learn about in your conversation? Discuss any commonalities that surprised you? If so, what were they? How did you feel communicating with someone from a different cultural background from yourself? What positive, or negative aspects did you experience while communicating with him/her?

To address RQ2, students responded to the following prompt:

- In what way, if at all, do you think talking with someone from a different culture could help prepare you to work in a global workforce?

Professional Mock Role Play Interviews – CCs I, II, and III | RQs 1a-1f and RQ2

Following the professional mock role play interviews activity, students provided a one-page reflection essay responding to these prompts to address all RQs:

- (RQ1a) When in the role of the interviewer, did you make decisions regarding the questions you were asking the interviewee due to his/her cultural differences from your own? If so, how? If not, why not?

- (RQ1b) When in the role of the interviewee, did you pay close attention to the questions you were answering for the interviewer due to his/her cultural differences from your own? If so, how? If not, why not?

- (RQ1c & RQ1d) When playing both roles, how did you take your own personal identities and those of your partner into consideration to be as respectful as possible? How?

- (RQ1e) If you could play both roles again, would you change anything regarding how you asked or responded to questions to ensure that you were being as respectful as possible of your partner's perspective? Why or why not, and how?

- (RQ1f) What verbal and non-verbal cues did you notice when talking with your classmate that were new to you or different from what you are accustomed? Did you notice different cues from your first interview with your classmate? If so, what were they? Did the context of workforce development of this assignment affect this realization, and if so, why and how?

- (RQ2) Do you think this activity helped prepare you to work in a global workforce? Why or why not? How do you think this activity helped prepare you to work in a global workforce?

Validity, Reliability, and Strengths

I designed data collection based on Mixed Methods Action Research (MMAR). MMAR combines quantitative and qualitative data collection strategies (Mertler, 2020). To assist with interpretation, I triangulated the data (Creswell & Guetterman, 2019) to corroborate findings across the GPI results, students' journal entries, and my interpretation of the data. Additionally, each student used their identification number with MCCCD when they completed the pre- and post-GPI. This identification number allowed pre-to-post-dependent comparisons per student. To strengthen the validity of the findings, the same variables were applied across the quantitative and qualitative portions of the study. The reliability of the GPI is supported by its use in several peer-reviewed studies of various settings, such as the study by Custer and Touminen (2017), discussed in Chapter 2. Finally, the face and construct validity of the GPI was established by Braskamp et al. (2014), who analyzed data from approximately 120,000 respondents to develop a version of the GPI, which was then reduced to its current and final version through exploratory factor analysis using data from 19,528 undergraduate students.

Data Analysis

Quantitative Data Analysis

The first step in analyzing the quantitative data from the GPI was to calculate mean per-item scores for each scale for both the pre- and post-assessments for my class and the control group classes. Data were then filtered to include only data from students who completed both a pre- and post-GPI assessment. To determine the baseline equivalence of my class and the control group classes, I compared pre-GPI scale means between the two classes. I compared all seven variables of the GPI (knowing, knowledge,

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identity, affect, social responsibility, and social interactions, and the added workforce development), which corresponds to RQ1a-f and RQ2. Next, I applied a series of non-parametric Mann-Whitney tests to the pre- and post-scale means to determine if significant gains were made from the beginning of the study to the end. Results from the tests were reported separately for the experimental and control classes. To determine if there were significant differences between the experimental and control groups in their growth over the semester, I calculated growth scores for each student by subtracting their pre-assessment scale mean scores from their post-assessment scale mean scores. I then applied a series of Mann-Whitney tests to determine statistical significance between the two classes and to compare growth across the seven variables.

Qualitative Data Analysis

To address RQ1a-f and RQ2, I analyzed student reflections from the four activities that I facilitated in class: the self-identity pie chart activity, intercultural interviews, film reviews, and mock professional interviews. All seven variables were my *a priori* codes originating from the GPI. As my research questions were designed around these *a priori* codes, they appeared in the data I collected and they served as my "start list" of variables (Saldaña, 2021). They were then entered into an Excel spreadsheet, with specific colors associated with each construct. I analyzed the qualitative data first as I had access to it during the semester. Once I analyzed the quantitative data, they were treated in a convergent manner and compared to the qualitative data in order to verify similar results as part of my mixed-methods design (Mertler, 2020). The qualitative data also provided context for the quantitative data collected via the GPI. This will be discussed further in Chapter 5.

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Within the reflections, the first time reading them, I searched for evidence of their growth and understanding with each construct via deductive coding. As I found evidence of the variables in their reflections, I highlighted each piece of evidence in the artifacts with its own color. These colors then corresponded with a color given to each construct that was placed into a column in my coding spreadsheet. Then, I created rows for each student, with one line per assignment. Lastly, I entered the highlighted evidence into the appropriate column, row and assignment per student. Each construct was assigned a distinct color to easily organize the evidence by construct. I then ran each essay through the software AILYZE (AILYZE, 2023), an artificial intelligence (AI) online qualitative data tool. AILYZE examined for themes aligned with my designated variables and helped me to ensure that I did not miss any statements that could be considered part of the variables. In Appendix F, you will see examples of this, whereby I included AILYZE summaries marked with "Ai", and the quotes that I found marked with an "R" denoting researcher-coded. I then re-read the reflections to be sure that all evidence was captured per construct. This was done to interpret students' intercultural intelligence development and perceptions of global work force readiness while ensuring their voices were captured through an equity lens.

Timeline for Implementation

During the summer of 2023, I gained approval from the Arizona State University and MCC Institutional Review Boards (IRB) and approval from MCC's Communications chair (Figure 5). Once all was approved, I built out all my assignments for my Fall 2023 class in Canvas (Appendix B). In August, students registered for my Communication 100 class, and students registered for the Communication 100 control classes. My in-person

class began on September 8, 2023, and ended on December 15, 2023. The control classes

began on August 19, 2023, and ended on December 15, 2023.

Figure 5

Timeline and Procedure, May 2023 to January 2024

Timeframe	Actions Items
May 2023	Prepare IRB materials (Appendix C). Complete IRB at ASU and MCC. Contact the MCC chair of Communication once IRBs are approved.
June 2023	Prepare the GPI that will be distributed to students as pre- and post-assessments. Ask the Communications chair to also give the GPI to one of her COM 100 classes.
July 2023	Prepare all activities for the class. Connect with chair re: GPI. Enter all assignments into Canvas. Go over the distribution of the GPI with the COM chair.
August 2023	Finalize all preparations for the start of the Fall 2023 semester. Publish the Canvas course. Follow communication department procedures for class prep.
September 2023	Make copies of the consent form (Appendix D), and prepare an explanation for students about the study. Make copies of the self-identity pie chart. Prepare instructions for students on how to take the pre-assessment GPI online, or another activity if students choose not to participate. Class begins, have students who want to participate in the study sign the consent forms. Students take the pre-assessment GPI. Conduct a lesson on the self-identity pie chart; students turn in essays on 9/29/23.
October 2023	Students watch an intercultural film and turn in their journals by 10/13/23. Students participate in cultural interviews with each other and turn in their journals by 10/27/23. Review pie chart essays and code. Review intercultural film reviews and code.
November 2023	Students participate in mock professional intercultural interviews, journal due 11/3/23. Conduct post-assessments 11/3/23. Review cultural interviews and code. Review mock intercultural professional interviews and code. Analyze pre and post-assessment results.
December 2023/ February 2024	Analyze quantitative and qualitative data and triangulate, write chapters 4 and 5.

Summary of Method

Chapter 3 detailed the innovation, data collection, analysis, and timeline for implementing this research study. It summarized the method used to implement, assess and facilitate my innovation for the action research I conducted during the Fall 2023 semester at MCC. My Communication 100 third culture classroom space acted as the loom on which I wove the threads of equitable, glocalized learning and Intercultural Competency into my curriculum to produce a tapestry of intercultural competency skills that students needed to enter the glocal workforce.

Chapter 4: Data Analysis and Results

The results from my action research are presented in two major sections. The first section introduces the quantitative data results from the pre- and post-GPI assessments. Results from the quantitative data were disaggregated by local and international student type. The second major section includes results from the qualitative data, including excerpts from students' reflection essays and how they related to each variable. The first three activities addressed one domain and two variables per activity; the fourth addressed all seven variables. These data were disaggregated by student type (i.e., local students and international students), and the analyses based on this distinction are included in each major section as sub-sections. Ultimately, the data from the GPI were used to augment the qualitative data. For the qualitative portion of my study, there were 15 students total, 10 international students and 5 local students. Out of those 15, 11 students completed the GPI, 7 international students, and 4 local students.

Presentation of the results in this chapter are aligned to the following research questions, which were first presented in Chapter 1:

RQ1. In relation to the development of intercultural intelligence, to what degree does participating in a third culture classroom community in an introductory Communication class at a community college affect students' perceived development of their:

      a. ability to consider cultural context when weighing decisions (knowing)

      b. understanding and awareness of various cultures (knowledge)

      c. confidence in personal identity (identity)

      d. respect of different cultural perspectives (affect)

> e. social concern for others (social responsibility)

> f. level of interaction with people who are culturally different from
> themselves (social interaction)

RQ2. To what extent does participating in a third culture classroom community affect students' perceptions of their ability to work successfully in a global workforce?

Results from Quantitative Data

Pre-GPI Comparison

To determine a baseline equivalence of the two classes, I compared pre-test per item means for the seven variables by applying a series of non-parametric Mann-Whitney tests. This test was chosen as an analysis tool due to the non-homogenous nature of Likert data and the small sample sizes. For the experimental class, out of the 15 total students in the study, there were seven international students and four local students who completed both the pre and post GPI; for the control class, there were 13 local students and no international students. None of the results indicated statistically significant differences between the experimental and the control classes on all seven variables: a) ability to consider cultural context when weighing decisions (knowing); b) understanding and awareness of various cultures (knowledge); c) confidence in personal identity (identity); d) respect of different cultural perspectives (affect); e) social concern for others (social responsibility); f) comfort in interacting with people who are culturally different from themselves (social interaction); and Q2) the added variable of readiness to work in a global workforce. The absence of statistically significant differences between the groups suggests that the variations were not a barrier to comparing the samples. At this stage, the

lack of significant statistical difference between the samples is a positive outcome as it supports the assumption that the samples were comparable for this research study.

Pre- to Post-Comparison

I applied a series of Wilcoxon tests to the pre- and post-scale means to determine if significant gains were made from the beginning of the study to the end. Results from the tests are reported separately for the experimental and control classes. The analysis of the variables for understanding the ability to consider cultural context when weighing decisions (knowing), understanding and awareness of various cultures (knowledge), confidence in personal identity (identity), respect of different cultural perspectives (affect), and comfort in interacting with people who are culturally different from themselves (social interaction) indicated statistically significant change ($p < .05$) in both classes (see Table 1). Due to the fact that the course objectives were aligned with the variables that the GPI measured, and considering that the course objectives are the same for all Communication 100 classes, positive movement on all variables in both classes is not surprising. For the variable of social concern for others (social responsibility), the analysis did not reveal significant change for the control class; however, the experimental class demonstrated significant growth in this area ($p = .029$). For the last variable, feeling prepared to enter a global workforce, neither class demonstrated significant change.

Table 1

Pre- and Post-GPI Results for Experimental and Control Classes

GPI	Pre		Post			
Variables	Mean	SD	Mean	SD	Growth	*p*
Knowing						
Experimental	2.52	0.61	3.50	0.55	.98	.005
Control	2.81	0.63	3.25	0.39	.43	.008
Knowledge						
Experimental	3.02	0.77	4.03	0.47	1.015	.012
Control	3.10	0.44	3.53	0.41	.427	.037
Identity						
Experimental	2.87	0.71	3.68	0.60	.808	.006
Control	3.20	0.58	3.67	0.60	.473	.045
Affect						
Experimental	2.79	0.96	4.36	0.49	1.57	.003
Control	2.69	0.76	3.89	0.50	1.20	.001
Social Responsibility						
Experimental	2.88	0.63	3.61	0.62	.736	.029
Control	2.98	0.23	3.26	0.41	.277	.112
Social Interaction						
Experimental	2.88	0.65	3.90	0.70	1.012	.015
Control	2.80	0.63	3.38	0.39	.577	.006
Workforce Dev.						
Experimental	3.90	0.94	4.27	0.46	.364	.271
Control	3.92	0.76	4.08	0.99	.160	.527

The magnitude of these changes suggests that for the students in the experimental class, participating in a third culture classroom that was created to improve the students' cultural intelligence skills had a direct impact. At the same time, for the control class, it is

acknowledged that there was also significant growth across five of the research constructs, albeit not as much growth as experienced by the experimental class.

While there was not statistically significant growth among all variables, the relative growth from pre to post across all variables was greater among experimental students than control students, representing educational significance. In other words, compared to the control students, the experimental students' scores indicated that they perceived themselves to have grown more on all variables than the control students for a) ability to consider cultural context when weighing decisions (knowing); b) understanding and awareness of various cultures (knowledge); c) confidence in personal identity (identity); d) respect of different cultural perspectives (affect); e) social concern for others (social responsibility); f) comfort in interacting with people who are culturally different from themselves (social interaction); and Q2) a changed mindset about feeling more ready to work in a global workforce. This finding further supports the premise that the intercultural activities conducted in the third culture classroom helped students to feel that they had grown more in all seven variables than the students in the control classes, even though both classes of Communication 100 are based on the same course objectives.

Growth Score Comparison

Finally, to determine if there were significant differences between the experimental and control groups in their growth over the semester, I calculated growth scores for each student by subtracting their pre-assessment scale mean scores from their post-assessment scale mean scores. To compare growth scores (net change from pre to post) between the two groups of students across the seven research variables, I again

applied non-parametric Mann-Whitney tests. Results indicated no significant difference in growth scores between the experimental and control classes ($p > .05$). Given the sample size limitations and the similarity of the course objectives, this outcome is not surprising.

Local and International Student Growth Score Comparison

Pre-GPI Comparison

Following the same process used when comparing the experimental and control groups, I analyzed the pre-test means for the local and international students in the experimental class using Mann-Whitney tests to determine if the two groups were significantly different. The analysis found no significant differences at the $p < .05$ level for any of the seven research constructs, suggesting equivalence between the two groups.

Pre- to Post-Comparison

I analyzed the experimental class disaggregated by student type (local and international students) to examine comparative growth from pre- to post-GPI administrations along each of the research variables of a) ability to consider cultural context when weighing decisions (knowing); b) understanding and awareness of various cultures (knowledge); c) confidence in personal identity (identity); d) respect of different cultural perspectives (affect); e) social concern for others (social responsibility); f) comfort in interacting with people who are culturally different from themselves (social interaction), and Q2) a changed mindset about engaging in a global workforce. A series of Wilcoxon tests were applied to determine if significant growth was made from pre- to post-GPI administrations for the local and international students (Table 2). Overall, the international students made significant gains across five of the variables ($p < .05$): ability

to consider cultural context when weighing decisions (knowing), understanding and awareness of various cultures (knowledge), confidence in personal identity (identity), respect of different cultural perspectives (affect), and comfort in interacting with people who are culturally different from themselves (social interaction). The local students did not make significant gains on any of the variables, however, both groups made positive gains across all six of the intercultural intelligence variables, and the international students made positive gains on all seven of the variables, including workforce development readiness, from pre- to post-assessment. The local students' perceptions of their growth regarding intercultural intelligence grew more on four variables: ability to consider cultural context when weighing decisions (knowing), respect of different cultural perspectives (affect), social concern for others (social responsibility), and comfort in interacting with people who are culturally different from themselves (social interaction), with the largest change in affect, at 2.37. The workforce development readiness variable also reflected positive gains for international students.

The identity data, particularly, was noteworthy when comparing it to the local student data. The international students experienced a bigger positive change than local students with the variable of confidence in personal identity (identity), where the local students gained from 2.90 to 3.25 on the pre to post-test for this variable, and the international students grew from 2.86, nearly the identical starting point as the domestic students, to 3.93. One interesting outcome of the analysis is for the variables of social concern for others (social responsibility) and a changed mindset about feeling ready to work in a global workforce; neither group's growth was significant. For the remaining five variables of ability to consider cultural context when weighing decisions,

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understanding and awareness of various cultures (knowledge), confidence in personal identity (identity), respect of different cultural perspectives (affect), and comfort in interacting with people who are culturally different from themselves (social interaction), the local students' growth in the experimental class was also not statistically significant, while the international students' growth on these same five variables was significant ($p < .05$). Considering the small sample size of the two groups, the statistical claims that can be drawn from the data are limited. However, there were notable differences in the attitudes of the local and international students on these variables.

Table 2

Pre- and Post-GPI Results for Local (n=4) and International Students (n=7)

GPI Variables	Pre Mean	SD	Post Mean	SD	Growth	p
Knowing						
Local	2.29	.75	3.71	.74	1.43	.068
International	2.66	.53	3.38	.43	.73	.028
Knowledge						
Local	2.81	.93	3.80	.63	.99	.109
International	3.14	.71	4.17	.33	1.03	.043
Identity						
Local	2.90	.70	3.25	.62	.35	.066
International	2.86	.78	3.93	.48	1.07	.034
Affect						
Local	2.28	1.48	4.65	.30	2.37	.068
International	3.09	.43	4.20	.53	1.11	.018
Social Responsibility						
Local	2.78	.71	3.80	.59	1.02	.144
International	2.94	.64	3.51	.66	.057	.149
Social Interaction						
Local	2.44	.80	3.79	1.01	1.35	.144
International	3.14	.43	3.96	.55	.082	.042
Workforce Development						
Local	4.50	1.00	4.5	.58	0.00	1.00
International	3.57	.79	4.14	.38	.057	.157

I believe these GPI results provide evidence of how a third culture classroom, purposely designed to encourage growth in intercultural intelligence with curriculum infused with intercultural activities, can positively affect the perceptions of all students, local and international, to feel that they have improved their intercultural intelligence

skills, thereby feeling better prepared to enter a global workforce. Reflections on the comparison of the qualitative and quantitative data for the international and local students will be discussed further in Chapter 5.

Results from Qualitative Data

Fifty-one reflection essays from fifteen local and international students from the innovation of four class activities were reviewed for evidence of cultural intelligence via the seven variables as related to being a part of a third culture classroom: a) ability to consider cultural context when weighing decisions (knowing); b) understanding and awareness of various cultures (knowledge); c) self-acceptance and confidence in personal identity (identity); d) respect for different cultural perspectives (affect); e) social concern for others (social responsibility); f) level of interaction with people who are different from themselves (social interaction); and Q2) perceptions of abilities to work in a global workforce. When evident in the reflection essays from my first read-through, the variables were highlighted in a specific color corresponding to each of the seven variables. Once I found evidence of the variables, I processed each essay through an online artificial intelligence (AI) tool called AILYZE and had the tool search for additional evidence of each variable. I then read through the tool's analysis of the *a priori* codes. Across the fifty-one reflections, the AI tool found no additional evidence of the *a priori* codes I had not already found. I found this tool helpful to ensure I did not miss any variables. Then, I re-read each reflection essay one more time and copied the evidence of the variables into a spreadsheet by column and row, as the rows delineated the four assignments and the students. Examples are provided of the coding spreadsheet (Appendix E) and a color-coded reflection essay (Appendix F).

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The results from the reflection essays are categorized by student type (local and international students) to ascertain if there were differences based on this student status. Results are further organized by activity and variable. I summarized the findings for each student group and each variable, followed by an analysis summary. For clarity, I organized the responses in the order the variables appear in the research questions, even though chronologically, the self-identity pie chart activity took place first, at the beginning of the semester. Also, for organizational purposes, I described the results for only the first six variables in each student group's reflections for the first three activities. I described the results from only the first six variables of a) ability to consider cultural context when weighing decisions (knowing); b) understanding and awareness of various cultures (knowledge); c) self-acceptance and confidence in personal identity (identity); d) respect for different cultural perspectives (affect); e) social concern for others (social responsibility); and f) level of interaction with people who are different from themselves (social interaction). The seventh variable, workforce development readiness, is reported separately. Across the four assignments, 12 essays were reviewed for the local students, and 38 were reviewed for the international students. Not every student turned in every assignment; thus, the number of essays per assignment and per student group varied.

Local Student Artifact Results

The twelve reflection essays received from local students and their illustrative quotes relating to the study variables and the research questions have been analyzed. Three reflections were reviewed for the film review activity, five reflections were reviewed for the self-identity pie chart activity, two reflections were reviewed for

the intercultural interview activity, and two reflections were reviewed for the intercultural mock professional interview activity.

Film Review Activity

As described in chapter three, the film review activity involved the students watching one of two films, *Bend it Like Beckham* or *Crash*, and then reflecting on how the cultural differences that were depicted affected the students' awareness of other cultures and the characters' decision-making process. Three reflections related to RQ1a and RQ1b, which represent the cognitive domain, were reviewed from local students.

Ability to Consider Cultural Context When Weighing Decisions (RQ1a, knowing). RQ1a reflects cultural development theory and assesses how participating in a third culture classroom affects the importance of cultural context in judging what is important to know and value when weighing decisions. From the three reflection essays I reviewed for this variable from local students, two of the students expressed cultural differences as playing a part in the characters' decision-making. When discussing the film *Bend It Like Beckham*, one of the students provided the following reflection:

> The soccer player in Jess wants to keep playing because she loves it, and she doesn't want to let down her teammates. Meanwhile, the Indian woman in Jess tells her that everything she is doing goes against her culture and is very wrong, so she is majorly conflicted between her passion and culture.

This statement was especially insightful, as the student may have drawn a comparison to her background. It was also a good example of how culture can sometimes create conflict and how it can improve one's understanding of other cultures. Though the student's statement did not exhibit a better understanding or acceptance of another

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culture, it did show an awareness of different cultures and how they can affect decision-making.

Understanding and Awareness of Various Cultures (RQ1b, knowledge).

RQ1b was meant to assess how participating in a third culture classroom affects the students' understanding and awareness of various cultures and their impact on society. All three local student essays reviewed for evidence of this variable exhibited an awareness of other cultures. One example of this awareness was: "By watching movies like Crash or Bend it Like Beckham, it gives the watchers the ability to understand how other cultures work and how to be respectful to those." All three local students who watched *Bend It Like Beckham* demonstrated an understanding of the cultural and linguistic differences between cultures, even though they were not British or Indian. This understanding supports the conjecture that they were prepared for the activity due to the class content on cultural awareness and communication provided to the students. Therefore, they had a better awareness of other cultures throughout the film.

Self-Identity Pie Chart Activity

The self-identity pie chart activity invited students to create a pie chart that indicated their identities, and they were instructed to draw larger slices of their pie charts to correspond to identities that were more important and meaningful to them. They then had the option to share their pie charts with the class. Two variables, identity and affect, are representative of the intrapersonal domain.

Confidence in Personal Identity (RQ1c, identity). This part of RQ1 assesses how participating in a third culture classroom affects students' awareness of and acceptance of their self-identity and a sense of purpose (RQ1c). All five local students

submitted reflections for this assignment that were reviewed after completing their self-identity pie chart in class and hearing about their classmates' pie charts. One student shared:

> My identity is something that I never really had a problem grasping. Since I was young, I've faced obstacles due to my heritage and my parents. Being the son of immigrants taught me the importance of hard work and how it can pay off.

This statement encapsulates the feedback from four of the five local students from historically marginalized populations. They were confident with their self-identities before and after the class activity and considered their identities as strengths. However, the students lacked insight regarding why they felt confident with their self-identities until they reflected on it as was required in the reflection assignment. They also identified struggles they experienced as a part of their self-identities, such as imposter syndrome and being a child of immigrants. However, they recognized and realized that it was through these struggles that they found strength and confidence in their identities. As an example, this student's reflection encompassed the goal of this activity, which was to consider one's personal identities in relation to others' personal identities and to respect the similarities and differences:

> When I think about what I've learned, I must give notice to how different yet similar we all are in this COM100 class. Students in this class are from all over the world and different cultures...When I hear all these different perspectives about coming to America, it's almost reassuring that I am not the only student who suffers with imposter syndrome at Mesa Community College.

Respect of Different Cultural Perspectives (RQ1d, affect). This part of the research question assesses how participating in a third culture classroom affects respecting and accepting cultural differences and being emotionally aware (RQ1d). All the local students expressed an appreciation for learning about the different cultures and personal identities represented in the class. One student expressed her feelings around the idea of communicating interculturally when she shared how she felt her own code-switching, or the practice of shifting verbal and non-verbal cues based on cultural context, improves her ability to communicate across cultures effectively:

> Being half Latina affects the way I communicate because when I hold dyadic communication with white people, I try to utilize more proper vocabulary and be more quiet because that is what is proper to them, but with Latino Americans, I find myself using their slang and letting my accent show a little more.

The student reflections seemed to express an overall feeling of positivity regarding learning about other students' personal identities as a result of participating in the third culture classroom activity. Even though their classmates were local and international, the local students appreciated learning about their similarities and differences and how this understanding had an ameliorative effect on their level of respect for those students and their overall knowledge about the world.

Intercultural Interview Activity

The intercultural interview activity invited students to interview a classmate assigned to them who was culturally different from them. Then, they wrote reflection essays on their experience. Two variables, social responsibility for others and social interaction, are representative of the interpersonal domain.

Social Concern for Others (RQ1e, social responsibility). RQ1e assesses how participating in a third culture classroom affects being interdependent and having social concern for others. Two local students responded to this assignment and expressed common feelings regarding social concern for others. One student reflected: "There was [*sic*] a lot of commonalities. A big one was the struggle with mental health. We both have trouble communicating with our dads." The two reflections seemed to concentrate on finding the commonalities with their assigned classmate, as opposed to looking for differences, and the shared concern they had for each other as paired classmates around those commonalities as a result of this class activity.

Level of Interaction with People Culturally Different (RQ1f, social interaction). RQ1f assesses how participating in a third culture classroom affects one's ability to engage with others who are culturally different. It was evident in the reflection essays of both local students that they already had a general understanding of intercultural differences and the nuances of respectfully communicating between cultures due to their bicultural backgrounds. Still, they shared an appreciation for paying attention to the differences of their assigned classmate and realized that the skills they were using during the activity could provide them with an advantage when talking with those from other cultures, as noted by the quote: "Learning about different cultures can ensure that you don't say something rude or offend them with your body language."

Perceptions of Ability to Work in a Global Workforce (RQ2)

The intercultural mock professional interview activity, the last of four activities for this study, involved students who were culturally different from one another interviewing each other in assigned pairs and role-playing parts as interviewer and

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interviewee. It was specifically designed to address RQ2 and the other six variables. Elements of RQ2 were also woven into the first three class activities in our third culture classroom, namely the self-identity pie chart, the film review, and the intercultural interview. I paired the same students who did the first intercultural interview wherever possible. However, this was not possible for some students due to student absences on the day this activity occurred. The results from my analysis of all four activities and the student's reflections on their perceptions of their ability to work successfully in a global workforce as they related to all four activities were included in this study.

I received more data regarding global workforce readiness from the local students from the self-identity pie chart activity at the beginning of the semester than I did from the mock professional interview assignment that was facilitated towards the end of the semester; thus, I had more data to review from one of the earlier assignments for workforce readiness variable. Overall, I had six instances of data (i.e., student reflections) to review regarding feelings of global workforce readiness from three assignments: self-identity pie chart, intercultural interview, and intercultural mock professional interview.

From the reflections where workforce readiness was a prompt given to the students to write about following the pie chart, film review, and intercultural interview activities, it was evident that participating in these first three activities assisted the students to feel more prepared to enter a global workforce, just as the mock professional intercultural activity did. Thoughts regarding workforce skills and readiness were present in the essays for the first three activities, such as conflict resolution in the workplace, the ability to empathize with others professionally, and how the students' self-identities and code-switching capabilities are valuable skills in a global workforce.

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The topic regarding code-switching in the workplace was included in a reflection essay written after the self-identity pie chart activity: "I code switch every time I clock into my customer service job; I immediately am outgoing, helpful, comforting and just very friendly because I want to make everyone's day better and a simple dyadic conversation can do so." Another interesting theme that arose was a culture-specific realization. A local student realized how global workforce readiness involves learning skills such as respectfully communicating with people from Middle Eastern cultures when male and female interactions can be challenging when one is unaware of those gender-specific cultural dynamics.

Intercultural Mock Professional Interview

The intercultural mock professional job interview activity designed to promote feelings of workforce readiness also impacted the two students who turned in reflections as a part of this assignment. They expressed that the activity helped to prepare them better for a global workforce. This feeling of readiness was evident in the quote from one of the local students who expressed the result of feeling more prepared to enter a global workforce due to the mock professional interview activity:

> Yes, I think this activity helped me prepare for working in a global workforce because you may be unsure about what people of other cultures find inappropriate or offensive, but it is important to find out before you are in a professional environment that is your livelihood.

Local Student Artifacts Analysis Summary

Overall, the activities meant to elicit improved cultural intelligence skills and feelings of global workforce readiness from the students were evident in the students'

reflection essays and were directly related to participating in the experimental Communication 100 third culture classroom. The themes from the reflection essays written by the local students reflected the *a priori* codes and were woven throughout their reflections. In summary, student reflections indicated that they perceived themselves as having developed improved a) understanding and awareness of various cultures (knowing); b) ability to consider cultural context when weighing decisions (knowledge); c) confidence in personal identity (identity); d) respect of different cultural perspectives (affect); e) social concern for others (social responsibility); f) comfort in interacting with people who are culturally different from themselves (social interaction); and Q2) mindset about engaging in a global workforce.

International Student Artifact Results

Ten international students turned in reflections for the four activities, except for one student for one activity. Thus, 39 reflections from international students were reviewed for the same variables and for the same activities as the local students, with whom the international students were paired for both interview activities.

Film Review Activity

Ability to Consider Cultural Context When Weighing Decisions (RQ1a, knowing). Out of the ten reflection essays reviewed, six students reflected on the cultural differences of the characters and if these affected their decisions. Two reflected more on communication and cultural differences, and the remaining two did not mention anything connecting the characters and weighing decisions but discussed cultural differences in general as they related to the plot of the film they chose.

The six students who did reflect on culture-affecting decisions were very clearly delineated, such as:

In the film (Bend it Like Beckham) it's clear how intercultural differences impact Jess's decisions. She aspires to be a soccer player, but her family expects her to focus on education and marriage, leading to conflict. Effective communication plays a vital role in resolving these differences.

The remaining four students did not reflect on how cultural differences affect decision-making but on how communication is an essential tool for intercultural communication. Among the ten reflections, a range of awareness was expressed regarding how culture can affect decision-making. For example, when students reflected solely on cultural differences, they noticed that in the films they were watching, this was evidence of less awareness than the students who reflected on those cultural differences and how they affected the characters' decisions. However, this class activity assisted the students' in critically considering the prompts and, therefore, gaining more of an understanding of this variable due to the activity.

Understanding and Awareness of Various Cultures (RQ1b, knowing). Seven of the ten student essays reviewed reflected on understanding and awareness of other cultures. Three of those seven student reflections directly connected the film and how it affected their understanding of cultural awareness, which was reflected in this student's response: "This film (Bend it Like Beckham) has helped me comprehend the significance of understanding and respecting different cultures. It demonstrates the power of communication in bridging cultural gaps, promoting mutual understanding, and building strong relationships." Three other students reflected on how the characters' experiences

help viewers learn more about cultural differences. However, they did not draw a connection to themselves and their own life and learning. For example, the following student commented on her viewpoint regarding Indian culture as something that she learned about due to the film, but not necessarily how this might connect to her learning or acceptance of a different culture with the statement: "Indian culture looks more stubborn and strict than I expected. It seems like not contemporary."

Within the seven reflection essays, a wide range of awareness of various cultures was evident. The students making the connections between the films' characters and their own lives could be considered more culturally aware than those reflecting only on the characters' experiences, while one student had a rather negative reflection regarding Indian culture. However, all of the international students' awareness of the cultures represented in the films, regardless of how deep that awareness was, was evident in seven of ten reflections. The remaining three reflections did not mention decision-making or any relevant information on cultural awareness related to the assignment, as they reported more on the film's plot.

Self-Identity Pie Chart Activity

Confidence in Personal Identity (RQ1c, identity). All ten international students reflected on their personal identities as a result of this class activity; however, in contrast to the local students, only two international students mentioned having confidence related to their personal identities. There was a range in confidence levels in the ten reflections. Two students identified confidence in their identities and had a good understanding of the correlation between knowing oneself, how this can assist with respecting others, and how they relate to the world. Next, there were five students at a mid-range of understanding

who generally mentioned their personal identities, how they relate to others' personal identities in the classroom, and the helpfulness of identifying them. The remaining three students were glad to have discovered personal identities for the first time; one of those three even mentioned a desire to gain confidence in his personal identities now that he had identified them. This student quote is an excellent example of a student in this last category of discovery who reflected on realizing that he had personal identities he had not previously considered:

> Before this exercise, I hadn't fully grasped the extent to which roles like 'student,' 'friend,' and 'sibling' shape my sense of self and this newfound awareness prompted me to consider how these identities influence the way I express myself in various situations.

For the international student group, rather than expressing preexisting confidence, this exercise facilitated significant discovery of identities. Therefore, the self-identity pie chart activity brought most of the international students through an exercise of self-discovery rather than confidence, and that is also a win.

Respect of Different Cultural Perspectives (RQ1d, affect). The international students reflected on their respect for different cultural perspectives as a part of the self-identity pie chart activity to some degree. Six of ten students demonstrated a very clear understanding of this variable, with direct mentions of gaining respect for others. Sentiments from one student exemplify similar thoughts for those six students:

> The similarities and differences between the personal identities of my [*sic*] students and myself were startling to me. While some of us had similar functions, like friends or students, there were also distinctive qualities that made each of us

stand apart. Understanding these variations encouraged a deeper understanding of the diversity of human experiences and viewpoints.

The remaining three students discussed how the activity promoted their appreciation of better understanding their personal identities and learning about others. However, they did not discuss a direct increase in respect for other cultural perspectives.

Overall, the international students' reflections showed a range in the effect of the pie chart activity on identity and respect for different cultures. Some international students reflected on how their respect for other cultures increased due to the pie-chart activity. In contrast, others reflected more on how their personal identities became more evident after learning about their classmates' personal identities. However, the students who simply became more aware of their self-identities did not mention any direct results of this new knowledge culturally, such as increased respect for classmates' cultures.

Intercultural Interview Activity

Social Concern for Others (RQ1e, social responsibility). Two of the ten reflections from the international students exhibited direct thoughts regarding social concern for their classmates due to the intercultural interview activity. One international student shared that when she was paired with a local classmate celebrating a birthday, exhibiting a concern that her classmate's birthday would be recognized: "I was glad that I gave her celebration with my heart when she said today was her birthday." Five students expressed cultural differences between themselves and the person they interviewed. However, during the interview, these five students did not express direct social concern for their class activity partner. Though the students' reflections did not mention direct social concern, they did indicate making a deeper connection with their classmates that,

with time, might have blossomed into social concern. This variable was more complex to review concerning the interviews that took place as a part of this class activity, as it was a short activity to assess social concern for a classmate you were talking to for the first time. The three remaining reflections did not make a direct mention of social concern.

Level of Interaction with People Culturally Different (RQ1f, social interaction). Ten reflections were reviewed for this class activity, and five specifically cited having used cultural sensitivity as a part of their interaction with their classmate in the cultural interview. These five reflections denoted a very good understanding of the need to show cultural sensitivity when communicating with those from other cultures:

> I found myself adjusting both my verbal and non-verbal communication to ensure effective interaction. I integrated more head movements to signal active listening and engagement during our conversation. Additionally, I observed that my classmate often maintained minimal eye contact, preferring to look at the floor while speaking, which was a departure from my usual communication practices. To accommodate this preference, I consciously made an effort to maintain the conversation even without much eye contact, aligning with his non-verbal cues.

Three students reflected more on cultural differences in general as a part of the interview, showing the beginnings of an understanding of the concept of appropriately interacting with people from other cultures. The remaining two student reflections did not mention cultural differences or using sensitivity when communicating. Overall, eight of ten international students demonstrated, at the very least, a general understanding of the concept of intercultural interaction concerning the cultural interview activity.

Perceptions of Ability to Work in a Global Workforce (RQ2). As described when discussing the local students' reflections, the first three reflection assignments from RQ 1a-f included a question about being prepared to enter the global workforce. Eight international student reflections were analyzed for expressions of intercultural intelligence skill development and feelings of preparedness to work in a global workforce in connection with the self-identity pie chart, the film review, and the intercultural interview activities. The themes from the first three activities concerning being prepared to work in a global workforce were all related to the variables connected with RQs1a-f. Themes included interconnectedness, the importance of inclusiveness, personal growth, and global intercultural skill attainment, all directly connected to the pie chart, the film review, and the cultural interview activities.

Two students described the pie chart activity as bringing people together to encourage feelings of interconnectedness in the workplace, underscoring the importance of inclusiveness to encourage mutual respect, as exemplified:

> Understanding personal identities promotes cultural sensitivity and empathy, two necessary qualities for cooperating peacefully in a global workforce. It lets people negotiate cross-cultural differences, lessen miscommunication, and positively impact a more inclusive and effective global workplace.

Two students shared feelings of personal growth connected to the pie chart activity, as understanding oneself helps understand what type of work environment might fit them best. The other two students discussed skill attainment related to learning about personal identities. Additionally, two students also reflected on a feeling of interconnectedness

after they learned of their peers' identities and, after sharing their own, how this interconnectedness is important in a global workforce and society.

As was the case for the local students, the intercultural film and the intercultural interview activities were helpful for the international students to equate some of what they learned in the films to global workforce readiness. The four main themes that arose were consideration of one's biases and how this can affect one's ability to empathize, advantages to good communication overall, considerations for cultural sensitivity, and thoughts on how cultural differences affect decision-making. Two students discussed considering one's own biases as it relates to cultural differences by stating:

> Watching and reflecting on [the film] Crash was beneficial in preparing to work
> in a global workforce because it encouraged me to confront and consider their
> [the characters] biases and emphasized the importance of empathy and effective
> communication across cultural differences."

Cultural sensitivity was also described as a skill that students learned about as a result of the films they watched by two students, and students described the importance of knowing and valuing other cultures as an asset in a global workforce. Decision-making by the characters in the films was mentioned by four students, who talked about the students' own decision-making skills and how culture could play a part in those decisions in a global workforce.

The intercultural interview activity, the first of two interview activities, did bring out the considerations about workforce development. Specifically, two related main themes arose in the students' reflections after conducting the intercultural interview activity with a classmate who was culturally different from them. The first was respecting

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others' cultures, the importance of cultural sensitivity, and how these skills relate to successfully working in a global workforce. The second theme was the importance of improving communication skills overall.

The first theme could be detected very clearly in five of the students' reflections, as highlighted in this quote:

> I think that communicating more with people from different cultures will allow me to learn more about cultures and knowledge I have never heard of, which will allow me to be more comfortable dealing with people from different cultures in my future global work.

Three other students discussed the second theme of communication skills improvement.

Intercultural Mock Professional Interview

Concerning the intercultural mock professional interview activity, the overarching theme of global workforce readiness was evident in all eight reflections. Varying sub-sets of the different facets and aspects of communication were also woven throughout all reflections, as this was discussed throughout the semester as a part of the Communication 100 curriculum. Those themes included intercultural verbal and non-verbal communication, shifting communication styles to accommodate others, and accepting cultural diversity and cultural sensitivity.

Non-verbal intercultural communication was highlighted in one student's reflection, as he had never experienced a non-verbal greeting from another person other than a handshake, such as a bow as a gesture of greeting:

I was taken aback as we greet people with *Aslammulaikum* or give a handshake. This distinctiveness in our cultures made us both stand out in our own ways, but I didn't find any point where the cultural differences were affecting the interview.

The last student quote that I will share sits in a category all its own due to its insight, its holistic view of the importance of intercultural intelligence, and how tangentially this intercultural intelligence can aid students to succeed in a global, and a glocal, workforce. The student aptly stated, "I think it is important for us to dwell on the distinctiveness of cultures as it unites us even more."

International Student Artifacts Analysis Summary

Overall, the variables from RQ1a-f and RQ2 were directly addressed by the international students in their reflections, with evidence of varying degrees of cultural intelligence skills. There were more artifacts to review for the international students than for the local students; thus, there were more robust data to analyze. As with the local students, the international students' reflections on the four class activities indicated that they perceived themselves as having developed an understanding and awareness of various cultures, the ability to consider cultural context when weighing decisions, confidence in personal identity, respect for different cultural perspectives, social concern for others, a comfort level of interaction with people who are culturally different from themselves, and that this did help to prepare them to work in a global workforce due to their participation in our third culture classroom. However, the degree to which they perceived their development depended on each student's initial foundational knowledge and skills of intercultural intelligence.

Summary

In Chapter 4, I have presented the results from my mixed-methods action research study and their connection to my research questions that included seven variables. They were organized into two major sections. The first section introduced the quantitative data results from the pre-and post-GPI assessments. Results from the quantitative data were analyzed between the experimental and control classes, and the experimental class was also disaggregated by local and international student type. The second major section included results from the qualitative data collected and analyzed from all students' reflection essays and how they related to each variable. In Chapter 5, I discuss and reflect on these results. I also present limitations of the study, recommendations for practice, recommendations for future research, and the conclusions of this mixed methods action research study.

Chapter 5: Discussion

This action research study examined whether students' perceptions of their abilities related to intercultural intelligence and global workforce readiness would shift due to participation in a Communication 100 class designed as a third culture classroom at a community college. The third culture experimental classroom introduced opportunities for local and international students to collaborate in shared intercultural activities designed to affect perceptions of abilities related to intercultural intelligence and feelings of global workforce readiness. Two control Communication 100 classes did not have activities specific to intercultural intelligence in their curriculum. For the experimental class only, an innovation of four intercultural activities was infused into the district-mandated course objectives and instructor-created curriculum. These activities included creating and sharing a self-identity pie chart, watching an intercultural film, and pairing local and international students for two intercultural interview exercises.

The students wrote reflection essays about their experiences with these activities. These reflections were coded across seven variables to determine how the class activities affected the students. The seven variables were assessed by analyzing pre-and post-Likert-scale survey data from GPI administrations and qualitative analysis of student reflections related to specific assignments. In summary, student reflections indicated that they perceived themselves as having developed improved a) ability to consider cultural context when weighing decisions (knowing); b) understanding and awareness of various cultures (knowledge); c) confidence in personal identity (identity); d) respect of different cultural perspectives (affect); e) social concern for others (social responsibility); f) comfort in interacting with people who are culturally different from themselves (social

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interaction), and Q2) improved feelings of preparedness to enter a global workforce (workforce readiness). The qualitative insights gleaned from the student reflections and the quantitative data obtained from the GPI served as convergent resources for assessing the impact of the innovation. Together, these complementary sources provided valuable evidence to consider the influence of the experimental Communication 100 class on students' perceptions of their intercultural intelligence and global workforce readiness.

In the first section of Chapter 5, I discuss the GPI quantitative results between the experimental and control classes, and the GPI and qualitative results for the experimental class. These results are explored via the cognitive, intrapersonal, and interpersonal domains, and the students' perceptions of readiness to enter the global workforce. I explore my interpretation of the quantitative and qualitative results of the experimental class by triangulating the quantitative and qualitative data collected to address the two research questions. Then, in the following sections of Chapter 5, I discuss the outcomes of this study as they relate to the theoretical perspectives and pedagogical frameworks on which this study was built. In addition, I present my reflections, limitations of the study, recommendations for practice and for future research, and the conclusion of this mixed methods action research study.

Group Comparisons

For both the experimental and control classes, while there was not statistically significant growth among all variables, the relative growth from pre- to post- across all variables was greater among experimental students than control students for all seven variables, and this result was evident in their greater overall mean score. Regarding the experimental class, the GPI results between the local and international student groups

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indicated significant gains for the international students across five variables: ability to consider cultural context when weighing decisions (knowing), understanding and awareness of various cultures (knowledge), confidence in personal identity (identity), respect of different cultural perspectives (affect), and comfort in interacting with people who are culturally different from themselves (social interaction). The local students did not make significant gains on any of the variables. However, both groups made positive gains across all six variables from pre- to post-assessment, and the international students experienced positive gains across all seven variables. The fact that the local students did not reflect significant gains on any of the variables may be due to fewer local students ($n = 4$) completing the pre- and post-assessments compared to the international students ($n = 7$).

In summary, compared to the control students, the experimental students' scores on the GPI indicated that they perceived themselves to have grown more on all variables related to intercultural intelligence and felt more prepared to enter a global workforce. The GPI results also indicated that the local and international students felt they benefitted from the class activities. These results reflected in the data are a direct outcome of being a part of a third culture classroom and its innovative activities.

Cognitive Domain

The cognitive domain assesses one's knowledge and understanding of the complexity of intercultural perspectives. This domain encompassed the first two variables of my research questions (RQ1a and RQ1b) related to students' perceptions of having developed improved a) ability to consider cultural context when weighing decisions (knowing) and b) understanding and awareness of various cultures (knowledge).

Experimental and Control Class Comparison

The GPI results indicated significant gains in the pre- to post-comparison for the experimental and control classes for these two variables. However, the experimental class indicated more positive growth for knowing and knowledge variables within the cognitive domain. This result suggests that the innovation of the intercultural film activity and the class content introduced in the experimental class were helpful mechanisms to change students' perceptions of their skills with improved a) ability to consider cultural context when weighing decisions (knowing) and b) understanding and awareness of various cultures (knowledge) within the cognitive domain.

Local and International Student Group Comparison

The first part of my qualitative investigation introduced the intercultural film activity. It examined how my innovation affected students' understanding of a) the complexity of thinking and the ability to consider cultural context when weighing decisions (knowing) and b) understanding and having an awareness of various cultures (knowledge).

The qualitative data provided helpful context for the quantitative data. Specifically, analysis of the GPI results indicated that the international students made significant gains on both variables, and the local students' results did not indicate significant gains. However, both the local and international students grew in a positive direction on both variables of understanding the complexity of thinking and the ability to consider cultural context when weighing decisions (knowing) and understanding and having an awareness of various cultures (knowledge). When considering the positive gains, the GPI also indicated that the local students' perceptions grew more positively on

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understanding cultural context when weighing decisions (knowing) than the international students. Conversely, the international students' perceptions grew more positively than the local students on having an awareness of various cultures (knowledge). This result was indicated in their reflection essays as well.

The GPI results indicated that the local students, who were all from historically marginalized Latine and native indigenous communities, grew more than the international students for the knowing variable. This result corroborates the reflections whereby the activity and the participation in the third culture classroom were more helpful for local students than international students to understand cultural context when weighing decisions, simply because they had more room to grow on this variable. The reflections indicated an improved awareness of other global cultures in general rather than how it can affect decision-making. I propose that the local students needed to be given the opportunity to question what they had learned throughout their lives about the world and its cultures. They gained more from this class activity by being introduced to different cultural perspectives from around the world, especially when considering decision-making, than the international students. The international students may have had more global exposure and opportunities to make decisions in international settings than the local students. Though the local students live biculturally, their global worldview may not be as vast as the international students. However, as seen in the next variable, the local students exhibited more advanced intercultural skills than the international students in the knowledge variable.

Regarding the international students who developed a greater awareness of various cultures (knowledge) than the local students, I postulate that the international

students were experiencing what many students experience when on a study abroad program in the United States. In the United States, international students are introduced to a diverse range of cultures in the same country, including within our classroom. Additionally, considering that most of the international students hailed from monocultural societies (e.g., Kuwait, Japan, Vietnam, China), this could explain their growth on the understanding of cultural differences (knowledge) variable because they had more room to grow. The monocultural international students needed to understand better how cultures of the world and the diverse cultures of the United States interact socially in a more intimate setting, like a classroom. Some of these students had perhaps not been in multicultural environments for sustained periods of time before studying abroad, whereby the local students live biculturally every day and have had many more opportunities and experiences around the tenets of this variable. Regardless of which group experienced greater growth in each variable, both showed positive progress in considering cultural context when making decisions and in understanding various cultures. This was evident from the GPI results and indicated in most of the reflections from both groups. This result indicates that students' perceptions of their participation in a third culture classroom helped them better understand their ability to consider cultural context when weighing decisions (knowing) and understanding and having an awareness of various cultures (knowledge) within the cognitive domain.

Intrapersonal Domain

The intrapersonal domain assesses self-awareness of strengths, values, and personal characteristics to better understand one's place in a multicultural world. This domain encompasses the second two variables of my research question (RQ1c and RQ1d)

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related to c) students' perceptions of confidence in personal identity (identity) and d) respect of different cultural perspectives (affect).

Class Comparison

The GPI results indicated significant change for the pre and post-scale means for the experimental and control classes for these two variables. However, the experimental class indicated more positive growth in both students' perceptions of confidence in personal identity (identity) and respect of different cultural perspectives (affect) than the control classes. This result implies that the innovation of the self-identity pie chart activity and the class content introduced in the experimental class were effective mechanisms to change students' perceptions of their confidence in personal identity (identity) and respect of different cultural perspectives (affect) within the intrapersonal domain.

Student Group Comparison

When considering the GPI results, the local and international students both grew in their perceptions of their confidence in personal identity (identity) and respect of different cultural perspectives (affect). The international students also made significant gains on both variables, whereas the local students did not. When considering the gains, the local students grew more in their perception of respect of different cultural perspectives (affect). Out of the four variables where the local students' perceptions of their intercultural intelligence grew more, affect reflected the largest change. The international students grew considerably more in a positive direction with their perceptions of confidence in personal identity (identity).

The reflection essays also indicated similar results regarding the self-identity pie chart activity, whereby the local students gained more of an understanding of the need to respect global perspectives (affect). The international students had more room to grow in their ability to identify and consider their personal identities and how their personal identities and perspectives may relate to others, such as their classmates, to gain confidence in those identities (identity). In some cases, it was the first time some international students considered their personal identities and perspectives and how this affects their confidence in those identities. Due to this, they also learned to see and consider the world differently due to their personal perspectives. The international students found that the class activity helped them learn about their personal identities. Most of the international students came from monocultural societies, potentially limiting their opportunities to consider their personal identities compared to people from more diverse cultures. Though more globally aware than perhaps the local students, they were not more cognizant of their personal identities and how those would relate to others globally. The international students had more room to grow, as was evident in the quantitative and the qualitative data.

Notably, the local students grew less positively in their perceptions of their confidence in personal identity (identity). Though there were fewer local students' reflections from which to cull data, one apparent theme that arose for the local students, who were all from historically marginalized communities, was their absolute sense of their bicultural personal identities before and after the pie chart activity. It makes sense that they would move less on the GPI for the identity variable because they did not have as far to move or to discover to gain confidence in their personal identities. They already

demonstrated pride and confidence in these identities. This may have been due to a ceiling effect sometimes found in data analysis. A ceiling effect occurs when there is insufficient measurement precision to support desired distinctions between participants' upper and lower regions of the score scale (Ho & Yu, 2015), and the true extent of their abilities cannot be determined (Uttl, 2005). With this study, the local students already had much personal knowledge and confidence regarding their personal identities when they filled out the pre-assessment. That knowledge did not change significantly over the semester to the post-assessment administration. This ceiling effect simply limited the gains from the beginning of the semester to the end, as was reflected in their GPI results. As their post scores were also high, there would not have been much change exhibited in their scores due to their preexisting self-knowledge regarding their self-identities.

In the case of the affect variable, the local students' perceptions of their respect of different cultural perspectives (affect) grew more in a positive direction on the GPI than the international students. Similar to the knowing and knowledge variables, I hypothesize that the local students had more room to grow on this variable, as they perhaps had less exposure to people from many other countries than the international students, and the international students likely had more experience traveling and being exposed to many different cultures and had more opportunities to learn about the world. This result on the GPI and in the local students' reflections was evident; the local students genuinely appreciated learning about the many cultures in the classroom for the first time. In contrast, the international students expressed more learning around the identity variable than respect for global cultures, as the international students already seemed more grounded in their knowledge of diverse cultures but had more room to grow regarding

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their personal identities. In sum, both groups grew in their confidence in personal identity (identity) and respect for different cultural perspectives (affect). This result was evident in both the quantitative and the qualitative data. This indicates that their participation in a third culture classroom was beneficial for the students to understand better their confidence in their personal identities (identity) and their respect for different cultural perspectives (affect) within the intrapersonal domain as a direct result of participating in the third culture classroom's innovation.

Interpersonal Domain

The interpersonal domain assesses one's comfort level and willingness to interact with and accept others from different cultural backgrounds. This domain encompassed the variables of my research question (RQ1e and RQ1f) related to e) social concern for others (social responsibility) and f) comfort in interacting with people who are culturally different from themselves (social interaction).

Class Comparison

The GPI results on the pre- to post-comparison indicated significant gains for the pre- and post-scale means for both the experimental and control classes for comfort in interacting with people who are culturally different from themselves (social interaction). For the variable of social concern for others (social responsibility), the analysis did not reveal significant change for the control class; however, the experimental class demonstrated significant growth for social concern for others (social responsibility). Additionally, the experimental students' scores indicated that they perceived themselves to have grown more on both variables, regardless of whether they had significant gains. The fact that the experimental class had significant gains with social concern for others

(social responsibility) is likely a reflection of the experimental class's global and diverse student makeup and the sustained opportunities for those students to learn about each other's global perspectives. This result suggests that the innovation of the intercultural interview and the class content introduced in the experimental class were helpful mechanisms to change students' perceptions of their social concern for others (social responsibility) and their perception of comfort in interacting with people who are culturally different from themselves (social interaction).

Student Group Comparison

The GPI results indicated significant gains for the international students for comfort in interacting with people culturally different from themselves (social interaction). For the variable of social concern for others (social responsibility), neither the local nor international students' GPI results indicated significant gains; however, both student groups made positive gains on both variables.

The local students' perceptions of growth grew more for both social concern for others (social responsibility) and comfort in interacting with people who are culturally different from themselves (social interaction) than the international students. The bigger change of the two variables for the local students was social concern for others (social responsibility). This was evident in the GPI results and the student reflections. I postulate that the growth in these two variables, especially in social concern for others, stems from the local students having the opportunity to interact and learn about students from around the world in a comfortable third culture classroom setting for the first time. Though the local students lead bicultural lives, I theorize that they tend to be more insular with their home culture and are more frequently introduced to other local cultures through school

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and jobs rather than global cultures. However, the local students' understanding and appreciation for social concern for others (social responsibility) and comfort in interacting with people who are culturally different from themselves (social interaction) was evident in the students' reflections. This result was an indicator that the interview activity and the intercultural intelligence skills learned were helpful tools for the local students to add to their intercultural intelligence toolbox.

Conversely, the international students did not have as much room to grow on these two variables. However, it should be noted that significant gains made in social interaction for the international students further exemplify the importance of this student group learning from the diverse global *and* local cultures present in the third culture classroom. The opportunity to interview a classmate from the local population benefited the international students. The international students' reflections also exemplified more in-depth thinking about interacting with people who are culturally different than about social concern for others. Overall, the variable of social concern for others (social responsibility) was more complex to review and code as the interviews were brief. Students may have found it challenging to feel social concern for a classmate they were interacting with for the first time.

Perceptions of Global and Glocal Workforce Readiness

To address RQ2, the Global Perspectives Inventory staff at Iowa State University and I modified the GPI to incorporate the following prompt regarding intercultural skill development concerning preparing to work in a global workforce: *I feel prepared to work in a diverse and global workforce*.

Class Comparison

Neither class indicated significant change for the variable of feeling prepared to enter a global workforce (RQ2). However, the experimental class did perceive themselves as having grown in a more positive direction of feeling prepared to enter a global workforce. This supports the idea that the mock professional intercultural interview and the experimental class content related to workforce preparedness helped the experimental class feel more prepared to enter a global workforce.

Student Group Comparison

Neither the local nor the international students made significant gains on the workforce development variable. The international students' GPI results reflected growth in this variable. However, the local students did not show progress in this regard. A prompt for the student reflections regarding workforce development was placed into the pie-chart activity, the film review, the intercultural interview, and the mock professional intercultural interview. Though all four local students were in class on the day we conducted the mock professional interviews, and all four local students completed both the pre- and post-assessments, only two local students turned in a reflection essay for the mock professional intercultural interview assignment. Thus, there was very little qualitative data to analyze for that particular activity. The two local students who submitted their reflections as a part of the mock intercultural professional interview shared that they felt that the mock interview activity helped them to feel more prepared to enter a global workforce. However, the local students' reflections on the other three activities had more content regarding feelings of workforce development readiness. Most of the local students in the study reflected on how proud they were regarding their

personal identities. They considered these as assets in the workforce, including a global workforce. I theorize that the local students already felt quite prepared to enter a global workforce as there was no change from the pre- to post-GPI assessment due to their existing intercultural intelligence skills learned from living biculturally. Additionally, the local students in my class were already employed in a diverse working world in Mesa, Arizona, as the local students shared in class that they all worked part-time jobs off campus. This apparent "non growth" should not be considered a deficit, but instead, it should be considered as another example of the ceiling effect (Uttl, 2005).

International students demonstrated greater growth than their local counterparts in terms of feeling prepared for the global workforce. The international students may not have had the opportunity to work as much as local students up to this point in their lives. Therefore, the international students had more to learn, and apparently did, in our third culture classroom while covering professional communication topics, such as the intercultural mock professional interview activity.

The qualitative insights collected from the students' reflections and the quantitative data obtained from the GPI served as complementary resources, as similar findings were found in both data sets. Together, these corresponding sources provided evidence of the positive influence of a third culture Communication 100 class on students' perceptions of their intercultural intelligence and global workforce readiness.

In summary, both the GPI results and the student reflections indicate that they perceived themselves as having developed improved understanding and awareness of various cultures (knowing), ability to consider cultural context when weighing decisions (knowledge), confidence in personal identity (identity), respect of different cultural

perspectives (affect), social concern for others (social responsibility), and comfort in interacting with people who are culturally different from themselves (social interaction). Additionally, the international students' GPI results indicated an improved feeling of readiness to enter a global workforce (workforce readiness).

These results support the supposition that creating a third culture classroom in which the curriculum is infused with opportunities for local and international students to participate in activities on an equal footing encourages shared, equitable, and rich learning. Students from the experimental class felt that they learned more intercultural intelligence skills and felt better prepared for a global workforce than the control students, and this result was supported by the experimental class having overall higher mean scores on the post-GPI than the control students.

In the experimental class, though the local and international students differed in some of their results, both groups clearly benefited from being a part of a third culture classroom. Not only did the international student group indicate significant gains across five variables, but both groups made positive gains across all six variables from pre- to post-assessment, and the international students experienced positive gains across all seven variables. Though the local students' GPI results indicated they did not feel more prepared to enter a global workforce, I propose that the local students were already prepared to enter a global workforce. I also theorize that the local students could share more about working in a diverse environment with the international students, which influenced the positive gains of the international students for this variable. The international and the local students learned comparable amounts from each other, as the international students brought the world to the local students, and the local students

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brought a vast amount of bicultural and workforce knowledge to the international students.

Outcomes Related to Theoretical Perspectives and Previous Research

The theories of Intercultural Communication Competence (ICC) and Human Development Theory, which used a model of Intercultural Maturity (ICM), were salient pillars in building my action research study. In this section, I first discuss the outcomes from my study related to ICC, and secondly, the outcomes from ICM are outlined. I also discuss how Freirean theory guided me to be mindful of using a critical eye. Then, I address the glocalization framework used as pedagogy in prior research and the outcomes of using those same pedagogical models in my study.

Intercultural Communication Competence

ICC was introduced in Chapter 2 and comprises three dimensions of interactants' abilities while communicating interculturally: cognitive, affective, and behavioral (Chen & Starosta, 2000). Chen conducted several studies himself and with academic counterparts that were fundamental to my research. The outcomes from Chen and Starosta's study (2000), with 414 students enrolled in an introductory communication course, prepared me to consider how my class composition could affect my study's outcomes. In their study, they postulated that their participants, who were all White, limited the validity of their findings. Notably, I had no White students in my experimental class, which was atypical for my Communication 100 class. All of the local students in my study were bicultural from historically marginalized communities; thus, I considered this knowledge as I reviewed my results, as Chen and Starosta (2000) had considered their class composition and how it could have affected the results of their

study. I was able to critically identify why the local students in my class had not *grown* as much as my international students for certain variables, such as the variable of confidence in personal identity (identity), and that was because they did not have to, as they already possessed well-honed skills in intercultural intelligence due to their bicultural lives. Therefore, the local student started at a higher level than the international students for this variable.

Chen and Hu's study (2023) was also insightful and aided in interpreting my results because the makeup of my experimental class was diverse, as were the participants in their study. Though I did not compare results by gender as they did, I considered doing so. I chose not to because I had considerably more males (10) than females (5) in my class; thus, I felt the results could be skewed. The study conducted by Chocce (2014) also was essential to my work, as that study introduced the idea of a monocultural society whereby the Thai monocultural students did not need to learn new sets of beliefs in their home culture, as opposed to the students studying abroad in Thailand.

Interestingly, in my study, some of the monocultural students represented were the international students studying abroad in the United States for the first time who were at the beginning of their stay, hailing from countries like Japan, South Korea, and China. An outcome of my study was the realization that, in some ways, local students were perhaps more interculturally aware than international students. Though the populations whom Chocce (2014) considered to be monocultural and more diverse were reversed in my study, the idea behind the study conducted by Chocce was fundamental to the outcomes of my work as I considered the *why* and *how* of the local and international

students' perceptions of growth in their respective capacities with intercultural intelligence. For example, the monocultural students in my classroom could have been considered international students from monocultural societies from the Chocce (2014) study, and the local students could have been considered the population with more, or equitable, intercultural intelligence skills due to their bicultural backgrounds from the start of the action research study.

Theory of Human Development and the Intercultural Maturity (ICM) Model

Kegan's theory of Human Development (1994) houses three development domains: cognitive, intrapersonal, and interpersonal. His work was based on the seminal works of constructivist theorist Jean Piaget (1964) regarding human development, who posited that learning is modeled, transformed, and understood through interactions with our environment. These two theories were the basis for King and Baxter Magolda's Theory of Intercultural Maturity (ICM), which used Chen and Starosta's ICC theory and Kegan's domains from the Theory of Human Development to develop steps of intercultural communication competence development. This prior research was the genesis of the Global Perspectives Inventory (GPI), which I used as my pre- and post-assessments to collect quantitative data.

The Theory of ICM was important for me to consider as I analyzed qualitative artifacts of my class, akin to the approach that King and Baxter Magolda (2005) took in determining transitional phases of intercultural intelligence development, such as initial, intermediate, and mature levels. Though I did not refer to these phases, I did use this knowledge as a guide to determine which of my students were at more of a beginning level or a more mature level of intercultural intelligence, and ultimately, this was helpful

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as the quantitative data did support my findings. For example, in the qualitative data regarding the self-identity pie chart activity, I pointed out that the international students were discovering their personal identities for the first time and that, in general, the international students did not have as much of a strong sense of those identities as the local students. The quantitative data showed that the international students had more room to understand the identity variable on the GPI better.

Conversely, the local students' reflections indicated a strong understanding of their personal identities before and after the class activity, and the GPI data also indicated this, as the local students grew less in a positive direction than the international students because they did not need as much room to grow in this variable. The study by Perez and Shim (2020) was also helpful as it related directly to college students and their intercultural development via sustained contact with people from other cultures. In my study, an outcome that resulted from this idea was having students participate in four activities instead of just one or two to create an environment for sustained contact between local and international students in the third culture classroom.

Additionally, the study conducted by Custer and Tuominen (2017) was critical to the research design of my study. Their research in intercultural competency development, specifically with local and international community college students interacting, inspired the design of my study, as the creation of the third culture classroom was based on local and international student interactions. Custer and Tuominen (2017) also used the GPI as their pre- and post-assessments, which measured the development and acquisition of intercultural outcomes within three dimensions: cognitive, intrapersonal, and interpersonal (Perez & Shim, 2020). These three dimensions, or domains, were critical to

my work, as the GPI guided me on the *a priori* codes I used to gather the qualitative data.

Freirean Theory of Learning

Freirean theory of learning also taught me that knowledge emerges through "inquiry to pursue in the world, with the work and with each other" (Freire, 1970, p. 53). His words of wisdom from *Pedagogy of the Oppressed* (Freire, 1970) enhanced my ability to use a critical eye and to be mindful of mutual respect, collaboration, and critical thinking. It led me to the proposition of having the students use their own cultural capital as teaching tools for each other. This allowed all students to learn or better hone skills in intercultural intelligence from each other and me in a space built for equitable and liberated learning to prepare them for a global workforce.

Pedagogical Frameworks

Glocalization was used pedagogically (Patel & Lynch, 2013) to create the third culture classroom, which served as the foundation for my study. Glocalization was also used in praxis, combining my research study's theories, lessons, and activities based on equity. I used glocalization in education to draw from the strengths of the diverse students in the classroom community to form a respectful, engaging, and inspiring third culture space for learning. Glocalization also incorporates principles from the theory of cultural wealth: "Learners bring to the third culture space their diverse cultural worldviews, but it is through the respectful exchange of their cultural wealth that they will map their shared futures" (Radjuni, 2021, p. 418). Glocalization in education also includes Piagian and Freirean ideologies of transformed learning through shared interactions.

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These concepts were all foundational to the four activities introduced in my classroom. The work by Andenoro et al. (2012) on the importance of self-reflection was pivotal for the self-identity pie chart activity. The results from the students' reflections indicated that their perceptions of their confidence in personal identity (identity) and respect of different cultural perspectives (affect) changed as a direct result of this activity. Bateman's (2002) research also helped me to form my two interview activities that provided sustained contact between the two groups of students and resulted in the students having a better understanding of their social concern for others (social responsibility) and comfort in interacting with people who are culturally different from themselves (social interaction). Sachin Jain's (2013) study regarding an intercultural film helped me create a similar activity for students that resulted in the students gaining improved understanding and awareness of various cultures (knowing) and the ability to consider cultural context when weighing decisions (knowledge)

Personal Reflections

One of the most interesting realizations of this study was that the intercultural intelligence of international students studying in the United States and that of local bicultural students were comparable from the beginning of this study. Initially, I assumed I would have local White students in my class as I had in the past, who may not have had many opportunities to learn skills in intercultural intelligence, *and* students from historically marginalized communities who live biculturally, as I usually do in my Communication 100 classes. I also assumed that the local students, in general, might have more to learn about intercultural intelligence from the international students who were studying abroad. As a novice researcher, this taught me never to make assumptions, be

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aware of my biases, and be wary of deficit thinking. The makeup of the participants in this study turned those assumptions on their heads, and I am very thankful that the makeup of the class turned out the way it did. Both populations of students were wonderful teachers for each other and me, and I learned that the value of cultural wealth in the classroom is invaluable. However, regardless of the biographical makeup of the participants, the idea of a third culture classroom as a setting for shared intercultural learning using glocalization as praxis could be considered a robust pedagogical framework.

Limitations of the Study

There were three limitations to this study. First, there were a limited number of students who participated, especially local students; only four local students completed the pre and post GPI assessments. Therefore, it was difficult to draw definitive conclusions from the local students' GPI results. To compensate for this, I relied heavily on the qualitative data collected from the local students to inform my interpretation of the data as I triangulated it to strengthen my conclusions. At times this was also a challenge, as for certain variables, the qualitative artifacts were limited from the local students as well. Thankfully, the local students' voices were *loud and clear*, and I was able to find consistency between the qualitative and quantitative results for the local students. However in future cycles of this action research, a larger sample of local students would be helpful to further strengthen the conclusions made in this dissertation. Second, an equitable number of local and international students would also help to ensure a reliable comparison on all variables in the disaggregated quantitative data and the qualitative artifacts. One-third of the class were local students, and two-thirds were international

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students, so I attempted to ensure all voices were heard equitably in the findings. Third, it was challenging to cull data on the variable of social responsibility from the artifacts. In many cases, the paired students met one-on-one for the first time. Thus, a construct such as social concern for others may have been challenging for a classmate they had just met for a 20-minute class activity.

Recommendations for Future Practice

Using glocalization and a third culture classroom as a framework in the educational curriculum to allow students to develop intercultural intelligence could be an excellent pedagogical approach, regardless of academic discipline. Students sharing their cultural wealth as an educational tool, whether between local and international students or local bicultural and monocultural students, could enhance students' learning in future classrooms and continue to dispel deficit thinking. Generally, faculty are more aware of internationalizing the curriculum or Culturally Responsive Pedagogy. Though helpful, perhaps glocalization in education is a proactive way to give students equal footing and to make them just as much the teachers in the classroom as the teachers themselves for equitable learning outcomes. The most obvious outcome of my research is that bringing students from different backgrounds together intentionally enriches their educational learning experience and that of the instructor. Glocalization in educational pedagogy can assist instructors in changing students' perceptions of their intercultural intelligence skills and help prepare them for a global or glocal workforce.

Additionally, I would make two changes to future cycles of this action research study. I would facilitate only three activities instead of four by only having the students participate in one interview activity, the mock professional interview. This activity would

also occur earlier in the semester, as it would assist with the timing of activities and reflection essay deadlines the end of the semester. Due to students' waning attendance by the semester's end, pairing students for the mock professional interview activity and having many reflection essays turned in was difficult. This particular assignment and reflection were intended to be a significant part of determining the students' perceptions of their ability to be prepared for a global workforce. I would also time it earlier in the semester to increase the likelihood of receiving more reflections for consideration in the qualitative data.

Recommendations for Future Research

Considering the promising results of this study, I propose one area for a future cycle of my research and three areas for future research for other scholars. I intend to conduct additional cycles of my action research in future semesters of my Communication 100 classes in order to build a longitudinal data set. This would provide a wealth of data to analyze, particularly from students with diverse backgrounds, thereby enriching the participant groups in subsequent classes. This would not only serve to further test the theory that glocalization can be used as an equitable blend of internationalizing the curriculum and Culturally Responsive Pedagogy but also lend more weight to the concept of using glocalizational pedagogy as praxis to evaluate students' intercultural intelligence and its relevance to preparing them for a global workforce. Moreover, it would significantly contribute to the limited body of research in this area, particularly in a community college setting.

I propose three areas of research for future scholars. The first is to measure and compare students' acquisition of intercultural intelligence skills in different academic

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disciplines using methods similar to those of my action research study. This could significantly enrich the body of glocalization in pedagogy at community colleges. The measurements and comparisons could span various groups, such as international and local students, students who have studied abroad vs. students who have not, or bicultural students vs. monocultural students in disciplines like Political Science or Sociology. This novel approach could yield fascinating insights into the role of academic disciplines in intercultural intelligence acquisition.

The second crucial area of future research is to continue dispelling deficit thinking. Specifically, it would involve comparing and measuring the similarities and differences in intercultural intelligence skills between international community college students studying abroad in the United States, local monocultural students who have studied abroad outside of the United States, and bicultural students who live in the United States.

Third, future research needs to ensure the participants are diverse and equitable in number. The participants should include all groups named above and others such as White students, Black students, Latine students, international students from more global locations and cultures, and also a more equitable gender distribution. Specifically, this would allow the researcher to be confident that the data collected is a dependable representation of their institution's student population, and all student participants' voices would be heard.

Conclusion

Over twenty years ago, I began a journey in international education that fueled a passion for a career field that broke through the red tape of international politics and

bureaucracy. It brought people together to see each other for who they were and built an intercultural bridge of mutual respect. It also ignited joy in working with international students, sharing knowledge, mentoring, and building intercultural understanding. Teaching introduced me to working with local and international students together in the classroom, which led to my Master's degree in intercultural communication and now my doctoral program in educational leadership and innovation.

The privilege of working with my Communication 100 third culture classroom to conduct my doctoral research has integrated my educational learning and my professional skill sets in a way I never could have done otherwise. This doctoral journey allowed me to put all of my practical and educational knowledge to work through theoretical perspectives, prior research, using a critical eye, and designing and enacting my research to produce results. This research brought to life and substantiated what I had been experiencing anecdotally in the classroom for years.

My class acted as the loom on which I wove the threads of equitable, glocalized learning and intercultural intelligence into my curriculum to produce a tapestry of intercultural competency skills students need to enter the global or glocal workforce. The experience and the outcomes of this research journey exceeded my expectations. Intentionally bringing together local and international students created an opportunity to weave together a canvas for intercultural learning. This canvas gave students equal footing as they maintained their own threads of personal identities while creating a respectful, shared third culture classroom. Hopefully, my research will be a thread in a future researcher's loom or a thread in additional cycles of my own research to add to an educational tapestry of global intercultural intelligence and understanding for students to

prepare them for professional global and glocal success. As Freire stated, "Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other." (Freire, 1970).

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APPENDIX A

GLOBAL PERSPECTIVES INVENTORY ASSESSMENT

GPI Assessment

Please note that this was taken from:

Braskamp, L. A., Braskamp, D. C., & Engbert, M. E. (2014). *Global Perspectives Inventory (GPI): Its purpose, construction, potential uses, and psychometric characteristics.* Global Perspectives Institute.

The online GPI was used for this study and was created by Iowa State University. The following prompt regarding global workforce readiness was added: *I feel prepared to work in a diverse and global workforce.*

Table 9

Factor loadings and Reliabilities for GPI Subscales[1] (N=9773)

Item	Loading (Alpha)
Cognitive Knowing	**(.657)**
I rarely question what I have been taught about the world around me*	.728
I rely primarily on authorities to determine what is true in the world*	.673
Some people have a culture and others do not*	.567
In different settings what is right and wrong is simple to determine*	.551
When I notice cultural differences, my culture tends to have the better approach*	.532
I consider different cultural perspectives when evaluating global problems[2]	N/A
I take into account different perspectives before drawing conclusions about the world around me[2]	N/A
Cognitive Knowledge	**(.773)**
I understand the reasons and causes of conflict among nations of different cultures	.734
I understand how various cultures of this world interact socially	.715
I am informed of current issues that impact international relations	.708
I can discuss cultural differences from an informed perspective	.662
I know how to analyze the basic characteristics of a culture	.583
	(.740)
Intrapersonal Identity	
I am willing to defend my own views when they differ from others	.685
I can explain my personal values to people who are different from me	.659
I put my beliefs into action by standing up for my principles	654
I know who I am as a person	.631
I have a definite purpose in my life	.588
I am developing a meaningful philosophy of life	.368
Intrapersonal Affect	**(.734)**
I am accepting of people with different religious and spiritual traditions	.705
I am open to people who strive to live lives very different from my own life style	.699
I enjoy when my friends from other cultures teach me about our cultural differences	.601
I am sensitive to those who are discriminated against.	.568
I do not feel threatened emotionally when presented with multiple perspectives	.557
	(.732)
Interpersonal Social Responsibility	
I think of my life in terms of giving back to society	.751
I consciously behave in terms of making a difference	.640
Volunteering is not an important priority in my life*	.600
I put the needs of others above my own personal wants	.599
I work for the rights of others	.593
	(.700)
Interpersonal Social Interaction	
I frequently interact with students from a race/ethnic group different from my own	.836
I frequently interact with students from a different country from my own	.816
Most of my friends are from my own ethnic background*	.604
I intentionally involve people from many cultural backgrounds in my life	.441

*Item was reverse-coded for purposes of scale construction

[1]All items measured on a five-point Likert scale that ranged from 5 (strongly agree) to 1 (strongly disagree) unless otherwise noted. Items in inventory were factored using a principal component analysis with a Varimax rotation based on 9,773 responses to the 2012-2013 General Form of the GPI. A total of 30 items in the inventory were included in the factor analysis.

[2]Items were forced into factor based on conceptual underpinnings of scale and not included in the factor analysis

APPENDIX B

QUALITATIVE ASSIGNMENTS IN CANVAS FOR COMMUNICATION 100 FA23

Reflection Journal #1 - The Self and Your Personal Identities

Purpose: This assignment is meant to give you an opportunity to reflect on your self-awareness, your knowledge about yourself and your own personal identities that we went over in class, with your pie charts (i.e., student, son/daughter, etc). Please discuss how these identities relate to others, and how this affects the way that you express yourself and communicate in all of the communication contexts.

Details: Submit this assignment via Canvas.

- This assignment should be in traditional essay format (introduction, body, conclusion) and at LEAST one page long (Can be double-spaced with .5 margins, 12point Times New Roman font)
- Develop *thoughtful* answers to the questions and remember to think critically!
- In order to get full points you need to use concepts from the textbook and class discussions and use correct grammar, spelling, structure, etc.
- When writing reflection journal entries, there is no right or wrong answer. This assignment is intended for you to learn about yourself based on the concepts we have read/discussed in class. Additionally, you should write in the first person.

Instructions: Address each prompt below:

- What, if anything, did you learn about yourself and your personal identities that you did not know before the class activity?
- In what ways, if at all, did you adjust your personal identities after hearing what some of your classmates shared regarding their own personal identities?
- How has your confidence level about knowing and understanding your own personal identities changed after completing this activity?
- What did you learn about your classmates' personal identities that were the same and different from your own personal identities?
- Do you think you have gained more respect for your classmates' differences after completing this activity? If so, why? If not, why not?
- In what way, if at all, do you think that understanding your personal identities, and others' personal identities, could help prepare you to work in a global workforce?

Intercultural/Interpersonal Communication Film Review

Purpose of this assignment: To gain a better understanding of concepts of human communication, and to learn about intercultural communication through film.

1. Choose one of the following films to watch.

Bend It Like Beckham (2002) (individualism vs collectivism, dominant culture vs co-culture, religious versus secular cultural norms, relational dialects etc);

Crash (2004) (stereotypes as barriers to intercultural communication, relational dialects etc)

2. Write 1+ page essay and explore intercultural communication and interpersonal relationship concepts in those films, including what you learned about intercultural communication. Don't forget to cite your works. Do NOT simply explain what the movie is about. You are to write an essay on HOW communication theory applies to these movies. Please address all of the following prompts:

- What intercultural differences did you learn about that you were unaware of before watching the film?
- How did intercultural differences affect the characters' decisions that they made in the film, and how did communication play a part in those decisions?
- Did you agree with those decisions? Why or why not?
- How do you think that watching and reflecting on *Crash* or *Bend It Like Beckham* could help prepare you to work in a global workforce

Points	30
Submitting	a text entry box or a file upload
File Types	doc and docx

Due	For	Available from	Until
Oct 13 at 11:59am	Everyone	-	-

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Reflection Journal #3 - Communicating with Those from Other Cultures Intercultural Interviews

Purpose: The purpose of this assignment is to observe and identify verbal and nonverbal language and behavior differences and analyze these to understand how to communicate most effectively across cultures.

1. Choose a partner in class that comes from a different cultural background from your own.

2. Over the next two weeks, create questions that you will ask your classmate

3. Meet up with that person in a public place once, for a coffee or at the library for a half hour to an hour. Observe the use of that person's non-verbal communication, along with their verbal communication, as you converse.

4. Answer the prompts below in a two-page essay, double-spaced, 12pt Times New Roman. A Zoom call could be used as a workaround if it is difficult to meet in person, however in person is preferred if possible, as this is the richest form of communication. Please think through the questions that you will ask your classmate, based on the prompts that you will have to answer below. Page one of this journal entry will be the questions that you asked your classmate. Page 2 will be your reflection.

- Did you change your verbal or non-verbal communication when talking with your classmate to accommodate cultural differences?
- If you did change any of your communication, why did you change your verbal and/or non-verbal communication?
- In what ways did you change your verbal and/or non-verbal communication?
- Did you express yourself in a culturally appropriate way? How?
- What verbal cues did you notice when talking with your classmate that were new to you or different from what you are accustomed to (e.g., new or different words, words pronounced differently, etc.)? What were they, and did you adjust your verbal language in any way? If so, how and why?
- What non-verbal cues did you notice when talking with your classmate that was new to you or different from what you are accustomed to (Kinesics, Haptics, Paralanguage, Chronemics, Proxemics) What were they, and did you adjust your non-verbal language in any way? If so, how and why?
- What cultural differences did you learn about in your conversation? Did you find any commonalities that were new to you? Elaborate" and "Did you enjoy communicating with your classmate? Why or why not?"

- In what way, if at all, do you think that talking with someone from a different culture could help prepare you to work in a global workforce?

MC 2023 FALL CRED

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Dropout Detective

Simple Syllabus

Settings

✔ **Published**   ✎ Edit   ⋮

This is a graded discussion: 5 points possible   due Nov 3 at 11:59am

Since this is a group discussion, each group has its own conversation for this topic. Here are the ones you have access to:

Reflection Journal # Professional Mock Role-Play Interviews

Purpose: To practice and prepare for a professional interview

Instructions:

1. Research and prepare interview questions that you would ask if you were interviewing and hiring someone for a job in your pretend company.

2. Interview the same classmate that you interviewed for your intercultural interview.

3. Be interviewed by your classmate, as though you were applying for a job at their pretend company.

4. Write a 2-page reflection journal entry, 12point Times New Roman. .5 margins and double-spaced by reflecting on and addresssing ALL of the following prompts:

- When in the role of the interviewee, did you pay close attention to the questions you were answering for the interviewer due to his/her cultural differences from your own? If so, how? If not, why not?
- When in the role of the interviewer, did you make decisions regarding the questions you were asking the interviewee due to his/her cultural differences from your own? If so, how? If not, why not?
- When playing both roles, how did you take your own personal identities and those of your partner into consideration to be as respectful as possible? How?
- If you could play both roles again, would you change anything regarding how you asked or responded to questions in order to be sure that you were being as respectful as possible of your partner's perspective? Why or why not, and how?
- What verbal and non-verbal cues did you notice when talking with your classmate that were new to you or different from what you are accustomed? Did you notice different cues from your first interview with you classmate? If so, what were they? Did the context of workforce development of this assignment affect this realization, and if so, why and how?
- Do you think this activity helped prepare you to work in a global workforce? Why or why not? How do you think that this activity helped prepare you to work in a global workforce?

Search entries or author   Unread   👁   ⬆   ⬇

↩ Reply

APPENDIX C

INSTITUTIONAL REVIEW BOARD DOCUMENTATION

MARICOPA COMMUNITY COLLEGES® eProtocol

DATE: September 11, 2023

TO: Petit, Annique, Communication

FROM: MCCCD Institutional Review Board

PROTOCOL TITLE: Glocalization in Education for Community Colleges Intercultural Competency Skills for Student Global Workforce Readiness

FUNDING SOURCE: None

PROTOCOL NUMBER: 2023-08-927

FORM TYPE: AMENDMENT

REVIEW TYPE: EXEMPT

REVIEW CATEGORY:

EXPIRATION DATE: N/A

Dear Principal Investigator,

The MCCCD IRB reviewed your protocol and determined the activities outlined do constitute human subjects research according to the Code of Federal Regulations, Title 45, Part 46.

The determination given to your protocol is shown above under Review Type.

You may initiate your project.

If your protocol has been ruled as **EXEMPT**, it is not necessary to return for an annual review. If you decide to make any changes to your project design which might result in the loss of your exempt status, you must seek IRB approval prior to continuing by submitting a modification form.

If your protocol has been determined to be **EXPEDITED or FULL BOARD** review, you must submit a Continuing Review form within one calendar year from the **DATE** shown above. If you make any changes to your project design, please submit a modification form prior to continuing.

We appreciate your cooperation in complying with the federal guidelines that protect human research subjects. We wish you success in your project.

Cordially,
MCCCD IRB

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	• Protocol V4 Petit, Category: IRB Protocol; • Recruitment Canvas Info.pdf, Category: Recruitment Materials; • Written Consent V3, Category: Consent Form;

The IRB determined that the protocol is considered exempt pursuant to Federal Regulations 45CFR46 (1) Educational settings, (2)(ii) Tests, surveys, interviews, or observation (low risk) on 7/28/2023.

In conducting this protocol you are required to follow the requirements listed in the INVESTIGATOR MANUAL (HRP-103).

If any changes are made to the study, the IRB must be notified at research.integrity@asu.edu to determine if additional reviews/approvals are required. Changes may include but not limited to revisions to data collection, survey and/or interview questions, and vulnerable populations, etc.

Sincerely,

IRB Administrator

cc: Annique Petit
        Annique Petit
        Eugene Judson
        Christopher Johnson

EXEMPTION GRANTED

Eugene Judson
MLFTC: Educational Leadership and Innovation, Division of
602/741-1754
Eugene.Judson@asu.edu

Dear Eugene Judson:

On 8/3/2023 the ASU IRB reviewed the following protocol:

Type of Review:	Initial Study
Title:	Glocalization in Education for Community Colleges Intercultural Competency Skills for Student Global Workforce Readiness
Investigator:	Eugene Judson
IRB ID:	STUDY00018224
Funding:	None
Grant Title:	None
Grant ID:	None
Documents Reviewed:	• Canvas Module Documentation.pdf, Category: Participant materials (specific directions for them); • CITI Judson expires 06-2027.pdf, Category: Other; • Consent, Category: Consent Form; • Explanation Letter, Category: Other; • Explanation Letter, Category: Other; • Explanation Letter 3, Category: Other; • Flier.Final.pdf, Category: Recruitment Materials; • GPI Online Pre Post Assessment, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • GPI_Theory_and_Scales (3).pdf, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • MCCCD.pdf, Category: Off-site authorizations (school permission, other IRB approvals, Tribal permission etc);

	• Protocol V4 Petit, Category: IRB Protocol; • Recruitment Canvas Info.pdf, Category: Recruitment Materials; • Written Consent V3, Category: Consent Form;

The IRB determined that the protocol is considered exempt pursuant to Federal Regulations 45CFR46 (1) Educational settings, (2)(ii) Tests, surveys, interviews, or observation (low risk) on 7/28/2023.

In conducting this protocol you are required to follow the requirements listed in the INVESTIGATOR MANUAL (HRP-103).

If any changes are made to the study, the IRB must be notified at research.integrity@asu.edu to determine if additional reviews/approvals are required. Changes may include but not limited to revisions to data collection, survey and/or interview questions, and vulnerable populations, etc.

Sincerely,

IRB Administrator

cc: Annique Petit
        Annique Petit
        Eugene Judson
        Christopher Johnson

APPENDIX D

STUDENT LETTER OF CONSENT

Dear Student:

I am Annique Petit, a doctoral candidate at the Mary Lou Fulton Teachers College (MLFTC) at Arizona State University (ASU). I am working under the direction of my dissertation Chair, Dr. Eugene Judson, a faculty member in MLFTC. We are researching Mesa Community College students' intercultural skill readiness to enter a global workforce. The study's purpose is to better understand how teachers can best prepare their students to work in diverse environments.

We are asking for your help, which will involve your participation in my class. Since our class is already made up of half international students and half local students, I have infused the curriculum for my class with opportunities to develop intercultural skills by working with fellow students, and by reflecting on your experiences. All activities and assignments meet the course objectives outlined for a COM 100 class that is taken anywhere in the Maricopa County Community College District. This will not affect the grade in this class, nor require any extra work that would not be expected in any other COM 100 class, with the exception of taking a 20-minute online assessment on the first day of class, and again in November, called the Global Perspectives Inventory. This GPI was designed for my class.

Your participation in this study is voluntary. If you choose not to participate or withdraw from the study at any time, there will be no penalty whatsoever. You must be 18 years of age or older to participate.

The benefit to participation is the opportunity to develop intercultural skills that will serve you moving forward in your educational and professional career.

Your assignments and assessments will be confidential, as all data will be matched up using your MEID. Results from this study may be used in reports, presentations, or publications but your name will not be used.

If you have any questions concerning the research study, please contact the research team – Dr. Eugene Judson at Eugene.Judson@asu.edu or Annique Petit at annique.petit@asu.edu (480) 276-0298).

Thank you,
Annique Petit, Doctoral Candidate
Dr. Eugene Judson, Professor, Doctoral Chair

Please let me know if you wish to be part of the study by responding to this email that you agree to participate.
If you have any questions about your rights as a participant in this research, or if you feel you have been placed at risk, you can contact Dr. Eugene Judson or the Chair of Human Subjects Institutional Review Board through the ASU Office of Research Integrity and Assurance at (480) 965-6788.

APPENDIX E

COLOR-CODED REFLECTION ESSAY

The Different Selves and Code Switching

My different selves are daughter, half latina, friend, woman, customer service worker, christian raised, cousin, grandchild, and student. When I communicate, I code switch between my different selves based on who I am around at the time to get a better response from them socially.

When I communicate, my different selves relate in that the student in me wants to remain open minded and ready to obtain more knowledge while the skepticism of what I hear, being christian raised, keeps me hesitant to believe anyone without sound proof. Being half latina affects the way I communicate because when I hold dyadic communication with white people, I try to utilize more proper vocabulary and be more quiet because that is what is proper to them but with Latino Americans I find myself using their slang and letting my accent show a little more. That is just one example of code switching in my life but I unknowingly code switch just about every day when I transfer between my different selves. For example, as a woman, with my friends or in other social environments, I tend to talk pretty intelligently as it is my natural inclination to do, so but with men that I am romantically interested in, I subconsciously play dumb a lot so they don't feel threatened by me. Another example of code switching is when I have dyadic communication with my mom, I am able to be more vulnerable and let my walls down because she would never judge me. However, with my friends, I have to filter what I say so that they don't judge me and so I do not make them uncomfortable and it can get a little emotionally exhausting to constantly code switch Additionally, I code switch every time I clock into my customer service job; I immediately am outgoing, helpful, comforting and just very friendly because I want to make everyone's day better and a simple dyadic conversation can do so. I hold dyadic communication very differently between my cousins and my grandmother because I relate a lot more to my cousins and respect my grandmother much more than my cousins.

My different selves often balance each other out and if it weren't for code switching, I would not have the job or the relationships I have today.

APPENDIX F

A PRIORI CODING SPREADSHEET

Constructs (colors correlate with highlighted colors in artifacts per construct)	Ability to consider cultural context when weighing decision (RQ1a)	Notes	(RQ1b) Knowledge	Notes	Confidence in personal identity (RQ1c)	Respect of different cultural perspectives (RQ1d)	Social concern for others and interdependence (RQ1e)	Level of interaction with people who are culturally different from themselves & acting culturally sensitive (RQ1f)	Ability to work successfully in a global workforce (RQ2)
Reflection 1					A: Student's description of her different selves and her code switching behavior indicates that she is confident in her multiple identities. She is comfortable embracing her Latina heritage, her Christian upbringing, and her various roles in different social contexts. This confidence in her personal identity allows her to navigate different cultural spaces with ease and adapt her communication style accordingly. R: "My different selves as often balance each other out and if it weren't for code switching, I would not have the job or the relationships I have today."	A: Student's code switching behavior demonstrates her ability to adapt her communication style to fit the expectations of different social groups. She mentions that she differs what she says with her friends to avoid judgment and discomfort, showing her respect for their perspectives and desire to maintain harmonious relationships. Though, sometimes to the detriment of herself. R: "Being half Latina affects the way I communicate because when I hold dyadic communication with white people, I try to utilize more proper vocabulary and be more quiet because that is what is proper to them but with Latin-Americans I find myself using their slang and letting my accent show a little more."			A: Isabel's code switching behavior assists her to work in an environment that is different from her own, she is adaptable and is aware of differences. However she does not mention working in a global workforce specifically. "Additionally, I code switch every time I clock into my customer service job. I immediately am outgoing, helpful, comforting and just very friendly because I want to make everyone's day better and a simple dyadic conversation can do so."
Reflection 2	A: The film underscores the profound influence of cultural context on individual choices. Jess, the protagonist, grapples with the clash between her passion for soccer and the expectations ingrained in her Indian heritage. As the essay aptly notes, 'the Indian woman in Jess tells her that everything she is doing goes against her culture and is very wrong so she is majorly conflicted between her passions and culture'. This internal struggle epitomizes the challenge of navigating cultural norms and personal aspirations, underscoring the need to consider cultural context when making decisions. R: "The soccer player in Jess wants to keep playing because she loves it and she doesn't want to let down her teammates. Meanwhile, the Indian woman in Jess tells her that everything she is doing goes against her culture and is very wrong so she is majorly conflicted between her passion and culture."	Beginning of an understanding of cultural identity. It can occur with culture	A: The essay sheds light on the multifaceted nature of cultural identity. Jess embodies various roles, each with its own set of expectations and conflicts. She is not only a soccer player but also a daughter, sister, and Indian woman. The essay astutely observes that 'the daughter in Jess is ashamed and feels guilty to play soccer because it was instilled through her parent's disapproval of her playing'. This intricate interplay of identities underscores the complexity of cultural dynamics and the need for a nuanced understanding when weighing decisions. R: "A British slang term I noticed that I have never heard before is the word "slag", which means a woman who has or had many sexual partners. Another British slang term I have never heard before is "prat" which means very dumb in a mean way."						A: The film underscores the importance of cultural awareness in a global workforce in an increasingly interconnected world, the ability to navigate diverse cultural landscapes is paramount. The essay highlights a pivotal scene when Jess, the female player, asserts her capabilities on the soccer field, challenging gender stereotypes. As the essay notes, "When Jess plays soccer with all guys, the woman in her stands up for her sexuality by showing she is just as capable, if not more, than the rest of the guys". This scene not only showcases Jess's resilience but also underscores the value of recognizing and appreciating diverse cultural perspectives in a global work environment. R: Nothing

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